

Scriptural Distinctions of Actualization in Eternity from Manifestation in Time



by Pastor George D. Cutler
Grace Gospel Ministry
1545 Pinecrest Avenue Ferndale, MI 48220
www.gracegospelministry.com

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Base Dissertation Scripture: Colossians 1:16

Greek Manuscript: ο[ti evn αυtw/| evkti,sqh ta. pa,nta evn toi/j ouvranoi/j kai. evpi. th/j gh/j(ta. o`rata. kai. ta. avo,rata(ei;te qro,noi ei;te kurio,thtej ei;te avrcai. ei;te evxousi,ai\ ta. pa,nta diV αυτου/ kai. eivj αυτο.n e;ktistai\

Literal English Translation: “because all things were created in Him, in the Heavens and upon the Earth, visible and invisible things, whether thrones or dominions or rulers or authorities; all things were created through Him and unto Him.”

Glossary of Definitions

Actualization: To make actual, real or turn into action a fact.

Actuation: To put into action, start a process, incite or move to action, impel or motivate.

Chronology: Sequenced order of how events occur (manifest),

Cognitive: The process of acquiring knowledge through reasoning, intuition or thought perception.

Conception: The origination or beginning, i.e., the act or power of forming an idea or substance.

Covenant: a solemn agreement that is binding on either one or all parties mentioned in the contract.

Decree: To command, ordain, an order having the force of law or principle, i.e., a formal and authoritative order.

Eschatology: Study of future events (manifestations) reserved for the end of time.

Exegetic: relating to the study and interpretation of texts, i.e., scriptural writings

Existence: The state of being real or actually current rather than imagined.

Grace Covenant: Contents of God's agreement defining all benefits eternally bestowed on all members of the body of Christ, the grace recipients in the Grace Dispensation.

Manifestation: The outward perceptible indication of revelation or materialization.

Mystery Message: Un-before known truth revealed to Paul for the Grace Dispensation

Orthodox: Established or traditional rules of a religious belief, philosophy or way of life.

Ontology: Study concerned with what constitutes existence or coming into being.

Pole: either of two completely opposed or contrasted positions, states or views.

Possibility: An event or occurrence that is humanly perceived as a potential for successful future development into existence.

Probability: An event or occurrence that is humanly perceived to likely happen or come into existence.

Synergism: In Theology, the doctrine that the human will plus the Holy Spirit must work together in order to bring about regeneration, salvation and maturation.

Time Capsule: God's creation of a containment entity with decreed representations chartering the course of the past, present, and/or future of generations for the purpose of revealing testimony in sequenced periods therein.

INTRODUCTION

The methodical and exegetical search of the Scriptures is considered by many of today's assemblies and ministries to be too laborious (unnecessary hairsplitting, they call it). This is the unfortunate rhetoric that is used in steering God's people away from an in-depth study of the Scriptures. Why do so many deem the desire for searching into the depths of scriptural evidence to be irrelevant and even as unnecessary for the maturity of ones spiritual life? Oddly there isn't this contempt against what has been interjected universally in-depth in the research Medias for improving physical life. Not only is scientific research vividly pursued but large sums of money are utilized for funding such endeavors. In this sense, scientists consider it a great honor to spend their lives analyzing plants, insects, the human body, etc., to improve the quality of physical life. Never is this work viewed as hairsplitting but there can be nothing worthier than focusing on the relationship of Eternity and Time to God.

The boundary of exegetically searching God's Word is limited to "thus say the Scriptures." They exclusively reveal God and His predetermined purpose for His elect. Traditional orthodoxy is packaged in deception but deception becomes more difficult where the light of exegetical search is made, proclaimed and received. In properly analyzing God's Word, the more knowledge one has on a given subject, the less likely such ones deception. In this light, the servant of God who devotes years to the study of the Scriptures is not fanatical. There is no better way to demonstrate deception than to contrast exegetical scriptural search with scientific or even orthodox traditional research. For example, a scientist might spend thousand of hours in a laboratory before discovering some wonder drug like the Salk vaccine. Are the scientists called fanatics because of their enthusiasm? No, they are praised. In stark contrast, servants of God who spend thousands of hours in in-depth studying of the Word of God are called extremists and are actually criticized for not prioritizing their time in the lesser unprofitable programs that are outside of the eternal realm.

Sadly, Orthodox Christendom is dominated by those more concerned about the things in Time rather than in Eternity. In this regard, their cogitation is flawed due to their lack of comprehension that the greater understanding God's people have concerning eternal verities (qualities of being true or real), the better equipped they will be in *evxagorazo,menoi(ehx·ahg·or·ahzo·mehn·ee)* rendered "redeeming," making the most or best use of the Time entities. In this regard, the bottom line inquiry of the matter is: are things effectuated in the vein of realism on the basis of what mankind sees or on what God says? The obvious answer is formed by convictions and concerns that are shaped by spiritual comprehensions.

As is so often the case, there are some problems incurred in prioritizing the unseen over the seen. Of course, there is nothing wrong in itself with what is seen, as long as such is properly assessed as temporary; otherwise these dependencies are unreliable in their securest sense. But the greatest problem that is encountered in misguided concepts of security is that such exudes a false sense of identification with the resignation to what is visual while mostly exhibiting denial of what is non-visual.

It is these misinterpretations that cause so many of God's people to mistrust the Will of His Divine Decree and reject the scriptural concepts of Actualization. This is also what induces the orthodox theologians to reject the Eternal Doctrines of Grace. It is crucial for conceptualizations to be scripturally accurate, as what is needed is the realization that the teachings of self-reliance, self-motivation and self-restraint are reckless and abusive. They may even incite human sentiment but they are anemic. The universally orthodox institutions of Synergism (partner-shiping the contributions of humankind as necessary operants in effectuating the workings of God) are at their best intervallic to accommodating the source of God's Eternal Decree and at their worse, divisive to implementing the demands of such. What must be thoroughly comprehended is that the majority cogitation in these matters is incorrectly mired in doctrinal persuasions that have influenced God's people to seek unattainable goals through human efforts instead of them trusting what God has been predetermined for their individual lives.

This is leading the traditional and fundamental extremists today to advocate the same destructive and conscienceless doctrines that are abhorred in the Grace Covenant. It is precisely this collision of immoral and powerless depravity, which constitutes the major crisis in Christendom. What must be developed though scriptural progression is that which will drive the recipients of the Gospel of Grace to a guaranteed sense of security. Sadly, the centuries-old dogmas have dominated while the Grace Doctrines have been mostly greeted with ridicule and denunciation and even viewed as destructive to the human concept of initiative and responsibility. Meanwhile, ones eternal status is considered in the mode of the individual's abilities and talents, which is inexplicably construed from the Law and Kingdom-Law messages in the Scriptures. For the most part, the thinking in those dispensations portrays the absence of worldly goods as indicating a lack of industrious habit and/or moral fiber. Hence, what must be garnered is scriptural understanding of the humanly inspired motivations because the blind operants of assessing merit based upon even the slightest hint of mankind's contributions are absolute folly.

What must be realized is that the dislocations in the operations of human abilities and the prevalence of "freedom of the will" teachings either thrust God's people into the inevitable frustration of idleness or bind them in the frequent employment of their deeds for His acceptance of their eternal state. Hence, the doctrine of the Sovereign Grace of God in Election to salvation in Christ is more often dismissed or branded as heresy or "Calvinistic." Yet, no matter how dynamically Synergism develops and expands, it does not eliminate any of the insecurities in of this life. These problems indicate that the emphasis must be twofold: 1). Sovereign Grace in Election of individuals to Salvation must be un-dauntingly propagated, as such having been actualized in God's Eternal Decree and 2). This must be extended to the factuality that all things were actualized in God's Divine Decree in Eternity, with their depiction in the Capsule of Time relegated solely as their manifestation. Thus, God's people must become aware that once they have been placed in this knowledgeable position, they will no longer need to be concerned whether the potential of their individual performances is sufficient, in that such is irrelevant in the assignment of their status in Christ.

The Eternal Doctrines of Grace are not taught in order to disdain human efforts but to render them as subordinate to God's Eternal Decree. Hence, none should prioritize them over truly spiritual things in assessment of such as determinative taskmasters for obtaining the physical necessities in this life. The works of men somehow devise a form of living that exudes a false sense of security, yet such induces a society where wants and needs are never abolished. The assurances of God's people flourish only in proportion to their comprehension that decisions concerning their lives are not in their own hands and their safety is not invested in their incomes. Their stability is uncertain because they have been programmed to think that they have within their own means to effectuate self-improvement. In spite of this, their assurances are accomplishable but solely for those confidently abiding in God's Eternal Divine Decree. As the unscriptural elements of human worth and abilities are exposed, the administering of

Grace Doctrines will indeed accomplish the goal of guaranteeing that things are secured against some loss or damage even more than humanly inspired optimistic forecasts aver.

Scripturally speakingonly God's eternal promise to Abraham is sufficient to put His children (the Commonwealth of Israel) on their "own two feet" on Earth but this is not comparable to son-positioning in the Heavenlies, in Christ, in His Body. This allows the unequivocal affirmation of ministering the enlightenment of truth that has been tragically etched in lethargy, complacency and inexplicable indifference to God's agenda. Scriptural analysis of these deficiencies assesses the causes for them (as only God Knows) but serious focusing is indeed in order, as something is painfully sad about observing privileged ones not being exposed to the glorious truth while they hopelessly and aimlessly live beneath knowledge that God has availed against such seemingly impossible odds. Yet deep down within, God's people do desire enlightenment, i.e., a kind of spiritual longing.

The contents of the conveyances herein attempt to effectuate correct views into spiritual mindsets. The interfacing of these issues engenders improvements such as is demonstratively advocated in the effectuation of scriptural answers to the blatant illogical cogitation of traditionalism and denominational fundamentalism. The petitioning of militation against the jargons of errant orthodoxy is intended to stem the tide of religion systems, which is absolutely necessary for truth to succeed in overthrowing the allegiances and effective controls of its forces. It is a fact that accurate thinking is not in most instances synonymous with the mindset of predominate thinking. Furthermore, the propagation of truth has never relied on the support of the majority, as God has always worked to the praise of His glory through the minority. Hence, there is no attempt in these writings to solicit orthodoxy for corroborative support. Contrariwise such scriptural reasoning in the past has only induced their resistance and even ridicule, as annexed historically in the testimony of those whom God has privileged to be utilized in this manner of service to Him.

Hence, nothing any different should be expected in this endeavor and this must be made perfectly clear to all partakers of the Grace Covenant. In recognizing this, it is acknowledged that tendering the proliferation of these solutions won't solve the world's problems but they provide ultimate answers and explanations that don't necessarily explain the seen as much they explicate the unseen. And so the aim is to wholeheartedly endorse the Grace Covenant, as the exclusive directives to the Church in the present Grace Dispensation. This is undoubtedly the most potent and authoritative instrument available to God's people in their struggles to abide in the knowledge of His will. Those who are indeed concerned about a better world, i.e., justice and brotherhood, will be even more concerned about truth. And when one is committed to and concerned about truth, such one can never advocate fantasy or fallacy no matter how popular such may be for endearing the masses. Truth may not immediately quell the flames of fantasy but it will irrevocably establish the veracity of fact. Fallacy may successfully pedal a lie but it can not establish truth. Fantasy placates worldly dreamers but it veils the facts. In effect, darkness cannot extinguish darknessbecause only light can do that.

The purpose herein of this exegetical search of the Scriptures is the explication of the precious truth that the actualization of all things resides in God's Divine Decree. The course of everlasting life is structured by the assignment of divine orders arranged to advance to the end of God's purpose for each individual as has been ordained. As one is equipped with knowledge of God's Eternal Decree, such one will not be troubled with doubts of failure or by perplexing confusion as a result of events, as they unfold contrary to ones earthly expectations. As one is endowed with the proper view of Time from the vantage-point of Eternity, such one will not falter in the midst of adverse circumstances or question ones status or standing in the moments of dark hours. Spiritual knowledge will deter one from standing disillusioned at the crossroads of the struggles of this life because the Truth testifies that regardless of how things may seem to be flowing; yes indeed, this is merely the manifestation of God's eternally designed and decreed plan for ones life in the Time Capsule.

Purpose of Actualization-Manifestations Dialogues

The engagement of dialogues on the subjects of actualization-manifestations is actuated solely by a desire to benefit the cause of Eternal Reality. The submitted Documentation addresses the scarcity of ministries scripturally encountering the recurrence of questions regarding how, why, when and where things occur. This is rendered necessary to the discussions regarding many unscriptural answers to questions that have risen in conflicting church doctrines, as they have formed the impetus of why so many are dissatisfied and confused with these diversities and practices and have constantly sought to change them to suit the notions of the prevailing world tendencies. The astounding results have rendered to the church merely what is more popular at any given moment and have succeeded in the accommodation of expediency in changing the tactics of church ministering but such have not exuded Church Truth.

In the present church age, the Grace Covenant engenders the gospel worthy of all acceptance when these Scriptures are correctly exegeted. This entails: 1). their conveyance according to the Grace Dispensation and Covenant, 2). their scrutiny according to their historical, contextual and grammatical aspects. 3). The ingression that all things (beginning with salvation) were ontologized (actualized) by (and) in God's Eternal Decree; with the accommodations of creation and time designed solely for manifestation purposes. Hence, the object of this dissertation revolves around the introduction of the Scripture's declaration that the salvation of God's elect was conferred upon them solely through implementation of His choice, which included full implementation of all its aspects, without distinction, in the Eternal realm.

The orthodox doctrine that avers God's offering of salvation to all sinners without distinction maintains that He has extended unlimited invitations to all hearers of the gospel, which in effect relies upon the response of depraved humankind for its activation and actualization. As a reason of such exhortations, the argument is that God's reconciliation of humankind is general in its nature but specific in its application only in the sense that its determinative catalyst lies in the decision making capacitating of depraved humans. Such teachings correctly convey that Christ made a vicarious offering when He laid down His life but also advocate the work of entitlement based upon contribution of human faith. Hence, their format of "Evangelism" entails propagating the gospel among the "heathens" rather than among God's "elect." This introduces a departure from the practice of Grace, thus forming a wedge in severing what God accomplished in Eternity, in favor of what the recipients of salvation are expected to do in Time.

Hence, these unscriptural practices have inevitably led to the introduction of an Indefinite Reconciliation, perhaps the most prominent being the arguments that have ever been advanced to support that doctrine. At issue is what marks an important distinction between the doctrines that will ever continue to be of great importance to the household of faith verses what has long been acquainted and attentively perused based solely upon generally accepted traditional sentiments. Because most are more concerned about being orthodox than espousing truth, scriptural analysis of the Grace covenantal writings have long been ignored. The earnest solicitation is for all to consider to the infinite degree, the pleasures and advantages derived from literally exegeting what was revealed to the Apostle Paul for the present Church Age. These writings particularly discover the strength and depth of originality in revelation of characterizing the polemics of defending these precious truths while triumphantly refuting many dangerous errors.

In declarative evidence, the Grace Covenant indeed touches upon certain points of which it explains more particularly all eternal subjects, as it draws attention to the realm wherein God not only purposed but also accomplished everything by Decree according to His Sovereign Will. These glorious communications engage the pleasure of the Heavenlies' view, especially. It is well known that a particular distortion of truth is often more effectually opposed by highlighting the principles that are inconsistent in it because truth is always consistent and unchangeable. Mistaken doctrines and principles have been more

effectually introduced into the churches and in this manner; they have openly impugned the Eternal Doctrines of Grace, while employing the entire force of their messages against Election, the driving force of God's efficacious grace as well as the everlasting preservation of His elect. Some profess to maintain grace inviolably, yet, by their insisting on human contributions of faith in Christ as ones exclusive entrance into Him; they indeed embrace the moral duty to comprehend and abide in the Law, in effect ignoring the scriptural views of moral inability.

However, it is especially these sentiments that have been popularly advanced relative to the Redemptive Work of Jesus Christ in accommodating those that are predisposed towards such synergistic persuasions. This is a system that has so far prevailed in the majority of today's ministries, to the point that now, very little is heard of the finished work of salvation; as very little of the earnest and witness of the Grace Scriptures' declarations are relied upon. In all religious error, there is some flawed doctrine in particular which constitutes its basis and against which some distortion of Divine Truth stands as its bulwark. The intent is not to promote controversy with other Body members but the "finished work" of Christ is the cardinal point. It is not therefore surprising to observe many laboring so earnestly to explain away the doctrine of Particular Redemption with concerted attempts to establish the conditional views that constitute the very basis of their systems. However controversial the contribution of humanly supplied faith and universal invitations may be, they are insignificant when confronted by the enactment of salvation in Eternity (Ephesians 1:4-5), which renders as unsound all the "in-time" enactments of such.

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God's Ontological Existence in Himself

The existence of God is a subject that has dominated various schools of thoughts in philosophy and theology for thousands of years. In most instances, the subject of Ontology has evolved into divers' debates, which evinces a plethora of assumptions and definitions. Many Philosophers and even some Theologians have spent their life spans in disputation about what the essence of existence really entails. Here the first consensus must be the definition of what Ontology is. In its broadest sense, Ontology is a specification of a conceptualization. The word "ontology" seems to generate a lot of controversy in discussions about its significations. It has a long history in philosophy, in which it refers to the subject of existence. It is also often confused with mankind's conception of epistemology, which is strictly about knowledge and knowing. In the context of knowledgeable apportionment, "ontology" denotes detailed explications of a conceptualization. In this sense, ontology is a description (like a formal specification of a program) of the concepts and relations that can exist for an agent or a field of agents. This is consistent with the usage of ontology as a set-of-concept-definition in general but more certainly, it exudes a different sense of the word than its use in philosophy.

What is important is what ontology exudes in purpose more than what it is in conceptualization. In other words, it is more comprehensible in ascertaining what it is for than what it is purported to evince. Thus, it is the designing aspect of ontologism that is defined for the purpose of enabling knowledge sharing among God's creation for its use, as it is unnecessary for God to define or explain His existence. In this context and comprehension, scripturally speaking, Ontology is the specification utilized by God for revelations of His ontological commitments. Hence, the formal definition of ontological commitment is given for so-called humanly pragmatic reasons as a set of definitions of formal vocabulary. Although this isn't the only way to formalize a conceptualization, it embargoes properties for knowledge sharing among creatures in creation, e.g., semantics independent of humanly inspired context. Thus, in order to separate reality from so-called human practically, an ontological commitment is an agreement to without question, accept all scriptural conceptualizations void of unsupported challenging queries and assertions; in a way that is consistent with respect to its depiction of existence, as specified by ontology. In accepting as truth that God alone is the creator and maker of all things, this is in effect unquestioned certification that He alone is the sole agent that commits to ontologism. Down through the ages, creatures have normally accepted without question humanly emulated designs of ontologism. Hence, it is certainly more plausible to accept and share knowledge emulating from the Divine emission of the sole Creator Agent (I John 5:9).

The Existence of Everything was initialized and Actualized in Eternity by God's Decree

The Scriptures unequivocally state the fact that everything came into existence, was initiated by God's Eternal Decree. This is in stark contrast to the erroneous proposition that some things have always existed. This postulation is that some things have no beginning, which in turn yields illogical presuppositions that, some things that do not require origination. In other words, there are things that reside within themselves without any needs and thus are in need of nothing else other than that which is inherently within them to exist. In this postulation, such things are assumed independent of anything greater or superior. But according to the Scriptures, this isn't possible because the formation of all things are traced to the creation of everything by God and are produced and subjected to His eternal plan, purpose and will. Therefore, there can not be any "Eternal Something," in that any purpose of such would proffer the production of another Eternal Something, as such would always be greater than everything else that exists.

Colossians 1:16 states, "because all things were created by Him, in the Heavens and upon the Earth, visible and invisible things, whether thrones or dominions or rulers or authorities; all things were created through Him and unto Him." Note that the actual Greek manuscript's reading is *ofti evn auvto/ evkti, sqh ta. pa,nta* (**ot-ee ehnhf-to eh-kteesth-ee tah pahn-dah**, which is literally translated "because all things were created in him," thus identifying the location of origination in the sphere of HIM (Christ). As fore-stated, the translation may also be rendered "all things were created by him" or by means of Him, which concomitantly exudes the obvious intended meaning. Note that the Greek word *evkti, sqh* (**eh-kteesth-ee**) rendered "created" means to make, found or to form something out of nothing (John 1:3), which exclusively speaks of God's eternal workings. The emphasis is that God created ALL things. Hence Jesus Christ, who is God, was the exclusive Divine Entity in creation (John 1:3; Ephesians 3:9; Hebrews 1:2; 11:3).

It is very important to note scriptural documentation of the extensiveness of what God created. He was the active entity through whom all things were created in the sphere of all the Heavens and upon the Earth. Here the Greek word *ouvranoi/j* (**oo-rah-n-ees**) rendered "Heavens," depicts all the regions beyond the Earth, i.e., unlimited spaciousness. It is this sphere in which the universe exists as far as the third Heaven (II Corinthians 12:2) and where it refers to Christ having ascended far above all the Heavens (Ephesians 4:10). Thus the word "Heavens" apparently includes **everything** in the universe apart from the Earth.

The Earth is that area, which is under the Heavens (Colossians 1:23). According to the Scriptures, the universe consists of two spheres, i.e., the Heavens and the Earth, which were both created through and in the Divine entity of Jesus Christ. Corroboration of this truth is affirmed in John 1:3, which states, "All things were made through Him and not one thing was made apart from Him, which was made." This same truth is confirmed in Hebrews 1:10, which states, "You from the beginning Lord has founded the Earth and the Heavens are the works of your hand." Hence everything in the universe whether upon the Earth or in all the conceivable surrounding space; both "visible things" (things which are seen) and "invisible things" (things which are not seen) were created (were initialized in and originated from) in and by God.

This changes the complexion of the origination of all things from "what" to **WHOM** and from "something" to **SOMEONE**. Human intelligent is capable of impressing upon the brain only a very small part of that which has been created. Yet, in spite of the vastness of both that which is invisible, as well as that which is visible; nothing exists in the universe apart from God having created it, whether it be so minute that it cannot be seen or so gargantuan that it cannot be comprehended (John 1:3). This leaves no room for anything to have come into existence through the human Theory of Evolution, which is actually a testimony that the humanistic depraved mind is estranged from God (Romans 1:20-23). The only adduce to this type human speculating is the spiritual comprehension that: **The Existence of Everything was initialized and actualized in Eternity by God's Decree.**

Thus the real issue is: is it possible for an **Eternal Something** to exist without an **ETERNAL SOMEONE** and if so, how and why? The Essence of Existence within itself demands a plan, will and purpose of which there is no such originally in an Eternal Something, as the case of fact is that such has no relevancy with respect to time and power. An Eternal Something that is un-produced, can not be eternal, and is hence not at all able to do whatever it must be possible to do in order to function as an independent entity. This in a definitive way demonstrates that the quality to produce, not quantity to manifest, is the underlined issue. So what does this indicate about the postulation of an Eternal Something? It obviously exudes that it is not functional solely in and of itself because for **Something** to exist, **SOMEONE** is required to capacitate it. For instance, an Eternal Something can't have a beginning, in that such has needs, which it cannot of itself provide and anything that can possibly be accomplished in its existence must be sourced from some outside entity. Thus, it is impossible for **Something's** capacity to be supplied by **Anything**, in that such must be provided by **Someone**. Hence **Something's** origin was truly sourced from **Someone**, in lieu of **Something** or **Anything**!

Neither something nor anything can independently emerge from the large, pitch-black, empty sphere of nothingness and not one molecule or hint of anything can be traced to an **Eternal Something**. Only **Someone (God)** has always existed, who is the origin and cause of everything and anything that can be and has been done, as initialized and actualized in and by and thus ALL; has originated from HIM. Again the premise must be reinforced that **The Existence of Everything was initialized and actualized in Eternity by God's Decree**. It was exclusively in the sphere of Eternity that all things were determined in regards to their purposed production, as this dictates what, how and when such were actualized in God's Eternal Decree. This is the only way that something can exist, in that all things must function according to God's purpose and design. This fact should settle the unscriptural notions that are some things in and of their independent functions that are capacitated to decide or determine other things. For them to do such, they MUST possess independent abilities to effectuate decisions. In much of so-called orthodoxy, someone (humans) must choose to effectuate a change of things. This would qualify such ones as determinable in and of their inherent power to effectuate such independently from God. This postulation in fact asserts that some things and/or ones have always functioned independently of God's enablement. More importantly, this avers a flawed impression that some things are independent operants, freely capacitated to exert determinable actions into the creation process. Here, one may pose the question: what would that mean? It would mean that events could only occur with the cooperation and participation of such things and/or ones.

The teachings of "Eternal Determinations" in the sphere of time has been and continues to be vigorously contested in Christendom; particularly concerning the enactment of salvation, i.e., the conferment of mankind's placement in the Body of Christ; as well as the functionality of all things generally speaking. But this erroneous concept that an independent "free-will" is capacitated to determine the functional course of creation in fact avers that non-God entities are empowered to ontologically effectuate (bring into being or be the cause of) occurrences and are things inherently within themselves. There can be no force (empowerment to produce) outside of the exclusivity of the **Eternal Someone (God)** because **HE** alone exists in Eternity when and where all things were ontologized (actualized). In this sense, there is not, never has been nor will there ever be anything outside of God's determination, purpose, enablement and design nor can an independent force direct a course of action or bring to fruition anything. In respect to design and purpose, God was and is all there is and all there ever was, as He was and is the only enabling force that has ever existed. He is the only force in existence that has originated and actualized all things in Eternity, which conclusively rules out any changes in His Eternal Decree. Other than what God has previously determined, there is nothing else in existence that can arbitrarily (by chance), influentially initiate or produce something else.

Nothing can be produced by chance. Why? Because, then "chance" occurrences in time and manifested creation would be independently capable of overpowering the determinate actualization of God's Decree in Eternity. Ontologically speaking, God's eternal determinants are all there are and everything that can possibly be done or manifested. Accordingly, specters of chance are merely human illusions, which cannot overpower what was actualized (brought into existence) by God's Eternal Decree. In fact, "Chance" does not even exist as an option. It thus follows that Chance is something excluded from God's design and purpose and does not exist because it counters what is already actualized in God's Eternal

Decree. Even when Chance is perceived through fortuitous implications, manifestation of such is actually dictated by God's Eternal Decree.

Chance is simply a humanly perceived independent force, which must always be viewed as inferior to the actualization of things and occurrences by God's Eternal Decree. If something else (OTHER THAN WHAT WAS DECREED by God in eternity) were produced or transpired; such would impinge upon the POWER and WILL of God. Something else can only be produced by Chance if Chance was an eternal force with causal effectuations. But Chance itself cannot be produced by Chance because it is excluded from all that has been produced by the will of God and would conflict with all that He has already determinately actualized in His Eternal Decree. Now what does this convey about the Essence of Existence? That there isn't any merit in the conceptualization of Chance, as it is merely a figment of the human imagination. Also, from the viewpoint of origination, there is neither Eternal thing(s) nor person(s) that have "Freewill," i.e., nothing or no one (other than God) has the ability to choose or determine anything, hence nothing can be personally willed. Again, an Eternal Something must have the ability to choose in order to progressively chart the origination and production of things from the emptiness of Nothingness, which existence can only be effectuated, as have been so determined in Eternity by **God's Eternal Decree!**

God's Eternal design and purpose exist totally independent of anything outside of His Sovereign Will and need none other to effectuate its origination, actualization and survival. Also, if Something Else were possibly producible, it would be out of necessity (as an instinct for survival). To seriously entertain the possibility of such an incredulous proposition is without question absolutely inconceivable because that would impugn God's omniscience, omnipotence and perfection. Also, such an adjustment certainly could not be accommodated by chance. Considering that all which preceded it was by design, any augment of such would also require a derivative plan. Solutions never engender Chance, as though Chance is the only force that exists. Furthermore, accomplishments of purposes and goals demand the composition of patterns. Such can only be produced and programmed by an intelligent force of some kind, which rules out Chance. If Eternal Something(s) functions exclusively through the force of Chance, such could not successfully exist independently, considering that the reason for this production must reside within an established purpose and design.

Accordingly, nothing else can possibly exist by instinct, chance, necessity, will or control of another. All things owe their existence to some reasons within the designed purpose of such. This reason can only be The Sovereign plan, will and purpose of God. **No One** nor **No thing** is capacitated to choose to produce Something Else to exist thus it is impossible that there yet remains Anything Else un-produced, as such would occur in contrast to His fullness (Colossians 1:19). Only God has the power to produce and the creation of Something Else is absolutely unnecessary, which eliminates the conceptualization of any other un-produced entities from the possibility of existence. Thus, nothings can be decided other than that which already eternally exists in God's Decree, which comprised every possibility of existence. Hence there is no power other than God to decide anything, as this would constitute the production of Something Else. Here some will object to the premise that there is no other will in existence other than God's and that the "exercise of choice" does not imply the power to produce Something Else. Their assertion is that their "choice" is simply relegated power that would only be used to further the progression of existence. But this alone would imply that there remains yet something unfulfilled. **The Essence of Eternal Existence** is that everything from eternity already exists.

Therefore there must be a reason beyond the Eternal fulfillment (reconciliation) of all things for something to change. In order for Something Else to exist, it would ontologize as a rogue entity in operation for the purpose of rectifying something that has been overlooked. In this view, an exertion of Something Else facilitates some previously un-chartered end, which in effect places such in an isolated position from God's all encompassing purpose in creation. If the reason for Something Else is within an Eternal Something, then Something Else will never exist because God's Eternal Decree was and is all that has existed and is all that will ever exist. In other words, all that was actualized by God's Decree in Eternity is all that can ever possibly exist. Something Else can't exist, which effectively rules out choices and decisions outside of God because such would constitute independent determinants. Hypothetically speaking, any Operant independent of God must first be eternal and function independently of His design

and purpose in His creation. Secondly, such must have the ability to impose its power to choose to produce Something Else to operate in creation, which necessitates that it has a will and personality. This means that this Eternal Something is actually an Eternal Someone (other than God) that is self controlled, survival is self capacitated and has no needs because he, them or it is self subsistence. But even in these hypotheses, an Eternal Someone does not produce by Chance unless it first produces Chance. Chance is a force that must be produced by the Eternal Something or it does not exist. The Eternal Someone (God) is no other outside of Himself, to force or program anything to do something. Hence, the exclusive adduce to any such humanly perceived enigma is that: **The Existence of Everything was initialized and actualized in Eternity by God's Decree.**

All Possibilities were Actualized in God's Eternal Decree

One of the most intriguing questions that can be posed is: is God the impetus of all possibilities and if so are all possibilities actualized in God? In general, most of the discussions involving these questions have reverberated more around the technical metaphysical issues than the Scripture's declaration of such. Rather than engage the divers' philosophical and theological discussions surrounding physiological processes focusing on the questions of "what is why is...and how can..... it must be comprehended that the prevailing cogitation should not be how does God relate to mankind, as this is certainly not central to the process of why things are or how things happen or happened? When the Scriptures are diligently searched, the metaphysical status of eternal objects is obviously not so, nevertheless, even such questions do have spiritual importance. The crux of reasoning in the doctrine of eternal objects is their annihilation of the importance of what creatures in and of themselves do in time. The Election Doctrine certifies that God has eternally accomplished all that creatures are believed to contribute to God. That is, if every possibility in all its detail is already established in God's Decree, what difference does it make that these possibilities are exemplified in creation, except as in testimony to the praise of God?

The proper exegesis of I Corinthians 16:5 exudes amply explication (from the Greek Text), "And I will come to you when I have passed through Macedonia, for I am going through Macedonia." Note how the coordinating conjunction *de*. (*theh*) rendered "and" links the statement *eleu,somai pro.j u`ma/j* (*ehl•ehv•so•meh pros ee•mahs*) rendered "I will come unto you" to the gleanings of the antecedent context of verses. Here the Greek verb *eleu,somai* (*ehl•ehv•so•meh*) rendered "will come" is in the indicative mood and future tense, taking its inference (a future fact) from the certainty of the previous expressions. Paul's conveyance is, "I purpose to come unto you." He had apparently expected on a previous occasion, to see them on his way to Macedonia but on some account, had been induced to abandon that design (II Corinthians 1:15-17). In this conveyance, Paul is convinced that the planning in this instance fully aligns with the Decree of God, as he conveys the indicative/present by

expressing *Makedoni,an ga.r die,rcoma* (**Mahk•ehth•on•ee•ahn gahr thee•ehr•khom•ah**) rendered “for I am going through Macedonia.” Thus this design was his present intention. Though due to some cause, he had abandoned his original plan of passing through Corinth on his way to Macedonia, yet he had confidence in the design itself, as it was still his intention to go there.

The scriptural reasoning of what really appears in this way is the difference between the possible and the actual in terms of the indefiniteness and definiteness of occurrences. As viewed in human cogitation, possibilities are vague and nonspecific. On the other hand, actualities are exactly what they are. In other words, the eternal objects are exactly what they are. In that case, they would all be actualized in God. Hence, there can not be any distinguishing of actuality and possibility exclusively in that way. In manifestation, forms may appear to be very precise, in particular shades of color for example. In this view, such are humanly construed as possibilities for ingression into actual occasions of experience but in and of themselves are not “actual.” The same remains true if the colors are combined with shapes, sounds and emotional tones, etc. In other words, whatever the details of complex possibilities or however fully such are defined, they remain simply as possibilities. As construed in their manifestations, until these forms characterize actual occasions of experiences, they are not actualized. Hence, the answer at this level is quite clear, i.e., when viewed as such, possibilities are not actual in God but rather in human perceptions, which are further viewed as actuality.

Hence, there is no intrinsic value in those things that are just merely possible, in that they are no better nor worse in themselves, although their ingression of actualization will certainly affect the authenticity of occasions in which they are perceived to occur. When forms are entertained apart from their actualization in God’s Decree, their attributive values are viewed only in the sense that creatures in and of themselves perceive to actualize them. Corroboratively speaking, this flawed perception does not occur when one embraces the Doctrine of Eternal Ontology (actually being brought into existence). Even those inclined to consider the adaptation of divinely embedded actualizations are however puzzled about this doctrine. Some that have been inclined to assume some aspects of actualization in eternity construe that the way eternal objects are in God are merely as data of conceptual feelings. In this view, conceptual feelings constitute the mental pole of creatures, as the Primordial Nature, i.e., the repository of eternal objects in the conceptual pole of God. Hence, they construe that the only way eternal objects are in creatures is as the data of conceptual feelings. An example of this is the way that mathematicians think about divers’ mathematical forms without any ingression in mind.

I Corinthians 16:6 parallels this (from the Greek Text), “and perhaps I may stay with you or even spend the winter that you may send me forth wherever I may go.” Here the coordinating conjunction “*de. (theh)*” rendered “and” conveys the continuity of this verse in the context, as it is linked with the participle *tuco.n (tee•khon)* rendered “perhaps, perchance or it may be.” Note that this participle is in the aorist tense and active voice, as Paul gives inference of his pending status of abiding with them in Corinth as a foregone conclusion based upon the certainty of the transpierces (penetrating activities) of the proceeding context, thus his abode with them exudes a stronger connotation than a fortuitous occurrence. This is supported by the inclusive structuring of the indicative future verb *paramenw(pahr•ahm•ehn•o)* rendered “I will abide”; hence establishing the factuality of this ensuing action. In fact, he further states that he would even be with them in the winter, as the Greek verb *paraceima,sw(pahr•ahkh•ee•mah•so)* rendered “winter” or “spend the winter”, is also an indicative future construction.

In observation of the final phrase of I Corinthians 16:6, *ifna u`mei/j me prope,myhte ou- eva.n poreu,wmai (een•ah ee•mees meh prop•ehm•psee•teh oo eh•ahn por•ehv•om•eh)* rendered “that you may send me forth wherever I may go,” note that its conveyance is linked to the antecedent phrase via the word *ifna* (that), which is a subordinating conjunction. Hence all that follows the conjunction is categorized in the sphere of probability but its aorist (past completed) and present actions are dependant upon the factuality of what precedes it. Accordingly, the sentence structure exemplifies that Paul is obviously following the leading of the Lord or those things that have already been established to transpire. Here the Greek verb *prope,myhte (prop•ehm•psee•teh)* “may send forth”, as used in this context, apparently expresses Paul’s purpose in remaining with them for this time, i.e., in order that they

might furnish and equip him with what would be needed for his ministry, as *ou- eva.n poreu,wmai (oo eh•ahn por•ehv•om•eh)* is rendered "wherever I may go" (Titus 3:13).

From the earthly vantage-point, eternal objects are merely objective species, i.e., possibilities that cannot be characterized as subjective. In this sense, the postulation that actual occasions can only mirror the possibilities of human awareness depends upon human conceptions for subjective formulations. Thus human awareness indeed is construed as the datum (that which is relied upon or admitted especially as a basis for reasoning or inference of calculating or measuring). It is factual to postulate that such a datum has to be somewhere or in someone because no existence can be apprehended at all without such. But as simply a pure possibility, an eternal object does not exist because its existence resides in its actuality in God Decree. Here the problem of human conceptualization arises in the assumption that God contains eternal objects through conceptual feelings, which induces the question, where do they exist for God? This inculcates infinite regressions, which mean that the mode of being of eternal objects cannot be viewed as data of conceptual feelings.

Another possibility inferred by the text is that the problem may not be as much the sheer "existence" of possibility as possibility but its relevance. The sheer existence of the eternal objects then is that they manifest solely in regards to God's entertainment of them, as there is no accessibility of possibilities for creatures otherwise. Human's accessibility of things and occurrences require God's ordaining of them. It is as they are designed and ordained by God that they function as data of creaturely conceptual feelings. In this case, this is the best interpretation of the text, as there could not be anything if such were merely God's conceptual feeling of wholly un-ordained eternal objects. They exist not merely in conceptual feelings but His ontological essence of them, as it is exclusively that by which they are thereby actualized. They are in God as the square is in mathematics complexly related to all possibilities but simply as actualities. There is in God the subjective form of the actualization of possibilities, i.e., that the subjective form is actualized in God. But possibilities are not when they are perceived to be actualized by creatures or in creation. God's desire is always fulfilled, in this sense; humans under no circumstances contribute to the designs of life.

Manifestations of occasions of experiences engender terms for the indivisible entities exhibiting world functioning in the Time Capsule. Human thoughts and philosophies opine some ideas as to what kinds of entities are "actual" rather than abstract or imagined. In such philosophies, "actual entities" are construed as "substances," i.e., things exist in and of themselves, independently of anything else. Instead, in reality (which is in God), "actual entities" must be ontologized enactments of events, occurrences or happenings. Unit events are termed "actual occasions," i.e., all "actual entities" are "actual occasions." Unlike manifested substances, actual occasions are composed of "their relations to" actual entities. Hence, actual occasions must be actual experiences, as such are not ontology (cannot come into being) other than in God's Decree, the essence of "occasions of experiences." Combining the expressions into "actual occasions of experiences" of which "human experiences;" encompass moment-by-moment durations, such are essentially the manifestations of occasions of experiences to which one has direct access.

I Corinthians 16:7 is a vivid illustration (from the Greek Text), "For I do not wish to see you now while passing by, for I hope to spend some time with you, if the Lord permits." This verse opens with the enigmatic phrase *ouv qe,lw ga.r u`ma/j a;rti evn paro,dw| ivdei/n (oo Thehl•o gahr ee•mahs ahr•tee ehn pahr•oth•o eeth•een)* rendered "for I do not wish to see you now while passing by." Note the Greek expression *evn paro,dw| (ehn pahr•oth•o)* rendered "while passing by" may also be rendered "in passing or going by." Here we observe that this word function is a noun as this represents a puzzling inference that is injected in the context; as the question is, what does Paul have reference to in stating, "while (in) passing by?" Here we focus on the two verbs in the phrase, namely, *qe,lw (Thehl•o)* rendered "will, wish or desire," which is in the indicative mood and present tense, connoting Paul's factual determination that he would be passing by or near Corinth in his immediate traveling plan, as well as the aorist infinitive *ivdei/n (ee•theen)* rendered "to see" or "on seeing" as it may express the foregone conclusion that his immediate visit is *ou (oo)*, "not" going to occur. In this sense, the statement may be "I will not see you now by the way" or literally "I do not wish to see you this time in passing"; i.e., to not currently render what would merely be a passing visit as he did in his second journey (II Corinthians 12:14).

Eternal entities expose manifested occasions and events as merely materialized forms. For instance, any combinations of colors, shapes and numbers express physicality's formations, whereas manifested experiences emphasize emotions of feelings such as anger and joy. Of course, there are complex combinations of these elementary forms. Every philosophy has some account of these forms in contrasting doctrines, wherein some envision forms of physicality as having superior and independent existence, whereas others envision such as existing only in actual entities. However, the Scripture's views place the fallacy of all such postulations in realistic perspective. The thought that "actual entities" merely transcend actual occasions as possibilities for future actualization would still have no effect in actual occasions if they did not already exist as "actual entities" in God's Decree. Such would simply be projections "objects" because they would have no subjectivity and hence no actuality in themselves. The statement that things are "eternal" emphasizes that they are completely unaffected by the possibilities of their manifestations as occurrences and events of creation in time.

The mental (or conceptual) pole's terminology of experiences isn't capacitated to apprehend eternal objects as possibilities. Many aspects of human experiences have formulations of actualities that require occasions to have characteristics in distinction from others. However, eternal entities are not viewed sequentially in roles. An occasion of experience entertains possibilities as well as formulates already existing actualities. Human possibilities are for the most part abstracted from eternal actualities and entertained solely as possibilities for un-chartered actualization and such possibilities as entertained are never rendered as fully actualized. Factually, human experiences imagine much that does not ever happen. The entertainment or apprehension of forms, possibilities or eternal objects is the mental aspect of the human occasion. In factual occasions, the mental (or conceptual) pole plays a very small role but in the majority of human experiences, its role is very large. Much philosophy devotes itself exclusively to the analysis of the data of the mental (or conceptual) pole, e.g., what is given in vision, color and shapes.

Humankind's contributions ground mental poles of occasions in manifestation of experiences macerating as actual entities, in testimony solely of physical poles. God's mental-conceptual pole of vertical Heavenly vantage point envisagement of the entire range of possibilities is determinatively incorporated in actualization of eternal objects. Humankind's horizontal-Earthly-vantage-point envisagement of daily human experiences entertains only a very small selection of eternal objects if any. Eternal objects are envisaged by God, for He has ordained them in such a way that they are available as relevant possibilities for actual occasions. This envisagement constitutes the mental (or conceptual) pole of God, which is eternal and unchanging. Reality demands the term "primordial," i.e., existing in or persisting from the beginning, which resides exclusively in the mental pole of God in His inherent capacity, hence, **All Possibilities were Actualized in God's Eternal Decree.**

The Scripturally Cognitive Aspects of Probabilities

Many have referred to the occurrences that are manifested in the time capsule as probabilities, which are classified as events or circumstances that are probable (most likely to occur). In scientific terminology, probabilities are defined as the ratio of the number of outcomes in an exhaustive set of equally likely outcomes that produce a given event to the total number of possible outcomes or simply stated: the chance that a given event will occur. The study of probabilities engenders the logical relation between statements such that evidence confirming one confirms the other to some degree. Scriptural analyzation of the quantitative aspects of probabilities invariably induces scrutiny in the distinguishing of component parts from a different perspective, namely analyzing the cognitive aspects of such. They are herein categorized twofold. The first category of the cognitive meaning of probability is that it essentially reflects the amount of information available about possible events. The second probability's cognitive aspect category is what the significance of the authentication of probability essentially is.

The first consideration must be the expounding of the relationship between humanly calculated probabilities and the level of information available about the subject of the probability analysis. Hence, the analysis proceeds by considering certain examples illustrating that feature of probability in the Scriptures. Humans are essentially limited to the perception of images and occurrences that are visibly present before them, hence they are not privy to nor have knowledge of the composition of things beyond that. Their estimate of things, of necessity, will be at the level of their greatest anticipation of probabilities. Obviously, their objective perception of likelihood will not at a high level of consistency duplicate what actually transpires due to something that has no relation to the subject of the probability estimation. Essentially, those things that actually manifest are due to the levels of information subjectively possessed by God who determined such. Because limited pre-knowledge of the manifestations of life has been previously consigned, humans are compelled to assume what are subjectively relevant in life's possible events as equally probable.

In particular, human's inability to project transparencies confine probabilities to little more than mere speculations. There is vivid documentation in the Kingdom Gospel of this observation: In Matthew 6:20-24, Jesus states, "Treasure not up to yourselves treasures on the Earth, where moth and rust disfigure and where thieves break through and steal but treasure up to yourselves treasures in Heaven; where neither moth nor rust does disfigure and where thieves do not break through nor steal; for where your treasure is, there will be also your heart. The lamp of the body is the eye, if, therefore, your eye may be perfect, all your body shall be enlightened but if your eye may be evil, all your body shall be dark; if, therefore, the light that (is) in you is darkness ...the darkness, how great! None is able to serve two lords, for either he will hate the one and love the other or he will hold to the one and despise the other; you are not able to serve God and Mammon. Because of this I say to you, be not anxious for your life, what you may eat and what you may drink, nor for your body what you may put on. Is not the life more than the nourishment and the body than the clothing; look to the fowls of the Heavens for they do not sow nor reap nor gather into storehouses and your heavenly Father does nourish them; are not you much better than they? And who of you being anxious, is able to add to his age one cubit? And about clothing, why are you anxious? Consider well the lilies of the field; how do they grow? They do not labor nor do they spin and I say to you that not even Solomon in all his glory was arrayed as one of these. And if the herb of the field, that to-day is and to-morrow is cast to the furnace, God does so clothenot much more you, O you of little faith? Therefore, you may not be anxious, saying, what may we eat? or what may we drink? or what may we put round? For all these do the nations seek for, for your heavenly Father does know that you have need of all these; but seek first the reign of God and His righteousness and all these shall be added to you. Be not therefore anxious for the morrow, for the morrow shall be anxious for its own things; sufficient for the day (is) the evil of it."

Corroboratively, this passage illustrates an important property of the calculated probability. It reflects humankind's minuscule level of knowledge about the subject of living upon the Earth. If humans possessed the full knowledge about life, they would know exactly in advance the outcome of a test. Thus, instead of probabilities, they could deal with certainties. A situation in which one has full knowledge of certain events is only evident when such have actually occurred. Questions regarding the probabilities of events are rendered meaningless in situations such as these. Howbeit, after such occurrences transpire, questions regarding probabilities of these events become moot. Of course the Scriptures still calculate

the probabilities of events but they do so only necessarily in the depiction of human manifestoes testifying that an event has not yet actually occurred (been manifested).

In the Grace Gospel, there is the Heavenlies enlightened view depicted in the most fundamental manner of conveyances entailing an array of instructions and directives addressed to the Grace Church concerning the lifestyles of God's people. In this regard the Greek verb *peripatou/sin* (**pehr•ee•pah•tees•een**) rendered "walk" denotes the manner of conduct and mannerism of living while moving through the course of this life. The transliteration of this word into English is utilized in realizing that all of creation that is existing in the sphere of time; is **peripatetic (per-uh-puh-TET-ik)**. As an adjective, this word pertains to one walking about or traveling from place to place, i.e., an itinerant. As a noun, it depicts one who walks about, i.e., a pedestrian. The general inference is that all that exists in time is transitional, as a sojourner in route to a permanent state of possession. As this relates to the status of the child of God, it is documented in what is known as the **DOCTRINE OF PERIPATEOLOGY**, which is the study of the believer's walk or journey through time as one moves to ones eternal destination.

There is a plethora of detailed information in the Scriptures delineating the purpose, plan and design of God, as He manifestly correlates His will in the life of His elect's move through the elements of depraved creation, concomitantly with the sphere of time. Unfortunately, there is the general practice of attempting to glean information in this regard from the Old Testament-Kingdom truth writings. These earthly-covenantal (Promise, Law, Kingdom) volumes of documentations present limited views of God's people moving through time strictly from the temporary vantage point of that which is seen by them. In essence, the supreme focus of light is outlaid in the Heavenlies covenantal (Grace) volume of truth delineating the unlimited view of God's beloved firmly positioned in the Body of Christ. In this light, even as one sojourns through time, ones walk is in knowledge from the eternal Heavenlies-vantage point of that which is unseen in time, yet confidentially perceived in Eternity.

It is strictly in this vein that The Apostle Paul exhorts the saints at Ephesus in stating (Greek Text), "I therefore, the prisoner of the Lord, exhort you to walk worthily of the calling with which you were called" (Ephesians 4:1). Paul very succinctly expresses the structure of God's principles workings in the lives of His people. Philippians 3:20-21, state "For our place of citizenship is in Heaven, from which also we eagerly wait for the Savior, the Lord Jesus Christ, who will change the body of our lowly state to conform to the body of His glory, according to the workings whereby He is able to subject all things to Himself." The antecedent verses (Philippians 3:10-19) chronicle stimulus forming the basis for the conveyance of this expression. Note in verse ten, Paul's usage of the Greek phrase *tou/ gnw/nai auvto.n* (**too gno•neh ahf•ton**) literally rendered "to know Him" or unto the end that I may have knowledge of Him, as this articular (conjunctive) infinitive expresses his desire to know Christ, both intellectually and experientially through his daily walk. Paul makes this statement in defining his passion for abiding in the excellent knowledge of Christ while demeaning all the humanly perceived sacrifices that he had been caused to exchanged for it (Philippians 3:8).

Verse 10 delineates Paul's, as well as all of God's people supreme purpose in life, i.e., to have an intimate interpersonal relationship with (in) Christ. Here he expresses this close empirical relationship with Christ, three-fold: The power of His resurrection, the fellowship of His sufferings and Being conformed to (identified with) His death. Thus, those who are believers in Christ have the privilege of being perfectly identified with Him in this three-fold aspect. In this sense, note that the Greek present participle *summorfizo,menoj*(**seem•mor•phee•zo•mehn•os**) translated "being conformed," is in the passive voice, expressing the Holy Spirit's role in molding and shaping conformity to the will of God. Hence what is progressively manifested is that the Spirit of God actualizes the depiction of this conformance in daily lives (II Corinthians 4:12). The first phrase in Philippians 3:11 *ei; pwj (ee pos)* is translated "if by any means," as it may also be rendered "if somehow, if in any way or if possible." This is not intended to construe a sense of possibility or probability but it focuses on God's designed processes or means for the accomplishment of His will. This is corroborated by the phrase *katanth,sw eivj th.n evxana,stasin th.n evk nekrw/n* (**kaht•ahn•dee•so ees teen ehx•ahn•ahs•tahs•een teen ehk nehk•ron**) rendered "I might attain unto the out-resurrection" or more specifically, the out from the dead." Here the Greek verb *katanth,sw* (**kaht•ahn•dee•so**) rendered "I might attain," depicts the manifestation of

Paul's ultimate goal, which in essence was God's prescribed means for him "to come to", reach and arrive at the designated objective as the determinative decreed plan rather than the mere function of probabilism.

Here it is important to comprehend this cogitation in light of the prior context, as the focus is on spiritually identifying via the maturing of the mind. In this view, designated ones are conforming via the daily working-it-out aspect, in testimony to the eternal perfect confirmation of all who are in Christ, which is in every way, the total work of God (Philippians 2:13). In essence, this manifestation of participation is depicted in ones faith/experiential identification with Christ. Further testimony of God's course for His people is given in the exegesis of Philippians 3:12 (from the Greek Text), "Not that I have already obtained or already have been made perfect but I pursue, if also I may lay hold upon that for which I was laid hold of by Christ Jesus." Note that the opening phrase of this verse, *Ouvc ofti h;dh e;labon h' h;dh tetelei,wmai* (**Ookh ot•ee ee•thee eh•lah•von ee ee•thee teh•tehl•ee•o•meh**) is rendered "not that I have already obtained or already have been made perfect," in expressly stating that the continuous mode encompassing God's process for growth engenders conformity to His purpose and will.

The Greek verb *katanth,sw* (**kaht•ahn•dee•so**) rendered "attain," in verse 11 refers to experientially reaching out. Verse 12's conveyances of *e;labon* (**eh•lah•von**) rendered "obtained" and *tetelei,wmai* (**teh•tehl•ee•o•meh**) rendered "have been made perfect," denote that none have received or acquired experientially a full knowledge of Christ in reference to full identification or conformity and none have been fully matured or reached their end of final destiny. This is evidenced by the Greek particle *Ouvc*(**Ookh**) rendered "not" and the adverbs *h;dh* (**ee•thee**) rendered "already." Observe that the focus of the conveyance is on spiritual maturity rather than ones status in Christ by the expression "not already," as an assessment of progression toward a desired end, of which no one ever realizes in the sphere of time.

Hence, such reflection levels of knowledge about the subject of life is the ubiquitous (existing or being everywhere at the same time, thus constantly encountered), hence the essential feature of probabilities from the viewpoint of its cognitive essence. What is thought about the possession of the full knowledge of all possible outcomes is for the most part definitively consigned to what seems to be equally probable. But none possess such knowledge! Mainly, the assumptions of the equal probability of either heads or tails or of the equal probability of each of plausible outcomes of a trial is due to limited knowledge about the actual properties of the situation; hence, the adage, "nothing is exact or perfect." Therefore, it is construed that in tests and trials, as with a coin, either heads or tails may have a slightly better chance of occurring. Likewise, hope in some facets of life is mostly skewed that certain things may have a slightly better chance to face upward rather than downward.

Humanly subjected tests of probabilities conducted by someone in 1921 documented a coin that was tossed 24,000 times, in which heads occurred 12,012 times and tails 11,988 times. Generally speaking, the slight difference between the occurrences of heads and tails exhibits the unreliability that can be expected in a large sequence of truly random tests. On the other hand, it cannot be excluded that the described results was due, at least partially, to a certain imperfection in the coin used or in the possibility that the procedures employed were flawed. Since there is no reliable knowledge of the particular subtle imperfections of a given coin, it would have to be postulated that the almost equal probabilities of the test should not be construed as confident forecasts of all possible outcomes. This illustrates that there are no exact physiological methods for knowing all possible outcomes. In many situations, it is perceived that there is such knowledge. Such cases aver existence of some supposedly probable events that are actually possible and cannot simply be ruled out.

These assumptions assume that the entering of such knowledge as estimations, actually governs the percentage of guessing rates, which inevitably charts the probabilities of predictable encounters. Supposedly, these possible types of points and locations are determinants more than they are estimates of the probabilities of encounters. If there was factual reliability in these assumptions rather than mere speculations, then these postulations (some things that are assumed or believed to be true that are used as the bases of arguments or theories) would not incur demands of making adjustment and even redacting what has been calculated to be as close to certainty as necessary. Note that quite often,

calculated probabilities of certain events are due to the lack of information and hence prove to be exaggerated numbers of supposedly possible events, of which many are actually impossibilities. One example of such a greatly underestimated probability of an event is the alleged estimation of the probability of life's spontaneous emergence. These calculations in question are based on a great number of arbitrary assumptions and situations whose details are largely unknown. Therefore, in such calculations, the number of possible events is greatly exaggerated and all of them are assumed as equally probable, which in fact leads to the extremely erratic values of calculated probabilities.

Actually, many of the allegedly possible paths of interactions may be impossible and those that are possible are by no means equally probable. Therefore (and for other reasons as well), the extremely small probabilities of life's spontaneous emergences must be viewed with the utmost discount of the unbridled forces of life. Of course, it is equally ample to site some examples of cases wherein insufficient knowledge of life's situations results not in an increased but rather in a decreased number of supposedly possible outcomes. Consider all the aspirations and appointments made that never materialize or manifest. When one arrives at or discovers what seems to have been an entrance to the opposite of what was expectedwhat was watched for or anticipated defies such entrances. All estimates of the probability of entrances to and exits from the opportunities and pitfalls of life respectively, inevitably run counter to the physicality of human rationalization. Estimations result from the assumptions of equal probability, which engender the product of "choosing" either what is thought to be likely or an array of perceived knowledge.

However, what if it is not factually known even what the estimated probability would emit? In every instance of human speculation, there is insufficient knowledge about possible outcomes, which leads to an increased estimated probability compared with what could be calculated with a thorough knowledge of the situation; accounting for undeniable rather than merely possible outcomes. In consideration of the probable outcome of two described situations: one when the number of possible outcomes is assumed to be larger than it actually is and the other when the number of supposedly possible outcomes is less than the actual number of them. The analyzation of them may result in two different types of judgments, leading either to an exaggerated or to an underestimated probability for the event in question. In scrutinizing the other side of the probability's cognitive aspect, what is the real meaning of the probability's calculated value if it happens to be very small?

In the manifested trenchancies (that which is effective and relevant in the pursuit or achievement of goals) of the time capsule, one can first consider the situation when all possible outcomes of trials are equally probable. Second, one can assume that the probability of the event was calculated wherein there were a very large number of optional conclusions so that the probability of the event is actually categorized as very low. In this sense, such a result is interpreted as an indication that the event in question should be considered, to all intents and purposes, as practically impossible. Such an interpretation, in addition to being psychologically unattractive, has no basis even in probability theory. The actual meaning of that value of authentication is just that the event in question is one of equally probable events. In the human mode of manifestation, if an event has not occurred, it simply means that some other event has occurred instead. Here, observe that the alternative event had the same very low probability of occurring as the anticipated event. In this regard, why and how could the low-probability event actually occur but the event that was diligently pursued, which had the same probability, could not occur?

An extremely low value for a calculated probability has no cognitive meaning in itself. Of naturist necessity, whichever one of the possible events that actually occurred, had the same very low probability as others but it occurred nevertheless. Therefore based on its calculated very low probability, any assertions of the possibility of such events as the spontaneous emergence of life, have no merit. If the possibilities of events are actually not equally probable, which is a more realistic approach a very low calculated probability of an event has even less of a cognitive meaning since its calculations ignored the possible existence of the preferential chains of outcomes; which could ensure a much higher probability for the event in question. A definitive course of life may produce in the minds of some, an impression delineating that the concept of probability is really not very useful since its cognitive contents are very limited.

This is exactly the intention of those that depict application of some maverick forces (outside of God's direct control) in the universe. When properly applied (within God's impartation of the confines of functionalities), such is not expected to produce unrealistic predictions. In this view, the concept of probability may be a very potent tool for shedding light on many problems in science and engineering. Contrariwise, when such is applied improperly (outside of God's confinement of functionalities) and expected to be a magic bullet to produce predictions, it then becomes misleading and the basis for unfounded and ludicrous conclusions, not to mention frustrations. The real power of the properly calculated and interpreted probability is, however, not in the calculations of probability of this or that event. Since it is indeed of a limited value, the probability is utilized as an integrated process within the spiritual framework of the actualized and decreed purpose of God. .

As one scrutinizes the covenant writings of the Grace Gospel, it is of note that its contents are never laden with the conditions for accomplishments but the goals for achievements that are produced by the Holy Spirit according to God's design. In this sense, no one is ever presumed to be perfect or construed to be fully mature but all are encouraged, as the phrase *diw,kw de. eiv kai. katala,bw(evfV w-| kai. katelh,mfqhn u`po. Cristou/ ÍvIhsou/Ð (thee•o•ko theh eek eh kaht•ahl•ah•vo, ehph o keh kaht•ehl•eemph•theen ee•po Khrees•too (Ee•ee•soo)* rendered "but I pursue, if also I may lay hold upon that for which I was laid hold of by Christ (Jesus)," positively affirms that one identifies with, "grasp, seize and apprehends that for which one has (in the eternal sphere) been laid hold of, grasped and seized in the sphere of Christ. This manifestation process is conveyed grammatically by the use of the passive voice; that the Lord causes the development and progression of identification, as it is the lord who has "laid hold of " or "grasped" designated ones for His given purposes. Hence, this is the demonstrative evidence depicting the Sovereignty of God, as the forerunner and enabling force of identification in Christ.

The practical manifestation of the progressive development of this identification is conveyed in Philippians 3:13 (from the Greek Text), "Brethren I do not count myself to have laid hold but one thing, on the one hand forgetting the things behind and on the other hand reaching out to the things before." Note how this verse addresses the issue of the manifestation of human imperfections, in that some of God's people unfortunately abide in this illusionary mindset. In combating the false teaching of sinless perfection, Paul expresses his personal testimony as an example utilizing the phrase *evgw. evmauto.n ouv logi,zomai kateilhfe,nai(eh•go ehm•ahf•ton oo loy•ee•zom•eh kaht•eel•ee•pneh•neh)* rendered "I do not count myself to have laid hold." Literally the statement *isevgw. evmauto.n (eh•go ehm•ahf•ton)* rendered "I myself," do not count to have laid hold." In other words, as far as Paul himself was concerned, he states that he did not *logi,zomai (loy•ee•zom•eh)* rendered "count, consider, assess or regard" himself, *kateilhfe,nai (kaht•eel•ee•pneh•neh)* rendered "to have laid hold," i.e., he had not acquired or attained that for which Christ had laid hold of him.

In contrast of seeking to assess perfection unto himself (as some do), Paul's states, *e/n de (ehn theh)* rendered "but one (thing)," as his focus is namely "forgetting the things behind and reaching out to the things before." Note the grammatical construction of the Greek particle *me.n (meh)* followed by *de (theh)*, as they transcribe the inference, "on the one hand forgetting the things behind and on the other hand reaching out to the things before." Hence, the convergence is *evpilanqano,menoj(ehp•ee•lahn•thahn•om•eh•nos)* rendered "forgetting," disregarding and obliterating the things *ovpi,sw (op•ees•o)* rendered "behind" and henceforth *"evpekteino,menoj(ehp•ehk•tee•nom•eh•nos)* rendered "reaching out" thereof to the things *e;mprosqen(ehm•pros•thehn)* rendered "in front."

The correct operation in this regard is conveyed in the exegesis of Philippians 3:14 (from the Greek Text), "I pursue the goal unto the prize of the high calling of God in Christ Jesus." In the preceding verse, the focus is on forgetting the past and reaching forth to the future, this verse begins with the preposition *kata (kah•tah)* rendered "according as or according to," as it links that which transacts into the goal; which is identification with "the prize of the high calling of God." Note the Greek verb *diw,kw (thee•o•ko)* rendered "pursue" denotes one chasing after and pressing forward to the *skopo.n (skop•on)* rendered "goal" or "mark." Here it must be clearly understood from the structure of this verse (14) that the goal in itself could not plausibly be the ultimate objective (prize) of the pursuance

but that which is asserted in the process, which identifies with it. This is certified by the grammatical construction of this verse, as the Greek preposition *eivj* (**ees**) rendered “unto,” is in the accusative case defining the direct object. In this sense, the goal is “unto the end” of the *brabei/on* (**vrahv•ee•on**) rendered “prize” of the high calling of God, as dictated by the genitive of possession, which clearly shows that the prize is owned and possessed by the calling of God. Thus the prize is inherent as *a;nw* (**ahn•o**) literally rendered “above or upward,” is translated “high,” which implicationally infers the usage of *klh,sewj* (**klee•seh•os**) rendered the “calling” in a verbal manner. This suggests that the prize was activated concomitantly with the eternal call of God. In this view, one must be vigilant to distinguish between what the Grace of God has accomplished in the eternal sphere and the Holy Spirit’s roll in depicting maturation in the sphere of time. On the one hand, one is pursuing the goal (knowledge for the purpose of identification) via the Holy Spirit and on the other hand; that to which the goal identifies, i.e., the prize; belongs to the high calling of God. The source or provision of the high calling is exemplified in the final phrase of the verse, *evn Cristw| V|hsou* (**ehn Khrees•to Ee•ee•soo**) rendered “in Christ Jesus.” This denotes that God’s high calling is in the sphere of Christ and by the means of Christ (Philippians 3:14).

The pursuance or processes of life are summed up in the conveyance of Philippians 3:20 (from the Greek Text), “For our place of citizenship is in Heaven, from which also we eagerly wait for the Savior, the Lord Jesus Christ.” Here the Greek phrase *to. poli,teuma* (**to pol•eet•ehv•mah**) rendered “place of citizenship,” strongly declares the state or place of abode to which members of the Body of Christ belong. Note that the Greek verb *u`pa,rce* (**eep•ahr•khee**) rendered “is” indicates that the place of the elect’s citizenship exists in or belong in the Eternal Heavens sphere. The present tense infers that even as the child of God physically abides in the earthly domain, such ones actually resides or exists in the spiritual eternal sphere of the Heavens. Thus, the secured place of full rights and privileges of the Child of God are positioned according to the provisions of “in the Heavens in Christ Jesus” (Ephesians 1:3).

Identification in the spiritual realm characterizes designed functioning of the minds of God’s people, as distinguished from the masses of those continuously transfixed on the things of the Earth. This is the defining realization mode of ones separation from the earthly multitude and the difference between the temporary-earthly-physical, as distinguished from the eternal-Heavens-spiritual (Colossians 3:1-4; I Thessalonians 4:17). Thus the place where members of the Body of Christ’s true citizenship exist is presently and eternally “in Christ,” which is the actual identification of the Heavens. The last phrase is *evx ou- kai. swth/ra avpekdeco,meqa ku,rion V|hsou/n Cristo,n* (**ehx oo keh so•teer•ah ahp•ehk•thehkh•om•eh•thah kee•ree•on Ee•ee•soon Khrees•ton**) rendered “from which we eagerly wait for the Savior, the Lord Jesus Christ.” Particularly note that the Greek verb *avpekdeco,meqa* (**ahp•ehk•thehkh•om•eh•thah**) rendered “we eagerly wait,” is a triple compound word basically denoting those who are continuously and assiduously (exhibiting careful unremitting attention) looking for, anticipating and expecting the Savior-out-from Heaven (I Thessalonians 1:10). Even though the Greek noun, *swth/ra* (**so•teer•ah**) rendered “Savior” does not have a definite article preceding it, it is obvious that the reference is to *ku,rion V|hsou/n Cristo,n* (**kee•ree•on Ee•ee•soon Khrees•ton**) rendered “the Lord Jesus Christ,” as He is the only Savior. Accordingly, the sole adduce to manifestations of the occurrences of creation in the sphere of time is the documentation that engenders

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Is the Locale of God's Creative Acts in Eternity,

the Beginning of Time or the Sphere of Time?

The inception of God's creative acts engender Eternal settings in the Heavenlies, as this subject matter imbues the host of all things ultimately displayed in and by God's Decree (Ephesians 3:10). The settings of exhibiting the manifestations of God's creative acts are strictly assigned to the Universe, in particular, the Earth, within the Time Capsule. In this sense, the Earth and its subject matters exude manifestation of the creation of life, as well as inanimate entities. Ultimately, all will reside in these manifested acts in the new Heavens and the new Earth, as the final testimony in their glorified essence of reconciled subject matters, in the completed revelations of God's Eternal purpose. Hence, Creation actually began in the realm of God's Divine Decree in the Heavenlies as perceptions in the mind of God. The manifestations or revelations of God's perceptions are conveyed through their depiction in creation, which were adapted for display in the Time/ universal/earthly region.

In this light, the creation of things upon the Earth is not specifically stated in Genesis 1:1 but rather this is where reference is made to God manifesting His creation. Hence the statement of Genesis 2:1: "Thus the Heavens and the Earth were finished and all the host of them," does not contemplate expressions in the antecedent verses as the enactments of things that did not previously exist. In fact, it is factual to express that manifestation of the Heavens resided previous to manifestation of these proceedings on Earth, hence, it is scripturally reasonable to state that the manifestation of the Heavens actually preceded what is stated beginning in Genesis 1:2 through Genesis 2:1. The manifested creation of the Earth engendered man as the principle part of God's revelation of acts on Earth, whereas the manifestations of His creative work in the Heavens engendered angelic beings, as the highlight of His revelations of acts in the Heavens. This is corroborated by the conveyance of Psalms 148:1-5, which states, "PRAISE the LORD, Praise the LORD from the Heavens: praise Him in the heights. Praise Him, all His angels: praise Him, all His hosts. Praise Him, sun and moon: praise Him, all the stars of light. Praise Him, Heavens of Heavens, and the waters that be above the Heavens. Let them praise the name of the LORD for He commanded and they were created!"

The basic difference between what is evinced in the enactment and effectuation of actualization, as opposed to manifestation of the Heavens and in the Earth is depicted by distinct realms with their distinct kinds of created beings. Because manifestation of these testimonies are more pronounced on Earth, spirit beings were adapted for the Heavens, which are not necessarily embodied, whereas mankind was manifestly created with a spirit, soul and body, as other earthly creatures were necessarily fitted as such (material and immaterial natures) for Earth. There are some unscriptural suggestions that the creation of the Heavens (including the spirit beings) and the Earth was all on the "first day," as designated in Genesis 1:5. This is viewed by some who aver that there was "nothing existing before this Earth." Psalms 90:2's passage: "Before the mountains were brought forth or ever you had formed the Earth and the world; even from everlasting to everlasting, You are God" is expressive documentation of God's creative acts before the beginning of Times. Its conveyance is that the Heavens and the Earth were created by God's Divine Decree before the manifestation of the "first day," which corroborates, i.e., aligns with rather than contradicts this Scripture.

Actually, creation of the Heavenlies and Earth was actualized in God's Decree in the sphere of Timelessness. Genesis 1:1 merely portrays that the announcement was made with one succinct verse: "In the beginning God created the Heavens and the Earth." This could be properly termed the initial manifestation of creation wherein God's absolute wisdom and power were displayed. What were formed in His Divine mind became the actual external expressions (manifestations) of the Heavens and Earth by the Word of God's power (Hebrews 1:3). God's creation was not out of necessity displayed as certification of what He had perceived but it was for the testimony of His glory through manifesting: the creation of man, his fall and redemption's commutation in the Heavenlies, new Heavens and the new Earth. Unlike books written by men that may be read from left to right or either right to left, God's book (the Scriptures) must be viewed as documentation of the manifestation of all things, as they were eternally consummated in Him.

In this light, distinction must be made between the original manifested creation of the Earth and its subsequent reconstruction viewed as becoming the eternal habitation of (some of) designated humankind. Hence, the beginning of the Time Capsule and commensurate sphere of Time actually precede the point in time of the six days; which give an account of recorded beginning but not the beginning. The Hebrew word *~Ay (yom)* is translated “day, time, today, forever, age,” etc., but it is also used in the sense of a “solar day,” as its denouement (the outcome of a complex sequence of events) can be determined by the context. The fact that the phrase “evening and morning” is connected with each of the six days of Genesis chapter one proves that *~Ay (yom)* means a solar day, not a long period of time or progressive sequences of manifestations according to postulations of “theistic evolution.” This is confirmed by the fact that the seventh day, unlike the preceding six days, is not described in the same way, i.e., there is no evening to the day of God’s rest (Genesis 2:2-3). Apart from the original statement of God’s creation in Genesis 1:1, there are not actually any implied creative acts during the six days of the “manifested formation” of the “without form and void” Earth. The manifestations of the water and air on the fifth day and of living creatures for the Earth, culminated by man on the sixth day, are simply highlights of Genesis’ revelations.

Hence, the distinctions between manifestations of the Heavens and the Earth, the original creation of Earth and its subsequent reconstruction firmly establish consideration of the subject of “Time” objectively. There are many references to “beginnings” in the Scriptures. Herein, the prevalent focus is on the three major manifestations of creations, which involve the Heavens, the Earth and the new Heavens and Earth. Before the inception of all things that was created, God was alone in Eternity in which there is no time; therefore, there is no sequence of “before” and “after.” However, His creative manifestations in the Time Capsule, in effect produced temporal, historical beginnings but such were and are essentially with God present realities and therefore timeless.

An informed order of Genesis 1:1, as it is viewed from revelations in the Grace Covenant, is of the greatest importance in this way: (1) “In the beginning God....” in which “God,” as the Subject is Eternal, in that He perceived everything at once. Note, the word “once” is not to be understood in the sense of at one time in the past nor the present understood as Him seeing all things simultaneously. (2) Actually, “Created” is the verb exuding the instantaneous activity of God, as all things were created by His means, in Him, in their essential perfection. Hence, created things were Ontologized (came into being or existence) in obedience to God’s command (His Divine Decree) (Colossians 1:16-17; Hebrews 11:3; Psalms 33:6). (3) “The Heavens and Earth” are the manifested objects of God’s creation. The order of this verse places the eternal and timeless as God highest, hence, the manifested Heavens as beginning under God who is without beginning and then the manifested Earth as beginning under the Heavens subsequent to its beginning.

In the limitations of the knowledge-based linguistics of the pre-Grace Covenantal conveyances regarding the “Heavenlies,” there are statements, i.e., “...behold, the Heaven and Heaven of Heavens cannot contain You; how much less this house that I have built” (I Kings 8:27). As to the Earth, there are statements, i.e., “He stretched out the north over the empty place and hung the Earth upon nothing” (Job 26:7). “Have ye not known? Have ye not heard? Has it not been told you from the beginning? Also the conveyances of Isaiah 40:21-22 are, “have you not understood from the foundations of the Earth? It is He that sits upon the circle of the Earth and the inhabitants thereof are as grasshoppers...” For clarity sake, these expressions must all be viewed in the light of what is revealed to the Apostle Paul in the revelation of those things that were unknown prior to the enlightened volume of Truth that were hidden but are now comprehended in the Gospel of Grace, the Mystery.

The “Mysteries of God” (I Corinthians 4:1) are exclusively understood through elucidation by the Holy Spirit rather than their belief by human understanding. Hebrews 11:3 statement, “Through faith we understand...” does not indicate that faith is blind because genuine faith is the gift of God, which apprehends what the natural mind does not comprehend. To comprehend the scriptural concept of the mystery is tantamount to knowing the unknowable (Ephesians 3:18, 19). The Scriptures are replete with such glorious mysteries; explicating the essence of Eternity and the entities of Creation and Time. It was voiced by someone: “The sense, which one can fathom, is not the sense.” In the comprehension arena of

human intelligence, the subjects of timelessness and time are both mysteries but timelessness is the greater of the two. Since humans are creatures of time, there is inherently in them relevance to time that does not exist with timelessness. To human understanding, the phrase “In the beginning” was the beginning of time. However, it is foreign in human comprehension to fathom the reality that prior to the so-called “beginning,” there were no time parameters, in that there were no measurements of duration, as there was no duration to measure. In this sense, it is philosophically unsound to ask what God did before the beginning of creation.

In the Scripture’s consideration of human minds forming such foolish questions, the Holy Spirit conveys progressive views of God’s purpose in Eternal workings of the salvation to His elect: (1) the eternal Wisdom, which became the incarnate Word, was eternally with the Father (Proverbs 8:22-31; John 1:1, 14). (2) Christ was loved by the Father *pro. katabolh/j ko,smou (pro kaht-ahv-ol-ees kos-moo)* rendered “before the creation of the world” (John 17:24). (3) God gave (placed) the elect in Christ *pro. cro,wnw aivwni,wn(pro khron-on ehon-ee-on)* rendered “before Times, Eternal” (II Timothy 1:9). (4) The wisdom that conceived the plan of salvation for the elect was ordained by God *pro. tw/n aivw,wnw eivj do,xan h`mw/n (pro ton ehon-ee-on ees thox-ahn ee-mon)* rendered “before the world unto our glory” (I Corinthians 2:7). (5) God elected some to salvation *pro. katabolh/j ko,smou (pro kaht-ahv-ol-ees kos-moo)* again rendered “before the creation of the world” (Ephesians 1:4). (6) The blood of Christ for the elect was *proegnwsme,nou me,n pro. katabolh/j ko,smou(proehg-nos-mehn-oo mehn pro kaht-ahv-ol-ees kos-moo)* rendered “foreknown before the creation of the world...” (I Peter 1:18-20). Lastly, (7) the slain Lamb, names written in the book of life and the kingdom prepared from *pro. katabolh/j ko,smou (pro kaht-ahv-ol-ees kos-moo)* rendered “before the creation of the world” prove that the elect and their future were always God’s foreordained thoughts, as decreed in Eternity (Revelation 13:8; Matthew 25:34).

Hence, this proves that all of God’s Divine activities were in essence, actualized in His Decree before the creation of and manifested from (in) the creation of the world. In addition, manifestation of the beginning of the Heavens with its host of spirit beings is a different realm from that of humankind on Earth. This places into scriptural perspective the locale of creation, as exclusively abiding in the Eternal realm, wherein only God has excess to its determining factors. God’s timeless realm is the creation of but not the manifested habitation of created beings. Their regions (Heavens and Earth) had a beginning of which time is its concomitantly created entity. The Scriptures’ innumerable references thus certify the locale of the new Heavens and new Earth, i.e., “...I create new Heavens and a new Earth: and the former shall not be remembered, nor come into mind.... Nevertheless, we, according to his promise, look for new Heavens and a new Earth, wherein dwells righteousness.... AND I saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away.....” (Isaiah 65:17; II Peter 3:13; Revelation 21:1). Note that in terms of manifestation, the ultimate residency of creation in transudation (permitted passage of) in the Eternal sphere abides the sole abiding region of activity after the cessation of Time. The manifestation of the present Heavens and Earth, beautiful as they may appear to some, are under the curse. The new creation in Christ is manifested in preparation for portraying God’s ultimate end and purpose, which All declare *h` polupo,i,kiloj softi,a tou/ qeou/ (ee pol-ee-pee-keel-os soph-ee-ah too Theh-oo)*, “the manifold wisdom of God” (Ephesians 3:10).

God’s Eternal Plan and Purpose Concerning All Things were actualized by His Decree in Eternity and Manifested in the Time Capsule

God’s purpose in eternity is in fact His accomplishments, which were indeed enacted (actualized) by His Decree in Eternity. One’s recognition of this fact renders the extent of all depictions of actions in time as solely manifestations of such. When this cogitation is properly embraced, God’s purpose is solidly entrenched in His sovereignty, ordered by His omniscience (infinite wisdom), ratified by His omnipotence

(limitless power) and cemented by His inherent immutability (inability to change) and can never fail. This is demonstratively documented by the proper scriptural exegesis of God's purpose and its eternal fulfillment being of the same extent in Romans 8:28-30. Paul reveals to the enlightened mind that the foreknowledge enjoined the foreordained, the foreordained enjoined the called, the called enjoined the justified and the justified enjoined the glorified all by enactment by His eternal Decree. In this light, congruency and concomitancy exude the distinction of Eternity's characteristic of non-sequential application.

In every sense, God's perception of things is equal to their actual existence. Hence, His Decree of things is equal to their enacted application. God's purpose of manifestation in physical creation is necessary exclusively for the testimony of His eternal workings to those whom He has created. Moreover, His purpose of Eternal Decree is necessary in declaration of the spiritual state of His fixed purpose and consummated progress, which is in essence the demarcation of existence. The unbridled doctrinal teaching of existence having been actualized exclusively in God's Decree in Eternity, stands essentially alone in its prioritized emphasis on God's eternal purpose. Eternal enactment places the entire gamut of God's purpose in the foreground as it mitigates all doctrinal conceptions of Synergism and Free Will Theology as theologically inconsistent and anthropologically inspired.

Humanistic infusions emphasize man's will rather than God's Will. Those who embrace Free Will Theology militate against the Sovereignty of God in that they are always found raising a similar question Paul anticipated in Romans 9:14, i.e., "is there unrighteousness with God?" Paul was so outraged by the questioning of God's justice that he dismissed the question with a decisive denial. To the assertion the Apostle decried, "who are you old man that reviled against God, shall the clay say to the potter why have you made me thus?" Depraved minds accuse God of being unjust in His purpose that He saved some and not all. In corroboration, John, in his vision of the Revelation of Jesus Christ, heard the blending of the song of Moses with the song of the Lamb: "...Great and marvelous are thy works, Lord God Almighty; just and true are your ways, King of saints" (Revelations 15:3).

There is no inequality in God's ways. How can humankind on such a low level of depravity rise to the level of questioning God's justice? Sovereignty evinces that there is no superior to whom God is accountable for His deeds. God cannot be guilty of unrighteous arbitrariness as has been construed by some. Advocates of Free Will Theology are incapable of making the proper distinction between God's purpose that was actualized in His Decree in Eternity and manifestation of it in the Time Capsule. Although these are illustratively different in their applications, they are not contradictory in processes. God's purpose and their enactments are from eternity but His manifested exhibitions of them are solely for humankind's comprehension in the sphere of time. In this view, God's eternal purpose cannot be hindered because it is what God has already accomplished through the perception of such by His Decree. On the other hand, God's commands and directives are what man should do in alignment with God's nature but not necessarily what He decreed what man will do. It is nonsensical to purport that humankind can propose to reject God's eternal purpose, which is the same as saying man can propose to defeat God's purpose. This type cogitation is corroboratively in direct opposition to what God has stated in the prophetic writings, "...I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 46:11).

God's statements of commands and directives are generally conveyed as documentation for manifestation purposes while His eternal purposes are particularly enacted by their perception of having been actualized in His Decree. There are a plethora of scriptural conveyances in testimony to this, e.g., "God commands all men every where to repent" (Acts 17:30) but He only decreed it to some, e.g., "Then, indeed, also to the nations did God give the reformation to life" (Acts 11:18). In this must be viewed humankind's inability, apart from God grace to repent as his fault but only in manifestation of what was previously determined. Hence, it is necessary to state that God cannot be blamed for man's depravity, as it is God's purpose rather than His command that guarantees that everything will be manifestly accomplished according to His Counsel and Decree. Note, the Greek word for "purpose" is *proqe,sij* (**proth·ehs·ees**) or the previous placement of a purpose. This usage is divided into two divisions: there are (1) three references to men (Acts 11:23; 27:13; II Timothy 3:10) and (2) five references to God's eternal purpose in the salvation of His elect (Romans 8:28; 9:11; Ephesians 1:11;

3:11; II Timothy 1:9). Note that the Greek verb form *protique,mai* (**prot·eeth·ehm·eh**) is used only three times (Romans 1:13; 3:25; Ephesians 1:9) and is a compound word made up of the preposition *pro(pro)*, which means “before” and verb *tique,mi(teeth·ee·mee)*, which denotes “to place” or “to purpose.”

Therefore, God “foreknew” in eternity through actualization of His purpose in His Decree; exactly what is done and will definitely, manifestly “come to pass.” In the wilderness, the “shewbread” was publicly displayed to remind Israel of the manna provided for them in their wilderness journey. Here, God manifestly displayed His eternal purpose in His Word to remind His people that their salvation was no afterthought with Him; in this sense, our salvation was also God’s forethought. Hence, God has displayed before us not only what He eternally purposed and actualized in eternity but also His process of manifesting such in time. Hence, God’s purpose is the same as His execution of what was purposed in His Decree. God’s purpose to create is the same as creation having been actualized by His Decree. In addition, His purpose in saving His elect entailed enactment of certain ones to salvation itself.

Accordingly, creation and salvation coexist within God’s purpose, which actuated them in eternity. Here the question might be asked, why did God wait so long to manifest creation and then subsequent salvation for His elect? The answer is, God did not wait because waiting implies time and there is no manifestation of occurrences and time in eternity. Among the references that the salvation of God’s elect was actualized in eternity are:

- (1) God’s purpose in having saved designated ones by grace was before the world began, as II Timothy 1:9 states, “Who saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before times, eternal”
- (2) The wisdom that conceived the plan of God’s elect having been saved was ordained before the world began, as I Corinthians 2:7 states, “but we speak the wisdom of God in a mystery, that has been hidden, which God ordained before the ages unto our glory.”
- (3) The promise (Divine Decree) of eternal life was made by God before the world began, as Titus 1:2 states, “In hope of eternal life, which God, the un-lying God promised before the times, eternal.”
- (4) The Lamb was actually slain in the purpose of God before the foundation of the world, as I Peter 1:20 states, “Who verily was foreordained before the foundation of the world but was manifest in these last times for you.” Also Revelation 13:8 states, “.....the Lamb slain from the foundation of the world.”
- (5) The election and actualization of the elect’s salvation occurred before the creation of the world, as Ephesians 1:4 states, “according as He chose us in Him before the foundation of the world, for our being holy and without blame before Him.”

God has only one purpose but it is manifested in many parts. The eternity of God’s purpose means that all of its exhibited parts are but one intuition. This is corroborated in the Old Testament writings: God “is in one mind and who can turn Him? And what His soul desires, even that He does” (Job 23:13). Man has succession of thoughts but God never has a new thought. What He thought He thinks. Nothing can be added to God’s mind nor is there succession in the execution of His purpose. Succession is related to time; not to eternity but does not destroy the idea of order in God’s purpose. There is no succession in God’s thinking in eternity because God is in and of one mind. This truth is revealed to finite minds of God’s elect in various degrees. Humanly speaking, a person with a creative mind visualizes something as a whole before the development of its parts. Hence in a limited view, the ability to form an idea of a thing as a whole before it is executed in the order in which its intention requires is not beyond the range of even a finite mind. In the unlimited view, God is eternal as, there is a non-sequential but Spiritual order in God’s plan of salvation that He actualized in eternity before such was ever manifested in creation/time. This enlightenment is extremely beneficial to ones comprehension of what security actually engenders.

The Capsule of Time renders Creation Exclusively in Eternity

What is the Time Capsule?

The capsule of time is God's designed mechanism strictly for the manifestation of testimony encompassing of all God's Eternal workings of Creation, which were actualized in His Divine Decree. As conveyed in the apportionments of past, present and future in the human intellectual sense, it can be likened to multimedia memoirs of powerful biographical displays or all encompassing snapshots of God's plan, will and purpose. Yet none of the perceived proceedings should ever be construed as original enactments, for such were all actualized in God's Divine Decree. These are all merely manifestations for the sole purpose of documenting the revelations of Creation to created beings. This comprises in effect, ultimate comprehension of God's wonderful accomplishments in eternity, as such has pleased God to reveal!

In a personal sense, the Time Capsule chronicles sequential documentation of one's own life and those closely associated with it, i.e., relatives, friends and general acquaintances. Such depicts powerful and compelling history of finite existence through introduction of the chartering ones of one's journeyed impression of the present, while memorializing the past and anticipating the future. Medians engender unfolding events that are all consummately logged in designations of memories. The Time Capsule enthralls impersonations of life, as viewed from within the confined limitations of its sphere. An array of depictions is embodied with operants of traditional habitations transferred from past to present to succeeding generations. The results are for the most part, detailed humanly perceived portraits (yet not entirely accurate) of experiences collected and sometimes preserved with the goal of better understanding the scope of what is displayed in exhibitory. This isn't actually achievable in interactive containments of the timeline, which mostly is misconstrued by the fascination of so-called highlight key moments of life, as it is viewed strictly by those experiencing such. What is not perceived by the overwhelming majority of those abiding in the capsule of Time is that all the things that are unfolding are only reflectors or manifestations of all that were actualized in God's Decree in Eternity!

Eternity is not a topic that is viewed as abiding in the current sphere of existence. In fact, most theological doctrines have espoused the position that the sphere of Time dissects Eternity; in rendering such "past and future" but not "present." This is most unfortunate, in that such cogitation avers Time as an independent and equal component of existence with Eternity. This couldn't possibly be factual since Time is incipient, temporal and terminal, whereas Eternity is neither of these and even the very opposite of such limitations. Though all the conveyances of Creation are currently elaborated in Time, the Scriptures declare the end of Time, yet not the end of Creation. From this, it can be gleaned that all that is truly captured and sourced as a component of Time; would of necessity come to fruition in its cessation. However, all Scriptures definitively declare the continuity of Creation after cessation of Time, in effect certifying it as a component neither initialized nor actualized in Time but indeed in Eternity.

The exclusive adduce to accurately defining the phenomenal of Time, exudes the scriptural view that it is a designated sphere of duration in which the testimony of God's Will and purpose is manifested to mankind. Thus, Time is relegated to God created designed **capsule** or a definitive sphere of space and duration designed in order to exhibit His specific purposes. Hence, Time is merely a created entity of Creation that was capsulated for the express purpose of manifesting God's testimony of incipient and conclusive operants. This effectively eliminates Time as the sphere of actual functionality of things and univocally establishes Eternity as the exclusive origin, actualization and essence of all Creation. In the light of comprehending this truth, it can be authoritatively concluded that the inception of Creation does

not resides in the sphere of nor is it defined by its manifestation in Time but by the perception of all things in the mind (Decree) of God in Eternity.

Hence, all of Creation owes its existence to and resides in the sphere of Eternity because the conclusion of all things in Time, as perceived by human intelligence; is the reconciliation of all things in the ages (in Time). It is in this sense that Ephesians 1:10 states “unto a dispensation of the fullness of the times, to sum up all things in Christ, things upon (in) the Heavens and things upon the Earth, in Him.” A scripturally exegetical approach to this verse necessitates observation that the Greek preposition *eiuj* (**ees**) rendered “unto,” with the accusative case expresses the idea of movement toward a given object, which effectively renders it “unto the end of,” i.e., unto the end of a dispensation beyond that of the Grace Church age. For the enlightenment of some, *oivkonomi,an*(**ee·kon·om·ee·ahn**) rendered “dispensation,” refers to an arrangement, administration or economy, which covers a given period of time.

In this context, this word is used in the phrase “dispensation of the fullness of the times.” The possessive genitive renders it, “unto a dispensation, which belongs to the fullness of the times.” Note that the Greek clause *tw/n kairw/n*(**ton keh·ron**) rendered “the times,” is in the plural, hence identifying with the dispensational epochs (an extended period of time characterized by a distinctive development or by a memorable series of events). The Greek noun *plhrw,matoj*(**plee·ro·mah·tos**) rendered “fullness,” references the last dispensational period of time or the grand finale dispensation, wherein the ultimate consummation of God’s revealed purpose of all things will be summed up in Christ. Note that the Greek infinitive *avnakefalaiw,sasqai*(**ahn·ahk·ehph·ahl·eh·os·ahs·theh**) rendered “to sum up,” is derived from combining *ana* (**ahn·ah**) and *kefalaion* (**kehph·ahl·eh·on**), which literally denote to head up, bring together, assemble, hence to settle all things, in this sense, under the headship of Christ. Thus, the conveyance in this verse is that all is not yet revealed as being fulfilled in this present dispensation but awaits manifested fulfillment in a future and final dispensation.

This to some might preclude a possible misunderstanding of the statement “to sum up all things in Christ” but the final phrase “things upon (in) the Heavens and things upon the earth” definitively designates all that exists in Creation. Hence, even as all things upon the Earth are to be manifestly arranged under Christ, likewise all things in the Heavens are in subjection to Him. I Corinthians 15:20-28 conveys a resume of the order in which future events will take place. First, the resurrection of Christ (I Corinthians 15:23); second, the resurrection of those who belong to Christ at His coming (I Corinthians 15:23) and third, His Kingdom reign during which He will put all the enemies under His feet (rulers, authorities and powers, I Corinthians 15:24-25; cf. Philippians 2:9-11). Accordingly, all of Creation shall manifestly face Eternity, i.e., Eternity in Christ or without Him, an Eternity of perfect joy and fulfillment or one of absolute ruin and emptiness. All are destined according to God’s Decree rather than that which was chosen by them in this life, which is delineated by a very brief span of moments, seconds, minutes, months, years, decades, scores, centuries and millenniums; identifiably called the Time of existence. How then can the subject of Eternity be avoided in light of the relatively little Time assessed for manifestation? Because there are any number of popular misconceptions regarding Eternity, God’s people would do well to enthusiastically embrace this subject, as it is drawn from the Grace Covenant Scriptures’ revelation of His Eternal Workings rather than skewed information gleaned from theological and traditional religious philosophies.

From Here to Eternity

God’s Divine Decree ordained and ontologized all things, which certifies that all of existence was initiated and permanently dwelled in Eternity. In view of this light, Eternity and Time are only relational in terms of their Medias in comparison of the non-relevancies of any durations, sequences, limitations and terminations in the former as opposed to the dominating structure of such in defining the latter. The meaning of each casts light upon the other, as the correct association should first engender Eternity and then Time. Eternity can be understood in two ways: First, it is endless or infinite, which is the opposite of Time encompassing both an end and finiteness. In this light there is neither an endless or infinite past (Eternity past) nor an endless or infinite future (Eternity future). Second, Eternity must be viewed in the

sense of Timelessness, i.e., without Timeno beginning no successionno change and no end (atemporality). God alone resides in the accommodated essence of Eternity, in that He is eternal in essence, for He alone transcends Time altogether. While all of creation transitions from its origination of existence from the past to its permanence of existence in the future, God, the Supreme Being, wholly exists without past or futurewithout losing or gaining anything because He fills all in all and is complete within Himself. He is of and in Himself the fullness of all that exists, as the Scriptures state, "because in Him it did please all the fullness to tabernacle" (Colossians 1:19).

Created beings, as expressive of the human soul, are also eternal but not in the self-sufficient sense as God is. Unlike God, all of His Creation had a beginning and is subject to the manifestly transition of change. However, upon creation, such an entity will continue to exist forever in the sense that all which comes into being actually occurs in Eternity and is therefore eternal in its exponential nature. Its fate or status of relationship to its Creator was determined in the Divine Decree and will thus manifest as either eternal life with God or eternal death of damnation without Him. The final status or designation of all other things will manifest in like manner. In this view the true existence and fulfillment of all things have from their beginning resided in their eternal orientation with the subjection of time change relegation designed to depict testimony of revelation in transition of God's eternal plan, will and purpose.

Time does not exact Completeness or Fullness

Obviously, the basic inherent characteristics of Eternity, i.e., beginning-less-ness, endlessness and thus Timelessness, defy all notions of Time. Here the question "What is Time?" is considered. Here the Greek word *kairo,j* (*keh·ros*) rendered "Time," defines a space, increment or allotment set aside to exhibit certain goals or purposes. In this sense, Time literally depicts finite or Earthly durations, as it identifies points in progress, periods of history, current events or prophecies of future events reserved and available for certain actions to be manifested. Time also engenders points or appointments, which are assigned for the display of prescribed courses of operations, seasons or designated conditions. The word *kairo,j* (*keh·ros*) (time) in the Greek is a noun that is always in the masculine gender, singular person and in some instances are grammatically expressed in the genitive case. In the Greek grammar, the genitive case shows possession or source, this speaks to the end that Time is owned and belongs to someone or something. It should be understood from God's word that He (God) is the maker and creator of all things, including time. Therefore, it must be concluded that time belongs to and/or is exclusively owned by God.

In most instances, time is grammatically expressed in either the accusative or the dative cases. In the Greek grammar, the accusative case denotes time as the direct object and the dative case, the indirect object of a sentence or in both cases, they are indicative of the object of a preposition, whether stated or understood. Thus, Time is always expressive of a target of the manifestation of some intended purpose. Hence, Time is expressed in a space or an increment or duration; basically in terms of regulated intervals designed for the manifestation of opportunity, i.e., events and occasions. These manifestations of regulated intervals are always delineated in some measure or apportionment, always fixed definite and purposed for instituting establishment of control. Notice, whosoever controls time, also possesses the power to control the manifestations of events, occurrences or occasions. These regulations of intervals of time are defined in increments of measurements. Measurements of time are expressed in the delineation of years, as each year is subdivided into months, seasons (fall, winter spring and summer) and days, as each day is divided into sectors of the day (morning, noon, night, hours, minutes and seconds). The ages of time are expressed in terms of periods of the exhibition of God's eternal actualization of His purpose or plan that was formulated in Eternity in the Creation of all things. Time involves change, in that it is the measurement of change, expressive by the seconds' hand on a clock constantly moving sixty instances each minute. Also, the Earth is manifestly in the cycle of transition, as it revolves on its axis once every twenty four hours and it circles the sun once every three hundred and sixty five (and one quarter) days, etc.

The Scriptures affirm that Time itself is merely an aspect of Creation. Hence, the comprehension of this renders meaningless all aversions of Time before Creation or inquiries such as, "What was God doing before He created the universe?" "Before" is a Time-related word, hence, it is meaningless in regards to the sphere of Eternity. Time and Creation had beginnings and as a whole was finite. Its total purpose is the manifestation of all things in the universe... both good and evil. Time is composed of the manifestation of a finite number of events, in which such occurrences are humanly viewed (from the Earthly vantage point) as the derivation of so many other things that have happened, however staggering that number might be. Interestingly, the scientific theory of relativism links the origin of Time to the world in lieu of its inception from Eternity. This scientific notion of Time is stated from the philosophical understanding of Time. Science defines Time in terms of what is actually "measurable" and the theory is that whatever cannot be circumstanced in measurement does not exist. But humans' inability to measure Time accurately in a particular circumstance does not automatically mean there is no Time but that human intellectual instruments are ineffective in many areas of finite comprehension, as is the case with measurements in the subatomic arena and especially that which is spiritually affected in what one may be attempting to measure. This is not to aver that Time does not exist in such entities but that Time does not exact Completeness or Fullness and hence Time lacks the capacity to absorb the entire plan, will and purposes of God.

Eternity and Time: Scripturally Comprehensive Issues

A number of important scripturally comprehensive issues involve the relationship between Eternity and Time, of which the most prominent is the question of God's foreknowledge and so-called human freedom of will. The problem is thus: if God knows today what everyone will do tomorrow, what happens to their freedom to choose their own course of action? Must not one do tomorrow what God knows today what such one shall do? If not, then God's "knowledge" of what one shall do will have been wrong, which is an impossibility for an omniscient Being. If, on the other hand, all must act tomorrow as God knows they will, how can they be free to do otherwise? Of course, here many will and do go into elaborate unscriptural responses. The Scriptures sufficiently reveal that God is the creator of and is therefore outside of Time. Hence, what He foresees or foreknows, in the strictest sense of foreseeing and foreknowing comprise seeing or knowing in advance. But "in advance" denotes ahead of Time and since God, as the Creator, is beyond Time, He does not simply "see" or "know" from His vantage point in Eternity, in that all of existence other than God Himself, was created by Him. It is strictly in this sense that He foreknows and foresees all because He initiated, implement and established the complementation of all things in His Divine Decree in Eternity, which is where all that there is, actually exists.

Thence, all existence must be construed as neither transient nor temporary but permanent. What one is experiencing at all points in their existence and at All moments of their lives are equally present in God's Eternal Decree. Ones so-called "freedom of will" does not exist and therefore its impediment is not relevant in the sense of such one seeing or absolutely knowing of oneself what one should be doing at any given point in time. In stark contrast, God's seeing or knowing all things in the Time Capsule, is as the results of them having been actualized and thus existing in Eternity in His Divine Decree. The difference is that all the moments of life are merely apportionments of manifestationsnot engendering sequences of the enactments of things. Hence the realities of all things are equally available to God from the Heavenly Eternal vantage-point, whereas from the vantage-point of Creation and creatures traveling along in the capsule of Time, their experiences are only moment to moment and day by day.

Most humans construe the manifestation of things in time as their actualization. In effect, this depicts God's transudation of planning in Eternity that which He actually enacts in time; hence Creation is viewed as such, i.e., an act out of God but not in Him. In this sense, His infinite power is viewed as being exerted for the production of that which has no existence until such a creating act takes place in Time. This in effect limits God's Decree in the apportionment of "to create," with the manifestation of Creation in Time assigned as the sphere of its enactment. In this view, the former is immanent and Eternal while the latter

is the transient act in Time. Contrariwise, the Scriptures view all things as immanent actsnot without but in God and such are not expressive of any real or physical change in their manifestations from what they were in their actualized status in Eternity. All things are ultimately eternal and therefore the testimonies of them are altogether manifestly extraneous and thus conclusive to the point of certifying that it is God's Divine Decree that gives actual being to everything. God's bare Decree gives actual being as an expression of His will, plan and purpose in respect as an act in His own mind, which is not other than the act itself.

This is expressed in the scriptural exegetical conveyances of Colossians 1:16-17 from the Greek Text: "because all things were created by Him, in the heavens and upon the earth, visible and invisible things, whether thrones or dominions or rulers or authorities; all things were created through Him and unto Him." This verse begins with the phrase *ofti evn auvtw/ evkti, sqh ta. pa,nta*(**ot-ee ehn ahf-to eh•kteesth•ee tah pahn•dah**) rendered "because all things were created by Him." Utilization of the instrumental case denotes "by means of Him" or it could be interpreted "because all things were created in Him", utilizing the locative case denoting "in the sphere of Him." The Greek verb *evkti, sqh* (**eh•kteesth•ee**) rendered "created," conveys the connotation "to make" or "to form" something out of nothing (I John 1:3). In light of this, all of existence in the universe was created "in Jesus Christ," in the essence of His being, thus all of Creation actually resides in God's Decree. The statement of the latter phrase of Colossians 1:16 *ta. pa,nta diV auvtou/ kai. eivj auvto.n e;ktistai* (**tah pahn•dah thee ahf-too keh ees ahf-ton eh•ktees•teh**) is rendered "all things were created through Him and unto Him." Here the preposition *dia* (**thee•ah**) rendered "through", as used with the genitive, emphasizes the fact that all things were created through the agency of Jesus Christ, as He was the active agent through whom all things that were created in the Heavens and upon the Earth were actualized in God's Decree. Accordingly, all things were created through Him (Christ) and unto Him. Here the preposition *dia* (**thee•ah**) rendered "through," with the genitive case and the preposition *eivj* (**ees**) rendered "unto," sets forth an exceedingly important truth, i.e., as it is used with the accusative case, expresses the fact that Christ is not only the agent in producing creation but He Himself is the end, object and essence of all Creation.

Colossians 1:17 states from the Greek text: "and He is before all things and all things are held together by Him." In surveying the opening phrase *auvto.j evstin pro. pa,ntwn* (**ahf-tos ehs•teen pro pahn•don**) rendered "He (Himself) is before all;" *auvto.j* (**ahf-tos**), which means "He," is an intensive pronoun giving the inference "Himself." Here the Greek verb *evstin* (**ehs•teen**) rendered "is", is in the present tense, thus translated "He is before all things." In light of the preceding context, the inference supports the usage of the past tense, as the preposition *pro.* (**pro**) rendered "before", means to be before in sequence to, in advance of or prior to all things. In this sense, "and He Himself," *auvto.j* (**ahf-tos**), the great HE (implying His essential Being), *evstin pro. pa,ntwn*(**ehs•teen pro pahn•don**) rendered "is before all things." Therefore, He is before even Time, which is His creation in Eternity (Colossians 1:15-17). The contrast is between the things manifested in time and the Creator Himself, as the emphasis focuses on that which was created "in He, Himself" before Times.

In light of this, the latter Greek phrase of Colossians 1:17 is *kai. ta. pa,nta evn auvtw/ sune,sthken* (**keh tah pahn•dah ehn ahf-to seen•ehs•teek•ehn**) translated "all things are held together by Him." Here note that the Greek preposition *evn* (**ehn**) is clearly translated "in" (locative case), which focus is the sphere in which all things are held together. Hence the question of whether God is a subjective part of or does He relate to Creation in an objective mode, lies in comprehending the fact that "all things" in Creation are indeed "in Him." Note the Greek verb *sune,sthken* (**seen•ehs•teek•ehn**) rendered "held together," is derived from *sun* (**seen**) and *isthmi*(**ees•tee•mee**), which literally means to "stand with" or "to place together." The general usage of this word conveys predominantly the meaning, "commend," "recommend" or "to present as approved." Hence, it infers, "formed," "shaped together," or "compacted," thus exuding the rendering "held together." This Greek verb *sune,sthken* (**seen•ehs•teek•ehn**) is in the perfect tense and indicates that from the point of Creation in Eternity, God conclusively effectuated all things.

Is God regulated in Time or does His Essence usurp beyond it?

Some contemporary theologians question, if not outright reject the idea that God is Timeless or atemporal (independent of or unaffected by time). They argue that divine atemporality: 1) contradicts His personhood, 2) denies Him the power to love, 3) eliminates His freedom, 4) contradicts the Scriptures, which depicts God as subject to change and as existing in Time; and 5) is incoherent. The idea that the Eternal God cannot be personal outside the capsule of Time is based on the anthropomorphic view of what comprises His essence. Their aversion is that because human persons exist in Time, it follows that for God to be personal, He must of necessity exist in Time. Scripturally speaking, all of Creation, which encompasses all creatures, in fact actually exists and resides in God's Decree, in Eternity! Another criticism of God's Timelessness is that it supposedly denies Him the power to love. This view is often espoused by Process Theologians, who hold that God Himself is evolving and growing over Time. Informed scriptural comprehension of God as timeless and changeless denotes that He is not governed by anything that is manifested in the capsule of Time, in which such are all segmented revelations of His Creation. In spite of this, it is so argued that if God really loves us, He will be affected by our suffering, joys, prayers, etc. For human beings whose love is affected by such things, it is incomprehensible that their expressions of manifestation do not fully document the actualization of true love. And so the argument continuesfor God to be affected by things in Time, such as suffering, joys, prayers, etc., He must of necessity be capable of change and therefore He cannot be Timeless.

One of the major problems with this argument is that it construes the finiteness of human love, as a measured dimension of Divine love, which is infinite. Merely because human beings may manifestly be affected by the depiction of sufferings and joys and are portrayed as able to love others, does not relegate God's love to the arena of the affections of changeableness in Time. The capsule of time is designed to express manifestations of the experiences of sufferings, joys and prayers (petitions) in succession. Consequently, those that are subject to and are governed by and in the capsule of Time must be affected or changed by the manifestations therein, in testimony of revealing God's purpose for creating such. God, on the other hand, because He is avowed of sequences and sequential operants from His eternal vantage point, comprehends all things "all at once." Accordingly, His love comprehends "all at once" and He does not need to pass from one state of awareness regarding sequenced situations to another.

Furthermore, the proposition is sometimes foisted that for God to truly love, He must experience suffering along with His beloved, which implies situational changes and regulations imposed upon Him in and through Time. The scriptural reply to this is twofold: First, even if God was perceived in some sense to be manifestly suffering along with His people, it does not necessitate the implication of change in Him. In God's decree, He "suffered with His elect" from all Eternity and in fact, fulfilled His purpose in accomplishing such. Second, Divine Love transcends human love, which is by nature finite and not the criterion by which Divine love can be comprehended, which is infinite. Human love may well require ones suffering with ones beloved in the sense of undergoing some diminution of being or enduring along with their beloved some evil. But God's love, being infinite, is not limited to loving in this sense. Unlike human beings, God can truly love without also having to be actually subjected, but merely manifestly subjected to evil suffering Himself along with His beloved in the Time Capsule. In essence, God's true love involved His "Willing" of His beloved Eternal good, i.e., peace, joy, love etc., as evinced in the "fruit of the Spirit" (Galatians 5:22; Ephesians 5:9). Hence, God's Timelessness inherently entails eternally willing the good of His elect, which engenders Timeless love for His chosen beloved.

Some other opponents and critics of God's Timelessness aver that the concept of Divine atemporality effectively eliminates God's freedom. First, the Scriptures emphatically state that God is Eternal and therefore is changeless in His will, plan and purpose. All things have been already accomplished and thus resided in His Decree. This negates and renders irrelevant all arguments that He cannot will to create except in His will to create in the Time Capsule. There is no design for Creation in Time, in that it possesses the provisions for manifestation exclusively, with no possibility of design in which to effect but merely to manifest His will. God created everything by His Divine Decree in Eternity, rendering unnecessary any consideration of whether or not He is free to create or change something in Time. All such arguments fail to grasp what the statement, "God is Eternal" means and that everything that God has chosen to create, already exists in Eternity.

According to some traditional views of God's Timelessness, He is eternally the Creator and from Eternity willed Creation of the world in Time (i.e., He eternally willed it to have a beginning and to exist in a succession of events). Here Creation is confused with manifestation, in that God's Will cannot change, not because He has no freedom to do so but because all possible things exists fully in His Eternal Divine Decree now. Thus, there is no subsequent moment for His will to change in Time because what He willed, He wills, as is true that "He wills changelessly as He willed." However, His will is not a violation of His freedom though it firmly refutes at the same instant, the fallacy that His will is a violation of Human freedom. Subsequently, when it is construed that humans can actually change their minds, it is because their present limited concept of existence is solely viewed in the changeableness of manifestations in the Time Capsule. For God this is not possible, in that He is not confined in this sphere wherein freedom to originate or enact actualization is diminished to the degree of impossibility. His freedom to will as He chose in the Eternal sphere is not an obligation to create, for He needs not to perform that which He has completed. It simply means that God has created all that there is to create and He need not to do that He has unchangingly chosen not to do.

Another aversion against Divine atemporality is that it contradicts the Bible. Such a claim, however, is based literally on the anthropomorphic interpretation about God. Some so-called Fundamentalists hold this view, which is as follows: that God, outside of Time, causes from Eternity certain effects in Time, which give the appearance, from a finite, human vantage point, of His "moving along in Time." This is orthodoxly viewed as reflecting how the total facts are expressed in the Old Testament Scriptures. For example, in some contents, God speaks as if He had a body; is said to change His mind or does not seem to know everything. However, such expressions are conveyed strictly from the Earthly positioned vantage point of Creation temporarily in the Capsule of Time. No concept of informed comprehension would ever aver that God has a body because of these restrictive covenantal knowledge Scriptural conveyances, e.g., "the arm of the Lord" (Exodus 15:16; Deuteronomy 4:34; 15:5) or that God is unsure of Himself because He "repented of having made man" (Genesis 6:6). It should never be construed that God is not omniscience because He brought animals "to the man to see what he would name them" (Genesis 2:19) or because He asked Adam, "Where are you?" (Genesis 3:9). Likewise, it should never be concluded that God is limited by Time because the Scriptures convey His relational operations as if He were temporal, as the present structure of Creation is. The sole purpose of Creation being encapsulated in Time is for God to reveal Himself to finite, human beings in the limitations of their capacity to comprehend His being; thus God chose to communicate in this way and to this extent.

Unfortunately, some hold an even more thoroughgoing anthropomorphic view of God (Jesus Christ), i.e., they believe that He has a permanent human body and is only an "exalted man." Such un-scriptural persuasions about God require a combination of philosophical, theological and humanistically inspired theories. In essence, it amounts to averring that God (Jesus Christ) is limited, finite in power and knowledge and that His actions are sometimes the results of the actions of others or they are in some instances, caused by others. The God (Jesus Christ), who self exists in Eternity was never a man in the sense of depraved human flesh, contrary to what some religious sects affirm.

Ultimately, God reveals Himself through the Scriptures on the one hand, and on the other, any arguments against His atemporality are merely notions of incoherency that are for the most part, self-contradictory and meaningless. They postulate that not all the moments of Time can be equally present to God; otherwise, they would be occurring simultaneously, which would be absolutely nonsense. Consequently, many reject the teachings of God's atemporality because this doctrine embraces the premise that God exists outside of the confines of Time's Capsule. In the essence of Eternity, all the moments of Time are simultaneous to Him, e.g., "And this one thing let not be unobserved by you, beloved, that one day with the Lord is as a thousand years and a thousand years as one day (II Peter 3:8). Moreover, they aver that to say that God does not exist regulative in Time is tantamount to saying God does not exist now.

However, the dominant reference point of Now does not reside directly in the capsule of time but in Eternity as "the ever-present now" while time resides temporality within Eternity in the Capsule of Time. Hence, Time should never be viewed as a reliable locale of defining God's existence. God exists and dwells in the capsule of Time only in deference to eternal existence hence, encompassing Time's temporary existence, as creatively designed and positioned in Eternity. Accordingly, God's existence now

(present tense) is in the only accommodations possible, i.e., Eternity. Therefore, in order for God's existence to be affirmed, it must be in Eternity, as Time must be in this created capsule of accommodation for the sole purpose of manifesting God's plan, will and purpose. It is strictly in this sense that God can be viewed to exist now in Time, because "now" in this sphere is merely a manifestation or moment in Time.

The problem with most militation against the concept of God's Timelessness and atemporality falls into the area of misconstruing the sense of all moments being equally or simultaneously present in God and of God's Eternity as the eternal "now." Technically speaking, not all moments are simultaneous to God, for even simultaneity implies some measure of Time and God is utterly Timeless. God's Eternal omnipresence does not reduce all places to one but amalgamates all-in God (Christ). God should not be viewed as "spread out" over all places, His Eternity does reduce to all moments in Time or that God "extends" over all moments. Rather, it means God transcends the limitation of Time altogether, as He transcends the limitations of places and space. As for whether God must be thought of as being in Time if He is to be thought of as existing at all, God exists immanently in Eternity, which has been and is manifested in the capsule of Time.

Manifestation in Time is solely testimony explicating the cause of temporal things coming into being and their cessations. Hence, all that continues to be, must be eventually extricated from Time and thus in every sense of their manifestation, do exist now but even more, they are not limited to existing now. Furthermore, to say that for something to exist, it must be said to exist now, can mean at least two things. It can mean that if it exists (present tense) it has ordinary existence and must therefore exist in Time (existing now, possibly in the past and possibly still in the future). Or it can mean, as in the case of God that its existence is not bound by Time at all because beyond the capsule of Time, it eternally exists. Again, God self-exists currently in the accommodated sense of Eternity with the impossibility of past and future. All things are created in Him, i.e., in His Divine Decree in Eternity. However, Creation is currently manifested in the analogy of finite things, which exist in Time, not because their existence as such is required in order to reside as the present status of finite beings but because it pleased God to manifest the design and purpose of His Creation in the Time capsule.

Thus, Time serves its role as an analogy often used to illustrate God's relation to things in Time as their exclusive Author, origin and testimony. The events of this testimonial manifestation unfold in relation to Him and to one another. It follows that this charts the beginning, middle and end of all things consummated (even though, being assessed as finite) for delivery in manifestation in the Eternal Sphere, which always was their actual residency in God's Decree. In every sense, He is in all, as the ultimate purpose exudes the praise of His glory! In every instance that was portrayed in the Time capsule, the magnification of God's attributes was displayed to counter the induced presence of depravity, evil and destruction. His dominance and control over such testify that He was forever beyond all the occurrences that transpired. The situation and consequences of the Time Capsule were never apprehensible of His Eternal Power and Will, which were always and forever were effectuated in Eternity!

The events of this life transpire on a separate temporal track, so to speak, from that of His character. As blessed ones are the recipients of the knowledge of God's Eternal Creation of all Things in His Divine Decree, the influence of such casts great impact with respect to God and the "situations" of this life. The course of humanly perceived analogies falter in a number of respects, i.e., chiefly in the seemingly uncertainties of Time, albeit they may be manifested contrary to what was actualized in the Decree; as such characterizations have no free will to help determine how any transpirations ultimately manifest. God, on the other hand, is not in subjection to nor relegated in Time at all and His "characterizations" are exclusively the outcome of all "determinations." Nevertheless, the main point of the Grace Covenant Scriptures' analogy hold, which is: God's design of an entity to manifest the testimony of His plan, will and purpose. There are no good reasons, then, to reject the Scriptural understanding of God's Eternity. Even so, receiving this truth, as one's own requires rightly dividing and comprehending God's Word and praying for understanding (Ephesians 1:18); which is Time well-spent because it prepares such ones for the ultimate joy of Eternity while it concomitantly exudes perfect peace in the **CAPSULE OF TIME** (II Corinthians 13:11).

The Timelessness of God

God is time-less rather than being eternally in time or being beyond time in the spirit. Time in and of itself was simply created by God as a finitely limited part of His creation for accommodating the workings of His purpose in His disposable universe. It was eternally the design of God's purpose and decree to formulate the imperfections (corruptibility, decay, inevitable death) of the world, by which such is errantly structured to function in the so-called "physical laws of the universe." Clearly, God did not design anything to be perfect within the locale of space/time/matter but He in Himself is separate (Holy) in His perfection. In terms of where God dwells, He inherently self-exists in the separate (holy) sphere of eternity wherein His nature imbues perfection and timelessness! The only anthropomorphic analogy of this phenomenon must remain in mankind's state of "curiosity," which is enthralled in the "limitedness dimensions of what-is."

Thus God cannot exist within that which can be conceived of as "time" nor can He exist in some mythical "infinity of time," as in the assumption of the concept of 'the ages of the ages,' which Scripturally does not imply timelessness at all. Time is finite and ENDS but God does not end. Also viewing God as a resident of time is problematic in light of the fact that "time" integrally involves temporal sequence and confined physicality. If one interprets existence as an absolute to the point of timelessness, it goes arguably far beyond the extents of physical creation. God possesses changeless integrity and actually, timelessness repels all that is hopelessly temporal. For occurrences to happen and remain, it is so essential for them to be imbedded in timelessness with God. In this sense, nothing outside of the eternal sphere implies timelessness at all, which dictates that human history as it is perceived with its temporal sequence will end.

In light of this, a probing question is, when time does end, what will happen to the components of creation and its temporal beings? In addition, can a temporal being become an atemporal being? According to the principles of timelessness, atemporal entities cannot experience progression from a state of before to after. That would be necessary to any process of "becoming," in that it would be a contradiction if something "became" timeless. Further, what happened to Jesus? His incarnation was temporal manifestation-wise; in view that Jesus seemingly ascended into heaven with a physical body and as previously noted, physicality requires time. This does not agree with what we know of the universe, as time and physical space are inseparable, in that they are both part of creation. Further, the entire concept of temporal sequence is relative. Thus, one would be taking an extreme step to suggest that sequence from before to after, begin after the fall. Actually, the notion that man became temporal after the fall is just as contradictory as the notion that he will become atemporal; because "becoming" has no place in timelessness.

This is in fact the center of the controversy in that scripturally speaking, no specific ontological (conceptualization of existence) presence admits though physiology (functions and activities of physical life) any representation beyond natural purposes. Further, concepts of ontological special presence are not in any sense, incompatible within timelessness. It just is not reflected, as physiology does not in any sense address issues outside of time in terms of where only the present exists or is ontologically specific; as opposed to where the past, present and future equally exist with no real distinction. In this respect, it is a necessity to project a progression of ideas that are not spatially located. This mode of conceptualization abides above materialism and excels the characteristics of manifestation by sequence being relative. Clearly, in this, the passage of time is not relative as the paradox of timelessness demonstrates but that has no effect on the issue of whether all of time exists.

However, illustrations of manifestations might otherwise show a slightly more complex view of what the present is and not be committed to the notion of an equally existent past and future. From the extent of the human-earthly vantage point, the manifestation of time-travel is a hypothetical structure of space-time envisioned as a long thin tunnel with connecting points that are separated by intervals, which pose a threat to the enactment of the sequence of occurrences therein. In effect, all equations representing

physiology are lacking the layer of reality that would demonstrate any palpability (capability as perceived by the senses) of this. At any rate, if physiology does indeed progress to the point where it evolves to a point of human perceived accuracy, it would simply suggest that it has to progress further yet to establish its cognitive authority to the highest point of acceptability.

Thus, to abide in the realm of reality and truth, is only possible from the Devine-Heavenly vantage point, which embellishes the actualization of God's eternal working in the sphere of timelessness. The only access to this plateau is by the Scriptures conveyed through the matured Gospel of Grace, which presents reality in its inherency of God, as contrasted from within manifested presence moving along in temporal progression. Changes in humankind's place in time are expressed by anthropomorphic terminology exuding time, e.g., "God redeems, remembers, forms plans, has sequences of emotions and has a history and so on;" as all of these things represent only temporal entities. Contrariwise, timeless entities are exuded by God "who is, was, and is to come." To comprehend the relevance of this, one must understand that time and humankind are concomitant components of creation and thus had to be temporal; or else humankind could not inhabit within them according to God's purpose.

Temporal beings cannot escape corruption but some will be "exchanged" according to the Scriptures despite humanly perceived denial of this possibility.

I Corinthians 15:50-54 state, "And this I say, brethren that flesh and blood are not able to inherit the Kingdom of God, neither does corruption inherit incorruption. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For it is necessary for this corruptible to (having) put on incorruption, and for this mortal to (having) put on immortality. But when this corruptible may have (having) put on incorruption, and this mortal may have (having) put on immortality, then will come to pass the word that has been (and is) written, Death has been swallowed up in victory." Thus it is only in a manifested sense that Jesus was translated in spirit to stand at the right hand of God in Heaven. In like manner, the elect will be manifested, demonstrating the change from mortal humankind to resurrected sons of God, translated to spirit, made in God's image and no longer identified in human bodies.

Because God is timeless in His perfection, all corruption necessarily requires temporality. It makes sense that all temporality will be "exchanged" because it is absurd to speak of a temporal entity becoming timeless. But it is perfectly intelligible and coherent to speak of a temporal creature being purified and changed so it is no longer corrupt and yet also by nature, it is no longer a temporal creature. Moreover, what did God conclude (decree) of all this activity, some of which was essentially and explicitly temporal? God was (and is) eternally pleased that all He had actualized according to His plan, will and purpose was very good. God is SPIRIT in the sphere of timelessness rather than FLESH in the sphere of time!

The Factual Impact of Daily Decisions and Choices

The majority of Christendom believes that ones own innate inclinations, as they translate into varying actions; result in independent determinants of daily occurrences. Such is the expression of the terminology, "decisions and choices," as such are perceived in controlling and shaping the course of things transpiring. In the formulation of this mindset lies the basis, which seeks to blot out the issue of human mortality and instead establish man's independence from God (based upon his own efforts). Such thinking even seeks to blot out the issue of depravity (evidenced by humankind's personal sins) and instead establish the ability of mortals to produce inherent goodness apart from God. This type cogitation even seeks to blot out the consistent testimony of the incurably evil nature of the world (steeped in creature rebellion and irretrievably sullied by it) and instead suggest the possibility of establishing a new "man-made Eden" on earth (both personal and collective)..... by helping God!

This transude brings forth the thinking that humankind has moved from primitive practices of worshiping things and self to worshiping what one esteems, to what one does, to what one is perceived to

effectuate. In this view, humans (yes, even God's people) in effect create an idol (a personal good or goal) and glory in its perceived accomplishment. This unfortunate illusion does not take into account that God has a sovereign plan and purpose that He has already determined (worked out) from eternity. Too many of God's people subconsciously and some consciously practice the pursuance of such even though the perceived good or goal is not God's good or goal, as they assume in doing so that their intentions can trump God's will. In this view, the assumption is that God needs humankind's cooperation to accomplish such good or goal and without human participation, nothing would or could ever be accomplished.

In this sense, it is assumed that humans are "helping God," but in reality, such posturing is only illusionary living. All of humankind (especially believers) must come to realize that no lives could ever be "fixed" or "influenced" apart from God through His design and truth. Actually, nothing in this world will ever be "fixed" apart from God through His eternal plan and decrees. Some, who continue to misunderstand God's processes, transmogrify from confidence and esteem in self instead of in God; to looking to self for ultimate truth instead of to God. In reality of course, such end up relying on, esteeming, looking to and prioritizing the humanistic-physical sphere (which of course is the purpose of this integrated system of deception). It is outrageous to assume that pitifully limited human beings could ever rise above the sin and evil that is the nature of depravity and through their self-inspired efforts, create their own personal paradise on earth (individually or collectively).

This mindset is merely a small step from assuming that one has no need of God and is in fact capable of exerting actions that are equal to His (the essential logic that flows from trusting in oneself). Within this cogitation is the sub-conscious assumption that one's view of this world and its life functions, is more realistic than what God proclaims in His Word. This is indeed a flawed assumption, which in effect exudes the notion that independent human actions are necessary in assisting God though no one would ever venture to put it in these terms but that is what such behavior amounts to. Hence, there is the tendency to "help God" apart from His will, as though the determination abides within oneself to decide what is good to do for the world and for oneself (apart from what God wills). It is in this view that some are establishing goals and standards that they believe to be equal and maybe even superior to God.

While this may seem to be not only an outrageous but unlikely mind-set, it is in fact the principle upon which the majority of the world's population is currently operating. For whether in the social, political or religious realms, the majority of mankind is of the opinion that what they are doing is "good", even though it is patently obvious to the informed child of God that most of what is happening in the world is far from good in light of the divine definition of that word. But most people and groups are adept at justifying their actions not on the basis of divine standards of truth (for the truth of God reproves, corrects and aligns according to His righteousness) but according to their own self-centered constructed standards. These types of standards are generally flexible enough to bend to whatever fleshly desires that may be prevailing at any given time, which are standards that are innately diabolical at their base. It is critical to understand that it is God's standards, which establishes what is good; conversely, just because something may appear to be good, does not make it so.

Thus, all daily functioning should be based upon the truth that God's will is the issue, not human will; that God's righteousness is the perfect standard, not depraved pathetic self-righteousness. It is of course right and proper for every child of God to desire to please God but this is possible ***only according to His will***. A corroborative example is, when Paul went to Damascus with every intent to have the leaders of the Kingdom Church arrested and taken to Jerusalem for trial and what had previously amounted to judicial murder, he was earnestly convinced that he was "doing good" and "helping God" by working to eradicate this blasphemous sect (cf. John 16:2). Contrariwise, in reality of course, he was persecuting Jesus Christ and His church (Acts 9:5; 22:7-8; 26:14-15; Galatians 1:13). Thus, what he originally vigorously opposed became the very cause to which he would later devote his life and for which he would ultimately lose it.

The truth of the matter is that the righteousness of Jesus Christ is the only true good - the center and focus of all God's manifested workings. This is the essence of what opposition to God is designed to replace and substitute. "Doing good" apart from Christ's righteousness, worse yet, "doing good" while denying the exclusiveness of its essence, is in rebellion to the entire purpose and plan of God for the

lives of His elect; for only in Jesus Christ is there any solution to the dilemma of the sinful human nature. This is true whether the issue is applicable to ones own personal life or the world in general. The faithfulness of Jesus Christ and His redemptive work is the exclusive remedy for humankind to be saved and delivered from sin, evil, disease and death that characterize the functioning of the world. It is only through His glorious return and decreed Kingdom that this world will ever be straightened out. Those who claim to be able to do "good" apart from God's plan are abiding in illusionary folly. Such are convinced that they are able to improve a world that God has long ago marked for complete renovation, as this is the only plausible adduce for alleviating evil from it entirely. In essence, to deny the decrees of God is to deny the need for a Savior and His solution, which in effect is to proclaim arrogantly instead that mankind is somehow able to "help God" by human paltry activities.

Hence, it is crucial for God's people to understand that the role of humankind is restricted to the operational aspect of functioning within God's assigned course for each individual according to His purpose. Comprehension of this truth effectively delineates human perceptions as distinguished from divine facts, as the following illustration displays:

Humans Perceptions

God needs men

Men can improve things
apart from God's workings.

Man's objectivity
projected on the world

Confidence of men in
looking to themselves for truth

World viewed as Man's
instead of God's

Denying and seeking to replace
God's control of occurrences

Divine Facts

God does not need men

Only God can improve
lives and mend the world

all things are subjectively
controlled by God

the essence of truth is God

World was created by God, kingdom
a component of His kingdom

God is the enabling factor of
all occurrences

The integrated world-system, as viewed by the conceptualization of humanly perceived antithetical conveyances above, form the essential propaganda system for humankind's (and Satan's) implementation of his rule over the world. Contrariwise, impartations of truths according to divine factuality are essentially progressive (in the order listed above) and when accepted, serve to reinforce the realities of life in lieu of the illusions of human imagination:

Humankind's attempt to arrests the fears and pressures of physical life are at its root counter-measured and even dominated by the stability of the security of God's determinant purpose.

Humankind's preoccupation with self-awareness evolves into self-worship (subjective arrogance is at its root), yet the only plausible basis for reverence and adoration is to the supreme power and authority of the Creator and determinant One.

Humankind's "feigned desire for "good" according to human standards, inevitably transmogrified into fleshly desires for pseudo-good (objective arrogance and self-righteousness are at its root), yet "goodness" is exclusively synonymous with "Godliness," as the righteousness of Christ is the manifested standard of its essence thereof.

Therein abides the basis of mindset for Satan and humankind's world system. This is the acceptable cogitation and lie that have seduced the rank and file of humankind and is the intuitive expression that

exercises control over this cosmos through the lie that seeks to ensnare all humanity. The accumulation of common human responses to this propaganda incites greed, pride and self-righteousness; which has culminated in an integrated system of organized gross depravity and evil that is better known as the chaos termed "human history". Human history (as opposed to God's eternal plan of salvation for His elect, which He is manifesting in the course of time) is not actually progressive at all from the divine point of view but is actually an inherent regression.

Society's organized functioning draws its operation and structure from the depraved nature of its environment and is thoroughly self-absorbed despite God's active divine restraint of gross evil. Given its internal mechanism for evaluating right and wrong and good and evil (that is, its conscience), it reliance is upon the sensible efforts of "good and just men" to moved humanity "forward" or at least "retarded its decline." As it is however, human kind and civilization are accelerating on the downward spiral that has been its course since its manifested separation, as identified in the Garden of Eden. The widespread fallacious assumption that the world is now somehow better off than humankind of ages past certainly does not proceed from a divine or even a humanistic, moral point of view.

True manifested faith in God is at best varied and in more diluted form than ever before in the history of the world. As for the progression of evil, one may even say the astounding invention of new and more elaborate and tolerable forms of evil and their widespread distribution and availability are rampart and in more concentrated form than ever before. According to prophecy, this trend will accelerate on into the dark tribulation period, culminating in the double-tier return of the Lord Jesus Christ. Hence, so-called "human choices and decisions," are not effective components of determinants and do not exert control of occurrences as the present world's system boasts. In fact, what is being exhibited more than ever before is less discipline and control and at the same time more crime, sin and demonstrable evil, as more opportunity for the exercise of these vices (along with an ever greater ability to rationalize them) are manifested in terms of progress. The reality of course is that in terms of "human achievement", things are surely unstable and unsettled in this era of modification, technological-economic, socio-political and continuously, even religious changes. It is incredible but while most of God's people would rightly assess some of these things as obviously bad (increase in certain culture activities, dilution of genuine faith in and adherence to the Bible, etc.), many more of these changes that masquerade as advances are enthusiastically embraced.

In humankind's search to extract information for the suppose purpose of shaping opinions and forging decisions and choices, there is more dependency on the collective thoughts of humanity and less reliance on the directives of Divinity. Corroboration of this is documented by recent reports indicating that more time is logged on the internet for secular mutation than any other single purpose. Many access fruitful studies via the internet and there are other positive uses for the medium and even some morally productive ones but there is no question about the fact that this technological "super-highway" for information is being used in a most aggressive fashion as a substitute for spiritual direction. Technology is an effective tool but a tool in the hands of the depraved nature of humankind is at best a morally ambiguous thing. Add to this a world system that is constantly exerting its influence toward sinfulness, self-love and technology, as it becomes merely a means of accelerating the implementation of the human mindset.

There is no sound basis for opposition to technology nor should there be for indeed it is useful for God's work. But it is the epitome of carnality to reach beyond the value limits of it or to bestow too much praise upon it, for like almost all so-called "progressive forces" in the sphere of time, it is in truth the advancement of plans for the enslavement and destruction of the human race. This is merely an "illusionary" establishment of a state wherein all limitations of God's built-in restraints are perceived to be non-existing. Such phenomenon will be the order in the dark days of the Great Tribulation. Due in great part to so-called materialistic "progress", the realization of this decreed state of affairs is steadily evolving according to its course. A great component of the reason for this is that techno-cultural progress is inevitably coupled with a corresponding spiritual regression. The reason for this is simple. Proportionally, as one depends upon oneself and human abilities, the less such is interested in God and all that He has decreed for His elect.

In essence, humanly perceived ethological and scientific "progress" requires no moral advancement at all. Indeed, all the collective accomplishments in this vein (minuscule from the standpoint of all that is in the universe, not to mention from the true point of comparison, the Creator of the universe) have served as operational components of humankind's alienation from God. This is displayed in humankind's exuberance in creating a false sense of mastery over the material world (though death remains and suffering has intensified). Hence, for those who are not blessed to internalize the true spiritual realities of life (the forgiveness of sin through the blood of Jesus Christ, first and foremost); it is all too easy to allay their dependence upon human technology, which in turn undermines their reliance upon God. Such gives the flawed impression that human choices and decisions ultimately determine the course of life.

Plunging headlong into the myth that scientific, technological, social, cultural and human progress disembogues ultimate values ardently solidifies this illusionary mindset. Faith in technology and other phenomena (instead of faith in God), i.e., hope in political solutions (instead of God's solutions) and prioritization for human cultural accomplishments (instead of for God and the sacrifice of His Son), are common variations on the carnal theme of working to make heaven on earth. In reality, any effort whose equation does engender the enablement of God exudes the impossibility of human accomplishments and is foolhardy. Only God can satisfy the true needs of depraved humanity, which are in essence: forgiveness of the sin nature, spiritual peace and eternal life.

The unscriptural misapprehension of a re-won paradise on earth is insanely ludicrous for sinful mortal creatures but many have unfortunately cogitated into this myth. It is the height of absurdity to openly flaunt the independent and determinant notion of the "abilities" of humankind apart from God (despite the limitless testimony that He has documented of Himself in every aspect of His creation), thus concomitantly proclaiming unreserved faith in the "progress" of the depraved environment. The pseudo-trees of life offered by dispensational misconceived doctrinal percepts merely perpetrate false hopes in this current age. In worshiping progress, one is merely establishing a new system of idolatry here on earth, fueled by the mindset that humankind's choices and decisions (mostly aided by God), are the dominant forces of effectuations in this present life.

The attractiveness of the evil one's (Satan's) integrated world system is inserted into the entire essential spectrum of human life. Here, concentration and focus are predominantly on the well-recognized categories of human experience where perspicuous influences mainly breed. In this sense, Religion and the Occult is the area accruing perhaps the most obvious of satanically inspired infiltrations of influence into the world of mankind, since it is in this field (religion and the occult) where the forces of depravity multitudinously and directly oppose the truth of God. The truth of the matter can best be demonstrated by the passage:

(GNT) "----- therefore, if anyone might cleanse himself from these things, he will be a vessel unto honor, having been sanctified, very useful to the master, having been prepared unto every good work. But flee from the youthful desires, and pursue righteousness, faithfulness, love, peace with those calling upon the Lord out of a pure heart. But the foolish and ignorant questions avoid, knowing that they breed fights; and a servant of the Lord must not fight, but be gentle toward all, qualified to teach, holding up under evil, in mildness instructing the ones opposing, for perhaps in time God may give to them repentance unto a perfect knowledge of truth, ----" (II Timothy 2:21-25).

Jesus Christ is the only means of salvation. Manifestation-wise, before Christ's redemptive display on the cross, those of His elect abided according to their respective covenant promise of justification through the eternal expiatory sacrifice. In this view, beginning with Adam and Eve and their coats of skin onward, there is in effect, the depictions claiming beforehand Christ's manifested work through symbolic animal sacrifices. Subsequent to the testimony of Christ's sacrificial death on Calvary, one can reflect on it as His saving work for His elect on the cross. Thus, whether the focus is before or after the cross, Christ has always been the only way to God. All other religious, occult systems, doctrines, groups, cults and the like are false paths. To approach God, one must do it according to His dictates and methodology, which is the exclusive means, i.e., the faithfulness of Jesus Christ. This is the only avenue, which brings salvation, forgiveness of sins and the manifested promise of resurrection. None of this can be achieved by good

works, self-sacrifice, ritual or membership in any organization. Thus salvation evolves from the eternal redemptive work of Christ alone rather the assertion of mankind's decisions and choices.

Despite the hyper-materialistic nature of this world, God has imbued His people with His spiritual nature engendering a deep and abiding need to satisfy this essential part of their makeup. Only a true relationship with God through Jesus Christ can truly satisfy this need. In this light, it is important to recognize that the drive for spirituality gravitates toward the phenomena of the eternal unseen, as opposed to the development of the earthly kaleidoscopic variety of alternatives. These run the gamut from staid and traditional religions to outlandish, mystical or cabalistic activities. Some sectors of Christendom are anxious to find something for everyone and anything that intrigues the expositors of mysticism, as such masquerades as the truth of Jesus Christ. Any and all religious activities which do not assess Christ in the undiluted center of things, in effect substitute depraved entities there by default. True spirituality entails the godly endowed desire to seek the attributes of the Creator, while humanly inspired activities merely perpetuate separation from Him.

Organization within itself is not the authenticating ingredient in the conveyance of true spirituality. In this sense, some of God's people will do things in a group that they would never do on their own. Corollary to this and equally important is the principle that if enough people are doing something in a highly organized manner, then an air of legitimacy will be lent to the enterprise. Such is usually foisted by a false patina of orthodoxy that in effect, usually serve to blind initiates, both new and old to the fact that God and Christ may actually be entirely absent and the organization subtly carnal in every way. Once enough people become involved in such religious organizations, a momentum and critical mass is achieved that allows these pseudo-groups to present to the world a false picture of spirituality (even though in truth God is not in their midst at all). It is also a common human failing that once some ministries have become involved in something, once they have "thrown good money after bad" long enough, such come to have a vested interest in believing their "decisions and choices" for fear of appearing to have labored in error. For if they admit to having "been had", they fear not only looking foolish but they perceive that all "their sacrifices" have been in vain.

For these reasons, many organizations are good targets for the human-materialistic nature of mankind. Even legitimate God-fearing Christian groups have historically succumbed to this humanistic inspired infiltration. Generations of followers and leaders alike in these type ministries are almost never clear in their thinking in the eternal spiritual realm. When tradition and organization become more important than the Word of God, they exude in a sense, the abandonment of the genuine Bible Basics, i.e., the Essential Doctrines of the Bible. In its place, there is the popular and more humanly based entrenchment of self-help, self-control and self-reliance, which doctrinally propagates the unscriptural belief that mankind influences and even determines the course and direction of daily occurrences through their "decisions and choices." **The fact of the matter is humankind's input in the process of events is limited to the manifestation aspect of what have been actualized in God's Decree in the Eternal Sphere. Accordingly, no influential or determinable index accounts for any aspects of human-actualization through such one's "decisions and choices" in the sphere of time."**

End of Part Two

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Conjoining Fate to Free Will inevitably induces Futility

It is scripturally factual that Fate and Free Will, as misperceived by mankind, are indeed antithetical concepts in the essence of actuality. "Fate" in its philosophical sense is some "unbridled force, principle or power that predetermines events." In this view, certain events in an individual's life have been predetermined entirely by chance and in this way, such have the ability to dictate their actions and affect what results from them. "Free Will" is mostly misconstrued as "the power of individuals to make personal choices;" unconstrained by external circumstances or agencies such as fate or even God's Divine Will." In this view, Free Will is an individual's capacity to choose thoughts or actions, which in effect determine the events that result from these thoughts or actions, according to one's desires. The two concepts are antithetical in that fate does not allow a person to affect events, yet free will does not in any way either.

Actually, nothing can be determined through any human's independent thoughts and actions; as such are dictated neither by Fate nor Free Will nor are subject to the control of either concept in any sense whatsoever. The greater impairment incurred in such skewed cogitation abides in the imagined disseminations of life processes. In stark contrast to these prevailing human conceptualizations, God's people must abide according to the "scriptural truth" in lieu of the philosophical perceptions of what actually constitute the means and operations of existence. Philippians 2:13 states: "God is the one working in you both to will and to work out His good pleasure." It should be grammatically observed that Philippians 2:12-13 actually constitutes one sentence, which complete conveyance is "So then, my beloved, even as you have always obeyed, not as in my presence only but now much more in my absence ... with fear and trembling, work out your own salvation; God is the one working in you both to will and to work out His good pleasure." The last phrase of verse 12 focuses the recognition that none produce their own salvation (or anything else), in that this is the exclusive work of God.

In view of this, the erroneous command that grace recipients are to initiate, then continuously produce their own salvation, leaves only one option: "a command of both human responsibility and capability." As those who have been made alive in Christ, God's elect are completely dependent upon the Holy Spirit for enablement to function in their daily living. According to the preceding conveyance, all are commanded to avail continuously dependent upon God's capacitating of their daily functionalities over the sins, which cling so closely to them (Hebrews 12:12-13). The emphasis in the previous verse is not so much on the responsibility of God's people; as the emphasis in the last part of the sentence is entirely on what God manifests; based entirely upon what He has decreed, in each instance. Hence, God is the one "working in you," as the participle *evnergw/n* (**eh-n-ehrg-on**) rendered "working" is comprised of the Greek preposition *evn* (**eh-n**) and verb *ergw* (**ehrg-o**) literary denoting: working in, producing in and accomplishing in; thus God is the sole entity continuously energizing the "in-workings" in His beloved.

This descriptive manifestation of the Holy Spirit internally working in conjunctively producing an inner conformity to His decreed Will is externally expressed. Here the query is: "why must God energize such in certain believers? It is due to their lack of innate ability to either determine or do that which is righteous before Him. First, it should be observed that God works in such ones unto the end *to. qe,lein* (**to thehl-eeen**) rendered "to will," i.e., to effect a willing, wishing, wanting and desiring pleasing unto Himself. This is conveyed in recognition that the will of the natural man is in total opposition to the Will of God and none are capacitated to desire to be saved apart from the predominant grace of God (John 6:44; Acts 16:14). It is depicted that God also needs to continually work His Will upon and overpower the will of depravity. Hence, the abiding truth is that God's people have continuous need of enablement to want or desire to love according to His Word in a manner pleasing to Him.

This involves both knowing and desiring to carry out what pleases God, in which the observation is that He alone must work into designated ones unto the end *evnergei/n (ehn·ehry·een)* rendered “to work,” produce, effect and accomplish that which is His good pleasure. This implies that all humans in themselves are impotent and incapable of pleasing God (Romans 8:8). There is nothing that can please God which has its origin in the mind, spirit and flesh of humans (Romans 7:14, 17-23). If ones thinking and acting is going to be pleasing to God, it must be the result of the Holy Spirit energizing in and through such ones. This brings out the fact that God is the One who manifestly moves into such ones lives to effect a willing and working *u`pe.r th/j euvdoki,aj (eep·ehr tees ehv·thok·ee·ahs)* rendered “out His good pleasure.” The literal conveyance is that willing and energizing is *u`pe.r (eep·her)* rendered on behalf of *euvdoki,aj (ehv·thok·ee·ahs)* rendered “His good pleasure,” good mind-set, purpose and plan. The willing and working of the Holy Spirit in God’s elect is a link in the fulfillment of His Eternal Purpose.

Conformity to God’s Will and Purpose in positive manifestation is not a matter of ones faith or whether such one abides in fate or in free will. These philosophies do however point out that those that believe in fate exhibit the skewed impression that some external force predetermines their thoughts and consequent actions. Then the induced query is: “what undefined external force is the cause behind the thoughts that result in their actions, like a puppet master pulling the strings of his marionette. Hence, it is scripturally factual that humans have no more ability than a puppet to affect the reality that surrounds them through their actions, in that all changes in this reality result from some external ruling force but there is only ONE with the ability to effectuate reality(God)!

For the most part, those that believe in Fate do not construe that they can control situations nor exert actions that are determinants of the encompassing situations in their lives or future. This is conveyed in the view that depraved humanity was assigned absolute guilt for all the ills that it is associated with; yet none can take independent pride in reaching goals or accomplishments. In stark contrast, those that believe in their own Free Will construe that they are total masters of their thoughts and consequent actions. Their view is that human thoughts have no external source and are causes in and of their determinations. For such ones, there is no external underlying force in control, as they are the sole cause of their actions and the effects that such exert on existence. In this scenario, they feel compelled to take complete responsibility for both the successes and failures of all of their situations and actionsas well as their future!

Fate and Free Will are both void of any dominating extra terrestrial personality and in this sense are randomly and independently applied to each thought and consequent action. If fate is applied to a single thought, then the original cause of that thought is some indiscriminant external force. Conjunctively, the thought that non-deified entities can exert determinations through human free will as applied to thoughts, exudes that there is no external force involved except the individual’s as the inceptive cause. Concepts of Fate correctly construe that all thoughts and consequent actions originate in some external force; not in humans. Individuals have no ability to affect reality as some discriminating force determining reality through them. Also, by the like-same indicium, no actions of non-consciousness are applicable in any meaningful sense of some indiscriminating external force as the initial source of thoughts and actions.

Concepts of Free Will do in fact correctly view assumptions of responsibility in the design of the humanly depraved nature exuding wicked thoughts and actions; but this is only in the sense of all things having been pre-determinately assigned. The confusion of so-called “Free Will” resides in the imagined human capacity to exert correct thoughts and actions and therefore directly affects the reality that surrounds such. An individual’s consciousness has meaning simply as processes and componential affectations in reality. The concept of Fate correctly exerts no human responsibility in regards to implying human capability because existence does not evolve from things or individuals. Neither thoughts nor actions originate in humans or in some indiscriminating external force. External forces of fate can not create or govern any thoughts or persons, therefore fate can not really exist as a force entity. Likewise, terrestrial forces of Free Will can not create or govern any thoughts or actions; therefore human Free Will can not actually exert forces as an entity.

I Timothy 6:20 states, “O Timothy, that entrusted to you guard, turning away from the secular vain-words and opposition of the falsely-named knowledge.” Herein is an exceedingly important positive expression of instructions using the strongest possible language to call attention to a specific charge. This verse opens with the Greek interjection **O** rendered (**O**) which is an exclamation used in the case of a direct address, the vocative. This direct address emphasizes the deposit Paul is entrusting to Timothy (I Timothy 1:11, 18). The main thrust is the phrase, *th.n paraqh,khn fu,laxon(teen pahr-ahth-ee-keen phee-lahx-on)* rendered “that entrusted to you, guard.” Here it is extremely important to comprehend the noun *paraqh,khn (pahr-ahth-ee-keen)* rendered “deposit,” it is derived from *para (pahr-ah)* and *tiqhmi (teeth-ee-mee)* literally meaning to place beside, hence, to deposit with, to entrust to or to commit to one’s charge. Note that the Greek noun form as used with the article preceding it is most accurately rendered “the deposit,” trust, consignment or commitment; for it is the exclusive message which should be taught.

Observe further certifications cited in other passages conveying that the basic meaning of to place beside, commit to and deposit with are obvious. Luke 23:46 states, “Father, into Your hands I commit My spirit.” In Acts 20:32, Paul states, “And now I commit you to God and the Word of His grace.” I Corinthians 10:27 states, “eat everything that is placed beside you.” In I Timothy 1:18, Paul states, “This charge I deposit with you.” In II Timothy 2:2, Paul instructs Timothy, “and that which you have heard from me through many witnesses, these things deposit with faithful men.” All these passages use the verb form of this noun to convey the basic meaning of place beside, hence, commit, deposit, and entrust. But what is the deposit to guard? II Timothy 1:12 states, “for I know in whom I have believed and I have been persuaded that He is able to guard my deposit unto that day.” This deposit was directly revealed to Paul by Jesus Christ (Galatians 1:12; I Corinthians 2:6-10; Ephesians 3:2-11; I Thessalonians 2:13), which had previously been kept secret until it was revealed to and through Paul (I Corinthians 2:7; Romans 16:25-26; Colossians 4:3-4) and is also what Christ deposited with him as being his Gospel, i.e., my Gospel (Romans 2:16: 16:25; II Timothy 2:8).

The truth deposited with the Apostle Paul is the Gospel of the Grace of God (Acts 20:24), in that the word *paraqh,khn (pahr-ahth-ee-keen)* rendered “deposit” is used by Paul with reference to the distinct body of truth for the Church revealed to him. The deposit given to Paul is the same deposit that was passed on to Timothy. II Timothy 1:13 states, “hold the pattern of sound words, which you have heard from me in faith and love that is in Christ Jesus.” As this was directly deposit in Paul from Jesus Christ and passed on to the Grace Church, it is the exclusive adduce (evidence, reason or proof) of how and what things are and how such consist and operate (Colossians 1:16-19).

Unfortunately, there are those that view their present existence only to the extent of them believing in their vaunted “Free Will.” Such ones construe themselves as taking full dependability for the realistic meaning of their lives, thus believing that “Free Will” is what truly exists. In this sense, everything is construed continuously as series of human pursuits driven by their ambitions, engendering successes or failures, encompassing trials and errors, thus resulting in happiness or sadness, immortality or destruction. Hence, they construe that the determinants of such are through the enactments of their functions instituted as mankind’s input. None of them of course, are under any subjection to any outside restraints or control so these proponents are the sole entity determining their thoughts and actions. In this view, their obligations to actualize rely upon these philosophical quandaries (predicaments). Their underlined focus is about ambition, achievable immortality, pleasure, happiness, etc., though their ultimate meaning of life is less or even nil about Eternity.

It is vitally important to clearly define scriptural-wise what the primary goal in this life actually exhibits. Ones desire to live arbitrary “long lengths” of time does not in the least sense constitute immortality. What many do not want to come to grips with conscientiously is the Scripture’s declaration of everything actualized in the Eternal sphere and from that vantage-point having been already determined. It is this conveyance of reality that is thoroughly repulsed by those that are more or less unwilling to accept the fact that one day they will die, i.e., transition from the vantage-point of the earthly physical temporary sphere. Realizing this particular reality is uniquely confined to scripturally informed cogitation. For the most part, God’s people simply cannot deal with spirituality and are necessarily afraid of death in this sense; though they shouldn’t really be. Spiritual comprehension of actualization simply exudes continued

consciousness but not in more or less any physical form, though such seems infinitely preferable to complete nonexistence.

In every sense, absolute immortality is more or less impossible in the sphere of physicality. At some point, the universe is either going to expand so much that the particles in all of physicality disassociate or condense back into a single so-called pre-big-bang point and is dissolved (destroyed) in terminating processes. Also it must be scripturally understood that it is not a matter of one's "efforts, luck or chance" that one will not die as the results of an "accident." For instance, is it a random act when an automobile is involved in a fatal crash or a jet engine falls off of an airplane during flight? Neither Fate nor Free Will is a reliable component for chartering what abides in ones travel through the manifestation of space-time. Strictly from this view, there are merely contemplations for these types of things to manifest, as it is increasingly clear that such are not plausible of consideration in the sense of "Fate" or arguably, "Free Will." In assessing longevity, 80 or more years are not nearly enough to depict such as immortality, though most would ascribe to prolonged life as much as such is plausible.

I Timothy 6:16 emphatically states, "the only One having immortality, dwelling in light unapproachable, whom no man has seen nor is able to see; to whom be honor and power forever, amen." This verse conveys the essence of God, as the only One who has immortality. Note that the Greek adjective *mo,noj* (**mon-os**) rendered for "only" denotes that God alone, by Himself, uniquely has immortality. The noun *avqanasi,an*(**ahth-ahn-ahs-ee-ahn**) rendered "immortality" is derived from *a* (**ah**) and *qanatoj* (**thahn-ah-tos**) the latter of these words means physical death, the extinction of life, i.e., "mortality." Prefixing (**ah**)conveys "no death, no extinction of life, i.e., immortality. Hence, God is the only one "in Himself" who has immortality. This Greek word is used with respect to those who have eternal life in (Christ) "the Son" (I John 5:12). Also, God dwells in light unapproachable. Note that *e;cwn* (**ee-kon**) rendered "dwells" is the present participle of *e;cew* (**ee-keh-o**), denoting that God inhabits, lives and abodes in light unapproachable (I John 1:5). Likewise, the Greek adjective *avpro,siton*(**ahp-ros-ee-ton**) rendered "unapproachable" is derived from *a* (**ah**) and *pros-ee-toj*(**pros-ee-tos**), denoting that neither mankind nor any other entity approach, draw near or have access to God in the light (Exodus 33:20; John 1: 18). Thus, God is unapproachable except by access to Him through Jesus Christ (Romans 5:2; John 14:6).

Hence, no man has ever seen nor is able to see God. The Greek verb *du,natai* (**thee-nah-teh**)rendered "able" denotes power, strength and ability; "neither is he able to see" Him, i.e., man does not have the power, strength, and spiritual ability to see God (John 4:24; I John 2:11). However, when Jesus Christ was incarnate in the flesh upon the Earth, men did see Him as God in physically manifested form (John 4:24; I John 14:9). Mortality characterizes the extent of manifested physicality's unable-ness to comprehend an "afterlife." When physicality's electric and chemical potentials have been dissipated; that's the end of the universe. Beyond this scope there abides no reason or thought about how to achieve an effective immortality, in that there is no ability for technology to reach a sufficient level to enable it. The proponents of the so-called Law of Accelerating Returns construe that more or less technology is increasing at an exponential rate and that this rate of growth is itself growing exponentially. Yet, there is no possible effectuating of technology for artificial immortality, as such would emit Eternal Consciousness. Comprehension of this exudes that physical forms are definitely of secondary concern because the transfer of consciousness is strictly a spiritual phenomenal. All physical entities are artificial forms scanning and measuring in manifestation fields. Some things may seem possible in their testimonial state of being recorded at any given instant but once mental snapshots are conveyed, it's not too difficult a task to verify their corresponding images solely in manifestation.

Mental snapshots inevitably induce problems in the sense of their unreliability in adequately defining or measuring manifestation fields because they simply copy perceptions that may at times be flawed. Human depictions of perceptions do not distinguish accurate conceptualities in actualization, as such are distinguished in manifestation of testimonial renderings. Distortions of actualization are inherent in flawed human comprehensions of reckoning the enactment and residency of things in the sphere of Time rather than Eternity. What is observed at any given instance should never be construed independently from its eternal identity in God's Decree. In this view, growing old and dying are not events that one should ever be seeking to avoid, contrarily to the facts that such are ordained abiding conclusions of existence.

Inevitably, life forever as viewed on Earth in Time is merely the order of the temporary depiction of transitional functions, which are completely artificial when such are compared with eternal objects.

Scriptural analyzing of Fate and Free Will are indeed appropriate backdrops to assessing the relevancy of abiding existence. Realistically evaluating existence incurs entities that are effectively unbounded by time. When things are appraised strictly in their transition mode, there is no problem at allthat is as long as longevity is not deemed as a mitigating force. Spending manifested years in the experiences of occurrences ultimately produces only memories, as their benefits surely erode from any abiding mode. This may sound terribly unsettling to some but instability in Time is not some new idea challenging the peculiar sensations of happiness and satisfaction. Ideas of forever possessing things in present earthly form are indeed absurd in any realistic sense, in that all preservation modes were decreed in and for Eternity, In this sphere, it's not possible to accommodate the finiteness of human mental capacities, for even controlled outputs engendering trials and experiences are in every sense irrelevant.

Scriptural knowledge of humanity's restraints are both defined and controlled by decreed arrangements of so-called earthly gains and losses. From this informed knowledge, it is possible to augment the futility of humanly added pathways to improve or even create more efficient input mechanisms construed as scanning directly, in that such are viewed as merely markings on a manifestation screen; reading and then interpreting their meanings solely as outputs of God's purpose. This enables mitigation of such imaginations to the point of rendering impossible the levels of human technology to determinately effectuate reasons and causes other than their ordained time traveling consignments. Human society itself is for the most part eclectically (choosing what is best or preferred from a variety of sources or styles) convinced of their development of technology, in its need to be recognized as individuals creating things. This incurs tasks requiring acquisitions and expenditures of resources that God exclusively possess.

In examining I Timothy 6:20's statement: "O Timothy; that entrusted to you guard, turning away from the secular vain-words and opposition of the falsely-named knowledge," note its latter phrase regarding Timothy's pattern and deposit, which is corroborated in I Timothy 6:14, wherein Paul commands Timothy to "guard the good deposit through the Holy Spirit dwelling in us." Hence, the instruction to *fu,laxon (phee-lahx-on)* rendered "guard" it, engenders to watch it, keep it safe and protect it against error "through the Holy Spirit," i.e., through enabling of the Holy Spirit (II Timothy 1:12, 14). This aorist tense (completed action) command is concomitant with the context's command of "turning away from the secular empty babblings." The Greek present participle *evktrepo,menoj (ehk-trehp-o-mehn-os)* rendered "turning away" is in the middle voice, which denotes to persistently turn out, turn aside and remove from secular empty babblings.

The Greek adjective *bebh,louj (vehv-ee-loos)* rendered "secular" conveys what is profanely godless or unspiritual (I Timothy 1:9; 4:7; Hebrews 12:16). *kenofwni,aj (kehn-oph-o-nee-ahs)* rendered 'empty babblings' is from the two words *kenoj (kehn-os)* and *fwnh (pho-nee)* and literally denotes empty sounds, hence, empty chatter and worthless utterances (II Timothy 2:16). In addition to turning away from secular empty babblings, one is to also turn away from "oppositions of the falsely named knowledge." The Greek noun *avntiqe,seij(ahn-deeth-ehs-ees)* rendered "oppositions" is derived from *avnti (ahn-dee)* and *tighmi(teeth-ee-me)* and literally denotes to place against, hence, that which opposes and contradicts all that belongs to falsely named knowledge. Accordingly, God's people are to be removed from the empty sounds of humanistic secularism and from *yeudwnu,mou(psehv-lo-nee-moo)* rendered "falsely named," i.e., falsely called knowledge, which opposes the truth. This clearly condemns all efforts to synthesize Eternal Actualization with empty secularism ...imposing human concepts or philosophies.

Many of God's people have been misled in light of I Timothy 6:21's conveyance: "which some professing have missed the mark concerning the faith". There are far too many mindlessly embracing the humanly broad-minded path; not separated from the empty and vain sounds of humanistic secularism and not withdrawn from false and pseudo knowledge, which opposes the Word of God. Thus, they have *hvs to, chsan (ees-tokh-ee-sahn)* rendered "missed the mark" concerning the faith," in that their aim is falsely erred and swerved from faith in the Truth. Dabbling in humanistic secularism and false

knowledge is certain to lead one into error, away from the true deposit of God's Eternal Decree. Seeking to fill in the blank spaces of humanism requires the secular digits of luck, chance, Fate and Free Will. This contemplates productions through arrogances of human efforts, embodied in intellectual abilities; impounding what is sufficiently possible only in the mindset of mankind.

Many construe the requirement of Fate or the chance of good luck as the median for solely realizing particularly what is good and valuable. Others contend that such is accomplishable through exercising of one's Free Will in exerting enough diligent work as the only shot at getting such. Formulations of these adduces as independent agencies induce complicated auras of envisagement that inevitably result in frustrating experiences. Insurmountable problems that are accessory to depraved nature deter the likelihood of producing enough reliable occurrences to achieve desired ends, even though such ones are working as hard as possible and hoping for the success of their goals. At the very least, such efforts require enough padding to cushion the plummeting odds abiding contrary to their desired achievements and at the most, their actual realization is solely dependent upon the enablement of such from that which is far beyond human control.

Units of voluntaries operate merely as components of the processes rather than determinants of the results. In this view, humans "helping or aiding," of necessity must solicit "enabling" from remote entities that are geared to the predetermined designs of God for chartering all situations. This enlightenment is not conveyed in the sense of humans being consigned as victims but as devised participants in manifestation of God's ordained purposes. Hence, what springs forth from this knowledge is that no matter how much ones pride and ego construe subjection of the matter; given situations merely exudes testimonial depictions of the futility of humanness. Unquestionably, such are certainly not determinants in the immense complications of changes in the courses of occurrences; in that they are aligned according to manifestations of spiritually preexisting, eternal arrangements; prior to the creation of the world.

Ultimately, the preexisting state of eternity dictates what is manifestly "most likely to happen." Anything contradictory to what was and is already established can't be entertained in the sense of who has the best chance at achieving the most ambitious goal. Those that are primarily earthly focused and inclined may be ready and willing to exert every sacrificial effort in pursuance of obtaining and enjoying its wares but might it be worth it? The non-potentiality of unbounded time completely dwarfs any realistic semblance of the perpetuity of this present life. The impending termination of all time centered creation immediately renders merely relative productive such things embraced as "my stuff;" which will surely experience permanent interruption. In ultimate analysis, the "gains of pleasure" in this present life more or less equate to zero. In this sense, earthly abiding merely engenders a short side trip basically encompassing the environs of depravity.

This view of reality induces the very sober inquiry: what is indeed pleasure? Here one might posit that there are three different kinds of pleasure: The first is that of the past, which inculcates derivations gleaned from what was experienced in the past. The second is that of the present, which one might engulf or construe in the current random order. But the disappointing element of these types of pleasures is: they are momentarily abiding, eventually gone; thus their transience effectively mitigates the valuing of such. The third is that of the future, wherein anticipatorily earthly pleasures come from thinking about or imagining things that are expected and hoped to come; yet testimonies of the past and present convincingly convey them as not permanently abiding. In these scenarios, past pleasures only serve as fond memories; present pleasures induce sacrifices geared to try to achieve momentary goals of satisfaction and future pleasures entail unreliable promises of blissfulness. But the bottom line is that they all fade away with time because none are adept enough at fabricating their abiding usefulness.

Note that I Corinthians 7:31 states, "and those using the world as not fully using; for the fashion of this world is passing by." The Greek phrase *oi` crw,menoi (ee khrom-ehnee)* rendered "those using" depicts those making use of or utilizing the world (using its dispensable resources). The Greek phrase *katacrw,menoi(kah-tah-khrom-ehnee)* rendered "not fully using" denotes not thoroughly using it or not using it up. In view of the shortness of time, the cogitation is of such ones exhausting the potentials of the world, as though they are not. In examining the statement, "the fashion of this world is passing by," the noun *sch/ma (skhee-mah)* rendered "fashion" has reference to the external form, shape and

appearance of the world (Philippians 2:8), The verb *para,gei* (**pahr-ahy-ee**) rendered “passing by” is in the present tense, literally denoting leading by, leading beside, leading away, hence, being changed or altered (Matthew 9:9; Mark 2:14; Psalms 129:8). Hence, this conveys that the external appearance and vagaries of the cosmos is being altered and changed even though some will not acknowledge it.

Prioritizations of anticipatory permanent pleasures of Eternity must be embraced as the ultimate substantiation of joy, peace and satisfaction. Tiny bits of deemed “present pleasures” as experienced every now and then are grossly insufficient to adequately constitute any abiding blissfulness due to their inabilities and un-reliabilities of sustenance. Also, supremely sacrificing for these present pleasures are completely worthless when such efforts are scripturally assessed, as the day will declare it (I Corinthians 3:13). Prioritizing indulgences in transient pleasures aren’t really worth it. How can they be? The forever terminating memories aren’t abidingly useful, thus they are in that sense worthless. Informed energies should be prioritized in the future of unending pleasures. Deviating from the path of abiding immortality is intrinsically espousing allusions, incurring severe problems, resulting in the mental wrecks caused by unscriptural assumptions. This is mainly what induces discussions of issues engendering the unpredictability of “Fate and Free Will” accessories!

Mankind can’t exert sufficient “self initiative” to neither produce nor deny himself any of those pleasures that seem theoretically possible, even in the most eristic (argumentum) sense. In the subtle logic of appearing to be true, such would be not only tremendously difficult but outright unattainable; especially that which is obviously false. Sadly, there is a plethora of popular literature today espousing theories for developing various sorts of humanistic “self initiative” controls and diversities of specious (appearing to be true but really false) arguments indicative of such oft functioning ideas. There are actually orthodoxy accepted notions that the pleasures of this present life engender the ultimate goals of arbitrarily doing whatever one desires. In pursuance of such folly, abiding existence resides in forgoing the latter end of consciences in order to achieve temporary gratification in the former. But the truth iswhat abides for the present won’t remain, as it is completely transient!

Hence, underlined queries are: are there actually any currently abiding benefits in immortality? Is there really any benefit of the moment for one living into the next sphere of existence? Why then, should one still prefer living in the present if the prioritized focus is ultimately in the future? This exposes major contradictions in strictly prioritized earthly focused reasoning. In a physically condensed form, one should not succumb to the denial of pleasures because they are everlastingly worthless but abide while prioritizing eternal spiritual pleasures. Ultimate hope in immortality transcends all other goals, yet this does not mean that one must forgo all earthly pleasures in order to abide in the enriched knowledge of eternal dwelling. This comprehension eliminates vast amounts of the doubling incurred in what seems likely or what might happen and whether such goals are adequately sufficient in lieu of the immeasurable pleasures enthralled futuristically! Placating, humanity in favor of replacing depraved humanity exudes artificial intelligence engendering the pleasures of the moment, which time neither preserves for later nor indefinitely.

The reality of depraved creation depicts functioning as not abidingly reliable and merely one moment before the end of the universe. In this view, no temporarily pleasurable moments suffice for negating the inevitable toil of depravity, which is the sole judge for ultimately evaluating such. Relatively speaking, is reliance on earthly pleasures as an adequate substitute for abiding happiness such a good thing to begin with? God’s people should comprehend that there is something more important than what daily functioning in the sphere of time renders, for this alone does not define the meaning of life. At every point, nagging questions are: what constitutes the pursuit of abiding happiness (absolutely not self-indulgence) and maximizes abiding pleasure? Don’t abiding pleasure have to emit dominate roles in abiding happiness for it to result in lasting pleasure? Also, what comprise compositions of abiding actions, ideas and goals?

II Corinthian 12:9 states, “and He said to me, My grace is sufficient for you, for My power is perfected in weakness. Therefore, most gladly I will rather boast in my weaknesses that the power of Christ may rest upon me.” Here, note God’s answer to Paul’s entreaty that the thorn might depart from him. Instead of giving him what he asked for, God stated, “My grace is sufficient for you.” *Ca,rij mou* (**kahr-ees**

moo) rendered “my grace” references to the incomprehensible and unfathomable grace of God. God is the creator and sustainer of the universe and of all that is in it and His ability to freely give all things is limitless. Without any doubt, God is able to do all things via His grace. In this instance, He limited manifestation of what He would do to His decreed design according to what would promote Paul’s spiritual growth and power. Paul asked for deliverance from his afflictions but instead God gave him the grace needed to endure his afflictions. Paul’s plea for deliverance from physical disabilities and weaknesses was in stark contrast from God’s Decree for his spiritual advancement in power. Hence, God conveyed that His grace was **arkei (ahr·kee)** rendered “sufficient” or adequate to sustain him in his weaknesses and that his weaknesses played an important role in perfecting the power of God in his life. Hence, in comprehending that his weaknesses were an essential link in his possessing the power of God, Paul states, “most gladly I will rather boast in my weaknesses that the power of Christ may rest upon me.” The Greek adverb **maillon (mahl·lon)** rendered “rather” denotes his enlightened preference between being freed from his weaknesses or having the power of Christ resting upon him, as Paul would far rather have the latter (cf. Philippians 3:10).

II Corinthian 12:10 states, “Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions and distresses for Christ; for whenever I am weak, then I am strong.” In view of the aforementioned enlightenment, this verse begins with the super-ordinate conjunction **dio(thee·o)** rendered “therefore,” because of this or for this reason, **euvdokw (ehv·thok·o)** rendered “I take pleasure” or delight in “weaknesses” or infirmities, in “insults” or maltreatment and in “necessities” or being in need. Furthermore, Paul states that he delights in “persecutions” or harassments and in “distresses” or difficulties for Christ. Again, the reason Paul is content when he is weak, insulted, needy, persecuted and in tight squeezes is **u`pe.r Cristou/ (eep·ehr Khrees·too)** rendered “for Christ,” on behalf of Christ; because these humiliating experiences debase pride in the flesh, which is the archenemy against possessing the power of Christ. Thus, it is very important to remember that this applies to those proclaiming Jesus Christ as the true one who died on behalf of His elect. The recognition of physical weakness is the precursor of spiritual power. To the extent that God’s people joyfully share in the afflictions of Christ on behalf of His Body, the Church, the power of Christ **evpiskhnw,sh(ehp·ee·skee·nos·ee)** rendered “rest” upon designated ones (Colossians 1:24).

What this conveys is that current earthly pleasures are not capable of prompting entirely enriching and eternally interesting imbued ecstasies that are not afforded in the present sphere, as such are abidingly enjoyable in and of themselves. All humanly/physical phenomena of immortality are realistically unachievable, in that such folly is neither probably nor continuous. It seems that this should be without a doubt conceivable yet much of human functional energy is interestingly exerted and focused in the vein of such efforts; more in the sense that they are all that exists. Most are committed to a fair amount of faith that if they pursue what they are interested in, they will eventually find a way to achieve their desires, which will result more or less in their happiness. In this view, they envision: “it would be nice to have tons of money, as it contributes to what is really necessary for my personal abiding happiness.” Because their prioritized focus is on what they’d much rather be doing according to their human expectations, they lightly esteem immortality concepts of things in pursuance of the continuance of present earthly functioning. One’s enlightenment of the Scriptures energizes and convinces one of abiding peace endowed in the Heavenlies, spiritually unseen.

Unfortunately, most earthly esteemed things engender the natural conceptions of what seems to be according to human knowledge. For example, the most intense ambitions are for power, money and glory, as such are excitedly thrilled simply by their perceived “upward movement on the ladder of achievement.” To paraphrase this is the derivative that gives human nature its kicks. In fact, simply stated, the Scriptures recommend against the prioritization of such achievement in declaring their temporariness and inferiority in comparison to the essence of eternal things. Yet, imagined surrogates of immortality resound in those who much rather find new and interesting human ideas of sort even though they don’t really know why. These type thoughts assume that only what is concerned currently is on the front burnerto the point of construing that it is arbitrarily absurd to value things beyond their transcendence in time. In such cogitation, actualities of occurrences all reside in what is humanly induced or what might by fate accidentally convert.

This rises to the highest level of insecurity and the none-explications concerning what will and won't happen (manifest). Hence, these skewed conceptualizations have been traditionally foisted as useful arguments favoring achievable security. Things are not reflectively received as the results of humanly induced ideas that such ones decide to respond to or are interested in. Actually, these entities don't incite even one thread in the forum of what will transpire on the universe's site. In this light, there does not abide what is obsessively pursued unless it becomes sufficiently more alive than its currently dead state. There is no surety in thoughts that are linked from the bottom rather than the top rung of stability; in that such instills the elusive ramblings, which might be thought provoking yet such is never abidingly enjoyable.

Ephesians 3:16 states, "that He might give (having given) you according to the riches of His glory, to be (having been) strengthened with power through His Spirit in the inner man." Note that the Greek conjunction *ifna (een-ah)* rendered "that" or "in order that" is conveyed with the subjunctive mood/aorist tense of the verb *dw (tho)* rendered "might give, having given" according to the riches of His glory. Here the Greek preposition *kata(kaht-ah)* rendered "according to" denotes in keeping with, conforming to and in proportion to the riches of His glory. This is tantamount to having been made available to His boundless power. Romans 9:23-24's conveyance is God making known the riches of His glory on His elect. Philippians 4:19 conveys to those faithfully being caused to support the gospel that "my God shall supply your every need according to his riches in glory in Christ Jesus."

The crux of the conveyance exudes designated ones being "strengthened with power through His Spirit," wherein the verb *krataiwqh/nai(kraht-eho-theen-eh)* rendered "to be strengthened" is an aorist passive infinitive indicating God's pre-strengthening of such ones; as the passive voice depicts the obvious: that God is the sole one who bestowed this strength. That which is strengthened is in *duna,mei(thee-nah-mee)* rendered "power;" conveying the basic idea of ability or quality of being enabled with ability and empowerment "in the inner man." Here, the chief observation is that God strengthens the ability of His people in the inner man through the Holy Spirit. The Greek preposition *dia (thee-ah)* rendered "through," as used with the genitive case, clearly points to the (Holy) Spirit as the sole agent through whom God increases and strengthens the elect's "inner-man" ability. This is documented in: Romans 15:13, 19; I Corinthians 2:4; I Thessalonians 1:5; II Timothy 1:7, 14; in the Dispensation of Grace (Galatians 5:22-23). In depicting the "inner man," the Greek adjective *e;sw (ehs-o)* rendered "inner," denotes the inside, internal, spiritual mind (Romans 7:22; I Corinthians 2:11, 15; II Corinthians 4:16).

A humanly contrived consensus of the virtues in mortality is vain, regardless of how it is intriguingly responded to at length in Time. Only enlightening thoughts comprehend the scripturally resolved state of immortality. Those responding in conformity are situated in spiritual-ordinance above human tendencies.

In stark contrast to human reasoning, what is infused in spiritual understanding is void of philosophical development. None will ever "conveniently stumble" across the true meaning of life exuding confident in the essence of immortality. Certainly, only designated ones embrace abiding happiness. Those that succeed however, in comprehending what immortality entails haven't anything to do with whether or not their lives are meaningfully happy. Hence, the underlined task among God's people remains certifying the eternal value of immortality; of which need only to be justified in comprehension that decisions regarding such were pre-assigned and thus not devoted to achievements of developing the technology of extremely long life spans. If the technologies to prolong human life could be developed, at that point, advantages of time passages and other recent technological advances would more convincingly render all human society independently of its own "Free Will" to effectuate abiding existence or happiness.

What then is the actual purpose in desiring immortality? Every illusionary idea laced with absorbing the apportionments of its componential advantages in the sphere of temporariness and physicality is irrationally absurd. In effect, money, fame and fortune, even though sufficiently embraced for fleshly aggradations, are never in any scriptural views revered as everlastingly abiding faculties. As has been previously mentioned, artificially pursuing a lifetime (not literally) of humanly perceived choices won't abidingly supply nor nourish administering or maintaining a perpetual euphoric high ... not even until death. The satisfactorily induced extents of earthly amenities are more or less limited to their titillations in time but the actual pleasures of eternity are not related. The abiding effectuations are those

that induce the maximum amount of pleasure without pause, extending beyond the rest of one's Earthly abode, engendering much more than the fleeting moments of clinical physicality.

Existence in temporariness is inherently revolting to abiding happiness and suspect to the cloudiness of uncertain imaginations. Formulations in physicality, regardless of what they exert, are never sufficiently executable, even though there are many who use such illusive derivations in purposes of achievement. Unfortunately, large percentages of time are prioritized in the most extreme manner for the impetration of some things that are realistically unachievable in the Earth. Such existence in the ultimate analysis is completely irrelevant, in that entertainment of perpetual living is completely isolated from all of reality. What merely continues until death exudes that which is distinctly cognizant of the fact of experiencing temporary pleasures at the expense of contemplating abiding reality. As the result, the unending of Eternity seems irrelevant to the masses, as the medium of time looms irresistibly attractive whether it is 50 years or 5 minutes, it incredibly doesn't seem to make any difference!

Guarded amounts of happiness actually emitting from earthly accommodations exude a layered sense of consciousness and envisioned pleasures from un-pleasurable viewpoints while simultaneously experiencing such. Necessarily in this cogitationwhether it is 50 years or 5 minutes, there aren't really any compelling reasons for exerting what would be better spent in actually embracing things beyond this world. Whether it is paying for one's child's college education or aiding tsunami victims, these secondary relevancies of such an existence are established and in this sense, a parallel has been drawn between the mortal and immortal state. Scripturally informed minds perceive this life from the vantage-point of Eternity through sensory equipping of the considerably more complicated purposes of disconnecting the currents of travel along this transitory mode. This belies (disguises the true nature of) interpreting life's patterns of currents from the flawed aura of perpetuity in absolute bliss. These defective images of reality all respond in simulating the effects of abiding happiness without them actually inculcating such.

Colossians 1:5 states, "because of the hope that is laid up for you in the Heavens, which you previously heard in the word of the truth of the gospel," This effective hope is reservedly focused in the Heavens. The Greek noun *evlpi,da(ehl-pee-thah)* rendered "hope" conveys projection beyond the present involving expectations, i.e., looking forward to and longing for something in the future. The ultimate event enthalls the basic truths of the coming of Christ for His Church and His elect's union of meeting Him in the air and ever being with the Lord (I Thessalonians 4: 17; I Corinthians 3: 14; 4:5). This is the certain hope in what is yet to manifest but is so sure that it should stimulate God's people to increased faith in Christ, as well as a greater love unto one another. This hope effectively produces genuine spirituality! Comprehensive anticipation of this prophetic hope exudes a real impact on daily living (for Christ) for those whose attention has been caused to focus in such. In the phrase, "which you previously heard in the word of the truth of the gospel," the Greek verb *prohkou,sate(pro-eeek-oo-sah-teh)* rendered "previously heard" denotes that which was heard by the Colossians through Epaphras, as it was relayed by Paul at Ephesus. The phrase "the word of the truth of the gospel" denotes the message of truth, which belongs to the Gospel, i.e., the contents of the Gospel exuding the fact that one day, all God's elect will be manifestly with Christ in glory (Colossians 3:4; cf. Philippians 3:20-21).

Ultimately abiding happiness and pleasure encompass realization of the eventual manifestation of eternal union in Christ. Some may get bored at the prospects of this actuality, as it tampers with their ability to dwell in "pleasurable memories," of prioritized past, present and future wares of their daily functioning in the Earth's sphere. However, God's people should be bored of this loop because its confined memories are limited to the terminating quells (things being brought to an end, usually by means of force) of time, enviably signaling the end of the universe. The awareness of time's looping exudes the classic example of physicality's cession in duration and unbinding entities. Such an existence is comparatively meaningless and undesirable but it is interesting to note the irrelevancy of the prevailing arguments of these type conceptions of God. Abiding creation exudes an absolutely unending stream of pure pleasure; unaffected by all human petty desires to live in what men call "reality." There need not be any external reality to be connected with depraved physicality because God created everything! What reasons could He possibly have for creating anything to begin with? Also, for what reasons didn't God, then, cease to manifest such inferior existence sooner rather than laterif at all? At the very instance God

materialized matter; He immediately determined that such existence was doomed to irrelevancy, as the testimonial end of time. None can set themselves up on a constant stream of pleasure or try to do other things men imagine to do, e.g., conquer and preserve the world, etc. If there are infinite things to do, men will never finish them and thus continue to be unhappy for the fundamental reasons that they are unhappy now. If there are a finite number of things to do, then at some point they will have nothing left to do and will exhibit complete and absolute boredom; without interest for the rest of what is certainly not a state in which one should want to forever live.

There is a plethora of inferences espousing previously mentioned placebos, which are intended to paraphrase the realization of every physical and mental need. What follows is constantly revised in an attempt to address numerous inconsistencies encountered in the confused sphere of "Fate and Free Will." Thus, there are incessant risks incurred in foisting unrealistic goals of immortality; supposedly engendering the maximization of pure pleasure. Such portrayals of interminable happiness exude non-abiding resumes in their conveyances, as every argument in these views is totally insufficient. The allusions of "choosing" to set up this sort of loop defy consanguinity (a close connection). These and all other extramural goals can be argued against as well, in that such are relationally relevant solely with unbounded time ...but there is no such entity! The enduring lots of things are not enhanced in any way by seeking to split them up into two groupings (Fate and Free Will)for neither one can effectuate experiences or create occurrences.

Perceptions of experiences are in no way self explanatory, as some aver in their attempting to define "realistic" aspects of the universe. Creation must never be considered as a type of experience, i.e., an entity defined more specifically as manifesting ideas in some sort of independent, intransient, physical format. For example, human experiences do not affect reality in definite and intentional ways, as creation does. Manifestations are cosmic experiences, whereas actualization exudes the essence of creation in Eternity. Stark realization of this is crude and arbitrary in depraved reasoning, however, in human notions, ones assessment of everything that one does operate in the sphere of either one or the other, in that these alternates are the sole representatives. Assumptions that the numbers of things experienced in Time translate the numbers of things created is scripturally inaccurate, as such are inexplicable in "finite terms." The universe is a big place but even if it were to encompass and exhaust everything materially manifested, its capacity does not derive choices of creation and existence within its inherent sphere.

Interestingly, there is compartment of all potential experiences in manifestations according to God's Eternal Purpose for such. Within these bounds is His design of the unpleasant things that the certainty of depraved nature inherently exudes. Equivocatingly, this might translate to the spiritually uninformed, yet every sinful occurrence revealed intensely accommodates the mode of exposing depravation, as contrasted with the mastery of God's will, plan and purpose in triumphing over every exhibition of opposition. In this cognitive view, there is no need for traveling to the ends of the universe to measure exactly how much energy is consumed by a particular star, in order to explicate the intended functioning of creation. Given finite time, such chores exude no point of persistence in pursuit of expectations in cosmic experiences of which everything is finite. A finite number of experiences are apportioned to reach the point at which their intentions have been expressed and imaginations of such have all been determinately explored and exhausted, as all that could be injected at that point is identical to death.

II Corinthians 10:12 states, "For we are not bold to rank or compare ourselves with certain ones commending themselves but they measuring themselves by themselves and comparing themselves with themselvesare without understanding." This verse endeavors to oppose and mute physical posturing by exposing subjective humanly methods utilized to authenticate flawed credentials. This conveyance attends to what the Corinthians were apparently claiming their high qualifications to rationally assess some things in the vein of physicality; therefore there was no need for them to receive every instruction spiritually from Paul. In surveying this issue, the first question is what were these antagonists at Corinth attempting to do? Second, what was Paul's evaluation of what they were doing? Third, how do these principles apply to comprehending aspects of things in creation? Thus, they were obviously *sunistano,ntwn(seen-ees-tahn-on-don)* rendered "commending" themselves, recommending and approving themselves. In effect, they were exhibiting antipathy (strong hostility or opposition), in

gauging themselves as the mental pole; as having higher knowledge and authority than the Eternal Source of all things.

Hence, they were actually (**meht-roon-dehs**) rendered "measuring" themselves by themselves, i.e., their evaluating, weighing and measuring were by their self proclaimed stratus of human comprehension. In other words, they had embraced subjective status quo mode of actually **sugkri/nai (seeg-kreen-on-dehs)** rendered "comparing," matching and judging the likeness of things by and in themselves. Those living "humanely," comparatively speaking, falsely portray moral living, yet the Scriptures' evaluation is antagonisms (hostility and hatred causing opposition and ill will in opposition between creative forces or principles) in total depravity. Such ones are without **sunia/sin(seen-ee-ah-seen)** rendered "understanding" and void of intelligence and wisdom. In other words, recommending, measuring and comparing human intelligence with one another is unintelligent and stupid. The greatest farce is that depraved ones are so bold, as to **evgkri/na (ehg-kree-neh)** rendered "rank," classify or compare themselves in antagonistic commending and praising of humanity.

All humanly derived applications are deduced from depraved principles. None should ever esteem and laud on the basis of human credentials based solely on secularly oriented dictums (sayings, statements and pronouncements). None should exalt themselves as though accredited by measuring themselves rather than the Biblical Truth revealed for the Church, the Body of Christ. All inferences to and dependencies on such must be repudiated. Likewise, when God's people measure and compare themselves in such carnal indicia instead of adhering to the literal teaching of the Gospel of Grace, such folly must be rejected. Every plausible injection of depraved creation at any point simply exudes its assigned identification to death. Ingression of such soberness doesn't exude enviableness. These illusions may be conducive to allowing one to sit back, relax and bask in having complete confidence in "knowing" much of what shapes the intentions of human ideas but no functionality of physicality is forever accommodated. Hence, none should ever think that what one accomplice on this Earth contributes to any abiding happiness. All manifestations are exclusively relegated to some point only, at some moment, because inevitably, the potential functionality in this life will be exhausted. In this sense, no prioritized earthly state is desirable, so none should be striving to achieve immortality as their goal of experiencing as many things as possible.

Mortality exudes the state in which one experiences things, wherein such are inherently, spiritually undesirable and unreachable, as contrasted to the abiding state beyond it. This exhibits the spheres in which there are still more things to manifestly experience yet wherein everything is unfulfilled. This cogent testimony is undeniable because in the present state, the plausibility of abiding happiness isn't conducive to the time mode of exploring such. In this regard, the mortality structure of existence doesn't imbue sufficient time parameters to experience the totality of things. Though there may be the desire for things to be better, because they are unbinding, they can never be any better. Such explorations eventually intrudes to where none are happythe effects of which pacify fantasies of temporariness, yet merely allay ones current mindset. As such are energetically explored, they simply plot experiences of pursuing unattainable things.

Unrelentingly searching for physically unaccommodating entropies (measures of disorders existing in depravity), even though such might be interesting in and of themselves; eventually interject malignant counterproductive frustrations. States in which one relates to only things that are physically discerned are obscured, in that they solely induce prioritized energy in focusing on "things that are humanly interesting," yet such are nil or none in exuding the eternally abiding. Prioritized pursuance of elusive entities ultimately emits undesirable fallacies of that which can't possibly be paths to fulfillments leading to abiding happiness. Because of this, there is the skewed perception and even dread of entertaining immortality, for such argument isn't applicable in intricate (complex and difficult to understand or resolve, through having many interrelated elements, parts or factors) physical creation. In this sense, none can say with assurance that there are only a finite number of things incurred in reaching the point at which one has all that is necessary for abiding contentment.

If earthly things were not finite, then one could apply this argument as to how and when God resolved things but since they are, it's impossible to appropriate them in that way. Finiteness is attributable to this current state with arbitrarily large numbers of things unfulfilled; most of which humans unaware of, as the lion's share of manifestations are yet unrevealed until mortality is swallowed up in infinity. Does this translate that no one can be happy while in this state? Absolutely not for those possessing the light of information that imbues eternal happiness! While in this state, immortality is yet the sole solution to unhappiness. Without any forum of continuity, many challenging occurrences constantly threaten and disrupt the sobrieties of daily accouterments (the accessories associated with specific earthly tasks and roles). There are many Scriptural justifications against the illusions of prioritizing earthly incitements, as such are certainly irrelevant in immortality. Physicality abides exclusively in the sphere of temporariness, as such is not necessary and always inferiorly expressed in the sphere of Eternality.

Colossians 1:5 states "because of the hope that is laid up for you in the heavens, which you previously heard in the word of the truth of the gospel." In the expression of this verse, the Apostle Paul thanks God for the effective hope and spiritual blessings, reserved in the Heavenlies, in Christ Jesus (Ephesians 1:3). *Evlpi,da (Ehl-pee-thah)* rendered "hope" denotes projection beyond the present sphere, invoking expectations, a looking forward to and a longing for the future. The central fiestas (event of celebration) exudes the basic truths about the coming of Christ for His Church and how His elect will meet Him in the air and ever be with the Lord (1 Thessalonians 4:17). Understanding of the certainty of this hope is what is so strong that it stimulates increased faith in Christ and effectively produces genuine spirituality!

Ones prioritized consideration of this hope induces its realistic impact on daily living, as attention is focused on learning and speaking of "which you previously heard in the word of the truth of the gospel." Here, the Greek verb *prohkou,sate(pro-eeek-oo-sah-the)* rendered "previously heard" denotes that which they heard about in past time, probably prior to Paul's writing of this epistle. They previously heard about this hope corresponding to the information about their future, apparently as a part of the message they were taught in "the word of the truth of the gospel," as interpreted in the message, which belongs to the Gospel. i.e., the message of truth is the contents of the Gospel. Hope, expectation and happiness exclusively abides in the vein of this uninterrupted relationship, which is the most important thing constituted in truth (consistency). This engenders the fact that one day, immortality will indeed manifest with (in) Christ in glory (Colossians 3:4; Philippians 3:20-21). These surveillances are more consummate for the distinctly psychological purposes than physical, earthly logics that are simply developed from the whims of human philosophies.

Conclusive ideas of how to embrace fulfillment, i.e., to be happy and find realistic answers to the ultimate questions of life, the universe and everything else are abidingly profitable solely in Christ. The essence of Eternal Hope demonstrates that immortality certainly exudes abiding happiness and is the answer excluding suffering and sacrificing in vain attempts of attaining abiding pleasures as ultimate earthly goals. Many will, of course, continue to search constantly for the meaning of life and happiness within the allotted finiteness of depraved creation. The Foundation of such illusionary interest is ultimately irrelevant in the earthly endeavors of humanistic folly, which emphatically point out errors in such arguments. Immortality that is espoused aside from the proper justification of Eternality is at its best futile and at its worst arrogant-ignorant folly!

Immortality emphatically either annuls or transcends the series of intricacies imbued in the illusions of mortality, morality and the so-called opulence of abiding permanency. Abiding tendencies exudes more than the prioritized interest and focus of humans and are never obtainable in the universe's dwellings. In lieu of this factuality inciting the realization that there is no induced influence other than God's predetermined and decreed plan, purpose and will, mankind stubbornly clings to the fallacies of "Fate and Free Will." The designed courses of enviable existence are unfortunately construed as stumbling in random indulgencies of informalities, in that this is what they seem to recommend otherwise. In this view, "there is nothing either pro or con, except it is the thinking in such that renders it so," as lauds of misconstrued capabilities verses non-capabilities are attributed solely to the conceptualization of human reasoning instead of evaluations in continued life, scripturally speaking, of pre-assignment in Eternality.

This postulation perpetrates agony over what should be strived for in immortality, even as such engenders what is construed to be the meaning of life, among other things. In this regard, associated formulations of recommendations define pressures induced to deal with “guiding” incursions into what are encountered. Experiences incurred in events and occasions are reduced to mere mementos of travel in the Time Capsule more than anything else. Pictures humanly discerned DURING this trip do not in any real sense duplicate the absolute completely awesome “Big Picture,” which is predominately purposed OF the trip! This does not render the manifestations in time as uneventful but as extensions of God’s Decree. The confined connotation of death actually sleep in the case of the elect, should not be categorized in the customary complicated sense of passing ON but passing THROUGH! An exegetical scan of the Scripture establishes the preservation engrained in the security of abiding in Eternity, as differentiated from temporary non-abiding experiences in Time.

As dependency mode measures of disorders are exemplified in systematic societal and technological entropies, the results are decisively unbinding. Such should never in and of themselves be considered as the landmarks of abiding existence, no nevernot even the architecture of the most spectacular or tallest structure in the world! Conventional so-called wisdom in human rationale is amazingly compartmentalized in the complex view that things tower and are elevated strictly in proportion to Mankind’s input of Free Will on the one hand, in tandem with Fate on the other hand. This may seem secularly sensible but such cogitation is scripturally senile. The finality of types in temporariness resembles and shares earthly viewpoints exclusively yet not completely, in that the actuality of such is decisively obscured. It is entirely above and outside of this sphere wherein the light of spiritual comprehensiveness embellishes the arena of God’s eternal intentions (Ephesians 3:10), which can’t be discerned by lingering in the slumbered impressionism of secularity.

Ephesians 3:18 exemplifies, “that you may be (having been) fully able (d) to comprehend with all the saints what is the breadth and length and height and depth.” The conjunction *i/na (een-ah)* rendered “that” conveys the subjunctive mood and aorist tense to connote God’s express purpose. Maintaining the flow of the context of the antecedent verses, the conveyance is that Christ may live in the hearts of His elect and through the faithfulness of God, in Him having imparted spiritual comprehension to designated ones, as those having been rooted and grounded in Eternal Knowledge. Hence, the statement of this verse is, “that you may be fully able to comprehend with all the saints” the extent of God’s comprehensive Grace for His beloved. Note that the Greek verb *evxiscu,shte (ehx·ees·khees·ee·the)* rendered “fully able” is derived from *evx (ehx)* and *iscuw(ees·khee·o)* denoting the ones having been pre-capacitated, i.e., such ones may be, having been made very strong, highly capable and abundantly able to comprehend all the ramifications of God’s eternal workings in and of His Divine Decree. Here, the Greek infinitive *katalabe,sqai(kaht·ahl·ahv·ehs·theh)* rendered “comprehend” is derived from *kata (kaht·ah)* and *lambanw(lahm·vahn·o)* literally denoting to take or hold down, hence, those that may be highly capable of intellectually grasping, mentally laying hold and understanding with all the saints, enlightened aspects of the love of Christ. This is defined as a vast quadrangle with “breadth, length, height, and depth.” The statement: “that you may be (having been) fully able (d) to comprehend with all the saints” conveys ultimate growth and development of testimony in the Body of Christ. Those of whom such blessings having been bestowed in this encyclical epistle together with all saints; are and have been caused to abundantly comprehend the limitless love of Christ in Eternality.

The eternal workings of God were actualized and oriented in His Divine Decree. They are thus complementarily testimonies in manifestation of God’s eternal plan, will and purposeexhibiting the mastery of His power and wisdom, which He will in the end display to ALL (Ephesians 3:10). Hence, originality of all creation and operations reside within the ingredients of the aforementioned consistencies (the breadth and length, height and depth). This is spiritually discernable, the BIG picture and REALISTIC site of existence. Everything comprising ones memorial trip through the Time Capsule encompasses a collection of tribute trinkets. Even the occurrences that feature the so often misconstrued exhibitions of random impressionisms are actually manifested ventures historically solely in the sense of eternal intentions. Scriptural research in the Gospel of Grace exudes the successful finality of ALL having been enlisted in the limited communications of mankind’s limited ability due to human depravity, yet the extolling of God’s un-limitedness. Extremes of antithetical entropies don’t preclude accomplishment of

His purpose according to the pleasure of His will. Neither the manifested ages of chaos nor assaults of conflicts are ever a barrier to His power and wisdom in any sense!

In summarizing, both the fallacies of Fate and Free Will are antithetical concepts in the essence of actuality; in that "Fate" is construed as some "unbridled force, principle or power that predetermines events," while "Free Will" is "an individual's capacity to choose thoughts or actions, which in effect determine the events that result from such." Even though the alleged sources assigned in these views are credited to something (one); undefined in the former and specifically mankind's determinative input in the latter; both assign events in an individual's life entirely by chance and in this way both have abilities to dictate certain actions and affect what results from them. Unfortunately, these illogical arguments are prevailing as the power of inane (mindless) entities to dictate courses and individuals to make "personal choices," as though such are not sourced by the Will of God. In these views, thoughts and unbridled actions effectuate and determine occasions and events according to some undefined whims, as well as humanly inspired desires.

These conceptualizations are antithetical in the sense that fate does not allow a person to effectuate events, yet free will does not in any way either. Depraved manifestations evince exhibitions spanning from the beginning of time to the transferring of this arena to its cessation. Testimonial effectuations should never be misconstrued to be controlled by the intensiveness of their entropies. Even though this avowed standard has dominated most human mindsets in the Time Capsule, it simply translate that mankind doesn't understand how things function. Everything in this regard is viewed in the culture of starting, wandering and then stopping after a while, as the center characterizes embellishing the background of the universe's demonstrations rather than God's strategized design of Eternal Intention. Scriptural characterizations of the latter successfully imbue the highest role models for testimony to the praise and glory of His grace (Ephesians 1:6).

Every synergistic philosophy extolled, regardless of it's enthuses for self-reliance and self-aggrandizements sorts; rebels in focusing credit and praise away from God's wisdom exhibited in His exclusive enablement of everything that transpires concerning life. The motivation of God's love and grace in Fatherhood inherently exudes eternal happiness and success. Comprehension of such unchallengeable truth is decidedly free from all questions incurred in human logic and reasoning. It is judicious (showing spiritual wisdom, thinking and discretion with the underlying objective of avoiding inconsistencies) to embrace the teachings of the Scriptures rather than engage in bizarre dialogs that are induced in doctrines questioning whether or not it is wrong for to God to allow certain actions and events to occur. Such disrespectful dispositions merely serve the embellishing of attributing what is imagined or construed according to what is physically/mentally understood, as opposed to what is actually true.

Weathering encounters through the Time Capsule is decidedly enhanced by the spectacular vertical, eternal Heavenlies view of watching the amazing purpose plotted issues working for God's people rather than against them (II Corinthians 4:17-18). This bodes well for resting in Christ's ubiquitous (present everywhere at once) huge picture of being constantly secured as His beloved. This is indeed the essence of securely abiding unaffected by the presence of contentious frailties of temporariness that markets pending destruction. In the scheme of the universe's sphere, its entire inhabitants are wanderers in the scope of time. Even though many things seem to function in unorganized patterns, everything is purposely designed according to God's intent. Each junction flows successfully in directions of finality's destination, thus things are never found or chanced but prearranged. This illustrates best in scripturally marketing the stability of eternityeven in viewing the most earthly "bizarre type incident."

Things flow rightfully checked out in their manner of depicting the power of God. All things should be viewed in the indicium of their intents of expressions, even when such seem cloudy in purpose. Ones comprehension of God's eternal will and pleasure imbues the opposite of anxiety, hostility and defensiveness in the confrontations faced in manifestations. In the sense of spiritual expectations, the reality of depraved induced occurrences are never construed as purposes within themselves, i.e., to form or make somebody or something. Such merely express the unwavering reality of Divine Purpose. In this view, God's elect's walk is laden objectively with ordeals and errors, as subjectively ordained in depraved creation. In the terrain of the presently manifested environment, that which is feared by the uninformed is

revered by the enlightened. All intentions of manifestations in TIME were purposed of TESTIMONY in ETERNITY.

The exclusive reasonably authentication of all functionality in existence exudes from the Eternal Will Plan and Purpose of God. Amazingly, mankind from the beginning has always perpetrated his imagination of the operational forces and occurrences of existence, as residing in various imaginary spheres. Humanity's prioritized emphasis on manifestation is the underlined source of breach with actuality. Characteristics of secularity's slumbering translate away from spiritual awakening, i.e., comprehension that "because in Him were the all things created, those in the Heavenlies and those upon the Earth, those visible and invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through Him and for Him, having been created and Himself is before all and the all things in Him having consisted; and He, Himself is the Head of the body, the assembly; who is the beginning, first-born out of the dead that He might become (having become) in all HimselfFIRST! Because in Him it pleased all the fullness to reside; through Him, whether the things upon the Earth, whether in the Heavenlies" (Colossians 1:17-20). Humankind indulging in all imaginations and curiosities does not negate the fact that **Conjoining Fate to Free Will inevitably induces Futility!**

Scriptural Analysis of Human Limitations as opposed to Human Perceptions of How Things Work



(MANKIND DETERMINES THINGS)

Human institutes of contemporariness deferentially flow to social and cultural wisdom for guidance rather than what the Scriptures testify. Most things presumably believed or projects deemed worth pursuing are

gathered and addressed socially and scientifically. Also, the challenging entropies of depraved creation are viewed as symptoms of social, cultural, political or ideological malaise (worry, discontent or dissatisfaction, resulting in lethargy), as humans seek directions from science for their goals and the ordering of society. Hence, philosophers, scientists and other related experts are viewed as secular priests commissioned to formulize the conduct and work functionality of the world. In this regard, there is absolute reliance upon the phrase 'human nature' in attempting a critical examination of the moral, political and ideological positions, which are bound up with that concept. Fatally flawed points are evidenced from scripturally scrutinizing this phrase, specifically when juxtaposition of the term 'human' with that of 'nature' is viewed as part of the cause of functionality interjected.

The Scripture's connotation of 'human nature' conveys that which is deeply problematic, in combining these two words. Scripturally heightened sensory awareness juxtaposition of humanity with nature, reflects concealing of very deep issues in the area of questing: 'What is mankind like? What is characteristic of mankind? What regularities of what one does, think and feels as guides in relations; exude consistency or that which is clearly precise? The juxtaposition of depraved humanity's nature is straightforward in many ways as something different from the concept of enhanced nature. Hence, such is 'over-against' in the pervasive trends of humanized intellectual traditions. Yet, humanity is merely a "naturally designed phenomenon" about mankind, which is not, at least in divine principles, explainable by concepts and methods of consistent serenity and order.

II Timothy 3:7 states: "always learning and never able to come unto a perfect knowledge of the truth." The Greek participles *manqa,nonta(mahn-thahn-on-dah)* rendered "learning" and *duna,mena (thee-nahm-ehn-ah)* rendered "able" denote the basic thought of learning ones and enabled ones respectively; inherently signifying those to whom these actions actually apply. The Greek adverb *pa,ntote (pahn-doteh)* rendered "always" is derived from *paj (pahs)* and *tote(toteh)* literally denoting "all time," at all times, ever or perpetually. In this regard, "learning" denotes to always be acquiring knowledge, gaining information and being instructed, i.e., learning, which results from corrupting knowledge taught by the debauching information exclusively gained through secular experiences. This passage clearly depicts the process of learning what is not good in itself, i.e., the wrong kind of learning, producing detrimental results. Even though one might be "always learning," such one is *mhde,pote eivj evpi,gnwsin avlhqei,aj evlqei/n duna,mena(mee-thehp-ot-eh ees ehp-eeg-no-seen ahl-ee-thee-ahs ehl-theen thee-nahm-ehn-ah)* rendered "never able to come unto a perfect knowledge of the truth."

The Greek adverb *mhde,pote (mee-thehp-ot-eh)* rendered "never" denotes not once, not at any time or not ever coming unto a perfect knowledge of Truth. The noun *evpi,gnwsin (ehp-eeg-no-seen)* rendered "perfect knowledge" denotes a full, complete and mature knowledge. Here the plea is not to be ignorant of the Truth, which transcends a partial knowledge of the Truth, for 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 *avlhqei,aj (ahl-ee-thee-ahs)* rendered "truth," which is retrospectively used with multiplied meanings but its definitive overtones are exclusively authenticated 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 conveys 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, men are "never able to come unto a perfect knowledge." Why? Because as long as mankind persist in relying upon humanly rebellious comprehension, NONE are *duna,mena (thee-nahm-ehn-ah)* rendered "able."

Secular assumptions construe that scientific naturalism is what in fact constitutes man's relations to his environment and to all of his works, which is fundamentally the sine qua non (the essential condition or prerequisite) of psychology and of the social/ 'behavioral' / 'human' sciences. These assumptions have become fundamental interrelated phases in the history of thought applied to the mind. The development of so-called "association psychology" is interacted in complicated ways with development of the modern "theory of evolution." Thus, association-ism, evolutionism and other related neurological conceptions

were combined with ideas from philosophy to produce the psychoanalytic theory in the works of Sigmund Freud. Unfortunately, this vogue (fad) of psychoanalysis is the cultural crescendo, in which many construe these naturalistic assumptions, even in terms of the disciplines of etiology (philosophical investigation of causes and origins) and genetics.

These unscriptural aspects of the social and human sciences are propagated as indeed demographic statistics of exclusive causation, founded on further assumptions that the aspects of mankind, which are most significant, are mental functions. This is construed ultimately on natural processes in the human brain, as a physiological system instituting controlling appendages of life functionalities. The Scriptures unequivocally challenge this humanistic perception, in highlighting the spiritual gap between the principles of scientific naturalism and determinism on the one hand, as opposed to speculations of such on the other. Traditionally and orthodoxy, themes, which have been developed condemn acknowledgement of exclusive Divine Determinism (the doctrine or belief that everything, including every human act is caused by God and no actualization in free will) as a kind of fatalism. This is foisted in favor of the allusions that mankind induces the defining courses of what actually occurs through his socio-political-scientific role.

This is profoundly dispelled in realistically examining and searching the limits of human nature, which lay bare the futility of its goals and latent functions to instill their “moral” and/or political criteria to bear. What shred of evidence exudes actualization of anything independently through the actions of humankind? Undoubtedly, fruitfully searching for the “control” of nature to define the functions of creation; raises many more queries than such can even attempts to answer. Searching the regulation of nature is itself problematic in conducting critique through etiology, which exposes the limits of biology, psychology and sociology of knowledge purely from physical perspectives. Actually there is both implied and imposed fatalism in the view that things actually rely on capabilities and reliabilities of humankind because none possess either. The defining aspect of being alienated from God is one’s belief that mankind can shape the world or at least try to shape the worldas he wishes.

Scriptural documentation of human limitations is 100% (one hundred percent), denoting that its nature is Totally Depraved. According to the theory of evolution, man’s origins and nature are the results of and are controlled by the uniform laws, which govern all natural processes. Persevering in the face of these laws, e.g., setting unattainable goals in depraved creation is quixotic (unrealistic) because such is strictly impossible. Thus, in the assessment of how men should live, it is certainly prudent to inquire about the constraints on how they can live. Since nothing transcends the Divine Decree of God, relevant scriptural revelations direct how men must live. Philosophical/science merely postulates humanistic naturalized opinions, whereas the Scriptures reveal the facts of actualization. The investigation of natural processes is the domain of science but merely the doormat of God’s Word. Therefore, behavioral functionalities of creation conform to the **Scriptural Analysis of Human Limitations as Opposed to Human Perceptions of How Things Work!**

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Viewing the Temporary Worldly from the Eternal Heavenly

There are terse conundrums (puzzling or confusing comprehensions) of relationships between the scriptural declarations and scientific data that often dominate the minds of both believers and skeptics alike. Unfortunately, too many of God's people seek to reconcile biblical documentations with science, which induces skepticisms that depend upon finding physical proofs in deference to what is humanly postured as authenticating the **rightly divided scriptural view**. This thinking is easily understood in a humanistic sense, as science is construed to provide very strong or "rational" (physical) evidence to support its conclusions. The prevailing thought is that even though some religions may satisfy deep

emotional desires of "belief in miracles," they are inadequate to lift human hope above what the circumstances in nature seem to decry in tragedies of unavoidable depraved chaos imbued in temporariness. In this sense, God's people are afforded three alternative modes of viewing the world and more specifically the Earth.

The first view is to traditionally accept the religious dogmas as ultimate truths and deny scientific data and theories on the grounds of such being contrary to "divine revelation." The second view embargoes the opposite, in prioritizing adherence to scientific views while rejecting traditional biblical viewing at its best or mere literature and at its worst, as baseless concoctions. Concomitantly though, there is also an attempt to reconcile some scientific data with traditional biblical viewpoints. However, there are some obvious serious flaws of entanglement ensued in attempting this alignment, as such enables accepting all the intellectually rigorous claims of science while emotionally satisfying traditional religious beliefs through adjusting them. Responsively, multitudes of books, papers, websites, etc, have appeared recently offering various arguments purportedly proving compatibility of the Bible and science. In surveying discussions of "relationship" between the Bible and science, some features common to the overwhelming majority of these publications are noticed.

One such feature is the inconsistency that these books and papers exert in questions countering many of their claims. These publications usually pose certain questions and then proceed to qualify or "find" the answers to them with preconceived ideas as to what these answers may be. In an alternative form of scientific publications, authors suggest certain hypotheses and often several competing hypotheses then proceed to make rational choices between them based on "factual" (physical) evidence. Thus, these conclusions suggested usually are not offered as the ultimate truth but rather as the most likely ones out of several choices within the framework of the available data. This usually implies that in case additional data are discovered, the conclusion may be reconsidered. This is necessarily true where these often so-called "proven" theorems may be the "closest thing" to the absolute truth, which considers possible arguments against weighing them as impartially as possible against stated views. This is in a certain sense what forms the opposite of that which is "polemic," i.e., the Greek noun *po,lemon* (**pol·ehm·on**) rendered "hostility" or "war."

Hence, these views neither successfully correlate nor controvert each other, as there is inconsistency availed of both mediums in waging battle against the other. In this, vein I Timothy 1:18 states, "This charge I commit to you, child Timothy, according to the prophecies, which previously led to you that by them you may fight the good war." Here, the present tense is used to bring out the full significance of the translation "this charge I am committing to you." Also, *parati,qemai* (**pahr·aht·eeth·eh·meh**) rendered "I commit" denotes to set beside, set before and entrust to; is used to emphasize the ministry's responsibility to commit the correct message to faithful ones. Thus, the statement "...and what things you have heard from me through many witnesses, these things commit to faithful men, who will be qualified to also teach others" (II Timothy 2:2). The Greek word *profhetei,a* (**Proph·ee·tee·ahs**) rendered "prophecies" denotes to say, speak or tell something beforehand, i.e., a prior revealing of information or knowledge, which is in conformity with, in keeping with and in virtue of carrying out the given charge.

Hence, the phrase "that by them you may fight the good war" is in reference to these prophecies, as the locative case designates in the sphere of to "fight the good war." Here, it is important to observe the terminology used in this verse, as the Greek verb *strateu,h* (**straht·ehv·ee**) rendered "fight" or wage war denotes to perform battle and engage in war. This infers that everything in opposition to this information is an enemy proposed by Satan, who is "the god of this age" (II Corinthians 4:4; cf. Matthew 13:39; Acts 13:10; Ephesians 6:11-12; I Peter 5:8). In addition, it is significant that the adjective *kalh,n* (**kahl·een**) rendered "good" qualifies the word *stratei,an* (**straht·ee·ahn**) rendered "war" or "warfare," referring to this spiritual war, in which every ministry is commanded to enlist, as a good war. Hence, the one fighting this war is *kalo,j stratiw,thj* (**kahl·os straht·ee·ot·ees**) rendered a "good soldier" of Christ Jesus (II Timothy 2:3). One of the qualifications of a good soldier is one that will not become "entangled in the affairs of this life" or its postulations (II Timothy 2:4) in conveying the sole ministry's purpose: pleasing the Commander, Jesus Christ.

Every authentic scriptural publication imbues validity in views or beliefs based upon consistencies in downplaying the counter-arguments of aggrandizing humanity. This third view abides in actuality of everything being strictly conveyed from the Eternal Heavenly Sphere. Polemically, this view accentuates the differences and difficulties incurred in the scientific and religious literatures, in that such is usually addressed to everyone equally in specific educational backgrounds to endorse subjectively those postulations. In stark contrast, authentication in Eternity is selectively addressed from God to specifically informed audiences. Divine Truth requires no adjusting to the human expectations of correlation relationships between the Scriptures and science. Contrary to humanly induced views' claims of objectivity, i.e. of comparing Scriptures with religious or scientific data in a non-prejudiced way, the goal of eternal viewing is always the supremacy of scriptural revelations as the indisputable depository of ultimate truth, whereas these opposing data are always subjected to human opinions.

Divine truth deduced from eternal viewing of worldly entropies exudes the exclusive illustration of observations provided in quoting: "in the beginning." This squarely assigns the apportionment of such terminology in describing the inception of sequencing solely for the purpose of testimony in manifestations. Even when religious tenets appear to be consistent with aspects of modern science, this in no way strengthens its commitment to factualism. The commitment of traditional quotations, regardless of such familiarity to religious faith does not constitute "the science of God." The lion's share of statements in this regard imbues an agenda to demonstrate so-called "harmony between science and the Bible." Pursuing such an agenda is not what is scripturally considered an unbiased approach to the subject of "actuality." Similar statements can be found in publications construed to authenticate "Christian Factuality."

In this sense, the most prominent promoters of the so-called intelligent design concept state: "As Christians we know naturalism is false" (which in and of its content is correct). Yet, this avowal before having discussed any arguments either in favor or against anti-naturalism views, is often made in a rather compromisingly categorical manner, as both defenders of the Bible and accommodators of certain concepts of physiology (the way a particular body or organism works). Even the most prolific adversaries, while adamantly rejecting the evolution theory, bluntly express contemptuous attitudes toward anything that transpire in the faculties of absolute predetermination. Purely in this respect, this aligns those sharing rejection of the evolution theory with those endorsing it, which in effect, they abrades (chip away at) yet abets (assist in certain ways) the arguments of those defending it!

Thus, it is difficult for the uninformed to distinguish questions of intelligent design verses human or non-human induced naturalism. Eternally viewing proponents of truth aren't concerned with the incompatibility of the Scriptures with science, in that they are solely interested in decreed terminology of what has always been true, i.e., everything abides according to God's determinate Will, Plan and Purpose. There are many though, who traditionally adhere to their faith simply because they grew up in a religious family or are accustomed to certain rituals and modes of behavior, having strong emotional ties that are misconstrued as faith, howbeit without actual scriptural comprehension. It could be proper to say that such actually wish to believe and are searching for rational arguments that consistently support their religious dogma. What is in question is addressed mainly to this category of "doubting believers" whose focus as to what is actuality must imbue viewing: not from what is humanly perceived from within but divinely imparted from without, for what are to be sufficiently and convincing embraced.

The other more illusionary category of proponents in question engenders the skeptics. It is in this category that secular books and papers in question are addressed. In scriptural consideration of the opposing views of possible rebuttals from naturalistically skepticism in the arguments sufficiently convincing for some, oddly such may not be as convincing at all to other skeptics, in that they realistically confound the resounding inconsistencies. Thus the benchmark of consistency is proffered for those questions implicitly addressed to skeptics, utilizing more or less arguments, designed to convince views and beliefs solely dependent on eternal arrangements. Whereas arguments, which are sufficiently convincing for some are necessarily distinguished by strict human logic and scientific rigor, what are proposed un-adjustably must meet much more stringent requirements. Ultimate requirements necessary for realistic truths exact impeccable consistency to wit: a). which are both consistently relevant and correct, b). which are scientifically correct, in the sense of not inducing irrelevancy in actualization, c).

which are relevant, scripture-wise even if such is construed as scientifically wrong and d). which may be construed as irrelevant and wrong in the physical cosmos sphere but such is decreed by God in the spiritual sphere.

Hebrew 11:3 states, "By faith we understand that the universe was created by the Word of God, so that the things being seen have not been made out of the things which appear." This verse conveys that faith in God and His Word is the first step toward understanding what He has done. Romans 1:19-20 declares that there is an undeniable transmission of knowledge between what God has made and WHO HE IS. In fact, the bond between what God created and knowledge of His ETERNAL POWER and DEITY is so solid that those who reject it are without excuse, in testifying as to who they are as depraved creatures. Thus, Mankind does not reject God because of what He has created but in spite of it, because depraved nature is averse to being subordinate to Him. They do not reject God because of evidence but because they are totally depraved sinners, and as such, are in conformity to the god of this age (II Corinthians 4:4). Hebrew 11:1 states that faith is that which gives substance to future things and evidence and proof of that which is invisible. Faith lends substance, undergirding and support to ones *nou/j* (*noos*) rendered "understanding" and comprehension of how God created the universe and how such functions. The Greek phrase *tou.j aivw/naj* (*toos eh-on-ahs*) is rendered "the universe," ages or worlds but universe is the best equivalent (Hebrews 1:2). The Greek infinitive *kathrti,sqai* (*kaht-eer-tees-theh*) rendered "was created" conveys being created, fitted, prepared and perfected. Hence, faith exudes understanding that the visible universe was not created out of visible elements and matter but materialized according to God's invisible Word.

From the very beginning, humankind has imagined all kinds of theories, none of which embellishes the prerequisite for realistic truths exacting impeccable consistency of the above four "pure" types. Even some being of the in-between types, displaying partial features, partially correct and exuding the scripturally obvious; are incomprehensibly convincing to the skeptics. Nevertheless, publications aimed at proving compatibility of the Bible with science often make use of postulations belonging to such arguments. While truth may be sufficiently convincing to doubting believers or even so-called true believers, scriptural declarations can hardly have much effect on the skepticsfor which such was never intended!

From every angle, the aforementioned literature in question (purportedly synchronizing the Bible and science) has the following features: its levels of requirements are different for the Bible and science, in noting that biblical stories are not usually subjected to critical evaluations in accordance with consistency criteria. Hence, what is assumed as true is what seems to be scientifically logical on the face of its conveyance, otherwise such is assumed to signify an insufficient understanding of its "real meaning." In these indicia, scientific data are not required to be proved in any spiritual sense, though such may exude the most ambiguous contents when viewed in this vein. Unfortunately, such momentous for "actualized truth," i.e., that which is deemed as non-controversial, rests solely on secular foundations. Thence, what are or seem to be compatible with scientific data are viewed as rational proofs in the biblical account. Contrariwise, if scientific data contradict biblical accounts, such are viewed simply as biblical misunderstandings, in construing that the scientific data are firmly proven rather than rendering the falsity of scientific data if the latter have not been proven to align with the Scriptures.

Consequently, in sectors of orthodox Christendom there are basic forums employed in assessing scrutiny of authentication in this way: a). If biblical assertions are (or seem to be) in agreement with "proven" scientific data then such are referred to as the scientific confirmation of "biblical stories" b). When biblical assertions are not in synch with what has not been so-called "firmly proven" then the scientific theory is usually referred to as "universally proven," e.g., the "Big Bang Theory". c). When certain universal biblical assertions seem to contradict so-called "proven" scientific theory, attempts are made to interpret them in a way "compatible" with the scientific data, e.g., six days of creation= six "creation days." As particular assertions ultimately become evident, such often place these pundits in rather awkward positionsforcing them to perform some mental acrobatics in adjustments thus d). When universally established assertions contradict scientific theories, which have not been proven, various arguments are proffered; aimed at adapting the scientific theory, e.g., the theory of evolution merged with the "universe's intelligence."

I Corinthians 1:27 states, "but God chose the foolish things of the world that He might put to shame the wise and God chose the weak things of the world that He might put to shame the strong things." This verse expresses God's purpose in manifesting the folly of those who are wise in the flesh, mighty and noble. Here, Paul emphatically states that God chose *ta. mwra (tah mo-rah)* rendered "the foolish things" of the world for the purpose that He might manifestly *kataiscu,nh (kaht-eh-skhee-nee)* rendered "put to shame" or confound those who esteem themselves as wise. In the light of the context of I Corinthians 1:26, the neuter Greek phrase translated foolish things can be construed to be masculine and conveys "foolish men." Interpreting this as the case, the thought is that God chose "foolish men" (those not depending on human intellect), to put to shame those esteeming themselves as wise. In this view, the idiomatic designate would convey use of the neuter gender in depicting God as classifying the so-called *sofou,j (soph-oos)* rendered "wise" with demeaning significance, in identifying them with those who were in fact *evmw,ranen (eh-mo-rah-nehn)* rendered "made foolish" (I Corinthians 1:20). Hence, God chose foolish things to put to shame and confound wise men, as His dynamics to accomplish this purpose (Titus 3:9). Continuous usage of this idiotism conveys that God chose the *ta. avsqenh/ (tah ahs-theh-nee)* rendered "weak things" of the world in order to put to shame *ta. ivscura (tah ees-khee-rah)* rendered "the strong things." Both phrases: the weak things and the strong things are in the same genders, the neuter. God often delights in using what is humanly deemed "the weak" to put to shame what is humanly deemed "the strong," e.g., David & Goliath!

I Corinthians 1:28 states, "And the base things of the world and the things, which have been despised, God chose; the things that are not that He might bring to naught the things which are." According to this verse, God has chosen the base and ignoble things of the world, the things that have been despised (by men) and are contemptible and are not. i.e., which do not exist, in order that He might bring to naught or nullify such that do not glorify Him. Again, this is the testimony of God's wisdom in mercy reaching out to those despised and rejected by men; to those of no account, for the purpose of bringing to nothing that being and existing in human exhalation (humanly depraved scent given off in voice-breathing). I Corinthians 1:29 states, "that no flesh might boast before God." So why has God chosen the humanly deemed foolish, weak and ignoble things of this world and passed by the wise, strong and existing things? The answer is in this verse: that no flesh *kauch,shtai (kahf-khees-ee-teh)* rendered "might boast," brag and glory *evnw,pion (ehv-o-pee-on)* rendered "before," in the sight of or in the presence of God (II Corinthians 10:17; Ephesians 2:9). Hence, God chose the most unlikely and impotent candidates for His glory so that none can brag or boast and all are obliged to give Him total credit for His love and mercy, which initiated, effectuated and sustained everything!

In every respect, the Scriptures rule in determining the essence of actualized reality. Imaginations and/or arguments in favor of or against what is stated do not exude rational argumentations or extra-rational ones. Humanly extra-rational arguments are obviously excessive in the believer's view, as the Scriptures themselves supply more than enough of undeniable evidence, which in themselves render unnecessary any additional extra-rational arguments. As to the skeptics, they cannot be swayed by spiritual arguments; therefore, publications aimed at proving biblical assertions use some allegedly rational argumentation, in appealing to their mindsets. However, argumentations in these type questions are illegitimately imbued in irrational terms, revealing flaws in what is meant in discussing in detail what is cogent in either proving "harmony between the Bible and science" or rebutting scientific theories, which contradict the Scriptures.

Spurred on by scientific agendas, the so-called "intelligent design theorists" supposedly authenticate God's existence through "personal contact in rationality." From this view, they embark to reveal falsity of the claims of neo-creationism with a thorough, carefully detailed series of arguments aimed at propagating concepts mostly shaped in earthly-physical visions. Unfortunately, this is most appealing to sight-sensory theories, which discard or at least strip away at the declarations of the Scriptures; yet hardly embrace "materializing" of the innate theses of creationism. Such merely reveal the flawed logic and meaninglessness of exclusively viewing the world through the standards of what physicality contrives. This works divisively into parts in attacking the scriptural specifics of the intelligent initiation of all things by Divine Design. These variations of theories spearhead human inspired inferences of functionality in existence, definitively exhibiting the complete opposite of intelligence.

Human "rationale design" defies ascertaining misperceived unreliable disorder, yet such is in fact decreed order imbued according to God's Divine Purpose. The adage "NO free lunch" is inspired by vicissitudes of designed depravity, through such does not infringe upon the wedge of truth engrained in God's testimony; all devised to enshrine His glory! The Scriptures critically dismantle every argument related to concepts of inane (empty, insubstantial and void) physical functionality. Accepted notions of no intelligent purpose in designed movements of disorder are what incite attempts to "harmonize the Bible" with scientific understandings of the universe. These induce postulations to synchronize entropic principles as nonrandom explications of proper scientific methodologies and probability theories. It is not alarming that inconsistencies in such are not construed as infamous accounts of science gone bad. Yet the Scriptures stand undaunted against accommodating misrepresentations of Old and in some cases New Testament jargon in the Bible propagated by code theories of science.

The so-called "thoughtful and incisive critiques" of science genuinely concern many to the point of their un-comfortableness about certain scriptural declarations. Sensing this, the scientific enterprise wastes no diplomacy on those who can see its purpose twisted in "integrity" of human ideological ends. This ties such opportunistic arguments together by demonstrating how most of them are based on the mistaken views of probability theories and the complete disregard for scriptural objectivity in testing hypotheses. The comprehension of this is of dire necessity to those separating scientific theories from such masquerading in misapplied scriptures. What is thought and believed should never be accommodating to compromising the Scriptures with physiological principles.

The conveyance of Colossians 2:8 is: "See to it that no one shall make a prey of you through philosophy and empty deceit, according to the traditions of men, according to the rudiments of the world and not according to Christ." This verse identifies the various forms in which false teachings manifest. Hence, its directive is to "see to it" i.e., take heed and be on guard against those who prey on God's people in propagating such. The Greek participle *sulagwgn* (**seel-ahg-o-gon**) rendered "make a prey" denotes to lead away as prey, to take one a captive or to carry off as spoil. Scientific philosophy is one of the methodologies employed in accomplishing this through stirring up speculative wisdom, emphasizing emancipation from matter in physical knowledge. Undoubtedly this is very derisive (ridicule or scorn), as it imbues another means that false teachers use to make a prey of scripturally inclined believers.

These philosophies are merely exuding *kenh/j avpa,thj* (**kehn-os ahp-ah-tees**) rendered "empty deceit," The Greek adjective *kenh/j* (**kehn-os**) rendered "empty" denotes that which is nothing, void, vain and hollow. The noun *avpa,thj* (**ahp-ah-tees**) is rendered "deceit," deceitfulness, delusion or to beguile. These two words together describe what false teachings offer and in the final analysis boils down to nothing.

Those who followed such teaching, with its lofty promises, end up being deceived and deluded with a hollow nothingness! This phrase describes the unsatisfying emptiness of philosophies and their inability to address spiritual needs. In addition, such refer to deceptive religious-philosophical promises. In either case, the sum total equals deceptive delusions, a big zero, nothing. With regard to these philosophies foisted upon God's people exuding empty deceit, such are according to the traditions of humans. The Greek noun *para,dosin* (**pahr-ahth-os-teen**) rendered "traditions" is derived from two words and literally means to give beside, to give over or to hand down. This is usually done orally and through writings and represents that which the natural mind of man, in its fallen state has accumulated in the process of time. Many of the religious traditionalists of today are more meticulous about keeping the traditions of men than the declarations of God (I Corinthians 2:1).

Those that are engulfed in traditions of men need to be freed from them and controlled only by the inspired Word of God (Galatians 1:14). Philosophies and empty deceit are according to the *stoicei/a* (**stee-khee-ah**) rendered "rudiments" i.e., physical elements, principles or basic mundane elements of the cosmic systems, popularly superimposed in false teachings, involving philosophy and empty deceit, which are based upon human traditions and worldly rudiments. Such are without doubt not *kata* (**kaht-ah**) rendered "according to" Christ. This Greek preposition, as used with the accusative case, denotes to conform to, agree with or to be in harmony with. When used negatively, the thought is that nothing false teachings exude, conforms to, agrees with or harmonizes with Christ, in that both their messages and methods are not in accord with what God's Decree has declared. Accordingly, those "in Christ" have a clear mandate from the Grace Covenant to teach the Gospel of the Grace of God, which

reflects the truth and wisdom of the Mystery, the relationship between Christ and His Church (I Corinthians 15:1-4; Ephesians 3:2-9; Acts 20:24). Furthermore, its explicit orders and methodology are not involved in philosophy and deceptive schemes but in teaching the Word of God literally, as it is in season, out of season (II Timothy 2:2; 4:2).

Identification and evolution of purposeful arrangement in integrals of existence collides with critical examination of the pseudoscientific and pseudo-mathematical arguments of neo-creationists, dismantling them one by one. The scriptural treatment of such is calm, levelheaded in consistency and always right on the mark. Thus, it never stoops to the kind of ad hominem rhetoric typically used by the rightly divided Scriptures' opponents. Scripture-wise, there is no doubt that unintelligent design is the milestone in the ongoing dispute between genuine science objectively investigated of nature verses unrelenting attempts by the proponents of the pseudo-scientific theories in utilizing such deceptive labels as Random Design, Irreducible Complexity and the like. It is especially interesting how convincingly such inconsistent and often blatantly false notions are propagated in discourses erroneously marked as "strict logic and adherence to the facts." In this view, what exude visions from human comprehension takes precedence over the Heavenlyies.

Equally impressing is an analysis of the attempts by religious pundits (both critic and so-called authorities) of many persuasions to prove complete compatibility of the biblical accounts with scientific data. These partnered discourses provide interesting "analyses" of how they constitute genuine science and how it actually works. It is remarkable that studies in philosophies of Art, Humanities and Science institute the prevailing axioms (statements or ideas accepted as self-evidently true) in mysterious powers of harmony in such twinkling meanings. In the incisive and thorough refutation of intelligent design, pseudoscience (theory or method doubtfully and mistakenly held to be scientific) is the claim that gives credence to anti-theistic versions of creation myths. What remains is the cajoled legitimizing of orthodox religious beliefs, skewed from "creationists" in Bible-code breakers versions of misapplying the Scriptures to prop up their misconceived religious notions. In this sense, nothing is too fatuous (complacently or inanely foolish) to profess in order to exclaim excoriation (severe criticism) of Divine Design.

There is and have always been attempts to reconcile various religious dogmas with the knowledge provided by modern science. Most recently, this has accelerated through an avalanche of jargons and philosophical notations beyond the comprehension of targeted constituencies. This effectuation, as probably intended, is to capture through confusion and escape from the knives of scriptural criticism, those who simply cannot understand what is purported. Nevertheless, rescue avails through knowledge infused from the Eternal Heavenlyies vantage point of conception, as eminently and excellently suited for the role of actualized interpretation. Hence, actualized Truth jumps enthusiastically into the task and proves convincingly that the apparently skewed sophistication of scientific arguments is little more than a thin veneer of obfuscation hiding neo-arguments in jargonized form. In systematic ways, such language only triggers difficulty in those truly spiritually uninformed and simply amateurishly interested in what is earthly perceived.

Colossians 2:18 states, "no one cheats you of your prize willingly by humility and the worship of angels, taking his stand on what he has seen, vainly puffed up by the mind of his flesh." The general command in this verse warns to be on guard against those who would rob God's people of their prize of imparted knowledge. The phrase *mhdei.j u`ma/j katabrabeue,tw (mee·thees ee·mahs kaht·ahv·rahv·ehv·eh·to)* rendered "no one cheats you of your prize" denotes no one be deprived or hindered from obtaining the prize. In the light of the context, the prize is being filled and made complete in Christ, as part of ultimate glorification with Christ, with the knowledge of all having been created in Him (cf. Colossians 1:16; 3:4; Philippians 3:14, 21). *qe,lwn (Thehl-on)* rendered "willingly" is a present, nominative participle indicating that the one willing is the subject who is acting; the present tense indicates persistently endeavoring to entice human will on God's people. In Colossians 2:23, it is apparently referring to psychological phenomenon as will-worship, i.e., false teachings as clever propagations of error.

Such are adept at using subtle and deceptive tricks to persuade and subvert their will of knowledge in humanism on the potential prey. In addition to continuously imposing their will, they depict a humbled and

lowly minded front of projecting a highly commendable “Christian synchronized attribute” (Ephesians 4:2; Philippians 2:3). This, they feign in deceptively gaining converts, also indulging in “worship of angels,” supposedly elevating to a position of high religious and humanitarian prestige, increasing their effectiveness as apostates (those who renounces a belief or allegiance). Thus, they exclusively stand on that which they physically see. In other words, based on what they comprehend, they claim special authority, which describes those governed by the minds of their flesh as vainly and obnoxiously puffed up. Such must not deprive or bedevil the Heavens view in lieu of science and the contradictions of Contemporary Cultures.

Scriptural insights are the parameters of Divine Design in contrast to those who use complicated notations to hide the simplicity of their errors, as well as Divine Cosmology opponents, who stretch the laws of physics to manufacture compatibility with manifestly incompatible physicality myths. Such methodically embrace many of the current pseudo-scientific fads, such as the so-called Bible Codes. Such postulations are highly recommendable to encountered modernized literature of religion dressed up as science without knowledge of what really lurks behind the obscurity. Eternal Intelligence Design is indispensably sourced for an honest and competent evaluation of the claims decreed in “Intelligent Design.” Rigorous and accessible humanism claim the likes of Naturalism, which dissects, layer by layer, the remorseless skill of “honest” and “deeply learned scientists.” However, the bottom line is; what actually exists is what is declared and testified to scripturally, which utterly exposes the smoke-and-mirrors tactics of all theories and even more; dispels all the smoke and shatters all the mirrors (I Corinthians 1:20; Philippians 2:14; I Timothy 6:3-5).

Arguably, one of the most famous (or infamous) frills of human apotheoses imbues the glittering towers of those basking in what scientology has “discovered, produced and distributed” concerning physicality. In this view, “whatever springs up” from the shaky grounds of the materialized flatland uncorks billions of entities flowing inevitably in only one direction of manifestations in either accuracy or inaccuracy, to the ultimatums of depraved cessations. This depiction exhibits the basis of the unbreakable sequences of immense probability and human psychological frailty, engendering an uninterrupted supply of fools, hoping to apprehend “Lady Luck's attention.” The chief miter in this is other than the science in question but the functionality of statistical course operators that are for the most part scripturally illiterate. They know ontological statistics as much as the average person driving a motorized vehicle knows the functioning of the cylinders operating in an engine.

All such ones actually know is some primary skill in pushing certain pedals and rotating the steering wheel; void of one's comprehension of why or how the mechanisms work. However, it is more than the manifested functionality of the oil's oxidation, which makes driving possible. Even though the physicality operators have hardly any knowledge of actualized statistics, such are ontologically what enterprises the immensely profitable. The truly spiritual is where actualized statistics are the basis of success in assurance of where such are employed to determine the values of eternal premiums and payoffs necessary to induce and maintain abiding profitability. From the vantage point of the unseen, the assurance of success is based on the proper (even if sometimes not quite conscious) use of reliably statistics, which indeed eliminate scientific and philosophical postulations and speculations. However, there are situations where humanized statistics are being used in a way contradicting their own main concepts. When that happens, it often results in claims, which may look statistically sound but are actually meaningless and often misleading.

At the core of scientific and philosophical statistics are probability theories. Besides these statistics, probability theory is also the foundation of statistical phenomena, which deals with the quantity called probability. While the concept of probability may seem to be rather simple for laymenprobability theory reveals that that quantity is multi-faceted and its usage must follow certain precautions. When those precautions are not adhered to, the result is often a meaningless conclusion. While an incorrect application of philosophical statistics may involve any part of that science, large portions of the errors in question occur already at the stage when its influential quantity probability is miscalculated or misinterpreted. An example of an incorrect application of the probability concept is the attempts by the proponents of the so-called Bible code to calculate the probability of occurrence, i.e., of certain letter sequences in various modes. Another example is the often-proposed calculation of the probability of

spontaneous emergence of life on the earth. There are, of course, many other examples of improper uses of the “probability calculations.”

I Corinthians 2:5 states, “that your faith may not be in the wisdom of men but in the power of God.” The Greek phrase *h` pi,stij u`mw/ (ee pees·tees ee-mon)* rendered “your faith” may also be rendered the faith of you, i.e., the faith which belongs to the demonstration of the Spirit. Here, the conveyance is that what is believed, not be in the sphere of the wisdom of men but in the sphere of the power of God. This Truth was decreed and proclaimed to rest upon the Divine authority, namely, the convincing and transforming power of the Spirit. This is believed upon the “Facts of Faith,” not faith by means of the wisdom of men but rather in or by means of the power and dynamic of God. Hence, this interprets faith, belief and trust in an abstract sense, i.e., not in relationship to concrete objects but expressions that can only appreciated intellectually spiritual. The scriptural conclusion is that God Himself implanted and instilled faith in His elect. In the final analysis, spiritually substantive interpretations synchronize together as parts of the whole.

On the one hand, what is believed scripturally and internalized spiritually as the truth is exceedingly important. On the other hand, the fact that only God can infuse faith, as to what is believed and identified through faith, establishes that He, alone has instituted what is ultimately important. Furthermore, it is God’s Grace, which gives the message believed as well as the faith to apprehend it (Hebrew 11:1). The Greek phraseologies *evn sofı,a| avnqrw,pwn (ehn soph-ee-ah ahnth-ro-pon)* rendered “in the wisdom of men, and *evn duna,mei qeou (ehn thee-nahm-ee Theh-oo)* rendered “in the power of God,” imbue stark contrast of information entities. The former exhibits the comprehension of human scientific and philosophical statistics in probability theories, steering comprehension of why or how mechanisms work in the physicality mode. Contrariwise, the latter envelopes comprehension sources scripturally to designated ones in the mode of faith imparted to them in the sphere of the power of God, as Truth decreed and proclaimed to rest upon the Divine authority, convincing and transforming power in the Spirit. The vantage point of assurance is based on eliminated scientific and philosophical postulations and speculations through scriptural exposure.

There are no credible probability theorizations, as the rather sophisticated theoretical apparatuses of humanism are not consistently sufficient to authenticate discussions of probabilities on a rigorously validation level. Such concepts mostly resort to scientific formulation imposing statistics to the axiomatic foundation of probability theories. This confuses rather than clarifies the concepts in question, considering examples of the various situations in which different facets of probability manifest themselves as simple as possible. Of course, such can be viewed merely physically since probability is essentially a manifestation discipline and is only possible in probability, without resorting to some mechanized apparatus in a very limited extent. Manifested physicality stops at this point because envisions beyond it are solely scripturally explicated spiritually (I Corinthians 2:12-16).

God’s people’s appreciation and love for Him are truly perfected by their confidence in knowing him boundlessly. This confidence is the infallible test of love because perfected love and utter confidence are inseparable. Viewing Eternal Heavenlies’ comprehensions imbue the loving aspects of God and find in him overflowing measures. Viewing God’s love as concomitantly infinite and omnipotent does not construe the manifestation of unscriptural expectations from His unlimited and generous supply. Matured confidence in God exhibits comprehension of His eternal works, as enacted in His Divine Decree. This knowledge in testimony certifies that God will never abandon souls anchored in the firm rock of perfect confidence. What was accomplished in tasks resulting from love solidifies confidence that love will also impart clear knowledge and firm security, as opposed to credulously infused humanly inspired reliance.

For the most part, God’s people construe their “knowledge” of eternal life in either of two views: The first encounters what is envision or given to them by God “personally,” either by angels or through “private revelation.” The second is incomparably more reliably and useful, as entrenched in every soul blessed to internalized scriptural declarations of this humanly unfathomable (too deep to measure and impossible to understand physically) sphere. God selectively bestowed this favor upon designated ones of His beloved in the “New Creations” (II Corinthians 5:17). Those imbued with spiritual comprehensions of “eternality” are not easily disconcerted, even when averred situations are manifested in imagined betrayals or

denials of what has been inculcated in such ones. Eternal viewing exhibits unconditional and ever-abiding existence. Such does not apprehend desertion nor entertain doubt but always dwell in the enduring and has no essence of transiency concerning relations between God and His beloved.

Eternal enlightened experience of God's love assures everything needful and conducive to salvation (Eternal Security). Eternal viewing is drawn to God, as it likewise illustrates Him in an infinitely greater degree. In proportion to eternal viewing, one truly loves God and realizes how precious He is in ones sight, in the assurance of His unconditional commitment. The rebellion of the physical against the spiritual can only be restrained by eternal disciplines. Hence, humankind's fierce bodily impulses are continually warring with spiritual faculties. In physicality, humanity is perceived as decisively determining functionality or at least in concert contributing a role in the earth's operational orders. In turn, its esteem is construed bodily in food, drink and physical pleasures. Physicality wars against the spirit, which is indeed estranged on earth and yearning for reunion with the originality of perfection in existence of its kinship in the Heavenlies. Thus, the entire purpose of penitential exercises exudes subjection of depravity, which exhibits anything but a quicker and surer method of accomplishing abiding stability (Romans 8:19-23).

Manifestly, reconciling physicality within the reins of life is accomplishable solely in the realm of utilizing spirituality techniques. Those chained in prioritized eternal viewing are bound within the strongest links of secured assurances, by not being laden with carrying physicality's burdens. Those "freed" from physicality, in essence penetrate deeper into Divine Intimacy rather than jog painfully along the road of mortification. No burden is neither heavy nor trial bitter for such ones in the ultimate sense. Nothing more quickly draws such ones to God and spirituality than the delightful bond of eternally abiding in His love. Such who have graced in this highway need not seek any other solace. Those "imprisoned" in this view are completely bound in eternal boding, e.g., their spiritual eyes and minds are anticipating in consecration to God. This most significant inaction is more meritoriously acclaimed void of humanity, which is more pleasing to God than the actions of those who, though being in His state of grace, love God less than themselves because of their depravity.

Romans 8:21 states, "because also creation itself will be freed from the bondage of corruption unto the freedom of the glory of the children of God." This verse is conveyed in referencing those looking forward to being glorified together with Christ (Romans 8:15-17). Hence, creation itself, as based on hope, "will be freed from the bondage of corruption unto the freedom of the glory of the children of God." Note that the verb *evleuqerwqh, setai* (**ehl-ehf-theh-roo-thee-seh-the**) rendered "will be freed" is conveyed in the future tense and passive voice, denoting that in God's appointed time He will set free, liberate and unfetter creation from its bondage of corruption to which He manifestly subjected it. The Greek phrase *doulei, aj th/j fqora/j* (**thoo-lee-ahs tees phthor-ahs**) rendered "the bondage of corruption" denotes the slavish, servile and abject conditions, which accompany the corruption and ruin to which creation was subjected. When God's due time arrives, creation will be freed "unto the freedom of the glory of the children of God." The Greek preposition *eivj* (**ees**) rendered "unto" is most commonly used with the accusative case to express the idea of "unto the end of." When God frees creation from the condition to which He subjected it, the end of or object will be unto a state wherein the *evleuqeri, an* (**ehl-ehf-theh-ree-ahn**) rendered "freedom," liberty and un-restrictedness of the glory of the children of God reigns. This context depicts the liberation of creation as belonging to the glory, i.e., associated with the glory of the children of God. This denotes, as already affirmed that the glorification of the sons of God and the liberation of creation will manifest to all, simultaneously.

The true characteristics of eternal viewing imbue God's people repose (relaxation, peacefulness and serenity) in basking in the "imprisonment" of remaining peacefully therein. This is more useful than human labor in attempting to determine and control things. The more one is "shackled," the more such is free. "Love personified," grants the grace of liberating imprisonment, which qualities assure God's undying commitment no matter what trials befall one. However humanly perceived, praises and thanks ensue instead of complains. Also, one does not embrace vain complacency in the imagined success exercised in personal desires but entrusts ones entire life at the disposition of God's loving providence. Lastly, nothing viewed in the cosmos or on earth can sadden one in manifestation of what actually is

depicted but considering reversals and construing happiness in the purpose of everything decreed in God's perfect and glorious will (Roman 12:2; Colossians 4:12).

Abiding grids of receptive communications must not be viewed in the so-called "sensible fervor of mankind's good will and right intentions" but strictly in view of the Scripture's declarations. Hence, the motives of human feelings must not reside in obsequiousness (subservient compliance to what is humanly acceptable) but in deference to heeding Divine Derivations. In lieu of blindly approaching most things pseudo-officially in secular aspects or purely sacramental in the religious aspect, questions should be considered: (1) Is creation detached from Its Creator in any sense? (2) Are there any other wills in addition to God's Will; contributing to His pleasure except in Him? (3) Can anything be deemed as displeasure except whatever displeases God? (4) Are attachments and/or detachments determined in proximity or remoteness to God? In addition, (5) do frequent receptions and/or rejections increase or decrease except in reverence of God's Will?

Just because something else seems to derive manifestly in spiritual or natural benefits from non-dominical (one Lord) sources in other (than grace) dispensation's communions does not mean its extent was actualized in such manner. The determinative resulting criterion of what and how ontologism is frequently communicated in the Grace Covenant imbues fervor and piety in the eternal viewing sense of arresting egotism, arrogance and even humanly depraved ignorance. In the secular sense, things frequently transpire randomly, in that human attention is strictly attributed to what others say or do. Hence, most orthodox ministering persuasions are that "Christ desires to take up His abode and effectuate certain courses in life but He is thwarted by mankind's non-cooperation." In this mistaken notion, many say, "my distraction, coldness and indifference in approach to life are what make me unworthy and are all the more reason I do not accomplish or receive what I ascribe for." However, humanly inspired sacrament processes cannot exude potency in uniting natural powers and faculties with God's preeminence. Being united with Him exclusively engenders what was eternally sanctified in Him. According to Divine Design, collecting and unifying the scattered sensory impressions of creation or purifying and consecrating such to God are not accomplishable by natural traits.

Eternal Viewing detaches spiritual from temporal in instructions of the secrets of Eternal Life while curing the entire sinful nature of creation (Romans 8:17-21) by quickening, strengthening and renewing all in Him. Indeed, nothing is so completely transformed into Him and united with Him except what eternally was and is His. Human cogitation and His Will are for the most part at opposite ends of the spectrum of actuality. In this light, so-called physical knowledge and powers are estranged from the spiritual faculties that are engrained in the consciousness of His presence. Here, some object as thus: "Alas, in my misery, I am unaware of any such great graces operating in my behalf in earthly viewing so how dare one approach beyond the present?" To this complaint, the spiritual reply is "in order to reconcile present miseries, such need only approach the gracious plenitude of God's inexhaustible abundance to experience abiding richness." Christ is the priceless treasure that truly delights and satisfies those spiritually informed as He causes His designee's hearts to press near to Him.

"The riches of His glory" (Ephesians 1:18; 3:16; Colossians 1:27) counteract all physical concerns. Infinity neutralizes and apprehends nothingness, in that His eternal Godhead sublimates despicable, corrupted humanity, as He channels all emotional impulses and energies as unacceptable; especially those often-creative activities rooted in physicality. In addition, some might protest: "My problems are too great to ignore" and discount the sovereign purpose of God having eternally and superabundantly provided for all things. Furthermore, Christ Himself is the worthy sacrifice and Eternal Guaranty of everything encountered having already been resolved in reconciliation to the pleasure of His good will. Hence, manifestations of disruptions, distractions and hindrances should never be construed as actualized ends in themselves but as processes in testimony of depicting the workings of God's Eternal Purpose. In this light, informed minds trust in His ways and remedies without hesitancy, as such are convinced according to unending, perfect endurance of what is pleasing to Him, for there is no other way to consider the virtue and grace of His Will.

The latter phases of II Thessalonians 1:11 states, "and may fulfill all the good pleasure of (His) goodness and the work of faith in power." The Greek phrase *plhrwsh| pa/san euvdoki,an avgaqwsu,nhj* (**plee-ro-see**

pahs·ahn ehv·thok·ee·ahn ahg·ah·thos·ee·ness) rendered "fulfill all the good pleasure of goodness" connotes that all is God's good pleasure, "goodness" or "generosity." This "all" entails the following: 1). the goodness of God, i.e., His own innate eternal kindness, which is His exclusive motivation in Eternity. 2). the pleasure of His goodness delivered all that is designated unto eternal life and 3). the pleasure of God to blessed some in everlasting relationship and fellowship. The last phrase depicts how God accomplished His purpose, i.e., *e;rgon pi,stewj evn duna,mei* (**ehr·gonpees·teh·os ehn theen·ahm·ee**) rendered "the work of faith in power." Herein is delineated the faithfulness of God in exercising His power to manifest what was actualized in His Eternal Decree, as to what obviously pleased Him!

The Eternal Experiences evince foretaste of blissfulness; exposing reception of what is worthily the sacraments ennobled by union with (in) Christ. Those spiritually united with God in communion can distinguish that abiding existence is where God is. This union is unique in its intimacy because such is more closely united to God than its physicality, which temporarily inhabits. This abiding union of life in God is very intimate and never removed from identification with Him in communion. Hence, some may object: "I am insensible to all this so how can it be factual?" However, what truly matters is that one's faith is deepened, heightened and ennobled in proportion to one's feelings and strength of conviction according to Eternal Viewing, as it transcends all physical sentiments of human reasoning. Eternal Hope and Faith are imparted by spiritual knowledge, as it mitigates daily complains and internalize God's Grace in proportion to comprehension of the source of favored devotion. This exhibits glorious finality of the present difficulties exuding the sin-infected, mortal sphere while inspiring focus on the sublime heights!

Consideration of eternal factors in Christ exemplifies the faculties each accomplishes in their respective purpose. While He was on Earth, testimonies in physicality possessed and exhibited beatific visions that prevailed as His virtuousness endured excruciating torture and pain. It is in this sense that Christ's above Earth focusing enthralls (delights thoroughly and engages completely) the resounding authentication of Eternal Viewing. The supreme faculties of Eternality effectively encapsulate all sufferings in the lower tier of physicality, as blissfulness of the higher diminishes the miseries of the lower. Earthly induced passions do not obstruct enlightened comprehensions of the accomplishment of God's Will. God's love strengthens such practical mortification of the human senses, as ones spirit is freed from earthly cares as such is submerged into truth. In this view, ones spirit is superior to body pains and passions ...for the more intense the test, the more honorable the victory and more laudable the consolation (II Corinthians 1:5-7).

One becomes nearer to God in direct proportion to the virtues realized in higher display of combatants against evil. Thereof, receptive communions are worthily concentrated in directing one's mind in higher faculties toward God, aligning ones will to the fulfillment of His Will while establishing loyalty solely in Him. Molded in these dispositions are inbred communicative sources of His precious grace. The more one experiences reception, the better one is inclined to the elevations resembling that which consequently imbues sane virtues in life. Unfortunately, other communions more frequently lie within and outshine the Heavenlies. Spiritual experiences correspondingly agate closer union with God in eternal intentions, as actualities are more important than reception of things temporarily manifested. Possibilities of burning desires must be couched in Eternal Communions, as such mitigates these actual receptions as more gracious than the fervent disposition of depraved creation.

So-called "spiritual communions in Earthly Viewing" are all too often couched solely in the receptivity of physicality, which transmogrifies thousands of times daily, regardless of what conditions temporarily translate. This does not mean that one should not receive any earthly communions but such should be carefully considered in deference to what is scripturally transmitted. Enlightenments of Eternal Actuality pale earthly proceeding as simply the means of their temporary testimony in time, as opposed to sanctification in ultimate glorification, as a foretaste of abiding bliss in Eternity. Hence, the God of truth conveys to His beloved great communions of life everlasting by transcending the non-validity of all earthly entropies (communications measuring random errors occurring in signals of non-efficient transmission systems). When such cogitation is adhered to, what simply derives from sinfully depraved creation is designed rejection of the transient acts requiring purposeful distribution. From the time of

Adam's manifestation as an innocent person, God has simply regarded earthly dispositions as merely the present moment in past failures.

Eternal Viewing identifies and internalizes present actuality, transcendentally above all manifestly earthly dispositions, as such is now perceived. Formally, God bears with the ages of insultingly depraved creation, which His purpose entertains temporarily in divine patience. Ultimately, His Divine Decree conquered all opposition to His perfect Nature in manifestly transforming the release of peace into the model of discipline. In this way, He manifests good out of the evil of sin in the demonstrative austerity yet detachment seen in the life of Christ, as well as accounts of certain saint's lives, having not been caused to be discouraged and fearful. Feeling disinclined and unable to follow such examples should simply be considered as indeed, human depravity at variance with God. Oh how sad does the foolishness of nothingness pull humankind away from God to even misery and guilt and the sinful nature prevents one from drawing near to God yet grace can still draw God close to the despicable! Man is truly pitiful on his side of the barrier because he is neither free to approach nor run away. Even though the sinful nature is excluded from favor in Eternity, God has not ever departed, as He patiently avails manifestation of His elect's glorification.

Romans 8:19 states, "For the earnest expectation of creation looks for the revealing of the sons of God." The Greek noun *avpokaradoki*, **a(ahp-ok-ahr-ahth-ok-ee-ah)** rendered "earnest expectation" denotes to long for or watch for with one's mind stretched out or to eagerly hope and anticipate the time when *tw/n ui'w/n tou/ Qeou/(ton yee-on too Theh-oo)* rendered the "sons of God" will be revealed. In addition, earnest expectation belongs to creation, i.e., the creation itself *avpekde,cetai (ahp-ehk-theh-kheh-teh)* rendered "looks for," expects, anticipates and waits for the ultimate event of its glorious transformation from depraved physicality. This event, the essence of the horizon of pure spirituality embarks the *avpoka,luyin(ahp-ok-ahl-eeeps-een)* rendered "revelation," uncovering, disclosing and manifesting of the sons of God. Manifestation of the sons of God is identified with glorification (Romans 8:18). Hence, Eternity imbues the actuality of Eternal Hope that is reserved in anticipation of its testimonial depiction.

The essence of Eternal Viewing exudes the spiritual Heavens faculties, which were and are accomplished in God's decreed purpose. Facilitations of earthly viewing should be assessed strictly in deference to attesting in spiritual matters. Physical faculties must never be construed as purposes in themselves but solely acts in contention of exhibiting God's manifold (varied forms) wisdom (Ephesians 3:10). Hence, daily dispositions must be translated through the flattering of faith rather than the flaws of fate. Prioritized devotion in life does imply great tenderness in earthly transpires to the point where one is convinced of such to the exclusion of their ultimate ends. Comprehensions in Eternal Resolutions do not demand immediate answers in respect of instilling comfort and confident assurance. Eternal reservations themselves are what must motivate petitions in every prayer. Enlightened ones abide firm and unshaken while uninformed ones withdraw from God's consoling presence. Behold, this is the consideration that plunges deep into His Divine Ways and exclaim, "Father, Your Will is done in all things, Amen!"

Closeness of adherence to the conception of Eternal Viewing depends on the manner in which it is internalized in perception. It is spiritual posturing rather than physical exuding that exhibits the mode in which one faithfully trusts God in the manifestation of His Will. Earnest perseverance in allegiance to viewing Eternity in the Grace Covenant's en-lightened conveyances extols the masterful workings of God's ultimate purpose. Only spiritual assessments of events and occurrences depict testimony rendering physical evaluations as unreliable. Manifested circumstantial encounters do not dominate the countenances of the scripturally informed. Having not internalized treading the road of earthly activities and their bodily mortifications in Eternal Intentions, many view incidents as accidentals in lieu of indeed God's displays of His Decree by extraordinary means. Hence, spiritual comprehension redounds to the awareness of peace and confidence.

Here, perhaps some may object: "If Eternal Viewing is so important, then how did some of the early Christian predecessors and even many of God's people today practice such great austerity (severity of discipline) in service to God without it?" The obvious answer is that they were called to their commissioned service in Christ, who also gave them strength to walk on this path in a manner pleasing

to Him yet not meritorious of them. In addition, God bestows this Grace on all through His processes in these instances that mainly avail eternal imaging. Hence, He destines in each of His elect a particular course and places on each road all aid necessary for its designated travelers. God's Will does not oppose the ultimate good but magnifies Eternal Intentions over ill-behooed thinking that fate imbues one wasting time traveling on the different roads when such traverse themselves. Unfortunately, this cogitation foists many errors of perceptions in respect to true spiritual devotion, as reviles against exercises in physicality rather than Eternality.

God's people live according to measures of imparted grace and imputed consciousness in spiritual welfare. None is reflexively obliged due to human inertness (not able to move devoutly) to sufficiently adopt spirituality. It is very important to ascertain that adherence in devotional exercises is inextricably tied to spirituality, whereas austerity (the severity of discipline, regime, expression or design) of this realm resides solely in Eternality. This particular insight leads away from physicality in honor and respect of what is bound in unendingly paradigms of the way trodden by the loftiest and safest intimations of life. This is true of decreed obligations in every minute detail of such manifesting realistically in existence. God's actions are to be imitated solely spiritually, as He is the source of all spiritually enabled deeds. Great pains should be taken in reasonably and lovingly extolling the sole manner of footsteps in testimony ultimately explicated in Eternality.

In this view, some often ask, "how and in what manner are the spiritual considered more important than the physical? What does this mean, realistically speaking? Spirituality definitively defines the predominant faults of depravity and guards against it. Stimuli or patterns in human goodwill never genuinely proffer as models in physicality any more than feigning strictness through self-restraint. The inherent traits of spirituality consist in overview of the pain encountered in carnality experiences. Enraging criticisms of Eternal Viewing form the futile blows of physical manifestations and reproaches of establishing anything abidingly secure. Temperaments of enduring entities engender the preserving of recollections in compliance with spirituality. Often spiritual traits appear trifling but in reality, are far weightier than physicality's inferences. No matter how irrelevant Eternal Viewing may be construed in human reasoning, it is never far from the spiritual solitude of realizing the secrets of everlasting entities.

Ephesians 3:18 states, "that you may be able to comprehend with all the saints what is the breadth and length and height and depth.." The Greek conjunction *ifna* (**een·ah**) rendered "that" entails the subjunctive mood in expressing the purpose that Christ may live in the heart (minds) of God's people by faith, as those having been rooted and grounded as beloved ones. Hence, the conveyance is "that you (God's people) may be fully able to comprehend with all the saints" how truly enriching Eternal Viewing is. The Greek verb *evxiscu,shte* (**ehx·ees·khee·see·teh**) rendered "fully able" is derived from *evx* (**ehx**) and *iscu,o* (**ees·khee·o**), which denotes through the subjunctive aorist those that may be very strong, highly capable and abundantly enabled in the eternal ramifications. *Katalabe,sqai* (**Kaht·ahl·ah·vehs·theh**) rendered "comprehend" is a Greek infinitive exuding the words *kata* (**kaht·ah**) and *lambano* (**lahm·vahn·o**), which literally denotes to take and hold down. Thus, the petition is that designated ones may be, having been (by the subjunctive aorist) highly capacitated in spiritually, intellectually grasping, mentally laying hold of or understanding with all the saints the fourfold aspects of the love of Christ in Eternal Provisions for His beloved. These are delineated in a vast quadrangle: breadth, length, height and depth, which are not accommodated in spiritual infancy, as these entities internalize Eternal Designs in lieu of temporary manifestations, as the ultimate essence of existence.

The highest sanctity of Eternal Viewing exudes retraction from the secular sources as reliable comprehensions of Ontology (essence of existence). The abiding fountains of creation do not inert things, which have come into being from which they were obtained but as such are materialized strictly in testimony of God's decreed purpose. Secularity must be answered negatively, when its dispositions or places of order are foisted as sole inspirations of surrounding creation. Genuine consciences of consistency are congruent to rather than at variance with testimonial surroundings of ultimate possesses, in which eternal peace possesses Divine Design. What abidingly remains is exclusively possessed of God and nothing can disturb. Why? Because God is purposefully the operator in all manifestations, in that He is the originator who performs and causes all that transpires. God is the sole intention and

originator of His deeds and has preserved them endlessly, regardless of depraved environments. Wherefore, as God remains undistracted by multiplicity or confusion, all things must comply in deference of occurrence likewise because all are in Him in Whom all multiplicity and variety are unity and simplicity (Colossians 1:16-17). The astounding solitude of Eternal Heavenly Viewing exudes above level positioning beyond the physical scope of temporariness. Strictly in this spiritual sphere, the spectra of its formations and formulations announce the sole essence of security. Incredibly, some attempt to refract the sanctity of this echelon by secularly espousing the depraved instincts of physicality. Worldly Viewing indulges instant gratitude while obscuring the abiding energy that flows beyond carnality mediums. Eternal Viewing opponents couch their criticism of the sole abiding blissfulness of Eternity with the query: "is it a genuine sign of high sanctity for a person to withdraw completely from secular society and spend all ones time in the sphere of the above Heavenlies?" Here in their attempting to ridicule those prioritizing the spiritual stratum, they belie (disguise the true nature of) everlasting benefits in the sense of its physically unseen dispositions. They foist that what is "rightly ordered" through prayer and received in any place constitute finding God, as though His ultimate blessings for his people are exhibited in what is naturally displayed.

While ones physical consciousness may be quite appealing to depraved humanity, it is scripturally at variance with deified awareness. Spiritual surroundings possess inner peace alone, which procession solely abides and remains in God. Nothing can disturb the one who truly possesses God because such one internalizes God in essence of all things operating in Him and for His Eternal Purpose! God alone enables all transpires, as He is therefore the sole intention, in every origination and all are preserved in Him regardless of so-called environmental influences. The scripturally plausibly answer resides in the experience of God's presence in discipline of His spirit in retention of the awareness of the presence of His will. Tersely stated, God's purpose and presence are inextricably intertwined in the spiritual examination of this awareness. Informed minds are conscious of Enduring Existence in spite of the manifested distractions induced in the noise and jostling of Worldly Viewing.

Spiritual tranquility does not denote being totally oblivious or indifferent to ones physical surroundings. To teach this would be erroneous, in the sense that being "in Christ," in itself transcends being on the Earth or anywhere else in the universe. Ones prayers in comprehension of Eternal Viewing are more reliable than spinning in apprehension of Worldly Viewing. No matter where or how convincingly earthly illusions resonate or are engaged, perpetual security is preserved strictly in deference to ones loyal reverence toward God's Will. Spiritual internalization assures that depraved creation never defies His blissful presence. Genuinely possessing the intimacy of Eternal Viewing lessens the voids induced by physicality's distractions from peace in God. Worldly Viewing distracts from those loving His presence unconditionally and directing all intentions solely to His grace and glory (Ephesians 3:10).

The Grace Covenant reiterates temporary states of evil existence, as well as the actions of evil yet none of these perceived variances reside as obstacles to God Will (Romans 5:14-21). Unimpeded, God reigns supreme in His Will, which "super-abounds" such that none can disturb the preeminence of peace nor interfere with His accomplished works. Romans 8:26-27 convey how effectual prayer actually operates in reply to questions of how God always "answers prayers," i.e., "according to His Will," engendering the Spirit's dominance and veto role of what is granted. From this comprehension, petitioning God for temporal goods is rectified because any assessment of such as solely God's favor reduces Him to blessings in physicality. Corroboratively, Matthew 6:21 and Luke 12:34 convey Jesus' statement, "for where your treasure is there also your heart will be." Exegeses of these Kingdom conveyances observe that the Greek noun *qhsauroj* (**thee·sahv·ros**) rendered "treasure," transliterated "thesaurus" in English, denotes information about a particular concept, subject or descriptor for use in organization of a collection of documents for reference and retrieval.

This imbues spiritual knowledge in the New Covenant contexts while translating to ones enlightened comprehension of Eternal Viewing in the Grace Covenant. Hence, what one ultimately treasures (values) translate what is prioritized, "worth-shipped" and loved." Thus, complete and perfected knowledge exudes that which is synonymous with what God's people truly worship and love. Genuine adoration of God consists in worshiping Him entirely because of His own sake, with no motivational intentions other than that of giving Him the glory. Some may ask whether espousing Eternal Viewing makes it more

efficacious in its highest sanctity. The answer is that it is excellent in its own right and becomes even the more excellent by devotion and resignation more efficacious than what is void of eternal effectuations. In addition, it exacts what is lacking in humility of heart and desires that are inordinate (showing a lack of restraint or control). God can do all things in his Divine Power but is committed in His Decree. God's people must not be entangled with trifles because they were created in loftier things. Worldly honors are nothing but disguised thoughts or intentions in pretense of truth plus an impediment to reality.

One's confidence in God's providence abides in warding off the great pains of present suffering by consoling one's countenance on Earth while uniting and conforming to the pleasure of God's Will and glory. The spiritually informed delights in the privileged intimacy of God even though on Earth, while actually enjoying Eternal Benefits in the Heavens. Earthly discomforts are comforting to the enlightened, as opposed to those submerged in blind sadness and depression in seemingly deafness to their prayers. The startling considerations of His grace, virtue and peace exude happiness, as constant companions, regardless of what misfortunes may manifest. No one has completely arrived at the spiritual plateau of casting off all obstacles that fetter humans to earthly misery but daily comprehensions of internalizing Eternal Gifts exhilarate gratitude and joy. Scriptural knowledge prioritizes the pleasure of being closer to God in communion and spiritual fellowship rather than what the granting of temporary earthly wares can avail. Abiding happiness constitutes not what may presently be considered one's own but the eternal joy of everlastingly residing in the accomplishment of God's Will through **Viewing the Temporary Worldly from the Eternal Heavenly !**

Eternally Confirmed Election

The term election simply denotes to elect, choose, select or opt. Secular examples exude political elections wherein choices are selected or elected by voters from a field of candidates, to fulfill certain offices, i.e., mayors of cities, governors of states or even presidents of nations. In stark contrast, spiritual examples exude God's Divine Eternal Election, exhibited in His sovereign choice of His elect or selected ones, son-positioned in Christ before the manifested creation of the world. Secular elections entail political elections, where voters' choices are always conditioned by something that candidates are or have promised. Some political candidates promise whatever they construe as to what will secure their election. Others appeal to ethnic or religious relationship factors, e.g., Anglo-Saxons, Afro-Americans, Jews, evangelical Christians, Catholics, Muslims, so-called "conservatives" or "liberals," etc. Subsequent human elections are conditional whereby choices of the voters are always based upon either the expected performance or some characteristics of those selected or elected.

Hence, human elections are always conditional and this concept is somehow attributed to God's choice of selected ones extracted out of humanity. However, as amazing as it seems to depraved minds, Divine Election was always unconditional! God's choices are never based on what humans think, say, do or are. God's process does not factor input from anything or anyone other than Himself. Hence, God's criterion of election is not based on anything supplied, attributed or contributed by humankind. He did not see something good, valued or attractive in particular persons that motivated or figured into His decision to choose them. Oh what a blessed relief, what wonderful knowledge, to comprehend that God bestowed the very best that He had to offer in son-positioning His beloved solely in Eternity. Consider if God's election was based on something that humans had to be or think or do. Under such requirements, who would be saved? What human can stand before God and produce that which is totally acceptable to the standard of God. The obvious answer is none, in that all depraved nature is dead in sins and trespasses (Ephesians 2:1).

The Grace Doctrine Scriptures convey the enlightened comprehensions of humankind's misperceptions of choosing, selecting or "electing." This illusion universally forms the ill-conceived doctrine of "Synergism" in consensus; averring human partnered participation and determination through the input of humankind's choices. Three benefits sufficiently embroider but more importantly, seriate exculpated comprehension of Eternal Election advantages through:

- 1) Heightening the capacity for empathy and love and the desire to share.
- 2) Bringing into greater awareness this sense of truth, as well as an increasing sense of what only masquerades as truth.
- 3) Enhancing motivation of those holding greater this enlightenment to embrace courses that are not self-seeking but truly represent the welfare of the greater sphere of existence.

Other spiritual qualities of abiding characteristics and enlightened expressions in Eternal Election Comprehension are brought forward by infusion of this greater light of behavior, which induces gentleness, kindness, endurance, lack of ego, desire to share, as well as comfort in the circumstantial conditions of need. These qualities, like notes on a musical scale, are played in many different ways with many different tonalities, corresponding in the inner or "spiritual nature" of the One who eternally selected His beloved. In addition, such identify in the foundation, which lies in essential properties of spiritual light through illumination of the Eternal Electoral Processes. As this light becomes more prominent, darkness recedes and the Eternal Influential Effects of greater comprehension begin to dominate transcendent cogitations more clearly. As God's people increasingly desire truth among representatives of the Grace Covenant claims; they solely rely on integrity within the particular issues or points of views residing in Eternality.

Such integrity is solely based on the faithfulness of God's decreed positions in dictations of every issue to the underlying, which such positions represent. Contrariwise to the whims of humankind, pure integrity requires caring about things genuinely; not merely as a surface phenomenon for selfish accommodations. It also applies to the character of one who has an inner standard of moral rightness; a standard adhered for the sake of rightness itself because moral conscience requires it. In stark contrast to transparencies in secular arenas, the increasing inflow of light into Eternality trumps human electoral processes depending on the character and goodwill affectations of candidates and the general public. God's people internalization of more truth induces more kindness and integrity, as their prioritized interests are focused away from deviances of earthly wares to the Heavenlies, which truly represent the interests of entirety. As this enlightenment develops, a quality of spiritual hearing is also enhanced verses what is listened for in human candidates. What the Grace Scriptures convey to the informed is more authentic than what the carnal mind construes.

Eternal Actuality apprehends the essence of truth rather than the secular perceptions of humanly 'gut reactions'. Chiefly, such 'gut reactions' are simply a way of humans saying that there is no rational reason to feel something except it is one's heart that tells one that something is so. Inspiration that is scripturally foundational is effectuated of greater (spiritual) light. The dissimilarity between spiritual verses secularly inspiration resounds in what light confers situations in causing uplifted outlooks. In other words, what light is more capable of instilling stronger consciences and desires to trust in God's purposes? Superficially, secular perception sources of inspiration are attributable to particular times and circumstances. Even though these factors of inspiration may influence perceptions of capacitating, yet such are not abidingly functional of scriptural light operating within spiritual consciousness. Ideas which create yearnings are not so much for what is within such as approachable or attainable. Contrariwise, Eternal Aspirations equate actions in hopefulness and optimism about realizations of what is truly abiding. An election year campaign is filled with various shades of light and darkness and is likely to continue up until its decreed manifestations in November but not beyond!

Those advantageously developing an awareness of genuine spiritual reality will be led to comprehending the unseen things that exceed what the so-called "rational mind" can perceive. It is strictly in this sense that one's internalization of eternal things leads in the direction of genuine spiritual beliefs and perceptions void of secular mental processes being involved. This process of growth and development is a matter of what one's inner guidance exudes regarding the course of clarity, truth and love; for along this path is the light that prioritizes the futuristic, as well as present hope, positively exuding productivity of the Eternal Electoral Process. Doctrinal Foundation light exemplifies the center for spiritual transformation in resonance of the Heavenlies. Illuminating the enlightened principles that lie at the heart of initiating, as

well as the latter being of existence, exhibit WHERE and WHAT contribute significantly along spiritual lines to the present NOW in this progression already underway but even more usefully abiding forever.

Election of Purpose

Complete light of the Holy Spirit in the Grace Covenant reveals Eternal Being because it accommodates completely the necessity for a secured path of hope through darkness in the Time Capsule where the enlightened dwell at peace in the world when manifestation of such does not seem possible. Eternal Election Relationships of peacefulness exude the spiritual vibration of love that is specifically known by those for whom eternality is an essential part of this life. This brings into reality responses of questions where for many there are no substantive answers to queries in physicality. Election in Eternal Purpose answers such enigmas through embracing the past, present and future of occurrences, as it is dedicated in the spiritual foundation and purpose of peace and freedom for all God's elect. This affords no path for humanity through dissembling the misinformation; so prevalent in time sequences but nowhere in the deepening awareness of Eternality's light and truth.

Those captivated within dependencies of physicality categorize those manipulated and misled through unscriptural misinformation that is "supernaturally" relied upon. However, none of the unenlightened comprehends Eternal Dwelling in its fullness and complexity, for most are yet asleep in the large-scale manipulation that is taking place at orthodoxy religious mental and emotional levels. Indeed, it is precisely lethargy toward spirituality, i.e., their willingness to proceed with "business as usual" that is currently being used by these secular forces in seeking to undermine the genuine spiritual foundation of Eternal forces. Eternality's aim is to bring about the demise of all physical temporariness. At the same time, these hosts and forces of light are guardians and shepherds in countering all the forces of physical destruction with an incessant presence of light. This presence rests upon underpinnings of the Divine ordination and endurance in the light of Eternal Election, which is victorious even upon the Earth, as such comprehension move into the higher dimension of spiritual reality.

When Eternal Comprehension is factored, all God's elect are benefactors and progress in proportion to being awakened to the reality of the largest-scale drama that has ever taken place on the earth. Ones spiritually intellectual capacity apprehends that despite whatever difficulties may appear, despite whatever hurdles one may have to overcome, the light of God's Eternal Promise avails. Hence, darkness cannot prevail, as the roots of peace and freedom grasp full hold within the precious order indwelt in the Eternal Foundation. This tranquil society and immortal ethic embargo uninterrupted blessings in even this present time of awakening, as exaltations in this light comfort, albeit in their actualized workings from the vertical vantage point of what is thrust upon the Earth in servitude to the Divine Creator of all.

I Thessalonians 1:4 emphatically states, "having known, brethren beloved, by God, your election." Note that the Greek participle *eivdo,tej*(**ee·tho·tehs**) rendered "having known" is in the perfect tense (completed action with present effect), which may be rendered "having known and do know." The vocative case of the noun *avdelfoi*(**ahth·ehl·phee**) rendered "brethren" identifies the privileged status of the addressees through the Greek participle *hvgaphme,noi*(**eeg·ahp·ee·meh·nee**), which is literally rendered "having been and are beloved" (again as a (completed action with present effect). Note that the Greek phrase *u`po. qeou* (**eep·o Theh·oo**) rendered "by God" defines passiveness, as well as possessiveness by the genitive case, as to ownership of so named ones' chosen status through the usage of the ending clause *th.n evklogh.n u`mw/n* (**teen ehk·loy·een ee·mon**) rendered "your election." Hence, this conveyance clearly identifies what and where the venue of this transactional assignment entails and resides in the eternal sphere!

Abiding Focus of Election

The present moment of manifestation in the sphere of time requires vigilant attention to the inferential loss of freedoms unnoticed by most but can be seen by those who are watchful in the Realm of Light, which grants insight in the essential heart and soul of Eternal Destiny. These vigilances focus on the necessity to become conscious of the increased and increasing relations between Eternal Actualization facts. Whatsoever is being manifested is governed by the authority of God's Decree to not only influence but dictate the policy of everyday affairs. The constituents whom Divine Election represents exemplify increased divisions between "eternal haves" and "temporary 'have-nots.'" This concentration of internalized power in the hands of Eternality postures the essence of abiding stability. None have availed in the many wonderings of what is "happening in the Time Capsule historically," in that these limitations prevent the pragmatic pursuance of permanency as its end.

Realistic consideration for enduring physicality awakens even more to the sense of the urgency of time faltering in the floundering principles of manifested creation. This mode of Divine Consciousness requires consideration for ordering preservation and protection of the basic tenets upon which Genuine Spirituality stands in the alleviation of unreliable illusions. Scriptural Spirituality exudes peace and stillness linked inwardly in connecting ones heart to heart and soul to soul. Regardless of whatever is transpiring in the world, thoughts in Eternality align with affirming intentions in the supreme purpose of spiritual light and love exemplified in wisdom and clarity. Genuine Spirituality projects the Eternal Process of ensuring Abiding Election liberated from human tampering. **Eternal Election** exhibits visualization of affirmative effects imbued in sustainable health and peace!

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Temporal and Eternal Things Compared**118 - 151****TEMPORAL AND ETERNAL
THINGS COMPARED**

Temporal physicality prophetically manifests troubles, distresses, perplexities, persecutions, afflictions and sorrows, as such are characteristic of depraved environs. Scriptural directives in the Grace Covenant instruct that God's people's focus is prioritized on eternal actualities. Further, the Scriptures convey the essence of existence is most definitively demonstrated by comparing temporal and eternal things. Life's entropies manifest depravity's induced plights, yet their temporalities portend the eternal joys that are reserved in evidence for God's elect in the future. Psalms 30:5 corroboratively states, "...weeping may endure for a night but joy cometh in the morning." II Corinthians 4:16-18 declares, "therefore, we are not discouraged, but if also our outward man is decaying, yet inwardly we are being renewed day by day, for momentarily, our light affliction, more and more exceedingly (beyond comparison) an eternal weight of glory; is working for us; we are not looking at the things being seen but at the things not being seen, for the things, being seen are temporal but the things not being seen are eternal."

Dilemmas of physicality's excursions in testimonial predicaments languish in temporariness; erstwhile the perpetuity of eternal joys facilitates their integrations in comparative briefness of their sorrow. Void of this spiritual comprehension, weeping is like an uninvited guest who enters one's habitations rendering such sorrowful in its unwelcome presence but scriptural knowledge ingresses that such manifestly sojourn for "only a moment." Actuality of eternal entities imbue what "will arrive in the morning" as lamentation disappears in its presence of blissfulness. Manifestly, sufferings of the last twinge "will soon have passed" through mortal bodies, i.e., as in the pangs of departed loved ones will have been experienced, thereof, the last stride out of night into the glorious morning of eternal joy. Grace scriptural revelations draw this definitive distinction between what is physically seen, as opposed to what is not visible (not physically seen). There are two states of being: terrestrial and celestial. In this sense, there are only two conduits of "seeing." The terrestrial world is perceived by physical eyes but the Heavens, in Christ is comprehended and affirmed in Christ's faithfulness, in having actualized everything in His Eternal Degree.

II Corinthians 4:18's specific conveyance is, "we are not looking at things being seen but at things not being seen, for the things, being seen are temporal but the things not being seen are eternal." This verse begins with the expression *mh. skopou,ntwn* (**mee skop·oon·don**) rendered "we are not looking at" as the present active participle *skopou,ntwn* (**skop·oon·don**) rendered "looking at," denotes to view attentively or observe envisions temporality; thus, "we are not considering things being seen." Conversely, the participial expression *avlla. ta. mh. blepo,mena* (**ahl-lah tah mee vlehp·o·meh·nah**) is rendered "...but at things not being seen," as the present middle participle *blepo,mena* (**vlehp·o·meh·nah**) rendered "being seen" means faculty of sight exercised or sight discerned perceptively. This expression is rendered in various translations: "while we look, because we look, since we consider," etc., but its literal rendering is "looking as is seen." Hence, present troubles will not overwhelm enlightened one's sighted view in light of them prioritizing the eternal things that God prepared for those (caused to) loving Him (I Corinthians 2:9).

God's people's engagement of currently seen afflictions should not be viewed in esteem of how such physically resonate but in deference to their unseen purpose in God's designed espousal. Spiritually prioritizing "things not being seen" exudes scriptural substantiations in trials that do not come from what is seen or is perceived by leaning on the arms of the flesh but on what transcend physicality's observations. This comprehension is firmly established in value rating the actualized contents of the Grace Covenant and Gospel over all other portions of the Scriptures, as the latter are restrictively are confined to manifest probabilities. In physical illness, none should consider Old Testament records, e.g., in II Chronicles 16:12 or imitate King Asa whose confidence was not the Lord but the physicians. There is nothing wrong with utilizing physicians but everything in prioritizing them over God. Human solutions are disastrous when they are viewed as determinant of what might manifest. Also, the king induced Benhadad to break their treaty with Baasha, king of Israel, who had come against Judah. His exploit may have exhibited "good worldly politics" but it was clearly opposite to God's instructions. The prophet Hanani warned Asa: "because you have relied on the king of Syria and not God; therefore is the host of the king of Syria escaped out of your hand" (II Chronicles 16:7). At this point, it is not revealed that what manifested was strictly what God had actualized in His Decree in eternity rather than in reaction to King Asa's disobedience.

God's people must turn from prioritizing resonations with physically seen vicissitudes to spiritually "unseen" possessions. The changing circumstances of secularity exhibit unreliable manifestations: so-called good friends as enemies; flourishing economies fail; peace to war; excellent health to illness; joy into sorrow; etc. Conversely, turning to spiritually "unseen" possessions imbues knowledge in reliance of actualization as heir of God and joint heir in belonging to Christ, as appointed heir of all (Romans 8:17; Hebrews 1:2). Abiding realities seize the shifting circumstances of time as powerless to determine (I Timothy 1:12-17; II Timothy 4:9-18). Corroboratively, God is attested as a friend who sticks closer than a

brother (Proverbs 18:24) and joy that cannot be destroyed by circumstances (Habakkuk 3:17-19; John 15:11). Hence, God's people can rest with full assurance of faith that nothing shall separate them from the love of God, shall remove them from the grace of Christ or deprive them of the communion and sustenance of the Holy Spirit. In actualized personal testimony, they engage the spheres of physical sense terrestrially and spiritual actualization in the Heavens. The unenlightened act and talk as though their capacitating relate only with what their five senses of seeing, hearing, feeling, tasting and smelling experience. On the other hand, the enlightened are enabled to relate spiritually with the "unseen" because of the Grace scriptural revelations, i.e., possessions that aren't visible. Faith is not in the eye, sanctified reason is not in the ear, the regenerated heart is not in feeling, the renewed will is not in tasting and resonance is not in smelling. The invisible, as renewed inwardly in Christ, exhorts longings for the invisible, spiritual eternal!

II Corinthians 12:7 states, "Wherefore that by the exceeding greatness of the revelations thereof in order that I might not be puffed up with pride, a thorn in the flesh was given to me, a messenger of Satan that I might not be puffed up with pride." In his burden, Paul's focus was on God's purpose in the matter more than how the issue impacted him personally. Paul had received the revelation of the Mystery and as the results, God revealed His testimonial intention to him in His process of vetoing his humanly depraved inclination to be lifted up in pride. Paul's comprehension of this instilled him with both the stability to endure suffering in praise of God's glory. Conceptually, there are two kinds of respite: physically and spiritually. Human resonance to physical rest is known to all mankind. Old Testament documentation of such exhibits the night and sets aside one day each week for this purpose. New Testament documentation continues this theme, as Christ spoke of rest: "...sleep on now and take your rest..." (Matthew 26:45; Mark 14:41) and also: "come you yourselves apart into a desert place and rest a while..." (Mark 6:31). The Greek verb **anapauo (ahn-ahp-ahv-o)** rendered "rest" is variously used in these verses, which means to cease from any movement or labor in order to recover one's strength; to cause to rest; to take rest, repose, or refreshment.

The compound Greek words **ana (ahn-ah)** (up or again) and **pauo (pahv-o)** (make to cease or desist) denote to "rest up" or to "refresh oneself." This Greek verb is used twelve times (Matthew 11:28; 26:45; Mark 6:31; 14:41; Luke 12:19; I Corinthians 16:18; II Corinthians 7:13; Philemon 7, 20; I Peter 4:14; Revelation 6:11; 14:13). It is also translated give rest, take rest, take your ease and have refreshed. The noun **anapausis (ahn-ahp-ahvs-ees)** is used five times (Matthew 11:29; 12:43; Luke 11:24; Revelation 4:8; 14:11). Amalgamation of physicality and spirituality incorrectly exude that there is rest for the "body and the soul," as some misconstrue Matthew 11:28 to convey. Spiritual rest is permanently ingrained in its actualized state in God's Decree and thus is not dependent on anything physical (the body). The soul that has been once-for-all renewed in the grace of rest and thus abides "restfully" in Christ and exhibits "spiritual refreshment" in fellowship (I Corinthians 16:18; II Corinthians 7:13; Philemon 7, 20; I Peter 4:14). Old Testament documentations convey the difference between physicality and spirituality in their prioritized attention on the former: "Rest in the LORD, and wait patiently for him..." (Psalms 37:7); "This is my rest for ever: here will I dwell..." (Psalms 132:14) and "... neither is there any rest in my bones because of my sin" (Psalms 38:3).

Conceptually, there are two kinds of joy: physically and spiritually. The former targets things and thoughts secularly. Hence its "enjoyment" of things is derived from things that are seen and envisioned of thoughts in earthen focused entities. Physicality singularly is encumbered sequentially in secularized sociality whose end or enjoyments "unearth" time's temporalities. Therein, such cannot confer lasting enjoyment. Time imbues the decaying of physicality with its restrictive capabilities of titillating the secular senses. Concomitantly, sequential things of time indeed induce physical relief but as afflictions and trials surely emerge, these fixations deteriorate as reliable sources of enjoyment. The authentic source of enjoyment is not the physically "seen" but "unseen." Thus, spiritual enjoyment comes not through the five senses of human resonance but spiritual enlightenments of the mind in meditations on the things of God internalized in His promises (Romans 8:18-39; Hebrews 13:5, 8). Subsequently, God indwells designated

ones with comprehensions of life transcending secularized senses. The Heavens' viewpoint of eternal life is that which prioritizes focusing on the unseen as the actualized abiding experience.

"Looking at" (prioritizing) the eternal unseen things conveyed in II Corinthians 4:18 presents a paradox to the spiritually unenlightened. Here, the query of looking at the things which are not seen is addressed. Physically focused eyes are not capacitated to look at things which "will be seen," i.e., what is presently secularly unseen. Inner spiritual revelations imbue the ability to internalize the eternal things disclosed in the "Mystery Message" of the Grace Covenant. Hence, looking at future things is equivalent to looking at eternal things that are presently actualized in the Heavens, in Christ (Ephesians 1:3). In reality, those looking at "things which are not seen" are not merely visionaries. Conversely, those looking only upon "things which are seen" are not levelheaded in the scriptural sense. Physicality displays the illusions of what are falsely or partially discerned in secular visionaries. Reliable things, not seen by natural sight, are inspirations to God's people in suffering, enduring and even dying (Hebrews Chapter 11).

Comparing temporal and eternal things conveyed in II Corinthians 4:18, from a natural point of view educes that things that can be seen are the things physically viewed, however, not spiritually seen. Yet, how can what can't be seen in experiences inspire those that are being persecuted, despised, forsaken or seriously ill? The definitive mitigating response is that by faith: "this is temporal; it will not last long, in the light of comprehending what is permanent." The Greek adjective *proskaira* (**pros-keh-rah**) rendered "temporal" is the nominative plural neuter of *proskairos* (**pros-keh-ros**), which denotes limited time or transient (II Corinthians 4:18; Hebrews 11:25). The eternal essence of things not seen are opposed to the transient nature of things seen, as the former grasp assurance of their reality of fact that the latter will soon pass from time into eternity. The Grace Scriptures teach that looking at eternal things by faith engenders: eternal choice in Christ before the world began, eternal love in redemption, eternal Spirit in regeneration. Eternal life exhibits its exposure of temporal things; that their decadences are inevitably put off in death. Reversely, imperishable imbues being alive in Christ in His Holy natured immortality. In His assembly is confirmed in Christ whether by the route called physical death or by the rapture, as such will be manifestly in Him as a member of His body. This does not exhibit as a metamorphosed body extended in time but an exchanged spiritual body in the Commonwealth of Israel with Christ and reigning with Him in His eternal earthly kingdom. Transcendence to this blessing; actualized body members in Christ abide eternally beyond time in glorified resurrection and ascension. "In Christ" engenders internalization of what manifestly is an exciting and glorious future in all "loving," "having loved" (note perfect active participle of) *agapao* (**ahg-ahp-ah-o**), *evpifa,neian auvtou* (**ehp-eeph-ahn-ee-ahn ahf-too**) rendered "His appearing" (II Timothy 4:8).

God's elect's salvation is chronologically intact in the sphere of time on the foundation that it was actualized in eternity. Currently viewed salvation is manifested by faith, as it is reflected in the believer's consciousness in hope of future redemption. Therefore, hope is manifestly "exercised" by those possessing salvation through Christ's faithfulness. Hope is the earnest expectation expressing future blessings, as stated: "For we know that all the creation groans with and travails with until the present. And not only but also ourselves, those having the first fruits of the Spirit, even we ourselves in ourselves groan, waiting for the adoption, the redemption of our body. For in hope we were saved, but hope that is being seen is not hope; for who hopes for that which he sees? But if we hope for that which we do not see, through patient endurance we eagerly wait for it" (Romans 8:22-25). The Greek phrase *tei gar elpidi esothemen* (**tee gahr ehl-peeth-ee eh-sotee-eh-mehn**) should be translated "For in hope we were saved." The Greek verb *esothemen* (**eh-sotee-eh-mehn**) rendered "saved" is aorist passive indicative (completed passive factual) of *sodzo*, (**soth-zo**), which action was "before time" in signifying "we were saved."

In various doctrinal circles, salvation does not convey a completed confirmed action in time, yet scripturally, it is grammatically: "For we were saved in the sphere of hope," hence, in the "before time"

arena. Thus hope never disappoints since Christ is its consummation object. Comprehension of the testimonial of Titus 2:11-15 sustains the reliable exhortations in Titus 2:1-10. Accurate eschatology exhibits all actualized expectations in Christ: "Looking for that blessed hope and the glorious appearing of the great God even our Savior Jesus Christ" (Titus 2:13). The essence of Christ inhabits security in grace (Titus 2:11) more in the sense of its perfected status in actualized existence rather than its manifested expectation imbued in His awaited advent. Christ's documented coming infused redemption in time, whereas His anticipated advent will manifest redemption in glory. Hope is not only what is entertained but expressly exhibits the essence of accomplishment, i.e., the "...work of faith and labor of love and patience of hope..." (I Thessalonians 1:3); illustrating God's beloved in "divine election" (I Thessalonians 1:9, 10): (1) "You turned to God from idols" is the "work of faith." (2) "To serve the living and true God" is the "labor of love." (3) "To wait for His Son from Heaven" is the "patience of hope" in earnest anticipation.

Herewith, it must be contrastingly observed that abiding faith does not turn from something to something else temporally, i.e., exhilaration by the glimmer of physicality's embellishments. Reversely, exultation by the delight of spirituality's endowers prompts that which turns from something to the essence of all things. This completely eliminates repeatedly heard jargons from secular saddled unconfirmed altitudes and unreliable staves bearing reproach outside the site of organized temporality. This is dramatically illustrated in the mere endorsement of the earthly focused perceived eschatological hope: "Blessed the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness having begotten us again to a lively hope through the rising of Jesus Christ out of dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in the Heavens for you, who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time. in which you are glad, a little now, if it be necessary, having been made sorrowing in manifold trials: that the proof of your faith; much more precious than of gold that is perishing and through fire being approved; may be, having been found to praise, honor and glory in the revelation of Jesus Christ." (I Peter 1:3-7).

Transcendence of this scope of eternal existence, the Grace Scriptures convey *mia/ evlpi,d (mee-ah ehl-peeth)* rendered "one hope" (Ephesians 4:4). Hence, eschatology is the hope manifestly redeemed for the elect in Christ's first coming (Hebrews 9:26) but will "appear the sequential time" in consummation of their salvation (Hebrews 9:28). Completed salvation is internalized by those (caused to) *avpekdecome,noij(ahp-ehk-thehkh-om-ehnees)*, literally rendered "await expectantly" for Him, which is the present middle participle of *apekdechomai, (ahp-ehk-thee-om-eh)*, which denotes to expect, wait or look. It is used seven times in the Greek Text and apply to the sequential coming of Christ (Romans 8:19, 23, 25; I Corinthians 1:7; Galatians 5:5; Philippians 3:20; Hebrews 9:28). Without detracting from the existence of salvation previously performed yet currently being viewed manifestly in progress; presently, precepts of desires position great emphasis on "what is yet to come." Uniting these advents of Christ in testimony depicts the comprehensive sense under which salvation is regarded. Hence, evaluating the sequential advent in terms of "the blessed hope" and coming "unto salvation" in its perfection: "And this, knowing the time, that it is already the hour for you to be raised out of sleep, for now is our salvation nearer than when we believed" (Romans 13:11). In addition: "Therefore I endure all things for the elect's sakes that they may also, having received salvation which is in Christ Jesus with eternal glory" (II Timothy 2:10).

The primary three attributes of spiritual unity in Ephesians 4:4-6 are eternal: "There is one body and one Spirit, even as also you were called in one hope of your calling" (verse 4). The word "Body" is never used in the plural form in the context, as Christ's body is ONE but it consists of many members. Membership in the one body is now conterminous with salvation (Colossians 1:19-29), as all parts of the body are joined to the Head. Comparatively, no metaphor can be as completed as the human body (I Corinthians 12) is never the medium by which the unseen is made known. None can know what the spirit within is thinking or heart feeling without expressions through the body. Conversely, the assembly (church) constitutes a marvelous unity. (2) The Holy Spirit who indwells the body regenerates, indwells and seals. The unity formed by the Spirit is in reality diversities operating with one common goal, which don't surrender truth

to accomplish uniformity. Unity isn't instituted in disloyalty to the truth of God. Limited messages may produce an expanded congregation but proclaiming the whole counsel of God alone results in true fellowship. Within the unity of the Spirit there are degrees of realization and understanding in consistency. (3) Hope of the assembly in Christ is the glorious consummation in view. The Spirit is the earnest of the consummation of Christ's exertion. The one body is effectually called by the one Spirit in one hope. What is effectual in the elect is not to the non-elect. This is the reason why all can't resonate to the gospel nor do all reside in Christ.

In temporariness, hope even delayed renders the heart discouraged: "Hope deferred makes the heart sick but when the desire comes, it is a tree of life" (Proverbs 13:12). Too many suppose that beyond earthly life's residency of the body of Christ abodes "with Christ" while they are oblivious to the actualized state of such ones having been previously positioned "in Christ." They believe and teach that there is an intermediate state connecting one's earthly demise and resurrection. Nonetheless, being with Christ without being in Him is impossible. Enlighteningly, the Grace Scriptures' earthly testimonial citations are distinguished from the vantage-point of actualized habitats in eternity. II Corinthians 5:6-8 states, "Therefore, being of good courage always and knowing that while we are at home in the body, we are absent from the Lord; for we walk through faith, not through sight and we are of good courage and we prefer rather to be absent from the body and to be present with the Lord." Philippians 1:23 states, "for I am pressed by the two, having the desire to depart and to be with Christ, for it is far better!"

This is contrastingly conveyed in the Kingdom Scriptures' earthly citations from the vantage-point of actualized habitats in eternity. II Peter 1:14; 3:13 states, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me, nevertheless we, according to his promise anticipate new heavens and a new earth wherein righteousness dwells." Neither Paul nor Peter's statements indicate that their expectations flow in time then into another period of waiting, which is irrelevant in eternity. Hence, those who believe in the transitional state are hoping for the city of God envisioned in time and then waiting for it to manifest in eternity. If this is true, the elect's sensitivity is sequenced through deferred hope for eternity! Abraham had experienced delayed hope in Isaac's birth (Genesis 15:3; 21:1-5) but that would be nothing compared with more than four thousand years of delayed hope for eternity. Also, in this view, the disciples' sight recognition of Moses and Elijah on the mount of transfiguration destroys the inspiration of Abraham waiting for his glorified body.

Paul was constrained by tugs from two courses: "for I am pressed by the two, having the desire to depart and to be with Christ, for it is far better; and to remain in the flesh is more necessary on your account" (Philippians 1:23-24). Both of Paul's desires were superior. He was not only ready to interlock in actualization "in (with) Christ" but willing to stay if his "race" or "course" in manifestation was unfinished. He could not at that point in his life say "I have finished my course" (II Timothy 4:7). Nonetheless, what is superb about Paul's "death or life" is that "in Christ" transcends both. Manifestation-wise, if he died, he would be with Christ in eternity but if he lived, he would be working in the Spirit of Christ in time (Philippians 1:23; II Corinthians 6:1). Paul's constraint was the happiest condition in which one could live in time, in which one can repose and not from such, desire to escape. The Greek verb *sune,comai* (**seen-ehkh-o-meh**) rendered "pressed," "held in" or "constrained" in Philippians 1:23; is the present passive indicative of the verb *sunecho* (**seen-ehkh-eeo**), which denotes to hold together with constraint. This verb is also translated "straitened" (cf. Luke 12:50), "pressed" (cf. Acts 18:5) and "constrains" (II Corinthians 5:14).

Eternity is gain over time because consciously actualized essence in Christ is far better than consciously having the presence of the Comforter yet the absence of Christ in time, thus: "...to die is gain; to be in (with) Christ ...is far better" (Philippians 1:21, 23). In the Kingdom message, Christ conveys to His disciples a precious promise: "...I will pray the Father and He shall give you another Comforter that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees Him

not, neither knows Him: but you know Him; for He dwells with you and shall be in you" (John 14:16-17). The Greek adjective *allon* (**ahl-lon**) rendered "another," denotes another of the same; conveying that whatever Christ had been to His own during the days of His flesh, the Holy Spirit would be during His absence. Manifestly, the Holy Spirit is the assuaged pledge of Christ's presence "until" the redemption of the purchased possession: the body (Ephesians 1:13-14; I Corinthians 6:19- 20). Moreover, the indwelling Holy Spirit causes comprehensions beyond oneself in Christ by faith; manifestly "waiting in hope for His second coming."

Strictly in emphasizing the sphere of Eternality, Ephesians 1:13-14 states, "In whom also you having heard the word of the truth, the gospel of your salvation, in whom also having believed, were sealed with the promised Holy Spirit; who is an earnest of our inheritance unto the redemption of the purchased one, unto the praise of His glory." The eternal view-point exudes above all else, the elect having been *evsfragi,sqhte*(**eh·sphrahy·ees·thee·teh**) rendered "sealed," affixed or affirmed, as it's indicative-aorist-passive connotations transmit that such ones were identified, thus, definitively secured as God's selection in eternity. This insignia emblem is acknowledged as *tw| pneu,mati th/j evpaggeli,aj tw| a`gi,w|* (**to pnehv·mah·tee tees ehp·ahy·yehl·ee·ahs to ahv·ee·o**) rendered "with the promised Holy Spirit." Strictly in highlighting the focal points of temporality, John 15:26 states, "But when the Comforter is come, whom I will send unto you from the Father..." Jesus had assured His disciples that He would not cease being their Comforter until the time He could no longer personally be their Comforter on earth. The Greek noun *para,klhtoj* (**pahr·ahk·lee·tos**) rendered "comforter" denotes one who has been called to the side of another, one who pleads another's cause before a judge; an advocate, a helper, succorer or assistant.

Therefore, in the limitedly enlightened manifestation-wise scope in time, Christ would send the Holy Spirit to them from the Father. The Holy Spirit proceeds manifestly from the Father in expression of the Godhead, hence He is Divine rather than a mere influence, action or attribute. All references to the Holy Spirit by the pronoun "it" manifests ignorance in not acknowledging God's Divine characteristic in this trait. This essence dwells and abides in Christ's attribute. He testifies, teaches, guides by objective truth, brings to remembrance, speaks, empowers, enlightens and maintains in purposed depictions in those blessed affections, which were formed by God's love in regeneration. In testimonials, Jesus Christ set forth all the blessed light and grace of the Father when He came. During His "absence," another Divine Entity has come to sustain that witness in the Kingdom; but all is revealed as actualized in the body of Christ!

Eternal residency is permanently instituted as to that which is scripturally undeniably reliable rather than contended expositions of time. II Corinthians chapter 5 defines "the intermediate state," "in-between" awareness of distinctions through conscious manifestations. Hence, it is what humanly resonates in temporality cognizance separateness yet not immediacies united in eternity. The immediate effect of physical death is it releases this divide from the earthly body, in effect eliminating the gulf between what is temporarily manifestly seen in testimony, in the time loops, as opposed to what is permanently actualized in the Heavenlies, in Christ (Ephesians 1:3). Resonation of the so-called "intermediate state" is subjected in faithfulness instilled in enlightenment of the Grace Scriptures. Certain doctrines espouse interludes in "purgatory," i.e., purposed within itself wherein souls are opportune to recompense for their temporal misdeeds and once fully atoned; such ones are released as credible inhabitants in the eternal sphere.

Scriptural examinations of the Grace Covenant definitively disavow any semblance of venue teaching, as it autonomously distinguishes originality and effectuality of actions solely within their actualized state in eternity. Hence, nothing can possibly be sacramental in affixation or appended other than what was originated in God's Decree and solely abides in actualized placements. This unequivocally eliminates all other locality: alms, deeds, volitional afflictions and/or purgatorial sufferings as sufficiently supplemental

other than the preeminent blood of Christ. Failing to ascertain the sole abiding residency of actualization verses the arena of restrictive time loops indwells testimonial manifestations intertwined in their physical/spiritual concepts of so-called “soul-sleeping.” This view construes that the body is indispensable to movement and consciousness; averring that the soul “sleeps” until Christ’s appearance for His elect. This outlook construes physicality as a dominating yet intermediate state of death rather than its definitive separation in temporality from what is the truly deep, conscious and unbroken manifested “awakening” resurrection (I Thessalonians 4:16-17) .

The Grace Scriptures convey no intimation of sleep in any sense of temporariness in bodily form but wakeful consciousness in actualized placement presence in Christ (II Corinthians 5:8). This enlightened comprehension surely establishes that those extricated from the sphere of time’s physicality are instantaneously, consciously brought immediately into the presence of Christ but not in any individualized bodily presence. There are orthodox doctrines averring that physical death in Christ separates from the temporal yet not manifestly inculcates in the eternal. Contrariwise, individualized bodily presence inferences are not relevant in spiritual resurrection, in that time-lines restrictively continue in “intermediate states” of temporariness imbuing physicality in preference to spirituality. In the latter state, the soul is conscious, not asleep or unconscious. Hitherto, others construe that the “house not made with hands” of II Corinthians 5:1 is a body prepared for the soul until the soul is clothed with the “resurrection body.” This unscriptural supposition avers some “celestial vehicle” within, which souls are clothed during their intermediate states for potential transition into their eternal state.

The Scriptural analysis is that “the house not made with hands” is the “eternal house” (body of Christ) into which its recipients are consciously indwelt when they manifestly transition “out of time” into eternity. Consequently, there are no such entities as purgatory, soul-sleep, unclothed state or some temporary embodiment between physical death and resurrection. There is no interval between absence from the body and presence with Christ, as there is no break in actualized continuity when one transitions out of time into eternity. God’s elect’s “exchange” is from their earthly house into that having been “made without hands,” i.e., eternal in the Heavenlies. Reserved soul-life in any mode of temporariness is unscriptural. II Corinthians 5:1 states, “for we have known and know that if indeed (since) our earthly house of this tabernacle may be, having been destroyed, we have a building of God, a house not made with hands, eternal in the Heavenlies.” This verse’s subordinating conjunction *ga.r (gahr)* rendered “for” is an antecedent (forerunner) of what precedes it.

II Corinthians 4:18’s declaration is that decaying bodies and afflictions won’t cause informed ones to lose focal point because such ones aren’t looking at things being seen but things not being seen. Furthermore, in II Corinthians 5:1’s phrase *oi;damen ga. (ee-thah-mehn gahr)* literally rendered “for we have known and do know,” the verb *oi;damen (ee-thah-mehn)* is the first person plural perfect active indicative of *oida (ee-thah)*, denoting a settled knowledge. It is a stronger Greek word than *ginosko (yeen-os-ko)* which is frequently used to denote progress in knowledge. The Greek word *oida (ee-thah)* is predominately employed in expressing the knowledge of Christ, e.g., “I’m not ashamed for I’ve known and know whom I have believed and believe, and have been and am persuaded that He is able to keep that which I having committed unto Him against that day” (II Timothy 1:12). Also, the subordinating conjunction *eva.n (eh-ahn)* rendered “if indeed” conveys the inference of “when” or even more definitively, ‘SINCE,’ which affirms the inevitable demise of all temporal things.

One’s settled knowledge of not only one’s salvation but such one’s actualized son positioning in the body of Christ, is what instills one’s manifested transition out of time into eternity. Certainty of the future of God’s people presently concerns assurance in prompting their desire “to be, having been absent from the body and to be, having been present with the Lord” (II Corinthians 5:8). The Greek phrase *evpi,geioj h`mw/n oivki,a(ehp-ee-ee-os ee-mon ee-kee-ah)* rendered “our earthly house” or body is solely designed for existence in temporariness on the Earth. The Greek

adjective *evpi,geioj* (**ehp·ee·ee·os**) rendered “earthly” is derived from the preposition *evpi*, (**ehp·ee**) prefixed to the noun *gh* (**yee**) literally denoting “upon” or “on” the Earth’s house. In I Corinthians 15:40’s depiction, this house is designated as an earthly body and furthermore in the focal verse *tou/ skh,nouj* (**too skee·noos**) rendered “this tabernacle,” tent or temporary dwelling emphasizes temporariness and impermanence of the earthly entities. Hence, all physicality will manifestly be *kataluqh/* (**kaht·ahl·ee·thee**) rendered “destroyed,” i.e., caused to terminate. The opposite spectrum of temporality culminates in actualization in *oivkodomh.n evk qeou/ e;comen* (*oivki,an avceiropoi,hton aivw,nion evn toi/j ouvranoi/j*) (**ee·koth·om·een ehk Theh·oo ehkh·o·mehn ee·kee·ahn ahkh·ee·rop·ee·ee·ton eh·o·nee·on ehn tees oo·rahn·ees**) rendered “a building of God, an house not made with hands, eternal in the Heavens.”

II Corinthians 5:1’s *ean* (**eh·ahn**) rendered “if Indeed,” as conveyed with the aorist passive subjunctive of *katalu,w* (**kaht·ahl·ee·o**) rendered “destroy;” *kataluqh/* (**kaht·ahl·ee·thee**) rendered “may destroy, having destroyed” confirms such as actualized in the future. *Oikia* (**Ee·kee·ah**) rendered “house” of the *skenous* (**skeh·noos**) rendered “tabernacle” extracts the genitive singular of *skene* (**skeh·neh**), which connotes a tent or temporary dwelling terminating in an allotted time segment. Hence, all physical bodies will manifestly *katapogh/* (**kaht·ahp·o·thee**) rendered “may be, having been swallowed up” of life (II Corinthians 5:4). The Greek verb *kataluo* (**kaht·ahl·ee·o**) denotes to dissolve, disunite, demolish, destroy or overthrow. All earthly houses are decaying (II Corinthians 4:16), thus non-abidingly unlike Christ’s glorious body (Philippians 3:21). This transient tent designates not only physicality’s temporary nature but its pilgrimage, which subjects it to trouble and affliction, as opposed to the permanence of eternal life’s destined residency.

God’s people are now indwelling the tent, which is their house on earth but have identify in their Heavens house: “...we have a building of God, an house not made with hands, eternal in the Heavens.” *E;comen* (**Ehkh·o·mehn**) rendered “we have” is first person plural present active indicative of the verb *e;cw* (**ehkh·o**), which denotes “I have,” i.e., that which is not manifestly post-dated but pre-dated. The indwelling Spirit, according to II Corinthians 5:5, is a foretaste of the future glory. From the eternal Heavens viewpoint, glorification, as well as foreordination, predestination, calling, justification, etc., is an accomplished fact. God is timeless and in this sense, the aorist tense is indicative of finished actions in eternity actualization-wise and manifestly in time past. It conveys different modes of meaning. Thus, the aorist may emphasize the initiation, culmination and action in its entirety. The five aorist verbs in Romans 8:29-30 reveal completeness of the elect’s salvation. There is nothing but grace; whether salvation is viewed in God’s foreordination of and foreordained plan for the elect or its calling, justification and glorification in His elect.

Salvation is of, by, through and in God, whether one views it in its initiation, continuation or culmination. However, the dominating viewpoint is all in the eternal present salvation in its entirety. The Scriptures’ view in different aspects of both manifestation in time, as well as its actualization in eternity: “who delivered us from so great a death and does deliver: in whom we trust that He will yet deliver us” (II Corinthians 1:10). The house “we have” is an eternal possession: “...we have a building *oikia* (**ee·kee·ah**), i.e., house from God, a house not made with hands, eternal in the Heavens.” God’s people are enabled in confidence of their present and rejoice in their future because they possess an eternal house in the Heavens. Therefore, the actuality is not “we shall have” but “we have.” The present active form of *e;cw* (**ehkh·o**) means that the title deed is not only actively present but it is a reality. The physical body (house) is from God but it’s instrumentalities are solely purposefully secondarily in testimonial manifestations.

The manifestly future actualized body (house) of the elect is directly in the Heavens, in Christ (Ephesians 1:3). There is no “interval of time” between the dissolution of the earthly body and inhabitation of the heavenly body. Since time does not exist in eternity, there is no intermediate state

between the elect's death and resurrection. Many misconstrue a natural separation between the soul and the body as induced by the first sin in the Garden of Eden; resulting in an interim state between death and resurrection. Unscriptural depictions induce such separation as an unpleasant thought in conveying the desire not to be unclothed, in further stating that the "intermediate state" is superior to the present state because Jesus Christ is there. Promoters of this view "warn that anyone who unduly exalts the intermediate state depreciates the resurrection as completed redemption and that "until the resurrection" represents the status of not having been rewarded or having inherited and incompleteness in redemption. Here the query is: could such teachings encourage any semblance of hope?

Anticipation of an intermediate state between death and the resurrection does not conciliate the fact that the earthly body is decaying, in that such imbues tenancies of being filled with despondencies. Unlike Abraham before him, Paul did not look for the eternal city and all that is included but interment in Christ's body, as the Head is the source of the eternal city. This Scripture's context conveys the inevitability of physical death, yet God's elect's status is enhanced rather than impaired by the possibility of such not being physically alive when Christ returns to assemble the Church in the "air." Conversely, the elect's status is of being absent from the body and present with (in) the Lord. This comprehension is what incited Paul's testimony: "For I am already being poured out as a drink offering and the time of my departure *evfe,sthken (ehph·ehs·teek·ehn)* has and is come (arrived)," as codified by the perfect tense (completed, present effects (II Timothy 4:6). *Analū,sew,j(Ahn·ahl·ee·seh·os)* rendered "departure" denotes dissolution or unloosing and is the only place in the Greek Text where the noun is used. The Greek verb is used in Philippians 1:23: "for I am pressed by the two, having the desire to depart, having departed and to be with Christ, (for it is) far better," wherein *avnalū/sa(ahn·ahl·ees·ah)* literally rendered "come back, return home, thus, to depart, having departed," as conveyed by this aorist infinitive of *avnalū,w (ahn·ahl·ee·o)* rendered "'depart," which denotes "to loose or depart" from this life.

The earthly house is destroyed in death and God's elect are presently yet not manifestly interred until Christ comes for His own (I Thessalonians 4:13-18). The verb "destroyed" denotes to dissolve, disunite, destroy or overthrow, as used in context in the sense of physical death. As it is used in the Greek Text, it is translated "destroy" (Matthew 5:17), "thrown down" (Matthew 24:2), "will come to naught" (Acts 5:38), "overthrow" (Acts 5:39) and "dissolved" (II Corinthians 5:1). The fact is, death is inevitable; only few members of the body of Christ will be alive when He comes for His own. The decaying of the body imposes no inevitable decline in the soul's higher life (II Corinthians 4:16-5:8). The sinful nature is in the wall of the earthly house; hence, it must be torn down (Hebrews 9:27). Neither medical science nor philosophy can protect dissolution of the earthly tabernacle from termination. However, God's people should look upon death as an exit out of time and entrance into their eternal experience and presence "in Christ!"

The scripturally desired house of the Heavens is engendered in Christ's body whereof the elect manifested desire is to experience and shall be clothed. This desire is not manifestly motivated by impatience incurred in depraved humanity since such is predisposed to focus primarily on temporariness in physicality. The enlightened comprehend that their salvation is purposed in its accomplished strata. In this illumination, contentment eliminates impatience in scriptural conveyance: "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Hence, contentment is the ultimate comprehension pinnacle of scriptural internalization in the lives of God's people. Insecurity and unstableness are characteristics sourced from unbridled hubris of self-sufficiency in the natural intelligence. Conversely, spiritual internalizations reside independently of secular circumstances or conditions. Inner strength focusing is conferred in eternality's objectives, hence predicaments incurred along the path of temporariness don't deter or distract from vital satisfaction in their restrictive subjections.

Contentment however, doesn't indicate indifferent to circumstances, as such attitudes are nothing more than resignations in stoicisms rather than power over circumstances. By grace Paul had been enabled to master circumstances, in his experiences of being abased and having abounded (Philippians 4:12); inciting his testimony: "I can do all things through Him (Christ) strengthening me" (Philippians 4:13). Groaning is characteristic in the present body: "for indeed in this (house) we groan..." (II Corinthians 5:2). The demonstrative pronoun *toutoi* (**too·tee**) rendered "this" references the "earthly house" of the previous verse (one). There are five references to the earthly tabernacle in II Corinthians 5:1-8: (1) "our earthly house of this tabernacle" (verse 1), (2) "For indeed in this (house) we groan" (verse 2), (3) "For we that are in this tabernacle do groan" (verse 4), (4) "While we are at home in the body" (verse 6) and (5) "willing rather to be absent from the body" (verse 8). Hence, humans groan in their earthly tabernacles. The verb *stena,zomen* (**stehn·ah·zom·ehn**) rendered "groan" is the plural present active indicative of *stenadzo* (**stehn·ahth·zo**), which denotes to groan or sigh (Romans 8:23; II Corinthians 5:2, 4; Hebrews 13:17).

The sphere of temporariness commands coursed changes, prescribing that nothing therein is maintained unaltered. In this comprehension, the tree of life in the Garden of Eden never accommodated a mortal body gardening in paradise, as manifestly such decreed plowing by the sweat of the brow in unpleasant incontinence and Adam was inevitably driven out of the garden. Hence, God's people manifestly abide in a groaning world: "For we know that the whole creation groans and travails in pain together until now" (Romans 8:22). This decreed lot is in part in this recital: "And not only this but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body" (Romans 8:23). This is intensively identified by revelation, observation and personal experience; that the entire creation is groaning. The metaphor of groaning is depicted in the bearing of heavy burdens, e.g., a woman giving birth to a child. The manifested initiation of sin entering into the world (depraved creation) educes wailing in affixation until all are released. Although the elect have been delivered from the curse of sin, they will enjoin occupied redemption through discharge of their temporary physical bodies.

In the provisionally of temporariness, the Holy Spirit facilitates hope in infirmities, in making intercession for His elect with "groanings," i.e., unutterable sighs (Romans 8:26, 27). The Scriptures' revelation is that creation is groaning for liberty (Romans 8:22), in groaning for likeness of release (Romans 8:23) and the Holy Spirit within is groaning that its recipients might be enlightened (Romans 8:26, 27). Scriptural observations reveal the entire creative universe's groanings travail in dissent in the scale of its intense struggles, as it writhes in agonies. The trees and flowers conflict relentlessly with nature, as their witness proceeds to the realm of animate creation, whose struggles are more destructive. With each temporarily surviving object, many immediately perish. Each organism has its inward, preying parasite, as its natural foe pursues it. Groaning becomes articulate and burdened with anguish when advanced to the level of humans, in that the race is not advertence for the swift but the mercies of God discriminately prevails according to His purpose.

Human history is one of bloodshed, famine and disease. Masses of victims lie crushed under the chariot wheels of so-viewed progress. However, God preserves His elect in it all, as they are actualization-wise, regenerated. Though they are not immune from temporarily groaning, they are indeed redeemed: "...and of Him you are in Christ Jesus, having been to us from God wisdom, righteousness, sanctification and redemption" (I Corinthians 1:30). They experience their groaning not only from dwelling in the sinful nature (Romans 7:20) and the physically decaying body (II Corinthians 4:16) but also from bearing of the dying of the Lord Jesus in their mortal bodies (II Corinthians 4:10, 11). The latter is more than a pious thought of the mind borne while one sits in an assembly service. It is an experience of bearing the reproach of Christ in His body identification-wise. In the debate as to whether physical death interjects being clothed upon with ones house from Heaven, as opposed to what one might not, having not escape by dying without being unclothed; the disembodied state between death and resurrection embraces preference that such would exhibit transformation from natural eventually to the spiritual in lieu of an

instantaneous exchange manifestation-wise for what was previously indwelt actualization-wise in eternity.

God's people's prioritized focus must advocate beyond time when they manifestly will be clothed with Christ's body in the resurrection. Therefore, the hope of the elect isn't death in any natural process because such merely disembodies and disrobes. One's hope in the resurrection (rapture) mitigates physical death as a curse, which answers all questions and settles all problems induced in physicality. The authentic image and likeness of God is spiritually actualized solely in the body of Christ. On the one hand, manifested "loss" of the image of that pattern produced the necessity for redemption testimony-wise, wherein physical depravity necessitates resurrection and whereas spiritual engendered regeneration. On the other hand, embracing the intermediate state avers some form of resonance in earthen vessels having been decreed as destroyed verses the desired house from Heaven in the contexts of II Corinthians 4:7-5:8, which exhibit eternal confidence; void of temporary resilience.

In their isolations from eternal dominion, physical (secular) beings are esoteric (mysterious) in every sense of their temporariness and inevitable termination. This comprehension strips away every vesicle of human hubris (self confidence) and cocky impetuosity. Quasi imperviousness neither desire nor anticipate death as it is for the most part always relegated in sub-consciousness. The subordinating conjunction particle *ean* (**eh-ahn**) rendered "if," as it is annexed to the subjunctive mood manifestly exhibits the possibility of death and the aorist tense's utilization exudes completed probability. Either way, the dominating focus of security is the Lord's return in this passage. However, anticipated physical death is merely a vehicle of transition to the spiritual status: "For I am now ready to be offered and the time of my departure is at hand" (II Timothy 4:6). In this sense, Paul was actually stating, "I am already being poured out." Here, the verb *spendoma* (**spehn-tho-mah**) rendered "poured out" is the first person singular present passive indicative of *spendo* (**spehn-tho**), which denotes to pour out a libation or drink offering. The present passive indicative mood signifies one in the act of being sacrificed for the cause of Christ.

The noun *avnalusē* (**ahn-ahl-ee-seh-os**) rendered "departure" is conveyed metaphorically of death in II Timothy 4:6. The verb form, *analuo* (**ahn-ahl-ee-o**) denotes to loose in order to depart, as conveyed in Philippians 1:23. Furthermore, it precludes one's departure as being *evfe,sthken* (**ehph-ehs-tee-kehn**) rendered "at hand," which is the perfect active indicative of *ephistemi* (**ehpee-ees-teh-mee**), which denotes "had arrived." Hence, Paul's inference is to the time appointed to him to die: "For me to live is Christ and to die is gain.... For I am in a strait betwixt two ("hard pressed from both directions"), having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Philippians 1:21, 23, 24). This speaks of physical death's transition in its positive light as an associate, rather than an opponent, which is what it has been made by Christ's death; the gracious possession of God's elect: "...For all things are yours; whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours; and you are Christ's and Christ is God's" (I Corinthians 3:21-23). Therefore, death is not disaster but expansion to God's people. Whatever follows death for the child of God is *pollw,ma* (**pol-lo mahl-lon krees-son**) rendered "far better," as the adverb *maillon* (**mahl-lon**) denotes more, to a greater extent or in a higher degree; and *kreisson* (**krees-son**), better, superior, more excellent, of a higher nature or much more valuable (Philippians 1:23).

In Hebrews, *kreisson* (**krees-son**) is used thirteen times to demonstrate superiority. Hence, the phrase "to be clothed upon with our house which is from Heaven" (II Corinthians 5:2) has had three major interpretations: (1) the house with which such ones are clothed is not the deposed body that comes from the earth in the resurrection, it is the heavenly house into which such ones presently resides in actualization and manifestly enters when they exit the earthly house. (2) The house is "from Heaven," referencing the house which is now "in Heaven" (verse 1) but is manifested at the resurrection with the Lord from (out of) Heaven at His coming. This does not claim a disembodied state between death and

the resurrection. The Heavenlies eternally embody the grace recipient as their actualized garment even more in the manner that the mortal has been and is swallowed up of life. (3) Paul's desire to be absent from the body and present with the Lord (verse 8), does not construe "without being clothed upon with His Heavenly house" but simply reveals that one cannot be "absent from the body and present with the Lord" without being in Him.

Further, "seeing Christ as He is," is viewed from within His glorified body. One must have received His nature in order to be in one's glorified body. There is no period of imperfection between manifested physical death and actualized spiritual resurrection. II Corinthians 5:3 is considered a problem text when it is not correctly conveyed in exegesis: "If so be that being clothed we shall not be found naked." The following is a list of some flawed interpretations of this text: (1) Naked represents disembodied spirits without any form or activity. (2) Those interred are temporarily clothed and therefore not found naked. (3) Those alive when Christ returns will not be disembodied but transformed. (4) The elect will not be bodiless between death and the resurrection but will transition from their physical bodies, which will come from the grave into their glorified bodies in Heaven. (5) The departed spirits are conscious of their incompleteness (Revelation 6:9-11). (6) Souls of the departed are made perfect in holiness but are waiting for the redemption of their bodies. (7) Paul hoped to escape the separation of his soul from his body. However, if he died before the second coming of Christ, he would be at home with the Lord in the sense of what had been promised to him. (8) Souls between death and resurrection are in an intermediate state. (9) Those that are deceased before the resurrection do not pass immediately into glorification without a waiting period in some kind of intermediate state. (10) The word "naked" simply means to be disembodied, without any means of obtaining the robe of righteousness in Christ.

II Corinthians 5:3 initiates with the Greek particle *ei* (**ee**), "if" followed by the enclitic (word closely connected with the preceding word) particle *ge*(**yeh**), which imparts emphasis and denotes: at least, indeed or even. The Greek participle *evndusa,menoi* (**ehn·thees·ah·meh·nee**) rendered "having been clothed" is the plural first aorist middle of the verb *enduo* (**ehn·thee·o**) rendered "to put on," clothe or array. This does not allow for uncertainty or suggest doubt but affirms reality of the actualized future provision. Hence, "we have a building of God" (verse 1) and "desiring to be clothed upon with our house which is from Heaven" (verse 2). These statements confer reality of experiencing the building of God as the result of the earthly house being dissolved (torn down) by death. Accordingly, *ei ge kai endusamenoi*(**ee yeh keh ehn·thees·ah·meh·nee**) is rendered "since indeed also having been clothed." The phrase *ou gumnoi heurethesometha* (**oo yeem·nee ee·ehv·reh·tee·ehs·omeh·tee·ah**); definitively rendered "we shall not be found naked," which conveys the plural future passive indicative of the verb *heurisko* (**ee·ehv·rees·ko**), denoting to find out, detect or discover. The literal translation of the verse can be, "Since we have been clothed we shall not be found naked." The possibility of death rather than being alive when Christ comes even more reaffirms that if this body should be torn down by death, there is a blessed house not made with hands eternal in the Heavens!

Comprehension of the scope and strata of the phrase "to be absent from the body is to be present with the Lord" also involves comprehension of the declaration in Genesis 1:26 that mankind was originally manifested in the image and likeness of God in His Divine pattern. Consequentially, as humankind is construed as having lost this image of pattern in his fall, such must be regenerated by the Holy Spirit to alignment in God's image. Thus, this isn't an encompassing physicality figure expressing representation of depraved humanity in created substance. The redeemed soul is released through regeneration and body resurrection or translation. The regenerated converse these groanings in unredeemed bodies while fighting "the good fight of faith." II Corinthians 5:2 project this reiteration in II Corinthians 5:4: "...being burdened, seeing we do not wish to be unclothed but to be clothed upon that mortality might be, having been swallowed up of life." The participle *barou,meno* (**vahr·oo·mehn·o**) rendered "being burdened" is present passive of *bareo* (**vahr·eh·o**), which denotes to burden, weigh down or depress (II Corinthians 1:8; 5:4; I Timothy 5:16).

II Corinthians 1:8 conveys being “pressed out of measure,” as opposed to depicting a life of ease, which wasn’t Paul’s condition, in that he never conveyed impressions that things were conducive to satisfaction in physicality. Popular secularized practices extolling “the power of positive thinking” exhibit no realistic purposes in testimony, as such are depressed in hope of temporal survival rather than eternal dwelling. Secular retorts may be viewed as normal in receptions of burdens but it is the greater spiritual experiences that cause their respondents to trust God rather than themselves (II Corinthians 1:9). Paul was burdened but as great as the burdens of his earthly tent were, he never desired to be “unclothed” but “clothed upon.” Unlike those who construe being free simply as being released from restraints of their body, scripturally enlightened ones desire disembodiment as their release from depraved vehicles. Surety that the earthly house will be manifestly torn down in physical death is coupled in the heavenly house of which such is already availed in actualization.

God’s people’s expectations are of mortality previously having been swallowed up of life, in assurance that they will never stand before the Lord naked (II Corinthians 5:1). The Greek verb *katapogh/ (kaht·ahp·oth·ee)* rendered “swallowed up” is first aorist active subjunctive of *katapino(kaht·ahp·ee·no)*, which denotes to swallow up or absorb (I Corinthians 15:54; II Corinthians 5:4; Revelation 12:16). Contrary to the views of secular philosophies, the soul is not imprisoned regardless of the trials and sufferings in this earthly body. Hence, death is *kerdos (kehr·thos)* rendered “gain,” profit or advantage as conveyed in Philippians 1:21; 3:7; Titus 1:11), as transmitted by the Greek verb *kerdaino, (kehr·theh·no)*; (I Corinthians 9:19-22; Philippians 3:8). This induces the query as to how can “death” be either “gain” or *mallon (mahl·lon)* rendered “far better,” which designates: to a greater extent or higher degree and *kreisson (krees·son)*, which denotes better, superior or of a higher nature (Philippians 1:23); except such one’s transitioned status is valued beyond physical death and temporal living?

More than what its inference or influence implies in humankind affairs, the expression “gain” resonates even more in the beyond sphere of eternal life. Presence with (in) Christ connotes no sin in mortification, no ignorance in clouded judgment, no disorder in misguided passions and no taint of depravity to contend. There is indeed reality in perfect spiritual dwelling in the house not made with hands. As the soul obliges physical resonance consciousness in time, it resides in the Heavenlies’ consciousness in eternity. Provisions in eternality are solely the work of God: “And He who having wrought us to this self-same thing, God, who having given unto us the earnest of the Spirit” (II Corinthians 5:5). The verb *katargasa,menoj (kaht·ehr·gahs·ah·mehn·os)* rendered “having wrought” is the first aorist passive participle of *katargadzomai(kaht·ehr·gahth·zo·meh)*, which denotes to work out, effect, bring out, produce, fashion or arrange something. God’s eternal provisions for His elect entail election, redemption, regeneration, sanctification and glorification.

All of God’s dealings with His elect have availed in “bringing many sons unto glory,” as their objective (Hebrews 2:10). The Holy Spirit within those He has regenerated is *to.n avrrabw/na (ton ahr·rahv·on·ah)* rendered “the earnest,” pledge or guarantee (II Corinthians 1:22; 5:5; Ephesians 1:14). An earnest is given to pledge that the execution of a promise is pending. God gave the Holy Spirit to His elect as His pledge or guarantee of what is actualized and is yet to manifest. The earnest is given as the security of those receiving it from the one having given it. There is no possibility of God failing to do what He has promised, as corroborated even in the Mosaic Covenant: “God is not a man that He should lie; neither the son of man, that He should repent: has He said, and shall He not do it? or has He spoken and shall He not make it good?” (Numbers 23:19). The Holy Spirit is the present guarantee of what is yet to manifest in consummation. He is indeed the promised expectation in actualization and a pledge already given and thus, sought simply in comprehension of yielding in manifestation through His beloved’s divinely imparted faith.

Comprehension of the Holy Spirit's presence is the one and only realized source of confidence. The Greek participle *qarrou/ntej* (**thahr·roon·dehs**) rendered "confident" is the present active participle of *qarre,w* (**thahr·reh·o**), which means to be of good courage or to be hopeful or confident (II Corinthians 5:6, 8; 7:16; 10:1-2; Hebrews 13:6). With this comprehension, one not only has courage to confront the present but unshakable confidence in the future (II Corinthians 5:6, 8). God's people are not in their permanent home as long as they are in physical bodies, yet they can experience the mediating presence of Christ while knowledgably at home in Christ. Such may be manifestly away from home as to the unmediating presence of Christ, yet not as to the "earnest" of their dwelling in the body of the Godhead. Therefore, He guards informed ones' minds from despair in life, as well as when such ones face physical death. Hence, these enlightened ones' lives are balanced by having the correct perspective of the present and future. The Grace Covenant exhibits the Heavenlies' viewpoint of faith by comports the future into the present, which indisputable faith anticipates and is thus influenced by actualities residing in the essence of eternity.

Some of the Greek manuscripts ensemble that II Corinthians 5:7 is a parenthesis: " ..for we walk by faith, not by sight." This verse is comported with such reservations simply because the world is controlled by the things being seen. Nevertheless, God's people are controlled by their divinely imparted faith in Christ which envisions the things not physically seen. The Greek verb *peripatou/men* (**pehr·ee·paht·oo·mehn**) rendered "walk" denotes one's lifestyle, in activity, progress and perseverance; signifying what has been actualized: "we walk by faith," as opposed to what might be manifested: "not by sight." These two prisms should never be intermingled because walking by faith imbues secured reality, whereas sight is deceptive. It incurs enormous inaccuracies because things are not what they seem. Faith, on the other hand, relies on the light of God's Word for guidance through the terrain of time. Faith imbues ones spiritual sense by which one walks in time but is thoroughly influenced by the dominion of eternity, which comprehends time as merely a testimonial component of eternity.

One's courage isn't ever diminished but enlightened in the spiritually intellectual capacity of II Corinthians 5:8's conveyance: "and we are of good courage and we prefer rather to be absent from the body and to be present with the Lord." In this verse, Paul believed his body indeed was a vital part of him, in acknowledging it as an appendage of his earthly organism. In this view, death is only the change in the mode of his being in time in an earthly body, for transverse to his being in eternity in a house "not made with hands." Here, he was focusing neither on the act of dying nor the state of physical death, as the priority is more accurately directed: "willing to depart from the body and be manifestly in the Lord;" in recognizing that such a transition culminates in realized "son positioning." Thus, the underlined question to be considered is: in what state does the elect comport home to the Lord? Is it an unclothed, intermediate state? Absolutely no! The elect's presence with Christ at the point of death is immediate, personal and conscious as clothed "In Christ;" not intermediately (between death and the resurrection) in some favorite state. This verse takes exception to the unclothed and intermediate aspects of the elect's state in some extended mode of physicality identification.

The human soul resonates in its temporized identification in bodily senses and perceptions solely in earthly testimonial dwelling. Hence, the unenlightened soul gazes upon the present universe with fellow souls through the windows of physicality's eyes and ears, as such aren't capacitated to resonate beyond this confined scope of secularity. Such ones communicate with like same entities through earthly mediums of speech. Thus unclothed souls are cut off from fellowship with the universe and worst of all, from everything associated with life. Since this is an undeniable fact in time, what about the soul in eternity? Could the departed elect have fellowship with Christ in eternity as an unclothed soul? This demonstrates the defining characterized status of distinguishing the spiritually death from resurrection. All the living are clothed in His righteousness, having been place there (in Him) before the creation of the world (Ephesians 1:4). An example certifying this interment is testified in documentation that Christ made no protracted manifestations between His death and ascension until after His resurrection. He was manifestly in His glorified body when He made His un-mediating personal appearances. Thus, for any to

appear in the un-mediating presence of Christ and fellowship with Him in eternity, such must also appear in Him, as those He brings with (in) Him, as they are, having fallen asleep clothed in Him at His appearing (! Thessalonians 4:14-17).

In II Corinthians 5:8, the Greek verb *qarrou/men*(**thahr-roo-mehn**) rendered “we are of good courage” is conveyed in participle form in verse six. In this verse, it depicts those continually confident, cheerful and courageous in boldly proclaiming and abiding in the gospel of their salvation, the Mystery message! This is corroborated by II Corinthians 7:16’s testimony, “I rejoice because in everything, I have ‘confidence,’ i.e., ‘good courage’ with respect to you.” The phrase *euvdokou/men ma/llon* (**ehv-thok-oo-mehn mahl-lon**) rendered “we prefer rather” conveys the notion “we think it good rather or our preference rather is” to be absent from the body, in the light of comprehending the actualized eternal, in comparison with the manifestly temporary status. The infinitive *evkdhmh/sai* (**ehk-thee-mee-seh**) rendered “to be absent” is literally rendered “to be, having been absent,” as connoted by the aorist tense, denoting to be away from, leave or depart. The prepositional designation *evk* (**ehk**) emphasizes the fact that one’s actualized self (soul) inevitably exits from the body and in the case of the elect, immediately manifest in the Heavens, in Christ (Ephesians 1:3; I Thessalonians 4:17).

The phrase *evndhmh/sai pro.j to.n ku,rion*(**ehn-thee-mee-seh pros ton kee-ree-on**) rendered “to be present with the Lord” may also be rendered to “be home with the Lord” or to “dwell in one’s country” (Philippians 3:20). The infinitive *evndhmh/sai* (**ehn-thee-mee-seh**) rendered “to be present” is in the aorist tense, literally connoting “to be, having been home in the Lord;” in conveying that the elect’s Heavens’ dwelling is the actualized home or residency. This denotes that for God’s people, who were chosen and placed in Christ before the creation of the world, earthly bodies are only transient temporary houses (vessels). The more important inquiry is what currently defines encasement of the resurrected or what constitutes its status in actualization? The scriptural response is: exclusively in the Heavens in the Lord (Ephesians 1:3; Colossians 3:1-4; I Thessalonians 4:17). Humankind is manifestly, creatively in earthen bodies, in the possessive associations in time but not for eternity.

The authentic meaning of life is actualized in eternality. If this is not true, then what is the purpose of the resurrection? In light of what the Scriptures convey regarding physical death and the future for all those who have departed, how can any claim or anticipate with joy an interval of unknown duration in some undefined state? Since humankind is incomplete without some body, those who describe their “intermediate state” as a place infinitely more to be desired than dwelling in the earthly body, are compelled to assess it as “no man’s land,” a place where one is only “half-situated.” Scriptural evidence doesn’t justify concluding one’s potential placement in Christ as completeness with Christ. “Gain,” i.e., “far better” exhibits a “crown of righteousness,” etc., or what has manifestly passed from time into eternity; completely stripped of its earthly tent and clothed upon with (in) its Heavens’ house. This is solely authorized as “going home!”

It is scripturally declared that death is gain for the elect. Every person, including God’s people, struggles with the fact of living and dying. There are basically two premises of life and death: The scripturally internalized rationale is conveyed in Philippians 1:21, “for me to live, Christ and to die, having died, gain” On the contrary, the uninformed notion is “to live for myself and to die equals my loss.” This viewed difference is uniquely attributed to what precedence presides: earthly temporal physicality or Heavens’ eternal spirituality. The latter is superior in quality when juxtaposing natural life and ultimate death verses spiritual life in transcendence of death. On the one hand, diminishing factors of natural life and death are embedded in their variant degrees of separation from God. On the other hand, the vibrant factor of eternal life has eliminated and is thus void of death. In actualization in God’s Decree, the elect’s life was exempted from the former because such has been and is *ke,kruptai* (**keh-kreep-teh**), literally rendered “was and is hidden” in Christ, as exhibited by its indicative mood (factual), perfect tense (completed, continuous), passive voice connotations in Colossians 3:3.

God's Eternal Decree's elimination of the elect's death and sinful nature preceded such ones' natural (physical) life, manifestation-wise. Hence, testimonial natural (physical) death through the abolishing of the curse and penalty of His beloved's sinful nature is the fruit of Christ's eternal death, thus culminating in His chosen one's son-positioning in the body of Christ (Ephesians 1:4). Conversely, the unregenerate is dead in sin. Therefore, only the elect can speak of death as gain and say, "For me to live is Christ." Galatians 2:20 states, "I was and am crucified with Christ, nevertheless I live; yet not I but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Note that the phrase "I was and am crucified with Christ" could description as summary of Romans chapter 6, in that the tense of the verb employed exemplify its importance. The Greek text is, *Cristw/ sunestau,rwmai* (**Khrees-to seen-ehs-tahv-ro-meh**), i.e., "I was and am crucified with Christ, in connotation of the first person singular, perfect, passive indicative of the verb *sustauroo* (**see-stahv-ro-o**), which denotes to be crucified with another. The perfect tense refers to its completed action, hence, its results are continuing but its actions aren't continually necessary. Therefore, the testimony is, "I have been and am crucified with Christ!"

Romans chapter 6 emphatically declares and acknowledges the elect having been crucified with Christ. Surrendering to this truth induces the inquiry: when was Christ crucified? Jesus Christ was actually crucified in God's Decree in eternity (Romans 3:25-26; Revelation 13:8) and depicted in earthly testimony two thousand years ago. Thence; how is it possible that God's chosen ones were and are crucified with Christ? All the elect were actually crucified with Christ when He actually died, in eternity! The old man (the sinful nature) "was crucified" (aorist tense, which denotes a single completed act) with Christ. The "old man" of Romans 6:6 is manifestation of the "unregenerate man" in contrast to the "new man" in regeneration form in the body of Christ (II Corinthians 5:17). Thus, the recipient of grace is so united to Christ that Christ's death was and is his. It is in this comprehension that the testimony avails those designated no longer living as the "old man" but "nevertheless I live; yet not I..." (Galatians 2:20).

Hence, "elect" sinners cannot die because of their testimonial earthly, sinful nature, in that such actually in Christ (in God's Decree in Eternity) has died unto sin. Death for the elect is completed because they died in their interment, "in Christ." There is no death for sin for such ones except in the death of Jesus Christ, as they are actually yet not currently manifestly dead unto sin. This actualized experience of sin unto death transcends what such were and are in testimony in Adam through regeneration in Christ. Inevitably dying in the flesh is the dying of the old man, as opposed to the "new man." Here, a distinct line is succinctly drawn between God's testimonial purpose in the sphere of the temporal earthly manifestations in correlations to what His accomplished will is in the Heavenlies, in Christ (Ephesians 1:3-10). In this light, the subject of God's grace is not two but one with two natures in testimony of the physical temporal, as opposed to the spiritual eternal (Ephesians 4:22-24).

Romans chapter 7 illustrates struggling in the flesh to conform in testimonial identification to the new man (nature in Christ) while acknowledging defeat because of indwelling sin. Here, Paul acknowledged the actuality of God's objective claim but he lacked subjective ability in himself to do the good he desired. However, comprehension of God's grace was residing in his decaying body induced the testimony: "always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh. So then death worked in us but life in you" (II Corinthians 4:10-12). In spite of all his shortcomings, the fact of God's purpose in manifestation of his earthly calling in ministry abided in that Christ lived in Paul: "nevertheless I live; yet not I but Christ lives in me..." (Galatians 2:20). Emphatically, throughout the Grace Scriptures, the temporal challenges of abiding in the flesh are contrasted with the actualized status of eternal abode in Christ.

The scriptures codify that God's elect are subjects of His purposed testimony in temporary earthly manifestation void of any determination of what His actualized accomplishments are for such in eternality. Romans chapter 8 reveals the Holy Spirit bringing assurance to the new man because Christ indwells him by the Spirit: "and you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. And if anyone has not the Spirit of Christ, this one is none of His" (Romans 8:9). The Spirit of Jesus Christ is the Host, in the Heavens, albeit the Lord in the earth. Where the old man is manifestly one of self-love, self-interest and self-satisfaction, the new life is of love for Christ, interest in Christ and concern about the pleasure of Christ. Earthly identification of spiritual life is filled with paradoxes. Hence, the elect are dead according to the flesh but alive according to the Spirit. Such ones live but at the same time, are dying. Furthermore, such live in the flesh but not according to the flesh.

The scriptural statement, "For me to live is Christ" is so spiritually comprehensive that it staggers the natural mind. Aside from this internalization, life itself is a mystery, albeit, the regenerate's life is greater in the "Mystery," the Grace Covenant. Beginning with the lowest form of life (in the flesh) to renewal all the way to its highest form (in the Spirit), therein is revelation of the "Mystery," illuminating the highest form of life in its superiority. All forms of life are solely sourced from God. Beyond this, the elect are dependent on, conformed to, has fellowship and son positioned in Christ. "To live is Christ" connotes total dependence on Christ. In corroboration in the Kingdom Gospel, Jesus said, "...because I live, you shall live also" (John 14:19). Hence, God not only gives life to His elect but assures its future in every dispensation. In this verse, the Greek phrase *u`mei/j zh,ete* (**ee-mees zees-eh-teh**) rendered "you shall live" is future active indicative (factuality) of *dzao*, (**thzah-o**), which connotes "to live" spiritually.

Christ's promise, "you shall live," is secured by His statement, "because I live." The Greek causal particle *o/ti* (**ot-ee**) rendered "because" proves that Christ has secured His own: "And I give unto them eternal life and they shall never perish, neither shall anyone pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand" (John 10:28, 29). Christ's death indeed secured His beloved (John 10) and He lives to intercede for them (John 17). "To live is Christ" denotes conformity to (in) Christ. Internalizing having been conformed to (in) Christ entails those that essentially "may adorn the doctrine of God our Savior in all things" (Titus 2:10). The verb *kosmw/sin* (**kos-mo-seen**) rendered "may adorn" is present active subjunctive of *kosmeo* (**kos-meh-o**), which denotes to arrange, set in order, decorate, or embellish. Paul instructed the women to "adorn" themselves in modest apparel fitting to more than their femininity, all in identification to those chosen "in Christ." God's elect cannot evidence the doctrine (teaching) of Christ in all things without internalizing the whole counsel of God (Acts 20:27).

"To live is Christ" also denotes to have fellowship with (in) Christ. This fellowship imbues the opposite of separation and isolation. The Greek noun *koinonia* (**kee-no-nee-ah**) is rendered "fellowship," denoting communion, fellowship, association and/or joint participation. The verb *koinoneo* (**kee-no-neh-o**) denotes to dwell in fellowship or to be made a partner. Fellowship with Christ is more endearing and binding than temporal relationships. Physical identity is outside of Christ but spiritual identity is in Christ. "To live in Christ" denotes to look for Christ. Looking for Christ has a sanctifying effect of life. "And every one that has this hope in him purifies himself, even as he is pure" (1 John 3:3). Seeing Christ is the greatest incentive in life. Death is gain to everyone who can confidently say, "for me to live is Christ." This is the only gain that fulfills life. The Greek noun *kerdos* (**kehr-thos**) is rendered "gain," denoting profit or advantage. Few words, if any, have more influence over humankind than "gain" and its synonyms "profit" and "advantage."

Profit and advantage in this world's system, whether viewed secularly or religiously, is super-abounded only by grace. Corroboratively, in the Kingdom Gospel, deficiency in the secular point of view is exposed: "what is a man profited if he shall *kerdh,sh* (**kehr-thee-see**) rendered "may gain, having gained" (first

aorist active subjunctive) the whole world and lose, having lost his soul..." (Matthew 16:26). Likewise, from the religious standpoint, secularity's illusionary influences discredit its claim of spirituality. Philippians 3:8 definitively states, "I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things I suffered loss and do count them to be refuse that Christ *kerdh,sw (kehr-thee-so)* rendered "may win, having won" (aorist active subjunctive). Hence, Christ was such a gain to Paul that religious advantage was deemed as nothing. The Greek verb "win" is expressed in opposition to the loss Paul had incurred, in that there was enough in Christ to more than compensate for his loss. There is no comparison beyond infinite distance between eternal life in Christ and eternal destruction from His presence.

Paul did not state "to die is gain" in anticipation of an intermediate state. What advantage or gain is incurred in exiting even a limited life of glorifying Christ for a dormant, thus useless existence in an unclothed state? No one has ever experienced perception or consciousness apart from the body. If that is true in time, it is also true when the elect exits out of time into eternity. II Corinthians 5:1 refutes the presumption of an intermediate state between death and "in Christ" resurrection, in stating, "...for we have known and know that if indeed our earthly house, the tent, may be, having been destroyed, we have a building of God, a house not made with hands, eternal in the Heavenlies." The Greek verb *oi;damen(ee-thah-mehn)* rendered "have known and know" doesn't reference what human experiences relate to but what this verse unmistakably conveyed in Divine Revelation, in the "Mystery" directly to the Apostle Paul (I Corinthians 22:10; 15:51-54; I Thessalonians 4:13-17). The Greek phrase *evpi,geioj h'mw/n oivki,a (ehp-eeey-ee-os ee-mon ee-kee-ah)* rendered "our earthly house" references the "old man" factually having (already) been destroyed in God's Eternal Decree.

Furthermore, the phrase *tou/ skh,nouj (too skee-noos)* rendered "the tent" depicts temporary dwelling encapsulation of the body, in testimony of its brief duration, relatively speaking. In stark contrast to permanency, temporariness is definitively stated in the phrase *ofti eva.n (ot-ee eh-ahn)* literally rendered "that if indeed," which equates to "though" or "when." The fact that all earthly "in time" components are terminated transition to *oivkodomh.n evk qeou/ e;comen(oivki,an avceiropoi,hton aivw,nion evn toi/j ouvranoi/j(ee-koth-om-een ehk Theh-oo ehkh-o-mehn ee-kee-ahn ahkh-ee-rop-ee-ee-tahn eh-o-nee-on ehn tees oo-rahn-ees)* rendered "we have a building of God, a house not made with hands, eternal in the Heavenlies." To God's elect, physical death equivocate to immediate gain, i.e., immediately, such is free from indwelling sin, temptation, weakness of the flesh, suffering, sorrow, persecution and a temporary decaying body. Positively, gain of Christ's personal presence, in one's inheritance as a member in the body of Christ's; in perfection are conscience manifestations. When those who have been caused to internalize this endure reality are on physical death beds and engage in prayer, they are more prone to experience joy rather than fear. With this knowledge, God's people's final prayer before physical death is thanksgiving and praise rather than pleadings!

In Eternality, the Heavenlies and New Earth are God's elect's abiding residency. It is so sad that only a meager portion of them have internalized this precious reality. The present residency in time is so comparatively diminutive, so secularized; the human mental capacity is so limited; these are the dynamics that dominate its perceptions. Hence, so little of the character and works of the eternal God is resonated regardless of its benefits in the earthly sphere. In addition to the aforementioned, modern ministries avail few opportunities to hear eternal truths and the shallowness of what is taught manifest the reasons there is so little in- depth understanding of God's Eternal Purpose in time. Consequentially, there is opposition against not only the Sovereign Ruler of all existence but those who unequivocally embrace His purposed Will. God's Decree of His enabled powers of opposition as first revealed in the heavens in Lucifer's rebellion against Him was also manifestly introduced on the earth when "Adam fell" and this satanic power invaded every realm of mankind.

According to God's actualized design in purpose, this power presently dominates the earth and will manifestly consummate in the antichrist centralized under the authority of the beast, in human ideological deception the False Prophet. Prophetically, secular religions will be centralized in the great whore of Babylon. In the impending wave of this inevitability, the fashion of this world is constantly changing. Everything in the world, other than the grace of God in His elect, is changing for the worse. The inward man is interred actualization-wise in the Heavenlies, in Christ (Ephesians 1:3-5). The outward man is deteriorating manifestation-wise in the earth. Hence all humans are living in decaying bodies dwelling in an increasingly evil world. Thus, there is no hope in time; in neither a body free from its decaying process nor a society that is getting better. The single hope is eternal, in Christ, exemplified in (His) glorified body in which its members exist in, uninterrupted, perpetually, in eternity. It must be emphasized that although humans are manifestly created beings in time, concomitantly, such were in actualization, created in God's Decree ... according to His Eternal Purpose.

God's elect, having been chosen in Him before the foundation of the world were redeemed and regenerated BEFORE time. Hence, having been identified in conversion in time, such designated informed ones have assurance that what was and is actualized in God's eternal purpose has been consummated in eternity. Furthermore, to behold Christ in the Heavenlies (the body of Christ) and on the new earth (Commonwealth of Israel), such will be able to relate, with greater intensity of reality. The literal scriptural quote: *oivkodomh.n evk qeou/ e;comen* (**ee-koth-om-een ehk Theh-oo ehkh-o-mehn**) is rendered "a building out of (that belongs to) God we have," (II Corinthians 5:1) in the former. In the latter, there is the glorious testimony: *ofmoioi auvtw/ evso,meqa* (**om-ee-ee ahf-to ehs-om-eh-thah**) rendered "like Him we shall be" (I John 3:2) in the latter. This revelation about eternity stimulates the hope of His people, as therefore, the best is yet to manifest. Hence, these identifiable entities "the Heavenlies and new earth" should be the main interest for the elect of God rather than the old heavens and the old earth presented in Genesis.

As the preliminarily manifested "Heavens and earth" were prepared in purpose of testimony of depraved creation, conversely and concomitantly, the permanently actualized Heavenlies in Christ and "like Him" (of same nature) on the new earth were prepared before the creation (manifestation) of the physical world. Thence, as the Garden of Eden was the central idea for Adam in the old earth, the New Jerusalem will be the central idea for the redeemed and glorified man on the new earth. As Adam's fellowship with God in Eden was the principle event, his progeny's "on earth" eternally un-mediating fellowship with Jesus Christ will be the characteristic event of the New Jerusalem. Beyond this blessed position, there are the Heavenlies' beloved *euvlogh,saj h`ma/j evn pa,sh| euvlogi,a| pneumatikh| evn toi/j evpourani,oij evn Cristw/|* (**ehv-loy-ees-ahs ee-mahs ehn pahs-ee ehv-loy-ee-ah pnehv-maht-eeek-ee ehn tees ehp-oo-rahn-ee-ees ehn Khrees-to**) rendered "having blessed us in each and every spiritual blessing, in the Heavenlies in Christ."

Hence, the term "creation of the new heavens" has no reference to the residency of God. In Old Testament Scripture, God's residency is expressed in the Heaven of Heavens (Psalm 8:1, 3). It must understand that the word in Genesis 1:1 is plural, "Heavens." It is also plural in New Testament (Kingdom) Scriptures: "For, behold, I create new Heavens and a new earth..." (Isaiah 65:17), and "...we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness" (II Peter 3:13). Yet, in the Kingdom Gospel, John "...saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Revelation 21:1). The Grace Covenant identifies three Heavens (II Corinthians 12:2) but only that which is associated with temporariness in time will be manifested as new. The Heavenlies of God's abode is eternally in Him; therefore, its actualized state dwells beyond physically manifested spheres and is thus uncontaminated. Hence, it needs neither creation nor renovation. Satan, the fallen Lucifer, is the prince of the power of the air and the sphere, which has been decreed depraved in identification with him and must be replaced as new. What shall be manifested as new had its beginning before time but when time is terminated, what is subsequently manifested is what was actualized in Eternity!

All creation exists ontologically (the act of being brought into existence) solely in God's Eternal Decree. Everything mirrored in physicality is merely reflected in testimonial purpose to display His power and wisdom in depiction of His love; selectively for some in depraved creation. The entire extents in time are geared to the proclamation of the praise of Him in every occurrence, all to the ultimate end of His glory. Ephesians 1:6 states, *e;painon do,xhj th/j ca,ritoj auytou/ h`j evcari,twsen h`ma/j evn tw/| hygaphme,nw (ehp·eh·non thox·ees tees khahr·ee·tos ahf·too ees eh·khahr·ee·to·sehn ee·mahs ehn to eeg·ahp·ee·mehn·o)* rendered "to the praise of His glorious grace, which He freely gave us in the beloved." Ephesians 1:12 states, *eivj to. ei=nai h`ma/j eivj e;painon do,xhj auytou/ tou.j prohlpiko,taj evn tw/| Cristw/| (ees to ee·neh ee·mahs ees ehp·eh·non thox·ees ahf·too toos pro·eel·pee·kot·ahs ehn to Khrees·to)* rendered "unto the end for us to be unto the praise of His glory, those having before having hoped in Christ" Additionally, Ephesians 1:14 states, *of evstin avrrabw.n th/j klhronomi,aj h`mw/n(eivj avpolu,trwsin th/j peripoih,sewj(eivj e;painon th/j do,xhj auytou/ (o ehs·teen ahr·rahv·on tees klee·ron·om·ee·ahs ee·mon ees ahp·ol·ee·tro·seen tees pehr·ee·pee·ee·seh·os ees ehp·eh·non tees thox·ees ahf·too)* rendered "who is an earnest of our inheritance, unto the redemption of the purchased one, unto the praise of His glory."

The eternal residency is altogether spiritual without materiality, in the Heavenlies, in Christ. In the "new earthly sphere," the Greek verb *avph/lqan(ahp·eel·thahn)* rendered "passed away" of Revelation 21:1:"...for the first heaven and the first earth were passed away..." conveys first, annihilation, concomitantly with transformation (exchange). For example, the resurrection body exchanges the obliteration of the fleshly body in manifestation of the spiritual body. This Greek verb *avph/lqan (ahp·eel·thahn)* is the aorist active indicative of *aperchomai (ahp·ehr·khee·om·eh)* a compound verb encompassing the preposition *apo(ahpo)* (from) and *erchoma (ehr·khee·o·mah)* (to come, to go, or to pass). This compound verb is found 119 times and used in several modes: to go away, to depart or to pass away or disappear. Hence, John saw what once had been under the curse delivered there from by being renewed (exchanged). The Greek word for "new" is *kainoj(keh·nos)*. It does not denote something entirely new but it reliably describes a manifestation of something already in existence. Thus, it can mean something new in form or quality. The other Greek word for "new" is *neoj (neh·os)*, which denotes new, recently born, young or youthful, hence depicting identification with that which was recently manifested but existed in actualization before time (Colossians 3:10).

It is in this sense that the old physical world is destroyed (in God's Decree); as this is the terminology utilized in expressing the future earth's sphere. Hence, the "new Heavens and new earth" of Revelation 21 is not something brought into existence which did not previously exist. Two Biblically historical illustrations depict "manifestation of forming materialization in: (1) reconstruction of the formless waste of the creation of Genesis 1 conveys the originality transaction imbued in finality rather than what God will do. (2) When Jesus Christ rose from the dead, He transitioned from physical to spiritual body, as His prepared body of "flesh and blood" was manifested in "flesh and bones." The Lord Jesus walked the earth in a glorified material body (Luke 24:13-53) yet the essence of His glory embellished His essence as the very presence of God, the Father. This by no means intimates that Christ's "prepared body," like the original earth, was corrupted. Christ's Holy Body must be understood as something that could not be contaminated, but manifested in likeness to demonstrate that materialism is solely mirrored in imagery for testimonial purposes.

The new Heavens and the new earth seen by John indeed signify that the "old heavens and the old earth" merely previews God's eternal testimonial of the latter sphere anticipating the former. The declarations are that manifestly, all will be changed, cleansed and synchronized in Jesus Christ and His beloved. The new "heavens" (plural) transcend beyond the planetary and atmospheric realms. Thus, the new heavens are not laden in violence with depraved nature's tempests, tornados, hurricanes, volcanoes and killer earthquakes. Neither will such exhibit the tumults associated in depraved humankind. In this

sense, Heaven and earth will form one glorious realm of life and service for His designated elected ones, as the Scripture clearly distinguishes their respective quality in substance. Within the context of the Kingdom Gospel, the Apostle Peter references the "...new Heavens and a new earth, wherein dwells righteousness" (II Peter 3:13) and as he cited the depraved world in finalized manifestation "...being overflowed with water, perished" (II Peter 3:6).

The Greek verb for "perished" is *apollumi*(**ahp-ol-lee-mee**), which designates to destroy, perish, die, be put to death, be lost or be deprived of. This verb is used ninety-two times in the Greek Text. It is used in variations but the content reveals its aimed cessation, as it does in II Peter 3:6. In God's Eternal Decree the initial manifestation is annihilated yet its finalized substance remain and its quality is exchanged. Because of mankind's sinful nature, it must undergo manifested change (II Peter 3:10) in corroboration to the testimony that "...cursed is the ground for your sake" (Genesis 3:17). Hence, the initial manifested creation is groaning and travailing, as it awaits deliverance (Roman 8:19-22). In corroboration, Psalm 102:25- 26's statement that the earth and the heavens "shall perish" is explained within the context: "...all of them shall wax old like a garment; as vesture shall You change them and they shall be changed." This passage is also quoted in Hebrews 1:10-12's identification of annihilation and thence, "exchange" in transformation.

The Greek word that is for the most part translated "changed" is *avllaghso, meqa*(**ahl-lahy-ees-om-eh-thah**), a future passive indicative of *allassw* (**ahl-lahs-so**), which denotes exchange, alteration or transformation (Acts 6:14; Roman 1:23; I Corinthians 15:51-52; Galatians 4:20; Hebrews 1:12). I Corinthians 15:51-52 state, "Behold, I tell you a mystery; we shall not all sleep but we shall all be exchanged, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible; and we shall be exchanged." Thus it is only in a manifested sense that Jesus was translated in spirit to stand at the right hand of God in the Heavenlies. In like manner, the elect will be manifested, demonstrating exchange from mortal humankind to resurrected sons of God; translated in spirit, in God's image in the new earth (I John 3:2) and in the Heavenlies, in (body of) Christ (Ephesians 1:3) and no longer identified in humanly depraved bodies. Because God is in His perfection, all initial manifestations in corruption necessarily require temporality, in contrast to eternity.

It is scripturally plausible that all temporality will be "exchanged," because it is meaningless to construe that a temporal entity transforms to an eternal state. But it is perfectly intelligible and coherent Scripture-wise of temporal creation in manifestation, having been purified and exchanged so that it of actualization in God's Eternal Decree is not corrupt and yet also by nature, is manifested a temporal creature. Moreover, God concluded (decreed) of all this activity essentially and explicitly temporal solely for testimonial purposes. God was (and is) eternally pleased that all He had actualized according to His plan, will and purpose was very good. God is in SPIRIT in the sphere of eternity rather than FLESH in the sphere of time! There are two mistakes that ought to be avoided by God's people: (1) not to depersonalize eschatology by speaking of the end time events apart from viewing them in Jesus Christ. (2) not to personalize eschatology to the extent of humanizing the resonation of Christ without regard for what the Scriptures reveal about the new Heavens and new earth (with its New Jerusalem); concomitantly with the essence of the Heavenlies, in Christ!

It is in this sense that the divergent views of the new Heavens and earth must be evaluated. The last two chapters of Revelation record manifestation or consummation of God's eternal purpose. If there was consensus of scriptural exegesis in these passages, there would be unanimity of understanding concerning the completion of time and the description of the eternal state in terseness of God's disclosure in Revelation 21-22. However, the opposite is evident because of the varied interpretations of eschatology. The correctly divided scriptural views espoused are: (1). John's vision is a revelation in which symbolism is carried to its utmost limits but it is not without definitive meaning. (2). the new

Heavens and earth follow consummation of all secularity in physicality. (3). the church age precedes the Kingdom age, which culminates in the cessation of time. (4). the millennium of Revelation refers to the “Kingdom age” and is therein realized. (5). “Eternality” is initiated in manifestation of the New Jerusalem, as having been prepared (actualized), therefore situated in the Heavenlies and ultimately commences the new earth. (6). what is above cannot be in the earth in any sense in coextensive with Christ’s earthly kingdom, which replaces Satan’s reigning age.

Thus, the new Heavens and earth references the eternal state because they could not be perfected for the millennium and then afterwards destroyed. Revelation chapters 21-22’s settings are postmillennial. Conflict between God and Satan has passed as John is given a vision of the eternal state. Isaiah’s prophecy concerning the new Heavens and new earth is that they are associated with the Commonwealth of Israel’s restoration. The future state of God’s earthly people is totally revealed in the Mystery Message given to Paul in Romans chapters 9, 10 & 11. The eternal sphere of the new Heavens is distinguished from the new earth, wherein the holy city and spiritually transformed yet earthly bodies dwell everlastingly in designating elect earthly subjects as the Commonwealth of Israel (including Gentiles). Therein is the connection between elect earthly bodies in the new earth, as contrasted with members of the body of Christ, in the Heavenlies. Both designations of eternal placements espouse actualization of manifestations beyond temporality and physicality.

There are varying degrees of interpretations yet only consistency imbues truth in alignment of collective testament prophecies. The key to abiding in uniformity principles entails proper division of dispensations and their respective covenants. What appears as enigmatic when viewed from the vantage-point of temporariness in time is fulfilled from the vantage-point of permanency in Eternality. The self-labeled “pragmatists” deny that the thousand years of Revelation chapter 20 refer to the reign of Christ on the earth, in averring it is a symbolic reference to the complete period between the two advents of Jesus Christ. Hence, in their perception, the kingdom is the reign of Christ merely in the hearts (minds) of its recipients. Here this problem incurs by failing to distinguish duo-placement entities of the Heavenlies’ Church (body of Christ) and the eternal earthly Commonwealth of Israel. Those who teach present reality of the reign of Christ and His church on the earth define the major differences between those who believe the new Heavens and earth are the church age itself and others that correctly comprehend that these manifestations precede beginning of the eternal state.

Scripturally ascertaining the actualized state of eternality annuls the necessity of “explaining away” rather than “explaining” the millennium. Variances linking literalizing and spiritualizing Scriptures exhibit that some prophecies are to be understood literally and the reality of such cannot be ignored. The distinction between eternality and time entails actualized existence in God’s Decree in the former verses testimonial exhibitions in the latter. The literal and/or spiritual descendants of Abraham are encumbered in elect Jews and Gentiles (Romans 9:6-8; 4:16-25; John 8:33-40), comprising the Commonwealth of Israel. In this light, surely there is no difficulty in understanding the difference between the “seed” and the “children” of Abraham. Resurrection is spiritual in its actualized state (Ephesians 2:1-10; Colossians 3:1-4). Also, distinction must be drawn between enforced righteousness in the Kingdom-Law age in the physically existing earth and inherent righteousness in the new earth in eternality. Hence, prophecies must be interpreted in harmony with God’s testimonial purposes in time precedent to His actualized state of new earthen creatures in eternality (Revelation 21:1-8).

Therefore, prophecy of the new Heavens and earth identifies the earthly assigned assembly (church) beyond the ages of time. These formulations transcend spiritualizing incarnation in the temporariness of time strata verses the eternal earthly kingdom, throne, new Jerusalem, and the new heaven and earth purely in their “spiritual” sphere. Fulfillment of the testimonial purpose of God’s Decree on earth imbues manifestation of Christ’s death beyond physical demise in perpetuity of eternal ramifications. This includes the actualized Heavenlies, in Christ scope of the greater accomplishment of manifested

depraved creatures in the ages having been separated, given God's divine nature and son-positioned in the body of Christ, in actualization of His Decree before depiction of physical creation. This is overridingly the essence of God's plan, will and purpose in manifestation, all to the praise of His love, mercy, wisdom, power, grace and goodness, in documentation of His eternally designed workings, to the end of extolling His characterization!

The many misconceptions are gleaned from "spiritualistic" interpretations of the Scriptures. This misnomer of classification (spiritualism) misconstrues that the kingdom is the reign of God in spirit. In such cogitation, the kingdom is the ultimate placement of soteriological (relational to salvation) in the current age. They exploit Luke 17:20-21 as their proof text: "and when He (Christ) was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, the kingdom of God comes not with observation, neither shall they say, lo here! or lo there! for, behold, the kingdom of God is within you." The Greek word that is used for "observation" is *parathrh,sewj*(**pahr-aht-ee-ree-seh-os**), which denotes the act of careful watching or intent observation, which is understood in the light of the context. No one will be able to observe the coming of the kingdom of even Christ's earthly kingdom, as it will come suddenly and unexpectedly, manifestly at His earthly descent. This prophesized arrival of Christ is illustrated in Luke 17:22-33 and Matthew 24:36-39. Conversely this is merely the prelude to the eternal New Heavens and earth and actualized spiritual kingdom (reign) of God permanently abiding in Christ, as II Timothy 4:1 states "...I fully testify, then, before God and the Lord Jesus Christ, who is about to judge living and dead at His manifestation and His reign."

Illusionary "realized" millennialism exudes false premise in concept of one thousand years of utopian reign of Christ as a current reality, which will not withstand the scrutiny of any Scripture. The idea that maintains the first nineteen and part of the twentieth chapters of Revelation are history is implausible. There are no possible means to inculcate settings of these one thousand years occurrences into current realism of factualism. Additionally Christ's earthly kingdom is linked with His second descent rather than His first dawn (Luke 17:22-37; II Timothy 4:1). The major difference concerning the "new Heavens and earth" is whether they precede or follow the millennium. Confusion in regards to these varied controversies is resolved in comprehension that eternity is void of physicality. Those who advocate that the "Heavens and earth" must be renewed in preparation for Christ's righteous reign on earth do not understand that this era is in physicality's locale prior to its purposed accomplishments and thence cessation of this final age (Ephesians 1:10).

Those who embrace this recognize that there can't be any subsequent rebellions, death and necessitated alterations projected in the new Heavens and earth. All dilemmas of so-viewed two stage alternatives aver there will be a partial renewal at the beginning and a final renewal at the conclusion of the millennium. In this cogitation, they contend that the fire of II Peter 3:10-13 is in part premillennial and in part postmillennial, the latter being the destruction of the existing in transition of perfecting it into the new. Here, two things must be distinguished: physical materiality in the existing from non-material spirituality in the new. Hence this imbues an "exchange rather than a "transformation." Chronologically, the advised directives conveyed in II Thessalonians 1:3-10 is for body of Christ members' utilization in the Grace Dispensation's present evil age. Here, Paul conveys what God's eternal Decree bestows in surety and comfort of what was and is actualized in Eternity.

These manifestations are eminently to be manifested in the consummation of "end time" occurrences, i.e., "Christ's coming in flaming fire" in retribution to those in opposition to Him. Some interpret the "fire" as postmillennial and others locate it premillennial. The fire is explained as the purifying influence of truth which is yet to consummate in the surpassed order of things moral, mental and political. Yet, the connotation: "renovation" fails in the task of correctly identifying manifestation of the elimination of physicality in exchange to actualization in Eternity. Fire is certainly connected with Christ's Second Advent (Isaiah 66:15; Malachi 4:1; II Thessalonians 1:8). All this evidence is consistently conveyed in II Peter chapter 3's contextual chronology, which is uniformly synchronized as in II Thessalonians chapter 1. Its directives are therefore premillennial yet the final consummation is self-evidentially postmillennial.

Fire cannot destroy anyone or anything that God has ordained in eternality nor consume what was preserved in actualization of His eternal Decree in the Heavens in Christ, as well as the new Heavens and earth.

Final, i.e., actualized “new” will manifest subsequently to Christ’s one thousand years on earth rein on David’s throne; as this period of time will manifest prior to what solely resides timelessness in the eternal kingdom: “And He that sat upon the throne said, Behold, I make all things new...” (Revelation 21:5). The Greek verb *poiō*(**pee-o**) rendered “I make” is the present active indicative of *poiew* (**pee-eh-o**), which denotes to create, to make or prepare, to cause to be or to perfect or accomplish. In his vision, John saw that some things had been made new but all things would be made new by the end of the millennium. In Revelation 21:1, the Heavens and earth had both been made new. The original manifested Heavens and earth had *avph/lqan* (**ahp-eel-thahn**) rendered “passed away,” first aorist active indicative of *avpe,rcomai* (**ahp-ehr-kho-meh**), denoting to pass away or disappear. John saw the Heavens and earth that were under the curse passed into a new state of being. The aorist tense speaks of what God had done. What follows the “past tense” verb in verse 1 is very important. The present tense of “making all things new” in verse 5 describes what will manifest subsequent to the millennium. Passages beginning with Revelation 21:1 through Revelation 22:5 will both manifestly culminate in post millennial conditions in the actualized eternal state.

Hence, the millennium is the transitional period of the final transitional age prior to the eternal kingdom. The fire that shall manifestly come down from God out of Heaven is not the conflagration that purifies the physical Heavens and the earth (Revelation 20:9- 10) but the fire at the conclusion of the millennium that will destroy Satan and his army. The Greek verb *ge,gonan* (**yeh-gon-ahn**) rendered “it is done” in Revelation 21:6 is the plural perfect active indicative of *ginomai*(**yeen-om-eh**), which denotes “they, having been made new and accordingly reside accomplished.” The same inflected verb, except that it is singular number, is used in Revelation 16:17: “and the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, saying, It is done.” This refers to the completion of God’s wrath upon the earth and in Revelation 21:6, it refers to all things made new in actualization for the eternal state. John’s vision of Revelation 21-22 conveys from the aorist active indicative verb in verse 1 (“the first Heavens and the first earth were passed away”) to the present active indicative in verse 5 (“I make all things new”) to the perfect active indicative verb in verse 6 (“It was and is done”).

Hence, John saw the new Heavens and earth (finished action in the past), which God had brought into being in fulfillment of prophecy (Isaiah 65:17; 66:22; II Peter 3:13). He also saw what God was manifestly doing during the millennium (present tense action) and he saw God’s completed (actualized) work (perfect tense) in eternal state of being. These are all exhibitioners’ certifications of the distinctions of physicality in time from spirituality in eternality, as temporality in the horizontal view contrasts in actuality in the vertical view. Eternity is an ever present “now.” Even in time, the only reality is the eternal “now” but the quality of “now” will manifest incomparably greater in eternity than it was in time. Sadly, God’s elect in time are fearful, as they are leery due to their misperceptions of the reality of “now” but there will be no such fear in eternity. Furthermore, worry about time and what the future beholds is eliminated by comprehensions of what exist in perfect eternity by **Temporal and Eternal Things Compared**.

End of Part Five