

Conjoining Fate to Free Will inevitably induces Futility

by Pastor George D. Cutler

Gospel Ministry

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 dependant 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* (**ehn·ehrg·on**) rendered "working" is comprised of the Greek preposition *evn*(**ehn**) 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·een**) 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 (ehh-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,ajÁ (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 **ὦ** 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,” as derived from *para* (**pahr-ah**) and *tighmi* (**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 can not 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 ones "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 analyzation 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 (kehr-oph-o-nee-ahs)* rendered "empty babblings" is from the two words *kenoj (kehr-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 *hysto,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 ones 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 dependant 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 *mallon (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 Heavens, 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 *i/na (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 *ε;σω* (**ehs·o**) rendered "inner," denotes the inside, internal, spiritual mind (Romans 7:22; I Corinthians 2:11, 15; II Corinthians 4:16).

Humanly contrived consensuses 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 ones 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 Heavenlies. 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-EEK-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 placeboes, 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 accomplishes 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, which are reserved in the Heavens, 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!

One's 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 observations are more useful for the distinctly psychological purposes than the 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 Eternity 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 Eternity.

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 translates 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 its entusiasm 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 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 Heavenly 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. One's 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 reasonable 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 Heavens 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 Heavens" (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!**