

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

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***Ephesians 3:11 states, "according to purpose of the ages, which He caused in Christ Jesus our Lord."***

## **"Purposed Transcription in Eternity manifests as Process Transactions in Time."**

As we are blessed to gather once again, I am specifically and gratefully blessed of God to address you on the last days of 2015 and into the first days and year 2016. I sincerely affirm today and truly thank God for all He has placed in service for the Grace Gospel Church Ministry. I thank God for every one of you, first and foremost for those of you devotedly embracing purely the Grace Doctrines, as well as all those whose growth we are daily petitioning God per His Will. We are pointedly progressing in this subsequent decade ministering in the 21 century. Our charge from God mainly rests on four wheels: 1). Enlightenment of God's Sovereign Grace in His Election of salvation, 2). endorsing ontology (actualization of existence) solely in God's Divine Decree in Eternity radiating manifestation as positioned solely in the Time Capsule, 3). Distinguishing the Scriptures in what systematic study substantiates are seven dispensations with their corresponding covenants and 4). Exegeses of Scriptures from numerous copies of the original Greek manuscripts in the courses of utilizing three-fold scrutinizes of grammatically, historically and contextually analyzing their contents. In the pursuance of these explications, we are avidly aware that these means of studying and teaching God's Word isolates us from the lion share of mainline orthodox Christendom. However, we are confident that the possessions of these endeavors draw us closer to the truth for the Grace Church in the Grace Dispensation. As we congregate in the sanctuary at this moment, as always, my prayer is that you will, if you have not; internalize these ingressions in accordance with the assignments of our ministry. We were formed to develop these methods of conduits in resources, which bring together these marvelous truths that are garnered, as we truly believe that this was God's principle in assembling the Grace Gospel Church Ministry.

From the inception of our ministry and assembly over seventeen years ago, centuries-old traditional, and modern and denominational Church philosophies, has invoked their structured view of Religious Systems; religiously yet secularly legitimized and replicated in various arranged unions. Even though they are precise and skilled in mingling their principles, their applications falter in fulfilling legitimate spiritual hunger. Truly scriptural desire languishingly persists, yet it is mostly inaccessible to average church attendees. By and large, Spiritual Epistemology is inaccessible as typical ministries' priorities are always focused on trendy styles instead of scriptural substance. As a consequence of this, many of God's people reside daily in their incumbencies and mental exhaustions as they amble through life; continually barred from peaceful resoluteness in knowledge of security in Christ. Too many are in grim need of sincere spiritual awareness of what

exhibits spiritually fresh nourishment of living in the world while yet transcending beyond it. Too many are in dire need of the indwelling Holy Spirit guiding spiritual capacities deep into wells of abiding maturely in spiritual knowledge. "Matured spiritual knowledge" stems from accurate exegeses of Scriptures, which extract a firm "no" to unscriptural yet relentless achievements of the worldly systems' approvals.

As we devotedly scrutinize consideration of "our Gospel, the Mystery," its distinction is that it was revealed to the Apostle Paul for the Grace Church in the present-day church dispensation. Its scrutiny denounces in firm scriptural "interposition" and "nullification;" the conniving methods popularly utilized in worship services and daily living instructions and directives. These practices in effect deny the recipients of salvation an efficient walk in God. As we previously observed, instead of basking in the scriptural declarations of the Grace Covenant, all too many of God's people are yet terrified by the trials of day and astounded by uncertainties of night in terror and continuous apprehensiveness. But things must progress beyond such carnal mentality. The accomplishments of this must persevere in our militating against the institutions of Synergism, which inevitably must be diminished. Actualization in the province of Eternal life dissuade imaginary illusions, as they appear. We recognize that during this present era of ministering operations, the entire constitution of Synergism (humankind's partnership with God) must be scripturally opposed... yes even in spite of its tradition, misperceived comfort and appeal, it must be thoroughly broken up at its unscriptural derivation.

As we persist in this task, the ultimate objective of this ministry is dismantling ineffectual expectations advanced in earthly, entropies (disorders temporary). This is obligatory as the consequences of prioritizing earthly objects are inevitably acknowledged by every intuition of uncertainty in life. Unfortunately, too many religious formations are socially open to ALL yet they are spiritually open to NONE. In effect, God's people are mostly insensitive to the larger association and facts of the BIG PICTURE of eternal living, as such is veiled from the majority by daily challengers in the temporal capsule of time. In this state of mind, most are excluded from "thinking outside of the box." However, in lieu of such sightlessness, the essence of all abiding in Christ within eternal benefits thereof; must dominantly be the overriding focus in each and every assembly. As we have often stated, in empowering daily consciences of those spiritually informed. Interfacing of the genuine Grace messages plead for traditional and denominational change and in this undertaking, we must stand up and confront all oppressors of "the liberty that is in Christ." Additionally, we must be in opposition to those that are champions of orthodox religiosities, as we move within the strength and dignities of the Word of God against all unscriptural Church Cultures that foist incorrect doctrinal teachings. This will require our highest stamina and courage while confronting humanly institutionalized, yet authorized orthodoxy. Unquestionably, this is the struggle integrated ... not slightly but thoroughly in the eternal sphere, which powerfully ingresses victory that exceeds all misperceived earthly achievements.

More than seventeen years of our ministry's course have prompted our hewing firmly to stringent exegeses of Scriptures, because we recognize that we can't conscientiously

conform to the conventional principles of Hermeneutics (explicating or interpreting their concepts, theories and principles). Correct exegeses of the Scriptures facilitate freedom to circulate the liberty that is solidly ingrained in eternal benefits of the Grace Covenant. Understanding God's eternal decree relieves the lion's share of doubt and uncertainties that grip too many of God's people; in constituting some of the crudest impulses that frequently influence depressing behaviors. The underlined drive of scripture knowledge induce lessening indifferent, unconcerned saints from their lethargy while summoning spiritually conscientious appeal for unconditionally serving God. Certainly, this must be strictly viewed in light of scriptural facts; knowing that all that is attained and accordingly gained in this sense is solely the results of God's predetermined progress for individual lives.

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

Now, it is no accident that our manifested march through time is challenged historical-wise with fiery trials of burdens and predicaments on every hand. It is at this juncture of our development in eternal consciousness that we need to embrace the facts of Eternal Intentions that arrest the processes detailing events of terminating occurrences on the Matrix; exclusively for testimonial purposes. Just seventeen years ago, our perspectives and assessments availed in a painstaking system of thoughts or doctrines derived from principles and/or concepts in limited spheres of knowledge that was mostly horizontally focused. This mainly dominated the mantras of our struggles; defining set of precepts, beliefs, principles, aims; underlying practices of irrational conduct, which our resignation and lack of calmness resonated. This skewed conception exudes unreliable behavioral responses to confront some age-old events as oppressions, which at face value display exigencies dictating unconscious contingency, rendering us only tentatively safe at best.

These erratic deceptions are the greatest stumbling block to truly appreciating God's eternal arrangement of all occurrences. Our comfort of in this knowledge transmits that even if the entire world falls, God's people's standing before the forces of power in the universe is intact, because we abide exclusively in the Heavens, in Christ (Ephesians 1:3). Therefore, we are, having been saved (Ephesians 2:8), which reveals even more

assurance that “saved means safe” in each and every respect! In this sense, our reliance for uninterruptedly abiding does not rely on our abilities to fulfill or perform our so-viewed requirements or obligations to sustain ourselves. Scriptural comprehensions exude vibrant substantiations that visual conflicts are not in human hands. Knowledge of such sobering assessments is what invalidates human’s creativeness ascertaining higher ground beyond the struggles that summon us. This effectively focuses on the core theme **Purposed Transcription in Eternity manifests as Process Transactions in Time.**

Eventfully, there is a distinct disconnection between humanly perceived processors in manifestations as merely pre-determinates of God’s decree of them from eternity. Time manifested entities seemingly motivate what they presently, abidingly contemplate; yet, parallels between them vividly aren’t corollary of their originators afforded in potentials. Scripturally viewed, nothing could be apparently in perceptive of God’s purpose, which solely constitutes what is fore determined in eternal prospective. Factual, without God’s prearranged causality in the Matrix, nothing could be chartered. Physicality/Secularity does not make this connection of resonations in its terrains of allusions that God is conspicuously absent as the absolute determinate of who’s calling the shots? The underlined issue is WHO or what is initiating and controlling the events of humanity? Oddly, such is affixed in the standby modes of Fate, also identified as Destiny and Free Will of human impartations that are attributably deemed as vital functionalities.

In materiality, human means are judged as compulsory to so called life occurrences. The chief problem is that Fate can’t clarify “impersonalized’ motivations any better than “imparted influences” of personal forces can determine events; the crux of which are mainly akin to induced passivity that is fruitlessly corollary in occurrences of “human freedom.” If all things were “foreordained” (they scripturally are), does this translate that all in creation are merely puppeteers? These are valid questions in consideration that intellectualized mentalities aren’t construed to function like marionettes: Do creatures formulate moral choices? Are they capacitated to solitarily take matters into their own hands, take risks and make sacrifices, in order to determinately ensure triumph over failure? In this constricted sense of actualities, belief in mere fate and/or free will doesn’t inspire determinant conduction but only belief in something a little more personalized in human resonance.

The consensus of universal world’s casting embellishes philosophies in “unenlightened terminologies” that erroneously engender this approach engaged in unrealized province. The underlined issue is: from the approximated sphere of time, is it apposite to consider how much is possible according to predicaments in wandering loops? The answer is no! Inconsistency is apparent in networking physicality positions’ designs, inventions and values. Peculiarly, such even bodes as sources and inspirations in religions worshipping God through “visibilities.” Contrariwise, when God’s people’s view of life is proportionally from the vantage point of eternity, all are confidently formulated forever in security, yet never to ultimate disruptions. The basic query is: what is our level of confidence in the mixture of God’s Will, love and power on behalf of our life’s encounters? Eternal entities

specifically motivate what such abidingly contemplates in parallels in the vivid outcome of origination in God's predesigned purposed transcription rather than humanly or even nature's transactions.

Scripturally, nothing could be more apparent in understanding what solely constitutes what was foreordained. Spiritual factuality affirms that void of divine causality, nothing is possible. The physical/secular arenas do not make this connection or resonance in their terrains of allusions where God is conspicuously absent. When assurance is scripturally tied to God's commitment of His unchallengeable love and power, what is the channel of insecurity? The specific issue of confidence is ..... Who is calling the shots? Who or What is controlling events? Void of eternal prearrangement, human conjectures assert that "the more the universe seems comprehensible, the more it also seems pointless." In effect, scientism paints a picture of the universe as a vast purposeless place in which there is no verifiable evidence of consistent points in humanism. This statement exhibits perhaps one of the soberest ever issued in scientism and not surprisingly it unnerves even many religious believers.

II Corinthians 5:12 states, "We are not again commending ourselves to you but are giving you an occasion for boasting on our behalf, in order that you may have (an answer) for those in appearance and not in heart." Even in its generic signification, this verse's conveyance decries the humanist notions that discount the essence of prior determination of all things in eternity. Hence, the opening statement unequivocally sets forth the premise that none should ever be *συνιστάνομεν* (**seen-ees-tah-nom-ehn**) rendered "commending," recommending, approving, representing, introducing, etc., any creature or entity in creation of *καυχήματος* (**kahf-khee-mah-tos**) rendered "boasting," glorying in objects, as grounds of taking pride in inferences of physically manifesting in any manner. The superiority of this statement is certified in the fact that it is conveyed in light of its sourced comprehensions, which are corollary to the specific revelation of truth regarding the Eternal Heavenly Entities (I Corinthians 2:6-10; Galatians 1:11-12; Ephesians 3:2-10; Colossians 1:1:24-27; I Thessalonians 2:13).

God's people must be enlightened in Eternal Viewing in order to be equipped to provide answers in occasions for boasting (having confidence) in such. This is vitally necessary to combat humanistic pride, which embellishes creation in lieu of honoring the creator's predeterminations. Eternal Knowledge of Actualized Existence imbues essence rather than the mere manifestation of things in measuring sequenced *προσώπω* (**pros-o-po**) rendered "face," "appearance" or countenance. This decries outward circumstances and external conditions expressed in human assessments of animate and inanimate illusory materialized objects. Those focused and engrossed in these human misperceptions are sightless in non-comprehension or discernment *μη ἐν καρδίᾳ*. (**mee-ehn-kahr-thee-ah**) rendered "not in heart," in identification of what the Grace Scriptures' illuminations are in spiritual unseen Actualized Reality, which indeed substantiates existence. Humankind's resonations are decidedly affixed in physically seen displays solely recognizable and discernible in materialized stratum. Representations beyond this are solely corollary of Divinely Inspired Illuminations in comprehensions.

When God's people's view is decisively from the vantage point of eternity, confidence is the defining advantage in our life's encounters; as Eternal entities specifically motivate what such abidingly contemplates in the vivid outcome of origination in God's purpose. Conversely to this eternal enlightenment, effectuation is peculiarly annexed in the mode of fate as destiny affixed to free will, whereof human credits are attributably deemed as its vital functionalities. In the physicality/secularity sphere, beliefs in these means are judged as compulsory to humanity's dilemmas as their conferred "imparted influences" for determining events according to humans' resonations. "Spiritualism" in this sense, "departs from eternity" and "enters in time." In physicality/secularity relations, there are demands on the one hand for freedom from its menacing potentials, yet on the other hand, such are consigned inconsistency's oblivions. Conversely, illusive preservations of everything as good, beautiful and positive, i.e., in relations, are restrictively consigned to reminiscing in "spiritual unawareness" connected in mystics of absoluteness.

Inevitable consideration of future interfacing is connected in the process of constantly swallowing-up disappointments of the past. Consequently, in time, there is presently approaching sorrow or joy. In general, sorrow and melancholy are connected with being overwhelmed, as such are bound not only with regard to their burden-bearing future but to un-returnable elapsed past separations. Accordingly, sorrow and melancholy seem unconquerable in time, yet victory over them solely consists in eternal actualizations that transcend visualizations in burdened-down venues. Strictly in the physical/secular arena, sorrow tends to arise, as confidence inevitably wanes in passive regulations, where humanly "creative acts" are patently resistive to any abiding potentials. While testimonials of these acts are documented in time, their purpose is outside of time. They are connected in the search for instantaneity, where the power thereof is nonexistent.

Actualized moments aren't situated in the disorder of time, but rather in predesigned emergence beyond it. Beyond time's venue, there is the attained fullness and joy of the eternally present. "Eternal Presence" encompasses purposed emergence in manifested order of time's past-present-future. Therein is meaningful value of things experienced in moments that seemingly situate totally within them. This is connected in insufficiencies within time, which such solely implies however that God's triumphs are in the eternal, beyond temporal order. Eternality overviews the past, present and future, even though its specific objectives and advantages in the present are randomly projected within the past and future. Testimonials in narrations, as connected with time's problems should likewise be considered in this view. They can be considered as objectified, i.e., situated within the "power of time entities" (within the order of the past-present-future) but their purpose is in eternal existence rather than in their so called inner destiny in time frames.

Strictly in these experiences, their spiritual commentary isn't within unfolding recitations connected but beyond the primal-documentations of the physical arena. In this, God's eternal declaration overshadows all earthly projections, which persist, yet never yield consistent communications. God's purposed transcription predominates not as outward

given reality, but in actualized existence. Hence, just as there are surface undertakings of time parameters, such are even more in definitive completion of infinity (measureless things) in eternity. Therefore, there is qualitative infinity beyond worldly quantity. As the “sum-total,” such is in comparison, the sole petitioner in non-fractional, integral quality. Hence, God’s purpose is clearly advantageous in understanding that there can’t be any utopia attainment since eternity isn’t realizable of measurable merit. Accordingly, eternal insight definitively discloses the essence of determinable solitude in the viable reliance beyond things physically viewed.

The Grace Scriptures address such challenges in deputing modernistic scientism, which exhibits a cold hard view of the universe "looking at the world in a very mechanist way". Eternal viewing manifests evidence in a very different way, In particular, wherein the universe might be construed from an impersonal perspective, such is an inherent part of the universal system, which describes predetermined "meaning in it." Such insists upon prearranged purposefulness in achievements not necessarily displayed in the sphere of either human lives and/or of the universe as a whole. Measurements of time/space are something in relativity as such are measurably dependent upon the intensities of human experiences. “Joy” seemingly harnessed in an instant, whereas “suffering” is endlessly harried in time. Communicatively, eternal resonations overview manifestations as such are instantaneously assessed in the matrix.

The first phrase of II Corinthians 10:14 states, “ ... for not as not reaching to stretch ourselves overmuch ... ” The order of scripturally overstating material organisms' co-existential necessitations in substantial concepts, don't definitively infer naturism's deductions. These conceptual “multi-organisms” emergences simply describe physical collection of projections “accessible” in numerous characteristic co-operatives. The divergences of inconsistencies are: 1). references of temporal emergences in complex systems developing over time are acceptable descriptions of material developments. 2). varieties of deduction concentrating concerns or states of physical epistemology are subjected in capacities, conceivably regarded as possessions in material systems.

Behavioral environmental functioning necessitates causality in originating motivations. Physicality's determinations exude “exclusions” recording progressions' processes in sequences of algorithmic precisions. Scenarios of materialistic distributions of causality confront existence's completeness in significant physical successiveness. Investigations in algorithmic momentums inscribe metaphysical theories, yet aren't effectual deduction determinisms. Rather, originality's emergences in eternal completeness are purposed in scriptural recognition, interfacing determinisms aspired to realize in Eternal prearranged origination in the Matrix.

Thereof, progress is never the derivatives of processes as such exist in decisions over recitations, but essentially the reverse! Problems of physicality/secularity disconnect in defining powers of techniques embedded in processes intensified by expectations in the present moment. These exhibitions exude no actualized guarantee and don't permit nor arrest anything in subsequent moments. Actualization doesn't allow neither rely upon

humanized contemplations that on-rush towards their moments subjected to the “power of time” but is conversely in the order of “victory over time.” Thus, the ultimate problem of time is its paradox of everything finalized in eternity. Thus, obscurity in this sense consists in its impossibility to align humanism’s deliberations of the strained limits within time. The resulting confusion is entrenched in mystics of religions as such insist in their alleged “victories” in the knowledge of life invested in the “power of time.” Such aren’t reliably extracted from passive sufferance of inner faculties of accounts but rather from predeterminations surmounting time evidentially/enviably inscribed in “God’s Decree.

Unfortunately, numerous so-designated “Christians” and many other faiths aver that the universe is inherently purposeful and humanity's role is centrally essential. Beyond this conspectus (general overview), religious beliefs haven’t challenged these impressions of scientism’s ecological “evidence” views, in particular, where the universe functions in an impersonal perspective. Consistency is requisite of life’s functionalities as inherent parts of the universe that prescribes it from the personal deistic perspective of exhibition of its eternal meaning. Modern scientism has chiefly focused in its physical processes’ observations of time studying formations, which insists that the universe is inherent in meaning and purposefulness. Conversely, all science's achievements aren’t necessarily the sphere which can consistently evince the functionalities of either our own lives or of the universe as a whole. In actuality, this task lies outside of scientism instead of found in experiences as human beings “living in the world.”

Parameters of human experiences aren’t conclusive in divulging that there is purpose derivative physical process as such conveys meaningfulness to entities. If humanistic reasoning holds the determinism hand exhibited in its expression of hope and joy, even in moments of bias resonance, such is inspired in complexness of emotional affections mired in visuals. Scripturally, there is completeness of meaningfulness to existence that goes beyond scientific investigation." Interestingly, even though science paints a picture of a "chillingly cold," pointless universe, it also insists that human beings afford its purpose through their independent actions ..... "by discovering things about nature or by determinative exertions faltered within unresolved and impersonal universal challenges. In other words, the averred conspectus is that “we (humans) can nonetheless create for ourselves "a little island of warmth and contentment.” Even as this is viewed as a deeply humane statement through physicality’s associations, such is that scientism expresses views that are similar to numerous religiosities.

If creation’s evolving developments are inherent in the brief history of time as claimed in inconsistency’s "no-boundary" arenas, it follows that such avowals impair cosmological modeled propositions of precise moments “prompting” things. In such precise moments, things in time began inherently thus eliminating Deist Determinisms’ initiations. Because of such claimed models, functionalities emerge in time out of some type of quantum haze in initial moments as imaginary components of time. These visibly term what are viewed in humanisms’ wonderland in seemingly “precise allegoristic meaning” relating as life’s complexities. In physicality/secularity resonance, the details of imaginary time are solely what exhibit in such notions that things at a specific point gradually emerge from things



inherently more complex. According to human resonations, things originate and unfold manifestly "in" time, rather than time itself having its being and components have been foreordained in eternity!

In essence, everything is eternally placed and resolved in what has been summoned in God's Purpose. The vast scope of creation defies critiquing of any of its compartments viewed as means and methods. Physicality assessments are postured of philosophical reservations in their misrepresentations of the preeminent purpose of God. There is no permissible critique other than revered actualized, purposed wisdom, exclaimed in praise: "O the depth of riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!" (Romans 11:33).

I Corinthians 2:6 states, "... and we proclaim wisdom in completions, and wisdom not of this age nor of the authorities of this age ... of those that are useless." Here, the Greek word σοφίαν (**soph-ee-ahn**) rendered "wisdom" in this context references entities ἐν τοῖς τελείοις (**ehn tees tehl-ee-ees**) rendered "in completions." This thought further expands in separation of where things are effectually actualized eternally from temporary modes in manifestations, i.e., σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος (**soph-ee-ahn theh oo too eh-o-nos too-too oo-theh ton ahr-khon-don too eh-o-nos**) rendered "and wisdom not of this age nor of the authorities of this age." The defining description is positioned τούτου τῶν καταργουμένων (**too-too ton kaht-ahrg-oo-meh-non**) rendered "of those that are useless," which certifies that nothing in the cosmos has any reliability. This is conveyed in comprehending that things viewed in process are inferior to their eternal purpose, which defines their ultimate value in origination.

Resonation in physical viewing exhibits as an argument against purposed determinisms. Humanism resonate in possessions' visuals declarations that things inherently progress through processes. Scripturally, things aren't inherently created "in time" but rather "with time." Manifested instances are solely testimonial in even theology and scientism yet they aren't scripturally in sync with actualized purpose but merely in the notion of a finite universe as the creation of God sustained, whether or not it exhibits a commencement point.

Hence, relativity of time experiences display distinction in these theories of actualities in its physical/psychological aspects. However such very subtlety mirror reality, such are difficult to maintain in actuality when viewed as independently consistent in its variants' disarrays. Moreover the distinction is vital in summits in the philosophy of manifestations of Time, Evolution, and Creation," as such are sets to demonstrate reality's structures. In this sense, reality isn't assessed of inconsistent relativisms' impossibilities of events in the universe, which process temporal orientations in diverse observations. What such indicate are sequenced events separated by certain lengths of time/space experienced in quite rapid successions with considerable intervals between them. Such resonate as virtual psychologically in terms of strictly physical possibilities because of the nature of the universe, yet the nagging issue of inconsistency plagues the actualization of such in their confused entropies.

In these observations, visuals are independently construed as "was" or "is," corollary of humanism's choices. Such is diverse from inherently controlled viewing as prearranged transcriptions of events according to God's eternal purpose, as opposed to resonating in imagined creatures' transactions in the universe. Therein lays differences of perceptions between actualization and manifestation propositions, where the latter reckons creation arbitrarily close to what "is" in its passages of time as definitive individual experiences. Each manifestation displays individually and from it is constructed both time and space measures in observation declaring in its definitive observation what is revealing present worldwide for whom creation currently expels such. Conversely, actualization is inherent in the previous decree by God, what "was" from eternity always specified as events. In summarizing, it is this former observation, which reckons creation scripturally definitive, as opposed to arbitrarily close to what "is" in manifestations.

These differences in viewings assign individual epochs and remoteness of conceptions for the same event and relation in the medians that they assign to perfectly define their relative motive standings relating balance in the Universe. These are, thus, their forums of assured psychological relativities which are, however, quite precise in actualization, whereas incidents construed in creature inputs appositionally (relative position of things that are next to each other) are contingently in manifestations. Physicality resonance is distinct in relativity of time associated with various forms of psychological excitements of anxiety. Menacing challenges radically upset individual sensitiveness in philosophical manifestation forums that seem more probable than possible in "life experiences" in the much slower sense of time passages.

Therein are the incurred perils when physicality/secularity sphere viewing is resonated as the origination and current activation/rationalization, sensitized solely in the matrix. Belief in time relativity of events imbues sensitivity of chillingly different disturbances, as to when initiations, originations and activations are specifically in essence rather than in developmental appearance. Such reasoning is worth examining, as to what confusing in the more sophisticated resonations solely is accorded to visuals as virtual to virtues. All commonly thought bearings are thus predicated upon illusions upon theories of relativity in processions of transitive and/or intransitive productions and exhibitions resonances. While there is the physical/secular sense in which things seem even more fundamental, such are only realistic in their perceptions rather than affirmed in the actualized sense in which they are not. Assumptions in all these casings are made that there is an absolute flow of time connected in individual humanistic influences of circumstantial experiences that either accelerate or slow their formulations.

Ephesians 3:11 states, "according to purpose of the ages, which He caused in Christ Jesus our Lord." Here, the extent of all that transpire in the matrix is consigned *κατὰ πρόθεσιν τῶν αἰώνων* (**kaht-ah proth-eh-seen ton eh-on-on**) rendered "according to purpose of the ages." How, why and when are communicative in the Greek phrase *ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν* (**een eh-pee-ee-sehn ehn to Khrees-to Ee-ee-soo to kee-ree-o ee-mon**) rendered "which He caused in Christ Jesus our Lord."

The deterministic view is expressive of pre-assignment in eternity, already established prior to physicality processes. Scripturally, this counters the views co-opted as partnered within God, in the selections of orderly functions, symbolically represented in their physical allusions. Observations in these physical processes are purposed in the prearrangement of God's Decree rather than process potentials unfolding according to nature's quantization.

Order and disorder in physicality processes applied in the universe are solely subjected to their intensiveness of purposed design in God's predeterminations of things. Even though humanism reduces functions to physical/secular dynamics in its attempt of "explaining away" sequences' parameter errors, the Grace Scriptures insist conversely as their equilibrium points exclusively to God's pre-determinisms rendering portraits of innovation in physicality processes. The most significant declaration is that time flows absolutely and independently, completely void of commonality stored in the purpose laid aside before their meanings of time relativity can be grasped. Conclusions of this aren't understood as achieved aspects, which don't allow for inconsistencies of progressions from processes. Such are documented in Scriptures' differences in time and eternity. The most prominent of issues addressed regarding relativity is of times' relations to God, in time and eternity medians. Is God totally separate from the flow of time and is divine eternity a timeless universal presence or is God both eternal and yet intimately involved in the world and specific in human experiences in time's passages? This is particularly important as contemporary humanisms emphasize the proposal that God experiences the events in the world as they actually manifest and responds in time to human prayers and hopes granting what creation chooses or dictates.

Unfortunately, many of God's people have not grasped the solid foundation of eternity. Thus, numerous ones solely abide in the surface aspects of engaging in daily activities and circumstances by presently abiding and relegating to physical-natural phenomena. Those who dwell in this limited sphere of relating to prioritizing the physically stimulated segments ignore or lightly esteem life's originations. Existence's extensive examination /evidence of origination recognize such as genuinely authentic in its enabling source. Such scripturally affirm divine eternity as either beyond time or at least flowing character of time, in which past and future are inaccessible, as in their controlled and/or desired adjustments while imposing restrictions on their flow of experiences. A stirring point of inquiry is: can God as eternal also experience and respond in time's flow? This issue is particularly important in view of life's enormous suffering, tragically underscored by the other human atrocities, and of its environment, marred by ravages of human behavior.

Creature transactions are increasingly argued as the sourced origination of humanisms' suffering as physical/secular environs are the adopted over view of eternal experiences, wherein such are construed as activations, transformations and redemptions. Therefore, as such, suffering within the universe is compared with the traditional notions of God's remoteness as the theme in religious doctrines, especially among consensus cogitation. This distinct significance is likewise emphasized and identified in transmitting ability and power through whatever is humanly commissioned to enlighten this revered message in

lieu of the scripturally revealed catalyst of declarative rather than procedural existence (Ephesians 1:17-19). Expressions of “previously established development” in matured, actualized sphere of Eternity imbues comprehension of all having been accomplished in God Decree in His saying(s); having actualized everything into existence (Colossians 1:16-17; Hebrews 11:3).

Stated as succinctly as possible, the core claim of creaturely originated movement is, in effect, its supposedly affirmed empirical evidence that some biotic system possibly have been actualized (at least for the very first time) by purely natural processes. Thereof, it is amalgamated in combination of having been intelligently designed. Evaluation of that claim imposes two inquiries: (1) what evidence and reasoning advocate that things have been actualized by natural processes alone? (2) What does it mean that things were intelligently designed? Question (1)'s analyses are solely imbued in physical/secular resonations' claims of things formed naturally. Question (2) substantiations focus solely that the Scriptures advocate actuality's meaning what they declare of intelligent design presumptions' form and kind of actions, strictly of divine agency in eternal purpose!

Pointedly, very controlled definitions of design are scrutinized of things having been prearranged in development rather than superficially appearing corollary to motivational stimulants. Therein the issue of design redounds more to when and where, as opposed to how and why. In this sense, design is of acquaintance in identifying initiated abode rather than observation of operands as the major manufacturer albeit processor of being devised. Actualization imbues the cause and motive in purpose whereas manifestation embellishes what kind of activated process display. Manifestation entices resonance to what seemingly incites assembling, yet actualization encumbers origination of purposed goals. What is seen assesses things presumably being put together by human hands and robots wherefore what is unseen asserts things preset in divine authority of God's purpose. Therefore, the realized “design center” transcends where creaturely controlled mind, (augmented, by computers and various means of modeling) conceptualize in temporality. Conversely, the essence of achieved intentions defines what was declared eternally (II Corinthians 4:18; Colossians 1:17).

Thereof, realized manufacture abides as the actual marketplace. In other words, design encompasses thoroughly conceptualized accomplishments defined in eternal purpose. In contemporary parlance, the actions of design are performed by a mind, intentionally conceptualizing something for the accomplishment of a purpose. This mind-like action of designing is clearly distinguishable in hand-like actions of actualizing (assembling, arranging, constructing) what had originally been designed transcendent of visual tours of facilitations. Eternal comprehension affords no difficulty in distinguishing the realized design center from the menial, manual reflections of assembly in the history of thought resonations about how things get to be the way they are. Hence, “design” defines the actions often accorded different meanings.

Ephesians 1:17 states, “that the God of our Lord Jesus Christ, the glorious Father may give, having given to you a spirit of wisdom and revelation in the recognition of Him.”

The Greek verb *δῶη* (**tho-ee**) is literally rendered “may having given” per its subjunctive, aorist connotation. Scriptural ingredients of productions efficiently and harmoniously are accomplished in maintaining and displaying manifested testimony in time. Such virtues are without hesitation were endowed in design by God. Without doubt, creators’ minds aren’t conceptualized for purposes of preserving/ displaying mind-actions. Recognized productions manifested in godly induced hand-actions only conceptualize configurations of gears and dials that comprise and also form the various parts and assemblies of their actualized content.

The Grace Gospel Ministry believes and teaches that actualized design was and had been both purposefully conceptualized in eternally divine mind-like actions; skillfully crafted in formulated assembly like actions. This decries traditional meanings of design actions established in the context of naturalism and humanism that things are and have been designed both as purposefully conceptualized by humanly mind-like actions and dexterously crafted, formed and assembled by humanly hand-like actions (Colossians 1:16-17).

The chief inquiry is: what does it mean to be “intelligently designed”? What seems to be semantically in consensus is: “design ultimate forms “intent thus the underlined issue is the originating, initiating, developing, maintaining and sustaining reasons of existence’s intent. The three basic competing conceptualizations of design, albeit intent are (1) all things are (were) solely divinely formed in eternal purpose, void of any other influences. (2) All things are germane in creature formations through progressions of processes, regulated solely in natural impartations, impute and inputs. (3) All things compromised in synergistic combinations and cooperation of what is averred in both claimants (1) and (2). The defining aspect of intents’ exclusive emphasis abides in the impetus question of how things came into being and/or evolutionarily structured as they now are. Thereof, concept (3) collides and collapses as the Scriptures and scientism are deleterious in the former’s transcription declarations repelling/expelling the latter’s manifest transactions.

The Scriptures abide strictly on divinely infused faith revelations in comprehensions of the eternal unseen, yet consistently decreed. Conversely, scientific empirical aversions’ repeated emphasis are on presumed and documented inadequacy of natural processes in inconsistencies of actualized structuring events. Hence, the Scriptures’ transcription presides in actualization whereas empirical physicality/secularity transactions collide in manifestations (Hebrews 11:3). In this indicial, the origination of a matured Oak Tree is empirically traced to an acorn from a previous Oak Tree. Yet, only this selected acorn formed germination of that specific tree structure, whereas others fell on the earth and were decimated. This manifestation documents entities formed in intent of designated purpose that solely abides in prearranged, assigned development, as opposed to choice or chance germination according to physicality’s “arbitrary luck of the draw.” Intelligence in this comprehension resides more in unseen rather than seen (II Corinthians 4:18).

Accordingly, such skewed conveyance, absolutely is correct in accords with effectively scrutinized and assessed Grace Scriptures. After what has been traditionally taught in orthodoxy for centuries and millennia, the premise that **Purposed Transcription in Eternity manifests as Process Transactions in Time** has not been accepted as its correlation is to the Mystery truth revealed to Paul; for it is exclusively in this message's consciousness that consistency breeds. These truths are profoundly aroused because they witness the eternal view confounding the terror of insufficiency in humanism with majestic scorn yet they exhibit heroic courage of them drawing from the wells of Eternal Relativism. Conceptions in this sphere encumber realizing stained adversely designed manifestations are eradicated and are even transcended in viewing eternal completion in God's decree, In passionate reaped eternal instincts, Divine Enablement overcomes depraved temporariness wherein there resides moments in testimonial inspirations of embattlements. Confrontation of good and evil compressed in the massive power of foreordination not only addresses but dictates manifestations in time obliviously veiled from the completed course born of God's Will.

The most fervent appeal for eternal completion declares diversions of God's power from humanly doctrinal deformities, which commend and encourage ignoring the conscience of Eternality. As I have continuously stated, on our part, we must deeply respect those who treasure traditions, institutions and misperceived privileges of many generations and extend boldly to join hands with them. However, we won't comply from the physical earthy vantage points of skewed comprehensions because that would only situate us in a track wound in a circle, long and agonizing but we will continually excel in the unseen sphere beyond life's uncertainty. Daily living in most Church Cultures is nurtured and expounded in humanly infused godliness, which is conflicting from the Grace scriptural documentations (Ephesians 1:4). Conversely, the opposite is true (Ephesians 3:11) in spite of what is in their unmanageable religious creeds. Hence, I stand before you today with conviction that such viewing is consigned to human dispositions; in contrast to Eternal Actualization. The only thing certain about earthly consigned viewing is how menacing it has been to God's people in their flawed concepts of "salvation."

Our ministry's primary focus is, has been and must continue in the spiritual Heavens vantage point of Eternal Viewing regardless of the majority of Christendom's flagrant denials of expressing the original cause of life's transactions. Earthly appearances clash with the knowledge that **"Purposed Transcription in Eternity manifests as Process Transactions in Time.** The most tragic feature of earthly viewing of eternal salvation is its way of posturing "Christian living" as a result of human pride and ego tapering; as devised to distribute God's total input with human's alleged participation. Instantly, when semblances of credit are diverted from God's predetermination, an estranged enterprise forms between Divinity and depravity. This is utilized by emerging interests to direct destinies through human application. While this is the bottom line of Religious Systems, such effectively renders masses disruptively availing in frustrations of human endeavors and inevitable failures. In the coming years, we must in scriptural excerpts, disrupt these destructive inducements in meritorious claims that unavoidably threaten and ultimately defy abiding confidence in Christ's eternal provisions and accomplishments. When there

is no scriptural insight to divert doctrinal malfunctioning, unenlightening recompense is disreputable in our sinfully depraved nature. This is asinine because the chief factor of eternal status is: God “saved us and called us, not according to our works (productions) but according to His own purpose and grace that was given (sourced) to us, before the times, eternal” (II Timothy 1:9).

Spiritual progressions of resolves must stand in comprehensions and internalizations of these precious dissertations that are scripturally available; even more specifically to our ministry. The Grace Gospel Ministry will continue to teach that dependable instructions are more straightforwardly assembled from what are “scripturally internalized” rather than what are traditionally intimated. The reliable processes in spiritual maturity exude in conduits of scripturally doctrinal directives, which occupy in the completion of spiritual comprehensions. Ephesians 4:18 states, “ .... 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.” This verse epitomizes pre-determinate disciplining in God’s purpose. Religious and secular disciplines are never ends in themselves, as they are erroneously assessed but they are stringently testimonial means wherein all manifestations exclusively abide in actualization solely in God’s SAYING (Decree), in Eternality (Hebrews 11:3).

Accordingly, blessings gained from proper applications of the information and directives of the Grace Covenantal Scriptures permeate verifications in our lives in the following: 1). Eternal Security, 2). Facing and overcoming daily problems and 3). Eternal Hope. The year 2015 will exhibit in accelerations of tried, tested and trusted employments of our scriptural abode in Eternal Heavenlies Viewing; precedent to menacing disorders of what seemingly are thrust upon us strictly for testimonial purposes. Whenever anything “new” (as these scriptural truths are orthodoxy gauged) enters into debate, it induces new challenges but also new opportunities. As I previously stated, we must confront the challenges that we face as a result of these revelations that in fact are actualizations in manifestations’ modes. Alas, the challenges developed in the earth’s viewings prioritize and dominate even many of God’s people. It is unquestionably true that no individual can live alone, no inhabitants can live alone and impressions of such are scripturally unfounded. Conversely, our lives originated and reside positional-wise exclusively in the sphere of Christ, who is our life! (Romans 8:9-11; 12:5; I Corinthians 1:30; Ephesians 1:3; Colossians 3:3-4). The bottom line is stated in Romans 8:37, “ .. but in all these things we more than conquer through the ONE who has loved us.”

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