

# **The Superiority of Eternality's Actualization in Spirituality over Time's Manifestations in Physicality**

by Pastor George D. Cutler

## **Grace Gospel Ministry**

There is a clash of priorities in God's people's continuous focus in their tendencies to prioritize physical manifestations more than eternal actualizations. The focal point of authentication resides in its exactness. Some physical intellectualists mockingly inquire: what materialized before God created the universe? The authentic response is in effect: since time didn't exist, no quantity components are relevantly relational to God's definite creation. Time's irrelatively to creation is anything but situational to the extent that such finds itself exceedingly difficult to grasp. Authenticity is beyond matter-of-fact issues, as to what is perfectly, precisely realized in superiority of its sole effect. This is all the more significant because such epitomizes comprehending the genuine nature of spirituality. Spiritually informed intellects have enlightened advantage over the scientific innovations of the ages that are clued solely in quest of validating physical entities.

The scriptural construct of eternity precludes (rules out) the theory of relativity, which can't regulate where time is non-existent but rather where time is relatively postured. Nothing poised in relativity, per se, is associated with eternity where everything is exact. The psychosomatic trait transitioning in the relatedness of time is physicality positioned but within, this link is manifestly experienced rather than normatively measured. Such disperses in time but is irrelevant in eternity. The course of physicality is concerned with measured relativity of time within experienced relativity of time. Both are components in time but neither is measured nor experienced relativity in genuine spirituality because time relates strictly in the physical array. It is misconstrued of course that experiences in the passageway of time is so resounding that it virtually eclipses the non-versatilities of relativism's non-sequencing in eternity. Conversely, the advantage of what is fixed in the latter far outweighs what is transitory in the former.

What is actualized in scriptural viewing conveys the spiritual essence of timelessness beyond the natural order of things. What is visualized in physical perception prompts the confusion in realism terminology when it implies that if a thing isn't tangibly subjective, it is insubstantial or nothing at all. This is analogous to saying that there is no fundamental difference between something and nothing or to use a more familiar proposal at the other end of the spectrum ... infinity is definitively a very large number. The error is that infinity differs from a very large number in significance. When one is subtracted from a very large number (no matter how large it is), there is one less number. Conversely, when one is subtracted from infinity, it is yet tranquil infinity. This principle has diverse application in the difference between actualized "being," which is absolutely exact and manifestation that is recurrently perpetual. This is what exhibits the difference between the exactness of absoluteness and the elusiveness of infinity.

Consequently, “virtual things” may exude creditability in outright physicality approaches; they can never confirm beyond stages of secessions any more than infinity can derive definitive conclusions. This bodes digression from actuality’s significant comprehension in the equivalent analogy that time exhibits in relation to eternity, i.e., in the sense that a large number relates to infinity. There is a specific logic in which infinity includes a very large number, yet is principally different and independent of it. This supposition induces more question than affirmations. Definitively beyond this analogy, eternity includes time and yet is fundamentally something other. The expansion of time until it gets larger and larger can’t equivocate eternity nor extend of time infinitely. There is no direct pathway between time and eternity, in that they are opposite categories of essences. The basic point to grasp is that time is confined in physical boundaries of manifestations, whereas eternity has been and is boundlessly conformably continuous in its inherent capacity.

God’s people in the prior and present church age abide in the unique situation of eternal glory, which simulates advantageous significances. This is clearly documented in some passages of scriptures that convey this declaration. Hebrews 7:16 states, “who having been and is; not is according to the basis of a fleshly order but according to the power of an endless life.” This verse pronounces: *ὄς (os)* rendered “who” or (Christ) *γένονεν (yeh-go-neh)* rendered “having been and is” *οὐ κατὰ νόμον ἐντολῆς σαρκίνης (oo kaht-ah nom-on ehn-dol-ees sahr-kee-nees)* rendered “not according to the basis of a fleshly order.” This informatively identifies time’s manifested sphere in testimonials of physicality, which inhabit the limited boundaries of God’s eternally purposed constraints. Contrastingly by the strong adversative conjunction *ἀλλὰ (ahl-lah)* rendered “but,” the source and locale of Divine Deity is solely *κατὰ δύναμιν ζωῆς ἀκαταλύτου (kaht-ah thee-nahm-een zo-ees ahk-ah-ahl-ee-too)* rendered “according to the power of an endless life.”

This informative phrase enlighteningly identifies the locale and declares the superiority of eternality’s actualization in spirituality. The dominance and advantage of this sphere’s advantage is imbued in the supremacy and authority of spirituality’s ascendancy beyond physicality. Additionally, the pre-eminence of eternality is expressed by its characteristic capability and endurance of competence in *δύναμιν ζωῆς ἀκαταλύτου (thee-nahm-een zo-ees ahk-ah-ahl-ee-too)* rendered “power of an endless life.” Regardless of physical existence’s familiarity and resonance to too many of God’s people, the Grace Scriptures authoritatively establish unequivocally, sole sustenance in eternality. The eternal view solely validates actability in reliable provisions outside the habitual limitations of time’s experiences. Informatively, the corroborating significance of Christ’s statement “before Abraham was, I am” (John 8:58); has reference to His inherently actualized essence of spirituality in eternality.

Time manifestation’s reference of a “period before Abraham” strictly corresponds to the sequencing of testimonials in its sphere, as there is no actualized originality or locality therein. Aside from the enlightenment of eternality’s sole locale of actuality, the Lord’s dialogue of time in such amalgamated terminology confuses what is prior to the words, “before Abraham was.” What quantifies the logic of time isn’t what the Lord said. What He enlightening said is much more significantly evidenced in His essence beyond time.

Scriptural viewing proclaims eternal actualization's supremacy over time manifestation's venue. In repetitiousness, materially states of affairs are enunciated over and over in slightly different expressions. The focus of the patriarch Abraham's timeline as central is spoken of as in confined points poised on either side; namely, what precedes Abraham and all that follows (including the present). The Lord deliberately identified His presence as existing before Abraham, but then still referred to that distinct position in the present tense. Though Abraham's period was centuries before, in eternity it was and is "now." In this ever present sphere, His presence even today still refers to time before Abraham as the "present" time. Why? Because He is God and in Him there is no passage of time, but all is "present." The reaction of the Jewish authorities to His statement suggests that they thought they understood what He said but not what He meant. Note the mystery of God's name, as revealed to Moses in Exodus 3:13-14: "the One who is existing always in the present" is unlocked here and undoubtedly defined the Lord's phraseology.

Eternality's legitimacy proclaims its imminent that all ages are positioned together at the "same time." Nothing in this sense placed beside by something that follows or precedes. Hence, the years are one day, which aren't sequenced but is today or one is all at once! Corroboratively, II Peter 3:8 states: "And this one thing must not be unobserved by you, beloved, that one day with the Lord .. as a thousand years and a thousand years as one day." This may seem like poetic language in a material sense as contradictorily implying what is therein impermissibly warranted in particular. Yet these contradictions disappear in the momentary awareness of timelessness, which is involved in God's ever-presence. As the Scriptures declare through the certainties they have formulated, there is neither a slowing up of time nor a speeding up of time but both at once, which is no time at all as manifestations in time materially construe. Another corroboration of inversion of time is evidenced in Isaiah 65:24: "Before they call, I will answer."

Most orthodox doctrines misconstrue this verse to connote simply that God "foreknows" human's prayers by "looking down into time" and thus anticipates their needs. But this is not what this and other like Scriptures conveys; it does not state that before they prayed God would arrange provision so that the answer might "follow immediately" but "before." What God says is that the fulfillment of the request will have been completed before the request is made, which renders prayers as relatively accessory in procedures of what was previously actualized. Here, the query is poised, If God has already answered, why pray? While this question seems meaningful in space/time frames, it isn't meaningful in eternity where there is no past, present or future occurrences. This is pronounced in what is summoned in strict interpretation of actuality rather than relativity wherein future events convey equivalent reality as those that are past. This in effect denotes that from actuality's point of view, the prayer "is already answered" because it "is already prayed."

Time's manifestation focusing construes that this type text language extends far beyond the scope of plausibility in positioning occurrences. These Scripture texts aren't merely figurative languages but literal revelations in God's Word. Consequently, the passages are exactly stated from the vantage point of eternity's actualized venue rather than manifestly in the earthly sphere. Distinctly, these occurrences draw assemblages from the Word of God's own level of superior specification verse the physical inferences and

philosophies gleaned in secular time analyses. It is in this sense that the Word of God is truly enlightening, as its conveyances expound His Decree above human assessments. There is yet a third example of the inversion of the time order found in Revelation 13:8. Here, the reference is to "the Lamb slain from the foundation of the world." Once again, the orthodox interpretation is that this verse simply demonstrates God's foreknowledge. But it doesn't state that the Lamb was foreordained "to be" slain before the foundation of the world or corollary. It states that "from," i.e., "before" the foundation of the world, the Lamb was slain.

Actualized spirituality exudes an entirely different essence than manifested physicality. Foreordination is equivalently actualization before the foundation of the world in these Scriptures. In the aforementioned text, the Lord is slain from the foundation of the world, i.e., slain, in fact, before or beyond time parameters. This was the sacrifice of God, an event, which is timeless. Gracefully, it by no means implies that understanding this truth is essential for salvation but it is a spiritual blessing to enter into God's revelation and abide in His eternal workings (Ephesians 1:3). Christ continually manifest in time for our sakes and in eternity for His very nature. It is in this sense that He testifies of Himself while on earth as "the Son of man which is in heaven" (John 3:13). Here, the distinction between the actualization and manifestations spheres is vital to the comprehension of the primacy of eternal spiritual viewing over time's physical versions. This enlightenment establishes the essential of what actually abides over what is purposefully positioned.

The essence of eternity solitarily establishes the actuality of creation. Ephesians 1:4 states "Even as He chose us in Him before the foundation of the world, to be (being) holy and blameless before Him." Note, the Greek subordinating conjunction, *καθώς* (**kath-os**) rendered "according as" references the sphere wherein the actualized state of entities originates and resides. Therefore, the spiritual blessings referred to in the prior verse (3) are delineated in the context's singular locale, ETERNITY! The verb *ελέξατο* (**eh-ehl-ehx-ah-to**) rendered "chose" is derived from *ἐκ* (**ehk**) and *λεγω* (**lehg-o**), which literally denotes: to speak out, pick out or select. Here, the aorist indicative connotes that equally God's initiation and consummation of the choice of His elect are placed BEFORE TIME. This is confirmed in the middle inference, thus focusing on the exclusivity of God's accomplishment in the isolated sphere of His Divine Purpose involving His fulfillment in Himself. Again, it is the enlightenment of God's Word that definitively authenticates the settings of where things inherently exist. This factuality establishes eternity's supremacy over the sequences of time's manifestations, as well as spirituality's preeminence over physicality.

Overwhelmingly, there is greatly diffidence (hesitancy) to characterize eternity's reign in its engaged cognition of significance in every matter. Orthodoxy convincingly exerts its cosmological brunt to the extent that even apparent scriptural pronouncements are evaluated with diffidence. Physicality's avid insertion is that it is difficult to escape from "common-sense" versions. However, it is solely authentic spirituality that penetrates into existent consequence in Scripture about the inclusive correlation of time within eternity. Manifestation's interactions are so apparently conflicting that the revelations about them automatically acquire an apparently contradictory form. Yet, these contradictions exhort

actualization in luminous expositions of Scripture, which unerringly disposes time. The expression *πρὸ καταβολῆς κόσμου* (**pro kaht-ahv-ol-ees kos-moo**) rendered "before the foundation of the world" or its equivalent *ἀπὸ καταβολῆς κόσμου* (**ahpo kaht-ahv-ol-ees kos-moo**) rendered "from the foundation of the world" is found in nine other places in the New and the Grace Testaments, chronologically arranged: Matthew 13:35; 25:34; Luke 11:50; John 17:24; Ephesians 1:4; Hebrews 4:3; 9:26; I Peter 1:20; Revelation 17:8.

II Corinthians 5:8's precise actualization's comprehension exudes every assurance that physical separation from the body equates to present with the Lord. Unbiased scriptural scrutiny conveys no ambiguity whatsoever about this statement and many who have passed on to be with the Lord have at their moment of departing, expressed their joyful delight when their summons to come home was at last received. Corroboratively, John 14:3's conveyance is regarding the Lord comforting His disciples, as He discussed His going away by assuring them that when He came again, He would receive them unto Himself. Here, the pertinent question is: did He mean that they must wait for His second coming before being received into His presence? In the limited light of what is disclosed in the Kingdom gospel, it seems so, yet this statement is unambiguous, as to whether these assurances are contradictory in the Grace Mystery gospel revealed to the Apostle Paul (Ephesians 3:1-9).

Consequently, can they both be true? Undoubtedly they are! Then how can these things be reconciled? It is here that we apply what we now know about time within eternity as different categories of experiences. And the light, which these two passages receive, is found to illuminate many other passages in an equally confirming mode. The statement that follows requires very careful reading. When any of God's people reposes in eternity instead of dies in time, such one passes from this realm of time and space into another realm of pure spirituality, that is to say, out of time as experienced in timelessness, the ever-presence of God! As we are compelled into this course, every occurrence in "God's schedule" IS the future which, as revealed in Scripture must come, having come to pass before the Lord's return when time within eternity and actualization's supremacy beyond manifestations is inner-realized.

Solely in this sphere, simultaneity and instantaneous are single such that one does not "wait" for the Lord's return: it is immediate. But the Lord's return is an event which, in the framework of historical time, can't take place until the church is transitioned and the end of the ages has transpired. Grammatically connoted in the imperative mood, this **MUST** happen. Thus, these events **ARE COMPLETED**, yet those living in time manifestations await these events "in the future." Hence, those identified in I Thessalonians 4:14, as having been asleep in Christ are in Him in consciousness, having completed their route home and therein having not experienced any departing from Him in the eternal sphere. Conversely, those in time manifestly rise to meet the Lord "in the air" with Him and all other saints. Within time's framework, His "appearing" (II Timothy 4:6) in resurrection is future but to the "departed" child of God, it is a present event. This is the meaning of the Lord's words "The hour is coming -- and now is. . ." in John 5:25. In this enlightenment, there is no difference between "is coming" and "now is."

In Luke 23:43, the thief on the cross said, "Lord, remember me when You come into Your Kingdom." The Lord's sagacious (eternal perceptive) reply acknowledged that His kingdom hadn't come manifestly and thus that the one who spoke would "die" that day but in eternal experience would that very day be with Him in His kingdom! Note here that the word die above is in quotation marks because he (the thief) did not die! While God's people in time manifestations "die" as far as their contemporaries are concerned, they therefore don't need factual assurance of resurrection that they may live again. In spiritual awareness, such ones "pass at once" into the presence of the Lord without any superseding interval and therefore without any containments in dying. Corroboratively, John 11:25,26 states "those believing in me, though they were dead, yet shall live" said the Lord, in speaking to the living who remain to mourn their "lost ones." Yet, in eternal light, John 11:25-26's convey "those living and believing in me shall never die," says the same Lord; is conveyed to His beloved, not having manifestly "departed this life."

Eternality exhibits the solitary venue where entities rest, rule and reside. The Scriptural analysis of II Corinthians 5:8 is that "the house not made with hands" is the "eternal house" (body of Christ) into which its recipients are consciously indwelt when they manifestly transition "out of time" into eternity. There are no such entities as purgatory, soul-sleep, unclothed state or some temporary embodiment between physical death and resurrection. In addition, there is no interval between absence from the body and presence with Christ, as there is no break in continuity of transitioning out of time into eternity. God's people's change is effectively "exchange" from their earthly house into having been "made without hands," i.e., eternal in the Heavens. Reservation soul-life in any mode of temporariness is unscriptural. II Corinthians 5:1 states, "for we have known and know that if indeed (since) our earthly house of this tabernacle may be, having been destroyed, we have a building of God, a house not made with hands, eternal in the Heavens." This verse's subordinating conjunction *γάρ* (**gahr**) rendered "for" is an antecedent (forerunner) of what precedes it, thus confirming actualized spirituality's supremacy over time manifestations' physicality.

As each child of God passes into glory, such one thus experiences no death nor the slightest pause in consciousness, nor even any sense of dread in departure from their loved ones that "remain." Manifestly, the time that has to pass till loved ones too MUST "follow" is completely absent. In illumination that God's people's "departure" is in Him, It isn't any wonder that so many can die joyfully in the Lord and illustrate no sadness in "leaving their loved ones behind." Demonstratively, this testimony bodes the experience that each saint shares with other saints ... by those who have preceded and those who are to follow. In sagaciousness (eternal perception), all accounts, i.e., "intervening time" between death and Christ's return is instantly annihilated. Those funneled into eternity may discover to their amazement that ALL, having died has ALREADY MET the Lord; e.g., Abraham, David and Isaiah as well in their receptive placement stratum.

The authenticity of eternity shapes the wonderful experience of meeting the Lord in a single instance together, without precedence and without the slightest consciousness of delay; none being "late" yet none being "too early." In Jude 14, Enoch saw "the Lord coming with ten thousands of His saints" though he was only in the seventh generation

from Adam when the population was still small; at the very same moment that Stephen, in Acts 7:56, four thousand years later; saw the same Lord “about to come.” In so far as time manifestations are concerned, the Lord is currently seated at the right hand of God in “expectancy.” Yet when time was effaced for Enoch and Stephen, the Lord was found ready to return for His second triumph. For those who “remain in time,” this event is still futurity, an event greatly longed for in time. Nevertheless, for those who “have gone on,” it has already “happened” but beyond earthly manifestations.

This is the actualized significance of I Thessalonians 4:13-17’s revelation in assembling the body of Christ with those He brings with him, as well as those manifestly caught up in this prophesied ascension. It is this sense that twice affirms simultaneously observing events from the earthly point of view that no one has yet ascended into heaven (John 3:13) and notably in Peter’s delivery at Pentecost regarding David (Acts 2:34). And yet absent from the physical body equates to present with the Lord in the Heavens. In the limited disclosures of the Mosaic and New Covenants, David isn’t there thus far nor any others because such revelation isn’t exposed there! As previously documented, in one distinct experience, all surpass together as those having been with the Lord and with any intervening time having been eclipsed, the Lord is at all moments in route. It is this enlightenment in the Grace Covenant that establishes the dominance of eternity’s exactness over time manifestation’s sequences.

This superb actuality is supplementary in detail rather than its allegorically averred form in New Testament “incidents.” For example, in John 6:21, the disciples had run into a severe storm and their ship seemed about to be engulfed with the haven of port far away. Unexpectedly they perceived the Lord walking on the water toward them and a moment later He entered into the ship, which induced this remarkable observation: “And immediately the ship was at the land where they went” in the Lord’s presence instantly at shore; the intervening journey unaccountably eclipsed from the testimony. Here, the question may be asked in the aforementioned time manifestation, i.e., what happened in the sense of time relative to them having been subsequently “back with the Lord?” Here, it seems to distribute His reign in dynamics over physicality’s existent space and time. Does this not on one occasion re-introduce some validity of temporality’s orientation? The resolution is that ..... probability is optional, whereas reality is actualized.

“Forward viewing” from time’s vantage point exhibits the experience of death as passing out of time “to be” with the Lord; and into time in some “intermediate” holding state “waiting” to reign with Him. Per this form of doctrinal persuasion, there is no conscious awareness of these transfers from one category of experience to another; from time to eternity and at that moment reverted to time. Because intervals patented in the scope of eternity are timeless, there are in effect no intervals, even as the incidents of time seem continuous. Since there are no time manifestation assurances or comforting in passing in this world, there are no reliable indications for a new Heavens and earth. Time will not always be (Revelation 10:6), hence experiences in time exude unreliable limitations but not opportunities. Consequently, all the world’s time is “continually running out,” as it persistently breaches its occurrences, it consistently can’t determine fixations. Though time’s manifestations are separated from the desired goal of being with the Lord, it is a

comforting reality to know that there isn't any non consciousness or postponement of having been positioned in Christ before the creation of the world (Ephesians 1:4).

Accordingly, "meeting or being with the Lord" eternally doesn't relevantly exude such longings of experience. It is equally comforting to know that personally overcoming the acceleration factors of accomplishment over physically isn't required of those spiritually chosen. There aren't any prospective expirations infused in the "New Heavens and earth" to discharge from time because such isn't possible. One's knowledge of not only salvation but actualized positioning in the body of Christ, is what instills manifested transition out of time into eternity. Certainty of the future of God's people presently concerns assurance in prompting their desire "to be, having been absent from the body and to be, having been present with the Lord." The Scriptures are certifications of the dissimilarities of physicality in time from spirituality in eternity, as temporality in the horizontal vision contrasts in actuality in the vertical vision. Eternity is an ever present "now." Even in time, the only reality is the eternal "now" but the quality of "now" will manifest incomparably greater in eternity than it was in time. Sadly, God's people in time are fearful, as they are leery due to their misperceptions of the reality of "now" but there will be no such fear in eternity. Furthermore, worry about time and what the unknown future beholds is eliminated by knowledge of what completely exist in **The Superiority of Eternity's Actualization in Spirituality over Time's Manifestations in Physicality.**