

Volume Two

Scriptural Distinctions

of

Actualization in Eternity

from

Manifestation in Time



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Base Dissertation Scriptures: Ephesians 3:17-19

Greek Manuscript: κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ῥριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Literal English Translation: “*that Christ may dwell, having dwelled through faith in your hearts, in love having been rooted and grounded; that you may be, having been strengthened to comprehend, having comprehended with all the saints, what the breadth, and length, and depth, and height; to know having known, also the love of the Christ that is exceeding the knowledge, that you may be, having been filled to all the fullness of God*”

Glossary of Definitions

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

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

Anthropology: Study of humankind in cultural development and historical doctrine concerned with nature, origin and destiny.

Asceticism: Self control and determination.

Aesthetic: Sensitive to or appreciative of pleasing in appearance.

Authentic: Reliable, dependable accurate, faithful and affirmable.

Codify: Arrange or regulate according to or in organized systems or codes.

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

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

Covenant: A solemn agreement that binds either one or all parties mentioned in the contract.

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

Entity: A body, thing, unit, creature, being, person, individual.

Entropies: Systems of consistent disorders.

Essence: Fundamental source in depiction of description.

Eternality: The spiritual sphere or locale of where all are complete in perfection.

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

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

Functionality: The process of how an entity operates.

Linguistic: What relations are to language or languages.

Manifestation: The outward perceptible indication of revelation or materialization.

Metaphysics: Philosophy related to the nature of being and beings in existence, time and space, and causality on the basis of physical knowledge.

Nascent: Coming or having recently come into existence.

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

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

Parameter: The limit, restriction or boundary.

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

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

Physicality: State of material, visual cosmos (worldly).

Pragmatism: Humanistic standard for action and thoughts more concerned with results rather than theories of how things work in actions and thoughts.

Reality: Actually existent, true or certain.

Relativism: Concepts according to cultures and situations.

Relativity: How an entity relates or aligned with a separate or remote non related entity.

Sagacious: The eternal perceptive of wisdom.

Sequences: Series, successions, progressions, cycles or chains of expressions.

Simulation: imitation, replication and coping for attempt at reproduction.

Spirituality: State of nonmaterial, non-visual deified relations.

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

Virtual: Near or practical representation or indication.

INTRODUCTION

The Scriptural Principal and Purpose of life reside solely in God's essence, rather than merely reflects in objectives of His creation. Humanly communal rationale contends that the existence of God is relevant strictly, as to how such relates in functionality to, and of creation. In this scenario, God's necessity is constrictively viewed in His accommodation of creation's objectives. Scriptural enlightenment confirms that God's Eminence transcends His makings situational, as to what is sourced as CONSISTENT OF, rather than results of purpose or meaning in life. Extreme human militating assays in the "deistic doubters" that mockingly inquire: "what could possibly have any meaning or purpose to life that is dependently insourced from some unproven provider? Subsequently, their underline challenge is unsubstantiated in averring that some "remote entity" is actually a prerequisite for meaning and purpose in one's life. The scriptural primary issue in conveyance and/or function of existence is in its original source. In other words, eternity is the sole verifiable median for connoting exhibits in existence's origination.

Humanly depraved reasoning exhibits in the enclave that even God's existence within wouldn't provide absolute principle and purpose of a person's life, as such must extend in creation's shared participation. This reckoning is uttered familiarly in declarations of some of God's people that seem to maintain that their serving in God's will is defined in focusing on their individualized agendas, which affords distributive purpose in them. It is in this uninformed sense, they unintentionally malign God's sovereignty and eminency in doctrinally contending their "Free Will" by averring: "humankind's isn't confined in God's totally coursed arrangements or consigned to mindless obedience, like domesticated animals, but is certainly of rationally intelligent creatures." Moreover, they debate whether God desires such indiscriminating obedience, as such is unworthy of the inspirations of humanly, volitional responses." Here, they assert: "the initiative of God's creation does not certify in His pre-designed fulfilling of His Eternal Purpose in life."

Scriptural revelations avow that the CREATOR is sovereignty vindicated, in Him having ordered creation to whatever He specifically desired. This enlighten is comprehensible of command and sustenance solely in the sphere of eternity; insurmountably acknowledged. This is exposed in His facilitated testimony as the scripturally venerable regulation of life. In addition, this is the indisputable avowal that serves as the sufficient purpose in life. This is clearly, eternally discerned as the creator's Will of what qualifies and quantifies in existence. Most religions in human history have consistently asserted the existence of a "creator-god," but hardly any of them agree, as to what such in conceptual role invokes as defining origination in meaning and direction of life. Humans, even within religions, exude tremendous diversity, as to the entreating of God in worship. What are conclusive are confusion scopes in situating the variances of partnerships in participation of functional creation rather than its utter, designed cadence from the Sole Source!

This scenario manifests in the erroneous projections of personal hopes and fears as humanly independent contributions in life's processes. Whatever approaches of creature adulation this invokes in modernity; simply redounds in continuance of uncertainties. Exultingly, humans misconstrue chiefly in this respect and solely attribute changes in life situations and instances as components of their choices and willingness; regardless of recurrent derivations of impute alterations. On the one hand, life's prioritized focusing inhabits inwardly and self provokingly rather than outwardly and God inspired sourced. Actualized compositions are "tolerant" of these variations in their manifestations through Eternal Enlightenment of things simply residing as they are because their latter states aren't any better founded than their former. This informed reasoning is always in sight of a benevolent and loving "God" than trepidations incurred in legalism's fearful, judgmental creator. Yet, God's requirements aren't recoverable automations of human purposes.

Definitively, creatures devoid of the existence of, much less their belief in Deity; misconstrue their lives in them rather than God's principle and purpose. In their perspectives, it is more plausible to extend time's significances at their heartily required valuations that begin and end in individuals. In this reasoning, existence is focused first and foremost in individuals. All things outside of such (including God) merely suggest several "possible paths" that could perhaps develop, yet ultimately depend upon humans' determinative choices. Conversely, God as the sole source of existence isn't simply relevant but eminent to how, where, what and when in life's certainties of functioning necessities. Hence, debating God's sole sourcing of every aspect of existence is tantamount to assigning substances communally in a committee. Impactful, all existence is of particular consequence from fore-arranged design.

God's eternal ordering in the Heavenlies; in Christ (Ephesians 1:3) exceeds and excels beyond time's debates of "human proficiencies," whose appearances are in defiance to more affirmative scriptural responses to the oft heard uninformed inquiries: "Why don't you believe in God?" "Why care about any gods in the first place?" Therefore, could it matter that any gods exist? Ephesians 5:13-17 states, "and all things reprov'd by light are manifested, for everything that is manifested is light; wherefore He said, 'Arouse yourself, you who are sleeping and arise out of the dead, and Christ shall shine upon you. See, then, how exactly you walk, not as unwise, but as wise, redeeming the time, because the days are evil; because of this become not fools, but understanding what the will of the Lord.'"

Destiny (providence) isn't projected nor deposited in existence by human choice. This truism is positioned entirely within indwelling faith as to the sole evidence of who and why God's eminence matters beyond challenges to His sole dominance of life's contents and manifest occurrences or whether He exists. God matters in total dependence upon His characterized intentions. This initially sounds brash to the idea of something existing when such exhibits no human input in life. God's existence is necessarily eminent to the Scriptural Principle and Purpose of Life.

Purpose of Realizing Divergent Significations of Eternality from Temporality

Eternal prospective should be more influential in steering God's people through daily difficulties. The Scriptures evince that human contemplations aren't even dimly aware of the extensive encouragement instilled beyond time's courses in the Eternal Sphere. The solitary most poignant of all factors is the way spirituality is supposedly emphasized on the one hand, while human convention focuses with remarkably "pragmatic attention" to temporal needs on the other. In fact, an axiom of this idea is that any religion that can't "save people temporally" has no valid claim to do so spiritually. What is averred in these camps is that a ministry shouldn't be just engaged in preparing its people for the next world but it should be one, which instills in its members in tangible ways the need for provident living in the present. This perception is defined as the need for self-reliance, education and career development, as well as for charitable service to the needy when they don't have the means to provide for themselves.

In the present modernity era, some so-called "faith groups" strike the popular and familiar cord of what is communally discovered, rather than what is scripturally gleaned. Spiritual knowledge exudes in eternity what is the remarkable sphere of actuality, transcendent of what things seem to depict in the mundane scenery of physicality. While the latter "resonates in humanism," its recourse materialism falters in its habitable dilapidations. Consequently, its alternatives and remedies of sustenance resort in imaginative provisions of detailed instructions on storing food in welfare farms and canneries for unforeseen emergencies. Further, such reliance is in employments of storehouses, which solitarily register in uncertainty verses riches of goods on the unlimited-stocked shelves of perpetual assurance. Purely in the physical sphere, total humanism reliance teaches principles of self-reliance. Such values hard work and encourages individuals to look to their own resources first, then to their community and lastly to spiritual dependency.

For those falling on hard times, this median focuses on networks of practical help while emphasizing the dignity of work and preserving an individual's self-initiative. For those fortunate enough to circumvent life crises, it proffers opportunities for categorically elaborate extravagance. In essence, what role does faith play in the discrepancy of the physically seen, rather than the sphere of spiritually unseen? (II Corinthians 4:18). Eternity solely accommodates placement and is sustained in its internal arena, as accomplished solely in God's SAYING, (Hebrews 11:3), without external subsidies. Everything was initialized and actualized in the extent of God's Eternal Purpose, which abides beyond any help, support or even other persuasions that would be worthwhile in browsing or linking such. Juxtaposition of these spheres communicates in the Divergent Significations of Eternality from Temporality.

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Relativism in Scriptural Ontology

Relativism exhibits what some elements or aspects of secular experiences and cultures are relative to, as such are dependent on other ingredients or features of physicality. This vision exorcises tenuous and arduous statements of relativism, e.g., "What is true for you is not for me." "Beauty is in the eye of the beholder." Also, "You cannot judge other cultures by your standards." Secular relativism's declaration is that humans grasp and evaluate their beliefs and behaviors best in terms of historical and cultural contexts. Channels of relativisms in various degrees of controversy endeavor to codify so-termed "truth relativism," i.e., the doctrine that "there are no absolute truths." Certainty is always provisioned in distinct frames of reference, i.e., some specific language or culture. In scriptural review, this avowal is self-defeating if such is averred that all truth is subject to some physical frame of reference, as the statements are subject to reference frames and thus are not consistent themselves.

Another widespread contentious expression is "moral relativism," which also references mental poles of humans in its vision of orientation. For example, what was derived was quoted by Plato: "The way things appear to me, in that way they exist for me; and the way things appears to you, in that way they exist for you." Consequently, in this manner, however one sees a thing projects what is actually true..... for such one. If another sees things differently, then that is true for a different beholder. There is no separate or objective truth apart from how each individual happens to see things. According to this cogitation, there is no such thing as falsehood. Such flawed ethics are credulously embraced by many of God's people but these professions are meaningless, since their authenticities elicit persuasion based on bias beliefs. Peculiarly, this deduces that what others believe may be valid but regardless, "conventional wisdom" is what qualifies and secures dependable doctrine as "consensual truth" by the majority interprets better than what is otherwise believed.

Authentically reliable doctrines invoke the criteria of consistency and stability. Exploring arguments for allying relativism summons the "Turning the Tables" or "turning around" contention, which exclaims: "If the way things appear to me, in that way they exist for me, and the way things appears to you, in that way they exist for you, then it appears to me that your whole doctrine is false." In these indicia, since any or everything appearing may be true, it follows that such may be equally incorrect. Physical relativism thus has the strange illogical faculty of not being able to deny truth of its own accord. Indeed, if there is no falsehood, then none can ever avert the opposite in contradiction that any doctrine is false. Hence, projections and assertions cannot possibly express in manners that there is no falsehood as though the denial of what is false is typical of relativism. If relativism simply denotes that whatever one believes is non-deniable in itself, then there is no superior persuasion to reflect other than what is predominately believed.

So then, why bother even addressing relativism if it cannot compare opposing views? if a unique view "must be better" yet doesn't make any sense either, what is it better than? Better than opposing views? In the depraved arena of human mental poles there are no superbly ascending opposing views except by secular relativism's own principles. Even when identifiably opposing views juxtapose in contradiction and falsehood seriously, what is "better" supposed to mean? Proposing that something is "better" than another always involves some claim about what is actually good, desirable, worthy, beneficial, etc. What is "better" in an authentic sense presorts production more of what is worthy, beneficial, etc. However, no such claims suffice unless their views authoritatively express what is actually true. If the claims about value are not indicative of such in the truest vein, then it makes no difference what the claims are, as they cannot exclude opposites as inferior. In other words, what is good and desirable in strictly secular and physical views don't qualify the genuineness of such.

It is characteristic of all forms of secular/physical relativisms that their desired wish/goal is the selfness preservation of the very principles that seek restriction in others. Therefore, such relativisms basically display illusions as true doctrines, which misconstrue what will logically exclude its opposites (either absolutism or objectivism) but no doctrines can logically exclude their opposites. Such seeks to avail for itself the very thing (objectivity) that it denies exists. Spiritually this is deemed "self-referential inconsistency," which translates the secular/physical sphere as inconsistent when it is considered of what actually constructs thereof. More familiarly in physicality, this is termed wanting to "have your cake and eat it too." Those who advocate such relativism, encounter problems recognizing how their doctrines are appropriate in numerous dishonest, intellectual and/or political arenas.

I Corinthians 2:13 states, "which things we also speak not in taught words of human wisdom but in doctrines of the spirit; comparing spiritual things with spiritual." This verse references the opposite sphere of what is derived from and taught in words of human wisdom (Galatians 1:11). In stark contrast, as it is conveyed by the strong adversative conjunction *ἀλλ* (**ahll**) rendered "but" genuine relativism's messages identify in sphere of the teachings in spirituality. In other words, the spirit of God definitely teaches through the Grace Gospel, this reliably and relevantly proclaimed particularity (I Thessalonians 2:13). Comprehension of this entails the verb *συγκρίνοντες* (**seeg-kree-non-dehs**) rendered "comparing," combining and compounding teachings of the Spirit within spiritual entities.

The relativisms in philosophies of humanisms hardly fail in respect of unreliability for referencing its relevancy poles. The strongest logical response asserts that nothing could logically refer to itself (termed the "Theory of Logical Types"). Such abides in defeat itself, since in its presentations, one can hardly avoid referencing something in the act of stating what can't be done or what doesn't make any sense in consistency. This necessitates merely considering the word "relativism" as to whether such refers to relevancy itself. In acknowledging that it does, this is

more than a word that modern relativists in philosophy endeavor to pursue. The Grace Covenant's declarations are consistently "better" rather than merely "true." This exudes authentically spiritual pragmatism, which is more concerned with what is true, as opposed to just what humanisms construe that "works."

"Relativism in Scriptural Ontology" focuses on contrast between human history's struggles with taxing issues and complexities that are instantly contradicted by secular actions. Although secularity is void of scripturally notary value, it is in practice; perfectly content with extolling its hierarchies of the factual superiority. Contentions vacillate between what they tenably (reasonably, plausibly) value in materialized appraisal and rebuff of what is specifically viewed in "creationism." This type "pragmatism" is in point of fact a "subjective relativism" with its strategy of ultimately construing that a thing "is better if it works." In this flawed view, a thing "works" indeed as it induces what the majority wants! Yet why do so many want what is merely mirrored rather than actualized? These espoused delusions postpone valid consideration of what is true, in the sense of what is actualized rather than interpreted as good, desirable, worthy, beneficial, commendable, praiseworthy, laudable, admirable, valuable, precious, creditable, etc.

These despondences (pessimisms) are diversions; challenging and obscuring scriptural examinations of assumptions formulizing most views of physicality. It is easier to believe what one believes even if such is never called into questions of inconsistencies. This is just as true of material academia and philosophies, as it is for everything else. Naturally theologized "education" does not necessarily or correctly translate as to what are ones awareness but merely what one does and the implications of what one believes. That is why the precept, "know yourself" is just as irrelevant now as ever. Thus, relativism turns up in many guises. Human cognitive relativisms distinguish secularized knowledge, i.e., moral relativism in matters of subjective value. Relativism's authentic principle is one of cognitive relativism in its sole actualization in eternity, which exposes the conspicuous paradoxes of humanism. This engrossed module of cognitive historicism conveys the initiative that truth is relative to moments in history and actually modifies as history does.

This cogitation derives from the misconceptions that absolute truth resides solely in the "happenings" of those who think that all categories of intellectual structure, i.e., religion, philosophy, ethics, etc., are ascertained through etiological (cause) systems. This production of historical periods' claim to truth about anything in any area could then be dismissed once its source basis is identifiably determined. Labeling something in "ideology" dismisses addressing its actualized contents, yet, absolute truth at its definitive basis in society permanently establishes what it communes. Modes of what secularly notarize the miserable and terrible failures documented in absorbing historical modules comply with the relativisms poled in Humanisms. The conjecture that there is an "end" or absolute purpose in human history unfortunately creates the typical relativistic paradox that one's own theory of history forms the basis for one's claim of truth for all of history.

However, the center or standard of relativism must be securely established in reliability of what constitutes it anchor. In this light, the Word of God exhibits the exclusive reliable entity entrusted as consistently fail safe. Another humanistic cognitive relativism imbues linguistic relativism, which avers that truth is formed in the grammatical and semantic systems of particular languages. This idea in philosophy derives from and is instilled in the so-viewed independencies of linguistics in the secular “relativities” theories. In these views, the world really has no structure of its own except that structure, which is entirely imposed by the configurations of human languages. Thus, learning different languages denotes in effect creating a world where absolutely everything is completely assessed as the prevailing consensus dictates. Hence, different world views compete as the rules established in particular languages. As the majority “plays” this “language game,” they indulge in secular/physical “forms of life.” Linguistics’ theories have mostly superseded as the views that are “universals,” i.e., structures common to languages. This communicates that even as languages prevail in etching secular constructs, such are never creative in the reliability of reality beyond universally constant constraints.

Philosophically, humanist’s poles are still regarded by too many as the greatest relevancies but such creature theories can’t avoid stumbling into obvious breach in self-referential inconsistencies. Scripturally, the manifestly reflective nature of linguistics doesn’t comprise the actualized structure of the world as supposedly created by the structure in human language. Hebrews 11:3 states, “by faith we understand the worlds to have been prepared by a Saying of God, in regard to the things seen not having come out of things appearing.” This verse conveys enlightened knowledge of the unseen as configured by or through God’s *ρήματι* (**ree-mah-tee**) rendered “Saying,” (Decree), having formulated solely everything that exists. Other than what is scripturally declared, all theories about the nature of such are merely “creations” in linguistics’ principles, whereof the world has an independent structure where whatever they say is just as true as whatever exists. Therefore, like every kind of relativism, no theory can protect itself from its own contradiction nor can it avoid giving the impression of claiming for itself the very quality, objective and truth that it denies exists apart from its mental pole.

God’s Decree formulates the sole principle of cognitive relativism, which chief interest imbues its consequences in eternal matters of value. Genuine relativism applies that truth of right and wrong, good and evil and the beautiful and the horrid is solely relative in constructs of Divine Moral Relativism. This is inherently the more plausible presumption than a general cognitive relativism, as individuals disagree much more about matters of value than they do about matters in fact. In consideration about more abstract things like justice and goodness, it is much more difficult even to chart what such is about than it is when chronicling things that are physical. Materialized entities point to and assume that others perceive them but it invokes a much tougher task pointing to and perceiving what is non-materialized. Nevertheless, moral relativism suffers from the same kinds of self-referential paradoxes as cognitive relativism, even when such is divorced from

cognitive relativism and placed in a world of so-called "objective factual truths." This is what transpires in most modular forms. Whether it is in moral relativism or cultural relativism, it can't be averred, because there is no valid differentiation of them in Scriptural Ontology.

Cultural relativism solely exhibits subjective reservations, as such convey truth autonomously in human cultures, which vary from each other and often embody very different values. The essentialities feature of truth requisites uncompromised consistency because its assessment is never couched and fixated between alternatives. Any entities that can alter or eliminate congruity, especially if such is geared in conformance formatively of debate eliminate its vital essence of single sourced derivation. Whatever is codified through consensus simply reflect human attitudes as descendent from its conclusions, which simply confirms the views of depraved humanism. Any culture instituted in its inherent system of values can never claim access to any absolute beyond that of their confines. Consequently, anthropologies construe cultural relativisms whose dignities are merely proceeds from philosophical theories and scientific discoveries. Resolute avowals in relation to cultural relativisms are associated in experiential evidence, which is acceptably regarded as the strongest support in impetus of positioning such as principled relativisms.

There are several things wrong with this. Basically, secular/physical "encounters" in and of themselves proves to be profoundly flawed. However, in spite of what should connote unreliability and dubiousness in erratic ill functionalizes; prideful credulity yet prevails in overriding perceptions. The veracity of entities singularly exudes exactness in the unfailingly coursing their foundation of causality. Such unswervingly rebuff the deceptive formats that failed to perceive actuality. Highly prized secular panaceas ascertain very little contributory, as such surreptitiously characterize merely illusionary underlying. That is anomalous in inner recesses of ascertaining that such does not imbue a reliable sense or kind of causality. It also evolves that human cultures are far from being on-going. Anthropologically, the world uncompromisingly has not come to grips with this as such impinges on the prestige and weight of its ideological conclusions. What thus adjourn are the entire anthropologist notions and cultural attitudes in varying divisions rather than the complimentary and more importantly, approving course of consistency.

It might elicit secular potentiality to rationalize physical diversities of data but the peak of such episodes simply displays how ideological presuppositions fail to perceive actuality. Such physically eccentric aspects exhibit that they are actually "scientific evidence," i.e., untrustworthy fixations and sweeping conclusions drawn from human speculations. If an anthropological study is going to prove a fundamental point about the nature of value, such must be aligned in actuality, as opposed to what are provisionally misconstrued. What is presumptuously viewed, supported and codified by physical evidence imbue diverse cultures. Immense dilemmas induced by the "logics" of specula "discoveries" extract secular cultures exhibiting very different values, disapprovingly dismantling cultural relativisms.

Humanly acceptable premises aver that all values are relative to some particular culture, i.e., in absolutism that endorses postulations that values are relative to particular cultural universalities.

Consequently, what is believed in this consensus encompasses viewing verities initiated by the entire categories of values, although if there is not even one that is common to all, then “cultural relativisms” are refuted in their inconsistencies. Such humanized entities generate subjections for empirical studies although much more grueling ones. But the profoundest problem encountered in cultural relativism is its anthropological vindication, whether considered as to what it is supposed to be or such purports to solidify. As a methodological principle for anthropology, cultural relativism is unobjectionable, as it is basically supposed to describe what such a culture intimates. It isn't purposely maintained in expending judgment of cultures or trying to modify them, as such reversions expand to other postures. The bottom line imbues cultural relativism's intrusion into the essence of abiding actuality with contingencies for alterations and/or adjustments due to the whims its instabilities.

Colossians 1:17 states “and He is before all things and all things is (are) held together by Him.” In regards to relativity, the Greek phrase *καὶ αὐτός ἐστιν πρὸ πάντων* (**keh ahf-tos ehs-teen pro pahn-don**) literally rendered “and He is before each, every of all (things), conveys the prominence of Who constitutes such distinction. The pronoun and verb *αὐτός ἐστιν πρὸ πάντων* (**ahf-tos ehs-teen pro pahn-don**) literally rendered “He, Himself is before all else” certifies this actuality and reality. The Greek preposition *πρὸ* (**pro**) is rendered “before” denoting above, beyond, in advance of and prior to, which unequivocally declares Christ as the standard and focal point of each and every created entity. Hence, “He” exudes the eternal existence all, everything in and by His Word. Here, “before” denotes initiation in vestibule of the foundation or beginning of the universe. In this comprehension, the literally context of this verse is collaborated in the concluding phrase *καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν* (**keh tah pahn-dah ehn ahf-to seen-ehs-teek-ehn**) literally rendered “and all things having been, are held together by Him.” The perfect tense of *συνέστηκεν* (**seen-ehs-teek-ehn**) literally rendered “having been and are held” is indicative of all things completed and existing in Christ as their origination and source. Accordingly, each instance of relativism is referenced in the sphere of having been divinely decreed as germinating in “Him!”

Anthropologist definitions don't codify actuality in descriptions instituted by secular/physical culture relativisms. All scientific knowledge flowing in conformity to such yet in contrast to scriptural enlightens are patently flawed. Human cultures' diverse valuations incessantly detaches them from genuine actuality, even in their age alluring impressions of easygoing ways as better in avocation of depraved cultures. It develops that secular cultures' notoriously clashing customs definitively eliminate any synchronizations or validations of primarily sourcing. Evolutions of what results in their curious positions or prior claims about what

generate beneficial kinds of cultures are valueless, regardless of their origination. Such simply embrace what is humanly misconstrued in a "better world." More importantly, the cultural relativisms are merely what anthropologists conjugally elevate from methodological principles for scientific disciplines into moral codes that are presumed to apply to everyone. Since all values are specific to a given culture, then none scripturally has the right to impose values from their culture on to any other culture or to tell any culture that their traditional values should be different other than what is in conformity to deified relativism!

Moral principles induce familiar problems of "self-referential inconsistencies" as the moral values from which moral cultures" yield "cultural relativisms." What is lacking in these analyses is that such flawed beliefs result in illusions of cultural moral abilities. Such tenets foist how cultural relativisms actually impose novel values on traditional cultures. The antithesis to this unreliable nominal, of course, is that cultural relativism is initially valued of anthropologists or cultural relativists in human generalities, where there is no inherency of such. Even virtually, no traditional cultures are capacitated to exert anything except a delusive sense of cultural relativism. Primitive mirages exude their inhabitants within associated designations in relegations of resembling sentiments. It is from these subjections to human relativity objects that various enemies of actuality yield what is freely used to translate comparably acceptable terms. Traditional cultures are likely to regard themselves as the insignia of "reality" or "beings" while everything else is obtuse, imperceptive, dull-witted, naive, etc.

The result of this credulity is that such establish moral principles in respect to the values of popularly dominating cultures. When instituted strictly on the basis for their individual principles, such disrespect the values of other cultures, without exceptions. These mindsets of actuality are what allows and in varied rationales isn't too difficult to legitimize a list of exceptions, i.e., slavery, human sacrifices, torture and other mutilations in criminalities. These are specified as those things that are necessity principles ingrained in organized sociality. These tasks of instilling justifiable moral relativisms are clearly more difficult and sobering than when contemplated through impulses of cultural relativisms. On the other hand, inherent tenants of such attempt their preservations by denying the genuineness of moral principles scripture-wise. Of course, as this is so, such doesn't actually concern entities other than human epicenters in cultural relativisms. In these views, there isn't anything wrong with one culture conquering and/or subjecting another, especially since that has been the tradition in the practice of countless cultures during the ages.

Consequently, scripturally subjective principles of cultural relativisms rarely enter public debate except as moral principles to forbid altering or even criticizing some or all values of specifically domineering cultures. As a practical matter then, it is meaningless to attempt to subject cultural relativisms scripturally by erasing their misaligned "moral contents" that are usually claimed in their imaginary "innate righteousness." Cognitive relativisms, of course, will always imply some kind of

moral or cultural relativism. Historicism always contends through linguistic relativisms, which actually presents fastidious terminologies for relative systems of value, e.g., "forms of life." The problematic part of these illusions exhibits in simply inquiry of their own "forms of life," which are different but not actually better or worse than others. Only an ideologue, infatuated with human relativisms would answer: "we represent the genuinely moral principles of life of course, nothing is wrong with us defeating and killing when such benefits our purpose and welfare."

Other than through deified scopes of the Scriptures, there isn't any authoritative moral right to endeavor to complain about striving to impede others in terms of their own "form of life," which are not aligned with other cognitive relativisms. On the other hand, those who talk about "forms of life" and even might answer "yes" to this type query, inevitably craft the same repositioning by averring that their "form of life" is "better" than others, as the complete cycle of humanly cultured paradoxes commences again. Romans 3:9 states, "What then? Are we better? Not at all, for we have previously charged that both Jews and Greeks (Gentiles) are all under sin." Here, the Greek phrase *τί οὖν* (**tee oon**) rendered "what then," conveys conclusively in query: *προεχόμεθα* (**pro-ehkh-om-ehth-ah**) rendered "are we better," which is derived from *προ* (**pro**) and *εχο* (**ehkh-o**) and utilized solely in this verse. Ploddingly, the question is specifically, are the Jews any better in or of themselves better than the Greeks (Gentiles)?

Generally, the query is: are any cultures in and/or of themselves held before, preferred or superior to others in the sense of their representations of moral relativity? The terse answer is *οὐ πάντως* (**oo pahn-dos**) rendered "not at all," as this phrase is also stated in I Corinthians 5:10's conveyance: "not at all," not altogether or not entirely. The emphatic avowal is *Ιουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι* (**Ee-oo-theh-oos tee keh Ehl-leen-ahs pahn-dahs eeph ahm-ahr-tee-ahn ee-neh**) rendered "both Jews and Greeks (Gentiles) are all under sin." This statement confirms cultural relativisms as irrelevant, in that none can declare themselves as the pivotal basis of moral principles in and of their innate culturists' establishments. In continuity of the posed issue, it is scripturally clear that none can avow their form and formats of existence as the standard and foundation from which such are assessed in valuations abode. Specifications of inane human culturists merely collaborate in the domination of insufficiencies.

Such predicaments induce recognition of the self-contradictory and self-defeating characters of human relativisms. Cultural relativisms solely exude thereby that there are no absolute and objective truths and values in origination other than what is singularly sourced according to scriptural revelations. Hence, secularized speculums don't codify what subsistence imbues, how such exists or how such are actualized. Dependencies of "self-referential" simply affirm that not one iota of such illusionary cogitations result closer to providing answers to questions. The burden of proof in human historical philosophies provides none of answers for any claims that might be made in matters of fact or value. Although such are

misconstrued as genuinely authentic, these defects in theory are misunderstood and immediately entangled in cultural installments in a sense that can never be untangled aside from scriptural explications. Most philosophers would probably state that there has been progress in understanding all these issues but then the inconsistency is that they mostly couldn't agree about just in what the "progress" consists. The relativists still suppose that progress is to return to what humanized thoughts exhibit in "originalities." Wherefore what they lack in spiritual intelligence discharge their necessity to face the awesome tasks of justifying or discovering the accurate character of being and valuing Relativism in Scriptural Ontology.

Physically Conceptualized Ontology (Earthly Acquaintances of Existence)

Inadequate inflictions of the traditional and orthodoxy so-called “Physical World Orders” codify what most human mindsets construe as tangibly configuring existence. What is relied on primarily is what is retained in earthly acquaintances of existence. Conversely, none of this is scripturally feasible even when varied secular interpretations and re-arrangements are conveyed in these postulations. Their explications of Ontology (essence of being) clearly stimulate tendencies of complicated philosophical data of inferences by invoking challenging tasks in the sense of metaphysical epistemology (knowledge). This focuses on two age-old philosophical questions: what are the environs that espouse the nature of human knowledge? How was such possibly originated? Human viewpoints originated from the position of the “Critique of Pure Reason” and the so-called “Conceptual Pragmatism,” by aspiring what science and technology have “developmentally comprehended” over the past centuries.

Remarkably, theoretical arenas of Relativity and Quantum Mechanics are relied upon to codify statistical methods and probabilities speculations. Not surprisingly, this is particularly influenced humanistic by the “Philosophers of Pragmatism.” However, what is construed as enhancements in the “pragmatic approach” of its limited conception of past and present truths has a profound effect on physical epistemology, because such offers imagined certainty and precision. These so-called “developments” solely introduce human analyses independent of scriptural facts, based on “self-evident truths,” formulated intuitively in definitions couched in concepts arbitrarily chosen for the exclusive purposes of substantiation itself. Conversely, these tenuous concepts of Ontology are independent of scripturally authenticated declarations, without connections to things initiated and actualized in God’s “Sayings,” i.e., in His “Decree” (Hebrews 1:2-3).

All physical concepts imbue conjectural developments in scientism theories such as “Relativity,” in averring that physical abstraction and systematic precision go hand-in-hand. However, the humanly avowed “abstractly precise systems” do not exact certainty in experiences, as they merely exhibit tentatively what annuls them from “spiritual truth.” These consignments to “empirical (experimental) truth” are in their distinctions, merely probable functionalities; exuding what is commonplace in all branches of science. Its qualms foist its foundation and disdain what the Grace Scriptures establish as the essence of existence. Spiritual awareness does not endorse such paradoxical “double-truth certainties” concerning its abstract applications in sensorial origination of “practical inferences,” which are at best speculative and at worse spiritually impractical.

The critical issue invalidating physical conceptualized existence is encompassed in dispositions of empirical knowledge’s subsequent rejection and abandonment

of the Scripture's view of truth. Conversely, what valid grounds for truth can there be without a reliable source of origination aside from which can there be any truth at all? What is the nature of abstract concepts and what are their actualized relational reality experiences? Science itself does not provide clear answers in its supposedly enlightenment in "Mind and the World Order," as it attempts to interject postulates of "Conceptual Pragmatism." Validation of "absolute truth" characterizes the principles of order and criteria of "reality," which arises from scriptural conceptual analysis. The latter phrase of Hebrews 1:2 states, "through Whom He made (caused) the ages (worlds order)." On the one hand, the Greek noun *αἰῶνας* (**eh-on-ahs**) is basically rendered "times." Yet on the other hand, the Greek verb *ἐποίησεν* (**ehpee-ee-sehn**) rendered "made" conveys the purpose for "the times," hence, certifying Colossians 1:16 that Christ is the means and object of creation.

The first phrase of Hebrews 1:3 states, "...Who being the radiance of the glory and the impression of His substance and upholding all things by the SAYING of His power." "Who being the radiance of the glory" conveys that Christ's status continuously exists as the brightness (enlightenment) emitting the source of existence or "the impression of His substance," conveying that He is the exact representation/ expression of substance. Note that the Greek noun *ὑποστάσεως* (**eeep-os-tahs-ehos**) rendered "substance" means "to stand under," emphasizing Him as the basic essence of all existence. In the clause, "upholding all things by the SAYING OF HIS POWER," the Greek present participle *φέρων* (**phehr-on**) rendered "upholding" conveys establishing and sustaining in the sphere of *τῷ ῥήματι* (**to ree-mah-tee**) rendered "the saying" *δυνάμει αὐτοῦ* (**thee-nahm-ehos ahf-too**) rendered "of His power."

For something "real" to be actualized, it must emanate from a prior source, as such is discriminated in its essence in previously deified criteria. While physical concepts define the applications of many experiences hypothetically only the origination and sustenance of a conceptual system is actually instrumental and pragmatic. Empirical truth is never more than probable experience in conceptual interpretation but solitarily as it requires no assumptions conforming to what Conceptual Pragmatism relies on for its employment in particular. However, the Grace Scriptures solely declare the legitimate "pragmatic" approach in actualized concept of unchallenged truth. Such are void of inconsistencies embodied in contentious problems incurred in the earthly acquaintances of existence's theses and circulars; as such are strongly interconnected to causes that render difficulty in the order of their expositions.

Inductions about physicality's philosophies in general and metaphysics in particular do not extract reliably rational methodologies in existence, as such is characterized merely by initial assumptions, void of any originality foundation. Subsequently, what are relied on are merely humanly ingressions of assumptions and methodologies of "conceptual pragmatism." It is solely in this sense that the initial assumptions inhabit that there is a differentiation between science and

philosophy, e.g., science in relation to studying and seeking to convey knowledge of its phenomena while philosophical metaphysics relates to what is so-called clear consciousness and coherent expressions of principles dealing with the “familiar.” Through this rationale, the “logistical ethics” engender viewing what is “valid” and “good” in single meanings, ambiguously applied in metaphysics. These attempts to codify reality contextually in anthropomorphic mental poles simply exude a particular perspective of mirages and dreams. Though such may be conventionally construed and categorized as genuine, these are merely scripturally incorrect postulations.

In physical conceptualizations of ontology, metaphysics is typically relied upon to reveal the phenomenal categories of the earthly acquaintances of existence. So-viewed “valid understanding” labels ‘real’ versus ‘unreal’ in human experiences in formulating such as authentic criteria for doing so. Principles in these categories exclusively relate to physicality, as these experiences never transcend, precede or define anything other than its own scope. Because they are void of definable originality, they aren’t categories within themselves but they are simply criteria of interpretation in the human mind. Thereof, the functions of metaphysics decry problems induced in categorical methodologies’ usages of the same principles as “ethics and logic.” It is therefore conferred with the nature of the “real” only as it is manifested through reflective methods. Such may be physically conceived within initial principles and criteria in science as general functions of existence but thorough Grace covenantal scriptural examinations correctly formulate inherent the consistencies of “unequivocal proofs.”

Human viewpoints instigate interpretations of material experiences nullified in “physical anticipations of delusions exhibiting incompetent existence.” Hence, what are displayed in the physical boundaries contest prearranged eternalized interpretations, which conditions must be met to constituent “reality.” Scriptural evaluations of “Rationalist and Empiricist” philosophies demonstrate them to be inadequate, as both treat knowledge as if it is the relation of an individual mind to an external object, which neither recognizes that truth is undeniably reliable. Essentially of experiences isn’t particularly assembled in sensorial data reflected in the structure of human intelligence. Such mind-sets can only discover so-called “mind principles” through physically familiar experiences. Human minds don’t transcend secular experiences, as such permeate reflectively “conceptual pragmatism,” as analytic and empirical rather than scripturally and spiritually.

Secular experiences preponderantly provide data to philosophies in part, which human minds contribute through “interpreting attitudes recognizing such underlying principles” in a sense as the aforementioned rationale. Philosophies aims are to analyze and interpret human experiences and by reflection, express implicit principles that common minds contribute and use to “make sense of experiences.” Such are therefore conceived as the prioritized categories/criteria mind-sets applied to experiences and definitions. This is not reliably rationalistic in the sense that the human mind isn’t innate, plus it isn’t a transcendent entity,

hence, these “reflective methods” are not also pragmatic for implicitly codifying categories and principles in experience and attitudes. “Philosophical truth,” like human knowledge, is about secular experiences and therefore strictly concerns ordinary grasping. Human reflective methods may provide “critical examinations” of secular constructs/interpretations but these functions are inadequate of freeing them of inconsistencies, thus rendering them useless “sources of reliability.”

Philosophy itself might work some alterations on human attitudes but its typologies of categorizations are no more meritorious than their steadfastness. I Corinthians 3:19-20 state, “ .. for the wisdom of this world is foolishness with God. For it has been written, the One taking the wise in their craftiness; and again, the lord knows the thoughts of the wise that they are empty.” These verses unequivocally declare that the world system is foolishness to God and that their allusions of wisdom in the craftiness of their thoughts are indeed empty. The Greek noun *μωρία* (*mo-ree-ah*) rendered “foolishness” infers senselessness of enthralled in *πανουργία* (*pahn-oory-ee-ah*) rendered “craftiness.” Conversely, all human thoughts are *μάταιοι* (*maht-eh-ee*) rendered “empty,” worthless, futile and useless (II Timothy 4:4; Titus 3:9).

Humanly reflective methodologies repudiate every concept of realistic reality, as the essence of existence transcends physicality’s experiences. “Philosophical truth/secular knowledge” exclusively conveys human experiences. Beyond this “knowledge” abides scripturally, Eternality’s exam of life and reality establishes “perfect knowledge” on the firm foundation of “conceptual pragmatism” and at the same time introduces unlimited rational and reliable elements of existence. Philosophy therefore merely seeks to reveal categorical criteria that its mind-set applies but scripturally genuine, defined capable, correct, valid and/or reality entities assuredly rejoinder all unresolved questions concerning the essence of existence.

When the priority of existence is construed in physicality, underscored questions arise as to what is reality and what is not? Examinations linking the human mind to what it transports in deficiency of grasping actualized experiences; exhibit spiritually detached, varied grounds from which its concepts of reality is drawn. What constitutes actualized experiences and knowledge exhibit examinations of the scriptural “conceptual pragmatism.” Contending the ingredients of actualized comprehensions are tenders in either sensually mirrored physicality or spiritually conceptualized reality. In their contradictory originality veins, they are relevantly, yet autonomously deleterious. Incongruence (dissimilarity) in these concepts initiates prioritized truths defining and explicating specifically the mutual absence of spirituality in the former and physicality in the latter. Neither limits the other but unadulterated Experiential Knowledge emanates from “conceptual interpretation” of the Scriptures. “Empirical Objects (experiential)” are designated in Spiritual Concepts, which are never just “now” or one data point transpiring from moment to moment.

Physicality exudes its extensions in time as actual/possible thereof, assigning their materialized conceptions to one data point in preference of what is merely partially verified. There isn't any knowledge by direct existential awareness to interpret/predict secular functionalism, in that "data points" can't authenticate any ontology (existence) conceptualizations. All physically secularized "experiential knowledge" is thereof probable, as there are no pre-ordained categories remote from Eternal Actualizations. Every secular experience falls within some physical concept, whereas genuinely probable predictions are of necessity determinably sourced from beyond such boundaries. In these humanly cognitive experiences, their derivations of physicality's sensorial data release secularly perceptions and interpretations, which exclusively represent the actuation of human thoughts. The relationship between these represents the basis of philosophical arguments and the distinction between them constitutes more or less every physical postulation. These philosophical theories position emphasis on physicality's elements, as their interpretations are guardedly maintained.

Comprehensions in such theories equate resonance with misconstrued "stable states in the immediacies of "now," which subordinates all attempts to prioritize substantiations of them. Thus, recognizing that flawed interpretations shatter all pretenses of such suppositions dismantles the grounds of validity, which renders them as non-credible explications in inevitable skepticism. Theories emphasizing "human constructive minds" in materialized data reject all spiritual dependences as irrelevant to so-called "realistic knowledge," as such are regarded as "unreal abstractions." There aren't any uncertain anxieties in the secured composition of Eternality; thus objectives subjects are within not between considerations and always independent of "something humanly induced." This idealism annuls all the contentions that rationalized realistic receptions coincide overall with the necessity of inserting secularly sensorial data.

When physical ingredients are prevailingly relied upon in cognitive experiences for certification of such, certain questions yet subsist, i.e., what is the authentic relation in the particulars? How reliably can human minds construct, interpret and transcend physical experiences? If so, can such scope be comprehended? If not, can such conditions be experienced for interpretations? Elements in experiences aren't created by human thoughts nor altered, displaced or defined by what is "sensorial." Distinctions of human interpretations and realizable actualizations accentuate permanent characterizations of perceptions. An observed "THING" is merely characteristic of a collection of sensorial qualities, which categorization is socially acquired and exclusively dependent on present interests of actions. Something "actualized" remains constant, in that its classifications and relations to things or actions are independent of all physical interpretations. Descriptions of things as "detectable" don't translate in particular with respect to possible future experiences or elements of predictions.

Hebrews 12:27 states, "and this ...yet once does make evident the removal of the shaken, as of having been made and are that the not shaken may, having

remained.” This verse conveys that what is actualized is incapable of alteration, as the phrase *δηλοῖ τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων* (**thee-lee ton sahl-ehv-o-meh-non meht-ahth-ehs-een os peh-pee-eem-eh-non**) rendered “does make evident the removal of the shaken, as of having been made and are” *ἵνα μείνη τὰ μὴ σαλευόμενα* (**eenah meeno tah mee sahl-ehv-o-meh-nah**) rendered “that the not shaken may remain.”

Thus, what “remains” designate the actualized experience, which can’t be altered nor does it depend on human interests and wishes. This refutes descriptions that what are “visibly and immediately present” are in fact what categorizations and/or relating acts of human interpretations are in their actualized sense. Even as it’s immediately perceived, definable present projects consciousness in its visualized interest in a particular experience or object. What is viewed totally is in definition or presentation as a single experience of an objectively, historically unique event. This does not signify accurate identifications of events within their repeatable contents, which may be defined or described as the immediacy of something analyzable into complexions of such. These presentations as events may depict uniqueness but the qualms that make them up are not what are viewed in their totality (Hebrews 11:3).

The contents of actualized experiences summarize solely in compliance with scriptural the criteria of “creativity.” Their unambiguous illustrative disposition of accomplished entities are unaffected by modes of human thoughts or actions. The prearranged essentials are never isolated in physicality because actualized perceptions would then be entirely in their awareness of the human states of presentiments. Unqualified experiences of altercations persist in the turbulent Time Loops as interpretatively extended influences in figments of metaphysical imaginations. The hypotheses of human knowledge can’t be used as a basis for actualized existence, as abstractions in secular intuitions are simply components of humanly resonating, sensually, conceptually induced elements of experiences. These unreliable “concepts are logical intensive connotations” that are utterly unqualified by elements solely dependent on physical knowledge. What must be accomplished through non-alterableness transcends beyond all philosophical and psychological states of perceptions. What is non-adjustable is maintained independently, objectively and impersonally from any human incorporation.

“Realized conceptualizations” classify meanings/interpretations that are common by use of a substantive or equivalent. Subjectively, logics of physicality specify fundamental to science and supplemental secularly intellectual applications. The divergent implications of Spirituality as juxtaposed to Physicality are cooperative when designation of the latter flows in deference to the former; otherwise, this “cooperation” is illusory. Corroborations are chiefly identified commonly, yet the Scriptures exclusively dictate spirituality, as opposed to secularly psychological perceptions in relevance to physicality. Particular perceptions of the two are identical when certification of the spiritual solely imbues comprehensions of the invisible through “faithfulness” (Hebrews 11:1-3). Contrariwise, certification of the

physical solely imbues in conceptions of the visible, which lead to opinionated skeptical views induced through “secular data.” Both use languages to convey thought and if non-commonality between their respective originality sources convey anything, it is considerations of what each reverberatingly communicates as to what imparts reality (II Corinthians 4:18).

Essentially, what is internalized prompts what each of the resources distinctively and discriminatingly relates to. Submissions of the criteria in “familiarity” flaunt the compilations of substantive adjectives as equivalents; however unsecured in misperceived commonality of ascribing terms, verifying actualized significances. These defining terminologies of behavior display notations of patterns in lieu of purpose, which incites query of just what objects/things and functions “are” rather than “what are they for?” In these, physicality is inconclusive in collections of assessments, which are ineffectively percent-wise. Earthly viewed acquaintances propose that the larger the number of percepts, such induce the better “chance” of circumscribing their precise denotations. This mode is additionally imposed for defining provisions in expressed implications involved for defining one concept in terms of others. These obviously flawed concepts are defined as independent in sensorial imaginations set in physical patterns of relationships in terms of others that are ambiguously non-communicable.

The earthly structured usages of relational languages inhibit variedly unsettled in what such exploratory concentrations interpret. What might physically materialize in agreements of definitions don’t coincide with cursors of actualized pertinence. Over and above all ambiguities, Eternal Conveyances exact actualized meanings of occasions in particular degrees of clearness in scriptural denotations, which exude unequivocal certifications without deliberations in secularity. The purpose of spiritual knowledge exhibits in God’s practically decreed interest of actions in the consistent patterns of particularly manifested experiences. Intuitive cognitive translucence primarily positions objects/things’ criteria of what are unforeseen in what/when/how without any specificities of why. Categorizations often employ the initial sensorial perception and/or what are momentous rather than the criteria of stipulations within the available of originality intent. Purpose always exercises in the identities of denotations consistently in implicit manners beyond what are interpreted in secular attitudes and behaviors.

I Corinthians 3:18 states, “Don’t anyone deceive himself; if any one supposes to being wise among you in this age, he must, having been a fool; that he may be, having been wise.” The Greek verb *ἐξαπατάω* (**ehx-ahp-ahh-ahh-o**) rendered “deceived,” in the present tense and imperative mood denotes the command that not *μηδείς* (**mee-thees**) rendered “no one” of God’s people must be *ἑαυτὸν* (**eh-ahf-ton**) rendered “himself” self-deceived or self-deluded. This reference identifies the world’s view in assessment of categorizations strictly in Physicality. In this sense, the phrase “if any one supposes to being wise among you in this age” states the scriptural view of spiritually defining what reality engenders in the

phraseology “he must, having been a fool;” in the imperative, aorist of the verb *γενέσθω* (**yeh-nehs-tho**) rendered “he must, having been.”

Corollary in this dominion, this verse conveys directives to the one who *δοκεῖ* (**thok-ee**) rendered “supposes,” thinks, imagines, presumes or esteems wisdom according to the secular incepts of this (present) age. The phrase “in this age,” identifies particularly its philosophical and physiological “wisdom” (II Corinthians 4:4; Galatians 4:8-11; I Timothy 1:4). Responses to adherences to such entail the phrase rendered “he must be, having been a fool,” in conveying the scriptural rejection of physicality reliability entities. The subjunctive mood and aorist tense of “that he may be, having been wise” emphasizes contrasting concepts of God’s Decree, as wisdom established in the spirituality of His purpose, as opposed to human misconceptions instituted in physicality.

In this light, physicality can’t specify “why” if its implications can’t be seen in what sustains human consciousness. Objects and functions can’t classify themselves, in that none maintain labels. Human minds convey varied classifications of so-imagined “exculpatory experiences,” as representing and dictating precisions. What recapitulates language terms “common to human minds” equate strictly in their figurative sense, as actualized accuracies are confusing and impossible in physicality. Actualized concepts emanate inter realizations that verify complete concurrence of Ontology Language requisites. Scriptural patterns of inter-related confirmation are essential to consistency. Though scriptural conceptualizations exude invisible abstractions; their identities commune indisputable understanding of reality in Divine Superlative rather than Secular Sensory. God’s Eternal Intent and Purpose extend reliable significance to objects/things/actions; not as to what connect presently in interpretation but even more scripturally explicative what actualized existence exhibits in reality. This is in stark contrast to revelation that Physically Conceptualized Ontology mirrors Earthly Acquaintances of Existence.

Unscriptural Convictions through Human Associations and Avocations

Many doctrinally view that God's people's main calling postures in the core of converting their matters into conformity with what they perceive to be God's Will; alas, they avow as "building up the body of Christ." The burden and frustration of this misapprehension consigns associations and avocations to "channeling their "spiritual lives" in orthodox arranged conclusions. These are the allusions in humanism manifested in exhibitions that converse their physically marginalized understanding of God, in regards to creation and alas "their gospel" formatted in "innovative religious systems. Thus, what has risen on the horizon are physicality secularity endeavors to answer life's questions, which are intransigently attached with increasing urgencies. In this eruption, actualized entities don't persevere in the visual observable, because such are internalized in the spiritually defensible rather than the physically/secularly dependable. This solitarily is reliable essence that identifies transcendences beyond aesthetic resonations.

Yet, what seems to dominate in the rebellious convictions subsist in resonations as instinctive human participants and/or even outright innovative determinant contributors. Flatteringly in this inventive age, such are misconstrued as inherent although reactionary in unresponsive instances of irrelevant dispositions in renowned generations. Strikingly, in life's "readiness," others replicate grievances within reflectors doctrines that often fail yet excite and draw the hearts and minds of humanism. For many, this is viewed primarily as shared passivity piety, which induces mass empowered humanity solacing in cosmic religions, which calls forth its best efforts and attempts at creativity and cooperation with "the power greater than itself." God's people often proffer only this rather gloomy picture of partnered activism, which in effect perpetrate withdrawal and detachment from God's predetermined purpose. Intractable distinctions instill false indulgencies for reality that its precisions consist in the uncontrolled associations of its inadequate residues.

Human avocations aver convictions that habitually deal with the conflict between these perceptions of confidence and their call to involvement in the world in combinations of three ways: (1) supposedly focusing on their so-viewed "spiritual realities" yet prioritizing the present seen things inevitably linked in distortions; (2) dismissing the Scriptures' directions and embracing appearances of "complete human life" choices in reversions; (3) confusedly processing so-viewed "spiritual life" interwoven in earthly vocations, yet never reconciled in such divisions. In these perceptions, too many of God's people are distorted, averted or divided. Nevertheless, these reactionary variances all align in their flawed precipitancies in "striving towards" material attachments as "the enrichment of human lives." These are all one and the same impossibilities for those promoting things that seem to be "plausible" in the cosmos over what actually abides in God's Purpose in Eternity.

Overrated human efforts in such reactionary thoughts exert utterly false intuitions regarding creature actions. Such are important only in componential processes with regards to testimonial partaking, yet are corollary ineffective of determinative value. Eternal intentions are pre-determinately established beyond how things manifestly perform, as God's purpose solely defines the actuality of what things are, as opposed to how they seem. It is strictly in these latter visualizations that the results of reactionary actions are misperceived as every bit important as the human intentions motivating them. The inconsistencies of such life's convictions combat the endless ritual of digging holes and filling them in the role of partnering with God, as if such provide accumulated meritorious points of accomplishments. Conversely, God has no need of filled-in holes but has previously actualized all, which grant the entire advancement of humanity and the universe.

These Eternal Enlightenments transcend in importance of certifying reactionary condescension in associative convictions, e.g., "we unite ourselves in the shared love of the end for which we are working, that is, so long as we contribute to the earthly progress of humanity's fulfillments." God's eternal intentions shouldn't be misconstrued in this sense as reactionary, as they don't redirect extractions prematurely from what God Himself previously actualized as attainable through that very work. This imminence of union was in fact determined in fulfillment of defacing the articulations of human endeavors, which bode reactionary so deeply in aspirations to espouse humanism. Philippians 3:15 states, "as many therefore as complete, we may think this and if anything you think otherwise, this also will God reveal in you." The Greek adjective *τέλειοι* (**teh-ee-ee**) rendered "complete" represents things that are finished, i.e., brought to their designed end and if anything might be thought of otherwise, God will reveal what their exactness are in testimonials.

Only eternal associations and avocations overcome the great objections incurred in the misgivings that reside in religious human convictions. All insecurities in humanity tend to coincide in what lies in great schisms threatening dependencies on Human Efforts. Thus, the first scriptural application of reactionaries' visions is their practicalities really don't matter. Getting up each morning and going through the same routines daily are seen in reality as testimonial participation in the most fascinating and meaningful manifestations unfolding in fulfillment of the universe and its transformations. Actuality doesn't depend ultimately on human efforts in life's exploitive thoughts and actions. This enlightenment certifies the verity that what is visibly observable in the cosmos should never be contemplated as further fully nascent (coming or having recently come into existence). Spotting on the statures of physicality/secularity movements in time torrents, solitary identify gatherings of resisters in their frightened developing scenes. Similarly, mounting uncertainties and uselessness meditate on emergencies of burdened ventures for uplift of unsteady winds proffered in human passions. Surface automations grip popularly in their graphically marked sentinels by scientism's gatherings of evidence for the universe's vast advocates of literalisms in divergences for their entire insufficient contributive gird summations.

Acknowledging appeals for the credence of human efforts in associations and avocations initiate novel the aspects of nascence (how life begins gradually to appear). This inclination insinuates apprehensions due to percepts that human participations form equivalent occasions, which dawn on to achievements. Such persuasions border on the perimeters proffering "Jacob wrestling with the angel of God," i.e., Jacob "gripping what he could grasp." The prevalent premise is that certain occasions involves "human actions," thus, they are consequently either attained by creatures or commenced "purely by fate." Even though creatures' contributions are construed in "partnership with God," such are viewed as viable determinates in life processes. In effect, these notions of compulsory human associations and avocations are deemed compulsorily for compliance in life functions. Conversely, God's singular predeterminations of life's comportments (ways and means) assign "inconsequential passivity" to virtually "influential creation's participations."

Flawed percepts of ineffective creature "passivity" (inactivity) depict of two types: in adverse extents of developments and diminishments. Scripturally scrutinized analysis distinguishes each as submissive to what is "undertaken in this life and submitted in death," verses "creations' contributive or catalytic determinations." Creature reactionary enabling contends that its proceedings of engaged actions compulsorily contribute to human progress. However, the spiritually enlightened more than realize that creature enablement in abilities, talents and skills are all gifts infusible conferred from without, as opposed to intently inherent within. What is anon (immediate) in this discernment, thus exhibits intelligence that efforts by humans induce strained spontaneous participation in universally futile endeavors. For this reason, creatures become gradually more detached from committed confidence in their employments. It's not because they don't think human intents matter but such aren't ever consistent or reliably corollary of human intentions.

Misguidedly, visible culminations are eponymously (in creature nomenclature) assessed as the vital force in fulfillment of human efforts, vicariously fabricated as the progression of evolutions transformed in the cosmos. What is assessed as counteracted in "passivity of diminishment" imbues "hostile powers, laboriously obstructing tendencies and hampering or deflecting progress toward heightened being." They are erroneously construed of two types, i.e., those whose origins resound outside of and those whose origins reside within creation's control. The former engenders "the barriers that block, the walls that constrain, the stones that expel from the path, the obstacles that render fruitless and the invisible microbes that kill, in effect derailing creation's intentions." The latter includes the "natural failings, physical defects, intellectual ores and moral weaknesses," as a result of creatures' activates or inactivates, which visions reside exclusively in humans' influential involvements.

Precisely, human associations and avocations focus in "creature contraventions," as though these version categories of activity or passivity emit substances of experiences to incite either individualized growth or decline. This intransigence

counters conceivably in deducing creation's contributive controls at least evenly instead of ills engendered by creaturely eponymous "passivity of diminishment." The conventional initial response is to resist and/or remove life's confrontations through creation's rationalisms. Such is oftentimes viewed as the determinant of rejections and admittance of what God "allows" through either creation's passive tolerations or active Interventions. In this, humanism's rationales deduce: 1). "We can only hope to locate God by loathing what is coming upon us and doing our best to avoid such and 2). "The more compelling we endeavor at that moment with our total mind and might, the more closely we tend to the mind and actions of God." Hence, they aver that challenges are "jointly overpowered but of course in God's Name."

Scriptural imminence definitively concludes that precisely the opposite is true. II Corinthians 2:14-15 state, "and to God thanks, who at all times leads us in (causes us to) triumph in Christ and in the fragrance of His knowledge, He is manifesting through us in every place. Because of Christ, a sweet fragrance we are to God in those being delivered and those being destroyed." The passive connotations of creature capacitating in these verses are expressive that God *πάντοτε θριαμβεύοντι* (**to pahn-dot-eh three-ahm-vehv-on-dee**) rendered "at all times leads us in (causes us to) triumph." Hence, all occurrences are corollary of *τὴν ὄσμην τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ* (**teen os-meen tees gno-seh-os ahf-too phahn-ehr-oon-dee thee ee-mon ehn pahn-dee top-o**) rendered "the fragrance of His knowledge, He is manifesting through us in every place." This is solely the difference between *τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις* (**tees sozo-mehn-ees keh tees ahp-ol-lee-mehn-ees**) i.e., "those being delivered and those being destroyed." Authoritatively, human endeavors are designed interjections yet they are never determinant impacts.

Nascence associates and measures progressions as components of enhanced human utilizations of creation's intelligent cognitive tasks. Conversely, humanly reliant chores for purposes of their personal choices are disjointedly contentious in the least extent, while they are consistently unreliable predictors of successful implementations to the farthest intent. Human impactful intelligence is definitively annulled in its inability to achieve its intended functions and it is of debatable consequences in appositely positioning employments. There is great distinction made and more often discounted between suffering and sacrifice. In deference to His Sovereignty, God's people's lives should be of sacrifice, diminishment of themselves and ultimate confidence in God's wisdom concerning "the counsel of His Will" (Ephesians 1:11). All are for His sake rather than life's suffering for suffering's sake (Colossians 1:16). There is such great suffering in the lives of so many in the world in exclusive testimony of Christ's suffering and sacrifice (Romans 8:16-25). Numerous moments in life depict much struggle, effort and sacrifice endeavored to diminish the ills of depravity, yet such merely confirm that human actions are overwhelmed in futility. Scriptural enlightenment exudes that such are solely the Master Sculptor transfiguring in His Eternal Purpose, the "higher provided advocacy" in which His people lovingly trust Him!

Devastations in human anguishes consequently reference cognitive experiential assessments of creations' vulnerabilities. Humanisms' intelligence has been instituted in such analyses; administered as various processes in conjectural ordeals. Such reputedly interrogates in their philosophies of human rationales, erroneously assessed as life's avowals. These narrative employments originate through physical/secular exertions in groundless tasks. Menial inconsistencies in such contrivances assign measures of physical/physiological cognitions, as well as psychological/philosophical transients. Also, the hapless, humanly gauged strength of physicality grips space/time weights established in "anthropometric laboratories" whose sponsors evaluate in unprocessed attributed intelligence. Unsuitably, the reviews of correlated components aren't reliable; as such exhort infinitesimal effects, veiled as originations in life's experiences. The esteemed prospects of physicality-secularity resonations regress in inconsistent tandems of transitory tenures.

Secularization's transformations assemblages accrue infused identification of religions' collaboration with scientism's institutions and worldly values. Religious theses infer that societies "progress" particularly through rationalizations, void of scriptural resources in the aspects of life's governance. Hence, characterizations of secularizations manipulate invigoratingly in contexts of rhetorical processes. These postulate processes exhibit the sprawling aptitudes of spirituality and exalted levels of religiosity, seeking to determine resonating modes; extending to the religious creeds, practices and institutions. These are otherwise losing their social significance in valued connotations of monastic constraints. Such theorize that secularization is necessitated corollary of inability to adapt ethical spiritual needs of humankind to the increasingly express advance of mystical scientism. These terms align in additionally importing primarily the religious contemporaries.

Human associations and avocations improperly direct "church-ism" in rhetorically, dutiful attentive forums; resulting in suppression and even expulsion of scriptural consultations, which would otherwise engage them. Secularization engrosses prioritization of cosmos' wares as promisingly life's ultimate goal, i.e., achieving possessions. Notably, as their lives commonly viewed reasonable negotiations and arrangements seemingly manifest, their principle directives imply humanly permissive authorizations assessed in religious orbs. Such aren't ever construed as remotely commuted for a fixed or permanent period. These abstraction's recessive derivations flounder in sorted usages of concepts, principles and other modules. Such are exclusively products of processes' impressions that super-categorically act as subordinate connects that merely relate in unqualified groups and fields. Extents of such occurrences are defied and restrained when such are misconstrued to be jointly determined by divine input and creatures' intuitions.

Abstractions are definitively embedded in processes, which wider concepts are derived from their vagueness usages of imprecise concepts, principles or other methodologies. In these means, "abstractions" are products of processions that act as super-categorical concepts deduced in indistinguishable phenomena.

They are characteristically irrelevant in their particularly flawed purposes. For instance, abstracting the universal initiatives of attributes and behaviors retain eliminating characteristics of particularizes. Abstractions capture only details relevant to the current perspectives originated by analogies in their techniques. Their converse begins with exacting definitive approaches rather than general concepts. Hence, in both comparing and computing tendencies and objectives floundered in implementations' details, such resound more in their restrictions than retentions. Programmed precepts of their sociological abstractions infer in various intensities.

Such theoretical conceptions exhibit implicit inklings similarly to philosophical indulgences of abstractions, as basic intensities represent parts of perceptions in forms of constructs in distinguishing their defining characteristics. Convictional influences corollary to such concepts reside as abstract even though they are viewed as operational in functioning. Operational construed forums simply define how such are measured. Classifications of operational conceptions are lodged through actually measuring their avowed functionality. Interpretations of human associations and avocations as definite depictions in relational factoring convey certifications in their illusionary levels of abstractions. Actualized exactions are entrenched in their resultant products of essence rather than their abstractions. Sociological and physiological theorizing asserts relationships linking concepts that are specifically confided and confined to rhetorically inferred abstractions. These obscure conceptions are even more irrelevantly invalid than irrationally illogical.

Romans 1:20 states, " for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead to their being inexcusable." Here the passive voice connotations of the Greek verbs *νοούμενα* (**noo·eem·ehv·nah**) rendered "being understood" and *καθοράται* (**kahth·or·ah·teh**) rendered "are plainly seen" clarify that ventures in inter-relationships are imposed upon rather than imputed thereon. In this testimonial, universally applicable courses are independent of time and space parameters. Such action systems' theories exclaim associations of workings at very abstract levels. Thence, materialism argues its relations as foundational of social/cosmos structures. Therefore, core assortment theories exude their explications of occurrences in particular observations but are limited in scope and don't even attempt to account for all of what their concepts attend to.

These instinct implications of being abide beyond what proposes their relational reasoning in specific arenas. Micro-level theories are limited to explanations of specific observations and thus aren't intended for universalism. In orthodox Christendom, contemporary works in religious activities soar in the social bonds of dutiful pluralism. This is what promotes the secularization forces' roles in defining and thus increasing their modernized echelons in religiosities. What

remain relatively prioritized as applicable theories, are specified in the paradigms between temporal declarations.

Navigating these concerns convey the shadows of discussing reactionary intersecting in the “dynamic” yet incomplete universal icons of the universe in personalizing evolution. Human reactionaries gyrate in this distinctive illustration to demonstrate this. The chief feature of reactionary is that it convenes creature determinations. Secondly, it incurs a long shadow of disorder, suffering and error. Thirdly, it inevitably involves death. Finally, it inquires in its crest, alluringly the entire functioning of the universe. Unearthed are the similar traits of reactionary agents that creature characters purportedly instigate. These avowed conversions misconstrue such as higher orders of “spiritualized” or “divinized” assortments, which are in essence, no different from humanity’s interpreted resolutions. These subversions of adept phenomena flounder as mediators in the “spiritualization of the cosmos.” Such merely accent humankind’s revolutionary “inaction complex,” which in essence rebels against what is pre-determinately principled in Eternality.

“Autonomous fixations” entice in the diverse humanism’s magnetisms, yet are subordinating approaches of “dynamics cooperators” in the so-viewed evolution of the “energetic compliance” in the cosmos’ fragmentary appearances. The implementations relegated to this contrivance are of “feigned-existence,” which isn’t actually progressive past the point of physicality inferences and absolutely invalid of spiritual achievements. Revealingly in attendance, fractious human reactionaries symbolize the means not only by which such restrict but also misconstrue an environmental echelon of existence. Reactionary extensions are averred as confirmed applications in all substances. On the one hand, such concerns mirror in appearances, which encumber, restraints, pains, intimidations, etc. Alas, likewise, such traverse nourishments’ substances; revoked and linked to everything else enormously invaded by instinctive existence.

Doctrinal asceticism (self control and determination) habitually appeals as the primary conductor in materialism, even though it withdraws while maintaining that it is at least a viable component of achievements. Exertions in reactionaries simply develop “escapist” substitutions of human indulgencies. Such exhibit in analogies of journeying from shady to shadowy efforts of deemed availabilities to reach unattainable allusions. These rampant, yet irrelevant fragmental processes predispose in functionalities, which simply manifest up and down propositions. Scripturally actualized entities reveal pre-assigned commissions passing through exhibited light in deference to God’s attainments in given series, which aren’t obstacles but rather footholds in intermediaries for testimonial purposes. These comprehensive nourishments encompass in associative permeated elements borne along with their regarded matter of the created world in two different intelligences. One sense exhibits the carnal in regions of their non-enduring accumulations, which inevitably fail. The second sense is enlightened in spiritual intelligence that ontologically reveals God’s Eternal Divine Decree.

As the periphery amid the two is inessential, irrelative and shifting," issues themselves aren't ever allies in the scuttle. In material personifications, such is irrelevant for "those who know how things advance." Reactionary supposedly grasps the significance of how such extols insight into commanding yet arbitrary actions incurred in "having no way of knowing what sectors of the terrains things may be passing through at some present moment." In instances where it appears obvious that things are "slipping backwards," reactionary facilitations extend as determinant rectifications. Yet, the assessment in Eternal Enlightenment imbues consideration whether what look like backward slips may really be explores in surer footholds upwards. There, discordant and multifarious elements construed as feeble in the world are most effectively transcendental in their higher realm of existence. Scriptural comprehension dissolves consigning the world to those depending only on human fulfillments in terms of maximizing sensual pleasure and comfort.

The spiritually enlighteners' confreres abide in the higher awareness of being and don't insulate in trepidations of contacts in anticipation of physicality's/secularity's dissensions. Aggressive human intuitus inflict their unwarranted exasperations retributions from within. These frailties of frightened yet impotent assertions in the world enter innovatively into numerous areas of alluded subsistence. Awkwardly in such illusions, many erroneously, implicitly construe themselves in control of politics, medicine, law, education, literature, music and art as selflessly struggling to better humanity's conditions. Repeatedly, these are the many components of processes, yet none are the realized purpose exhibited in the sense that what is, isn't and what isn't, is! These reactionaries' categorizations of consignments seemingly core in societal fringes, yet are inevitably susceptible to the lack of their reliable focal points of precise facilitations. These glimpses in illustrations of processes are never determinate from within, as they are always ascribed from without.

Romans 12:2 states, "..... and don't be conformed to this age but transformed by the renewing of your mind, for your proving what the Will of God, the good and acceptable and perfect. *Μη συναχηματίζεσθε* (**mee sees·khee·maht·ee·zehs·theh**) rendered "don't be conformed" is conveyed in regard of its imperative (command) and middle or passive voice connotation of *τῷ αἰῶνι τούτῳ* (**to eh·on·ee too·to**) rendered "to this age." In conformance to this, *ἀλλὰ μεταμορφοῦσθε* (**ahl·lah meht·ahm·or·pho·os·theh**) rendered "but transformed" connotes passivity of command in the converse source *τῇ ἀνακαινώσει τοῦ νοός* (**tee an·ahk·eh·no·see too noos**) rendered "by the renewing of your mind." Hence, the contrasting influences are either adherence to what is humanly observed or confidence in what is scripturally revealed. The former is set in associations in this age while the latter is secured in the good, acceptable and perfect Will of God.

Eternal Convictions abide unchangeably settled while temporary associations and avocations flounder in transitional emergences. What might be personally encountered every now and then engage with pious anecdotes and irrelevant

rituals as the “real work of society” yet they are merely forms of indeterminate processes. God’s unique, determinate purpose is unequivocally sustained from within eternity that is always ascribed in the reliable hub of its exact institution. Temporalities are constantly situated in their deficiencies, whereas Eternity is completely confirmed in perfection.

Humanly inward associations and avocations of faith, hope and charity ingest liabilities’ effecters that restrict their theoretical ventures. As in all upon which such are focused, their deficiencies assume the intractable dimensions defined in them. Interchangeably, faith and hope are proffered as the force functions’ “reactionaries” in the universe.” Such inventories in unstable hands are placed as visibly poised mass with “divine influence” annexed to the presence of personified infusions of humanism’s declarations. This term illustrates faith and hope as no more than personalities’ assents of human dogmas, thus “reactionary faith and hope” don’t sum up spiritual beliefs but rather what creatures do. Construing response stimuli as open minds beyond all possibilities of doubt do no more than foist innovative dogmas concerning destiny. Such bring only inexplicably concepts; no more or less exalted than what are already in human minds and in the tersest way, frameworks of physical powers floundering in course changes of temporalities.

Reactionary constructs approve of and elevate habitually selfish perspectives; the orthodox expression: “God helps those who help themselves.” Such consequential faith and hope jettisons the popularly convincing processes of “conquering the world” through human’s confidence in themselves. Therein, such stimulate and inspire, If not exclusively, then at least in concurrence within belief of God plus vigorously exertions of creations’ powers. What are thereof exhibited are the aimless meanderings of chance; submissively accepted as control. In précis, “humans must make up their minds” what are valid and then set out to work to “build up the “kingdom of God.” In this view, if one is seeking “practical means” by which reactionary versions avail, “one need not look any further.” What is prevailingly averred is that through these operations of faith and hope, things appear and are sustained of environmental regulations in the cosmos.

Also, charity, as reactionary responses defines it is nothing more than conscious cohesions of souls, which engender their communal convergences in crusades and crises. Popularly, life’s situations are viewed as the commands that generate the energy, which builds up and holds together the universe. Reactionaries declare: " in the more reasonable sense, relief is accrued and sustained in accessible abstracts of humanity." Humanly inward relations and involvements exude contradicting enthusiasms prioritizing the traditional orders of benevolent compassions. These collective fulfillments are sociologically allied in “centers of consciousness” that align more with developing fully in humanisms than in the totality focused Divine Center, God! Such is distortedly seen as their evolution in processes’ modulations rather than their entire boundaries of Eternal Purpose. Reactionaries assert: “the world must be converted in its whole mass or it will by

physiological necessity, fall into decay one way or another in its inertia denial excursions.”

The reactionaries’ responders would prefer to characterize in theoretical ventures as realizable "expectations" rather than the innate "anticipations." Reactionaries’ prospects apply ultimately as the finalization of things coming into their fullness. Reactionary views of expectations exalt as "perhaps their supreme functions and most distinctive attributes of realizations." However, such simultaneously lament actuality by genuinely admitting their absolute attaining of nothing. It is this lack of strongly manifested apprehensions of eventual triumph, which most distinguish their causes for unrealized fulfillments. Hence, reactionaries’ responses aren’t reliably consistent in venturing into humanity’s aspirations in essence of their: religious immensities of the world, greatness of minds and sacredness valued reign of truth." These assumptions only share aspirations with all the “frontiers of knowledge” in logic of their repositions about the cosmos’ discoveries aligned with their observations of optimisms.

Activism’s reactionaries may perhaps appear extensive to restore their reflective expositions. However, such are disreputably, feebly, deceptive obligations encompassing their many techniques of disillusionments. They frequently stir passions over their alleged promises of constancy, yet their pronounced hope struggles in inconsistency. Consequently, they obligingly reckon their subsequent metaphors of surmising implications for “spiritual life” in images of “reactionary appealing.” These inconsistencies pause astride two spheres: earthly and the Heavens, i.e., material and spiritual. Here, the premise is that one foot must be in each realm because if both feet are in either, progress won’t occur. Standing only in the material zone portrays endeavors as skeptical, exhausted or crushed by their smallness and powerlessness to develop the greater prospective. Standing only in the spiritual world, equally inhibits reactionaries’ escalations as the way of supporting enthusiastic ventures. This is because such temperaments function in humanly adored stigmas of transitions.

Contrariwise, I Corinthians 15:37-38 state, “ and what you sow, will not be the body (substance) that you sow, but expose seed, desired whether as wheat or of something of the others, and God gives it a body according as He willed, and to each of the seeds its possessive body (substance).” These verses certify that the endeavors and ventures of creatures and creation infuse no determinant effect on developments or involvements of entities. Thus, “God gives it a body according as He willed and to each of seeds its possessive substance.” All things were pre-assigned, prearranged or predetermined. Human commissions don’t appropriate things of the universe, assimilate them into their essences and then transform them spiritually. Neither creatures nor creation situate at the center of the world because it isn’t where things discover matter and transform such into spirit. Collective actions of humans aren’t in themselves determinant of anything. Those compelled in these flawed impressions inhabit in Unscriptural Convictions through Human Associations and Avocations.

The Essence of Eternal Life

God's utmost goal and purpose for His people in the quest of this life is scripturally depicted as "immortal" or "eternal life." Depraved humanity's present manifestation is impeded under the limitations of mortality. This encapsulation obstructs the means to transcend physical death, which proscribed character militates against all possibilities of perpetual existence. From the knowledge of the Gospel of Grace, it is scripturally documented that all whom God made alive in Christ have already been assigned "immortality." These same passages of Scriptures recognize that every person has an eternal soul but this doesn't engender an "alive in Christ" spirit. This conferment of "immortality" or "eternal life" isn't concomitant with ones birthright even though ALL SOULS will continue eternally in some form of existence after the end of this physical life. The question of eternal life therefore, doesn't connote eternal existence per se but rather what form it will take wherein spiritual death will remain a barrier to the eternal fulfillment of "everlasting life."

In distinguishing life from death, the Scriptures convey definitive meanings to the terms "life" and "death." First, there is the physical meaning of life, which is temporary existence in this physical realm. Then there is the spiritual meaning of life, which is eternal existence, i.e., in God's favor or blessedness. This is "the Essence of Eternal Existence," which is deliverance from the state of separation from God to a blissful abode in Him and hence it transcends death in every sense of the word. Physical death is actually the discarding of the human body, which is an event in the voyage of every soul, as even those who are physically alive at His appearance will be exchanged. Thus, the enduring death is culminated in eternal separation from God, which is the spiritual death: the condition of immeasurable distance from God or abyss's existence in the hereafter. Hence the chief issue of one's earthly abode is salvation or deliverance from spiritual death to "eternal life" and "immortality," which are nomenclatures used to describe the posture of this blessed position.

This placement in Christ is present already actualization-wise for God's elect of the Grace Dispensation. Even though such ones manifestly occupy in this physical life, knowledge-wise, they actually abide or live in the Truth of God's Grace that will continue unabated in the hereafter. Solidarity of this is entrenched in the knowledge that such was determinately implemented in God's Decree. Some scriptural translations have misapplied conveyances; depicting persons who "gain" eternal life, as though they have by their doings accomplished the "goal of eternal life." In reality, if spiritual death isn't to be feared as a detriment to ones Eternal Existence, its elimination must be exclusively annexed to God's accomplishment of placing such into Eternal Relations with Him in eternity. The comprehension of this opposes the perception of human performances or consents to the effectuation of such during ones Earthly abode. Some doctrines promote the idea of insertion of physical actions or gestures as God's process of conferring immortality.

In this view, eternal state or status is a derivative of consent, acceptance or rejection of the “offer” of salvation with the consequence of life being totally at the discretion of act (s) or non-act(s). In other words, it is variedly taught that one’s faith **IN** Christ (whether induced by God or the person believing) verses ones non-belief is the determining factor, as to whether such one is given God’s nature. Spiritual Resurrection is interpreted by them as requiring some functioning of spiritually dead physical bodies in order to dwell forever in the favor of God, yet these physical interpretations are supposedly based on the spiritual concept of life and death. This is quite paradoxical in that solitarily the spiritually alive, are qualified to possess immortality and benefits of resurrection. This inconsistency of interpretation cascades into the debate of whether faith precedes regeneration or vice versa, which is totally irrelevant, considering the fact that the state of blessedness in eternal life was determinately actualized before the creation of the world (Ephesians 1:3-5).

In the Gospel of Grace, Romans 6.23 actually reads “for the wages of sin: death but the free gift of God: eternal life in Christ Jesus our Lord.” This portrays the elect’s isolation from the unreal status of separation from God to the reality of having been eternally placed in Christ, which is expressive of effusive contrast between “from darkness to light and from mortality to immortality.” Even correctly exegetical teachings of the Kingdom Gospel don’t espouse the designs of this life as a kind of grasping fetter for liberation from the penalty of physical death. The exegetical translation of John 11:25-26 actually reads, “I am the resurrection and the life; he who is believing in me, even if he may die (having died), shall live; and everyone who is living and may believe (having believed) in me shall not die to the age.” It is confirmed in “the Mystery” that all Israel have part in the life to come, as Eternal inheritors of the Earth. Isaiah 60.21 states, “... and your people shall be all righteous; they shall inherit the land forever, the branch of my planting, work of my hands that I may be glorified.”

Therefore, all elect Jews are entitled to an eternal kingdom by virtue of their relationship in God's heritage and promise, which they have received actualization-wise. Thus, they are saved through manifestation of Christ’s faithfulness and righteous deeds, of which they are the recipients of the Earthly Garden in Eternity, beneath which rivers flow and they will dwell therein forever. God is well pleased with them because He is well pleased with the merit of Jesus Christ. Hence they will dwell in eternal blissfulness as they will be with Him; having realized that which is without beginning and end, beyond the great and unchanging, as ones freed from the jaws of death. “Being in accord with Him” in Eternity truly exemplifies His eternal love for them. The Grace Gospel Ministry believes and teaches that the Essence of Eternal Life engenders manifestation of God’s Eternal Union with **ALL** His elect according to the purpose and pleasure of His good will (Ephesians 1:5, 9).

End of Part Six

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Abiding in Christ's Faithfulness

Numerous scriptures state that "God's people are in Christ" (c.f. Romans 8:10) whereas others declare that "Christ is in God's people" (c.f. II Corinthians 13:5). The essence of this underlining question in regards to God's people's abode is: who is encapsulated into whom? Scriptural translators, despite their best exertions, are mostly subject to what they already believe, which many times reflects their sense of translations drastically. Other times it reflects only contextual meanings in locale and of tense. The more accurate rendering doesn't contradict in translations, as much as it interjects the deeper meaning or intended conveyance. Such terminologies ought to be comprehended in intelligence of testimonial functioning in time (c.f. Romans 8:11) rather than actualized placement in eternality (Ephesians 1:4-5). The deeper understanding also extends enlightenment into WHOSE faithfulness is solely relied upon in certification of God's people's relational abode.

Christ in His beloved more specifically identifies in the phrase "the faith (faithfulness OF) the Son of God." This is, in fact, the entire focus and means by which grace recipients are to live, which offers this further clarification: living **IN** the faith **OF** the Son of God defines that living is **IN** the **FAITHFULNESS OF** Christ, i.e., by the means of; from son-positioning in essence of Christ's faithfulness. All of these descriptions harmonize in describing what it means to be in Christ and how that translates into living. This aligns in everything regarding the meaning of new creation (II Corinthians 5:17) and of Christ, as in the characterization: "Christ in you, the hope of glory." (Colossians 1:27). Thus, enlightened understanding conveys: "Christ, who is our life" (Colossians 3:4), which is the substance of: "we have this **TREASURE** in earthen vessels.....always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake that the life also of Jesus might be, having been made manifest in our mortal flesh (II Corinthians 4:11).

Accordingly, it is Christ within, having been formed in and made manifest **THROUGH** His chosen ones. Here, it is vital to grasp the immense distinction that **NONE** are being made to **LOOK LIKE JESUS**, i.e., somehow **ACQUIRE** characteristic traits **OF** Jesus. He, God, the Holy Spirit manifestly performs the function of progressive change into identification with Jesus. Rather, manifestation of Christ outwardly, is sourced from the Holy Spirit's production that is within. In other words, Christ within is **NOT** in "acting or looking like Him" but Christ living in and through His beloved, which is grasped in the meaning of Christ in such ones. Secured positioning in Christ entails having been placed in Him and testified in (with) ones spirit. The core of salvation what it means to be **IN CHRIST** equals "**CHRIST WITHIN.**" Thus, "eternal life" isn't relegated as a **THING** God gives, or a classification given, but what was realized eternally in Christ's life. "I am the life," said Jesus. So rather than granting gifts as things, eternal life is in essence God through Christ; **IN WHOM** are all things, spiritually (Ephesians 1:3; Colossians 1:16).

Exactness of this TREASURE (invaluable knowledge) in earthen vessel engenders what is inherently engrained in all eternal assets that are complete not by bearing things but ALL in ALL! Anything less is merely tantamount to a mini-treasure. This knowledge has been deposited to be seen IN and through the earthen vessel – through the on-going manifestly work of Christ (Romans 5:2; Ephesians 1:18; Colossians 1:27). ALL of this redound to the reality of identifying Christ within and His outworking (Philippians 2:13). Galatians 4:19's vivid conveyance is "I travail until Christ may be, having been formed in you." Here, Paul was not travailing until they would be saved. No, they WERE saved but had come under deception of another gospel ... that had substituted for Christ with human works. None can make or do righteousness, because genuine growth is not a matter of looking and acting like Christ. No, it is the matter of Christ having been formed in the grace recipient (note the passive voice and present, completed status of the verb) and then being seen through such one. Further enlightenment echoes: may be and having been crucified WITH Christ, so that such ones could live; and yet it would not be them living apart from Christ, but Christ living in and through them IN the faith OF the Son of God.

Galatians 2:20 states, "I have been and am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh, I live **IN** the faith **OF** the Son of God, who loved me and gave Himself for me. This enlightened rendering more accurately represents what is being revealed therein. Instead of living **BY** the faith of the Son of God, such ones are to live **IN** the faith of the Son of God. Indeed, it is very important to note that the phrase, "the faith **OF** the Son of God" conveys this preposition correctly as being the intent of the passage. Some wrongly translate: "the faith **IN** the Son of God" rather than the possessive case, which corroborate the faith **OF** the Son of God. This is unchallengeable, as to what might be understood to live **BY** ones personal faith **IN** the Son of God, which is in stark contrast to inhabiting in the faith of (faithfulness that **BELONGS** to) Christ. This doesn't exhibit in how well one connects to or how well one does or lives **IN** it. This is verified in the verb *συνεσταύρωμαι* (**seen-ehs-tahv-ro-meh**) rendered "I have been and am crucified with" denoting its perfect, passive connotation.

God's people's abode or life is lived **IN** the faith **OF** (faithfulness that **BELONGS TO**) the Son of God. Comprehension of this solidifies in the security of those that from eternity live **IN** the faith **OF** the Son of God, which clarifies **WHAT IS** this faith **OF** the Son of God, and how does one live **IN** it? Factually, there are three approaches to describe the means of God's people's abode or life in Christ; indeed, they are synonymous in their expressions: (1) Nevertheless I live... (2) Christ lives in me..... and (3) I live in the faith of the Son of God. This is first, attributable to understanding: "I have been crucified with Christ." Yet, despite the fact that God's beloved **HAVE BEEN** and **ARE** crucified with Christ, nevertheless they **LIVE**." Here, it must be expressed what security in Christ amounts to in those that **LIVE** and upon what basis of whose faithfulness? "Christ **LIVES IN ME**" so "I live," means that Christ lives in, owns and possesses on the basis by which it is Christ living **IN** and "Christ **IS** one's life."

The faith (faithfulness) of Christ is the solitary ingredient that necessarily established eternal son-positioning; consequently, when, where and in WHOM grace recipients in Christ dwell. Enlighteningly, “Christ in you” translates appositionally, “you in Christ” (Romans 8:9-11). Manifestly, this is in testimonials of Christ being formed in His beloved and in doing so, His attributes are progressively magnified through such ones (I Corinthians 1:6). Abiding is all about CHRIST, not improving or establishing righteousness in humanly depraved religions. The scriptural context exudes residing in what was and is eternally established rather than excelling in what will never suffice. What should be grasped is the “means” by which God’s people are to live IN the faith (faithfulness) OF the Son of God, which is exactly what the faith OF the Son of God is. This eliminates all humanized input plus clearly ascertains that it is the faithfulness is OF Christ rather than one’s faith IN Christ. The focus is what Christ did in eternity, not what recipients are charged to do in Time.

In this illumination, all probabilities associated in meritorious contributions to ones entrance and/or abiding faith IN the Son of God is summarily renounced. While this is something that is systematically confused in the Scriptures, it is, in fact contextually confirmed and declared numerous times. Then what definitively is the faith OF the Son of God? The most poignant questions explored are: 1) how or rather what role faith engages entrance in either grace recipients’ position in Christ or His residency in the grace recipients? 2) Also, whose faith is requisitioned for admission in either case? The unqualified answers are plainly revealed and declared when the scriptures are appositely aligned and viewed in their dispensational and covenantal displays. Vivid decorum of scriptural exegetics reveals the limitations of humanly depraved incapability. Authentic probabilities and possibilities are the comprehensions that establish the exclusive requisites of righteousness to acclaim relational residency in eternal status.

Romans 10:17 traditionally translates: “faith comes by hearing and hearing by the Word of God.” In exegesis, the Greek Text conveyance is literally “faith by a hearing (report), and the hearing (report) through a saying of God.” Manifestly, what the context confirms in the verse are two things. First, faith must be SOURCED to its recipient. In other words, none are, in and of themselves, equipped with faith or inherently born with faith or any positive attributes whatever. Second, the basis for God granting faith is the function of its recipients receiving communications from God. Accordingly, faith is transferred to designated ones who are void of its capacitating FOR otherwise hearing, as they have no ability to obtain faith THROUGH hearing. Faith’s process IN hearing must not be confused as faith’s purpose FOR hearing. In this context, the function of faith for identification in testimony is the emphasized factor rather than ascertaining and exercising of faith for ones entrance into an eternal relationship in Christ. This is confirmed by the fact that there aren’t any verbs (actions of transferring) in the verse.

Faith isn’t acquired by human beings through such one HEARING the Word of God. Faith is imparted from God for the purpose of its recipient’s reception of His communications. This in turn means that God enables faith’s process; otherwise

there is no possibility of hearing. A vessel would of necessity have to inherently possess something in order to be its provider or source from within; otherwise the attribute must originate solely from without. Thus, unless God capacitates, none can hear and there can be no faith. Thus the reality of faith inwardly is predicated upon God taking initiative to place Truth into ones heart. Without this infusion, there is nothing contribution-wise that can be offered. God's purpose manifests accordingly as He has decreed (spoken) and all that He has spoken agrees completely with the written Word. As God has spoken, designated ones must hear but others (unable ones) won't; as opposed to the premises that "all are capacitated but some refuse to hear."

Some question HOW God is the sole initiator and enabler and some haven't any possibility of hearing, and thus, no possibility of innate faith? It all begins with God's foreordination in eternity of those that are His and those that are not! Hence, God's choice in election is the lone determination, which reveals that God speaks solely to His beloved. This is factual, as Hebrews 12:2 states, "..... looking unto Jesus, the author and finisher of faith." This verse certifies that HE alone is the author, source or originator of faith. Genuine faith is NOT OF anyone other than Jesus as the source and completer of all faith. Faith emerges OUT OF Christ rather than as the by-product of what results within as "some hear" the Living Word and "respond" through "their realization of Christ." Note the distinction: having faith IN God envisions humans sending "their faith" UP TO GOD, i.e., somehow mustering up faith OUT OF them for the purpose of establishing their relationship "with His help." Conversely, the faithfulness OF Christ is characterized in what He previously accomplished.

Galatians 2:20 literally states, "I have been and am crucified with Christ, and I live no more, but Christ lives in me; and that which I now live in the flesh; in the faith I live of the Son of God, who loved me and gave Himself for me." This delivery is from the Eternal Heavens vantage point in view of God's people actualize status in the body of Christ, while manifestly functioning in testimonial occupation temporarily in the flesh. Note the perfect tense, passive voice connotation of the phrase *Χριστῷ συνεσταύρωμαι* (**Krees-to see-nehs-tahv-ro-meh**) rendered "I have been and am crucified with Christ" definitively positions the factuality that *ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ* (**zo theh ook-eh-tee ehg-o zee theh ehn ehm-ee Krees-tos o theh neen zo ehn sahrk-ee ehn pees-tee zo tee too yee-oo too Theh-oo**) rendered "and I live no more, but Christ lives in me; and that which I now live in the flesh; in the faith I live of the Son of God."

It is the faith OF, i.e., the faithfulness that belongs to Christ rather than faith out of humankind UP TO God that secures eternal relationships IN God. The faithfulness of Jesus Christ was and is OUT OF HIM and was eternally formed IN His beloved. Manifestly, Christ is in testimonial the sole source of righteousness in identification to what portrays the gloriousness of His inheritance, " ... who made us qualified for participation of the saints in the light" (Colossians 1:12).

As eternal placement relates to faithfulness OF verses faith IN Christ, Hebrews 1:1-2 states, "In many parts and many ways, God of old having spoken to the fathers in the prophets, in these last days spoke to us in a (His) Son, whom He appointed heir of all things, through whom also He made the ages." Only from the eternal perspective, life indeed is relevant of actuality in teachings ABOUT Christ in whom are all things and "IN WHOM are hid all the treasures of wisdom and knowledge" (Colossians 2:3). This is exclusively displayed in God communiqué to His beloved's enlightenment through revelation in His Son, i.e., indeed hearing and embracing Him, as the role of FAITH having been deposited in such ones! In other words, this is the extent of scriptural knowledge IN Christ. The conclusion is certain: The faith (faithfulness) OF Christ emerges from knowing the essence of God having placed His elect IN Christ; and what emerges is faith based upon ones forming in (identification to) Christ.

Accordingly, so-coined "faith IN the Son of God is the result of misconstruing that the means OF the Son of God manifestly being formed in grace recipients is consequently, the result of knowing Him. God indeed is communicating through His Son to His beloved but theological knowledge of Him isn't the end result or prerequisite of forming an eternal relation in Him or Him dwelling in such ones. Rather, manifestly forming of Christ in or growing in Him testifies in their hearts and consciousness. This is the result of God have infused FAITH IN through such having been CAUSED to know Christ. Thus, this faith is not out of Grace Recipients as the source, it become known from and through Christ, as He is the author of faith. The faith (faithfulness) OF Christ isn't a matter of believing in Him. No. It identifies what which is from or out of Christ based on His pre-determined choice of those that belong to Him. This faith is of no value if God's speaking through Christ depends upon its recipients inherently believing it.

This is ascribed to in Galatians 2:20: "..... the life that I now live is Christ living in me" and that life is that one life IN the faith OF the Son of God is describing ONENESS of life or Christ's previously having intent and purpose in the Eternal Will of God. Hence, growing in the knowledge of Christ doesn't depict one's exercise of one's mind and will. Living IN the faith OF Christ is manifested through ones knowledge of the Truth, which lives and moves only in the Will of God. This is indeed how Christ definitively lives in His beloved, as such exhibits THROUGH Him. In short, living IN the faithfulness OF the Son of God is incurred in the will and intent of Christ. Genuine Faith doesn't entail keeping or "trying to have faith." This is actually impossible because none can accumulate existent faith from within or out of oneself up to God. Rather than "trying to produce faith," manifestation strictly for testimonial sake is the sole catalyst by and through which such both originates and flows.

Consequently, as Christ was formed in Grace Recipients, it is indeed, the only way the faith (faithfulness) OF Christ can be imparted to such ones. Hebrews 11:1 states, "faith is.... evidence and substance," not one has to EXERCISE faith IN evidence and substance. No. Faith IS EVIDENCE AND SUBSTANCE. In other word, faith is evidenced in the substance of what emerged from within Christ, as eternally accomplished, and is the outcome of having Christ manifestly formed in His beloved.

Thus, the faithfulness OF, is OUT OF Christ portrayed in the result of the Truth heard, embraced and realized. This faith is not out of its recipients, i.e., this isn't human faith. Scripturally, what that conveys is that the authentic faith exists in the faithfulness OF Christ. Existent faith isn't based on anything except God's Will, verses something imaginably imputed out from ones belief. Testimonial, this is established because if said belief is in error, it wouldn't satisfy the "prerequisite of believing."

God's righteousness doesn't consist in any that isn't OF Christ. Thus, living IN the faith OF the Son of God is what emerges OUT of His faithfulness, i.e., according to the will of God. This is the illumination required to stem erroneous conceptions of what God has chosen in His Will through His people. This is the evidence embraced in essentially what God already accomplished in eternity. This resolves the non-functions of merit in events, circumstances and material issues. God manifestly forms Christ in His beloved for communicating His will rather than as the process of Him wanting them to RESPOND TO or become RECIPIENTS OF His Will. God utilizes this development as testimony in the reception and deployment of truths yet faith in and of itself is MADE TRUE solely in Christ. In effect, God's Decree was and is in concert with His perfection, which is totally committed to His Will rather than what Grace Recipients may be required to petition from Him.

According to this clarification, God's people were and are secured in His Will, wherein safety is the affecting benefit. With the enlightenment of this issue having firmly been established, Galatians 5:25 manifestly states, "... if we may live in the Spirit, in the Spirit also we may walk." Here, the emphasis is confidence in God's Will, thus, rather than solicitations; the focus isn't on what human depravity infuses, but what divine imputation implants. In this sense, living, yet abiding is all OF the faith (faithfulness) provided IN Christ, which is solely what is necessary. This mitigates human dependency to assume how eternal relations are established. The Grace Scriptures teach that if Christ is in His people, they are abiding and living on the basis of His life. Therein, abiding is about what it means to be living IN His faith or, to put it another way, Christ IS life that is in His faithfulness. Thus, it isn't anyone's "faith in Christ" but "living IN the faith OF the Son of God."

The faith OF the Son of God flows, operates, functions and leads in the direction of truth, glory and purpose of God. Testimonial forming Christ in God's beloved ones displays in living IN the faith OF the Son of God rather than that which is expected of Faith Recipients. The major issue resolved is what is requisitioned, in that to live IN the faith OF the Son of God is nothing more than Christ living in and through such ones out of His faithfulness. To abide in, grow and know Him emerges in HIS faith that is realized by and lived out of "the life that I now live, I live IN the faith OF the Son of God." Why? Because I have been and am crucified with Christ and it is no longer I that live, but Christ lives in me" as we were and are Abiding in Christ's Faithfulness.

Abiding in Eternal Confidence beyond the Course of this World

The concept of “confidence” is exhibited in assurance of its source consciously enduring in existence. Specifically, this presence eliminates factors of the unknown for the threats and challenges such might convey. Conversely, it is uncertainty of not knowing whether, why or what will transpire and transport that is the menacing irony that proscribes happy and peace in the world. Yet the very nature of physicality induces anxiety in the present temporality and ultimate termination, anticipatorily in the future. Eternality in spirituality is the lone venue where such concerns are irrelevant due to its characterization in completion of everything. Thus, challenging concerns are negated in the spiritual sphere as to how “things may turn out.” Consciousness in this realm is the dominating insight that solidifies guaranty assertion; even as the resonation locale in manifestation resides conversantly in the opposing realm of the physical sphere.

The conflicts and turmoil constantly experienced in secularity are principal encounters that proscribe confidence in physicality, because such abides beyond secular sensory perceptions. It is solely through scriptural enlightenment that Eternal Confidence abides in spirituality. Throughout human history, the course of the world has been hostile to the principle that confidence facilitates in abiding security. Substantiation of uncontested peace is necessarily focused beyond the physical environment. I John 5:19 states, "And we know we are of God, and the whole world lies in the lap of the wicked one". This verse conveys that the world is under the assigned control of opposition to tranquility. In other words serenity and harmony are consigned to repression while their opposite characterizations of expressions manifestly exercise self-centeredness. Such opposing extents appear to have brought the world under control by accommodating humankind's selfish instincts to manifest his “own free will.”

These illusions are impressible when they are strictly focused from the earthly vantage point. In Luke 4:1-13, it is sighted that Satan even tried to bring Christ under his control, by purportedly “tempting Jesus' human vulnerability” when He was tired and hungry. In this inferior vision, Satan “tempted Jesus” in three ways, each of them designed to allow Satan to gain control over Him. In transcendent testimony, Jesus rebuked Satan but Satan continued to “tempt Jesus” through the Pharisees, Roman government, etc., throughout Christ’s earthly ministry. In these views, during various periods of time, the course of the world seemed unapproachable to the meaning for which Jesus manifestly came into it. The “purpose” for which Christ came, as revealed in Hebrews 2:14-15, is that since sin was committed in the realm of "flesh and blood," Christ came into this realm to confront sin and conquer it. In enlightened scriptural comprehension, Satan “induced” sin into the realm of humankind, through deception of Adam and Eve in the Garden of Eden.

Thereof, God sent Jesus Christ into humanity to manifestly eradicate sin in that realm. I John 3:8 conveys that Christ "was manifested that He might destroy, having destroyed the works of the Devil." This He intensely revealed when God resurrected Jesus from the grave. Humankind's sins necessitated Christ's death. Satan ventured to keep Him in the grave, hoping to "deflect Jesus" from revealing what He previously achieved in propitiating the sinful nature in eternity. The moment He arose from the grave in time, it forever reveals the sealed doom of Satan. Manifestly, Satan is occupying in "borrowed time" awaiting judgment. Affirmatively, II Corinthians 4:6 conveys that God sent Jesus Christ, "to give the light of the knowledge of the glory of God in the appearance of Jesus Christ." He appeared into the time/space/material world to be a reflection of the Godhead, so that designated ones manifestly dwelling in the confines of this world could comprehend the Godhead, who doesn't exist within humankind's framework of perceptiveness.

Since the philosophy of humankind operates on its personal worldview, it is important to comprehend the scriptural view of secular life. In its originality, depraved humankind's principal environment is inwardly self centered, which is separate from God, and absolutely opposed to His control. In the Old Testament, this is documented in God's dealings with Israel as stated in Jeremiah 22:21, "I spoke unto you in your prosperity; but you said, I will not hear. This has been your manner from your youth; that you have not obeyed my voice." Humankind's consigned oppositional trait is traced back to Satan's deception in influencing Adam to turn from God, and instead "exercise" his own selfish desires. In Genesis 3:6 this selfishness is well evidenced in the vision of the tree of the knowledge of good and evil, as prohibited by God from eating, to be "Good for food" (lust of the flesh), which is palpable in human's sinful nature. "Pleasant to the eyes" (lust of the eyes) and "desire to make one wise" (pride of life) are descriptions of revealed sin, not only for some but all humanity (Romans 5:12).

Ephesians 6:12 specifically states, "for our struggle isn't against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This reference is in the time/space/material world, as it resides in awe of the evil forces in "imitation spirituality." Convincingly, the invisibleness of these oppositional powers is linked in *πάλη* (**pahl-ee**) rendered "struggle" because of evil traits in the world, yet their roles are foreign to predetermined realized and consistent harmony in eternity. Therefore, such powers are united characterizations of the dreadfully reverse oppositions of perfection in all things, having been reconciled in the essence of Christ (Colossians 1:20-22).

Ultimate security exclusively envisions eternal actualization transcendent to world activities of the moment. The cluttered focus on familiarity surrounding "reality of physicality and human sensory sensations" within it; gradually induces illusionary experiences of a surprising sense of well-being. Tuning in to the temporary NOW isn't validation in any sense to perceiving eternity. Philosophical observations in

physicality don't acquire confident serenity and consistency in any mode because even so-viewed infinite temporal durations aren't harmonious with timelessness. Verifiable confidence abides exclusively in the "eternal present" NOW rather than those experiencing present moments in time as intervals between events.

The dissimilarity of God centeredness, as opposed to this world absorptions is corroboratively conveyed in I John 2:15-17: (15) "Do not love the world or things in the world; if any one loves the world, the love of the Father is not in him," (16) "because all in the world ... the desire of the flesh and desire of the eyes and the arrogance of the life is not of the Father, but is of the world," (17) "and the world passes away and the desire of it, and he who is doing the will of God, he remains eternal." In this intelligence, Isaiah 29:13 expresses an exceptional illustration of humankind's religious peripheral ritual of the worship of God, with an inward hypocrisy of the heart: "The Lord said, forasmuch as this people draw near me with their mouth, and with their lips honor me, but have removed their heart far from me, and their fear toward me is learned by rote." Worldly religious worship mimics just going through ritualistic and liturgical motions, as seen in the daily recital of the Lord's Prayer. This is humankind's philosophy riveted in deceptions of misplaced affections.

Hence, humanly self focusing induces the self-reliance that prevails in the insecurities that preside in the course of this world. The present world circumstances are basically illusively engulfed and mired in the tenuous terrain of unsteady, unfulfilled indulgencies. Gullibility in secularity demonstrates for the amplifications of humanly exacting resonations of physic-spiritual identities. Yet, eternal knowledge exudes the transcendent sphere by which God's people are enlightened beyond physical visualizations. I Corinthians 2:6-7 state, "and we speak a wisdom among the mature but a wisdom not of this age, neither of the rulers of this age who are coming to naught; but we speak a wisdom of God in a mystery ...that which has been hidden, which God foreordained before the ages unto our glory." Note that "wisdom" in this verse conveys specific wisdom of God that is reserved for the exclusive comprehension of those so bless to abide in the comfort of eternal resonations.

It is clear from the emphasis of comprehensive "spiritual wisdom," i.e., what is led by the spirit (Galatians 5:16) that exhibits perfect knowledge among those eternally informed. This knowledge is wisdom "not of this age (world)," which is identified in distinction from secularity, as it was and is in Christ and foreordained before the ages. Correspondingly, the message of Grace demonstrates spiritual attractiveness, as well as the confident form of eternally drawing exclusively on the acknowledged truth that is concisely flowing against the grain of secularity. Consequently, whatever is most delightful is exceedingly most enduring. What is unshakable is that which is "long-lasting" or surviving beyond the potential of what is visibly displayed, as to what is permanent. Steadfastness in its inhabitations projects above unstable characterizations of events in the ages of

world challenges and their exertions. This exposes the pretentious imitations of imageries distorting life's courses, depicting humankind's determinative input.

This expresses an accurate commentary on the present condition of the world today. II Timothy 3:1-7 conveys a litany of things that thoroughly engulf the self-centeredness of humankind in an ever increasing approach that is basically that on self emphasis. Corroboratively, II Peter 2:10-14 present an outline of disorder that is manifesting today. Prophetically, II Timothy 3:12-17 converse that as the course of world's processes, as God's people's commitment to unconditional trust in Him is challenged more and more. This response is stated clearly: the scripturally enlightened are to continue to abide by God's Word; not deceived by worldly trends, as the Scriptures are their sole guide and strength of trust in His sovereignty and absolute control. Secularity inevitably fails in its component of qualifying what unending statuses signify. Scriptural perceptions of abiding realities automatically exert harmonious internments of actuality. Essentially, confident existence underscores the testimonies that manifestly exerting eternal purposes.

This is testimonial in the model hymn: "How firm a foundation saints of the Lord, Is laid for faith in His excellent Word. What more can He say than to you He has said, who for refuge to Jesus have fled? Fear not dismayed, God, will give aid strengthen thee, help thee and cause thee to stand, Upheld by my gracious, omnipotent hand. When through the fiery trials pathway shall grace, all sufficient, shall by supply; the flames only design to consume, and thy gold to refine. The soul that on Jesus has leaned for repose will not, desert to his foes; that soul, though all hell should endeavor to shake, I'll never, no never, no never forsake." Of the farthest extension in the sensibilities of life's metaphors, enlightened comprehensions must distinguish between naïve credulity and commitment to God's reason for which something can exist or for which it has been done or prepared. Purely trusting in God's Will always displays reliance that personal agendas are inevitably presumptuous.

The unambiguous point of unconditional trust dethrones its complex relation to frivolous visions of the course of this world. Commitment to this thrives to being able to avoid the so-called "pitfalls of this present life," as necessarily endearment to God. II Timothy 1:12 states, "For which cause, I also suffer these things but I am not ashamed, for I know in whom I have believed and I have been persuaded that He is able to guard my deposit unto that day." Here, it is of note that Paul's testimonial: "for which cause I also suffer these things," references that he was in prison at the moment of faithfully proclaiming this testimony (II Timothy 2:9-10; Ephesians 6:19-20; Colossians 4:3-4). The conjunction *ἀλλ* (**ahll**) rendered "but" invokes the stark contrast of earthly predicaments. Conversely, Paul was *οὐκ ἐπαισχύνομαι* (**ook ehp-eeh-skhee-nom-eh**) rendered "not ashamed." Note that this verb is in the passive voice, literally conveying "not being disappointed or feeling letdown" because of his earthly situations.

What is perceived as happening is not the greatest impactful abiding inference of one's experience in the earth where such is only temporary. These distinctions ascend to privileges acquired in knowledge determinatively designed in God's Decree in Eternity; as such prevail over what insecurity avails in the secondarily so-called "facts of human personal awareness." Manifestations aren't as they appear in their bearings as the pivoting-points of destinies.

Uncertainty exhibits contradictory to confidence; in essence insecurity of encounters in the course of this world that inflict pain, suffering, discomfort and discontent. The orbs of tentative situations are deemed as inherent disruptions, thus they continue as resulting decline in abiding standards. Such are viewed as life's failures. Censures themselves determinately have nothing within to do with resolving because physicality is ingrained impassively. Apprehensions incurred of indecisiveness discount actuality of unknown ingrained in uncertainty, i.e., not knowing what, when, where or how things flow inwardly and/or afterwards. Here lies a sad irony in the contemplations of acquiring happiness and peace within the dreadful temperaments of anxiety in the present sphere depicting upheaval. Confidence inspires tranquility and defies trepidations that aren't so physically powerful when spiritual enlightenments expose assurances' conversances in subjection to their realizations in eternal consciousness.

As things confluence and resound convincingly in worldly delusions, they yet dominate human minds and thoughts that comment, often critically of consenting, as opposed to disconcerting speculations of the future. Thus, confidence acquiesces to wondering how things will flow. This adherence is the voice of fear, yet of the ego-minded, the part that believes that only through what occurs in the world ... is there and can there be peace within. But substantiating what might or might not be demonstrates the most disparaging exploitation of imaginations. Internal dialogues consign entrapments in time to insecurely reflecting on the past or envisaging the future. As long as assurance is focused in these locales, such isn't encountering, but anticipating through physical assessments of the past and apprehensions for the future. Physical observances of the present time are entrenched in self-reliance, which prioritizes its episodes to the exclusions appreciating the purpose of them in eternity.

Alas, the present concerns are so engrossed, they never seem to pause to let things be. Hence, the present moment is commandeered in the imagined NOW as though it is all that exists in fleeting instances as actuality. In this intendance, the past is gone forever; the future is not yet realized so the current structural body is solely in the NOW. Regrets in the past exhibits grieve over events of long ago harboring resentments, guilt, shame and hangovers of what should have or might have been done. The opposite spectrum induces uncertainty, glory or fear-fantasies for the future; inciting worry about moments of "wasted time" about: death, restrictions to achieving ambitions and the ultimate end of human egos. These entries are remote in the present "dark screen," yet they are clearly positioned to confound the activities of the moment. The concept of the "current"

NOW has validity of impact when solely resounding with human emotions and senses of NOW as a point in touch with ongoing PROCESSES that are isolated from their PURPOSE.

There is no scriptural substantiation for averring that the commonness of the past and projections of the future must be related to acquiring their approaches continuously from the present. Past/future accents on the present are instinctive; hence, their observations critically portend nothing concise. Their assumptions and theories assert no purposeful determinations of consent but mere speculations spurring differently in instances of their “disconcertments.” Such formulations default as receiver identity qualifications and are solitary conjectures in imaginations of how things will flow or react. These inductions of influences provoke ego-minded impartations and beliefs that peace is realized through what occurs in the world more or less within it. Scripturally substantial intelligence relays the most beneficial services that internal dialogues maintain; releasing trapped in times’ past reflections, as well as future anticipations of dwellings. Deliberations in these extenuations are thus, beyond their conveyances in visibly experienced conclusions.

Confidently abiding doesn’t reliably convert to lingering longings in the past or contort to exquisiteness for the future; caught up in self-focusing that never incurs comfort in the present. Overlooking the present “goings on” isn’t conducive to the thrust of approximating the reality perceived in the world’s inhabitants, which proverbially doesn’t realize how, what, where and when things progress. Transpiring actualities triumph over what are so engrossed, they imply that things are lost in present moments of TEMPORALITY; masquerading as NOW, as all that exists. Nothing confidently abides if fleeting intendances are the only reality because the past is gone forever, the future is never confirmed and the NOW is instilled in intuitions in the past or future. Correspondingly, grieve or glory over events of long ago harbor resentments disguised as hangovers of what “should have or might have been.” In this conviction, shrouded fears and fantasies about the future dwell in the egos that insulate security in the present “dark screen” of uncertainty.

These scenarios rather induct the misconceptions of “every moment of wasted time” with their concerns about death, as well as swathed achieved ambitions situated in the mind from miles away to the activity of the moment. Abatements of this clutter focus on reality beyond physical surroundings and sensations gradually experiencing a surprising sense of well-being. Romans 1:10 states, “always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you.” This verse awakens the relinquishing control of the processes to the predetermined Will of God. The petition, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος (**pahn-dot-eh ehpee ton pros-ehf-khon moo theh-om-ehn-os**) rendered “always in my prayers beseeching,” exhibits passivity of the phase controlling the action: εἴ πως ἤδη ποτέ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς (**ee pos ee-thee pot-eh**

ehv-oth-o-thees-o-meh ehn to thehl-ee-mah-tee too Theh-oo ehl-theen pros ee-mahs) rendered “if by any means now at length, I shall have a prosperous journey, by the Will of God, to come unto you.”

The Grace Scripture’s enlightenment of NOW is the Eternal Essence rather than some point delineating when and what are abreast of the ongoing processes or courses of the world. Without specific reference to the present, the past and future are concomitant components sequentially arranged rather than the means by which things determinately flow or are dependent upon for input or infusion as origination bearings of continuity transmissions.

The Scriptural Inquiries conclusive response to the self centered philosophy of the world is that such corroboratively implement life directly submissive; void of determinate input from any other than God (Colossians 1:16). Liberty (free will) is only in Him, as there is no need for disguising oppositional forces. Yet, God’s beloved are indeed secured in the one gateway of NOW; perceived in eternity. The philosopher Wittgenstein observed: "If we take eternity to mean not infinite temporal duration but timelessness, the eternal life belongs to those who live in the present." Thus, there is no interval experienced solely in itself because continuity in the NOW decisively eliminates Time, NOW is existence alone, as defined as intervals in concepts of great validity without dealing with emotions and the senses. Eternal relations are the exclusive abiding goals that can be embraced in the exemplification of genuine participation through cohesive spiritual association. It is strictly in this sense that God’s people exhibit qualities of life’s spiritual relations.

What this translates into engender what those called of God are drawn to as permanent dwellers in Christ. In order for this to be coalesced, what is required is the experience of ascertaining that there is no viable alternative to confident abiding other than spirituality; because such is mandated for abandoning all the traits of carnality (II Corinthians 10:3). Confidently abiding is not inductive in accomplishing something but scriptural enlightenment, which decisively rejects worldly replications. This is the basics of disciplining converts in spiritual things, as the most important communion is in the essence of Christ for unity in spiritual fellowship. This sphere is first and foremost spiritually familiar in as much as the purpose of it is in “the SAYING of the faith” (Romans 10:8). In this light, its functions are primarily relations according to what are spiritual and unseen (II Corinthians 4:18). This is the exclusive directive and requirement encompassing confidence and assurances in communal life activities, as such is scripturally assessed.

Only the scripturally enlightened exhibits this extraordinary opportunity to model spiritual communion, as all other forms are relegated to things that are physical and seen. There is no better vantage-point of the course of this world than spiritual fellowship, embracing eternal viewing. This indeed transcends all earthly challenges in temporal occurrences of ruptured relationships. The world’s claims to proffering a perfect community must be fully understood as not God’s plan for

earth but humankind's. There is nothing in the information and instructions of the Grace Scriptures that even remotely suggest that such expectations will be realized and can be achieved through humanity's ministries. In fact, God's people must relate to their "assigned" functions, which define their scriptural purpose. Yet, many have become too preoccupied with temporary physical associations rather than the eternal spiritual union initiated by confidently abiding "in Christ" (Romans 4:12,16).

Confusingly, the majority of what is available in the course of the world is rated in secular observations. Consequently, most earthly expressions are predominately in humanistic enthrallments. Worldly subjugated "beings" condense what are seemingly epitomized in their separateness of dissimilarity. Accordingly, world courses are only regarded as basics of society, i.e., as its essential operational functions. These circumstantial ventures transform betrayals in arrogating layers of impenetrable artificiality; seeking to align in roles designed for un-regenerated humankind. Therefore, the world's protocols, competitions and recognitions are viewed as awarding norms but such are not viable or indisputable in sustenance against hostilities' effectuations in the acquaintances and their associations in "domestications of faith." Such does indeed proffer imposingly their attainments on the world but solitarily in the natural/physical sense. Exemplifications of confidence reside beyond the indulgences of physicality, because such are devotedly focused beyond associations of inscrutabilities.

This is the only effective connotation of confidence in this world where it is truly the sole mainstay of communion realizing genuine spirituality by repudiating the illusive whims of humanism. Hence, numerous of God's people ascribe to humanistic familiarity and don't resonate within the reality experience of spiritual sodality (association). Confidence in its truest sense and operation focuses as unity that is acquired within the course of those things that are spiritually realized. Endlessly abiding prevails beyond physicality and its supposed operations in performance where emphasis is mostly in human recognitions. Physical concepts of causative agency are foisted in the mindsets of deference examinations, geared for the facilitation of worldly occupational enlivened associations. This is conveyed in assumptions of humanistic satisfactions as the primary goals rather than the eternal, sovereign purpose of God.

Hebrews 10:35 literally states, "Casted not away then, your confidence, which has great compensation of reward." The imperative Greek verb *ἀποβάλητε* (**ahp-ov-ahl-ee-teh**) is literally rendered "casted," discarded or abandoned; as joined to the negative particle *μη* (**mee**), and aorist tense conveys the completed command, casted not or having not abandoned *παρησίαν* (**pahr-ree-see-ahn**) rendered "your confidence." The resulting exhibition of this fact is that it *ἔχει μεγάλην μισθαποδοσίαν* (**ehkh-ee mehgh-ahl-eeen mees-thahp-oth-os-ee-ahn**) rendered "has great compensation of reward" of abiding,

Abiding Confidence reveals the imperative connotations in its scriptural emphasis on spirituality. First, God's SAYING is in essence of existence, as to what should align accordingly in the sphere of spirituality rather than physicality/secularity. Second, the underlined factor of everything gravitates toward the function of the spiritual rather than what gratifies fleshly whims. In this view, it is considerably actualization, which most accommodates and characterize existence. Hence, the prioritized focus should continually be on "what is the spiritually conceivable manner of security. This is what is actually formulated in what is held together only by the higher allegiance and priority as sufficiently based in God's Decree. This entails commitment beyond mere human associations in what, where and when things function as convincing models of settings and settlings. Moreover, functions are in productions of their spiritual locale, which solely exhibits Abiding in Confidence beyond the Course of this World!

Abiding in the Heavens, in Christ (Are God's People Already in Heaven?)

Where are God's people in actuality, presently positioned? This underlined inquiry flows to the core of WHO such blessed one actually are in determining WHERE they actually are. Ephesians 1:3-4 commune how delightfully secure these comprehensions apprise those that were eternally son-positioned "in Christ!" This awareness is most pronounced in distinction of transiency in the web of manifestation in physicality, as such functions as the residue of permanency in the hub of actualization in spirituality. In juxtaposition of deliberating these spheres (physical and spiritual), scripturally awakening transpires in enlightenment of the essence of "spiritual life;" in stark contrast to the orthodox illusions refracted in alterations as "physical life." Unraveling of the repelling medians' functioning of God's people serves to categorizes what is temporarily viewed AS NOW from what is eternally established IN NOW. The variants of the courses scientifically explored verses scripturally exposed; define their respective deployments in PURPOSE.

Exploration of the physical median resounds restrictedly in visual matter as its conduit of scientism's theories is dominantly authoritative in its arena. Scientism limitedly falters in consistent explications for the expanding deficiencies in physicality. What can't qualify ultimately in quantitative analyses is dutifully consigned to proverbially "kicking the can down the road." Focuses of the origin, continuity and annihilation of physical existence are unfailingly unfathomable in the farthest scope of materialize being. "Possibilities" are predictably transferred to extraterrestrials such as "parallel universes." However, there is no certifiable reasoning for defining physicality with enhanced modes of "expanding" physicality, i.e., proposing the extension of life in a parallel universe right now; in purely scientific terms. The most unfortunate affiliation of restrictively abiding in physicality is that such cloaks and imposes its characterization of substance in modes of materially resonating to life.

The greatest source of confusion and insecurity of God's people echoes in the mingling of physicality with spirituality. Comprehension between what consciences' testimonials inhibit as "now" in memories and personalities are thoroughly purposed manifestations; restrictively purposed reflections in physicality/secularity orbed time arenas. When "life" is misconstrued either solely or even partially in the vein of the physically materialized, the view is locked mainly in what is observably humanness. Creature evaluations exude vague, physical impressions of Heaven because such strictly rely upon what is visually (seen) rather than what are spiritually (unseen). Accordingly, many "see" and devotedly embrace Heaven as a materially structured "place." In this characterization, existence in God's people's identity and locale are conferred in terms of physicality's sphere. Hence, "Heaven" is misconstrued in identity as the

city, “New Jerusalem” in Revelations in spite of the conveyance that it comes “down from Heaven” (Revelations 20:9; 21:2,10).

This promotes prevailing misinformation of humans meritoriously transferring to timeless space where they are free from hurt and/or destruction. These invalid notions engender tentative placement of inhabitants on reward bases; chartering their actions or inactions in time’s physicality’s sphere. This view entails the transition of physically corrupt bodies into perfect “spiritual bodies,” which results are merely back and forth moments in time. These versions of “Heaven” are astonishingly aligned in scientism’s theories of present or natural “parallel universe(s) availability to all the inhabitants of other universes. The inhabitants of this other universe just don’t have the ability to “change” anything as “we” can now in the one we live in now. Along our course, we conscientiously improve our past and our present in order to guarantee our future in the “place” we call Heaven; as characterized by where the “righteous” are eventually risen again with God and some of our individual ancestors and children and their descendants are already there.

In this belief, “we are still stuck here where everything is temporary until then, when we will then cross over the veil into that other universe to Heaven.” This concept is all based on the blending of physical/spiritual versions rather than scriptural revelations of the exclusive spiritual scenery, inclusive of spirits transitioned into the eternal, timeless sphere. Ephesians 1:3’s traditional translation as, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly *places* in Christ;” convincingly provokes this perception. However, the literal Greek scripting is: *Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ* (**ehv·loy·ee·tos o Theh·os keh pah·t·eer too kee·ree·oo ee·mon Ee·ee·soo Krees·too o ehv·loy·ee·sahs ee·mahs ehn pahs·ee ehv·loy·ee·ah pnehv·maht·eek·ee ehn tees ehp·oo·rahn·ee·ees ehn Khrees·to**) rendered “Blessed the God and Father of our Lord Jesus Christ, who having blessed us in each and every spiritual blessing in the Heavenlies, in Christ.”

The Scriptures unequivocally confirm to God’s people that “He is timeless,” irrespective of, rather than moving back and forth in time. He foreknew His beloved in eternity, “prior to the beginning.” This is the spiritual sphere when He planned (decreed) everything, thus brought all into existence, before time, i.e., the eternal venue where everything already has happened and will happen; inclusive of the “eternal now” or the current presence of all in existence, in Christ. This revelation is opposed to a physical “place” and expresses sole spiritually, in Him, where everything in existence has its residency!

In the limitlessness of eternity, timelessness is the inherent attribute wholly associated with God. Yet scriptural certification that God has known His beloved from the beginning of creation is puzzling to many in Christendom. Jeremiah,

Isaiah and Psalms' in the Old Testament pronouncements of John the Baptist and Jesus in the New Testament and Paul's revealed pre-assignment of ministry in the Grace Testament are all undeniably, scripturally documented. God pre-determinately enabled and actualized EVERYTHING in His Decree in eternity before such are manifested (disclosed) in testimony in time. In this comprehension, God's consenting in planning/designing accomplices actual being or creation of what exists. What this knowledge establishes is that before manifestations of testimonials in Time, all in existence is certified in God's Decree. Hence, actual being, albeit depicted in disclosures; are apprehended in God determining them in spirituality rather than humankind designating them in physical expressions.

Accordingly, actualized existence is structured specifically in venue of it locale, which is essentially its permanency. Actuality is never genuinely defined as nor never should be ever confused with visually depicted testimonial processes that are void of revelation in God's purpose. In this enlightenment, everything that is physically/secularly viewed as happening, about to happen or not yet has happened already eternally exists; even though such seems to be passing acts in time. However, the Grace Scriptures view all things as an act not REMOTE FROM but IN God. Such expressions aren't in physicality beyond the course of their actualized status in eternity. All things are ultimately eternal! Therefore, testimonies of things are strictly reflected of their certification in God's Divine Decree, which actualized existence. God's bare declaration produces actual being as an expression of His will, plan and purpose. Such an act in His mind is indeed none other than the act itself.

This is scripturally acknowledged as God's predetermination in the locale and venue of eternity; in actualization of manifestly testimonials in time; sequentially chartering where and when humankind "will be physically born, live and die." This awareness displays in spiritually actualized distinction of where things in being reside verses where they are merely reflected solely for testimonial sake. This in turn solidly establishes timelessness in fact: all were actually present in God's Decree in eternity before time; in the beginning of sequencing rather than the "timeless sphere," which has no beginning and no end. Confirmation of the spiritual sphere is solely imbued in God's endowed faith through the Holy Spirit's revelations of both the Heavens and timeless comprehensions. Thus, the timeless spiritual Heavenlies, in Christ (Ephesians 1:3-4) resolves the seeming conflict between actualization in locale of God's people and Revelation's manifestly resurrection of the earthly elect united together futuristically.

The doctrine of God's people's future hope is scripturally factual in manifestation of their consciousness' immediate transition to "Heaven," i.e., the eternal spiritual sphere; upon their separation from the temporary physical sphere. This is codified in comprehension that the locale of existence is incurred in the actuality of WHO SUCH ARE, as to where SUCH RESIDE. In other words, WHERE SUCH ABIDE in requisition of WHOM SUCH ARE. Such are in essence, the

Heavenlies, in timelessness and physical immateriality; hence, there is no scriptural concept for immediateness for the convergences of eternal settings. It is strictly in this enlightenment that equivalency and instantaneity encumber destinations, as well as designations. Luke 23:43's account of Jesus' revelation to the criminal on the cross was "truly I tell you, today you will be with me in paradise." Conventionally, most doctrines misconstrue that the criminal "went straight to Heaven," in perhaps a "special justification."

Grace scriptural comprehensions regarding timelessness in the Heavenlies certifiably, resolve the quandary induced by certain confusing inquiries: "How will those in Heaven rise together at the end of 1000 years at the end times?" "When do they reside in the interim between death in time and the resurrection?" "Where are they if they aren't there in Heaven already?" It is of great benefit to understand that God's eternal design entails predetermination in ultimate purpose beyond all current expressions and impressions. The genuine measure of actualized existence exhibits in the equivalent instant of God in spirituality as the sole sphere available wherein timeless revelations abide in its venue. Availability of such in physicality resides in percepts of parallel universes in time moving back and forth in instances and appointed situations with successions. The major focus is eternal security in what has already happened rather than what is happening because the former is certifiably accomplished, whereas the latter languishes in obscurity.

"Actualized existence" definitely identifies locale in what is solely completed as present. Accordingly, what is complete exists in fullness and exactness of having been in being in "the Heavenlies in Christ" (Ephesians 1:3). This distinctive locale exhibits salvation's determination in residency and abode. Comprehension of this affirms what is scripturally factual and spiritually inherent. Ephesians 1:4's actual Greek scripting is: *καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ* (***kahth-os ehx-eh-leh-xah-to ee-mahs ehn ahf-to pro kah-tah-vol-ees kos-moo ee-neh ah-ee-oos keh ahm-o-moos kaht-ehn-o-pee-on ahf-too ehn ahg-ah-pee***), which is literally rendered "according as He chose us in Him before the foundation of the world, for our being holy and without blame before Him." Hence, election (God's eternal choice) and positioning of salvation occurred before creation of the manifested world, in the completed revelations of God's Eternal Purpose.

Scripturally, everything that is viewed as what is about to happen or not happen already eternally exists; even though such seems to flow in series of occurrences. God's solitary purpose is revealed in many parts; however, eternal locale connotes all of its revealed exhibitions in one perception. There is no succession in eternity because God is in, and of, His ONENESS. This truth is revealed to finite minds of God's people in various measures but never misconstrued as depictions of componential progressions.

There is no scriptural equipollence of physicality in a parallel universe in the spirituality in the Heavens in Christ. The consistent deliberations of “Heaven” reside beyond the venue so convincingly allured to in scientism by physicists: assemblages of visual settings may provoke scientific inquisitiveness, as such are presented in the physical world, however, such aren’t scripturally compatible with timeless revelations in spirituality. This insight spurs the inquiry: does time echo in this realm of illumination? The scriptural respond is that manifestation sequences strictly function in productions of photons (light). These aspirations of testimonial visions specifically prompt depictions to communicate mechanisms in reclamation to creature comprehensions. In this mode, God is light; thus “Jesus is the light of the world” is scripturally declared in this sense of bridging the void and chasm between spirituality and physicality. Such isn’t possible in time transactions conveying material transitions.

Expressions of parallel universes inhabit solitarily in transmissions of temporality, hence such don’t qualify as actualized residency due to transitional extinctions in their means. Physicality in the sense of continuum venues; imbues conversions in existence of light’s exhibitions rather than its penetrations. These scriptural illuminations galvanize in their distinguishing impotency of physicality from dominancy of spirituality. Documentation of this is corroborated in John 1:3-4’s “In Him was life and the life was the light of men and the light shines in the darkness and the darkness hadn’t apprehended (overpowered) it.” The major focus in this avowal is the Greek verb *κατέλαβεν* (**kaht-ehl-ah-vehn**) rendered “apprehended;” denoting to “dominate,” hold down by force or something overpowered. Therefore, the conveyance exhibits *φῶς* (**phos**) rendered “light” (spirituality’s fullness) *φαίνει* (**phēh-nee**) rendered “shinning” testimonial in *σκοτία* (**skot-ee-ah**) rendered “darkness” (physicality’s void); having dominated and overpowered it.

In this declaration, all of physicality is rendered powerlessly consigned to manifestation; in deference to spirituality’s dominate functionality in actualization. This documentation adorns the superiority of the eternal Heavens’ timeless locale to all conceptualizations of existence in the universe’s physicality photons, which are at best merely reflections and at worse, refractions of THE LIGHT. Scriptural intelligence confirms where Heaven really is ... not physically “up there,” but in the spiritual sphere and the venue of the unseen. All physical presentations are purely scientific, in spite of their Theo-graphical influences in visions of CROSSING OVER from time into “Timeless Heaven.” Regardless of how such are physically couched in visions, the most profound connotation of visualization resound in scriptural revelations as the concluding seal. Thus, the Heavens not only exists, but such indeed has been populated with God’s beloved prior to manifestations in physicality and time (Ephesians 1:3-4).

Regarding the issues of who are already there and about the resurrection of the dead, the dominate focus engenders identification of who such ones are in defining locale and venue. It is documenting expressed in Ephesians concerning

God's eternal blessings of establishing the positioning of His beloved. Corroboratively in addressing manifestation of God's relationship to His earthly covenant constituents; Matthew 22:31-33 states that: "have you not read what God said to you, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." When those that were historically addressed heard this, they were astonished at Jesus' teachings due to their limited conception of distinguishing spirituality from physicality. Informed scriptural revelations imbue understanding that the vernacular "hereafter" is rooted in the "eternal now" rather than blending visions of earthly transitions entailing "speeding away into the open blue sky!"

Consequently, the entire vision of both "looking to Heaven" and "speeding away rapidly" indwells only an instant of completely and immediately mingling presumptions between physicality and spirituality. This erroneous percept eludes words of comfort that seem to some to factually exhibit Heaven incorporating culmination of times into equivalent time. Rising immediately in intendances of separation from physicality induces consciousness of the end times, as such is conceded as conventionally "Biblical accuracy". Concepts in this stratum portray precursors and successors that transpire at the equivalent instant. What are seemingly apparent in human concept aren't certifiable in and of their visions. Scriptural revelation is the unequivocal source of documentation conveying Heaven's inhabitant's apportionments that are void of physical terrains and times. Such exhibit in the "spiritual body," which transcends semblances of human's imaginaries and venues instilled in scripturally uncorroborated folklores.

II Corinthians 5:1 literally positions, "For we have known and know that if indeed, our earthly house, the tent may be, having been destroyed, a building from God we have, an house not made with hands, eternal in the Heavens." The perfect tense of *οἶδαμεν* (**ee-thah-mehn**) rendered "have known and know" charts its comprehension in truth of divine revelation, rather than its visions in human experiences. This is the basis of the subordinating conjunction *ἐάν* (**eh-ahn**) rendered "if indeed" or since, which draws a conclusion regarding the predetermined status of physicality. *ἐπίγειος ἡμῶν οἰκία* (**ehp-ee-ee-os ee-mon ee-kee-ah**) rendered "our earthly house" flows into *σκήνους καταλυθῆ* (**skee-noos**) rendered "the tent, may be, having been destroyed," which insignia is temporality; the terminating characteristic of all physicality. Conversely to the concepts of sequencings ending and beginning, the delivery flows un-interrupting in the present tense of the Greek phrase *οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον* (**ee-koth-om-een ehk Theh-oo ehkh-o-mehn, ee-kee-ahn ahkh-ee-rop-ee-ee-ton**) rendered "a building of God we have, an house not made with hands." The last phrase *αἰώνιον ἐν τοῖς οὐρανοῖς* (**eh-o-nee-on ehn tees oo-rah-ees**) rendered "eternal in the Heavens" denotes spiritual sphere and locale of when and where all enduring abide.

The inception of God's creative acts produces eternal settings, un-interrupting solely in the Heavens, in Christ! The most comforting of all is that spirituality,

intertwined in the Heavens, is timeless and has no beginning and no end. It is in this preeminence that past, present and future are “eternally now” in timeless Heaven! In this ascendancy, Irrelevancy of accession negates all forums of sequencing procession and succession. The Heavens transcend antecedent and ensuing terminologies, i.e., predecessor and descendant and all there is to ensue. These are expressions exclusively associated in manifestly, physicality’s ominous terrains floundering, yet transitioning in transiency to ultimate actualized permanency. Spiritual understanding transpires deeper than secular utterances of descriptions more suited to materiality’s venue. Conversely, most inherently abide pre-determinately in terminologies of Heaven contexts in timelessness and completeness of eternal existence rather than temperance incurred in collections of progressive challenges.

In these physical transactions, the best that can be hoped for is familiarity of repetitiveness in the premise of earth to Heaven, parting to arriving, transitions, respectively. While God’s people don’t presently resonate in earth consciousness in the present sense of Heaven, its scripturally actualized import exists right now in the spiritual sphere. This fact is true even though it doesn’t seem to be currently realized right now in the physical sphere. Eternal Heaven is in a singular time aspect that can’t be physically perceived! Heaven isn’t respectively positioned to one age and then another. Heaven is both ageless and timeless in the spiritual oneness of all in all complied and completed. God foreknew His beloved before the beginning of time (Romans 3:25; 8:29; cf Revelation 13:8). It is in this scriptural intelligence that there is no such thing as “time presence IN Heaven; yet all abide in “ever-presence OF Heaven” because Heaven, like God, is timeless. This is evident in the illumination that ALL in spirituality is timeless.

When death (separation) manifests, it is solely confined in the components of physicality and time. Spirituality is timeless and extraneous of restraints in equivalent significance, thus inadequacies in its sphere are nonexistent. These counter standards are repellants rather than bridges of their chasm; eliminating unscriptural yet conventional precepts of time transitioning or actually crossing over into timelessness. Hence, terminologies such as transitional presence in route to arrivals aren’t progressive to futurology aspects for transcendent destinations, since such is decidedly terminable in their time elimination stratum. Conversely, in strictly the eternal sense, presence is harmonious to continuity; void of transitioning, which instills sequencing. Present Heavenly awaiting conversions of constituents, infers incompleteness in progressive development, where the finality of actuality is dependently sourced from time/physicality’s transactions/transitions. In this skewed arrangement, superiority of timeless is condescendingly linked from inferior time.

Heaven’s venue isn’t quantitatively in days and years or present and later, in charactering arrival as sequenced in feeble time maneuvers. Instead, all are present at once, which is best described by the phrase: “the future is now.” Accordingly, the “eternal now” reveals its perfection in actualized perception of all

having been predetermined. This is the sole element of conveying consistency because of what aren't only presenting but inherently, declaratively, immanent. Moreover, in physicality perceptions, what emanates as future isn't scriptural jargon in occupations of misunderstanding from what, when and where arrival in Heaven descends? What could possibly be forfeited ensuing God's beloved's foreordination? Arrival in immense awakenings is confined solitarily plausible to what manifests in Earth's "end times" generations; far into this instinctive world's future, far from past to present as mere testimonials; documented in Revelation.

Physicality suppositions don't necessarily perceive Heaven's congregations all at once, as being timeless but future inheritances as perhaps precursors to appointments with time. In this sense, journeys back or forth within the Old and New Testament scriptural reflections in present time, are solely in premise; testimonial inspirations rather than communicative aspirations. Actualized venue's status and positioning in the Heavens is encompassed solely in what God bestowed in Sovereign Election. This is scripturally enlightening, as to Heaven's actual establishment in spiritual timelessness rather than physicality time based secular infusions. Life's initiation and origination is essentially in eternal, timeless spirituality, which eradicates all speculations of moving back and forth through time at will. Moreover, such discounts physicality components as conceivable in "expected" journeys, which may be presently perceived in the distant past or even more pronounced, "sometimes" in the future.

II Corinthians 5:4 states, "for also we are in this tent, groan being burdened, because we don't wish to be, having been unclothed but to be, having been clothed, so that what is mortal may be, having been swallowed up of life." This establishes physicality's plight in humanity's struggles in this *σκήνῃ* (**skee-nee**) rendered "tent" or temporary earthly vessel. The testimony is that we *στενάζομεν* (**stehn-ah-zo-mehn**) rendered "groan" and are *βαρούμενοι* (**vahr-oo-mehn-ee**) rendered "being burdened" in desiring to abide in the Heavens dwellings. This is expressed in *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι* (**ehph o oo thehl-o-mehn ehk-thee-sahs-theh ahll ehpehn-thee-sahs-theh**) rendered "because we don't wish to be, having been unclothed but to be, having been clothed." However, the factuality of this estate is pre-determinately established in the phrase *ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς* (**een-ah kaht-ahp-o-thee to thnee-ton eep-o tees zo-ees**) rendered "so that what is mortal may be, having been swallowed up of life."

Grace initiatives and resolutions of status in the Heavens don't abide in processes of one's self induced presence. Venue in this scope isn't imbued in perhaps what humans may or may not choose to do or did, as to whether they abide already in Heaven. There is no scriptural reason to look over and into one's life to assess their eternal outcome. The exclusive comfort is instilled in knowing that Sovereign grace eternally foreordained what exactly was and is in God's timelessness HEAVEN!

Physical suppositions, as unachievable circumstances within themselves; are as times perhaps manifestly feasible but only according to God's pre-determinate authorization in enablement. Eternal enlightens express spiritual utterances of knowledgeable wisdom that recognizes the source of all things as coming from and attributable to God. Hence, nothing is dependently ascribed to premonition or déjà vu (feeling of having experienced something before) although in human conscience it is the first it has been manifestly experienced. In any event, the reality about Heaven, i.e., what it imparts as a firm grasp of triumph in dwelling instantly consummated, conscience-wise with God. In this setting, everything that can happen; has already happened as eternally convened in Heaven. In stark dissimilarity to physicality's anxieties about past, present and future occurrences, spirituality's confidence abide beyond rationale for these apportionments of challenges. This exudes the most astounding comfort of what Heaven envisions.

Exclusively in the Eternal Venue is there hope to affirm joy as such presently appears. God's people's untenanted scriptural comprehension directs that earthly apprehensive countenances are simply arrayed in recognition of its reviews and witnesses of how life seems to develop. Indeed, this is entirely the difference between being IN the world and OF the world (cf. John 14:17). Instances of déjà vu versions mirror this separation within inheritors' familiarly reserved testimony; described as "remembering the future." These versions of fortitude, as already in Heaven, exhibit spiritual foretaste of what is currently realized rather than inspirations "out of the blue." Human formulations of decisions as a significant component of physical life exude expressions of influence other than "in the beginning." Heaven's venue isn't optional in scopes of recognizable experiences, occasioned in looking back in life at "sudden reflections" that made a difference like something "out of the blue."

In Scriptural Comprehension, there is realization that the occurrences of all those trials and tribulations, and successes and failures have little meaning except as to how they are purposed of God. Pain and sorrow, despair and death, all fade away in how they are in the light of God's eternal plan and will. Human imagining couldn't be happier than worship and praise to God with such knowledge and freedom. I Corinthians 15:21-24 confirm this revelation, like many that preceded it, are all true and accurately prescribed via communications from journals in time. Its conveyances are: (21) For since through man the death, also through a man, the resurrection of the dead; (22) for even as in Adam all die, so in Christ all will be made alive. (23) and each in his own order, a first-fruit Christ, afterwards those who belong to Christ, in His presence; (24) then the end, when He may deliver up the reign to God, even the Father, when He may, haven made useless all rule, and all authority and power. These are scripturally, God's assurances.

It bodes well to observe that these revelations aren't merely dreams, whose demise is inevitable in physicality. Heaven's inherency is in God's preserved identity that awakens timelessness, enacting exactness in eternal confirmation. Visual images are inaccurate representations in the unscriptural mindsets of

traditionalism and orthodoxy. Physical expressions are inaccurate because the source resounds in flawed journals that are documented in moments chartering terminating “apparitions.” They are arrayed to position spiritual from physical separation subsequent in recognizable arrangements. “Progressive statuses” in categories reverberate in religiosity but they don’t sustain, at least not in precise engagements because such are solely relegated to the “end times;” “ascending to Heaven,” resembling angels with wings. Conversely, Eternality Existence imbues the Heavens’ blessings strictly in the spiritual sense (Ephesians 1:3), which was enormously granted, preserved and arrayed beforehand in Christ!

The inception of God’s creative acts produces eternal settings, un-interrupting solely in the Heavens, in Christ! This entails the host of all things ultimately displayed in and by God’s Decree (Ephesians 3:10). The settings displaying God’s creative acts are strictly assigned to the Universe, in particular, the earth, within time. In this sense, the earth with its physical subjections ultimately will conclude in the new Heavens and Earth, as the final testimony in glorified and reconciled matters in the completed revelations of God’s Eternal Purpose. Creation actually began in the realm of God’s Divine Decree in the Heavens as percepts in the mind of God. II Corinthians 5:17 states, “so that if any- one in Christ a new creation; the old passed away, behold, new are the all things.” The revelations of God’s perceptions are expressed through their portrayals in creation, which were adapted for display in the earthly region. God has one single purpose revealed in many parts. The eternal locale of the Heavens resides in God’s purpose in all of its exhibited parts are but in one perception.

This revelation is supported in Old Testament writings: God “is in one mind and who can turn Him? And what His soul desires, even that He does” (Job 23:13). What is revealed, follow in Grace scriptural links that rebuke heavenly “misty appearances;” misconstrued to mirror physically contrived perceptions. In other humanized visions, angels are giant or even superior statures exerting powerful influences in clearly determinate roles. What isn’t accounted is that there are absolutely no physical embodiments’ visions portrayed in Heaven. Specifically, there are no angels swooping around with wings spread out, “gliding” in imaging appearances. Spirituality exhibits in *ἄρρητα ῥήματα* (*ahr-ree-tah ree-mah-tah*) rendered “unutterable sayings” (II Corinthians 12:4).

The confidence of eternal references in the Scriptures’ message abides in their discount and nonentity of physical existence. Spirituality is solely inscribed in completion in Heaven. God never has a new thought. What He thought He thinks. Nothing can be added to God’s mind nor is there succession in carrying out His purpose. Succession is related to time; not to eternity but it does not destroy the idea of order in God’s purpose. There is no succession in eternity because God is in, and of, one mind. This truth is revealed to finite intelligences in varying degrees that God’s are People Already in Heaven!

End of Part Seven

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Humanistic “Spirituality”

The Grace Scriptures definitively distinguish between what is in essence spiritual from what is humanly perceived as such. What is solidly permanent and predictable is hence what spirituality solely exudes. Outlays in immaterial settings demonstrate what solely transcends beyond all humanistic trapping. Humanism lingers below the radar of eternal divineness. All manifestations in physicality charter and follow in refracted views to what were fulfilled in God’s Decree in Eternality. In the earthen sphere, priority and devotion is focused on defining and marking solely secular and physical boundaries, as though such exemplify quality and distinctiveness of spirituality. These unrealistic, unreliable and un-abiding borders are displayed in an environment that isn’t fixed. Life changes with every gust of wind and squall of wave in increasingly unpredictable, unreliable, inconsistent and uselessly uncharted; ever shifting visions. These indications know no realizable directions and boundaries.

Spirituality subscribes where entirety is factually ordained through predetermined positions, beyond physically projected venues. Humanity’s uncertainties exude detachments from security. Spirituality is structured and solidified in deliberate authenticity; contrariwise, physicality blends into humanity’s flowing environment. Spirituality doesn’t oblige whims, because it affirms solely in the regulations of reliability! What reflects in the human minds in time passages; echoes strictly in creature compositions and auxiliary extends no further undertakings than what its structure asserts. Extensively, such specters seek their implications within history but consistent recognition in time temperance simply exudes the mystery within which humans disconcertingly connect to God. Consequently, human refractions are indistinctly oriented rather than consistently arranged. In this enlightenment, what is physically planned doesn’t chorus in gaspingly the runlets of spirituality, hence there is no plausible union thereof.

Human inscriptional, relational remembrance and recollection of divine presence in manifested timelines counter merely as oft-balance crafting of words to capture typical contemporary experiences. Time is obscure and absurdly un-retainable, which indeed mediates in human perceptions and apprehensions of intendances. This discrimination reverses what is seemingly inbred in manufactured transitions to security or at least relief from the concerns of fleeting moments, wherein such are construed as controls in time parameters. Physicality’s problems of habitual show evidence of slow rhythms in phases, as the turning of expressions orbiting, gestating and maturing. However, what are portrayed as eras of chronological consciousness fail to comprehend staging grounds for divine/human interactions. Relatively, “ineffectiveness” of time is leveled, reutilized and measured in equal segments for contented exploitation by sharp flowing regulators with exchangers.

Such is time-relativity’s so-versioned management more in human perceptions than what is essentially disposed or eradicated; conversely to what is exerted and preserved in God’s Decree in eternity. Even through human perspectives

inevitably acknowledge God's center roles, His pre-determinacy of everything strictly in the invisible strata is still minimally in His people's conscientiousness. Human postures repudiate God's people daily struggles in torrential contentions on their lives. Physical time-associations tend to engulf many from penetrating into genuine spiritual depth. Humanism's spirituality forms feign as identifiable the image of God within religious mystical piety, which depicts Him as wandering the earth in search of beloved relationships. This image accommodates time-mangling evolution. Humanism's image is of God alone in a waiting room hoping for an appointment. This caricature does more than just understate the actuality; it counterfeits time-relativity's version of spirituality's segments masquerading in humanism.

The apprehension of this reutilization is in the liability of what seemly is inevitably disrupted by duplicable occurrences. Concentrations in these primary conflicts reside in rampancy of contemplated basins exhibiting physicality's connections. These instances of anguishes of birth and death struggles are what are known in time's annihilation of the humanly memo-medium Indicant notions. Such aren't proficient to determine in terms of units depleted, lost or gained. Such have their appeal not from duration but due to their exploits of incidents scored as good, bad, hard, brutal, bittersweet or ebullient. These oft-eventful segments or factions of humanism's associated regulations in details are inimitable appearances of such as subsisting or surviving. Unquestionably, these oft-perceptions by masses of God's people formulate disruptions of so-envisioned "lifetime" expectations. These inferences bode significantly in confusing "supernatural" with genuine spirituality. No mystical behavior can authenticate genuine spirituality from what is solitary inspired of humanism.

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." Note the latter phrase, which is corroborated in I Timothy 6:14: "guard the good deposit through the Holy Spirit dwelling in us." The instruction to *φύλαξον* (**phēe-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 is concomitant with the command of "turning away from secular empty babblings." The Greek participle *ἐκτρέπομενος* (**ehk-trehp-o-mehn-os**) rendered "turning away" denotes to persistently turn out, turn aside or remove from secular empty babblings. The Greek word *βεβήλους* (**vehv-ee-loos**) rendered "secular" conveys what is profanely godless or unspiritual (I Timothy 1:9; 4:7). *Κενοφωνίας* (**Kehn-oph-o-nee-ahs**) rendered "empty babblings" denotes empty sounds, thus, empty chatter and worthless utterances (II Timothy 2:16). "Turning away" from secular empty babblings engenders that which opposes and contradicts falsely named knowledge. Therefore, God's people are to be removed from humanistic secularism and *ψευδωνύμου* (**psehv-lo-nee-moo**) rendered "falsely named," which opposes the truth. This undoubtedly condemns all efforts to synthesize Eternal Actualization with empty mysticism imposing secularism disguised in humanistic spirituality.

Endeavors of humanistic spirituality remonstrate in liturgical icons of Christianity. Yet, these are identified of something designated as either collective or reserved in the mundane intellect. Even though such may exhibit some auras of factuality overflowing in accessible instances, such only overlay what physicality segments superimpose. In effect, humanistic “spirituality” can’t administer in these hectic instabilities of disorder in time cycles of its manifestations in segments of days, seasons and feasts. The casting of its appealing “Christological” shadows over attendances in transience, insufficiently charter the unbalanced appraiser of transitions or irregular assessments of rising and receding events. Whatever “spirituality” is must be acknowledged according to God (Romans 12:3; c.f. I Peter 4:6). Thoroughly, its perceptive description doesn’t wither in the label of what its devotion proclaims to minister. In each of ministering opportunities, the struggles of life and death resonations reside effectively beyond all physicality and secularity.

Alternately, some misconceive liturgical implications as massive grids of points in time that equally summon and secure relations in God. Ecclesiastical schemes allocate and celebrate their terrains as placing humans in Christ through activities of tenets. In this sense, liturgical calendars chart their personnel’s’ time/service history in feasts, terms, occasions and rites as the occasions of God’s visitation. The problem with these images of liturgical moments as God superimposed in human points in times is that they are only humanism’s caricatures of spirituality. The truth, however disconcerting, is that the liturgical time cycle is not the initial point for understanding the upper tiered reflection of "God's superior sphere." Spiritual perceptive requires comprehension of the foundational experiences of God in time, which gave rise to schematization in worship. God’s people’s quest in authentic spirituality must be rooted in the collective scriptural position of the eternal invisible rather than temporal visible actions infused in liturgies.

Regrettably, it is from this ironic chore that Christendom has extracted that the indistinct effects of time are the proceedings consented in liturgies. There is fixed in this sense a complex insight crafted into languages, which have purportedly availed its accessibility to countless generations. Thus, what is institutionalized in transplanted religiosities is merely human’s attempt to marginalized authentic spirituality in terms of what are controlled in worldly ornaments. In this scenario, the mutual presence of God and humankind is indeed at the heart of all concerns in their inappropriate humanistic disciplines. Further, it is misconceived that the presence of God is hidden but may be known or so learned in retrospection and attentiveness of memory delights with worldly experiences of life’s gifts of food, wisdom, compassion, mercy, love, forgiveness and humility as counterpoints to its avarice and arrogance. Contrastingly, the essence of spirituality is beyond this in reliable assessment of genuinely qualifying amicabilities!

Astonishingly, the varied aspects of humanistic spirituality are simply personal accounts of ways of access into their “mysteries” of God’s saving presence in classics of “spiritual literature.” Assessments from these facets are what relate in

contending in the point of intersection of timeless to time as employments in mysticism. These are the occupants that are given and taken in their lifetime of zeal, selfness and so-viewed self-surrender, yet for most, there is only the attended moment. The crest of these “Christian classics” are primordial in the writings of the Old and New Testaments, which comprise returns again and again to the theme of celebration as the sustaining force of faith. According to dominant ornamentations in the Old Testament, God and Israel are drawn together and irrevocably united in a symphony of commemoration. Thus, what might well have been ushered in are either in iconic points of views or of devotional memorials.

“Commemorations” in both the Old and New Testament writings almost always involve God's movement toward whatever He remembers or having testified; as His concerns are misconstrued as motivated by the instantaneous effect of those petitioning Him. As the premise progressed in the current age, the presupposition is that society flourishes when: “the poor are fed and sheltered, when the long-awaited desire is fulfilled or the rain falls and the grain yields abundance.” Strictly in this sense, ritualistic memorials are credited as the spiritual impetuses that activate God's blessings. Conversely, God unmistakably remembers His people for blessings, in spite of their depravity, as He also “remembers” their injustices, reciprocal exploitations and worshiping icons. And so in remembering; God's process exudes punishment; bringing repentance and change of heart. On the other hand, God through the blood of Christ has forgiven their deviance without human conciliates. God's “forgiving” is of His autonomous effect, which connotes well in His remembering.

Hebrews 2:4 states “God also bearing witness both with signs and wonders and various miracles and distributions of the Holy Spirit according to His Will.” What this clearly confirms is that God's use of signs, wonders and various miracles occupy solely in the witnessing, i.e., testimonial mode rather than the actuation of events themselves. Actualized spirituality isn't analogous to what portends in omens or what instigates in rituals. Even though there are various accounts of God's marvels in sensationalized actions in Him exhibiting evidence to persuade His people of His presence, the verity of His essence is most definitively in its *πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν; (pnehv-mah-tos ahy-ee-oo mehr-ees-mees kaht-ah teen ahf-too thehl-ee-seen)* rendered “distributions of the Holy Spirit according to His Will.”

Summations in analysis of theological viewpoints conclude that the essence of God's “remembering” resides in His manifested acts in the world but even more because of His previously decreed promise to it. In the ages, mystics have sums up the nature of previous committed revelations in supernatural medians. What is factual of what exists is that God created, purposed and completed it. Within this perspective, all of history is simply of God's testimonials, the sequel depictions of one continuous association in which God has created and gathered all to Him. Supernatural healings, iconic wonders, etc., whatever exists is actualized in what He decreed, which doesn't necessitate identification through human activisms!

Though their persevering “spiritual” applications of testimonials were diverse, there are countless instances wherein Israel forgets much. Yet, the basis, which abides them and the covenant, which keeps them are never dependent upon them. Neither God’s people’s memorizing nor their forgetfulness is the decisive influence. Exhortations and incantations are proclaimed in learned accumulations depicted in which birth shown expressions neither qualify as superlative nor affirm authenticity of worship according to the Lord’s Word. However, spiritual apathy does disclose disastrous consequences in formulated processes. In Old Testament documents, whenever Israel forsakes their covenant, they suffer, are held captive, blessings are withdrawn and others lord over them. On the other hand, the great temple hymns composed in Psalms show that the deeds of God were celebrated with joy and gratitude in Israel.

Testimonials that are irrespective of their infidelities document their passage through the Red Sea, the gifts of manna and quail in the wilderness, the land flowing with milk and honey in the Promise Land, planting of the vine of David, beauty of Zion, deliverance from enemies and above all God’s forgiveness of their sins. The enlightened in Israel preserved remembrance of these great deeds from becoming merely a recital of ancient history by showing the people that the great deeds of God were constant, extending into each new generation. These confirmatory deeds, as well as their repudiator consequences themselves, enclosed evidence that God had always taken the initiative in establishing: a beneficial relationship with His people, His decreed intention never changed and His presence to them was ever abiding. But it was always conveyed to each new generation that they must honor their relationship with its clear expressions of His benefits to them.

In comprehension of this perspective, the present state of His people’s lives is the direct extension of the memorial of God that has its foundation in His decisive Eternal Decree. Eternal Viewing exudes key insight to the past, present and future genuine testimonial. Exodus 22:21 directive to Israel is "you shall not wrong an alien or lay hands upon him; you were yourselves alien in Egypt." In Israel, the memorials serve critical functions of properly relating the present with the past. In factuality, unfamiliarity isn’t an accurate depiction of nor is analogous to spirituality. Further, familiarity certifies descriptions that refined memorials of God’s historical commitments bestow accurate vision of the future with God. In time sequencing of the past, present and future, God’s Decree exhibits in one single purpose. Remembering the past and anticipating the future induces though faith ears to hear and hearts to obey the call of God in the present.

Enforced remembrance structures of the living God were thus necessary and integral to humanity of the Old Testament faith community. Most of these earlier structures were physical. Stone altars and markers were built on sites where the patriarchs interacted with God. The problem with such structures was that the intensification of remembrance and of readiness to obey was tied to the durability of the marker and the ability of God’s people to travel to physical sites for His

visitation. Absent in the present dispensation is this ramble of associating; yet pilgrims still go daily to the “holy places” in Jerusalem and to the Sinai Desert. Frequently, especially in this later biblical period, structures for remembrance are tied to time, which is confusing to many when the poor go homeless and the rich lord over God’s people.

Intense “humanistic spirituality” forums focus specifically on Old Testament accounts of directives to Israel in the vein of “at the time of the full moon, blow the trumpet!” “Observe the month of Abib . . . for it was the month that the Lord your God brought you out of Egypt” (Deuteronomy 16:1). In Genesis’s account of the creation of the world of creation, as well as the times of the moon and the stars, the sun and its seasons were available structures on which to attach communal remembrance of God’s saving deeds. Also, Deuteronomy 16:9 states, “seven weeks shall be counted: start counting from the time when the sickle is put to the standing grain.” In that era and covenant, the human use of those times for sowing and harvesting underscored their usefulness as structures for testimonials of God’s past and present, as well as future of anticipated deeds. The human’s lifetime with its seasons provided another available time frame on which to fix remembrance of the God who was always remembering His own.

Incredibly, these observations are carted over in today’s traditions; in childbirth, puberty, marriage and death, in that all bear traces of the hand of the living God as functioning in this mode. Each of these intendances exhibit a memorials (Hebrew: זְכָרוֹן, (**zik-ka-ron**); Greek: μνημόσυνον (**mnee-mos-ee-non**), as was the available point of access in the truth of God’s creating, sustaining, healing and redeeming deeds. Also, such are construed as timely memorial witness to God’s own effective remembrance of His beloved. Eternal enlightenment reveals that as Israel set aside periodic festivals and performed recurring rites to remember God’s saving deeds; it was because God in manifestation had already provided testimonial structures for remembering when to remember! These marvelous deeds were enamored and committed by manacles of subjections in Scripture, yet they exude no present doctrinal inclination to look into these classics for wisdom concerning memorials as a point of access to the living God.

The Grace Scriptures teach that factual spirituality doesn’t emphasize what is virtually assisted by the living traditions of memorials in time, which have been maintained from Judaism. What have been reinterpreted in today’s devotions are times for remembering that are tied to the same times as those, which structured the Jewish faith. The fact that Jesus was arrested, executed and glorified at the time of the festival of the Passover shouldn’t dominate remembering subsequent memorials annually, seasonally, weekly and daily. The greatest of achievements was accomplished in Christ Jesus, namely, God “remembering” His beloved by manifesting His Son as the only resource of salvation. Such isn’t commanded by seasons of isolated exaltations. This conclusive spiritually is confirmed in those having been son-positioned in God in the actualized arena with certainty, which testifies: “we are in Him more than we are with Him.”

God's people have religiously relied upon what was before, which has appealed to what revolves since and have been made use of the memorial structures in liturgical calendars. Sacrament systems are construed to support remembrances as decisive events of redemption and continuing power to save. The vital day of Christendom's celebration, i.e., the Lord's Day, is the key weekly memorial of His death, resurrection and glorification. Within this day, there is an intensification whereof multiple memorials coalesce in the Sunday worship service. Primarily, those who are elected in all periods and cultures assemble. In earlier ages, they are viewed as living stones and tangible markers of God passed by in their modes. In today's assemblies, they proclaimed articles of salvation, which is God as their core. However, as they give thanks, they induct into Christ-events, their physical/secular formalities and functions conversely intruding as offerings with Jesus.

However, the memorial of His body and blood must be given in deference to Him, as He alone is the event of remembrance of those who gather in awareness of Christ. Because this conscientiousness too is a gift from God, the assembly reflects in praising God in remembrance of the pouring out of the Holy Spirit in testimony of His beneficial salvation of all His beloved. This appeal is answered immediately in the gift of what is the body and blood of Christ Jesus by the power of the Holy Spirit. Hence, this weekly time of "Christ remembering" shouldn't be caught up into the macro and micro-cycles of a liturgical calendar. Macro-cycles conventionally arc through the years in undercurrents that lug time toward them; often times in less than orderly designs. The Easter current sweeps together days from the beginning of Lent to Pentecost into an annual festival of the resurrection, looking in cosmological aspect as another of the mystery of Christ and His church. This must depict a special time of reconciliatory communions rather than what has been directed into its own mode of human contraventions.

The Christmas Current sweeps even more widely through the years. It gathers together and neatly ties the weeks of Advent through the twelve days of Christmas to the feast of the baptism of the Lord. Additionally, its undercurrents reach out to pull in whatever is related to the historical events of His coming in Bethlehem or to the second coming of the Lord Jesus: a celebration of the annunciation to Mary nine months earlier at the birth of John the Baptist six months before. Cosmologically, Christmas cycles engage in light and darkness. The darkest days of the year reveal the light to the nations, whereas the brightest days of the year celebrate the birth of one born into the reign of God. The micro-cycle of the twenty-four hour day also uses the structures of light and darkness to remember human deeds. Liturgically, when darkness take place, the candle for evening prayer is lighted and the Easter light in Christ is proclaimed every day with thanksgiving. At the light of dawn, it is time for daily praise for the light of creation, i.e., the light of revelation and the light of redemption, which are in reality, all one in Christ the Lord.

Incredibly, the majesty of these schemes is indisputable in Christendom. Nevertheless, the observances in a liturgical calendar are never a spiritual end in itself; as the reality it purports mutually serves the abiding presence of God and humankind in cycles. Paul, who was proud of his Jewish heritage, was also aware that a liturgical calendar could become an obstacle to awareness of God. Colossians 2:16 states, "Allow no one to take you to task over the observance of festivals, new moon or Sabbath." Rather, Colossians 3:15-16 advise, "Christ's peace must be ruled in your hearts and be filled with gratitude. The message of Christ must dwell among you in all its richness." A liturgical calendar and occasional celebrations are in certain instances useful, indeed God-given means to the rich indwelling of Christ in His body, which is the church.

However, can anyone be sure of what qualifies as spirituality? The Scriptures are solely the reliable guide to learning Christ. The basis for devotion rest in documented history of God's dealings with those He created, sustained, and clearly loved. Scriptural evidence certifies the course of His beloved from origination to glorification. Liturgical calendars have been honed and polished through their centuries of use in celebrations of great historical events. However, these sessions of tasks/evidencing are at their best, merely prototypes of what has been subsequently revealed in the present church age. Liturgical Narratives aren't convincing even for those who live in them. Many things that were vital in those ages have been commutated in today's era. Hence, when, why, how and where authentic spirituality isn't invested in observances of rituals and memorials but more in the essence of what have been learned about them.

Scriptural comprehension bodes well in the enlightenment of those keenly aware of the fragmentations of those humanized collections, as well as their deficient inferences and commentaries in communal memorials. Philippians 2:21 states, "for all seek their own; not of Christ Jesus." The verb *ζητοῦσιν* (**zee-too-seen**) rendered "seek" depicts not what humankind desire for other gods but for no God. The proclivity is to both deny gods and worshipping gods; and especially Christ. In this sense, the bottom line focus is *ἑαυτῶν* (**eh-ahf-ton**) rendered "their own," essentially what is in one's own interest or advantage.

Eternal deity focusing breaks the impasse that blocks the awareness of the living God. Such always resides through means of accurate scriptural comprehension. The use of memorials for liberation aren't conducive to supreme devotion, as such are less of love and more of obligations. Yet, the expanding of love bodes beyond worldly desires in liberation in the future, as well as the past and present. Remembrances can't nurture actual spirituality, moreover, neither the journeys in memorials for which some pursue passage for their interest; whatever it may be. Yet, they soon discover that such ends eventually in recurring public assemblies where little is known of God. What is in attendance in all His graciousness; is confirmed in His people's devotion. However, memorials of the entire even race, even enjoined voices chorused together to remember in their own lifetimes are fundamentally in consequence, Humanistic "Spirituality."

Dissuading God's People's Fascination with Materialism (Severing the Allure!)

The ontology of materialism resides in reflective illusions of existence rather than its "actuality." The cosmos is scientifically extrapolated into its various subatomic conceptions of particles and strings. It is unthinkable to "elites of intellectualism" to concede any limit to human understanding of physicality. In the face of this, those that un-dauntingly suggest incomprehensibility of the universe absent of the "higher revelation" from God, immediately find themselves banished from "physically correct society." This contempt is attributable to the misperception of such one having committing the unpardonable sin of invoking God in all the voids and gaps of the physically unknowable. Yet, those who dismiss such ones as merely "glassy-eyed theists fenced in spiritual suppositions;" are themselves drones of humanist movements of "materialism." Thus, the "Material World" is the worldview based solely on "naturalistic understandings of reality" and as a result, there is the misapplication that the natural world, i.e., materialism is all there is.

In this view, nothing is spiritual except than what is linked with physicality and secularity. Conversely, they aren't capable of defining or explaining spirit, soul or God. Physicality conceptions misconstrue only "naturally," i.e., the cosmic matrix of matter and energy in commission according to the physical laws. On the other hand, "reality" is selectively recognizable and survivable. Materialistic scientism's contention is that everything is a product of physical processes. On the surface of humanistic thinking, this would seem correct in everyday experiences where all appear to relate solely in matter and energy. Even as human resonations are programmed in computers, human functions are restrictively evidenced in daily experienced operations. Celestially, distant stars are marvel at and terrestrially, unseen forces of nature are contended with while invisible, intangible forces guide the compass needles that indicate directions. However the fixations of matter and energy what is realistically reliable in the "material" world? NOTHING!

Materialism demonstrates unintelligent critiques of existent compositions, scriptural-wise yet numerous of God's people are allured and even fascinated by its humanism. It is no shock that materialism appeals, as much as it is that it dominates the mindset of those that are creations in spirituality. While scientism sufficiently and powerfully maintain the credence of humanistic informational processors and other secondary devices, yet the supreme authority of the Grace Scriptures solely codify what is indisputably factual. The physical appearances or secular experiences of entities are not verifiable implications of what constitutes realism. Singularly, actualized eternal spirituality exudes fundamentally what is unyieldingly factual. Life's compositions are more than what materially manifests

such that nothing can qualify as “rock solid.” When reliability is considered as one of the regulating entities of existence, only “survivable surroundings” demonstrate what dependability exudes.

In spiritual enlightenment, materiality’s relative and infinitesimal distance between what is seen or what is relied on is enormous. Physicality’s microcosmic scale contains huge amounts of materials in the universe, yet physical matter makes up less than one part in one trillion of its scope; not to mention its confirmable references of empty space. The cosmic system is a gigantic vacuum imaged in testimonial impurities, which are stumbled and diminished by computation of what such is in purpose. This is instituted in the extent of the mishaps on its subatomic scale. What this incredibly-shrinking phenomenal substantiates is that each of its functions is a tiny micro-void that meticulously gives rise to percepts of contrasting flexibilities. This revelation is solitarily the tip of the “material world” anomalousness, which structures scriptural basics for God’s people’s severance from materialism’s allures.

I Timothy 6 7 states, “for nothing did we bring into the world ... for neither are we able to carry, having carried nothing out.” This conveys the most convincing case that is made against God’s people’s appalling allurements to materialism and fascination with the world’s physical blessings. As spiritual knowledge progresses each moment, such convincingly exhibits the temporary status and nature of materialism. It is impossible to dwell in eternal enlightenment and yet ignore the fact that this world is transitionally heartrending. Nothing here is stationary or fixed; thus, stability isn’t a characteristic of its environment. The Greek adjective *οὐδὲ* (**oo-theh**) rendered “nothing” certifies that everything is eventually dislodged and lost. If this is a fact (and it is), then God’s people’s priority must be invested in what is firmly positioned in those things, which are foundationally fixed, i.e., that which is immovable or immobile. This avowal is made in light of focusing on and emphasizing the eternal state of God’s people having been fully positioned in Christ even in this present materialistic age!

Significance of life resides in what God’s people clearly comprehend regarding decisiveness of their glorified status in Christ. Unfortunately, too many haven’t grasped this solid foundation in truth of God’s Word. Many solely abide in the surface aspects of engaging in daily activities and circumstances of this present earthly abode; relegating their greatest passions for what they can materially absorb. In this mindset, they misconstrue God’s greatest workings and power as abiding in the physical-natural phenomena. What is observable and humanly touched is most vibrantly resonated and “tangibly” prioritizes their interest and attention. Those dwelling in this limited sphere of relating to God prioritize mainly what is physically stimulating while ignoring or lightly esteeming the resources of their lives in Christ Jesus! It is exclusively to HIM that prioritized attention and effort must be directed in eternal link through the manifestation of glorified existence (in Him). It is this knowledge and understanding of God’s eternal plan,

purpose and will that maintain His people in this present sphere of blatant materialism.

The viewings of materialism inevitably fluctuate from insistence to pensiveness whereof consistent details and prognostic apparatuses are zilch. Scriptural comprehensiveness of the cosmos's indistinctness defies all formulations to decisively determine its precise motions or impressions, e.g., falling tree leaves and wandering galaxies. This counters the belief that the universe is a cosmic "clock" where outcome of events are determined when all the primary conditions and forces involved are factored. Spiritual enlightenment peers deeper into the interior, which reveals that materialism's contents and clockworks aren't as well-defined as so-called human conventionalism maintains. In fact, they are downright fuzzy. Consider one of the atoms in a wooden desk. If one tries to determine the movement of its electrons, one quickly concludes that such are neither measurable nor positional in reliability reverence time/space frame, as its isolations dictate nuances of investigations that require merely human suppositions and speculations.

Indistinct in the earth's motion's path in its relational traced regulation, the arrival and departure courses of material components and their whereabouts between capacities in purpose is unknowable. This enlightenment should moderate God's people's fascination with materialism's temptation in consideration of its limitation in life's experiences, which are bewildering features in the world. Materialism is in no sense, a reliable citation for functional potentials. Materialistic experiences focus in objects similarly as vehicles asserts energy in stirring other entities, i.e., they endure injuries and then require repairs or even replacements when their expectations fail processes of their original conditions. Physicality's enticements are only intermediates in restoration, whereof their competent dispensers or qualifiers are in procedures rather than performances. This observance is oddly externalized in God's people's way of thinking, where their spirituality is distorted when they bump into what is alluringly echoed. Nevertheless, physicality's significance quickly returns to the original condition of its personal phenomenon in the cosmic "path."

Indistinct in the cosmic path orbiting and spiraling in its observable patterns, the material components in their prearrange purpose are held in fixed extends. But the challenge to human rationale is why, with the focused core and determinative arraigned boundaries, things don't function in self-constructs. In fact, according to regulations of physicality's dynamics, neither continued fortification nor instant annihilation is reliably traced to any of its factors. The stability and very existence of things advocate a guiding hand from an outside agent. Nevertheless, in the conjectures of absolute materialism, there is no such agent because there is only matter and processes, which revert to the phenomena of solely microcosm assumptions. In mechanistic portrayals, improbabilities arise because subatomic particles can't subsist in any objectivity sense. Relatively, they are observer-

dependent productions resulting from their investigative disturbance of their so-called, “quantum potential” orbit.

Neither matter nor energy defines what quantum potential is, as its nomenclature implies “potentialities,” i.e., invisible prospective that fills the entire cosmos and provides the “potential of being.” Thus, when physicality focuses on substance, what it is actually extolling is merely an abstraction whose existence is defined by mechanical constructs and probability functions. As Quantum theories flaunt their “elementary particles, they merely form the world of potentialities or possibilities rather than fixations of “factuality.” So despite materialism’s appearance, such is the absorption of vacuous objects, comprised of vast throngs of “potentialities” materialized in physical disturbances. This quantum mist imbues the sensitive properties of color, rigidity, texture and mass, which displays the external foundation of nature that is credited with everything from keeping things intact to “creation” itself; according to its materialism models of “cosmos-origins.”

The distinctions of actualized entities in eternity instill comprehension of materialism’s substances’ implausibility for characterizing abiding certainty. Consistent assessments in God’s Word are indeed the sole source of realism. Hebrews 13:5 literally states, “This non-covetousness manner of life: being contents in the presenting, for He said, 'No, I will not leave nor forsake you.” This verse effectively conveys the informed posture of imperfectly unveiled exhibitions in materialism. Scriptural knowledge envelops Eternal Confidence, which exudes the *αφιλάργυρος ὁ τρόπος* (**ahp-heel-ahr-yee-ros o trop-os**) rendered “this non-covetousness manner of life.” Personification from this standpoint radiates in prioritizing dominion of actualization by God’s Decree in the spiritual sphere of Eternality. Comprehensions in this realm model regard away from manifestations of material entities. Physical materialism in no sense should be what is most covetously desired in light of the temporariness of its sequences in depressive consignments.

What is corollary in these consciousnesses is conveyed by the Greek phrase *ἀρκούμενοι τοῖς παροῦσιν* (**ahr-koo-mehn-ee tees pahr-oo-seen**) rendered “being content in the presenting.” It is pertinently observable that *ἀρκούμενοι* (**ahr-koo-mehn-ee**) rendered “being content” is a participle in the present tense, passive voice and nominative case. This ascertains subjections in the sufficiency and satisfaction that what is *τοῖς παροῦσιν* (**tees pahr-oo-seen**) rendered “in the presenting;” is in the present tense but the active voice and nominative case. Thus, these participles concomitantly depict confidence that what is physically viewed bodes sequentially in earthly depictions. The Grace Scriptures teach that all materialism is trounced by God’s eternal declaration: “for He said, 'No, I will not leave nor forsake you.” Authentic significations don’t associate dialoged attendances in imaged depictions that simply assemble more in deliberations than accomplishments. Unreliable, unintelligible initiatives concede that their purposes are inherent exclusively in what their scopes converse, comprehend

and subscribe to. In this light, nothing is substantiated as survivable; therefore, materialism is simply temporary at its best and illusively remote at its worse.

According to scientism's theory the entire contents of the universe came into being from floundering fluctuations as such are called. In materialism's image of emitting something from nothing, so-termed quantum potential is the source of all being. What's more, this "quantum potential" is the conclusion of all things. As such theories suggest, attractions eventually overcome cosmic expansions until the full universe is firmed in its potentials of beginning and ending. Spiritually, immaterial is omnipresent; omnipotent and ageless as the core of all being. This knowledge convincingly defies materialism's avowals that "quantum potential" is the causative agent of the ages' manifestations. Yet, materialism isn't even a "gap-filler." This induces the query: how has materialism been instilled as a "religious" fundamental associated with God's favor? Centuries ago, some philosophies adamantly posited illusory "eternal, ubiquitous" suppositions akin to quantum potential, which were marketed to be the fountain of all reality.

Materialism inferences portend no basic indulgence in "mysterious consistence." Hence, questions remain as to where such came from, what fuels it and why its creative ability is frivolous? Is the quantum potential even something in the materialistic sense? Those under the spell of materialism will answer, "Yes," In the perception that any breach in human's consideration of nature must be plugged up with physical substance. However, since it is either matter or energy, it isn't definitively definable. Moreover, because of its numinous nature, neither is it definitively observable. Rather, it is solely inferred from its influence on what is visibly observable. This perception inevitably consigns invisibleness function to "god of the gaps." The main distinction in this is that humanism's concept of this "god" is that he neither communicates nor obligates but merely accommodates the impulses of materialism.

The apparels of "materialism's gaps" activate religious fundamentals' dissented label for something that otherwise, is unexplainable in a control-less cosmos. This stranger-than-fiction intrigue is the physical connectionist's assigned role for immateriality, which has been co-opted in materiality's desperate attempt to exclude all transcendent concepts of interferences and inputs. In this scenario, visible narrative is more familiar than invisible truth, as the former is extensively suitable to materiality. What are encouraged with anticipation existent-wise regulates the sphere of what are either misinterpreted or what transpires in to fit their mindset or received in the countenances and situations of what confronts them in their classified magnificence. The broad path of the former has many captured within. While oft-functioning in the unknown, those un-awakened in the latter are fraught with hazards. This dismal-shell is forever lurking in its "best days," in that its dazzling-casing embarks on the apprentices of processing the mirrored precisions of its protracted particularities.

The material universe is the arena wherein physical activities and beings' exertions are exactingly in orbs of materiality. Therefore, naive humans have an extreme spiritual void (deficit) in spiritual comprehension. Depraved intelligence is a personal-energy system, existing estranged from the divine Spirit of God as it functions in a material environment. Disconnected relations of worldly materials from Heavens' core constitute the universe's potential for conflicting personas. Incites in the Old Testament mainly embrace humanly inspired sufficiency while the Grace Covenant discloses flaws of physical, suppositional material-insights as only manifestations' creations. Earthly endearments encourage only material conscientiousness, whereas immaterialism's focus is guided by truth-conviction of the eternal purpose, will and plan of God. All everlasting relations, though not fully understood by many of God's people, reside eternally and are manifested transcendent to materiality's allures.

Abiding substance is what exists in focus beyond physicality. Hebrews 10:34 states, "for you also suffered with the prisoners and accepted with joy the seizure of your goods; knowing that you yourselves have a better and enduring substance." Contextually, this verse specifically addresses the circumstances of those having been associated with the gospel of the kingdom and the resulting suffering it caused them. The prior verses definitively document how spiritual focusing alienates and isolates its partakers from "worldly-wise conventionalism." In reflection, the test of their faith intruded into the seizure of their earthly possessions. Here, the testimonial highlight is on what results from knowledge that the loss of worldly possessions can't compare to Heavens' essence of eternal inheritances. Therefore, those described herein were infused with *μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν καὶ μένουσαν* (**meh-tah khah-rahs pros-eh-theh-xahs-theh yeen-os-kon-dehs ehk-heen eh-ahf-toos kreet-ton-ah eep-ahrx-een keh mehn-oos-ahn**) rendered "knowing that you yourselves have a better and enduring substance."

The eternal spiritual immaterial inheritances are far superior to temporary physical material possessions. Note that the adjective *κρείττονα* (**kreet-ton-ah**) conveys a comparative evaluation of immateriality over physicality, hence, the hyperbole of eternity or *μένουσαν* (**mehn-oos-ahn**) rendered "enduring" *ὑπαρξίν* (**eep-ahrx-een**) rendered "substance." It is strictly in this sense that those referred to in this verse accepted with joy the seizure of their earthly goods. They evidently looked forward to what transcends resonating with the physical seen instead of the spiritual unseen. Numerous of God's people's are continually mesmerized with the allures of materialism, which veils peacefully abiding in the knowledge of what is secured exclusively in Christ. What is genuinely and spiritually beyond this world is solely evidenced in spiritual knowledge of the Grace Scriptures. Spiritual comprehensive enlightenments scripturally exude a firm "no" to constantly fleshly, sought after progressions of life. Conveyances revealed in defining the considerable difference between the continuity in eternal immateriality, verses earthly materiality; rings loud in living instructions and directives, which in effect documents an effective walk in spirituality.

Material considerations must be relegated to their proper subordination. This present life inevitably involves processes of materialism but some of God's people are privileged to comprehend His greater purpose behind this veil. Such ones will experience sustaining inner peace which enables them to rise above any misperceived deprivation that might be imaginatively construed by the denial or even loss of earthly possessions. The goods and thrills of the cosmos's vainglory existence are spiritually meaningless; thus failing to integrate the insightful, factual reality of eternity. The Grace Scriptures impart the message that the flair of what is "now;" is in fact "not survivable" in what is to be; thus existence now isn't in existence to be. Except for the operations of the principles of God's purpose, material existence is only accepted as testimonial processes. Materialism's predisposition to change prefigures conversely genuine substance; which is properly in alignment with God's eternal resolves.

Many of God's people personally resonate in a substance system, which is definitively alienated from the divine Spirit of God's functions in an immaterial environment. Such an opposite relation of physicality from spirituality comprises the universe's conflicting facades. What isn't self-sourced is non-survivable; because such is mired in self-mortification and self-denigrated creation. Material covetousness is inspired solely by matter-conscientiousness, whereas spirit-conscientiousness's focus is guided by truth-conviction of the eternal purpose, will and plan of God. Though physically uninhabitable, everlasting relations aren't fully understood by numerous of God's people, as they are solely actualized in eternity and only manifested through time but from the beginning are designated and focused perpetuity. One must recognize God's bearings in each of life's processes whether they are perceived as immense or minute in their intentional exertions, solitarily for purpose.

The material universe is where all physicality resonates in the sphere of visible things. Resultantly, this skewed sensitivity induces the spiritual deficit echoing in an imaging-dominance system; boding estranged from God's functions in a material environment. A large number of God's people prioritize earthly things over heavenly things due to the alluring visibility of sightseeing verses faith-believing what is most important to them. Here, for clarity sake, the underlined area under discussion is PRIORITY, in that there is great importance diminished in materiality's temporary functioning all in deference to eternal functioning. Even when this distinction is extended, the total essence of life is obscurely viewed in prioritizing temporary time perceptions, dominating earthly entities. Hence, the order of what is most important or urgent gravitate to the cosmos's nucleus, which it translates as most essential as though such is sustainably prolonged in some mode.

However, the impositions of temporariness, as opposed to the hopes of eternity solidly reverse the relevancy of this regulation to genuinely establish the fact of what is most important in endurance. Astonishingly, only a small number of God's people display an enlightened comprehension for prioritizing the eternal

relations specifically beyond the temporary personal connections. Discerning distinctions of temporality from eternity infuses the scripturally intellectual perspectives of enduring obligation in existence. Yet, many of God's people don't reliably relate beyond their resonations in earthly entities. Emotionally, materiality distorts the essence of joy when uninformed ones describe and link their bond with God in their physical view of identifying with Him in important and personal relations. This simply exposes that their view of Him is strictly in what connects in this present life. Materialism simply replies from the earth's share of physical exhibits. Nonetheless, the most significant affiliations highlighting many of God's people are in their associations of earthly interactions in physical substances.

These are absolutely unacceptable forums in improper settings, which in no wise should be the prioritized focus of God's people lives. Materialism as the most significant entity that represents their most important connections merely reflects interpersonal comfort developed in them linking God's "affiliation" to their earthly expectations. This indicates their ultimate motive for being in a "Christian Culture." II Corinthians 4:18 states, "we are not looking at the things being seen but at the things not being seen; for the things being seen are temporal but the things not being seen are eternal." In this context, the Greek present participle *μη σκοπούντων* (**mee skop-oon-don**) rendered "not looking" designates not prioritizing or not constantly dwelling ultimately in thought about things, which are physically being seen. The present tense and passive voice of the participle *τα βλεπόμενα* (**tah vlehpō-mehn-ah**) rendered "the things being seen" communicates this as the physical arena prioritized by unenlightened mindsets. In distinguishing the difference between what should be prioritized dwelling, as opposed to what should not, the strong Greek adversative conjunction *ἀλλά* (**ahl-lah**) rendered "but" is interjected. Advisedly, this conveys that God's people should prioritize *τα μη βλεπόμενα* (**tah mee vlehpō-mehn-ah**) rendered "the things not being seen." The distinctive spheres exhibited are: spiritually invisible and physically visible.

All things were and are actualized in the eternal Heavenlies unseen sphere and merely manifested or revealed in the earthly temporary seen sphere, as expressed in time durations. Hence, God's people's mindset should be prioritized in focus on the above things over the material things of the earth (Colossians 3:2). The scriptural reasoning for not mentally prioritizing occupation with the things being seen is, they are *πρόκαιρα* (**prosk-ehr-ah**) rendered "temporary" and transitory, which translates things being seen in a state of rapid or drawn out dissolution. This authenticates prioritizing of occupation with things not being seen because they are *αἰώνια* (**eh-o-nee-ah**) rendered "eternal" and unending. This translates that things not being seen are everlastingly abiding in endurance. The ultimate end of God's eternal purpose should dominate the essence not only in this life but the life that is to come; Dissuading God's People's Fascination with Materialism, (Severing the Allure).

Observation of Manifestations in Time from the Viewpoint of Actualization in Eternity

Corroboratively, Peter in writing to Jewish believers posed a very interesting and relevant question in II Peter 3:11, wherein he states “Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all separated manner of time and godliness”. If this is deemed to be relevant in Peter’s era, it should now be considered an essential question and statement to the elect of God in this dispensation, the Grace Church age. Full knowledge of God’s plan, purpose and will should dramatically impact informed thinking and influence such actions as we move into the actualized concepts of what eternal existence encompasses. In placing into true perspective the essence of time, as God has creatively scheduled the manifestation of His will, consider what the Apostle Paul conveys in Romans 13:11-2 and Ephesians 5:14-16. These verses convey the eternal Heavens view of manifestation’s purposed functionalities in the Time Capsule as such are scripturally observed in their occasions. This knowledge comprises ammunition and armor utilized in warding off onslaughts of the forces challenging God’s people’s joy and security (Ephesians 6:13).

Romans 13:11 states, from the King James Version: “And that knowing the time that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed”. Also, from the Greek text: “And this knowing the time that it is already the hour for you to be raised out of sleep, for now our salvation is nearer than when we first believed.” This verse (11) conveys the spiritual lethargy of God’s people. Primarily, The Greek phrase *καὶ τοῦτο* (**keh too-to**) rendered “and this” calls attention to the lateness, i.e., (passing) of time. This emphasizes that enlightened ones need to be *εἰδότες τὸν καιρὸν* (**ee-tho-thehs ton keh-ron**) rendered ‘knowing the time,’ perceptively seeing the particular time or the point in time that is on God’s manifestly time clock. This is how eternity views time in the light of God’s eternal purpose, thus this verse states that “it is already the hour for you to be raised out of sleep”. Thus, the time is *ἤδη* (**ee-thee**) rendered “already” past, literally, i.e., it has come and gone, “when you should have been raised out of *ὑπνου* (**eeep-noo**) rendered “sleep”. In other words this statement is prodding “that it is late,” therefore “be raised out of your spiritual sleep and slumber.”

It is very important to note that the Greek verb *ἐγερθῆναι* (**eh-yehr-thee-neh**) rendered “to be, having been raised” is an infinitive in the aorist tense and passive voice. Here, the aorist tense reinforces the point of those prearranged to having already been raised out of sleep, as this is certainly not the case because many of God’s people have the same mindset as the world. More significantly, the passive voice indicates that ONE other than these respondents is the catalyst for raising, arousing and awakening God’s people from their spiritual stupor. For those who are in a state of spiritual hibernation, someone has to arouse, to

shake, to stir and that is the purpose of the Holy Spirit as He energizes such through the Word of God. The addressees are those who are spiritually alive in Christ and as such have need for their spirits to be stimulated and aroused by the Holy Spirit. Instead of exhibiting a state of spiritual slothfulness, God's people need to be simmering, i.e., on fire, as energized by the Holy Spirit (Romans 12:11).

As the minutes, hours, days, weeks, months and years manifest in history, this verse states, "For now our salvation is nearer than when we believed." Ephesians 5:16 conveys that the elect are to be 'redeeming the time,' i.e., "buying up" every opportunity to serve the Lord because the days are evil. This eleventh verse of Romans is purposed to arouse the enlightened to serve the Lord because time is fleeting... the time when Christ will manifestly return for His own is coming nearer each day. From the moment one's salvation is revealed, such should begin looking forward to the greatest of all events, the day of total manifestation of salvation. This conveys the time when all the elect of the present age will manifestly assemble in the Lord in the air, when such will have their lowly bodies exchanged in conformity in His glorious body and will always, forever dwell with (in) the Lord (Philippians 3:21; I Thessalonians 4:15-17).

Romans 13:12 states from the King James Version, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and "let us put on the armor of light." The Greek Text states, "The night is almost gone and the day is near, therefore we should lay aside the works of darkness and we should put on the armor of light." This verse (12) continues to emphasize the short time God's people have to serve the Lord and graphically portrays this in stating that 'the night is almost gone.' The Greek noun *νύξ* (**neex**) rendered "night" depicts this present evil age as a time of moral and spiritual darkness (I Thessalonians 5:5). The Greek verb *προέκοψεν* (**proehk-o-psehn**) rendered "almost gone" denotes that the night is far advanced, far spent and almost over. In other words, the time that Satan has authority and power over this world system is drawing to a close (II Corinthians 4:4; c.f. Luke 4:5-6; I John 5:19).

Hence, the thrust is that in view of the short time left, enlightened ones are to live in the essence of Christ's actualized sphere of eternity. Following the thought that the night is almost gone, notice the statement "and the day is near." Observe that in contrast to the Greek noun *νύξ* (**neex**) or "night", the noun *ἡμέρα* (**ee-mehr-ah**) rendered "day" may also reference those redeemed as "are sons of light and sons of day" (I Thessalonians 5:5,8). The focal point is that a given day is near, already; referred to as the time of "our salvation" and identified with what is called the rapture. Consummation of the present night period previews when Satan's power on this earth will have run its course and "the day," referred to is near and it will ultimately usher (manifest) in the day of spiritual light and righteousness under the supreme regulations of Jesus Christ Himself.

In view of the fact that the night is almost gone and the day is near, the succeeding statement is, “we should lay aside the works of darkness and we should put on the armor of light”. The verb ἀποθώμεθα (**ahp-oth-o-meh-thah**) literally rendered “may lay, having laid aside” is in the aorist tense, subjunctive mood and middle voice, which indicates the probability of such having been laid aside as a garment or put off as the renounced works of darkness (John 12:46). In essence to put off the works of darkness and to put on the armor of light chronicles the goal of enlightened ones. Romans 6:13 conveys that such should avail their members as the “instruments of righteousness.” Also, II Corinthians 6:4-7 commends the minister of God through the armor of righteousness on the right and left hand.” Thus, the emphasis in this verse is on the enabled response to “put off” the works of darkness and to “put on” the armor of light.

In consort, Ephesians 5:14-16 states from the King James Version, “Wherefore he saith, Awake thou that sleepest and arise from the dead and Christ shall give thee light.” From the Greek Text, “For everything being made manifest is light. Wherefore he says, arise the one sleeping and stand up from the dead and Christ will shine upon you.” Here, the Greek phrase διὸ λέγει (**thee-o lehy-ee**) rendered “wherefore he says” denotes rising up and awakening from spiritual slumber to those asleep in service to Christ. Standing up and rising out from among those who are spiritually dead confirms the fact that both of these verbs are in the active voice and imperative mode, in effect clearly speaking to carnal servants. In conjunction with the Holy Spirit, those who fall into the category of such carnality are “commanded” to move under the control and dynamics of the Holy Spirit. For those enjoined in a binding spiritual relation in the Lord, Christ will ἐπιφαύσει (**ehp-ee-phahv-see**) rendered “shine upon them” (enlightened one), thus God “will give them light,” as decreed in the indicative (factual) future, i.e., He will spiritually enlighten them in fellowship relation within Himself in the light (II Corinthians 4:6; c.f. I John 1:7).

Examination of Ephesians 5:15 states from the King James Version, “See that ye walk circumspectly, not as fools, but as wise” and from the Greek text, “therefore take heed to how accurately you walk, not as unwise but as wise.” Here, the forepart of this could be translated “Therefore accurately take heed to how you walk”. There are two aspects of thought conveyed in this verse. First, emphasis is on how accurately God’s people should conform to the truth given to the Grace Church. Secondly, emphasis must be on accurately examining the Word of God to determine how such are to walk. Since the emphasis of both thoughts dovetail into one elongated thought; the emphases of both convey the need to accurately scrutinize the Word and to accurately live according to it, “not as unwise, but as wise.” Here, the Greek adjective ἄσοφοι (**ahs-oph-ee**) rendered ‘unwise’ denotes the opposite of wise, hence, those void of understanding, foolish and imprudent.

On the other hand, those who have the fruit of the light in their lives, who are living in accordance with the truth for the Church are prepared to stand before the judgment seat of Christ (none of His beloved will ever stand before the White

throne Judgment) and be judged according to their works; not for salvation but in their service (I Corinthians 1:13-14, 17; 4:5; II Corinthians 5:9-10). These are σοφοί (*soph-ee*) rendered “wise” intelligent, learned and knowledgeable. This is the reason the Grace Scriptures place so much stock in wisdom and learning and understanding that being wise refers to those identified with the wisdom of God (Romans 16:19, 27). In contrast, the Grace Scriptures speaks very disparagingly of those extolling the wisdom of men (I Corinthians 1:25, 27; 3:18; Colossians 2:23).

In conclusion, Ephesians 5:16 states from the King James Version, “Redeeming the time, because the days are evil” and the Greek Text, “Redeeming the time because the days are evil.” This sheds light on what redeemed ones should be doing in these final days before the Lord manifestly appears for His beloved. Instead of unwisely living in carnality, such are to be alert, wise and redeeming the time. The Greek noun *καιρόν* (*keh-ron*) rendered “time” may refer to the present time (Romans 3:26), a future time (I Corinthians 4:5), the gamut of time in which such live (Galatians 6:10) and time in the sense of suitable situations, fitting circumstances and opportunities (Colossians 4:5). The primary focus interestingly is on the latter meaning in the sphere of time for suitable situations, open door circumstances and multiplied opportunities to expose the truth and avail the gospel of the grace of God to others. Hence, the main emphasis in this verse centers on time, i.e., how it should be used and why.

Accordingly, God’s people are to be “redeeming” the time. The Greek participle *ἐξαγοραζόμενοι* (*ehx-ahg-or-ahz-o-meh-nee*) rendered “redeeming” exhibits the present tense and is derived from the words *ἐξ* (*ehx*) and *αγοραζο* (*ahg-or-ahz-o*) and denotes to buy out, buy up, acquire or purchase from. The contemplation is that the enlightened are to continually be buying out of time every opportunity to edify and instruct one another in the truth for the Church, the Mystery. The following context strongly suggests that the emphasis is on the need to buy up every opportunity to mutually instruct one another regarding actualization in the eternal sphere. In a similar way, Colossians chapter 5 emphasizes necessitation of procuring every opportunity to share knowledge with those that are void of eternal comprehension, in stating states, “walk in wisdom toward those outside, redeeming the time.” Combining these thoughts, time consists of the series of opportunities to teach the truth of the Word in testimony of viewing the manifestly current entropies from the vantage point of eternity. Galatians 6:10 affirms that time is to be used for the benefit of informing through testimonials in the sense of stating, “Then therefore, as we have time (opportunity), let us do that which is good toward all; especially toward the family of the faith.”

Further exegesis of Ephesians 5:16 states why the informed should redeem the time; namely, “because the days are evil.” The Greek noun *ἡμέραι* (*ee-mehr-eh*) rendered “days” may refer to the interval between sunrise and sunset or to both night and day or what is the consensus of a 24 hour period. When conveyed in the plural, as it is here, it speaks of an extended period of time, i.e., a time when

evil is blatantly rampant. Note, the reference of this time as the last days, i.e., the extended period when there will be grievous times (II Timothy 3:1). Since many days constitute an *αἰον* (**ee-on**) rendered “age” and Satan is the god of this age (II Corinthians 4:4), it flows that all the days have manifested evil since the “Adamic fall” and they are obviously worse in these last days (II Timothy 3:13). Thus, because surrounding evil tends to infiltrate the minds of God’s beloved, it is imperative that every opportunity be utilized by His beloved to build each other up in the faith.

Ephesians 6:13 states, “On account of this, take up the whole armor of God that you may be able, having been enabled to stand in the evil day” and having accomplished all to stand, having stood.” Implicit use of the aorist tense (completed action) necessitates understanding that the battle is against a spiritual enemy. This exudes that such must be fought with spiritual armor, which God solely provides. The Greek imperative verb *ἀναλάβετε* (**ahn-ahl-ah-veh-teh**) rendered “take up,” in the aorist tense, is derived from two Greek words *ἀν* (**ahn**) and *λαμβάνο* (**lahm-vah-no**), which literally denotes command of having taken up or received. This conveys a verbal picture of the enlightened picking up or receiving from God spiritual armor (knowledge). The Greek phrase *τὴν πανοπλίαν* (**teen pah-no-plee-ahn**) rendered “whole armor” denotes complete, total and full armor, which God has provided for waging spiritual battles (I Timothy 6:12). This purpose is clearly defined, thus the instructions to take up all the armor of God are conveyed by the conjunction *ἵνα* (**een-ah**) in combination with the verb *δυνηθῆτε* (**thee-nee-thee-teh**) rendered “in order that you may be able, having been enabled” or strengthen to stand, having stood against in the evil day” definitively expresses this initiative.

This is accomplishable solely though elevated Heavenlies’ viewings beyond the conflict of this depraved and imposing confrontational environment. The infinitive *ἀντιστήνα* (**ahnd-ees-tee-nah**) translated “to stand against” is derived from the Greek preposition *ἀντι* (**ahnd-ee**) prefixed to the verb *ιστήμα* (**ees-tee-mee**) and most literally means to oppose or to resist in the evil day. This is the only time the phrase *ἡμέρα τῆς πονηρᾶς* (**ee-mehr-ah tee pon-ee-rah**) rendered “the evil day” is conveyed and contrary to some who would attribute this to a specific future time such as the day of wrath (Romans 2:5); it should be apparent that when one views the entire context surrounding this phrase, it is certainly feasible to identify the “evil day” with “present evil age” (Galatians 1:4; Ephesians 5:16). Observe that the identified armor “belongs to God” and is provided for enablement to stand against the foe in the evil day. Hence, it is concluded that this armor is indeed one’s comprehension of eternally actualized intent in every manifestly entropy, which is divinely designed to adequately equip elect recipients to be victorious in their present daily sojourning.

Accordingly, the reason is stated: designated ones are to manifestly take up the whole armor of God namely that they may be, having been “enabled” to victoriously resist the satanic evil forces “and having accomplished all things to

stand, having stood.” The participle *κατεργασμένοι* (**kaht-ehr-gah-sah-mehn-ee**) rendered “accomplished” is derived from the Greek preposition *κατα* (**kaht-ah**) prefixed to the verb *εργάζομαι* (**ehr-gah-zo-meh**) and literally denotes to work down, hence, as it is in the aorist tense, literally rendered “having effected” or “having done.” A viable exegesis is: having taken up and completely put on God’s armor and having been enabled; instructed to stand, having stood.” This is certified by the Greek aorist infinitive *στηναι* (**stee-neh**) rendered literally “to stand, having stood.” In corroboration, Ephesians 6:11 states, “ ..that you may be, having been enabled to stand, having stood.” When God’s specially designed spiritual armor is fully utilized, as He intends, it thwarts and prevails against all enemies. So having done this, the elect of God are to remain fixed, set and firm in their victorious son positioning in the Heavens, in Christ (Ephesians 1:3; Colossians 4:12).

Hebrew 3:12-13 vision the danger of an evil heart of unbelief overtaking some, thus, they are admonished to exhort themselves daily, i.e. redeem the time by encouraging one another in the actuality of God’s Word. Evil days make it all the more imperative to make known the gospel of reconciliation to God’s people even though such are not all enabled (II Corinthians 5:18-21). Although there has been and continued to be rashes of “date setting” and prognostications about the timetable of the Lord’s return, the flaw in these, as well as other speculations can be found in one basic fact and that is a failure to recognize sufficiently the distinctive conveyances of Paul’s Mystery Message. The present dispensation (grace) was initiated through the revelation of the Mystery or secret, which was revealed first through the Apostle Paul (Romans 16:25-26; Ephesians 3:2-9). It should be further noted that it is Paul’s epistles, which conveys God’s superior knowledge for not only this present age but its viewing of every age from the actualized sphere of eternity.

God’s people should never, not even once ever look for “the signs of the times.” In fact, there are no reliable validations incurred in signs of the times, as they are only manifestation for testimonial sake rather than actualities chronicling the times of signs. The Grace Dispensation’s policy is faith, not sight (II Corinthians 5:7). The conveyance, “the last days” of the dispensation of grace (II Timothy 3:1-5), yields no more than general trends and movements, things that could be said about any period of time during this dispensation, none of Paul’s writings even once convey specific signs to reveal just when Christ will manifestly return. God’s purpose entails commissioning His people throughout this age for extolling the virtues of grace, as such functions regardless of trends or events. Time was created only for manifestation of God’s plan, will and purpose; thus, His elect for the dispensational age of grace should be more concerned about His eternal plan and purpose and will than they are about manifestations in Time! The Grace Covenant reveals dominantly Observation of Manifestations in Time from the Viewpoint of Actualization in Eternity!

End of Part Eight

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Insufficiencies in the Temporal Loops of Time

(Realistically Viewing the Time Capsule)

The most baffling of all time travel paradoxes are vividly exhibited in humankind's expectancies of ultimate fulfillments and realized goals against the backdrop of these unattainable conquests in temporary physical arenas. A secularly historical analysis of technology contrives that its changes are exponential in its "intuitive linear" viewing. Substantive dubbed material perceived "experiences in progress" through centuries are essentially humanly rated progressions. Yet, this merely exhibits limited characteristics in ineffectiveness of such proponents. Conversely, the actualized scale of achievements resides in eternal non-material spectrum, exuding its unchallengeable and unintermittible conquests; even beyond time measures and exponential growth ratings. What is defined and rated in the Time Capsule and physicality sphere is exhibited in decades, centuries or millennia; where machine intelligence is devised to surpass human intelligence. Singularity in secularity leads to technological Artificial Intelligence, the changes exhibit so rapid and profound that they represent ruptures in unsettled fabrics of human history.

Such connotations exude the faceted mergers of biological and non-biological intelligence, mortal-based and the culturally-high leveled in imagined astuteness; cascading outward in the universe void of scriptural light. Such developments merely manifest fabricated time machinated entities that are decidedly skewed to magnify human sensorial perceptions. In these views, predicaments exist non-sourced, as browsed through academic journals in universal solutions seeking the physicality rather than spirituality sphere. These mode sectors simply denote and summons illusions of secular splendid and invite "clever theorems" outlined in details. However disputable such are in inconsistencies, they are contently accepted because of humans' resonance in physicality. What IS indisputable is that there is no scriptural resonance for tiding up blatant secular arguments, even through such are popularly published and resoundingly hailed by the majority. Sadly, it is deemed as both rational and reasonable by orthodox Christendom that such professing provides accommodation in "time reality" even though such inevitably falters in inconsistencies when attempting to authenticate actuality.

Moreover, there are no contradictions involved in a self-consistent causal loop. Strictly speaking, in the temporal loops of time, such are not viewed by humanity as paradoxical but simply a very weird state of affairs. Nonetheless, in Eternity's unrestrained, unbounded, unrestricted sphere, nothing is paradoxical. Rather, the problem concerns the origin of secular information: where and when exactly did things come from? These professing of obscurities merely structure journalistic datum (human logic assumed as fact and relied on as the basis for theories, conclusions or inferences). Earthly Mirrored or physical comprehensions are entirely copied professing information about things "out of thin air." II Corinthians 3:18 states, "For now we see through a mirror obscurely and then face to face;

now I know partially and then I shall perfectly know even as I have been perfectly known.” The contextual antecedents’ verses establish concerning God’s people that: they know partially (verse 9), when perfect knowledge comes, it replaces “that which is partial” (verse 10) and immature (child) thinking and reasoning shall eventually succumb to mature (man (adult) thinking and reasoning (verse 11).

Verse 12’s conveyance is that God’s people’s knowledge is progressively seen through a *ἑσόπτρου* (**ehs-op-troo**) rendered “mirror,” denoting what is reflected in their minds through “the seen” loops in the Time Capsule, as compare to what has been caused to develop gradually in discernment according to the unseen in God’s Eternal Decree. The current view exhibits *ἄρτι* (**ahr-tee**) rendered “now,” just (right) now, i.e., presently *αἰνίγματ* (**eh-neeg-maht-ee**) rendered “obscurely.” Undoubtedly, this transmits that as best, what is comprehended reflects a dim and ambiguous image of what is actualized (the real thing). This effectively describes limited comprehension of Grace Covenant revealed truths, i.e., actualized facts in God’s Eternal Decree. The Greek phraseology *τότε δε* (**tot-eh theh**) rendered “and then” references the manifestations in the Eternal Sphere; verified by the jargon *πρόσωπον πρὸς πρόσωπον* (**pros-o-pon pros pros-o-pon**) rendered “face to face.” In comparison to misconstruing a face factually, the dimly obscured mirror in imageries is refracted in the entropies (measures of disorder existing in loops of Time Capsules); liken at best as *ἄρτι γινώσκω ἐκ μέρους* (**ahr-tee yeen-os-ko ehk mehr-oos**) literally rendered “now, I know out from part” or partially.

Contrariwise, manifestation in perfection via “face to face” denotes that all dimness and obscurity will cease and be replaced by clear comprehension of the fullness of God’s eternal purpose (Ephesians 1:18-19). Culmination of non-obscure viewing with respect to future manifestation is communicated by the Greek phrase *τότε δε ἐπιγνώσμαι καθὼς καὶ ἐπεγνώσθην* (**tot-eh theh eh-p-ee-g-nos-o-meh kahth-os keh eh-p-eh-g-nos-theen**) rendered “and then I shall perfectly know even as I have been perfectly known.” Hence, the two Greek adverbs *τότε* (**tot-eh**) rendered “then” are unequivocally identifying the sphere of Eternality, wherein exclusively resounds what is perfect is present. Thus what is perfect resides in authenticity in full truth and revelation in exactness of all having been actualized in the Heavens in Christ (Ephesians 1:3); wherein all things, including the elect’s salvation was determined (Ephesians 1:4-18).

The Grace Covenant affirms that professing in physicality is both scripturally non-factual and spiritually unpractical. Ones dependable encounters exert a number of objections in the physical grounds: for example, infinitely long straight strings exclusively codify existence, whereas finite string loops threaten collapse as they meander in time mechanisms. This confirms that time travel is a generic feature of human theories of relativism, resounding in just a quirk of presently, secularly seen scenarios. The uninformed have become so enthusiastic about the time mechanisms that they even go so far as to suggest the entire cosmos may be

one, through pointing out that the universe would then be able to create itself. Postulations averring possibilities that what is time traveled could in principle influence its destination or alter its origination defy even human logic, assigned in the universe. Undefined loops in time, bringing themselves into existence without the need for some mysterious origin from nothing, postulate that the universe in some sense always has existed, even though time itself remains "finite in the past!"

All mainstream secular essays falter in referencing temporary time loops, lacking understanding in what such avers. Even those writings that elaborate in great details fail when attention is seriously focused on the stunning incoherencies in their declarations. Incredibly, further explanations are necessitated however, projecting synonymously forward and "back" to the future. These persuasions are widely misunderstood aside from their consistency accountability forbearances. Such expectancies of the future bode practically like their present, which are in practice like their past: undefined, uninsured, unreliable and thus unpredictable. Although such are construed at their very early stage, such exponential trend is so flat such actually exhibit no inclination at all, hence, their lack of expectations are precisely fulfilled. In defiance of such "common wisdom," expectations' continuous technological "progress" challenges manifested repercussions that flow. Thus, the future is always more surprising than most observations realize, as few have truly internalized the implications of the fact that though the rate of change is accelerating, such will never apprehend existence in the Physicality Sphere.

Both the Intuitive Linear and Historical Exponential views falter miserably, in long range forecasts of feasibilities. Thus, each time period dramatically misconstrue the origination and actualized locale of what is sourced in manifestation fields of Time Loops. In Time mode functionalities, future expectancies are illusive when based on the so-called "intuitive linear views" of progress and further obscures "historical exponential views." To express this in another way, Time Loops do not imbue actualization, which is exclusively experienced progressively in the Eternal Heavenliest in Christ (Ephesians 1:3). Rather, witnessing in refractive measured exhibition of "progress" exclusively manifest movement in the "time ratings" of advancement. These manifest resulting disparities in direct outlook frequently displaying varieties of contexts. Such discussions of jeremiad (long recitation of mournful complaints) issues cloud the internalization of "joy," which is elevated out of sync dispensational in WIRED biblical cover stories that are conveyed to instill confidence in future earthly entropies.

Secular views are most frequently paired in varieties of venues, which exhibit at worse scant pessimism and at best limited optimism; entirely detractively faint. Time Loops expectancies are predictably apprehensive when critiqued in their temporary positions; as such are indeed issued with prescriptions of inevitable relinquishments. However, secular philosophies usually are deployed defending humanity's perceptions of JOY, as such are keyed on feasibilities of human

causalities. The key issue of divinely sourced exclusive effectuations is ill-fatedly dispelled because such are void of all trustworthiness when exclaiming “self-replicating humanly engineered entities.” Controversially, what must be pointed out is indeed the amount of unreasonable estimates of advancement required to achieve particular milestones in the Time Loops ratings of progress. Because of the misperceptions of abiding existence in physicality, its “uncertainties” are acceptably factored in the ratings of so-called “Progressive Immortality.”

Interestingly, this subjectively exudes series of thoughts documenting human ambitions to secularly redefine immortality, happiness and the meaning of life. This may resonate acceptably in physiological and even orthodoxy Christendom circles, in their severally so-valued opinions and input, yet none seem to endorse the Grace Covenant obligation scripturally in their responses and comments. For sure, such are hardly welcomed in humanity’s consensus regardless of whether they adequately address the issues or simply allude what is familiarly concluded by the masses. Yet, in spite of all their inconsistencies and partialities, not many seem too obligated to rescue factuality from this philosophical quandary. Here, it must be meticulously realized that Eternal Abiding Extension trumps temporary Time Loops, as its sphere transcends human ambitions in physicality but actually apprehend achievable immortality, pleasure, happiness and true meaning of life. In such heightened or elevated surveillance, actualized existence is less about energetic pursuance in Time Loops, in deference to the most important focus of clearly defining what should be the primary and current goal even in this life (1 Timothy 4:8).

Hoveringly, manifestations in the Time Loops exude conclusive terminations and the implosions developing counter to secular desires, exclusively endeavored for arbitrarily living in lengthy time spans, which do not arrest immortality. Despite vivid Grace covenantal scriptural explications, too many have been more or less unwilling to accept the fact that mortality is the most finalized particular condition realized in the Time Loops. Also, most of God’s people are simply so Eternally Uninformed, they are not capable of coping with physical temporariness. It’s not necessarily the fear of death that defines this issue, though too many is indeed afraid. Conversely, this is not really be the argument, which is simply that one’s continued consciousness in more or less any physical form seems infinitely preferable to realized/actualized, existence in the Eternal Spiritual Sphere. This relevancy denotes that absolute immortality is not possible in any point of the universe. Even as its expansions of particles disassociate or condense into the single so-called “pre-big-bang point and/or collapse in the process; inevitably, mortality is soberly accurate. Hence, neither luck nor fate defines realizations of whether one travels in a rift of space-time or cruises inhibited through its terrain. Nevertheless what is scripturally realizable is that longevity is not comprised in chance factoring the types of happenings or occurrences, as it is increasingly revealed that they are not manifested in or from such.

Time Loops issues are not what determine considerations of what transpires in manifestation, whatsoever. The actualized source of existence in every respect of abiding; exudes residency in its reliable, unrestrained, unmovable, immutable and unchallengeable affirmation. Life in the appropriate sense of view transcends all concerns of possibilities, prolongations and projections in the inherencies of actualities, purposes, preservations and resignations. In the spiritual stratum of the Eternal NOW, all these currently abide in lieu of some variety of an afterlife, whereof the questions of potentials are irrelevant, as ALL is culminated in ALL! Hence, such are the Heavens in Christ (Ephesians 1:3). Sole existence in this sphere nullifies insufficiencies of daunting concerns, weighting until the end of the universe. The pursuance of achievements in the effectuation of immortality are undeniably and illogically examined in Time but such are never doubted in Eternity, whereof everything exhibit sufficiently completed levels in having been enabled ALL in ALL (I Corinthians 15:28).

Sadly, some of the most poignantly recognized proponents of secularity foist the flawed “concepts of continuation” by embracing principals of the so-called “Law of Accelerating Returns.” These ideas and writings of Raymond Kurzweil state that the mode of human life gives the appearance of approaching some essential singularity in history beyond, which human affairs as now known could continue. Hence, this technology is increasing at an exponential rate and this rate of growth is itself growing exponentially. It maintains that even though scientists are nowhere near having the sufficient technology to realize perpetual progressions currently, such might well materialize in 30 or 40 years. Such declares that the actual mechanisms for artificial immortality would only need to involve human consciousness, which can function without useful body functions until artificial replacement of such can be made. In this fanaticized setting, physical form is definitely of a secondary concern, whereas consciousness in itself is transformed into an artificial form with nano (extremely diminutive) mechanized brain scans measuring electric fields or wave expulsions.

Unbelievably, such is proposed as possible that the state of every cell in the brain could be recorded at any given instant and once mental snapshots are produced, it wouldn't seem like too difficult a task to reproduce these images in a computer. Before advancing further such “surrealism,” it must be noted that there is an extreme scriptural problem in supposedly duplicating images of physicality because physicality is no more other than images itself. Actualization abides exclusively in God's “saying” (His Decree, according to Hebrews 1:3) including not only what is manifested in materiality but also every idea and thought, thus rendering everything that comprises the critical ingredient of Ontology. In this way, the “originality of existence,” except in His province, is void as images lacking substance, which are merely images of naught. Simply copying nil into a computer meagerly duplicates zero. All of existence is independent and thus not affirmed by what might be reflected in the manifestations of its Eternal Intentions.

The essence of all creation embargoes “purpose” as its principled constituent for design and intentionality. Everything in the Time Capsule eventually grows old and dies, thus even computers’ temporariness are unavoidable. Conveyances of maintenance in every sense of self transition would exude gradual swapping of functions one by one until all are completely artificial. The most inappropriate venue and state of affairs to view the nature of such an imaginary “existence” is in the Temporary Loops of Time. First, such would effectively require “unbounded time,” which in itself is not definable in this media. If ones only desire was to do nothing then that wouldn’t be a problem, in that emptiness doesn’t extract requirements of sequencing memories and plans. Concreteness, except as expressions in God’s testimonies of actuality is an unnecessary entity. Memory and analysis evince the function of undertakings rather than actual inspirations in time. This may seem terribly non-motivating but without decreed purpose there is no necessity for sequencing ideas in Time Loops.

Feelings of plausible happiness and satisfaction in manifestation are not such that their contents of things flourish in eternality. Hebrews 1:10-12 state, “and You, Lord, at the beginning, the earth did found and a work of your hands are the heavens; these shall perish but You remain, and all (others), as a garment shall become old, and as a cloak You shall roll them up, also they shall be changed but You are the same and Your years shall not cease.” These verses express venue prior to the creation of anything, which is what the Greek noun *ἀρχάς* (**ahr-khahs**) rendered “beginning” actually references. It was at this point that the heavens and the earth (the universe) are the works (creation) of the Lord’s “hand,” i.e., His Decree. This truth is affirmed in I Corinthians 8:6; Colossians 1:16-17; John 1:3, 10) as to what creation entails, as clarified in Hebrews 1:3. Ones comprehensions of these verses exact teaching corroborations in Psalms 102:25-26, in the further conveyance that all that was manifestly created, will ultimately be caused to become old, obsolete, antiquated and dissipated, as affirmed by the indicative mood (factuality), future tense and passive voice of the verb *ἀπολούνται* (**ahp-ol-oon-deh**) rendered “shall perish.”

This certifies that the materialized universe has been determinatively assigned ultimate destruction but the key connoting phrase *σύ δὲ διαμένεις* (**see theh thee-ahm-ehn-ees**) is rendered “but You (God) remain.” This mitigates every negative impact on God’s beloved people and confirms the temporariness of all that reside in the Time Loops, as opposed to what abides unceasingly beyond such in eternity! The Grace Gospel Church Ministry believes and teaches that it is not possible to neither increase nor extend Time Loops beyond what their vestiges dictate nor anything possessed in their capacity, neither mentally nor physically. Even if the brain were to be reproduced in a computer in complete detail, such would meagerly represent imaging, complexly void of substance and essence. Inputs and outputs may be controlled and experiments performed but only in the limited mode in computational power. Secular knowledge in the workings of the human brain conveys temporariness of what is simply what seems possible to augment brain functions, adding pathways to improve speed,

creating more efficient input mechanisms (such as scanning and markings on a computer screen, reading them and then interpreting their meanings). Such is limited in imagining its “god-like” possibilities but the point is that it is not possible for humanity to reach this level of technology before it dies of causes other than time traveling or looping. Society, when left to its imagination merely deludes rather than develops such technology and instead is simply systematized in the sphere of its depraved individualism.

Time Loops chores require acquisitions and expenditures of resources abiding beyond impossibilities imposed by successions in temporariness. Their arrays of fulfillment necessitate purposeful accounting, as such are deemed in expressions of what constitute Eternal Intentions. This means of intentionality automatically eliminates every order in any design of physicality to exist forever and further magnifies humanity’s pathetic arrogance, as it endeavors to seize control of what has been eternally arranged by God. It is extreme folly for humankind to even deliberate “sufficient faith” in its own intelligence and ability. For some to think that this is at least possible, obviously requires what is exclusively and inherently competence in enablement. Scripture-wise, the single most regulatory source of authority for such authentications imbues the originations of excellent and/or tenable ideas, which are solely purposed in divine rationale.

So-called human sources don’t include valid coherency for achieving evidences of ontologisms. Critical functions for decisive attendance to the impediments of perpetual existence could never expel the possibility of maximizing enough time for delivery of such. Recommence (to begin something again or start something again) for achieving these possibilities invoke the substantiation to mitigate all opposition to initiation of such. Even as humans work as diligently as possible, every exertion to seize, replicate and duplicate what solely Divinity is capacitated to produce hampers and even dispels all its operational intentions in this respect. Such human imaginary resources basically imbue elements of impaled illusions. No matter how much a given incision of physicality meanders into actuality, every such intrusion is thwarted. No plausible impositions in eternally assigned courses could ever achieve their rather ambitious goals, even though there is exhibited human readiness and willingness to accept such flawed postulations.

The misperceived potential utility of an unbounded amount of time seems to completely dwarf the utility of time’s limited boundaries in purposeful testimony. In this misguided scenario, everything would eventually if not immediately manifest relatively productive in physicality’s mode of things produced to lodge the pleasures of humans’ preferences. Spiritual evaluations of these endeavors are quantitative more or less to zero in present life’s short side trip regarding the nature of pleasure. What is pleasure? One may conjecture that there are three different kinds of pleasure. The first is past derived pleasures from remembering that which were experienced in the past. What are firmly evidenced in past experiences are the realities of transiency. Secondly, in that of the present, the type of pleasure one might experience is in random order. Unreliably, these types

of pleasures are transience because the moment they pass, they are gone. The third type is that of the future or anticipatory pleasures derived from thinking or imagining things expected or hoped for but yet to come, which are also mitigated by the factor of transiency.

Human gratifications considered obtainable though physicality's endearments unreliably falter in insufficiencies of abiding perpetuity. No goals are achievable when constituents of contentment are unsustainable because none of the wares of physicality are adept at fabricating the maintenance of prolonging that which is echoing functional. Exhibitions of the anticipatory pleasures in eternity abide beyond earthly scopes and domains in substantially more than the confines and constraints of time loops. Characteristically, nothing construed in this sense are valid enough to prolong the tiny bits of so-called "pleasures" pitched in every now and then and merely geared to reflect probabilities, not possibilities! All "present pleasures" are automatically sacrificed in time loops and completely worthless when continuity is considered a vital factor in achieving this goal. Hence, storing and remembering cannot nor will not suffice the principals of "immortally brain-waving" that will unquestionably fade with every conception in time limitations.

Romans 11:36 states "because out of Him and through Him and unto Him are all things, to Him be glory forever, amen." The statements in this verse unmistakably references God, the sole processor, enabler and sustainer of all through His unfathomable wisdom and knowledge. Here, the Greek conjunction *ὅτι* (**o-tee**) rendered "because" expresses *ἐξ αὐτοῦ* (**ehx ahf-too**), is rendered "out of Him," in the ablative case (the relations of separation and source as such conveys cause or instrument), in denoting God as the source and origin of all that exists. The phrase *δι' αὐτοῦ* (**thee ahf-too**) rendered "through Him" declares all having been brought into existence, i.e., creation of all things. The phrase *εἰς αὐτόν* (**ees ahf-ton**) rendered "unto Him" denotes that the end or object (purpose) of all is God Himself (Colossians 1:16-17). Hence, all of creation had, as well as have as its purpose, eternal glorification of God's essence as the exclusive means and methodology of: origination, maintenance, stabilization, suitability, reliability and perpetuity. In this sense, everything that abides, resides in the spiritual essence of His Eternal Decree. Hence, nothing outside of Him exhibit past, present or future, any substance in any form, forum or manner!

How humans often indulge themselves in attempting to garner, replicate and stockpile envoys of happiness simply transmit physicality's transient pleasures? Pertinent quarries are: is physicality really worth it? How can it be if such never last and if the memories are simply reused but not actually experienced? And if these "present pleasures" are all abidingly worthless, such might as well reside in the present working towards having a future of unending present pleasures in the dependableness of eternity. These recognitions afford no justification whatsoever for allowing deviances from the exclusive path towards immortalityEternality!

While physicality's modes and spheres are intrinsically viewed as viable holding vessels of blissfulness by humans, these reflections are only refracted (altered courses passing from another medium) as flawed illusions connoting scripturally severe problems: First, what manifests in time loops depicts testimonial mental wrecks akin to the habitation of depraved nature. Because no goals of sufficiency are viably operand in earthly terrains; there are no inherent reasons affirmed in such manifestly constituting reliable itinerants. Second, non-enduring physical accommodations imbue restrained issues imagining illusions of human control allocating creaturely contrived pleasures. Even though it may seem theoretically possible, it is tremendously non-durable. The development of what is indicative factually, must embargo much more than what is merely analytically intrusive. Everything restrictively confined in physicality's time interpretations are primarily ideas depending upon eternity's purposing.

Third, the arbitrarily passable amounts of time loops' "enactments" insufficiently portend the humanly contrived pleasures. Hence, present depictions aren't any more meaningful or any different than any preceding arrangements in the former, as they are all completely transient. In this intelligence, some sober quarries are: are there then, really any abiding benefits in mortality? Are there any reliable benefits to living into the very next moment? Here some will submit: if there are no lasting benefits, why then should one still prefer to continue to live? This exposes contradictions in conclusions that follow from reasoning in the more condensed sphere of time's testimonial envelope. In the eternal intention's total scope of purpose, it doesn't fit to prioritize so-called current pleasures when they are valueless in comparison to fulfilled attainments in eternity. It is intrinsically unfounded to assess the severity of problems encountered daily as though they exude permanency. When such are blindly viewed within their confines, they impend far greater than durations and manipulative impressions.

What may craft a complete mental wreck in reaching for goals in the time loops simply assumes that things happen solely due to human input. In this indicial, things are too unstable to forecast when such embraces these subtle issues in convergences of life's unions in junctions. Exigencies or the situational demands exerting urgencies and pressures can never sufficiently apprehend allocations of all that seem theoretically possible. Such would be tremendously administrable if facilitated developmentally in some control mechanism but what is manifested is unmanageable in arbitrarily amounts of durations resonating solely to whatever occurrences transpire. Hence, what is meaningful diverts to what is achievable but un-definable in completely transient terrains. The operands of unachievable immortality cannot reliably pursue or contest goals in this sense but must forgo all in deference to ordinances of what just "seems very likely that might happen;" whether that subtracts from or doubles the total contention.

Goals such as saving the human race courts replacing the currently perceived with artificial intelligence, supposedly harnessing moments for what will again get postponed in later time loops. In this scenario, perhaps they will be postponed

indefinitely. And if it is a moment before the end of the universe, maybe moments conjoined in litanies might stretch to an eternity of striving. These postulations induce a battery of questions: Can any amount of composition structure any amount of striving? Can assessments in finite mediums realistically abide in structuring at the outset? How can any mode of artificiality exhibit as anything more than just an annex of the unpalatable conclusion of insufficient durations? What actually is the significant pursuance of life? Does pursuit of temporary durations necessarily quantify happiness (pleasure)? How is pleasure maximized in the pursuit of happiness?

II Corinthians 10:13 states, “but we will not boast regarding immeasurable things but according to the measure of the sphere, which the God of measure assigned to us, to reach even unto you.” This specifically parallels humankind’s continuous quest in measuring themselves by themselves, as it contrasts this cogitation with the spiritually informed mindset that (we) “will not boast regarding immeasurable things.” Here the phrase *τὰ ἄμετρα* (**tah ahm-eh-rah**) rendered “immeasurable things” may also be rendered things not measurable or beyond measure. Actuality imbues what cannot be assessed nor are assessable in the sense of residing based on an absolute standard in physicality. In stark contrast, all things exclusively abide in and through the Word and Will of God. Thus, everything is limited “to the measure of the sphere, which the God of measure assigned.” The phrase *τὸ μέτρον τοῦ κανόνος* (**to meht-ron too kahn-on-os**) rendered “the measure of the sphere,” may also be rendered as the limits of the sphere, the measure of the province and the measure of the line. In the universe, God measured to humankind a restrictive sphere or area, as referenced by the phrase *ὁ θεὸς μέτρου* (**o Thehos mehtroo**), “the God of measure,” WHO set the extent to *ἐφικέσθαι* (**ehph-eeek-ehs-theh**) rendered “reach” and arrive at.

The sole functioning of all actualized existence resides in God’s Divine Decree, as in essence, substance, enablement and sustenance. Manifestations of what materially abide encompass His purpose in testimony and revelation according to His Will. This renders useless and worthless all human designs and/or itinerants other than the scope of Eternal Intentions. Nothing is capacitated in reason nor function that doesn’t align in what has been allocated in respect of the guidelines of measurements of what can be and will be possibly enabled to manifest. The Word of God solely defines what those limitations of manifestations entail and in no sense relies on goals and ideas prompted for elevating humankind’s initiatives (II Corinthians 10:18).

Humankind’s proclivity for achieving ultimate joy embarks upon euphoric illusions of harnessing the so-called perennial permanency; persisting in enduring or continuing effectuations in the time loops. In this view, things artificially endure or persist without valid interruptions through their repetitive reflections, as though representative imaging imbue constant perpetuity’s quest for certainty. Though things may be repeated or synthetically renewed, such “recurrences” are never sufficiently harmonious in and of themselves. Hence, neither is there nor could

ever be anything reliably conceived of immortality as achievable even if such could continue as unnaturally intact. As humankind undertakes such exertions of things, which it is attractively fascinated and focused in, efforts in this respect, never extract sufficient amounts of individual creations faithfully discharging pursuance eventually accommodated in repetitiveness of looping temporariness. There is no way to achieve what will persist solely in the eternal sphere of blissful endurance.

It would be most spiritually profitable to discern from the Grace Scriptures what is really necessary for unadulterated happiness, which can never dwell in carnal (physical) modules. Regardless of what human deceptive expectations engender in proposals distorted to simulate immortality, things continue to convincingly convict in the essence of suitable peace solely in eternity. Other manipulative illusions denoting what seem to be more naturally ambitious, embellishes allured examples of humanly contriving for the exploitation of power and glory through control mechanisms. Markedly, humans are thrilled simply by delusions of their upward movement on the “ladder” to paraphrase or at least parlay (make good use of an advantage to obtain success) derivatives that foist them credits of “achievements” in defining if not outright determining their own destinies. This course enthusiastically pursues a self-acclaimed knowledge base rather than their acknowledgement of humanly inferior conceptions about how and why things activate and abidingly function.

Humankind’s preferences toward these arrogances concede how such search tediously in the attempts to refute or at least mask the apparent facts of human inferiority and frailty. Every instance of the time loops’ entropies are unmistakably documented in their instability, as well as unreliability in being consigned control, as compared to such totally depending upon deified power to both ordinate and manage occurrences in these terrains. Factually, no humans really know how or why things function but only operands of patterns and potentials manipulatively misconceived scientism’s assumptions. Things mistakenly viewed in conceptions exude “absurdity points” for living arbitrarily long amounts of time. Occurrences in these modes engender simply what might “accidentally convert.” Probability exhibits as the “prevailing wisdom of judgment,” which is the apologetic census proposed when the earthly entities defy such “conventional wisdom” as exploitive arguments defining human responsiveness as the thread woven in the time loops forum.

Humankind’s infatuation streams in endeavors to codify “creature sufficiency” yet these modes merely confirm that such is insufficient to depict anything more than their currently dead state. As long as life functions are linked from the bottom of mementos’ screens of hope and their ramblings in humanistic thoughts provoking false impressions of abiding benefits, there will these contiguous illusions of what constitute immortality. Interestingly enough, whatever structures the stratum of mementoes effectively embargo weariness of mortality, which cannot be first and most importantly than what is responsive at length. Grace scriptural cognitions

are solely the enlighteningly informative source reaching resolved state regarding immortality. All non-responsive entities in aspects of perpetuity abidingly gravitate to variations of unsolicited agony over and beyond what is discarded in their infiltrations. Valid comprehensions of these ideas in philosophical developments exude confidently, as well as conveniently, knowledge that does not stumble across the unshakably un-enduring meaning of life.

Humankind certainly does not know now how to obtain nor retain endurance of anything genuinely exhibiting what endlessly abide in happiness or anything else. Everything artificially prompted is eventually superseded in its demise however such is explicated in transactions of human secessions. "Marginal" immortality does not suffice in anything meaningful, as to whether existence exudes the task and/or goal of remaining intact. Insufficient provisions of immortality demonstrate scarce evidence necessitated only in modes mounting attempts to apprehend extremely long life spans. Flawed technological perceptions to prolong human life simply expend the expeditions of modes to project illusions of plausibly humanly determinable decisions. To what benefit would this venture avail without abiding sustenance? As time passes, these "technological advances," masquerading in deceptive appearances, eventually convict every notion of accommodating such in any verifiable mode or manner.

The mechanized assemblages of existence are entirely irrelevant for qualifying in criteria of abiding perpetuity. Thus, continuance without interruption necessitates absolute isolation from constant or perpetually repeated or renewed occurrences. Death is a perennial theme decisively interrupting such systemic flow. Whatever is perceived in this vein could continue only until death, hence, so none could ever escape out of it and be distinctly cognizant of the fact of experiencing more than extending confines of manifestations, in lieu of actualized reality. Because of this, actual durations defy induced consciousness in its irrelevancy of signifying abiding continuity; whether 50 years or 5 minutes, such does not quantify any substantial nor adequate amount of certified actuality! The core of life solely abides in abiding beyond the Insufficiencies in the Temporal Loops of Time.

Can God's Comportments be Comprehensibly and Comprehensively Critiqued by Humankind?

From their initiation, Christendom's organizational religionists have strived in systematic attempt to rationalize God's modes and means in creation. First of all it must be fully comprehended that He needs no defense from anyone! God is SOVEREIGN, which entails His actions as always absolutely right and the best possible means of what has should and can occur. Depraved humankind's autonomous assessments of how, what, why and where things come into view are inaccurate. Secularity and physicality analyses resound in the manifestation vantage point where nothing actually resides. There always have been and will be human conjectures, as to why and how things happen. Added to this enigma is when and where things are viewed as happening, which further complicates the reasoning of both their sensitivity and sensibility. Here, some queries are: what is the significance of things that are sanctioned in chaotic entropies? Also, if God controls everything, why do so many occurrences flow in torrent streams?

In these scenarios, if God is dependable, why do things depict differently in their ways and times instead of in modes of controlled, predictable expressions? Why does and how can God's means inspire and incite some, yet seemingly impair others; sometimes in alike instances? It appears that decidedly, toil in depraved creation summons all. However, some seem to prosper while others suffer in the settings of similar dwellings. The surface confusion here is that these varying conditions are obliviously identity-wise as to who are God's people. Are such inquiries critical of God or do they simply declare divers aptitudes of humans?" It is very important that inquisitions of this nature are not secularly/physically or even traditionally/religiously but scripturally examined. In this regard, the first subsection entails that one's salvation, i.e., eternal relations to God is attributable solely to His choice (election) of such ones in eternity before the creation of the world (Ephesians 1:4).

The knowledge of salvation by God's grace and His faithfulness effectively rules out all meritoriously overtures respect to His favor. In every respect, one's approach to God is never in of earning His approval and blessings. Such doesn't imbue repenting before the face of God, which dispels what is erroneously based upon reaching unto and before Him with synergistic hollow words. The amazing supremacy of God's grace to exonerate un-virtuously exasperates the problem that constitutes criticizing God in replying against His providential dealings. Physical life's cycles resound in the NOW of why fiery trials are undergoing continuously evolutions. In other words, why do the blazing tribulations rage without ceasing and are even thrust upon those that are "obedient to God's call and seek to walk after the Spirit and not after the flesh?" Secular orations shroud the eternal process of defining what can never cease the eternal purpose already accomplished in God's Word!

There is yet even more in what eternal workings imbue, as to what is in store than what is presently revealed. The venue of eternal intentions is championed in the Scriptures' expressions of those that are vessels of His mercy. Romans 9:21 states, "Has not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" Romans 9:23 states, "and that He might make, having made known the riches of His glory on the vessels of mercy that He had before prepared unto glory." Notice in the context that these "vessels" were previously assigned, i.e., ποιῆσαι (**pee-ee-seh**) literally rendered "to make, having made," (prepared) separate vessels unto honor as opposed to dishonor, nevertheless they are all ἐκ τοῦ αὐτοῦ φύραματος (**ehk ton ahf-too phee-rahm-ah-tos**) rendered "out of the same lump." God is the potter and according to His specifications in eternity, He designed His elect as εἰς τιμὴν σκεῦο (**ees tee-meen skehv-o**) rendered "a vessel unto honor."

What too many of God's people aren't aware of is that their salvation wasn't THEIR DECISION IN TIME but GOD'S DECISION IN ETERNITY! The vessels of wrath fitted to destruction were assigned such according to God's Sovereign Decree. In this view, the accentuated question is since none choose their own way and follow their own course, can any reply against God and ask Him "Why have you formed me thus?" and thus allowed these circumstances in my life?" The informed response of sovereignty (God's inherent right to whatever pleases Him) from the passage is Romans 9:20-21's statement, "No, but, O man, who are you that reply against God? Shall the thing formed say to Him that formed it, why have you made me thus? Hasn't the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor?" The bottom line is that the potter (God's sovereignty) owns clay, (all humankind) and is justly under deference to Him, as He molded some out of (worthless) clay; for His glory, "vessels of mercy!"

A "vessel of mercy" is the resultant environment of God's divine and sovereign grace. Any "reply against God" is both rampart arrogance and ignorance. Earthly resonations in physicality/secularity inquire: "why does God allow this?" Heavenly in Christ resonations in eternality inquire: "how this works grace?" The scripturally informed answer is that ALL is according to His Will, i.e., everything functions in fulfillment of the counsel of His Will in Eternal Purpose. In this sense, ALL are in concurrence and harmony with Eternal Intentions; hence nothing transpires in departure from such. "Vessels unto honor" are exactingly and completely God's Eternal Design. God solely is the molder and sustainer, which eliminates/negates ALL "external" inquiries or replies from depraved creation in urging, willing or forsaking of His Decree. God's sovereign control is instilled in His faithfulness, in having achieved in eternality "vessels of mercy," according to the pleasure of His Will (Ephesians 1:9).

Scriptural reflections in eternal revelations don't dialogue "meritorious bargaining with God for blessings." In stark contrast to this view, humanly regarded lines of repentance in trials of shadows are erroneously perceived as ones forbearance

to summon what is exactly insinuated as the requisite to abide in the various challenging seasons of life. Grace Scriptures definitively convey what benefits are bestowed upon vessels of mercy. The communications include references of eternal revelations' discourses, which aren't ever all-encompassing of human's contributions in partnership ministering of associations. God's Will allows or refrains strictly in fact that HE is the potter and HE has absolute, infallible power over the clay. The spiritual essence of discussion must only reside in the truth that meekly resound reservations in faith that the clay has no valid contestations regarding the "potter." Human evaluations never reverberate in God's eternal purpose but in the manifestation processes of what seem perilous in temporary positional developments.

Most of Christendom's traditional doctrines don't perceive that the sovereignty of the potter eternally molded clay into appropriately individual vessels. Synergism views humans as participants, thus, the focus is on their meritorious input. Resultantly, the customary mindset is that salvation's recipients are required to purge themselves to qualify as well. Unfortunately, recognized Bible translations are incorrectly scripted, e.g., II Timothy 2:21 is typically acknowledged: "If a man therefore purges himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Conversely, the Greek text scripting is: *ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον* (**eh-ahn seen tees ehk-kahth-ah-ree eh-ahf-ton ahpo too-ton ehs-teh skehv-os ees tee-meen ee-yee-ahs-meh-non ehf-khrees-ton to thehs-pot-ee ees pahn ehr-gon ah-gah-thon ee-tee-mahs-meh-non**) rendered "if, then, any one may cleanse having cleansed himself from these, he will be a vessel to honor, having been and is sanctified and profitable to the master to every good work having been and is prepared" in this sense.

The Grace Scriptures teach that God and humans are scripturally positioned in pointed contrast, i.e., God in HIS infinite greatness and wisdom and humans in their infinitesimal smallness and ignorance. It is in this sense that the framework of these scriptures unambiguously sets God's foreordination of HIS affirmation and status of HIS vessels in context of the Greek Text scripting of a previous verse; II Timothy 2:19, which states, "nevertheless, the foundation of God having stood and standing having this seal, 'the Lord having known those who are His; must having departed from unrighteousness everyone naming the name of the Lord."

Eternal Viewing inherently engenders "eyes to see" and "ears to hear," which automatically the Holy Spirit confirms attitudes in trusting rather than reproaches in "replying" against God's SOVEREIGNTY; in Him having molded everything according to the counsel of His Will (Ephesians 1:11). On the other hand, earthly viewing and reasoning imbue what are the remanding, ignorant; insane, daring, foolish and most wicked replies against God; alas criticism, which amounts to condemning God. Yet that is what too many of God's people consistently indict in

challenging His power or disavowing His Will. When a child replies against his or her parents; inciting such deliberations by criticizing and/or condemning, this is customarily viewed with disgust and indignation, and not deemed as appropriate. Thence, what is it for any mere creature of the dust such as all of humankind is, to reply against, criticize, enter into controversy with or try to prove wrong the proceedings of the Infinite and Eternal God?

There are the relativities which illustrate the exceeding folly and desperate wickedness of countering against God; in divergences by critiquing or assessing Him. The reality of the majesty of God exculpates in the context, which contrasts the infinite brilliance of God with the infinitesimal indistinctness of humans. It is in this preciseness of logic that asks, "O man, who are you"?" Yes, "who are you," anyway? Yet, more importantly who is God as the sovereign creator of all creation, as opposed to specific ones inhabiting the globe where humans habitat? The earth is so microscopic a component of the already known universe, such dialogues echoes hollow. The eminence and grace of God was dispensed into the earth accordingly as He decreed on the basis of His Eternal Purpose. These realisms overshadow manifestations of the rampart entropies that rattle seemingly around in physicality, which are very, very small in comparison with eternal engagements already accomplished in the Heavens in Christ (Ephesians 1:3).

The Grace Scriptures teach that the eminence of purpose epitomizes what is actualized, whereas testimonies in purpose merely exhibit measurements in manifestations. In this illumination, things enlist more immenseness in eternal intent than temporary depictions of disconcertion. It is basically symphonic anxieties that insufficiently seek to critique the Creator. Increasingly, scriptural inquiries of incredible Eternality certifies the infiniteness of the Heavens and deflates all those tempted to be puffed up in pride; as though "partnerships with God" are definitively determinate in interstellar spaces of the cosmos. It is solely God who has eternally willed, planned and decreed all things. Limitations in the universe seal spiritually informed senses of their own nothingness in comparison with the infinite greatness and majesty of God! But, alas, it merely puffs up depravity's pride in the delusions of "human wisdom's" misperceptions that such exerts as least a finite part in the ways, means and power of the infinite God (Romans 8:26; Psalms 147:5).

Many of God's people's "practicality values" connote of physicality/secularity's conduits in algorithm exploitations rather than spirituality's assertions in eternal initiations. In the midst of such misperceptions of the initiation and functionality of the stellar worlds and interstellar spaces, such proliferate in total obscurity of who created all things according to His own Will and Purpose (Ephesians 1:11). This associates how visual intenseness veils in their complacence countenances, countering the infinitely phalanx (close knit) reality that so few know so little about God's Essence. This is evidenced in the scriptural inquiries: "who are you that reply against God?" And "what are you?" In an expanded sense, what is all of

humankind ...even the very best of them? The verity is VILE are the best of the depraved, loathsomeness realized in all engulfed through and through by the sinful human nature. It is in this quagmire that this mendacity (equivocation) is subtly flaunted as an issue undertaken in subtle suggestions of what a righteous God ought to do.

Those that enter into such controversy by either criticizing or disassociating God from the dilemmas that don't seem suitable to them are in fact murmuring against God. This reveals the exceeding folly and desperate wickedness of condemning God, in challenging not only what exalts Him as the primordial BEING of infinite Majesty and Holiness but also commends His imminent, infinite wisdom. Earthly appearances in the cosmos don't accurately assess what is transcendent in spiritual scrutiny. Physicality/secularity conveyances are astonishingly agile and inescapably mysterious. Such induces impressions of overwhelming immensities and impetuses of associations misperceived as unwisely employed and unconsentingly scuttling through time/space. Incredibly, such incredulous networks guide what is humanly inconceivably into forays of challenging as absurd, God's infinite wisdom; as to whether His counsel imbues the best and even solitarily possible occurrences evolving through time?

Scriptural enlightenment doesn't hesitate to concede the infinite wisdom of God; in Him having accomplished the ultimate, even superlative end of all in times (Ephesians 1:10). The following inquiries are pertinent in this comprehension: WHO alone produces the wonderful spheres of light? WHO guides the cosmos intact in its astounding stability, yet its seemingly bewildering course? WHO are capable of attempting to tell Him what they think He ought to do! WHO are such fools or inmates in insanity that tauntingly call into repute God's designed patterns? The wisest human on earth is irrational; the wisest philosophers don't communicate in consistencies; the greatest purveyors of scientism merely breach the unknown. What humans know is almost nothing in comparison with what they don't know. What they resonate to in materiality are as nothing compared with what are actualized in God, whose attendances in reality are veiled from the faces and feet of those replying against Him.

How much does the wisdom of scientism discern even about this small planet? What do such really know about its operations? Much of what was most assertively accepted as factual several hundred years ago is now regarded by modern scientism as foolishness. Can this be a "foundation" for critiquing the present and future based on the past when what are believed currently may be deemed as foolishness by scientism futuristically? Yet, the focal points in these revisions of hypotheses are almost universally accepted as the most advanced and reliable scientism of today, even though as currently asserted, they are prone to inevitably implode. In stark contrast to the assumptions of scientism, scriptural affirmations are settled forever as completed in actualization. Many accepted scientism's notions today are thoroughly speculative, however solitary

reliable, as they are primordially established in scriptural truism. Otherwise, such beliefs are inescapably susceptible to alterations.

Some of the most scientifically advanced “information” today is considered foolishness to the infinitely wise God. Suppositional philosophical settings are set forth as the ripest artifacts of the best thoughts today. It is from these visions that creature critiques arise. Humanism is often voiced in this forum: “What do you think?” Unbounded admiration for Humanism is pronounced in this approach: “Oh there seems to be no limitations to the advancement of human knowledge!” Conversely, Scriptural Enlightenment concludes: “..... oh how conceited is humankind to undertake with its limited knowledge, to engage the workings of God in their philosophic thoughts of the day!” Arrogance is one of the chief components of ignorance inciting brashness in those attempting to criticize the infinitely wise God. The most profound philosophy is trite inutile (ineffectiveness) compared with the purposed accomplishment of God. Affectations in human depictions are at their best couched exactly in “worldly resonations.”

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 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.

The means and methods employed in the cosmos by God are inherently moral and just in His sovereign wisdom and rightness. All posturing of humanized philosophical reservations are pubertal in misrepresentations of the preeminent wisdom of God. There is no tolerable critique other than revered admiration of sagacity (wisdom, level-headedness, shrewdness, prudence) in exclamation of praise: “O the depth of riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!” (Romans 11:33).

In essence, everything is eternally positioned and resolved in what has been summoned in God’s Divine Decree. The vast scope of creation defies humanized critiquing of any of its compartments (means and methods) adequately. Humans’ assessments are always relatively stanch and merely positioned or looked at per peer admirations, e.g., “Oh what a scholar!” Oh how brilliant that is! The angels’ assessment is: “YOU (God) made him some little less than angels; with glory and honor, YOU awarded him and set him over the work of YOUR hands” (Hebrews 2:7). All that are definitely credited to humans were bestowed upon

them by God. In corroboration, the relevancy of the Scripture: "O man, who are you that counter against God?" Psalms 2:4 states, "He that sits in the heavens shall laugh; the Lord [the Almighty and Eternal] shall have [you] in derision." It is God's enlightenment that causes specific instances of human's soberness in accurate and appropriate comparison with the unlimited God.

God's Holy Presence induced the testimony: "Holy, Holy, Holy is the Lord God Almighty; the fullness of all the earth is His glory" (Isaiah 6:3). God is the One in whose presence Isaiah covered his face and cried, ' woe is me! for I am undone; for I am a man of unclean lips and I dwell in the middle of a people of unclean lips . . . for my eyes have seen the King, LORD of hosts" (Isaiah 6:5). God is the One in whose presence Job, who had stoutly maintained his integrity before all the persistent and united accusations of his friends when he got one glimpse of God, face to face; overwhelmed his own nothingness and vileness in comparison with the infinitely Holy One, cried: "I have heard of YOU with the hearing of the ear: but now my eye see YOU; Wherefore I abhor myself and repent in dust and ashes" (Job 42:5-6). God's Holiness emphasizes the fact that He is not only a Being of Infinite majesty, holiness and wisdom but also of infinite goodness and love.

Humankind is indebted or obliged to God for all creative existence, including His power for such to see, hear, taste, breathe, walk and work. This also engenders what He has coursed for either endurance or enjoyment in what He permits (enables) according to His Will. Knowledge of this clarifies the corroborative scriptural declaration: "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). While many of God's people are seemingly poor and unfortunate, they have an immense (Grace) Covenant for which to be thankful. Those who seem to have very little indeed have exceedingly all in comparison with separation from God in nothing. In Eternity, those manifestly infirmed in this world are definitely "complete in Him" (Colossians 2:10). Whether or not spiritual awareness reverberates in the "five senses," eternal sensitivities reasonably induce continuous praises, as opposed to intermittent complaints.

Spiritual blessings and benefits are typically obscured from the mindset of humanized resonances because non-materialisms are not linked in the sphere of physicality and secularity. In detachment from eternal actuality, worldly wisdom bids for justification of its objections. Conversely, Spiritual Enlightenment bodes in compliance rather than infringements in critically challenging God's faultless deployments. Human capabilities inadequately assess what things are verses what they should be or what is applicable verses allowable. The terrain of time imbues designs in struggles rather than devices in scuffles for what's not. God's comportments are from eternity the best and only possible means and methods in processes of what His wonderful accomplishment engenders. Humanism is masterful in what ungratefulness incurs, yet not so much in unappreciative speculations but more of what such retorts (angrily replies) in uninformed

arrogance. Regardless of how things might seem to gravitate, creature critiquing reverberates in manifestations of human feelings linked solely to visually attributable blessings.

Humanism views discrepancies in requisite of materialism depicting mortally suffering in ratio either to possessions or lack of according to "earthly blessings." Uncooperatively, eternity views consistencies in requisite of appreciativeness of all things having been created in Christ (Colossians 1:16). What is more, possessions are authentic only in the associations they grace in survivability. Entities whose vibes are susceptible of being trampled in life's entropies don't dwell in essence of regality (suitable magnificence). It is in this enlightenment that Eternal Salvation exclusively sets the mold of what is justly condemnable before God verses the intolerable judgment of humans. BEFORE GOD is the defining imperative, as to what is correct and adequate in the manifest traverse of time intertwined in eternity. God has eternally decreed the best, beloved and dearest in regards to His Sovereign Counsel and in spite of what such seemingly depicts, nothing precludes the majesty of all His wondrous ways and methods (Romans 11:33).

God's Eternal Provisions for His beloved abides in perfected environ in Eternality. This factuality justly precludes the validity of all human presumptions to critique God in any manner of forfeiture in what he not only allows but applies in manifestations of His Will. Yet again, this truthfulness indicts human arrogance in the scriptural reply: "O man, who are you that reply against God?" The currently misperceived interim of time's entropies, in fact extols greatness of God's integrity in His proceedings centering in the supremacy of HIS SOVEREIGNTY! Supportively, even attentiveness in alleged preponderance of unstable depictions don't penetrates the territorial arrangements of entities enlisted to augment diversities of testimonials to the eternal praise of His glory (Ephesians 1:6, 12 14). Disputations along the course, by the side of what is eternal and actualized, are merely arrangements in contestation modes, purposed in effect for testimony of God's unchallengeable power.

Attendants of human determinates situate in the vicinity of individual injections postured in confronting physical/secular encounters. The trepidations harried out beneath time's terrain of missiles plagiarize the joy of those not previously destined to prevail in eternal testimonies. Beyond the unenlightened, scriptural viewing ascends amidst the terrific storms of life's varieties, transcendent in eternal security, as such defines whatever is observed in sequences of days, weeks, months, years, centuries and millenniums.

The nurtured wellbeing of God's people can never be deduced from what is ostensibly identified in the physical/secular world view. This summit of fact links what afterwards is dissociated in the misperceptions concentric to inevitably "deleterious situations." For all its luminous endowments, nothing can ever free its beings of allocated risks to security. Nevertheless, God's dealings with His

beloved ultimately stem blessings transcendent of His wrath and judgments that all humankind not only justly deserves but in addition, solely His eternal sacrifice in Christ has produced these irrevocable accomplishments. Eternally, God actualized in His Divine Decree what are sustained verses compressed and depleted. Nonetheless, some dare to enter into controversy with God regarding His means and infinite love by “critiquing” the counsel of His Will (Ephesians 1:11). Oh, the desperate wickedness and folly of countering God’s infinite Majesty, Holiness, Wisdom and above all, indisputably eternal love! (Romans 5:8).

None should be instilled in “leaven” materiality’s life but instead what God has eternally completed in His beloved. "O man who are you that reply against God?" But who is replying against God? Who is entering into controversy with God? Who is criticizing or contending God’s eternal Will and Purpose? “Replies against God” are often couched in several sequences. First of all, those who complain of God’s providential dealings are debating with God. When some ignorantly retort, "I think God is cruel," the evident query is: "why do you think He is cruel?" Some reply: "He has taken away my spouse, my parents, my child or my hope and joy," and even others, "He has brought me down from prosperity to failure." Others may inquire: "If God is good, why He permitted this awful disaster or lay waste a beautiful city or nation? Spiritual Enlightenment confirms solely God’s agenda of certain ones rising high in the business world while others are confined to begging bread, yet none of these designs justly assess “God as cruel."

It is exactingly from the earthly vantage points that some exclaim: “I think God is cruel.” Yes, some un-enlighteningly think God is cruel! Here, the enlightening query is: “Who is God?” The revealing answer is: the sole BEING of infinite Majesty, Holiness, Wisdom, Love and Eternal Sacrifice! The Scriptural vantage point exclaims "O man, who are you that reply against God?" Some respond: "I don’t understand God," but how can the unenlightened understand God? Who is humankind? The “really wise” (enlightened) would request to God for understanding what makes really good sense that He has no need of explaining that He is infinitely good, wise and loving, as evinced in the eternal sacrifice of His Son who died for His beloved. Unenlightened humanity exclaims: “I don’t even understand that” yet eternally enlightened convictions are: “even though I can’t humanly understand, nevertheless when it comes from God’s hand, I KNOW it is all true and right!

The Scriptures corroboratively bear witness of the enlighten faith of Job: "Naked came I (into this world): the Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21). An informed fidelity convincing confers: “even though I might not understand; I am perfectly content to trust God who is more than infinitely worthy of my trust.” Yes, God designated the blind, as it is His enablement that facilitates hearing and tasting. Hence, the deaf, dumb and blind were eternally purposed in the entire format of Eternal Design. God’s

Divine Decree is the sole deployment of what encompasses the wellbeing of the sole and best possible course of individual lives. God's consummate provisions reveal benefits of His accomplished determinations rather than sequenced suppositions. Eternal Knowledge is the foundation of entrenched gratitude and thanksgiving of His makings even when such seemingly depict unfortunate, moderately nourished and erratically roaming entities.

The eternal perceptions of temporary earthly dwellings bestow the excellent, well condensed indulgences of the menacing mutations, accompanying, pursuing, yet piercing these complaints against God's accomplished triumphs. These incisive installations employ in clarion boundaries, prompting the grinding intensesness and plodding contacts of physical/secular associations; ingesting perniciously in elusive quantities of submissive decadence. On the other hand, this amenable orderliness descends to challenge unchartered humanism in transcendence into the sphere of its delightful countenance. The most astounding characterizations convened in series or sectors of credence terms are appropriated with arching fervor to explain the awful anguish of death. These relativities never complain against the interfacing dispersions of distresses sometimes altered in the sorrows ensued of them. In contravention, eternal enlightenments reveal that God has sustained all for His beloved in their trying hours.

Only in human conventions are such subsequently developed into speculations with precisely the same difficulties reemit in the fervor extended up and stayed successively in what seems beyond all hope. Then as faith wanes, some say, "God is cruel to deny our goals." I Corinthians 2:5 states, "... that your faith may not be in the wisdom of men, but in the power of God." The scriptural premise is that spiritually informed faith doesn't abide in *ἐν σοφίᾳ ἀνθρώπων* (**ehn soph-ee-ah ahnth-ro-pon**) rendered "in the wisdom of men," i.e., in physicality/ secularity assessments of humanism's viewing of how things project while contending that "God is cruel!" Conversely, the authenticity of verity reside *ἐν δυνάμει θεοῦ* (**ehn thee-nahm-ee Theh-oo**) rendered "in the power of God" in those exclaiming that "God is great!" The recipients of this enlightenment never complain but rejoice in devotion to His very actively purposed inductions of earthly manifestations.

In all of earth's circumstances, exceedingly desperate depravity assesses God as cruel when His ways don't align with humanized agendas. As God's people experience losses of love ones or possessions in the processes of time, Eternal Comprehension transcends into the actualized essence in God's purposed accomplishments beyond time. Whisperings in earthly disports don't ever define that "God is cruel" but that trust and hope function accordingly to the "glory and praise of God" (Philippians 1:11). Spiritual Precognitions project beyond the incidents of present conditional encounters.

Humanized sensitivities are dejectedly entrenched in consideration of outcomes suspended in connecting life and death approaches, as well as emergences. Communications reserved impedingly of ineffective yet imminent in exclusively

associations are nonetheless depressed in humanly imperfect tendencies to ignorantly utter: "God is cruel." These nonsensical outflows are strictly captured in pressing trials through which physical/secular passions resonate in commiseration of earthly struggling. Hitherto, in any way, murmuring against God is exceedingly foolish and desperately wicked: O man, who are you that replies against God's infinite majesty, wisdom, holiness and love interwoven in the processes of depraved creation? Those that revile exclaim: "we don't understand it" and in this way espouse the premise that what isn't humanly understandable is howbeit unjust. Yet O man, trusting in God's ultimate perfection transcends questioning what humans don't identify with.

Trust and confidence make inquiries in appreciation of who God's people are in deliberations to enlightenment of WHO He is in eternal benefits thereof. God's justification is inherently in His validations and rationalizations beyond human necessitations for substantiations. Eternal enlightenments always bear in mind WHO God is; consistent with WHAT God is (Creator) in insightful outflows of conviction constantly, even in what ostensibly pervade human hearts with pain. Hence, there is a second course replying against God, entering into controversy and condemning Him, namely, those who critique veracity in sequence portions. Actualized Truth is established in God's Decree and resides transcendent to incapacitated humanism assessments. Irrationalized hesitations of originations' purpose are indeed dissatisfactions with God's compartments (means and methods). Here, such ones exclaim: "I don't believe what's occurring is God's Will." That doesn't alter the fact that God's enablement of things is abundant proof of what is componential in His Will.

The inherent proof is in consignment of God's testimonials. Thus, undertakings to criticize such as disorderly endeavors merely vent their objections: "I don't like what's happening." On the other hand, God's Sovereignty triumphs creature complaints of His processes in eternal purpose. Hence, actualized entities are discriminantly perceptive in their aligned exactness to purposed truth, which aren't derivative of inputs or impulses other than God's eternal accomplishments. Individual reservations resound in corollary rather pre-determinately truth. The former relates and "envisions" what is secularly and sensitively compelled in preference to the scripturally comprehended. Here, the difference focuses in what is induced in the physical view that things are "full of contradictions" verses what is compliant in spiritual illuminations that all things are "accommodatingly consistence." Hence, what "ought to be" in accord with human contentions aren't revealed in cosmos' observations.

The defining text, "O man, who are you that replies against God" expansively refutes all expressed disapprovals of the ways and means of the creator and originator; which is in fact the censuring of God. The scriptural directive is: "therefore judge nothing before the time; wait until the Lord may, having come who will make clear the secret things of the dark and the designs of the heart; and then the praise shall come to each from God" (I Corinthians 4:5). Here, the

deduction is that every inoperative declaration of humankind that isn't aligned in God's accomplished purpose; runs counter to the testimonial will of His grace. Credible revelations converse actualized relations in future illuminations of what eternal purpose indwells rather than what present processes infuse. Ventures to interject human opinions merely attend the institution of what things seem to declare in their depictions rather than what God has authorized in His Decree. Unaligned ventures in limited materialism outlooks inevitably, critically question God's courses in existence.

There is a third course replying against God, thus entering into controversy and condemning Him, by reviling the scriptural doctrines of salvation, i.e., Christ's reconciling blood. God's eternal relation in His beloved engendered His sacrificial offering of Himself in Eternity. Salvation (rescue) is solely identified as God's beloved's eternal relation in Christ, which was created in HIM before the creation (manifestation) of the world (Ephesians 1:3-4). Thus the Scriptures authoritatively arranged ALL as solely actualized and accomplished in God's Decree. Opinions of testimonial courses in humanism's extents of perceptions yield distorted versions in inoperative conclusions of functioning. Ignorant, irrationalities ensue in centering the authenticity of coherency in humanized initiations of how, what, when and where utilities assemble and assertively emerge. It is strictly in this sense that certain argumentative expressions flow, e.g. "that doesn't mean that."

The latter part of I Corinthians 4:6 states, "..... so that you may not, having not learned in us beyond what was and is written. Then you won't take pride in one over against another." The scriptural conviction is conveyed that there is nothing authentic or dependable other what God's Decree actualized and codified in validation of existence's essence. Genuine doctrinal certainty resolves in rather than ridicules processes of administering God's achieved Will; to the praise of His glory (Ephesians 1:6, 12, 14). Conservation of what manifestly revolves is exclusively deposited in God's authorized enablement of His eternal actualized determination. Substantiations of gracious amiabilities are confidently convened in "what God has already done" or purposefully consummated verses cosmos ventures in processes.

Legitimate critiques of origins bear substance of burden in enlighten reliability and survivability of their single source. The scriptural principles of securities concur through their adherence to God's inherent majesty and supremacy in what so frequently seems fractious; yet in Eternal Comprehensions is immutably factual. What is empowered in God's WORD is never susceptible to contest or ridicule in human intuits. Trustworthiness in revered platforms is entrenched in order of how, what, when and when such arrangements were reserved and resolved in unlimited, extensive, Eternal Residency.

Purposeful apportioning comprises the core of testimonial depictions, seized alongside processions' expressions in division of their extensions. Humanism's suppositions laugh unbelievably at things that are spiritually transcendent to its

skewed rationale, which in effect constitute laughing at God! The scriptural doctrines of salvation solely by Christ's reconciling blood in eternity are ridiculed in this way when such run afoul of traditional orthodoxy. Physical and secular's functionalisms administer unenlightened, foolish avocation for "old conventional doctrines," which conveniently align in human inputs, impulses and influences. In actualized essence, humanly established doctrines aren't ever exact doctrines. Virtualized fragmentations resonate and uncomfortably replicate in the visibly deep-rooted rather than pre-determinately inherent. Virtual resonance ebbs and flows in intuitions while actualization confirms irrespective of human innovations or popularity. Verity isn't perceptive in temporarily induced inventions but eternal originations.

The cosmos' itineraries simply conduct inadequate characterizations that neither initiate nor confirm their exactness in existence. Actualized amassing avows in achievement rather than accent in physical originations. God's creation of all being is His DECREE. Humanism's avocations and criticisms of God are issues of no viable significances, as the Scriptures exclusively codify confidence in His infallibility. Human critiques bode solely in its perceptions of unjust and improper objections when such challenge or impair creators' comfort and control. These are the daily contentions visually experienced by earthly inhabitants that induce their assortments in facilitations' humanized systems of beliefs. Considerations in the orthodoxy doctrinal appraisals flow inevitably in their torrents of massively accommodating creature procedures rather than God's purpose. Strictly in this illumination: "O man, who are you that replies against God?"

There is a fourth course replying against God, namely, those which protest the principle of eternal distributions in determinations, encompassing the antithesis of meritorious compensations. Originations aren't simply devised "set asides" but affirmed inheritances that were established in God's Divine Purpose. Encounters of occasions significantly influence solemn evaluations; fashioning especially what are lacking in unenlightened attitudes. Originations don't focus in intellectual displays of humanistic postures. Such ignorance is moderated in enlightenment of the distinctly corroborative II Thessalonians 1:11 conveyance: "and may fulfill, having fulfilled all the good pleasure of goodness and the work of the faith in power." Eternal Entities declare in actualized convictions rather than mechanized convulsions. The former proclaims in consistency that God is great, whereas the latter exclaims Him in the premise that some comportments would assess Him as "monstrous" if they are actually in His purpose.

Those who misconstrue what is humanly unexplainable in this manner depict God in monstrous insults by denying that all things are in His purpose. Thus, when such ones exclaim: "If God is involved in these things, He is chargeable as cruel," such implies that God couldn't possibly be dominantly contemplated in life's exigencies else He is open to monstrous tendencies. These cogitations induce unenlightened commentaries, e.g., "I can't conceive how God's love could have any part in someone's suffering ... neither temporarily nor everlastingly."

How could God be love and consign anyone to everlasting punishment? Such conceited reasoning never entertains transcendence in regards to the “in process ascertainable.” Conceptions by human sight are shrouded in “commonsense” rather than commenced in enlightenments of what is imbued beyond the cosmos’ very limited intelligence, which can’t conceive that an infinitely wise God has eternal reasons in manifesting what is temporarily inexplicable.

Unimaginatively, it hasn’t dawned on some of God’s people that He within His purpose has possibly actualized all things transcendent to their componential manifestations. Moreover, convincing awareness never advances from the universalism’s deliberation in sequenced years and days. Ultimate accumulations abide beyond humanism’s frailties of conducting provision of eventual contentions for which there are no potential responders. Therefore, challenges that convene on such inventories of disclosures revolve around beginnings sourced from humanly unanswerable reasons that defy consistency. Entirety concerns prompt superiority beyond cosmos’s demeanors. Daily observed incidents are oblivious to the purposed realizations actualized in God’s wisdom. Eternal attentiveness initiates doubtless capacitating in advance realization that God’s infinite design entails His perfection in purpose. Contrariwise, humanism’s finite foolishness solely resonates in universalism’s visualizations.

Hebrews 6:11-12 states, “and we desire that each one of you show the same diligence unto the full assurance of hope until the end; that you may not be having not been sluggish but imitators of those who through faith and patience inherit the promises.” Here, the phrase *τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν* (**teen ahf-teen ehn-theek-nees-theh**) rendered “show the same diligence” conveys the conviction of focusing in certainty *πρὸς τὴν πληροφῶριαν τῆς ἐλπίδος ἄχρι τέλους* (**teen plee-roph-or-ee-ahn tees ehl-pee-thos ahkh-ree tehl-oos**) rendered “unto the full assurance of hope until the end,” i.e., to extent of what is accomplished in God’s eternal purpose. The idea is that God’s people *μὴ νωθροὶ γένησθε* (**mee no-three yehn-ees-theh**) rendered “may not be, having not been sluggish” in realization. The last phrase: *μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας* (**meem-ee-teh theh toon thee-ah pees-teh-os keh mahk-roth-ee-mee-ahs klee-ron-om-oon-don tahs ehp-ahy-yehl-ee-ahs**) is rendered “but imitators of those who through faith and patience inherit the promises.”

Scriptural comprehensions constitute the entire viewpoint of realized truth. Actualized verity is established in the spiritual intelligence of not how long things are in residing but how survivable they are in abiding. Actualized assessments codify in the PURPOSE of creature functioning rather than the processes of their manifestations. Hence, what God has said constitutes solitary reliable belief regardless of whether such aligns in human’s understanding of it or not.

Ridiculously, humanly reflective responses fondly esteem contemplations in the cosmos that the infinitely wise God couldn’t possibly hold the end (completion) of

things beyond what their critiques are in their manifestations. More than what is observed in appearances; God's infinite wisdom is in purposed rationales when humans can't see even one! The greatest spiritual discoveries exude scriptural truths of daily interpretations for many perplexing "drawbacks" in the cosmos. Humankind tries to lay hold of infinite wisdom but physical/secular fantasies are restrictively compressed into the capacity of their minuscule minds. However, because they can't constrict infinite wisdom into their limited comprehensions, they say, "we don't believe that disorder is God's Will because it has something in it that we can't understand this viewpoint of." When children are small and uninformed, many things aren't explainable to them because of the lack of their intelligent. There are many things that God hasn't clarified because it isn't in His PURPOSE that such will be revealed in the cosmos.

Authoritatively, the Scriptures assert the essence of what is and isn't, as well as what ought to be and shouldn't be. Romans 9:20-21 states, "O man, who are you that are replying again to God? Shall the thing formed say to Him who formed (it), Why did you make me thus? Hasn't the potter authority over the clay, out of the same lump to make the one vessel to honor and the one to dishonor?" Hence, "yes, rather, o man, who are you replying against God? Shall the thing formed say to the one who formed it why have you made me thus?" This verse reprimands any who would ask such disgraceful questions and turns the tables, by asking, who do you think you are by replying against God? *ἀνταποκρινόμενος* (**ahn-dahp-ok-ree-nom-ehn-os**) rendered "replying against," literally denotes "judgment from that is against" or an "answer, which rejects" what God has said. The significant matter is God's Sovereignty in His modus operandi involved in purposed relationship within Himself.

Those who reject God's sovereign electing, giving or withholding blessings are indeed challenging Him. In the phrase: "shall the thing formed say to the one who formed, why have you made me thus;" the negative participle *μη* (**mee**) rendered "not" interpolates assumed hesitancy and definite denial, which not only denies the factuality but even the idea of the thought that follows so it signifies that such a question is illegitimate; as what is made has no right to question the wisdom of its maker (Isaiah. 29:16; 45:9). God and God alone is the one who established and determined what is right and wrong. He is infinite and omniscient. Contrary-wise, creatures are finite and ignorant! There is no other place or point in the history of so called "Christian Theology" to which the human heart has been so ready to make objections to the doctrine of the Sovereignty of God. This passage conveys the inspiration of answering the absurdity of those whose argument impinges on the HONOR of God.

This conveyance pronounces that when God declared His will, humans were inoperative, hence; God is inherent in His purpose of infinite wisdom. It isn't anyone's role or function to reply against Him or to arraign Him of injustice just because none can rationalize the reasoning of His doings (Ephesians 2:10). The phrase "or does not the potter of the clay have authority from the same lump to

make one vessel unto honor and another unto dishonor," paints the picture of a potter who has absolute authority over the clay; the raw material with which he works. Here, the potter represents God, who has absolute authority, whereas the clay represents humankind's dead-in-trespases-and-sins state. Out of clay, on the basis of His mercy, God made some vessels to be exercised in His presence. Such vessels were structured in *τιμὴν* (**tee-meen**) rendered "honor," great worth, valuable or precious. On the other hand, God made out of the same clay vessels of *ἀτιμίας* (**aht-ee-mee-ahn**) rendered "dishonor;" comparatively devoid of worth and value" for menial or servile purposes (II Timothy 2:20-21).

In analogy of the potter fashioning clays, attention is drawn to the fact that God has complete power over the clay to make out of it anything He pleases. Furthermore, observe that God only had one lump of clay, which constituted the raw material used in the vessels fit for His glory. Note, without adding to or deleting any ingredients from this lump, it was also used to make vessels for the most menial uses. This doesn't propose that God made some out of the lump worse than what they were as the progeny of Adam. The basic ingredients of God's clay remain the same. Thus, God glorified some according to His good pleasure while He left others in the state of their worthlessness. He was just when He blessed some but also just when He declined to bless others.

Objections to the doctrine of God's sovereignty in election, i.e., eternal salvation, are so because of what are thoroughly misunderstood as to what are rights of the Creator and Maker? This dispute is ingrained in ignorance or misapprehension of the relation between God and His sinful creatures. The supposition is that God is under some obligation to extend His grace to all and it's enthusiastically taught that justice requires Him to do so. But the fact is: God isn't obligated in anything to anyone! When He extended His grace and mercy to some, it didn't breach any attributes of His righteousness when He declined to extend them to all. All are sinners (Romans 3:23) and have forfeited every claim to His mercy. God was therefore perfectly proficient when He spared one and not another ... "to make one vessel to honor and another to dishonor." God, the SOVEREIGN CREATOR has the right over creatures as the potter has over clay.

However, God's Sovereignty does not only constitute His right over creatures but sinful creatures, which is clearly established in the complaint of a sinful creature against his creator for an answer. The focal point is, God is under no obligation to bestow His grace to any but as sovereign creator; He fashioned the clay to His affection. There is nothing unjust in God's Supreme Sovereignty. The Scriptures solidly establish that there are no viable inquiring: Can God's Compartments be Comprehensibly and Comprehensively Critiqued by Humankind?

End of Part Nine

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INHERENT COMPLETION of “ALL IN ALL” (THE ETERNAL DIMENSION)

"That you may be, having been fully able to comprehend, having comprehended with all the saints what is the breadth and length and height and depth;" to know, having known also the love of the Christ that is exceeding the knowledge, that you may be, having been filled to all the fullness of God." (Ephesians 3:18-19)

Scriptural comprehension of eternity's completion "all in all" is scoped in pre-arranged essentiality of those having been enabled to grasp the eternal compass of dimension. It is clearly confirmed in Ephesians 3:17's: "that Christ may dwell, having dwelled through faith in your hearts, having been rooted and grounded in love." This alights and purges preconceived concepts in human indulgences that enwrap physical dimensions. In the reverse sense, John 12:35 corroboratively states, "Walk while you have the light, lest darkness come upon you; because he that walks in darkness knows not what (state, condition, outcome or degree) he goes." Yet, "the Holy Spirit, the spirit of Christ" has been enjoined to enable the accomplishment of "coming into the light" (Hebrews 13:5). The Greek infinitive *καταλάβεσθαι* (**kaht-ahl-ah-vehs-theh**) rendered "comprehend" denotes to receive thoroughly. This same form, *καταλάβη* (**kaht-ah-lah-vee**) rendered "come upon," from the basic Greek word "comprehend" conveys: "lest the darkness thoroughly apprehends."

Comprehension of eternal completion in the Eternal Dimension reveals in one's need to walk in light, as it shines upon ones pathway, which is demonstratively testimonial of the light within that overshadows darkness, regardless of how great darkness is. God's word is eternally comforting: "I will never leave nor forsake you," as the opportunity to abide as an "over-comer" of the shadows of physical dimensions. Shadows have one of two outcomes: either dissipated by light or swallowed up in total darkness. Shadows are transitory in the natural realm, whereas spiritual light instills numerous blessed types and insights in scriptural actuality of Eternal Completion in All in All. This awareness trumps all rituals, forms, ceremonies, which illusively are merely meaningless routines of feigned "follow through" to "consummations in reality" of what they erroneously connote. Conversely, the latter phrase of I Corinthians 9:24 instructs, " so run that you *καταλάβητε* (**kaht-ahl-ah-vee-teh**) rendered " may obtain, having obtained" (received thoroughly).

Hence, one has either progressed on into the reality and fulfillment of confident completion in eternity or lingers in what portends the shadowy uncertainty of "speculative" darkness. The latter form exhibits in human desires to receive the "in part" portion of this present age; whereas the former instills the certifiably accomplished position in comprehension "with all the saints," the pre-established eternal manifestation of the glory of the age to come. In having thoroughly received eternal enlightenment, Philippians 3:12's latter term is, "I follow after, if

that *καταλάβω* (**kaht-ahl-ah-vo**) rendered "I may apprehend, having apprehended" for which *κατελήμφθην* (**kaht-ehl-eemph-theen**) rendered "I was apprehended" of Christ Jesus." Hence, the word "apprehend" also meaning to receive thoroughly, conveys comprehension into His fullness (completion). What God purposed in union is so completely receive of Him, His ONENESS is corroboratively spoken of in a phrase in John 17:23: "that they may be, were and are perfected in one."

I Corinthians 6:17 states, "..... for he that is united to the Lord is one spirit," which illustrates the intensity of the word "comprehend," e.g., those having been enabled to comprehend the Eternal Dimension in "outworking of God." Ephesians 3:18 states, "that you may be, having been fully able (d) to comprehend, having comprehended with all the saints what is the breadth and length and height and depth." The conjunction *ἵνα* (**een-ah**) rendered "that" conveys subjunctive mood and aorist tense to connote God's express purpose. Maintaining the flow of the context of the antecedent verses, the passage is that Christ may live, having lived 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 the Eternal Dimension. The statement of this verse is, "that you may be fully able to comprehend with all the saints" the extent of God's comprehensive structure for His beloved.

The verb *ἐξισχύσητε* (**ehx-ees-khees-ee-teh**) rendered "fully able" is derived from *ἐξ* (**ehx**) and *ισχυω* (**ees-khee-o**) denoting the ones having been pre-capacitated, i.e., such ones may be, having been made highly capable and abundantly able to, having comprehended all the ramifications of God's eternal workings in and of His Divine Decree. The infinitive *καταλαβέσθαι* (**kaht-ahl-ahv-ehs-theh**) rendered "comprehend" is derived from *κατα* (**kaht-ah**) and *λαμβάνω* (**lahm-vahn-o**) literally denoting to take or hold down, hence, those that may be manifestly capable of intellectually grasping, mentally laying hold and understanding with all the saints, enlightened aspects of the extent of God's actualized Decree. This is defined in a vast quadrangle with what is prevalent in translation of "breadth, length, height, and depth." The testimonial: "that you may be (having been) fully enabled tohaving comprehended with all the saints" conveys ultimate growth and the development of testimony in the Body of Christ; in viewing the essence of Eternal Spiritual Actualizations.

Those of whom these blessings having been and are bestowed; were caused to abundantly comprehend the "limitless dimension" of Christ in Eternity! The eternal workings of God were actualized in His Divine Decree. They are thence complementarily testimonies in the manifestation of God's eternal plan, will and purpose exhibiting the mastery of His power and wisdom, which He will in the end put on display to ALL (Ephesians 3:10). Hence, originality of all creation and operations reside in consistencies (breadth and length, height and depth). This is spiritually discernible, the BIG picture and realistic site of existence. Everything comprising trips through the Time Capsule encompasses the occurrences of habitually misconstrued exhibitions of random impressionisms, which are actually

manifested ventures solely in the sense of eternal intentions. The Gospel of Grace exudes finality of ALL having been enlisted in mankind's limited ability due to human depravity, yet it extols God's un-limitedness!

The scriptural concept of "breadth" strictly conveys revelations in comprehension of the "eternal dimension," while in physicality, it charts distances measured from side to side. In each of the medians, the inference signifies vast outreach, which encompasses ALL. In testimonials, such perceive tremendous length or extent of the reach of somebody or something. In this context of deference disposition, breadth encompasses impressions in deliberative attention, relating somebody or something. Hence, Ephesians 3:18 phrase, "that you may be, having been fully able (d) to comprehend, having comprehended with all the saints" delineates pursuance furtherance into this un-limitedness dimension. Thus, it is the sphere of spirituality rather than physicality wherein these words "be able," evolve from the Greek verb *ἐξισχύω* (**ehx-ees-khee-o**) and designates "to have strength." Some aren't able to comprehend, i.e., they don't have the strength to grasp such an expanse.

This inspiration is corroborated in Matthew 7:14, "how strait the gate, and was and is compressed the way that is leading to the life, and few are those finding it" and Luke 13:24, "be striving to go, having gone in through the straight gate, because many, I say to you, will seek to go, having gone in, and *οὐκ ἰσχύσουσιν* (**ook ees-khee-soo-seen**) rendered shall not be able." It is certified in the aorist tense (completed) connotations as who was and weren't previously assigned enablement or strength. Juxtaposition of adverse testimonial: "I would like to believe that but I just can't" identifies not having been indwelt the quickening, energizing Holy Spirit that empowered to be able to receive and/or comprehend. Insightfully, Romans 5:5 states, "the love of God has been poured forth in our hearts through the Holy Spirit that has been given to us." This is the testimonial of those having been "rooted and grounded" in knowledge of the sole dimension of God's occupation.

Hence, the "outreach" of God encompasses ultimate extreme, as nothing can preclude accomplishment of God's purpose according to the pleasure of His Will (Ephesians 1:5, 9; Philippians 2:13). Neither the manifested ages of chaos nor assaults of conflicts are ever a barrier to His power or wisdom in any sense! This is realized in measured view of God's *πλάτος* (**plaht-os**) rendered "breadth," yet denoting uttermost of His actualized extent or purpose. The eternal dimension is exclusively the determinant that controls what manifests in physical/secular time/space dimensions quantified as: *μήκος* (**mee-kos**) rendered "length," *ὑψος* (**eep•sos**) rendered "height" and *βάθος* (**vahth-os**) rendered "depth." The latter physical dimensions are expressed and observed in measures of delineating the manifestation of creatures and events in the Cosmos. Yet, what isn't observable in this physical forum is unseen, as it imbues the unlimited essence of God in Eternality, in the sole actuality of residing existence.

The physical and secular “functionality” arrayed grids; stimulatingly surrounding substances within which something else purportedly originates, develops or is contained as the indispensable condition of its structure. This flawed conception exhibits formative compartments of substance in which such is embedded. It is strictly in this sense that all are perceived both massively and principally binding in arrays of the quantities subjected to humanly induced operations, resembling formation of elements. These are the limited means in which such are tracked as networks of designs to receive positive or negative impressions of illustrations from which exhibits in impressions of notations for operations in sequencing and measuring their interims. These identify as patterns and non-patterns of varied reflections, which reckon the residue of each as sequenced aligned materialism. Manifestations of the physical dimensions convey environmentally in affective resonance but such are merely materiality understatements.

The “effects” of the “interactions” are basically misconstrued as realized actions within themselves. Yet, abiding realities display deeper than their mere physical infusions of their “materialized constructions.” Outwardly, such directs and avails in time dimensioned parameters, which exactingly projects into their humanized conceptualizations. The physical so-viewed “functionality” of these dimensions communicates solely in resonance of human endeavoring incessantly but falter in any certification of comprehensiveness in spiritually discernible context. The actualized entity of all having resided solely in God’s “Saying” (Hebrews 11:3) is acknowledged as abiding existence (Romans 8:26-30). Everything perceived in the physical dimension is postured in the threat of extinction, i.e., death, which severs manifestation. The underline factor is physical *θάνατος* (*thahn-ah-t-os*) rendered “death,” is limited in extinction of natural life’s depictions and purposes only. Thus, its challenges are solely in testimony of spiritual relations (Philippians 1:23-29).

It is strictly in this sense that nothing is able to sever what expresses this coupled containment in perception of where things are genuine spiritual rather than physical existence. This is distinctive in that contexts in ages of time parameters all involve materialization and are easily recognized in βάθος (*vahth-os*), which communicates “depth” in its physicality manifestations and ὕψωμα (*eep-so-mah*) rendered height, i.e., in its physicality dimensions. Enlightening, the depth of spirituality trumps allegoric physical perceptions. In this sense, Πλάτος (*Plah-t-os*) rendered “breadth” exclusively dominates the greatness extent of understanding for considering how things were actually coursed, as opposed to how they are manifestly sequenced.

These regulations of reflections aren’t conducive to authentic reliable reality. The inquiry is what actualization-wise is the causative effect of distinguishable “enablement,” i.e., “to have strength” verses, “not enabled to comprehend,” i.e., “to not grasp what is actually abiding reality? Is such confirmed and conceived in physicality dimensioned constructions of things in creation? If these are the stakes, what are their outflows of survivability? How can hospitability of security

adequately be defined and how are such rendered in manifestations? Physical measurements barely touch substances in specifically focused considerations of the numerous diversities in materially webbed dimensions.

“Redemption” is imbued in completion of All in All, in the ETERNAL DIMENSION, which in corroboration surpasses the inference in Psalm 22:27: “all the ends of the world shall remember and turn unto the Lord: and all the kindred of the nations shall worship before You.” The same connotation is avowed in Isaiah 45:22-23: “Look unto Me, and you are saved, all the ends of the world; for I am God and there is none else. I have sworn by Myself, the Word is gone out of My mouth in righteousness and shall not return; that unto Me every knee shall bow every tongue shall consent.” Eternal Enlightenment definitively declares this blessed promise, as having been fulfilled through Jesus Christ, in realized amplification of Philippians 2:10-11: “that IN the name of Jesus, every knee may bow, having bowed, of things in Heaven, and things in earth, and under the earth; and that every tongue may confess, having confessed that Jesus Christ, Lord, to the glory of God the Father.”

Here, “bow” isn’t conveys in the sense of coercion but in adoring worship instilled in the heart, as it is clearly ascribed in Ephesians 3:14: “for this cause I bow my knees unto the Father.” This is also evidenced in I Corinthians 12:3: “wherefore, I disclose to you that no one, in the Spirit of God speaking, says Jesus, cursed and no one is able to say, having said Jesus, Lord, if not in the Holy Spirit.” It is this endowed comprehension that certifies Joel 2:28’s promise: “I will pour out My spirit upon all flesh.” Thus all, inspiration of the Holy Spirit manifest bowing in worship that Christ is sovereign in the capacity of: having been inner enabled to know, having known, to receive, having inner received, to comprehend, having inner comprehended. Eternal Revelation bestows that the breadth (extent), i.e., predetermined outreach comprise designation through ELECTION, imbued in completion of All in All; beyond sequenced concepts of length in physical dimensions. These particular definitions for divided parts are solely derivations in TIME.

The Greek noun *πλάτος* (**plah-tos**) imbues the Eternal Dimension’s necessitation beyond the extents of time, i.e., plans of the ages, in which God’s purpose in manifestation shall be fulfilled. The “time” element is one of the most difficult componential entities to grasp in measurement. Scarcity distinctions are imposed in limitation of time communications’ identifications in the “normalcy” of quantization in “physical life.” Such are sequentially expressive in hours merged into days, days into weeks, weeks into months, months into years, as years convey the ages, which were previously perplexed within their actuality of abiding concepts. Thence, when the stretch of years is lengthened out to include an age on into the eons, it merely conveys words, which the natural mind can’t fully grasp. Prior determinations of extents and orders of scenes are noted statements in the “time” element; as such oft times relate God to “time factors concepts.” However, God in Christ as SPIRIT isn’t subjected to time limitations itself.

In the eternal dimension, Christ Jesus is ALL, i.e., "Alpha and Omega," beginning and end, all between, nothing missing, in His SAYING, TOTALITY of all in completion of creation. Strictly in the horizontal arena, "time" is embedded in past-present-future manifestations yet ALL are equally dwelling in "the eternal present" and thus are merely consummated beyond past or future. There is an extent in God's purpose that covers the span of the manifest ages, which necessitates, "He must reign until..." (I Corinthians 15:25) until all enemies are subdued under His feet, including the last enemy, which is death. Then the kingdom will be delivered up that God might be ALL in ALL. This extent of "until" is in actuality of comprehension that God predetermined all the time/measured elements. Accordingly, terminologies, i.e., "lengthen" or "shorten" are according to manifestations to His fulfilled (completed) purpose. Eternal Comprehension is solely "through faith," as the ages were created by the "Saying of God" (Hebrews 11:3).

The Greek noun *αἰών* (**eh-on**) is rendered both "worlds" and "ages" in expanded translation as the: "God-appointed ages of time," pre-appointed by God's WORD for the purpose for which they were eternally intended. Creator communications are in purposed expressions in inscriptions in the focused *αἰών* (**eh-on**) rendered "ages", which are chartered in word definition as "acts" in the "WORLD. Hence, God pre-planned, i.e., pre-purposed age is accomplished as manifestly allotted passably in time as completion in details ... everything moving according to HIS Divine Time-Line. Galatians 4:4 states, " when the fullness of time was completed, God had sent forward His Son" neither early nor late, as the "fullness of time" is enclosed in completion. When all seem still and movements nil, God's purpose is actualized in transcendence to measured rhymes of "time performances" in undertakings' concerns. Therefore, ages past their lot are in patience abiding as finalized and victoriously possessed in their greater stride.

Eternal Knowledge of God's "plan of the ages" abides in revealed understanding of the devotion of His Word. Devoid of the knowledge of God's Will, there is no understanding of completion in All in All, which emphasizes the importance of abiding in His Saying. Hence, scriptural enlightenment of the noun *αἰών* (**eh-on**), as rendered both "worlds" and "ages," postures in their significant instances of places (space) and time, of which neither exerts determination. Colossians 1:26 states, "the Mystery that has been hidden from the ages and from generations but now was manifested to His saints." Ephesians 2:7 states, "in the ages to come, God will show the exceeding riches of His grace." The passages plainly evince two things in regards to God's Saying: the ages are limited to periods of time; which courses are obligated to their end in the permanency of what are yet to manifest. The "ages to come" are confined in manifestations of the Grace of God rather than the present, past and future ages. In other words, God's Grace, in His Eternal Purpose is bound in actualization of His Will rather than what develops in depictions in time and space. As the ages transpire, what have been hidden in past ages are made known and the future ages are yet to witness the

"riches of God's grace" to extent "exceeding" that of previous ages. Conversely, all have been actualized in completion, "All in All" in the Eternal Dimension!

The redeeming rate of grace progresses in reach to its manifestly process in completion of inner realized transformation. God's Eternal Intent imbues in comprehension that all has been predetermined, as the ages are restrictively fitted for His purpose. Ephesians 3:11 states, "according to the purpose of the ages, which He ἐποίησεν (*ehpee-ee-sehn*) rendered "accomplished" in Christ Jesus our Lord. In corroboration of recognizing God's times and seasons, I Peter 1:10-11 states: "the prophets have enquired and searched diligently what or what manner of time the Spirit of Christ, which was in them, signified beforehand the sufferings of Christ and the glory that must follow." In addition, Isaiah 9:6 testified, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." Yet, in these limited comprehensions in the manner of time, i.e., passing of years, centuries, between when the child was born and He would finally take the reins of the government, His kingdom will come and "His Will is done on earth, as it is in Heaven," however, such are all charted in completion in eternity!

In physical dimensions, concepts of eventually don't exhibit in decisiveness nor know the hour of fulfillment, though belief is firmly entrenched in "redemption draws nigh." These arenas insufficiently exact the length or span of time between sufferings of Christ, within Calvary's dark hour and when the glory will follow, and manifestly awaiting to be revealed. These quandaries aren't quantitative of the time lapse between periods of suffering and victories that follow. Even as much is assured, such aren't definitively exacted in II Peter 3:8-9: "but beloved, be not ignorant of this one thing; that one day with the Lord is as a thousand years and a thousand years is as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us, not willing that any to perish, having perished but that all to come, having come to repentance." Exactly assured in the Eternal Dimension; Romans 8:17 states, " ... if, indeed we suffer together; that we may be, having been also glorified together."

Physical dimensions are reasoned in time schedules according to the natural mind and thus limit the operations of God to feeble concepts in weaknesses of humankind's most heartily comprehensions. Frequently, such are expressed such as in Ecclesiastic 11:3's allegorical statement: "if the tree falls toward the south or toward the north; in the place where the tree falls, there shall it be." In these venues, such might be very true for the "tree," since humankind has no ability to raise it back up and cause new life to arise in that fallen tree. But this can't be utilized as an illustration of the eternal destiny of what seems sealed at the time of physicality's confinements, according to directions such fall. Job 14:7-9 states, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof waxes old in the earth and the stock thereof die in the ground; yet through the scent of water will bud and bring forth boughs like a plant."

Though things are impossible to humankind, in God all things are possible. In Eternal completeness of All in All, hope is actualized in the resurrection power of God. "Times of falling and rising again" are triumphed in inherency of resurrection power enablement to bridge all the spans of time as fulfilled of God's purpose in having abiding life in HIM. I Corinthians 15:22-23 states, "..... for even as in Adam all die, so also in Christ all *ζωοποιηθήσονται (zo-op-ee-eethee-son-deh)* rendered "shall be made alive" and each in his *ιδίω τάγματι (eeth-ee-o tahg-mah-tee)* rendered "belonging (possession) order" Enlightenment of eternity is inherent to comprehend with all saints the length, i.e., time element; even when reading Joel 2:25: " and I will restore to you the years that the locust has eaten, the cankerworm and the caterpillar and the palmerworm, My great army which I sent among you." There the testimonials: He will restore the years, is more than just a restoration of the blessings missed but in purposed resolution of the process in manifested experience.

Restoration itself inherently implies the originality and then the testimony of what manifestly "becomes" lost, marred, etc., and "needs to be restored." Accordingly, the years, which seemingly were devastatingly marred by "self-will of humankind" will be restored again and then filled up with His goodness. Completion of All in All is established in that such is enabled to build and fill up all the ages past, as well as the future, which shall be filled with His glory, as All in time is in the purposed testimonials of God, past, present and future. All are concurred in Him; dwelling in the "eternal present," Spiritual Dimension. This comprehension affirms what "God has allowed" enclosed of His plan, in purpose of His Sovereign Will, as expressed in human history, yet consummated in perfection and fulfillment "in Him." This fact is in harmony with God's merciful principle for the world, as the times are developed in His purpose, which He produced in "declaration" of the entire creation in Christ (Colossians 1:16-17).

Ephesians 1:7-8 partially states, " according to the riches of His grace; in which He abounded toward us in all wisdom and prudence." Therein, in Heaven and on earth, is located in beginning "in Him," which is unfolded in awe of this glorious revelation of His Will, plan and purpose. Verse 8's Greek phrase *ἣς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει (ees ehpehr-ees-sehv-sehn ees ee-mahs ehn pahs-ee soph-ee-ah keh phron-ee-see)* is rendered "in which He abounded toward us in all wisdom and prudence." The verb *ἐπερίσσευσεν (ehpehr-ees-sehv-sehn)* rendered "abounded," exceeded and overflowed is God's Eternal Actualized Accomplishment. Corroboratively, Deuteronomy 29:29 states, "The secret things belong unto the Lord our God; but these things, which are revealed belong unto us and to our children for ever; that we may do all the words of this law." God made known to His beloved the Mystery of His Will, as inherited in the past, present and future. The minuteness of physical dimension presently isn't enabled to fully comprehend the length (specific time) operations of God, void of inevitable conclusiveness. An eternally informed petition conveys, "Lord, I don't presently understand many things but whatever You mean by it, fulfill it in my life according to your plan not according to my limited

comprehension."Eternal Enlightenment imbues strength, rooted and grounded in love as the length of time is viewed thoroughly, in its prorated stretch of the ages to come, as the manifested outworking of God's purpose!

Time/space is in physical dimensions that strictly engender arenas of reflective motions. Time is this specific measure of concentration is regulated by God codifying its span; as Psalm 30:15's testimony corroborative comprehension: "My times are in your hand." This phrase is imbued in confidence of God's enabled comprehension of peace in outworking of His beloved "height and depth" lives. Aside from this knowledge, what is manifested is misconstrued in testimonial visualization. An informed deliberation of outreach in "time fulfillment" in God's purpose is solidly entrenched of enlightenment in spirituality's conclusion, as opposed to physicality's transitions. It is most beneficial to realize transcendence of the former sphere beyond the latter sphere rather than misconstruing them as concomitant subjunctives. This is evidenced in the misconceived rendering of Proverbs 25:3's: "the heaven for height and the earth for depth;" interjected in the cogitation of numerous of God's people.

Physical manifestoes document in traditional contrasting views of antigenic substantive, stimulants in sequenced productions of relations. Mostly in this sense, John 14:6's "I am the way, the truth and the life: no man cometh unto the Father, but by Me" is envisioned as operational in time components. Rather than proverbial locations in geographical and sequential medians, eternal relations transcend beyond physical "states and conditions" of being." Solely in spirituality, where Jesus is qualifies in the Heavenlies' locale as harmonized of His fellowship and love. Corroboratively Psalm 139:8 declares, "If I make my bed in hell, behold, You are there," which abides in essence beyond the universe's consciousness of the presence of God. Hence, Eternal Dimension is indeed instituted and instilled in the primacy of eternity's deified state "in Christ." Earthly sojourns are inherently subordinates to God's predetermined course, in that they are overwhelmed in the temporality of their arrangements.

Traditional scriptural avowals conceptually position God in the Heaven, rather than the Heavenlies in Christ (Ephesians 1:3). This relationship is imbued in declaration that God's presence is everywhere, as is in Psalm 24:1, in testimony corroborates: " the earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Regardless of the present state or condition, ALL ARE HIS creation, even things having been temporarily placed in low estate are subjected to repression of vanity in time; yet in hope, ultimately consummated of glorious state, fellowship and harmony with everlasting creation. This expansion is evidenced in Ephesians 4:9-10's, "now that HE ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up, far above all heavens, that He might fill all things." What ascends is in spiritual principle transcendent beyond physicality's "ups and downs."

Thus, conceptions of ascending and/or descending are of no relevance in the actualized setting of Eternality's enlightenment. Convincingly, Philippians 2:7-9's declaration is that Christ "made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even death of the cross. Wherefore, God has highly exalted Him." Whereas physical perspectives are viewed in height/depth; the spiritual is transcendent of all cosmos' variants. Corroboratively, Psalm 40:2 states, "He brought me up also out of a horrible pit, out of the miry clay and set my feet upon a rock, and established my goings." The adverse of contrasting dimensions collides in passages of Scriptures not exhibiting distinction of testimonial depictions from actualized beginning and completion aspects within factuality of already: low in the depth, dead in trespasses and sins, carnal, earthy, etc.

Ephesians 2:6-7's advance declaration is "He has raised us up together and made us sit together in the Heavenlies (irrelative of physical height) in Christ Jesus that in the "ages to come," He *ἐνδείξεται* (**ehn-thee-xee-teh**) rendered "might show, having shown" the exceeding riches of His grace in His kindness toward us in Christ Jesus." This evinces in the breadth (extent) of God's Grace, which is expressive of the most blessed principle of the spiritual equation. In finality of Revelation 21:16, "length, breadth and height are equal." This is especially applied to New Jerusalem, which is a typology figure for the bride, the Lamb's wife (redeemed of Israel). God's eternal regulations apply in all of His operations, and it is in this credence confirmation in rejoicing, which is in His sacrificial quality beyond the confining scope of physical quantities. Such abides transcendent of how far such outreaches include "all men, unto the ends of the earth," as the eminence of redemption is encompassed in Eternal Placement.

Hebrews 7:25 states, "Wherefore He is able also to save them to completion that come unto God by Him, seeing He ever lives to make intercession for them." Though this verse's context is viewed in present progression, it is underlined in establishment of its passivity of transition and predetermined scope. This permanency is expressive of the adjective *παντελής* (**pahn-dehl-ehs**) rendered "completion" and adverb *πάντοτε* (**pahn-dot-eh**) rendered "ever," or always. Accordingly, Salvation is TO COMPLETION, i.e., to its fullness. Redemption is also equal in extent of unlimited length (scope), such that its requirement isn't restrictively in venue of the ages to come, but in revelation of the bountiful measures of God's Grace, wherein time can't weaken or lessen its quality.

The eternal recipients of salvation are certifiable independent of manifestations in far off distant ages, in completion of actualized existence beyond transformation instilled in gloriousness of present eternal inheritance (II Corinthians 5:17). The glory thereof is consummated in purposed extent; inasmuch as manifestation is innate of achievement in abiding creation of entirety, as testimonial in All in All. The proverbial "height-beyond" grasps for boundaries rather than fullness "that fills All in All" (Ephesians 1:23). Length, height and depth are indicative of

physical dimensions, whereas the extent of God's completion is encased in ETERNAL DIMENSION, which excels "to know also the love of Christ exceeding the knowledge; that you may be, having been filled to all the COMPLETION of God" (Ephesians 3:19).

The glorious Eternal Dimension of actuality encompasses All in All in equal quality of His love, which enwraps entirety and completion such that nothing is diminished by their manifestly sequential, physical "transactions in transitions." Hence, all is actualized in ultimate fulfillment in the Heavens, in Christ, which engender consummation in reality according to God's eternal purpose in the finalized realm! Romans 8:38-39 states, "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This expression of unconditional confidence is evinced in the reliability of Eternity's credible sphere, in which perfection is inherent in comprehension "with all saints," in this glorious dimension.

Ephesians 3:19 latter phrase is "that you may be, having been filled to all the fullness of God," i.e., engrossed in the richest measure of His Divine Presence, having been wholly encased in God's SAYING (Hebrews 11:3). GOD in the entire universe exhibits purpose outreach; absolved in consignment of surety in totality of His actualized being. Such is inherently providential of realism in Mercy and Grace. The Grace Scriptures teach this comprehension in every respect of actualized dimension, regardless of how expansive it inquires. ALL is covered by the Love of Christ in containment of actualized reception of His salvation, which is to the uttermost. Love decreed it, Love shall fulfill, having fulfilled it, "until" All in manifestation are filled and flooded with this reality, in knowing, having known the

God is love, in His outreach of Grace is superior to all the creeds of moralized traditions, encumbered in time spans. In this enlightenment, the ages' courses aren't such a mystery, because All is fitted in Him, through Him and for Him (Colossians 1:16). God's plan of love evinces in the depth to which finalized creation was acquired. Hence, earth's Garden of Eden, as well as Gethsemane, was always within Divine Control. GOD IS LOVE to the extent to which ALL was raised in Redemption, full and free, and was purposed "long before the fall." GOD IS LOVE over His entire vast domain. In each of measurement's degree, GOD IS LOVE surpasses every score, from outer edge to innermost core; and yet GOD IS LOVE has abounded more and more, in entire creation pre-determinately restored. GOD IS LOVE exhibits in the INHERENT COMPLETION of "ALL IN ALL" (THE ETERNAL DIMENSION)!

Godly Eternal Focusing

Godly Eternal Focusing is the pronounce context of II Corinthians 1:12-14, which state, “For our glorying is this: the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom, but in the grace of God, we conducted ourselves in the world, and more abundantly toward you; for no other things do we write to you, but what you either read or acknowledge, and I hope also unto the end you will acknowledge; according as also you acknowledged us in part, that your glory we are, even as also you {are} ours, in the day of the Lord Jesus.” Numerous of God’s people view life chiefly in earthly focusing yet they construe that they are walking in the Spirit. Many resonate in an “Earthly Christianity” environ yet they are oblivious to their “Son positioning in Christ” (Ephesians 1:3). Such prioritize the earthly sphere; however, they are blind to the Heavens’ sphere. In this restrictive mindset, physicality resounds in preference to spirituality.

This trending inflicts striking insults on the “spiritual affections” (Colossians 3:13). God must not be mingled in the landscapes of earthly involvements; because He excels beyond all mundane associations. The chief rebuke of these deceptions is in the unscriptural depictions of God’s blessings evolved in secularity/physicality trappings. God’s people’s lives aren’t permanently situated in the physical/earthly temporariness of time but the spiritual/Heavens’ endless scenery of Eternality. Those that are unenlightened of this comprehension view their course in life as wanderers seeking settlement in abiding endurance. The scripturally enlightened comprehend that God’s indispensable blessings aren’t evidenced in the physical sphere of time because we are (were) spiritually blessed in Christ, before the creation of the world (Ephesians 1:3-4). This reality exhibit the diverseness of faltering in the detrimental variances of time and flourishing in the determinate victory of eternity.

This comprehension inspires the essence of confidence rather than incites the encounters of conflicts in testimonies of God’s people. The prevailing teachings of orthodoxy are expressed in the assertion that “God wants to bless your life” (predominately physically). This translates to the recipient’s participation in some manner of in which such ones can persuade God to oblige them. The converse circumstance imbues the goal to dissuade “God from cursing your life,” and in this mindset, the trials of life are viewed as threats to ones “safekeeping.” These tribulations encountered in and of them are obscure in focusing on what their participants are experiencing or expected to produce rather than their testimony of God’s purpose for them. These perceptions or misperceptions in the absence of scriptural enlightenments are viewed in misrepresentations of their earthly vantage point assaults rather than the Heavens’ revelations assemblies, to the praise and glory of God’s Grace!

Therefore, God's blessings are in fact complete (Colossians 2:10; 4:12), in that He has already wrapped up all that He decreed in Christ; to the extent that Christ is our life, and we are in Him, encompassing each and every realizable "spiritual" Eternal Benefit. Void of comprehending this vital truth in the Grace Covenant, God's people will most likely read many passages in the Bible and state, in one way or another that "God WANTS to bless you but how can anyone say that God does not want to bless our lives when all enduring blessings are spiritual and eternal? Accurate appropriations of the Scriptures convey the frailty of seeking residency in Christ on the mistaken basis that Christ came to service and populate lives with physical blessings. This synergistic notion incites that: "if we do and believe the right things, God will be so pleased; He will pour out physical blessings upon us." This is the simplistic way of stating it and many of God's people live exactly this way they prioritize God's blessings physically, in terms of THEIR life.

This type viewing is eradicated from enlightened vocabularies and thinking in the phrase, "IT IS NOT MY LIFE." If I am IN Christ, The scriptural fact is that God's people's lives don't anymore belong to them. Thus, not only do we have HIS life, but more, Christ IS our life. The scriptural assessments of God's blessings are evidenced in comprehending where they really reside ONLY in Christ! II Corinthians 1:12 states, "for our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you." From this, it is evident that the object of *καύχησις* (**kahf-khee-sees**) rendered "boasting," bragging and/or vaulting is authentically inspirational in *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν* (**to mahr-tee-ree-on tees seen-ee-thee-seh-os ee-mon**) rendered "the testimony of our (ones) conscience. The Greek word *συνειδήσεως* (**seen-ee-thee-seh-os**) is literally rendered "the sense together" or "uniting the mind" Such solely should be focused *ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**ot-ee ehn ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered "that is singleness and sincerity of God." This is further certified in the respective succeeding phrases: *καὶ οὐκ ἐν σοφίᾳ σαρκικῇ* (**keh ook ehn soph-ee-ah sahr-kee-kee**) rendered "and not in fleshly wisdom" and *ἀλλ' ἐν χάριτι θεοῦ* (**ahll ehn kahr-ee-tee Theh-oo**) rendered "but in the grace of God."

The concluding phrase is *ἀνεστράφημεν ἐν τῷ κόσμῳ* (**ahn-ehs-trahph-ee-mehn ehn to kos-mo**) rendered "we have conducted ourselves in the world," which confirms what should simultaneously constitute and repudiate informed views of what existential both is and is not. Hence, what is most reliable establishes what indeed imbues what is of greatest integrity, i.e., the wisdom of God, in stark contrast to the wisdom of the cosmos (I Corinthians 1:20; 3:19). The essence of life is codified in the Eternal Decree (Saying) of God rather than what is merely viewed in the diverse manifestations of such. Eternal comprehensions exude genuine realization that things aren't what they seem to be, as the conventions governing what avail "reality" are constantly bent and even altered at times.

Humanly inspired ideas of reality exhibitions are as unstable as the concepts of rubber bands purporting to sustain it. Such skewed cogitations owe their origination to flawed conceptual teachings that salvation is actualized through the inputs and efforts of human experiences. Of course this is the product of human attachments to the illusions of "free will," including the initiatives of humanly dimensioned "freedom." These are the imports espousing erroneous aphorisms, i.e., "I can only show you the door, you must walk through," and "when the time comes, it is entirely left up to you whether you will dodge the bullet." And then there are the conceptions of how "reality" is averred in daily jargons; that realism is "actually elastic" when in fact, such are downright illusory except from the insightful facts revealed in the Grace Scriptures!

This one Truth ought to clear up much of the confusion and answer many questions in the lives of God's people. Many cry, pray and beg God for blessings but the zenith of them is what He promised and already established in Christ. When things don't occur according to earthly expectations God's people wonder why. The answer is: ALL is according to God's Will in Eternity rather than what is envisioned in earthly agendas. Aligning or uniting the conscience or sense to belong in singleness of sincerity (devotion) to (of) God encompasses, NOT our lives separately but entirely IN CHRIST! This is genuinely is what "picking up ones Cross" articulates!

It is the mercy and long suffering of God that give explanation His unconditional commitment to His beloved regardless of their ignorance. Spiritual unawareness incurred in earthly focusing prompts uninformed meritorious antics of imploring God to bless and affirm anchored in humanly inept efforts and displays. God endorses perfection in eternal residency, which automatically eliminates every depraved act of humankind. Delusions of these consentaneous involvements proffered in humanized conjectures rebound in Grace Scripture's censorious rebuke of self-determination. What earth centered focusing amounts to, is blatant arrogance and rebellion, as to how, where, when and what abide. Godly Eternal Focusing projects beyond time and into the "before world" venue of every course of "spiritual blessing," which is in the Heavens, in Christ (Ephesians 1:3). Thus, the resounding deterrent to actualized comprehension is indeed spiritually blind unawareness.

There is no discernment between personal lives and eternal comprehension of Christ; that He IS in fact their life, i.e., actualized life is in Christ. This blindness is no minor point, in effect; earthly focusing imbues the deception of sightlessness that Christ in His beloved is other than the essence of their existence. Physicality obscures the fact of its diversion from Christ to prioritizing humanness. Many of God's people today think only necessarily of Him in terms of an addition, i.e., an appendage to His blessings upon THEM. It is in this sense that earth focusing conveys that the present life is where God predominantly "wants to bless," as though it is what they will continue to possess. Regrettably, this inaccuracy is foisted throughout most orthodox Christendom teaching and terminology. Hence,

countless of God's people speak of eternal life as a THING, or a classification that God gives them. Some aver that if and when they believe on Christ, God responds by injecting us with something called, "eternal life."

In this setting, the Holy Spirit's predominate role is to help THEM "live better for God in THIS life." For many, this goes as far as to advocate that Christ died to bring out the greatness or the best in THEM. Hence, the Spirit of God is given to help THEM achieve THEIR goals. Some make this more religious by saying that the Spirit of God is given to help THEM achieve God's goals FOR HIM. In addition, some misconstrue sanctification as the outcome of God acting UPON them and doing something to make them "holy." Lost in all of this is the fact that Christ IS life, which life itself. Eternal life isn't a THING God gives, Eternal life is essentially "Christ in us." Hence, sanctification is more than what God does. Sanctification, as well as righteousness, wisdom, and redemption, is Christ's "eternal choice" of having son-positioned His elect in HIM. (Ephesians 1:3; I Corinthians 1:30) In short, everything concerning God is IN CHRIST. Thus, the only discernment of these realities imbues transitioning from earth centering to ETERNAL FOCUSING.

This is scripturally stated by the apostle Paul in a number of places: "Blessed the God and Father of our Lord Jesus Christ, having blessed us with each and every spiritual blessing in the Heavens, in Christ (Ephesians 1:3). These blessings are FINISHED ... God HAS blessed His beloved with not some but each and every spiritual blessing. Accordingly, why don't most of God's people resonate to these blessings in the physical sense? It is because the blessings' locale is spiritual rather than physical, in the last two words of the verse: IN CHRIST. All that God has given is IN Christ, i.e., concealed IN Christ. The Grace Covenant affirms that God has already blessed His beloved with these blessings because they are eternally in Christ. However, many failed to relate because of their proclivity to prioritize temporary earthly affairs over the eternal heavenly. The enduring blessings are in Christ and in Him alone, i.e., they were formed and in shaped in God's people!

!! Corinthians 1:13 states "for no other (things) do we write to you, but what you either read or also acknowledge, and I hope also unto the end you shall acknowledge." The focus in the antecedent verse (12) is: that there is no other actualized venue of how things evolve and flow. Thus, the Greek phrase *οὐ γὰρ ἄλλα γράφομεν ὑμῖν* (**oo gahr ahl-lah grahph-o-meen**) is literally rendered "for no other we write to you," concluding "for no other CAN we write to you." The thought is that only what is intelligible in Eternal Focusing is reliably authentic in hope, hence, what also God's people shall acknowledge unto the end." This is certified by the indicative, present, active 2nd person connotation of the Greek verb *ἐπιγινώσκετε* (**ehp-eeey-eeen-os-keh-t-eh**) rendered "acknowledge," inferring: learn, perceive, recognize, understand or know well. Accordingly, eternity is the sole actualized focus of abiding reality, which engendered every requisite of enduring hope, exhibited in joy and peace that is unavailable elsewhere.

If all of the blessings of God are IN CHRIST, then Christ must be the essence of God's peoples' life if they are to dwell in His blessings. In testimony, the only manner Christ is indeed life, is through the relenting of all personal identities and agendas. Hence, God does, God HAS blessed His beloved with ALL spiritual blessings. However, God's peoples are not able to internalize these blessings when they prioritize their life over CHRIST. Only as such ones comprehend that life is hid in Christ, will they inner realize Him as their life and embrace all these blessings that are exclusively IN HIM. These are genuinely blessings because they are solely IN CHRIST, in whom authentic blessings reside. Enlightened ones acknowledge their completion in Christ (Colossians 2:10), as opposed to the unlearned that continually ask God to bless them primarily in physical/secular manners. Blessings of God in Christ ... in Him alone, are (were) formed in His elect, in eternity (Galatians 4:19). These blessings consist in the Heavens, thus eternally formed in together WITH Christ (Romans 8:17; 28-30).

Confirmations of God's blessings are construed by those focusing on the earthly part of them for heavenly evidence. The error in this continues by their belief that Christ's aim is to pacify fleshly natural man, i.e., the earthly image is accommodated in some transitional fashion to replicate Jesus. This egregiously erroneous concept: that Jesus died to improvise in the flesh, is in stark contrast to the scriptural revelation of the flesh having been crucified in Christ, thus setting free those so captivated therein from the curse of the flesh. Christ's death didn't make earthly man a replica of Jesus. Christ's death exchanged earthly man's nature in the flesh having been crucified in Him.

Eternal focusing exudes the extreme opposite of the former state (Ephesians 4:22) in that Christ was made manifest through crucified depraved humanity's nature. There isn't nor was evidence of God in earthly man. Genesis 1:26-27's statement regarding image is futuristic, "how that God was in Christ ... a world reconciling to Himself, not reckoning to them their trespasses; having put in us (His beloved) the word of the reconciliation" (II Corinthians 5:19). More than surmises of humankind, the witness of God is scripturally unchallengeable, which is what He testified of His Son. Those believing (cause to view) though eternal focusing; has the witness IN them: Those not believing, because of their earthly focusing; render God a liar. They don't (not having been caused to) believe God.

Godly Eternal Focusing exhibits the record that God has given eternal life and this life is in His Son (I John 5:9-11). Earthly focusing inspects natural man and strives to validate that Christ is in such ones through human behavior, i.e., emotions, temperaments and "souls trying to be Christians;" which is nothing more than disguised faith in humanisms. This skewed "substantiation" in them to confirm human acceptance with God doesn't account suitably in the face of humanly inherent depravity. Scripturally stated, Christ in His beloved exudes separation from their nature in the sense of their transformation to His nature. The heavenly is not in the earthly, which one can look to and rest in. Christ (in Him) alone is life, who IS to His beloved: wisdom, righteousness, sanctification

and redemption (I Corinthians 1:30). There is no confirmation in earthly focusing; it is only in the Heavens, in Christ (Ephesians 1:3).

The scripturally unenlightened frequently formulate their emotions, feelings, psychic and imagined virtues of natural man to replicate what they misconstrue Jesus as. When they can't achieve their goals under condemnation and fear, they are confused as to what has and does qualify acceptability "in Christ." The problem isn't that natural man WON'T behave but the false sense of expectations of what righteousness actually engenders, which allures them into putting faith in such nonsense. Natural man isn't in Christ in any respect; but IN scriptural retrospect, he is OUTSIDE of Christ; thus, Christ can never be replicated in humankind. "In Christ" identification (faith) shifts away from focusing on secularity physicality of humans, as it solely necessitates spirituality in the Heavens. It is solely the enlightenment of Eternal Focusing that exhibits the single source of righteousness in authentication of God's non-meritorious blessings; bestowed according to His Grace!

II Corinthians 1:14 states, "according as also you acknowledged us in part that your glory we are, even as also you (are) ours, in the day of the Lord Jesus." Here, *καθώς και* (**kahth-os keh**) rendered "according as also" conveys continuous flow of the context of the antecedent verses' (12, 13) Eternal Focusing actualized in God's purpose. Thus, the phrase *ἐπέγνωτε ἡμᾶς ἀπὸ μέρους* (**ehp-ehg-not-eh ee-mahs ahpo mehr-oos**) rendered "you acknowledged us in part" references testimony of things in strictly earthly focusing, as they relate that the challenging confrontations don't accurately define the purpose of God beyond their confined perceptions in the earthly setting. Eternal Comprehension imbues the essence of everything having been completed IN CHRIST, which incites glorying in factuality for God's people's victorious status ... even now, as they are "in the day of the Lord Jesus."

There is and have always been attempts to define things in view of their earthly processes rather than God's eternal purpose. Earthly philosophies restrictively interpret below eternal comprehension in affections of how things appear, rather than pre-assigned intensions. Scriptural awareness in the latter respect alleviates confusions through the knowledge infused from the Eternal Heavens vantage point of conceptions, which are pertinent for actualized interpretations of Truth. This is what exhibits convincingly that the skewed sophistications of the former are only thin veneers that trigger difficulty in the spiritually uninformed; influence them in the perceptions rather than what is realized in Godly Eternal Focusing.

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

There is a defaming 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 eternal authentication resides in its exactness. Some physical intellectualists mockingly inquire: what was 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 of extent that such finds itself exceedingly difficult to grasp. Authenticity is beyond matter-of-fact issues, such as to what is perfectly, precisely realized in superiority of its sole effect. This is all the more significant because such epitomizes comprehending the genuinely nature of spirituality. Spiritually informed intellects have enlightened advantage over the scientific innovations of the ages, which 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 its measured relativity of time within experienced relativity in time. Both are time 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 scripturally 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 still tranquil infinity. This principle has diverse applications in the difference between actualized "being" that is absolutely exact and manifestation that is recurrently perpetual. This is what exhibits the deference extolled in the exactness of absoluteness verses the elusiveness of infinity.

Consequently, even though “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 idea induces more question than affirmations. Definitively beyond this analogy, eternity includes time and yet is fundamentally something other. The expansion of time, even as it gets larger and larger can’t equivocate eternity nor extend of time infinitely. There is no direct passageway between time and eternity, because 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 models beneficial significances. This is clearly documented in some passages of the 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: *ὁς (os)* rendered “who” or (Christ) *γέγονεν (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 exclusively *κατὰ δύναμιν ζωῆς ἀκαταλύτου (kaht-ah thee-nahm-eeen zo-ees ahh-ahh-ahl-ee-too)* rendered “according to the power of an endless life.”

This informative expression enlighteningly identifies the locale and declares the superiority of eternality’s actualization in spirituality. The dominance and benefit of this sphere’s advantage is imbued in 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-eeen zo-ees ahh-ahh-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 vivid sequencing of testimonials in its sphere, as there is no actualized

originality or locality therein. Aside from the enlightenment of eternity'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 manifestations. 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 though 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 it's imminent that all ages are placed together at the "same time." Nothing is 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 the material sense as such contradictorily implying what is therein impermissibly warranted in particular. Yet these contradictions evaporate in their 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 the 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 is what 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 literally revelations in the Word of God. Consequently, these passages are exactly stated from the vantage point of eternity's actualized venue rather than merely manifestly in the earthly sphere. Distinctly, these occurrences draw assemblages from the Word of God's level of superior specification verse the physical inferences and philosophies gleaned in secular time analyses. It is in this sense that God's Word 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 version is that this verse simply demonstrates God's foreknowledge. However, it doesn't state that the Lamb was foreordained "to be" slain before the foundation of the world or corollary in its sequencing. It states that "from," i.e., "before" the foundation of the world, the Lamb was slain.

Actualized spirituality exudes an entirely different essence other 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. Enlightenment of this is essential of what actually abides over what is purposefully positioned.

The essence of eternity solely 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 that 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, ETERNALITY! The verb *ελέξατο* (**eh-ehl-ehx-ah-to**) rendered "chose" is derived from *ἐκ* (**ehk**) and *λεγὼ* (**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 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 engaged cognition of significance in each matter. Orthodoxy convincingly exerts its cosmological brunt to extent that 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 the Scriptures 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 their luminous expositions of Scriptures, which unerringly dispose 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 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 about 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 revealed to 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. 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 concede 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 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. Reservations of soul-life in any mode of temporariness are 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 *γὰρ* (**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. This enlightenment in the Grace Covenant establishes the dominance of eternity’s exactness over time manifestation’s sequences.

This superb actuality is supplementary in detail rather than allegorically averred 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 the remarkable observation: "And immediately the ship was at the land where they went" in the Lord's presence instantly at shore; as the intervening journey unaccountably was eclipsed in 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 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 transfers from one category of experience to another; from time to eternity and reverted to time. Because intervals patented in the scope of eternity are timeless, there are 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 won't 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 occurrences, it consistently can't determine fixations. Though time's manifestations in time 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 comforting to know personally overcoming the acceleration factors of accomplishment over physically isn't required of those spiritually chosen. There aren't prospective expirations in the "New Heavens and earth" to discharge from time because such aren't possible. One's knowledge of not only salvation but actualized positioning in the body of Christ is what instills transition "out of time into eternity." The certainty of God's people future presently concerns their 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 physicality in time from spirituality in eternity, as temporality in the horizontal vision contrasts in actuality in their 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 and leery due to their misperceptions of "now" but there is 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 Eternality's Actualization in Spirituality over Time's Manifestations in Physicality.

Grace Guarantees Abiding and Continuing in God's Goodness

The Doctrines of Grace are obscurely viewed when they are erroneously gleaned from and misappropriated according to "non-grace" covenantal scriptures. Thus, it is vital to delineate the alignments of all scriptural doctrines according to their intentional revelations; otherwise, they are incorrectly and utterly misapplied out of their precise context. It is factual that when Scriptures are rightly divided and studied prayerfully, they assign everlasting life to some and judgment to others, as God's Decree is eternal. They exude the paramount depiction of God's eternal accomplishments, provisions and benefits to His elect, as well as condemnation to those not covered by such. All are subjected to the conveyances of its sacred contents. Any attempt to blend the distinct revelation of truth for the Church to the extent of assessing that Paul's Epistles express the same as all other scriptural writings is patently incorrect. Conversely, the main focus is and must remain on the "Mystery," i.e., the Grace of God, as revealed to the Apostle Paul. Those who follow this course of "rightly dividing the word of truth" (II Timothy 2:15), avert the confusion of many when they attempt to assess the Grace Doctrines.

It is strictly in this sense that there is been back and forth deliberating about what "abiding" in John chapter 15 and "continuing in God's goodness" in Romans chapter 11 correlate or extraneously convey. Interacting in these interrogatives, how are these variations appended in Romans chapter 6's discourse of grace's experiential employments in God's people? Script constructionist's interpretation must be ensued in properly ascertaining the actual utterances in scrutinizing intended cogitations. John 15:4-6 literally states (Greek Text), "Abided in Me and I in you, as the branch is not able to bear fruit of itself, if it may not abide in the vine, so neither you, if you may not abide in Me. I am the vine, you the branches; he who is abiding in Me, and I in him, bears much fruit, because apart from me you are not able to do anything. If any one may not abide in Me, he was casted forth without as the branch and was withered, and they gather them and cast to fire and they burn."

Exegesis of John 15:4 conveys that the verb *μείνατε* (*mee-nah-teh*) rendered "you must having abided" is due to its imperative mood, aorist tense connotation, which denotes that in eternity, the branch was previously place in the vine (in Christ) by God's grace (Ephesians 1:3-4; 2:8-9). The Greek verb *μὴ* (*meh-ee*) rendered "may not abide" conveys that these are single stipulations drawn from this conclusion. John 15:5 focuses in detail that what is manifested is strictly tied to the probability of what was determined beforehand, which is validated by the declaration: "because apart from me you are not able to do anything." Thus, the scriptural fact is that the branch is completely dependent on the vine for both its original inherency and continuous attachment. This is authorized in John 15:6's declaration: "if any one may not abide;" is inextricably in significance of the

Greek phrase ἐβλήθη ἔξω ὡς τὸ κλῆμα (**eh-vlee-thee ehx-o os to kleem**) rendered “he was casted forth without as the branch,” i.e., originally declined in eternity.

These actualized utterances were ascertained by means of their indicative mood (factual), aorist tense (completion) and passive voice (reception) connotations. Resultantly, such one abides or continues in God’s Word (Decree) exclusively by His Grace. God’s Grace continues through (because of) Christ’s faithfulness that previously placed such one in Him and enabled that branch to “having abided” in the vine and manifestly bears fruit. It is impossible that any branch in the vine (God’s elect) has NOT been availed of grace to abide in Him whether such one bears fruit of the vine because manifestation is dutifully obliged in God’s Decree. The branch “didn’t become” but ἐξηράνθη (**eh-xee-rahn-thee**) rendered “was withered,” i.e., pre-determinately worthless because it wasn’t chosen for abidingly partaking of the grace of the vine. Without that abiding connection, no fruit of the vine is produced by the branches and they were withered and spiritually dead and are cast into the fire! Grace is non-meritorious and available to the branches that “may abide” not in obedience but as previously secured in election.

Certifications in Romans chapter 11’s revelations of eternalness in progressions of deliberations convey the assessments of the communicative articulations. It’s interrogatives in definitive relations reveal in rigorous contrast to what might be otherwise construed in sequenced testimonial depictions. Spiritually enlightened depictions in Eternal Election’s comprehension assess informed their allocations. These illuminations induce crucial comfort even in circumstantial conditions and associations, demonstrating the inner or spiritual nature of the One who eternally selected His beloved. Also, they identify the essential properties of spiritual light through illumination of the Eternal Electoral Purpose. As this light is principled, darkness withdraws and the Eternal Influential Effects of greater understanding dominate transcendent deliberations more clearly. As God’s people increasingly ascend in these truth representatives of Grace’s claims of abiding, they solely rely on their unimpeachable integrity, exacting residency solely in Eternity!

Informed events in the contents of God’s elect’s plight are analyzed strictly in the revelations gleaned; for queries regarding their Eternal Security are compelling. The answer is that security reliability is exclusively based on the faithfulness of God’s decreed position in underlying what such represents. Contrariwise to the impulses of humans, God’s pure integrity applies to the standard of His moral rightness; the sole standard adhered for the sake of rightness itself, as His moral conscience requires it. In stark contrast to transgressions in secular arenas, the increasing inflow of light into eternity trumps all processes that depend on the character or goodwill affectations of human carnality. God’s people internalization of the Eternal View induces exclusively God’s kindness and integrity, in that His prioritized interests are focused away from deviances of earthly disorders to the Heavenlies where there are truly characterizations of “grace awareness.”

As eternal enlightenment envelops, the superiority of spiritual investigation is also enhanced versus what is solely communicated in human considerations. What the Grace Scriptures convey to the informed is more authentic than what carnal minds misconstrue. Eternal Actuality apprehends the essence of truth rather than secular perceptions of human actions when such depictions portray misperceived “rational reasoning.” Uninformed emotional outlooks illustrate something contrary to what is scripturally effectuated of greater dissimilarity between spiritual versus secular. Insights in spiritual effects resoundingly confer situations causing uplifted outlooks. Such infuses consciences in God’s purpose rather than what seemingly are implied in superficially perceptual sources, which are solitarily attributable to particular times and circumstances. Even though secular factors may influence the perceptions of capacitating, such aren’t abidingly functional of scriptural light operating in spiritual consciousness that the Grace Covenant revealingly infuse.

One of the greatest inaccuracies of Orthodoxy is the instinct that Paul’s Grace Teachings to the Body of Christ are precisely the same as the Lord Jesus’ Kingdom Teachings to the Commonwealth of Israel! Grace Teachings are for the present church age, whereas Kingdom Teachings are for the future millennial age. The distinctions engender Eternal Heavenly Viewings in the former versus Eternal Earthly productions in the latter. Consequently, “Abiding in Grace” is all-encompassing in view from the Eternal Heavens, as it imbues its Election of Purpose in light of the Grace Covenant. Superior enlightened revelation inhabits foreordination. Dauntingly in the Time Capsule, the unscriptural misperceived expressions render: “enduring” as merely feasible, “surviving” as simply flexible and “remaining” as purely speculative. Accordingly, scriptural Eternal Light is essential to counteract these misperceived fabricates, as it is what is in grace’s un-approachableness and un-attainableness from Humanly Depraved intuitions.

Eternal Aspirations equate consciousness in hopefulness and optimism about what are truly abiding. Eternal Election overshadows various shades of darkness pronounced in earthly coercive indiscretions of Human Merit! When earth is the centric observation exhibited void of the external control of Eternal Actualization, it invests determination in humanities’ participation in the time parameters. The advantageously developed awareness of genuine spiritual reality comprehends the unseen things that exceed what the so-called “rational minds” perceive. It is strictly in this intelligence that internalization of eternal guidance entails directives of genuine spiritual stability, transcendent of humanly mental processes being involved. Inherency of Grace is in God’s Eternal Purpose rather than capability or culpability of its recipients in the various dispensations. Hence, its employs are solely invested in God’s Eternal Decree, irrespective of covenantal sectors.

What the Lord discloses in John chapter 15 isn’t fundamentally distinct from what He revealed through Paul in Romans chapter 11. In this enlightenment, Romans 11:22 literally states, “Behold then the kindness and severity of God. Upon those who had fallen; severity but upon you, God’s kindness, if you continue in the kindness, since you also shall be cut off.” Note this verse’s exhortation to *ἴδετε*

(ee-theh) rendered "behold," look at and consider what purpose is summoned contrastingly in the kindness and severity of God. The Greek noun *χρηστότητα* (**khree-stot-ee-tah**) rendered "kindness" denotes God giving what involves His goodness and beneficence. The most profitable benefit to humankind is testified to and emphasized in God having previously prepared certain individuals as the recipients of His mercy, faithfulness and salvation in the Heavens, in Christ (Romans 9:23; Ephesians 2:5-8). The Greek noun *ἀποτομίαν* (**ahp-ot-om-ee-ahn**) rendered "severity" denotes "to cut off" or "cut from," hence, it manifests that God is severe, sharp and unsparing in His sovereign dealings with some because all humans justly deserve such harsh judgment.

Isolated from God's love and mercy through which He called out some unto His name, all would manifestly experience severity and wrath against their sinful nature (Ephesians 5:6; John 3:36). Hence, severity is upon all those having fallen, i.e., upon those having been cut off in eternity, i.e., in decreed rejection by God. In light of the truth presented in this context, humans fall into either of two categories: those under the severity of God or the kindness of God. Aside from scriptural revelations of one's relationship to God, there is no documentation, as to who are the feigned or authentic. Hence, void of such guarantee; the phrase "If you continue in the kindness" addresses those manifestly endeavoring and assumed as elect; abiding in the kindness of God (I Corinthians 15:2; Colossians 1:23). The conjunction *ἐάν* (**eh-ahn**) rendered "if" plus the subjunctive mood-present tense-active-voice of *ἐπιμένης* (**ehp-ee-mehn-ees**) rendered "continue" enjoin strictly what is manifested in testimony.

Those that aren't recipients of the kindness of God were never elected by Him. The concluding suppositional phrase "since you also shall be cut off" exhibits its interrogative negative inference, yet what its definitive positive future factual impression solely convey prevails. Hence, what is meant by the phrase "continue in His goodness since you also shall be cut off" is the fate of all abiding statuses dependant on the merit of human actions. In this context, Jesus' appraisal of unbelieving Jews' "abiding in Christ" conclusively mirrors what "continuing in goodness" exclusively requisites. Continuity of abiding or remaining in the Vine (Christ) is intertwined in Eternal Elections of "natural branches" appositionally in faith, i.e., in Christ's faithfulness. This automatically exempts such ones from the menacing dilemma of those "cut off or cast forth as a branch into the fire," which solely ascribes "hopeless ones." Elected ones were placed in the Vine by God's Grace through Christ's faithfulness and solely abide in this manner. "Abiding or continuing" is solely commended of those eternally in the Vine, as abiding was prearranged, irrespective of merit and ability in "daily living sacrifices" of value.

What is assembled in chapter eleven's context of abiding in God's Grace is that Eternal Election Relations exude what is specifically known by those for whom Eternality is an essential part of this life. This emits responses where there are no substantive answers to queries in time from solely from time's vantage-point. Eternal Purpose counters all the enigmatic presumptions of the past, present and

future occurrences, as such are allotted but time doesn't always depict things in favor of God's elect. The assembling of time sequences displays in contrast to Eternality's Enlightens. What is captivated in dependencies of physicality defines those manipulated and misled through unscriptural misinformation. None of the unenlightened comprehends Eternal Dwelling, which abides converse to those complexities engaging physical emotional levels. Particularly, lethargy toward spirituality coupled with human's attachments to resonations in secular forces undermines the spiritual basis of Eternal forces. Eternality's aim encompasses the demise of all physical temporariness.

What is vividly illuminated in exegetical assessment of chapter eleven's Grace Abiding context is that the hosts and forces of Eternal Light are the guardians and shepherds countering all the forces of physical destruction. This rests in the underpinning of Divine Ordination and endurance of Eternal Election, which is victorious even upon the Earth, as Grace Abiding projects into higher dimensions of spiritual reality. When Eternal Comprehension is factored, Grace Abiding is awakened in the reality overshadowing all that develops on the earth. Spiritually intellectual competence apprehends that despite what difficulties may appear, despite what hurdles may be induced to overcome, the light of God's Eternal Promise avails. Thus, what reliably prevail are the roots of what are indwelled in the order of the Eternal Foundation. These uninterrupted blessings in even the present acclaim comfort of their actualized workings from the Vertical Vantage Point of whatever is experienced in servitude to physical/secular appearances.

The abiding focus of grace transcends the present moments of manifestations in time. What are misperceived inferentially as loss; can be seen in the Realm of Light, which grants the essentials of Eternal Destiny. Vigilance incidents focus in the conscious of relations in Eternal Actualization facts. Whatever is being manifested is governed by the authority of God's Decree to not only influence but dictate the policy of everyday affairs. Divine Election is the chief essential of Abiding Grace, which exemplifies the divisions between the "eternal haves" and "impermanent 'have-nots.'" This is the deliberation that postures the essence of abiding stability that is availed in the many wonderings of what is "happening historically." Accordingly, these are the scriptural controls that supersede the menacing daily trials that obscure the realistic imprints of permanency.

Romans 11:23, states, "And also those, if they may not continue in unbelief, will be grafted in; for God is able to graft them, having grafted them in again." This verse realizes that those having been broken off or severed verses those having remained or stood was actualized in eternity yet not thoroughly manifested in time. This is the course of those *ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ* (**eh-ahn mee ehp-ee-mehn-o-seen**) rendered "if they may not continue," remain or persist in *τῇ ἀπιστίᾳ* (**tee ahp-ees-tee-ah**) rendered "unbelief." This articulates the probable action of not remaining in unbelief that manifest. This conviction: *ἐγκεντρισθήσονται* (**ehg-kehr-drees-thee-so-ndah**) rendered "will be grafted in" is solely that Grace Guarantees Abiding and Continuing in God's Goodness!

The Holy Spirit Bears Witness to God's beloved

What has long been debated in Christendom is the issue of what certification identifies and guarantees God's people's status in Him. The reoccurring query posed by many of God's people is: "how can we know that we are saved (belong to God)? There is a plethora of doctrinal prescriptions/ panacea type persuasions proffered as ones entrance and residency of belonging to God. From this have arisen divers' variations of traditional tenets. This underlining issue is accorded to what is genuinely focused: "what says the Scripture?" Romans 8:15-17 firmly state, "for you didn't receive a spirit of bondage again to fear; but you received a Spirit of adoption, in which we cry, "Abba, Father." The Spirit (Himself) testifies with our spirits that we are God's children: And if children, then heirs; heirs on the one hand of God, and heirs together on the other hand with Christ; if indeed, we suffer together that also we may be, having been glorified together."

Thus, salvation isn't in any eternal sense, resolutions made at some point in time but manifestly testimonial journeys in developmental "identification with" God's Spirit. The essence of salvation's venue is in eternity, which is everlastingly ones son positioning in Christ. "Salvation is ones "eternal relationship" with God" and as such, one solely knows by God's Spirit that "we are children of God." The Holy Spirit bears witness within (to) our spirits that we are children of God. It is in this sense that we are aware that we are strictly God's choice, as we walk in light of His foreordination. We must also be attentive of His witness beyond proclivities of our sinful nature. This knowledge is in fact encouragement to identify with His righteousness rather than our depravity. This holy (eternal separation) conviction is what truly receiving the witness of salvation from the Holy Spirit demonstrates. This is the sole reliable evidence, as to who belongs to God.

The Scriptures convey that one must not believe every spirit that bears witness but test that spirit to see if it is really the Holy Spirit's instructions for assurance of salvation. Insertions of human participation are counterfeits of the Holy Spirit's witness, and thus characteristically the specialty of false work's assurance of salvation. In such illusionary persuasions, many are doctrinally deceived and therefore the masters of depravity's disguises, while being convinced that they are "true Christians" through their meritorious involvements. Conversely, the Holy Spirit's witnessing is consistent with God's Decree, which doesn't in any wise contradict the Scriptures but bears witness as to who belongs to God. Works sown to the flesh merely convicts its contributors of sin by the Holy Spirit. Those doctrinally mislead into propagating humanly meritorious roles repetitively ignore Christ's eternal sacrifice in favor of tingling their consciences.

These categorizations of "Orthodox Christians" are depicted in fleshly appeals heeding the seducing spirits of self worthiness instead of God's righteousness. Such reliance on human effort can never quench the thirst that the Holy Spirit

lures in Christ's worthiness. These flawed impressions of merit are enticingly the preferences of depraved humanity yet such inevitably remits the remnants of uncertainty ... not in a saved but unholy state. The Scriptures state that "without holiness no man will see the Lord, but the context of such separation is inherently assigned rather than renounced due to the lack of performance. Human work efforts are crude counterfeits of assurance of the Holy Spirit and incur constant security problems in seeking to explain away what are misconstrued as "vague scriptures." What is concomitant with such flawed teachers is their "anointing" as a conferring by their transference of power rather than its precise definition of eternal pre-determined choice, which focuses on eternal resolutions.

Many "Christians" live only to please themselves. They have faith chiefly in "that day they prayed the sinner's prayer" rather than in their eternal son positioning in Christ. they are more convinced by what they did in time rather than what God did in eternity. The false assurance that they are right with God through their efforts bode eerily when this is actually gauged in accordance to the righteous requisite of perfection. Such indulgence is invariably and inevitably corollary of stirring insecurity in "do righteousness" assessments. The genuine witness of the Holy Spirit is never in agreement with works righteousness. When sin grievances against the flesh are the basis as to whether one was either not truly saved to begin with or in process of falling away from the true faith then all are predictably lost. Sin indeed grieves the Holy Spirit (Ephesians 4:30) but it is the sinful nature that renders separation, which was severed by Eternal Election (Romans 8:2).

This is very important to distinguish because none "perfectly walk" in the Spirit. Human depravity preferably sows to the flesh rather than the Spirit but God's gracious promise and provision for cleansing unrighteousness are tied to Christ's faithfulness rather than the sinful nature. In testimonial identification, confessing and forsaking of sin practices are grace commands, yet as we walk in the light as He is in the light, the blood of Jesus unconditionally cleansed us from all sin as we continue to receive the blessed witness of the Holy Spirit that we are the sons of God. The Holy Spirit's witness to our spirits that we are God's children is so reassuring. "Grieve not the Holy Spirit" and "quench not the Spirit" are testimonial assurances directly associated with identification to Christ's faithfulness.

The Holy Spirit's witnesses the certification of God's children rather than human work's righteousness, which seeks to counterfeit authenticity in religious creeds. Genuine faithfulness is sourced from Christ, which solely meets the criteria of salvation, whose recipients have received the Spirit of adoption into the family of God. Such ones are privileged to call God, Abba; a term of endearment akin to "Daddy." Belonging to God imbues what belongs to Christ, together with Him. Assurances in the present aren't based on comparisons of human worthiness but that the Holy Spirit Bears Witness to God's beloved.

Epilog

Actualized Essence in God's Presence

In revelations in the Grace Dispensation, God's Presence exudes enlightened significance and comprehensiveness in completion. More than His presence WITH His beloved, He is IN them, i.e. ALL ARE IN HIM! Documentation in the Kingdom revelation exhibits: "Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither know Him: but you know Him; for He dwells with you, and shall be in you" (John 14:17). This information of His PRESENCE and INDWELLING is important but it is the ACTUALITY of God's Word that is vitally important and experientially profitable in the permanency of realizing the comfort of His presence declared in His faithfulness. The advocacy in Hebrew 4:1-2 expresses: "We may, having feared then, whether the promise of entering His rest still stands, any one of you may seem to have come short. For we also are, having and have good news proclaimed, even as they, but the Word heard did not profit them, having not been and being arranged with faith (enlightenment) in those who heard."

Therefore, "abiding faith" has been pre-determinately secured in God's actuality such that it was bestowed as precious, practical and personal in one's spirit. It is of general value to be aware of God's Presence, but it is quite another thing to inner realize what it specifically inspires. Particularly in Revelation 2:1-7, what the Ephesians religiously embraced as theologically sound didn't reverberate as discernment between truth and inaccuracy. Thus, do expositions of false teaching and false teachers (verse 2); redound to confidently, convincingly and uninterruptedly enjoining God's actualized Presence in essence of eternal salvation and unconditionally love (verse 4)? The actualized FACT of isn't misplaced in the JOY of salvation. Here, the testimony is that they "left their first love." What is pre-assigned in cultivation of vivid and powerful affectations were created for testimony of designated ones in God's beloved through their Eternal Resonations.

Dynamic profits of "earthly spiraling" recede in barrenness and sterility and spring forth from their unreliable connections in derivations. Alas, variant reflections of "freshness, softness, simplicity, tenderness and somberness" of finiteness are invariably forwarded in inconsistency. Very frequently, this "depth of tone and the richness of experience" of so-called "moral elevation" in various stages of the "Christian" life; is soon misplaced in their chilling formalisms of "personal ways." Yet, such are merely dutiful energy in defense of religiously barren systems. Eternal Enlightens involve spiritually complete faithfulness rather than a head full of biblical facts. Scriptural facts are needed and necessary, but they are to no avail apart from inner realized faithfulness. This is well illustrated by the religious chief priests and scribes depicted in Matthew 2:1-6. They were theologically scribes in the Mosaic Law but spiritually bankrupt. They conveyed

correctly when asked prophetic questions, i.e., "Where will Messiah be born?" As it was, they interpreted Micah's prophecy in earthly logistics yet, misapplied it in Eternal Logicality.

"Dispensation-wise," the dominant scriptural rejoinders should indeed target what is most insightfully in revelation rather than chronological interpretations of the prophecies. The legalists have mastered the literacy of Micah 5:2, yet in spite of all of this, its eternal applications are beyond their comprehension. It wasn't existent and didn't grasp them in their innermost being, thus, their testimonial to honor the Savior whose birthplace they correctly interpret was counterproductive to their academics. They retained sequential FACTS, yet they lacked enlightened FAITH. They were sequentially accurate time-wise, yet, spiritually barren, even bankrupt. Scriptural information is profitable only when it is eternally intellectual. This is illustrated in the 6th chapter of Romans wherein emphasis is placed upon knowing (Eternal Enlightenment): "Don't you know" (verse 3), "Knowing this" (verse 6), and "Knowing that" (verse 9). Statistical conveyances are of no avail apart from considerations in verse 11's inner realizations of actualized essence in insightfully implanted faithfulness.

Religiosities simply echo in earthly sentimental and sacramental devotions, which may seem to define workings of the Lord; yet such ill-construed structures of scripture merely compel the strains of laborious self-relying evangelisms. Endeavors in the disciplines of earthly resonance are familiarly kindred in self focusing, yet such are scripturally foreign in undertakings of abode in God-focusing. Christendom's devotedness for the most part simply co-ops Christ as remotely engaged in human objectives. This is deeply solemn of course, yet what may be deemed as religiously devotional, benevolent and active "in the Lord's work," in all its departments, whether in evangelisms, as pastors or teachers; yet such is counterproductive when veiled in Christ's beloved, as actualized in Him. The essence of all testimonials redounds in Actualized Existence in unconditional assurance to WHO God is; in divine inner realized faith rather than earthly devotional exhibitions.

Human exertions illustrate segments that dissociate from actualization in the sense that the essence of God's Presence engenders much more than what physical resonations inquire. Orbed exhibitions of so-viewed operations employ outward appearances, which seemingly are genuinely, compositions in God, yet such are minimally devotional in their earthly productions. I Thessalonians 2:19 states, "for what of our hope, or joy, or crown of boasting? Are not even you before our Lord Jesus in His Presence?" Here, the Greek interrogative *τίς* (**tees**) rendered "what" specifically conveys who, why then or in what reason or purpose? Thus, through the generative of *ἡμῶν* (**ee-mon**) rendered "our," the transition is: what is the source of our hope or joy or crown of boasting (rejoicing)? The rejoinder interrogative is *οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ* (**oo-khee keh ee-meess ehm-pros-thehn too**

kee-ree-oo ee-mon Ee-ee-soo ehn tee ahf-too pahr-oo-see-ah) rendered “Are not even you before our Lord Jesus in His presence?”

Faithful devotedness is embodied in this concise scripture: "to me, to live, Christ," which is actively intense in defining God's Presence. What may even be immersed in heart is yet, as it redounds ... as a religious structure to the exclusion of Christ in its actualized objectives. This is indicative of a departure from HIS realm, in all that HE is in HIS Eternal Configuration, or as actualized in completed initiation.

So-viewed actualized presence succumbs in overtures of reserves connoting nonentity in their manifestly order of allegorical resonances. In these are exhumed the following: "Mystic" expressions incur designee references to those spiritual experiences; common in taints of scriptural occasions acknowledged to multitudes in their personalized placement-cyclical appearances. These physical references in evangelical Medias have been brought into as intimate fellowship within the nature or essence of divineness. This illusive intrusion of mysticism is no less or more than what is erroneously taught in terminology: “supernatural” in the Old and New Testament Scriptures. On the contrary, actualized essence triumphs in enlightened truth wherein the Grace Era prophets and apostles exhibited abiding testimony through centuries that endured in them as martyrs, evangelists and missions of authenticity in eternality. Hence, the actualization of God's Presence differs from commonly orthodox “Christianity” in visually focused faith.

The extents of sentient being afford attentiveness in physicality, of which existence does not alert in spiritual actuality. Otherwise, so-viewed worldly subsistence trends in what is construed as quietly, deeply and oft-times most ecstatic. Yet such are unaware of God's actual Presence in naturalized settings of religious experiences, even while such are impressively and elementally as old as time visual creation. Immediate acquaintance with God is solely internalized in enlightenment of eternality's union, which transcends human knowledge. Nothing is more dejectedly restless than efforts out of communion with genuine spiritual realization. Such may be very busy, i.e., hands that may be full of work; feet that may run hither and thither; heads that may be full of religious knowledge. However, if the sensitivity isn't comprehensively occupied in Christ, it is employed in barrenness and desolation so far as it is personally concerned; and there is no authentic "rivers of living water" flowing out in actualized testimony, but merely what is appeasing the premonition of His essence.

Therein is an appalling amount of unhallowed interchange, other than in the doctrines of grace, wherein godly application is employed in coherent manner. This trove of reality in God exudes both being WITH and IN Him; personally appropriated in actualized truths, which exhibits certainty in mind. It isn't in meager religious doctrines that assign mental assent but truth that enters to the innermost fiber of actualized being in enlightenment of His indwelling.

Corroboratively, Abraham observed the presence of God: "and when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; WALK BEFORE ME, and be perfect" (Genesis 17:1). Abraham's command was to walk before, i.e., walk in conscious of God's Presence and Being. God was to be real to Him, as an ever present Companion. Much more comprehensively in Eternal truth, Christ is authenticated in presence of God. The command to "pray without ceasing" (I Thessalonians 5:17) is maintained in an attitude of God-consciousness and God-dependence, thus, abiding in Him, as having provided all needs for time in Eternity!

In due deliberation of God's presence, Ephesians 3:17 states: "that Christ may dwell in your hearts by faith." Paul's prayer for the Ephesians was indeed their internalization of God's Essence in Spiritual Intelligence. Actualized Abiding exhibits indwelling beyond the general knowledge of salvation (c.f. Romans 8:9) and exerts deeper than the mere fact of Christ's indwelling presence. Christ indwelling eternally testifies in one's spirit, in informed confidence; appropriated by His divinely implanted comprehensiveness of His faithfulness. Hence, this internalization absorbs the actuality of faith as existent. Apart from this indwelling faith, God's glorious existence is void, instead of validly enjoyment in the actualized "faith connection" of God's Presence in Eternal Comprehension. Jesus' expression: "O you of little faith" (Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28) conveys this chasm; as in these instances, there was no eternal internalization of the indwelling One. His addressees grievously weren't aware of His assurance to their attendances.

Certainty of God's Presence and Power in encouragement is exemplified in illumination of eternity's finalized state of all in existence. Juxtaposition of this beneficial echelon is equated in status to its content in confidence, as opposed to counter-productiveness of those uninformed, wherein exude no eternal enlightenment. Physicality's objective is to unveil material power, but consistent vitality isn't persistent within. There is no POWER and forcefulness because the exclusive source of illumination is in essence, principled in actualized enlightenment, which isn't availed in physicality, as genuine spirituality is unveiled. Likewise, eternally purposed power isn't realized aside from Christ's indwelled significance (Ephesians 3:16-19; c.f. John 1:16), which is the solitary source of life, light and power enlightened in timeless containment. Therein is the magnificent source of power present within perfected (complete) CONNECTION IN Christ, who is with and in His designated beloved.

Ephesians 3:20 states, "and to Him who is able to do, having done above all, exceeding abundantly what we require or understand, according to the power working in us." It is a fact that Christ is present as His power is available, having been "able to do, having done; hence, comprehension of His presence is SUFFICIENT for every SITUATION. This is certified by the aorist (completed) passive voice of ποιῆσαι (**pee-ee-seh**) rendered "is able to do, having done" and δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν (**thee-nahm-eeen teen ehn-ehrg-oo-mehn-eeen**)

ehn ee-meen) rendered "power working (caused) in us." The same illumination is evident in II Corinthians 9:8's declaration: "and God, able all grace to abound, having abounded to you that always, in everything, having sufficiency, you may abound to every good work." Colossians 2:9-10 communicate that His beloved are complete in Him. Thus, God's Presence is actual, precious and personal in its comfort or encouragement (II Corinthians 1:3-4).

The comprehension of God's Presence intervenes in every necessity (Philippians 4:19) as the indwell link and connection with and in spirituality's consciousness within. Personally and practically, God is with and in "to know, having known Him, and the power of His rising again, and the fellowship of His sufferings, being conformed to His death" (Philippians 3:10). Actualized Faithfulness is eternal link between the present moment and receptiveness of His Word, convening from Actualized Essence in God's Presence!