

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

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

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

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

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

God’s people in the prior and present church age abide in the unique situation of eternal glory, which simulates advantageous significances. This is clearly documented in some passages of scriptures that convey this declaration. Hebrews 7:16 states, “who having been and is; not is according to the basis of a fleshly order but according to the power of an endless life.” This verse pronounces: *ὄς* (**os**) rendered “who” or (Christ) *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 solely *κατὰ δύναμιν ζωῆς ἀκαταλύτου* (**kaht-ah thee-nahm-een zo-ees ahk-ah-ahl-ee-too**) rendered “according to the power of an endless life.”

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

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

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

Eternality's legitimacy proclaims it's imminent that all ages are positioned 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 a material sense as contradictorily implying what is therein impermissibly warranted in particular. Yet these contradictions disappear in the momentary awareness of timelessness, which is involved in God's ever-presence. As the Scriptures declare through the certainties they have formulated, there is neither a slowing up of time nor a speeding up of time but both at once, which is no time at all as manifestations in time materially construe. Another corroboration of inversion of time is evidenced in Isaiah 65:24: "Before they call, I will answer."

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

Time's manifestation focusing construes that this type text language extends far beyond the scope of plausibility in positioning occurrences. These Scripture texts aren't merely figurative languages but literal revelations in God's Word. Consequently, the passages are exactly stated from the vantage point of eternity's actualized venue rather than

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

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

The essence of eternality solitarily establishes the actuality of creation. Ephesians 1:4 states "Even as He chose us in Him before the foundation of the world, to be (being) holy and blameless before Him." Note, the Greek subordinating conjunction, *καθώς* (**kahth-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-ahto**) 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 His fulfillment in Himself. Again, it is the enlightenment of God's Word that definitively authenticates the settings of where things inherently exist. This factuality establishes eternality's supremacy over the sequences of time's manifestations, as well as spirituality's preeminence over physicality.