

The Eternal Comprehension of Now

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“... for our boasting is this, the testimony of our conscience; that is 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.” (II Corinthians 1:12)

An exceedingly inquisitive question is: “what is actually now?” The physical answer in time is “nothing.” The scriptural answer in eternity is “everything.” Physicality/secularity’s concepts of NOW in “Time” is illusionary in visual constructions designed for expediency to measure universally perceived “past,” “present” and “future.” This illusion of “time” is avowed in advances of scientific measurements in relativity of the physical dimensional universe in order to observe processions of motions. Beyond perceptions of most things in the physical world, “time” simply does not exist. There is only THE ETERNAL NOW where things have happened, are happening and will happen relative to the concept of time because such always have existed, exist and will exist. Thus, actualized concepts of “past, present and future” simply do not and cannot display. Actualized existence is in perpetuity of abiding in originality of its intention that is the intensiveness of its derivative dominant being in subsistence

The entire universe and things beyond transcend in sourced, initiated, solitary CAUSE. God is liveliness exhibiting frequency relative in source core of the universe’s energy in physical being as the outermost shell. The dimension universe, as observed by means of its physical scientism senses subsist in its lowest rate of exposure as its highest rate of testimonial displays. Hence, the physical universe “solidity” is erroneously envisioned and declared of what represents its ultimate cancellation. Physical energy’s causation of functional thought configurations are under the influence of temporary manifestations as observable effects confined in the time/unit of which reflections originated in exhibition. Physicality/secularity is purposed not “in” but “of” originality “from” absolute causality. Therefore, everything including the entire physical/secular world, formerly originated as a reflective initiation, which in turn has its corresponding effect from the causal sphere to becoming the corresponding and potentially observable “outcome.”

The ultimate action of creative functioning is by its glorious Cause and Source, all in all, in Christ (Colossians 1:16-17). Everything originated in its beginning as a thought, as all existed as “expressions” within the MIND of God actualized in His SAYING (Hebrews 11:3). Since the beginning of the concept of “time,” humankind has sought to live life based around that model, thereby always thinking in terms of past, present and future other than now. The universe’s mass and energy are solely reflected in physical/secular spheres, surfaces and dimensions influenced as creations of its own individual realities. Eternity emanates no conception of time, only NOW, hence, there is no past, passing presence or future, irrespective of how humankind portrays actual existence in these erroneous notions. Tendencies to compel everything happening in compliance within

realities' impressions of "time" exert unsettled effects on those not fully comprehensive of the actuality of eternally NOW.

Things are most indefinable when someone thinks in the future: "I will, want or could," as the intent or motion is influenced by what can manifest into reality but is factual only in time's presence of now, because its perceived future may never actually arrive. What one thinks, says or believes; implies: "I want," which places one into a perpetual state of "wanting" but never actually realizing. Present dwelling exists in its maximized extent of unsettled anticipations. This results in a state of anxiety as to what might be realized, while never having confidence that God is immutable and absolutely complete in every possible respect, as to what already exists. Actualization corresponds in absolute terms rather than time's concept of "now," which literally creates a state of "anticipation," yet not "realization." In this state, "now" in time is processed in sequencings until if or at such times whatever is associated is shifted to "possessions," which will then allow the objectives to manifest from want into actualities. Even at this point, time's "now" is only settled into the observable reality of those endeavors.

The importance of comprehending the Eternal Now simply can't be over-emphasized. It is of fundamental scriptural influences of confidence in actualization according to God's purposed reality rather than perpetually being frozen in a state of pondering, as many of God's people do today. Comprehensions in actualized completion address substance of only thinking and acting in terms of the presence of confidence embedded in context of verified control over life and reality that enables realization of the potential within eternal initiation of purposed reality. In the physicality/secularity venue of time's "now," there is nothing that one can independently do or have. Importance of the Eternal Now must be fully grasped and understood as a continuous aspect of benefiting in total fulfillment, joy and revelation of eternity. Nothing has a more profound effect than scriptural percepts, in the eternal view of daily occurrences in our lives. It is not sufficient to only recognize and express this comprehension but peacefulness in situations commands it.

I Timothy 2:6 states, "who gave himself a ransom for all; the testimony in its own times." This verse definitively discerns eternity's NOW from times "now." The Greek participle *dou.j (thoos)* rendered "gave" designates eternity's locale of Christ's sacrifice as abiding in completion and permanency in its aorist connotation. The latter phrase *to. martu,rion kairoi/j ivdi,oij (to mahr-tee-ree-on keh-rees eeth-ee-ees)* rendered "the testimony in its own times" identifies the sacrifice's subsequent display in *martu,rion (mahr-tee-ree-on)* rendered "testimony" in the locale of time. Christ's sacrifice is in absolute permanency whereas the testimony of it is in reflective temporality.

Initiation in permanency abides in purpose actuality of existence's subsistence in eternal NOW. All other portrayals are process testimonials of displays in multiple transitions of times' sequencing "now." Total control of all is in their actualized awareness, rather than physicality/secularity's random corresponding effects. Before they are observable, they were what they are, how they functioned and where they abided transcendent to either progression or deterioration in determinations. This is where actualized accentuations

developed by virtue of exercises in their intentions of purposed evaluations in the Scriptures. Presence of the awareness of NOW is in the very powerful combination indeed of God's eternal Purpose and Will in having created the essence of what is and is not.

Eternal dominance inhabits beyond so-termed destiny in the universe that contends that everything must come to an end. Time does and will end, hence, specifically everything in its locale and venue experienced as humankind's strident non-influence reveals itself farewell to conceptions that "a long time" qualifies as physically "now." Separations from fellowship of intimate associates, death of dear ones or apparent failures of applications exhibit meaning to the end of periods of life, approaches of ages in the melancholy side of natural visibilities. This means that everything is in transition and nothing is survivable as time's "now" will come to an end. Whenever is the inference of shaken anxiety as to beginnings and endings in obscurity's postponements of "not yet" rushing towards the inevitable "no more." Scripturally, this resolve solely elevates to the eternal Now. In fact, there is no other way of confidently assessing time other than in the insight of eternally complete determination.

Unwarranted inflections abide the concepts partly within and partly out of "now," as it is totally in time, below elevations in prayers, meditations and eternal thinking. Inhabitants of time creation predominately dwell in sequencing transitions of the meaning of "now." However, awareness of eternal completeness to which all belong in origination and from which all are estranged in the bondage of time, exhibit time in three ways or modes ... past, present and future. Every occupant therein is aware of, but no wise penetrated the inevitable passing of its future awakening the mystery of "now" in time. "Now" threatens concurrently from beginning to end, as its consciousness departs in opposite directions. It briefly lingers in anxious anticipation of ending in the future's dependence on past and present invasions. Considering moving into the future towards what is in its next position anticipates images it produces prompting the contrasting sensitivities incurred in human occupiers.

Expectations of the future incite either feeling of joy and/or sorrow seemingly actualized in its possibilities. Experiences of physical abundance or scarceness generate renewal for restoration as the regeneration of one's own being in concepts of the present, yet are confirmable in predomination beyond the scope of their endeavors. Courageously, such especially transitions towards the unknown, in spite of life's feelings and struggles in anxieties about what is hidden in the ambiguity of its uncertain potentials. Shortness of "now" durations decreases with its unavoidable conclusion. And finally the end is in itself, with impenetrable darkness and threat to entire existence in time, void of eternity, is in failure. In this view, what is this confined reaction to this image of the future "now" with its hope, threat and inescapable end? Mostly by viewing immediacy of anticipating working or hoping in anxiety, while restricting what is farther away above consciousness of the last moment of the future "now."