

TEMPORAL AND ETERNAL THINGS COMPARED

Temporal physicality prophetically manifests troubles, distresses, perplexities, persecutions, afflictions and sorrows, as such are characteristic of depraved environs. Scriptural directives in the Grace Covenant instruct that God's people's focus is prioritized on eternal actualities. Further, the Scriptures convey the essence of existence is most definitively demonstrated by comparing temporal and eternal things. Life's entropies manifest depravity's induced plights, yet their temporalities portend the eternal joys that are reserved in evidence for God's elect in the future. Psalms 30:5 corroboratively states, "...weeping may endure for a night but joy cometh in the morning." II Corinthians 4:16-18 declares, "therefore, we are not discouraged, but if also our outward man is decaying, yet inwardly we are being renewed day by day, for momentarily, our light affliction, more and more exceedingly (beyond comparison) an eternal weight of glory; is working for us; 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."

Dilemmas of physicality's excursions in testimonial predicaments languish in temporariness; erstwhile the perpetuity of eternal joys facilitates their integrations in comparative briefness of their sorrow. Void of this spiritual comprehension, weeping is like an uninvited guest who enters one's habitations rendering such sorrowful in its unwelcome presence but scriptural knowledge ingresses that such manifestly sojourn for "only a moment." Actuality of eternal entities imbue what "will arrive in the morning" as lamentation disappears in its presence of blissfulness. Manifestly, sufferings of the last twinge "will soon have passed" through mortal bodies, i.e., as in the pangs of departed loved ones will have been experienced, thereof, the last stride out of night into the glorious morning of eternal joy. Grace scriptural revelations draw this definitive distinction between what is physically seen, as opposed to what is not visible (not physically seen). There are two states of being: terrestrial and celestial. In this sense, there are only two conduits of "seeing." The terrestrial world is perceived by physical eyes but the Heavens, in Christ is comprehended and affirmed in Christ's faithfulness, in having actualized everything in His Eternal Degree.

II Corinthians 4:18's specific conveyance is, "we are not looking at things being seen but at things not being seen, for the things, being seen are temporal but the things not being seen are eternal." This verse begins with the expression *μη σκοπούμενων* (**mee skop-oon-don**) rendered "we are not looking at" as the present active participle *σκοπούμενων* (**skop-oon-don**) rendered "looking at," denotes to view attentively or observe envisions temporality; thus, "we are not considering things being seen." Conversely, the participial expression *ἀλλὰ τὰ μὴ*

βλεπόμενα (**ahl-lah tah mee vlehp-o-meh-nah**) is rendered "...but at things not being seen," as the present middle participle *βλεπόμενα* (**vlehp-o-meh-nah**) rendered "being seen" means faculty of sight exercised or sight discerned perceptively. This expression is rendered in various translations: "while we look, because we look, since we consider," etc., but its literal rendering is "looking as is seen." Hence, present troubles will not overwhelm enlightened one's sighted view in light of them prioritizing the eternal things that God prepared for those (caused to) loving Him (I Corinthians 2:9).

God's people's engagement of currently seen afflictions should not be viewed in esteem of how such physically resonate but in deference to their unseen purpose in God's designed espousal. Spiritually prioritizing "things not being seen" exudes scriptural substantiations in trials that do not come from what is seen or is perceived by leaning on the arms of the flesh but on what transcend physicality's observations. This comprehension is firmly established in value rating the actualized contents of the Grace Covenant and Gospel over all other portions of the Scriptures, as the latter are restrictively are confined to manifest probabilities. In physical illness, none should consider Old Testament records, e.g., in II Chronicles 16:12 or imitate King Asa whose confidence was not the Lord but the physicians. There is nothing wrong with utilizing physicians but everything in prioritizing them over God. Human solutions are disastrous when they are viewed as determinant of what might manifest. Also, the king induced Benhadad to break their treaty with Baasha, king of Israel, who had come against Judah. His exploit may have exhibited "good worldly politics" but it was clearly opposite to God's instructions. The prophet Hanani warned Asa: "because you have relied on the king of Syria and not God; therefore is the host of the king of Syria escaped out of your hand" (II Chronicles 16:7). At this point, it is not revealed that what manifested was strictly what God had actualized in His Decree in eternity rather than in reaction to King Asa's disobedience.

God's people must turn from prioritizing resonations with physically seen vicissitudes to spiritually "unseen" possessions. The changing circumstances of secularity exhibit unreliable manifestations: so-called good friends as enemies; flourishing economies fail; peace to war; excellent health to illness; joy into sorrow; etc. Conversely, turning to spiritually "unseen" possessions imbues knowledge in reliance of actualization as heir of God and joint heir in belonging to Christ, as appointed heir of all (Romans 8:17; Hebrews 1:2). Abiding realities seize the shifting circumstances of time as powerless to determine (I Timothy 1:12-17; II Timothy 4:9-18). Corroboratively, God is attested as a friend who sticks closer than a brother (Proverbs 18:24) and joy that cannot be destroyed by circumstances (Habakkuk 3:17-19; John 15:11). Hence, God's people can rest with full assurance of faith that nothing shall separate them from the love of God, shall remove them from the grace of Christ or deprive them of the communion and sustenance of the Holy Spirit. In actualized personal testimony, they engage the spheres of physical sense terrestrially and spiritual actualization in the Heavens. The unenlightened act and talk as though their capacitating relate

only with what their five senses of seeing, hearing, feeling, tasting and smelling experience. On the other hand, the enlightened are enabled to relate spiritually with the “unseen” because of the Grace scriptural revelations, i.e., possessions that aren’t visible. Faith is not in the eye, sanctified reason is not in the ear, the regenerated heart is not in feeling, the renewed will is not in tasting and resonance is not in smelling. The invisible, as renewed inwardly in Christ, exhorts longings for the invisible, spiritual eternal!

II Corinthians 12:7 states, “Wherefore that by the exceeding greatness of the revelations thereof in order that I might not be puffed up with pride, a thorn in the flesh was given to me, a messenger of Satan that I might not be puffed up with pride.” In his burden, Paul’s focus was on God’s purpose in the matter more than how the issue impacted him personally. Paul had received the revelation of the Mystery and as the results; God revealed His testimonial intention to him in His process of vetoing his humanly depraved inclination to be lifted up in pride. Paul’s comprehension of this instilled him with both the stability to endure suffering in praise of God’s glory. Conceptually, there are two kinds of respite: physically and spiritually. Human resonance to physical rest is known to all mankind. Old Testament documentation of such exhibits the night and sets aside one day each week for this purpose. New Testament documentation continues this theme, as Christ spoke of rest: “...sleep on now and take your rest...” (Matthew 26:45; Mark 14:41) and also: “come you yourselves apart into a desert place and rest a while...” (Mark 6:31). The Greek verb *αναπαυο* (**ahn-ahp-ahv-o**) rendered “rest” is variously used in these verses, which means to cease from any movement or labor in order to recover one’s strength; to cause to rest; to take rest, repose, or refreshment.

The compound Greek words *ανα* (**ahn-ah**) (up or again) and *παυο* (**pahv-o**) (make to cease or desist) denote to “rest up” or to “refresh oneself.” This Greek verb is used twelve times (Matthew 11:28; 26:45; Mark 6:31; 14:41; Luke 12:19; I Corinthians 16:18; II Corinthians 7:13; Philemon 7, 20; I Peter 4:14; Revelation 6:11; 14:13). It is also translated give rest, take rest, take your ease and have refreshed. The noun *αναπαυοσις* (**ahn-ahp-ahvs-ees**) is used five times (Matthew 11:29; 12:43; Luke 11:24; Revelation 4:8; 14:11). Amalgamation of physicality and spirituality incorrectly exude that there is rest for the “body and the soul,” as some misconstrue Matthew 11:28 to convey. Spiritual rest is permanently ingrained in its actualized state in God’s Decree and thus is not dependent on anything physical (the body). The soul that has been once-for-all renewed in the grace of rest and thus abides “restfully” in Christ and exhibits “spiritual refreshment” in fellowship (I Corinthians 16:18; II Corinthians 7:13; Philemon 7, 20; I Peter 4:14). Old Testament documentations convey the difference between physicality and spirituality in their prioritized attention on the former: “Rest in the LORD, and wait patiently for him...” (Psalms 37:7); “This is my rest for ever: here will I dwell...” (Psalms 132:14) and “... neither is there any rest in my bones because of my sin” (Psalms 38:3).

Conceptually, there are two kinds of joy: physically and spiritually. The former targets things and thoughts secularly. Hence its “enjoyment” of things is derived from things that are seen and envisioned of thoughts in earthen focused entities. Physicality singularly is encumbered sequentially in secularized sociality whose end or enjoyments “unearth” time’s temporalities. Therein, such cannot confer lasting enjoyment. Time imbues the decaying of physicality with its restrictive capabilities of titillating the secular senses. Concomitantly, sequential things of time indeed induce physical relief but as afflictions and trials surely emerge, these fixations deteriorate as reliable sources of enjoyment. The authentic source of enjoyment is not the physically “seen” but “unseen.” Thus, spiritual enjoyment comes not through the five senses of human resonance but spiritual enlightenments of the mind in meditations on the things of God internalized in His promises (Romans 8:18-39; Hebrews 13:5, 8). Subsequently, God indwells designated ones with comprehensions of life transcending secularized senses. The Heavens’ viewpoint of eternal life is that which prioritizes focusing on the unseen as the actualized abiding experience.

“Looking at” (prioritizing) the eternal unseen things conveyed in II Corinthians 4:18 presents a paradox to the spiritually unenlightened. Here, the query of looking at the things which are not seen is addressed. Physically focused eyes are not capacitated to look at things which “will be seen,” i.e., what is presently secularly unseen. Inner spiritual revelations imbue the ability to internalize the eternal things disclosed in the “Mystery Message” of the Grace Covenant. Hence, looking at future things is equivalent to looking at eternal things that are presently actualized in the Heavens, in Christ (Ephesians 1:3). In reality, those looking at “things which are not seen” are not merely visionaries. Conversely, those looking only upon “things which are seen” are not levelheaded in the scriptural sense. Physicality displays the illusions of what are falsely or partially discerned in secular visionaries. Reliable things, not seen by natural sight, are inspirations to God’s people in suffering, enduring and even dying (Hebrews Chapter 11).

Comparing temporal and eternal things conveyed in II Corinthians 4:18, from a natural point of view educes that things that can be seen are the things physically viewed, however, not spiritually seen. Yet, how can what can’t be seen in experiences inspire those that are being persecuted, despised, forsaken or seriously ill? The definitive mitigating response is that by faith: “this is temporal; it will not last long, in the light of comprehending what is permanent.” The Greek adjective *προσκαιρα* (**pros-keh-rah**) rendered “temporal” is the nominative plural neuter of *προσκαιρος* (**pros-keh-ros**), which denotes limited time or transient (II Corinthians 4:18; Hebrews 11:25). The eternal essence of things not seen are opposed to the transient nature of things seen, as the former grasp assurance of their reality of fact that the latter will soon pass from time into eternity. The Grace Scriptures teach that looking at eternal things by faith engenders: eternal choice in Christ before the world began, eternal love in redemption, eternal Spirit in regeneration. Eternal life exhibits its exposure of temporal things; that their

decadences are inevitably put off in death. Reversely, imperishable imbues being alive in Christ in His Holy natured immortality. In His assembly is confirmed in Christ whether by the route called physical death or by the rapture, as such will be manifestly in Him as a member of His body. This does not exhibit as a metamorphosed body extended in time but an exchanged spiritual body in the Commonwealth of Israel with Christ and reigning with Him in His eternal earthly kingdom. Transcendence to this blessing; actualized body members in Christ abide eternally beyond time in glorified resurrection and ascension. “In Christ” engenders internalization of what manifestly is an exciting and glorious future in all “loving,” “having loved” (note perfect active participle of) *αγαπαιο* (**ahg-ahp-ah-o**), *ἐπιφάνειαν αὐτου* (**ehp-eehp-ahn-ee-ahn ahf-too**) rendered “His appearing” (II Timothy 4:8).

God’s elect’s salvation is chronologically intact in the sphere of time on the foundation that it was actualized in eternity. Currently viewed salvation is manifested by faith, as it is reflected in the believer’s consciousness in hope of future redemption. Therefore, hope is manifestly “exercised” by those possessing salvation through Christ’s faithfulness. Hope is the earnest expectation expressing future blessings, as stated: “For we know that all the creation groans with and travails with until the present. And not only but also ourselves, those having the first fruits of the Spirit, even we ourselves in ourselves groan, waiting for the adoption, the redemption of our body. For in hope we were saved, but hope that is being seen is not hope; for who hopes for that which he sees? But if we hope for that which we do not see, through patient endurance we eagerly wait for it” (Romans 8:22-25). The Greek phrase *τελ γαρ ἐλπίδι εσοτημεν* (**tee gahr eh-peeth-ee eh-sotee-eh-mehn**) should be translated “For in hope we were saved.” The Greek verb *εσοτημεν* (**eh-sotee-eh-mehn**) rendered “saved” is aorist passive indicative (completed passive factual) of *σοδζο*, (**soth-zo**), which action was “before time” in signifying “we were saved.”

In various doctrinal circles, salvation does not convey a completed confirmed action in time, yet scripturally, it is grammatically: “For we were saved in the sphere of hope,” hence, in the “before time” arena. Thus, hope never disappoints since Christ is its consummation object. Comprehension of the testimonial of Titus 2:11-15 sustains the reliable exhortations in Titus 2:1-10. Accurate eschatology exhibits all actualized expectations in Christ: “Looking for that blessed hope and the glorious appearing of the great God even our Savior Jesus Christ” (Titus 2:13). The essence of Christ inhabits security in grace (Titus 2:11) more in the sense of its perfected status in actualized existence rather than its manifested expectation imbued in His awaited advent. Christ’s documented coming infused redemption in time, whereas His anticipated advent will manifest redemption in glory. Hope is not only what is entertained but expressly exhibits the essence of accomplishment, i.e., the “...work of faith and labor of love and patience of hope...” (I Thessalonians 1:3); illustrating God’s beloved in “divine election” (I Thessalonians 1:9, 10): (1) “You turned to God from idols” is the “work

of faith.” (2) “To serve the living and true God” is the “labor of love.” (3) “To wait for His Son from Heaven” is the “patience of hope” in earnest anticipation.

Herewith, it must be contrastingly observed that abiding faith does not turn from something to something else temporally, i.e., exhilaration by the glimmer of physicality’s embellishments. Reversely, exultation by the delight of spirituality’s endowers prompts that which turns from something to the essence of all things. This completely eliminates repeatedly heard jargons from secular saddled unconfirmed altitudes and unreliable staves bearing reproach outside the site of organized temporality. This is dramatically illustrated in the mere endorsement of the earthly focused perceived eschatological hope: “Blessed the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness having begotten us again to a lively hope through the rising of Jesus Christ out of dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in the Heavens for you, who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time. in which you are glad, a little now, if it be necessary, having been made sorrowing in manifold trials: that the proof of your faith; much more precious than of gold that is perishing and through fire being approved; may be, having been found to praise, honor and glory in the revelation of Jesus Christ.” (I Peter 1:3-7).

Transcendence of this scope of eternal existence, the Grace Scriptures convey *μὴ ἐλπίδ* (**mee-ah ehl-peeth**) rendered “one hope” (Ephesians 4:4). Hence, eschatology is the hope manifestly redeemed for the elect in Christ’s first coming (Hebrews 9:26) but will “appear the sequential time” in consummation of their salvation (Hebrews 9:28). Completed salvation is internalized by those (caused to) *ἀπεκδεχομένοις* (**ahp-ehk-thehkh-om-ehnees**), literally rendered “await expectantly” for Him, which is the present middle participle of *ἀπεκδεχομαί* (**ahp-ehk-thee-om-eh**), which denotes to expect, wait or look. It is used seven times in the Greek Text and apply to the sequential coming of Christ (Romans 8:19, 23, 25; I Corinthians 1:7; Galatians 5:5; Philippians 3:20; Hebrews 9:28). Without detracting from the existence of salvation previously performed yet currently being viewed manifestly in progress; presently, precepts of desires position great emphasis on “what is yet to come.” Uniting these advents of Christ in testimony depicts the comprehensive sense under which salvation is regarded. Hence, evaluating the sequential advent in terms of “the blessed hope” and coming “unto salvation” in its perfection: “And this, knowing the time, that it is already the hour for you to be raised out of sleep, for now is our salvation nearer than when we believed” (Romans 13:11). In addition: “Therefore I endure all things for the elect’s sakes that they may also, having received salvation which is in Christ Jesus with eternal glory” (II Timothy 2:10).

The primary three attributes of spiritual unity in Ephesians 4:4-6 are eternal: “There is one body and one Spirit, even as also you were called in one hope of your calling” (verse 4). The word “Body” is never used in the plural form in the context, as Christ’s body is ONE but it consists of many members. Membership

in the one body is now conterminous with salvation (Colossians 1:19-29), as all parts of the body are joined to the Head. Comparatively, no metaphor can be as completed as the human body (I Corinthians 12) is never the medium by which the unseen is made known. None can know what the spirit within is thinking or heart feeling without expressions through the body. Conversely, the assembly (church) constitutes a marvelous unity. (2) The Holy Spirit who indwells the body regenerates, indwells and seals. The unity formed by the Spirit is in reality diversities operating with one common goal, which don't surrender truth to accomplish uniformity. Unity isn't instituted in disloyalty to the truth of God. Limited messages may produce an expanded congregation but proclaiming the whole counsel of God alone results in true fellowship. Within the unity of the Spirit there are degrees of realization and understanding in consistency. (3) Hope of the assembly in Christ is the glorious consummation in view. The Spirit is the earnest of the consummation of Christ's exertion. The one body is effectually called by the one Spirit in one hope. What is effectual in the elect is not to the non-elect. This is the reason why all can't resonate to the gospel nor do all reside in Christ.

In temporariness, hope even delayed renders the heart discouraged: "Hope deferred makes the heart sick but when the desire comes, it is a tree of life" (Proverbs 13:12). Too many suppose that beyond earthly life's residency of the body of Christ abodes "with Christ" while they are oblivious to the actualized state of such ones having been previously positioned "in Christ." They believe and teach that there is an intermediate state connecting one's earthly demise and resurrection. Nonetheless, being with Christ without being in Him is impossible. Enlighteningly, the Grace Scriptures' earthly testimonial citations are distinguished from the vantage-point of actualized habitats in eternity. II Corinthians 5:6-8 states, "Therefore, being of good courage always and knowing that while we are at home in the body, we are absent from the Lord; for we walk through faith, not through sight and we are of good courage and we prefer rather to be absent from the body and to be present with the Lord." Philippians 1:23 states, "for I am pressed by the two, having the desire to depart and to be with Christ, for it is far better!"

This is contrastingly conveyed in the Kingdom Scriptures' earthly citations from the vantage-point of actualized habitats in eternity. II Peter 1:14; 3:13 states, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me, nevertheless we, according to his promise anticipate new heavens and a new earth wherein righteousness dwells." Neither Paul nor Peter's statements indicate that their expectations flow in time then into another period of waiting, which is irrelevant in eternity. Hence, those who believe in the transitional state are hoping for the city of God envisioned in time and then waiting for it to manifest in eternity. If this is true, the elect's sensitivity is sequenced through deferred hope for eternity! Abraham had experienced delayed hope in Isaac's birth (Genesis 15:3; 21:1-5) but that would be nothing compared with more than four thousand years of delayed hope for eternity. Also,

in this view, the disciples' sight recognition of Moses and Elijah on the mount of transfiguration destroys the inspiration of Abraham waiting for his glorified body.

Paul was constrained by tugs from two courses: "for I am pressed by the two, having the desire to depart and to be with Christ, for it is far better; and to remain in the flesh is more necessary on your account" (Philippians 1:23-24). Both of Paul's desires were superior. He was not only ready to interlock in actualization "in (with) Christ" but willing to stay if his "race" or "course" in manifestation was unfinished. He could not at that point in his life say "I have finished my course" (II Timothy 4:7). Nonetheless, what is superb about Paul's "death or life" is that "in Christ" transcends both. Manifestation-wise, if he died, he would be with Christ in eternity but if he lived, he would be working in the Spirit of Christ in time (Philippians 1:23; II Corinthians 6:1). Paul's constraint was the happiest condition in which one could live in time, in which one can repose and not from such, desire to escape. The Greek verb *συνέχομαι* (**seen-ehkh-o-meh**) rendered "pressed," "held in" or "constrained" in Philippians 1:23; is the present passive indicative of the verb *συνεχο* (**seen-ehkh-eeo**), which denotes to hold together with constraint. This verb is also translated "straitened" (cf. Luke 12:50), "pressed" (cf. Acts 18:5) and "constrains" (II Corinthians 5:14).

Eternity is gain over time because consciously actualized essence in Christ is far better than consciously having the presence of the Comforter yet the absence of Christ in time, thus: "...to die is gain; to be in (with) Christ ...is far better" (Philippians 1:21, 23). In the Kingdom message, Christ conveys to His disciples a precious promise: "...I will pray the Father and He shall give you another Comforter that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him: but you know Him; for He dwells with you and shall be in you" (John 14:16-17). The Greek adjective *ἄλλον* (**ahl-lon**) rendered "another," denotes another of the same; conveying that whatever Christ had been to His own during the days of His flesh, the Holy Spirit would be during His absence. Manifestly, the Holy Spirit is the assuaged pledge of Christ's presence "until" the redemption of the purchased possession: the body (Ephesians 1:13-14; I Corinthians 6:19- 20). Moreover, the indwelling Holy Spirit causes comprehensions beyond oneself in Christ by faith; manifestly "waiting in hope for His second coming."

Strictly in emphasizing the sphere of Eternality, Ephesians 1:13-14 states, "In whom also you having heard the word of the truth, the gospel of your salvation, in whom also having believed, were sealed with the promised Holy Spirit; who is an earnest of our inheritance unto the redemption of the purchased one, unto the praise of His glory." The eternal view-point exudes above all else, the elect having been *ἐσφραγίσθητε* (**eh-sphrahy-ees-thee-teh**) rendered "sealed," affixed or affirmed, as it's indicative-aorist-passive connotations transmit that such ones were identified, thus, definitively secured as God's selection in eternity. This insignia emblem is acknowledged as *τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ* (**to pnehv-mah-tee tees ehp-ahy-yehl-ee-ahs to ah-yee-o**) rendered "with the

promised Holy Spirit.” Strictly in highlighting the focal points of temporality, John 15:26 states, “But when the Comforter is come, whom I will send unto you from the Father...” Jesus had assured His disciples that He would not cease being their Comforter until the time He could no longer personally be their Comforter on earth. The Greek noun *παράκλητος* (**pahr-ahk-lee-tos**) rendered “comforter” denotes one who has been called to the side of another, one who pleads another’s cause before a judge; an advocate, a helper, succorer or assistant.

Therefore, in the limitedly enlightened manifestation-wise scope in time, Christ would send the Holy Spirit to them from the Father. The Holy Spirit proceeds manifestly from the Father in expression of the Godhead, hence He is Divine rather than a mere influence, action or attribute. All references to the Holy Spirit by the pronoun “it” manifests ignorance in not acknowledging God’s Divine characteristic in this trait. This essence dwells and abides in Christ’s attribute. He testifies, teaches, guides by objective truth, brings to remembrance, speaks, empowers, enlightens and maintains in purposed depictions in those blessed affections, which were formed by God’s love in regeneration. In testimonials, Jesus Christ set forth all the blessed light and grace of the Father when He came. During His “absence,” another Divine Entity has come to sustain that witness in the Kingdom; but all is revealed as actualized in the body of Christ!

Eternal residency is permanently instituted as to that which is scripturally undeniably reliable rather than contended expositions of time. II Corinthians chapter 5 defines “the intermediate state,” “in-between” awareness of distinctions through conscious manifestations. Hence, it is what humanly resonates in temporality cognizance separateness yet not immediacies united in eternity. The immediate effect of physical death is it releases this divide from the earthly body, in effect eliminating the gulf between what is temporarily manifestly seen in testimony, in the time loops, as opposed to what is permanently actualized in the Heavens, in Christ (Ephesians 1:3). Resonance of the so-called “intermediate state” is subjected in faithfulness instilled in enlightenment of the Grace Scriptures. Certain doctrines espouse interludes in “purgatory,” i.e., purposed within itself wherein souls are opportune to recompense for their temporal misdeeds and once fully atoned; such ones are released as credible inhabitants in the eternal sphere.

Scriptural examinations of the Grace Covenant definitively disavow any semblance of venue teaching, as it autonomously distinguishes originality and effectuality of actions solely within their actualized state in eternity. Hence, nothing can possibly be sacramental in affixation or appended other than what was originated in God’s Decree and solely abides in actualized placements. This unequivocally eliminates all other locality: alms, deeds, volitional afflictions and/or purgatorial sufferings as sufficiently supplemental other than the preeminent blood of Christ. Failing to ascertain the sole abiding residency of actualization verses the arena of restrictive time loops indwells testimonial manifestations intertwined in their physical/spiritual concepts of so-called “soul-sleeping.” This

view construes that the body is indispensable to movement and consciousness; averring that the soul “sleeps” until Christ’s appearance for His elect. This outlook construes physicality as a dominating yet intermediate state of death rather than its definitive separation in temporality from what is the truly deep, conscious and unbroken manifested “awakening” resurrection (I Thessalonians 4:16-17) .

The Grace Scriptures convey no intimation of sleep in any sense of temporariness in bodily form but wakeful consciousness in actualized placement presence in Christ (II Corinthians 5:8). This enlightened comprehension establishes that those extricated from the sphere of time’s physicality are instantaneously, consciously brought immediately into the presence of Christ but not in any individualized bodily presence. There are orthodox doctrines averring that physical death in Christ separates from the temporal yet not manifestly inculcates in the eternal. Contrariwise, individualized bodily presence inferences are not relevant in spiritual resurrection, in that time-lines restrictively continue in “intermediate states” of temporariness imbuing physicality in preference to spirituality. In the latter state, the soul is conscious, not asleep or unconscious. Hitherto, others construe that the “house not made with hands” of II Corinthians 5:1 is a body prepared for the soul until the soul is clothed with the “resurrection body.” This unscriptural supposition avers some “celestial vehicle” within, which souls are clothed during their intermediate states for potential transition into their eternal state.

The Scriptural analysis 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. Consequently, there are no such entities as purgatory, soul-sleep, unclothed state or some temporary embodiment between physical death and resurrection. There is no interval between absence from the body and presence with Christ, as there is no break in actualized continuity when one transitions out of time into eternity. God’s elect’s “exchange” is from their earthly house into that having been “made without hands,” i.e., eternal in the Heavens. Reserved soul-life in any mode of temporariness is unscriptural. II Corinthians 5:1 states, “for we have known and know that if indeed (since) our earthly house of this tabernacle may be, having been destroyed, we have a building of God, a house not made with hands, eternal in the Heavens.” This verse’s subordinating conjunction *γάρ* (**gahr**) rendered “for” is an antecedent (forerunner) of what precedes it.

II Corinthians 4:18’s declaration is that decaying bodies and afflictions won’t cause informed ones to lose focal point because such ones aren’t looking at things being seen but things not being seen. Furthermore, in II Corinthians 5:1’s phrase *οἶδαμεν γὰρ* (**ee-thah-mehn gahr**) literally rendered “for we have known and do know,” the verb *οἶδαμεν* (**ee-thah-mehn**) is the first person plural perfect active indicative of *οἶδα* (**ee-thah**), denoting a settled knowledge. It is a stronger Greek word than *γινωσκο* (**yeen-os-ko**) which is frequently used to denote progress in knowledge. The Greek word *οἶδα* (**ee-thah**) is predominately

employed in expressing the knowledge of Christ, e.g., “I’m not ashamed for I’ve known and know whom I have believed and believe, and have been and am persuaded that He is able to keep that which I having committed unto Him against that day” (II Timothy 1:12). Also, the subordinating conjunction *ἐάν* (**eh-ahn**) rendered “if indeed” conveys the inference of “when” or even more definitively, ‘SINCE,’ which affirms the inevitable demise of all temporal things.

One’s settled knowledge of not only one’s salvation but such one’s actualized son positioning in the body of Christ, is what instills one’s manifested transition out of time into eternity. Certainty of the future of God’s people presently concerns assurance in prompting their desire “to be, having been absent from the body and to be, having been present with the Lord” (II Corinthians 5:8). The Greek phrase *ἐπίγειος ἡμῶν οἰκία* (**ehp-eeey-ee-os ee-mon ee-kee-ah**) rendered “our earthly house” or body is solely designed for existence in temporariness on the Earth. The Greek adjective *ἐπίγειος* (**ehp-eeey-ee-os**) rendered “earthly” is derived from the preposition *ἐπί* (**ehp-ee**) prefixed to the noun *γη* (**yee**) literally denoting “upon” or “on” the Earth’s house. In I Corinthians 15:40’s depiction, this house is designated as an earthly body and furthermore in the focal verse *τοῦ σκήνου* (**too skee-noos**) rendered “this tabernacle,” tent or temporary dwelling emphasizes temporariness and impermanence of the earthly entities. Hence, all physicality will manifestly be *καταλυθῆ* (**kaht-ahl-ee-thee**) rendered “destroyed,” i.e., caused to terminate. The opposite spectrum of temporality culminates in actualization in *οἰκοδομήν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς* (**ee-koth-om-eeen ehk Theh-oo ehkh-o-mehn ee-kee-ahn ahkh-ee-rop-ee-ee-ton eh-o-nee-on ehn tees oo-rahn-ees**) rendered “a building of God, an house not made with hands, eternal in the Heavens.”

II Corinthians 5:1’s *εάν* (**eh-ahn**) rendered “if Indeed,” as conveyed with the aorist passive subjunctive of *καταλύω* (**kaht-ahl-ee-o**) rendered “destroy;” *καταλυθῆ* (**kaht-ahl-ee-thee**) rendered “may destroy, having destroyed” confirms such as actualized in the future. *Οικία* (**Ee-kee-ah**) rendered “house” of the *σκενους* (**skeh-noos**) rendered “tabernacle” extracts the genitive singular of *σκενε* (**skeh-neh**), which connotes a tent or temporary dwelling terminating in an allotted time segment. Hence, all physical bodies will manifestly *καταποθῆ* (**kaht-ahp-o-thee**) rendered “may be, having been swallowed up” of life (II Corinthians 5:4). The Greek verb *καταλυο* (**kaht-ahl-ee-o**) denotes to dissolve, disunite, demolish, destroy or overthrow. All earthly houses are decaying (II Corinthians 4:16), thus non-abidingly unlike Christ’s glorious body (Philippians 3:21). This transient tent designates not only physicality’s temporary nature but its pilgrimage, which subjects it to trouble and affliction, as opposed to the permanence of eternal life’s destined residency.

God’s people are now indwelling the tent, which is their house on earth but have identify in their Heavens house: “...we have a building of God, an house not made with hands, eternal in the Heavens.” *ἔχομεν* (**Ehkh-o-mehn**) rendered “we

have” is first person plural present active indicative of the verb ἔχω (**ehkh-o**), which denotes “I have,” i.e., that which is not manifestly post-dated but pre-dated. The indwelling Spirit, according to II Corinthians 5:5, is a foretaste of the future glory. From the eternal Heavens viewpoint, glorification, as well as foreordination, predestination, calling, justification, etc., is an accomplished fact. God is timeless and in this sense, the aorist tense is indicative of finished actions in eternity actualization-wise and manifestly in time past. It conveys different modes of meaning. Thus, the aorist may emphasize the initiation, culmination and action in its entirety. The five aorist verbs in Romans 8:29-30 reveal completeness of the elect’s salvation. There is nothing but grace; whether salvation is viewed in God’s foreordination of and foreordained plan for the elect or its calling, justification and glorification in His elect.

Salvation is of, by, through and in God, whether one views it in its initiation, continuation or culmination. However, the dominating viewpoint is all in the eternal present salvation in its entirety. The Scriptures’ view in different aspects of both manifestation in time, as well as its actualization in eternity: “who delivered us from so great a death and does deliver: in whom we trust that He will yet deliver us” (II Corinthians 1:10). The house “we have” is an eternal possession: “...we have a building οἰκία (**ee-kee-ah**), i.e., house from God, a house not made with hands, eternal in the Heavens.” God’s people are enabled in confidence of their present and rejoice in their future because they possess an eternal house in the Heavens. Therefore, the actuality is not “we shall have” but “we have.” The present active form of ἔχω (**ehkh-o**) means that the title deed is not only actively present but it is a reality. The physical body (house) is from God but it’s instrumentalities are solely purposefully secondarily in testimonial manifestations.

The manifestly future actualized body (house) of the elect is directly in the Heavens, in Christ (Ephesians 1:3). There is no “interval of time” between the dissolution of the earthly body and inhabitation of the heavenly body. Since time does not exist in eternity, there is no intermediate state between the elect’s death and resurrection. Many misconstrue a natural separation between the soul and the body as induced by the first sin in the Garden of Eden; resulting in an interim state between death and resurrection. Unscriptural depictions induce such separation as an unpleasant thought in conveying the desire not to be unclothed, in further stating that the “intermediate state” is superior to the present state because Jesus Christ is there. Promoters of this view “warn that anyone who unduly exalts the intermediate state depreciates the resurrection as completed redemption and that “until the resurrection” represents the status of not having been rewarded or having inherited and incompleteness in redemption. Here the query is: could such teachings encourage any semblance of hope?

Anticipation of an intermediate state between death and the resurrection does not conciliate the fact that the earthly body is decaying, in that such imbues tenancies of being filled with despondencies. Unlike Abraham before him, Paul

did not look for the eternal city and all that is included but interment in Christ's body, as the Head is the source of the eternal city. This Scripture's context conveys the inevitability of physical death, yet God's elect's status is enhanced rather than impaired by the possibility of such not being physically alive when Christ returns to assemble the Church in the "air." Conversely, the elect's status is of being absent from the body and present with (in) the Lord. This comprehension is what incited Paul's testimony: "For I am already being poured out as a drink offering and the time of my departure *ἐφέστηκεν* (**ehph-ehs-teek-ehn**) has and is come (arrived)," as codified by the perfect tense (completed, present effects (II Timothy 4:6). *Ἀναλύσεως* (**Ahn-ahl-ee-seh-os**) rendered "departure" denotes dissolution or unloosing and is the only place in the Greek Text where the noun is used. The Greek verb is used in Philippians 1:23: "for I am pressed by the two, having the desire to depart, having departed and to be with Christ, (for it is) far better," wherein *ἀναλῶσα* (**ahn-ahl-ees-ah**) literally rendered "come back, return home, thus, to depart, having departed," as conveyed by this aorist infinitive of *ἀναλύω* (**ahn-ahl-ee-o**) rendered "depart," which denotes "to loose or depart" from this life.

The earthly house is destroyed in death and God's elect are presently yet not manifestly interred until Christ comes for His own (I Thessalonians 4:13-18). The verb "destroyed" denotes to dissolve, disunite, destroy or overthrow, as used in context in the sense of physical death. As it is used in the Greek Text, it is translated "destroy" (Matthew 5:17), "thrown down" (Matthew 24:2), "will come to naught" (Acts 5:38), "overthrow" (Acts 5:39) and "dissolved" (II Corinthians 5:1). The fact is, death is inevitable; only few members of the body of Christ will be alive when He comes for His own. The decaying of the body imposes no inevitable decline in the soul's higher life (II Corinthians 4:16-5:8). The sinful nature is in the wall of the earthly house; hence, it must be torn down (Hebrews 9:27). Neither medical science nor philosophy can protect dissolution of the earthly tabernacle from termination. However, God's people should look upon death as an exit out of time and entrance into their eternal experience and presence "in Christ!"

The scripturally desired house of the Heavens is engendered in Christ's body whereof the elect manifested desire is to experience and shall be clothed. This desire is not manifestly motivated by impatience incurred in depraved humanity since such is predisposed to focus primarily on temporariness in physicality. The enlightened comprehend that their salvation is purposed in its accomplished strata. In this illumination, contentment eliminates impatience in scriptural conveyance: "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Hence, contentment is the ultimate comprehension pinnacle of scriptural internalization in the lives of God's people. Insecurity and unstableness are characteristics sourced from unbridled hubris of self-sufficiency in the natural intelligence. Conversely, spiritual internalizations reside independently of secular circumstances or conditions. Inner strength focusing is conferred in eternity's

objectives, hence predicaments incurred along the path of temporariness don't deter or distract from vital satisfaction in their restrictive subjections.

Contentment however, doesn't indicate indifferent to circumstances, as such attitudes are nothing more than resignations in stoicisms rather than power over circumstances. By grace Paul had been enabled to master circumstances, in his experiences of being abased and having abounded (Philippians 4:12); inciting his testimony: "I can do all things through Him (Christ) strengthening me" (Philippians 4:13). Groaning is characteristic in the present body: "for indeed in this (house) we groan..." (II Corinthians 5:2). The demonstrative pronoun *τούτοι* (**too-tee**) rendered "this" references the "earthly house" of the previous verse (one). There are five references to the earthly tabernacle in II Corinthians 5:1-8: (1) "our earthly house of this tabernacle" (verse 1), (2) "For indeed in this (house) we groan" (verse 2), (3) "For we that are in this tabernacle do groan" (verse 4), (4) "While we are at home in the body" (verse 6) and (5) "willing rather to be absent from the body" (verse 8). Hence, humans groan in their earthly tabernacles. The verb *στενάζομεν* (**stehn-ah-zom-ehn**) rendered "groan" is the plural present active indicative of *στενάζω* (**stehn-ahth-zo**), which denotes to groan or sigh (Romans 8:23; II Corinthians 5:2, 4; Hebrews 13:17).

The sphere of temporariness commands coursed changes, prescribing that nothing therein is maintained unaltered. In this comprehension, the tree of life in the Garden of Eden never accommodated a mortal body gardening in paradise, as manifestly such decreed plowing by the sweat of the brow in unpleasant incontinence and Adam was inevitably driven out of the garden. Hence, God's people manifestly abide in a groaning world: "For we know that the whole creation groans and travails in pain together until now" (Romans 8:22). This decreed lot is in part in this recital: "And not only this but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body" (Romans 8:23). This is intensively identified by revelation, observation and personal experience; that the entire creation is groaning. The metaphor of groaning is depicted in the bearing of heavy burdens, e.g., a woman giving birth to a child. The manifested initiation of sin entering into the world (depraved creation) educes wailing in affixation until all are released. Although the elect have been delivered from the curse of sin, they will enjoin occupied redemption through discharge of their temporary physical bodies.

In the provisionally of temporariness, the Holy Spirit facilitates hope in infirmities, in making intercession for His elect with "groanings," i.e., unutterable sighs (Romans 8:26, 27). The Scriptures' revelation is that creation is groaning for liberty (Romans 8:22), in groaning for likeness of release (Romans 8:23) and the Holy Spirit within is groaning that its recipients might be enlightened (Romans 8:26, 27). Scriptural observations reveal the entire creative universe's groanings travail in dissent in the scale of its intense struggles, as it writhes in agonies. The trees and flowers conflict relentlessly with nature, as their witness proceeds to

the realm of animate creation, whose struggles are more destructive. With each temporarily surviving object, many immediately perish. Each organism has its inward, preying parasite, as its natural foe pursues it. Groaning becomes articulate and burdened with anguish when advanced to the level of humans, in that the race is not advertence for the swift but the mercies of God discriminately prevails according to His purpose.

Human history is one of bloodshed, famine and disease. Masses of victims lie crushed under the chariot wheels of so-viewed progress. However, God preserves His elect in it all, as they are actualization-wise, regenerated. Though they are not immune from temporarily groaning, they are indeed redeemed: “and of Him you are in Christ Jesus, having been to us from God wisdom, righteousness, sanctification and redemption” (I Corinthians 1:30). They experience their groaning not only from dwelling in the sinful nature (Romans 7:20) and the physically decaying body (II Corinthians 4:16) but also from bearing of the dying of the Lord Jesus in their mortal bodies (II Corinthians 4:10, 11). The latter is more than a pious thought of the mind borne while one sits in an assembly service. It is an experience of bearing the reproach of Christ in His body identification-wise. In the debate as to whether physical death interjects being clothed upon with ones house from Heaven, as opposed to what one might not, having not escape by dying without being unclothed; the disembodied state between death and resurrection embraces preference that such would exhibit transformation from the natural eventually to the spiritual in lieu of an instantaneous exchange manifestation-wise for what was previously indwelt actualization-wise in eternity.

God’s people’s prioritized focus must advocate beyond time when they manifestly will be clothed with Christ’s body in the resurrection. Therefore, the hope of the elect isn’t death in any natural process because such merely disembodies and disrobes. One’s hope in the resurrection (rapture) mitigates physical death as a curse, which answers all questions and settles all problems induced in physicality. The authentic image and likeness of God is spiritually actualized solely in the body of Christ. On the one hand, manifested “loss” of the image of that pattern produced the necessity for redemption testimony-wise, wherein physical depravity necessitates resurrection and whereas spiritual engendered regeneration. On the other hand, embracing the intermediate state avers some form of resonation in earthen vessels having been decreed as destroyed verses the desired house from Heaven in the contexts of II Corinthians 4:7-5:8, which exhibit eternal confidence; void of temporary resilience.

In their isolations from eternal dominion, physical (secular) beings are esoteric (mysterious) in every sense of their temporariness and inevitable termination. This comprehension strips away every vesicle of human hubris (self confidence) and cocky impetuosity. Quasi imperviousness neither desire nor anticipate death as it is for the most part always relegated in sub-consciousness. The subordinating conjunction particle *εαν* (**eh-ahn**) rendered “if,” as it is annexed to

the subjunctive mood manifestly exhibits the possibility of death and the aorist tense's utilization exudes completed probability. Either way, the dominating focus of security is the Lord's return in this passage. However, anticipated physical death is merely a vehicle of transition to the spiritual status: "For I am now ready to be offered and the time of my departure is at hand" (II Timothy 4:6). In this sense, Paul was actually stating, "I am already being poured out." Here, the verb *σπένδομα* (**spehn-tho-mah**) rendered "poured out" is the first person singular present passive indicative of *σπενδο* (**spehn-tho**), which denotes to pour out a libation or drink offering. The present passive indicative mood signifies one in the act of being sacrificed for the cause of Christ.

The noun *ἀναλύσεως* (**ahn-ahl-ee-seh-os**) rendered "departure" is conveyed metaphorically of death in II Timothy 4:6. The verb form, *αναλυο* (**ahn-ahl-ee-o**) denotes to loose in order to depart, as conveyed in Philippians 1:23. Furthermore, it precludes one's departure as being *ἔφেষτηκεν* (**ehph-ehs-tee-kehr**) rendered "at hand," which is the perfect active indicative of *ἐπισησταιμι* (**ehpee-ees-teh-mee**), which denotes "had arrived." Hence, Paul's inference is to the time appointed to him to die: "For me to live is Christ and to die is gain.... For I am in a strait betwixt two ("hard pressed from both directions"), having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Philippians 1:21, 23, 24). This speaks of physical death's transition in its positive light as an associate, rather than an opponent, which is what it has been made by Christ's death; the gracious possession of God's elect: "...For all things are yours; whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours; and you are Christ's and Christ is God's" (I Corinthians 3:21-23). Therefore, death is not disaster but expansion to God's people. Whatever follows death for the child of God is *πολλῷ μᾶλλον κρείσσον* (**pol-lo mahl-lon krees-son**) rendered "far better," as the adverb *μᾶλλον* (**mahl-lon**) denotes more, to a greater extent or in a higher degree; and *κρείσσον* (**krees-son**), better, superior, more excellent, of a higher nature or much more valuable (Philippians 1:23).

In Hebrews, *κρείσσον* (**krees-son**) is used thirteen times to demonstrate superiority. Hence, the phrase "to be clothed upon with our house which is from Heaven" (II Corinthians 5:2) has had three major interpretations: (1) the house with which such ones are clothed is not the deposed body that comes from the earth in the resurrection, it is the heavenly house into which such ones presently resides in actualization and manifestly enters when they exit the earthly house. (2) The house is "from Heaven," referencing the house which is now "in Heaven" (verse 1) but is manifested at the resurrection with the Lord from (out of) Heaven at His coming. This does not claim a disembodied state between death and the resurrection. The Heavenlies eternally embody the grace recipient as their actualized garment even more in the manner that the mortal has been and is swallowed up of life. (3) Paul's desire to be absent from the body and present with the Lord (verse 8), does not construe "without being clothed upon with His

Heavenly house” but simply reveals that one cannot be “absent from the body and present with the Lord” without being in Him.

Further, “seeing Christ as He is,” is viewed from within His glorified body. One must have received His nature in order to be in one’s glorified body. There is no period of imperfection between manifested physical death and actualized spiritual resurrection. II Corinthians 5:3 is considered a problem text when it is not correctly conveyed in exegesis: “If so be that being clothed we shall not be found naked.” The following is a list of some flawed interpretations of this text: (1) Naked represents disembodied spirits without any form or activity. (2) Those interred are temporarily clothed and therefore not found naked. (3) Those alive when Christ returns will not be disembodied but transformed. (4) The elect will not be bodiless between death and the resurrection but will transition from their physical bodies, which will come from the grave into their glorified bodies in Heaven. (5) The departed spirits are conscious of their incompleteness (Revelation 6:9-11). (6) Souls of the departed are made perfect in holiness but are waiting for the redemption of their bodies. (7) Paul hoped to escape the separation of his soul from his body. However, if he died before the second coming of Christ, he would be at home with the Lord in the sense of what had been promised to him. (8) Souls between death and resurrection are in an intermediate state. (9) Those that are deceased before the resurrection do not pass immediately into glorification without a waiting period in some kind of intermediate state. (10) The word “naked” simply means to be disembodied, without any means of obtaining the robe of righteousness in Christ.

II Corinthians 5:3 initiates with the Greek particle *ει* (**ee**), “if” followed by the enclitic (word closely connected with the preceding word) particle *γε* (**yeh**), which imparts emphasis and denotes: at least, indeed or even. The Greek participle *ἐνδυσάμενοι* (**ehn-thees-ah-meh-nee**) rendered “having been clothed” is the plural first aorist middle of the verb *ενδυο* (**ehn-thee-o**) rendered “to put on,” clothe or array. This does not allow for uncertainty or suggest doubt but affirms reality of the actualized future provision. Hence, “we have a building of God” (verse 1) and “desiring to be clothed upon with our house which is from Heaven” (verse 2). These statements confer reality of experiencing the building of God as the result of the earthly house being dissolved (torn down) by death. Accordingly, *ει γε και ενδυσάμενοι* (**ee yeh keh ehn-thees-ah-meh-nee**) is rendered “since indeed also having been clothed.” The phrase *ου γυμνοι ηευρησομεθα* (**oo yeem-nee ee-ehv-reh-tee-ehs-omeh-tee-ah**); definitively rendered “we shall not be found naked,” which conveys the plural future passive indicative of the verb *ηευρισκο* (**ee-ehv-rees-ko**), denoting to find out, detect or discover. The literal translation of the verse can be, “Since we have been clothed we shall not be found naked.” The possibility of death rather than being alive when Christ comes even more reaffirms that if this body should be torn down by death, there is a blessed house not made with hands eternal in the Heavens!

Comprehension of the scope and strata of the phrase “to be absent from the body is to be present with the Lord” also involves comprehension of the declaration in Genesis 1:26 that mankind was originally manifested in the image and likeness of God in His Divine pattern. Consequentially, as humankind is construed as having lost this image of pattern in his fall, such must be regenerated by the Holy Spirit to alignment in God’s image. Thus, this isn’t an encompassing physicality figure expressing representation of depraved humanity in created substance. The redeemed soul is released through regeneration and body resurrection or translation. The regenerated converse these groanings in unredeemed bodies while fighting “the good fight of faith.” II Corinthians 5:2 project this reiteration in II Corinthians 5:4: “..being burdened, seeing we do not wish to be unclothed but to be clothed upon that mortality might be, having been swallowed up of life.” The participle *βαρούμενο* (**vahr-oo-mehn-o**) rendered “being burdened” is present passive of *βαρεο* (**vahr-eh-o**), which denotes to burden, weigh down or depress (II Corinthians 1:8; 5:4; I Timothy 5:16).

II Corinthians 1:8 conveys being “pressed out of measure,” as opposed to depicting a life of ease, which wasn’t Paul’s condition, in that he never conveyed impressions that things were conducive to satisfaction in physicality. Popular secularized practices extolling “the power of positive thinking” exhibit no realistic purposes in testimony, as such are depressed in hope of temporal survival rather than eternal dwelling. Secular retorts may be viewed as normal in receptions of burdens but it is the greater spiritual experiences that cause their respondents to trust God rather than themselves (II Corinthians 1:9). Paul was burdened but as great as the burdens of his earthly tent were, he never desired to be “unclothed” but “clothed upon.” Unlike those who construe being free simply as being released from restraints of their body, scripturally enlightened ones desire disembodiment as their release from depraved vehicles. Surety that the earthly house will be manifestly torn down in physical death is coupled in the heavenly house of which such is already availed in actualization.

God’s people’s expectations are of mortality previously having been swallowed up of life, in assurance that they will never stand before the Lord naked (II Corinthians 5:1). The Greek verb *καταποθή* (**kaht-ahp-oth-ee**) rendered “swallowed up” is first aorist active subjunctive of *καταπινο* (**kaht-ahp-ee-no**), which denotes to swallow up or absorb (I Corinthians 15:54; II Corinthians 5:4; Revelation 12:16). Contrary to the views of secular philosophies, the soul is not imprisoned regardless of the trials and sufferings in this earthly body. Hence, death is *κερδος* (**kehr-thos**) rendered “gain,” profit or advantage as conveyed in Philippians 1:21; 3:7; Titus 1:11), as transmitted by the Greek verb *κερδαίνο*, (**kehr-theh-no**); (I Corinthians 9:19-22; Philippians 3:8). This induces the query as to how can “death” be either “gain” or *μαλλον* (**mahl-lon**) rendered “far better,” which designates: to a greater extent or higher degree and *κρείσσον* (**krees-son**), which denotes better, superior or of a higher nature (Philippians 1:23); except such one’s transitioned status is valued beyond physical death and temporal living?

More than what its inference or influence implies in humankind affairs, the expression “gain” resonates even more in the beyond sphere of eternal life. Presence with (in) Christ connotes no sin in mortification, no ignorance in clouded judgment, no disorder in misguided passions and no taint of depravity to contend. There is indeed reality in perfect spiritual dwelling in the house not made with hands. As the soul obliges physical resonance consciousness in time, it resides in the Heavens’ consciousness in eternity. Provisions in eternality are solely the work of God: “And He who having wrought us to this self-same thing, God, who having given unto us the earnest of the Spirit” (II Corinthians 5:5). The Greek verb *κατεργασάμενος* (**kaht-ehr-gahs-ah-mehn-os**) rendered “having wrought” is the first aorist passive participle of *κατεργάζομαι* (**kaht-ehr-gahth-zo-meh**), which denotes to work out, effect, bring out, produce, fashion or arrange something. God’s eternal provisions for His elect entail election, redemption, regeneration, sanctification and glorification.

All of God’s dealings with His elect have availed in “bringing many sons unto glory,” as their objective (Hebrews 2:10). The Holy Spirit within those He has regenerated is *τὸν ἀρραβῶνα* (**ton ahr-rahv-on-ah**) rendered “the earnest,” pledge or guarantee (II Corinthians 1:22; 5:5; Ephesians 1:14). An earnest is given to pledge that the execution of a promise is pending. God gave the Holy Spirit to His elect as His pledge or guarantee of what is actualized and is yet to manifest. The earnest is given as the security of those receiving it from the one having given it. There is no possibility of God failing to do what He has promised, as corroborated even in the Mosaic Covenant: “God is not a man that He should lie; neither the son of man, that He should repent: has He said, and shall He not do it? or has He spoken and shall He not make it good?” (Numbers 23:19). The Holy Spirit is the present guarantee of what is yet to manifest in consummation. He is indeed the promised expectation in actualization and a pledge already given and thus, sought simply in comprehension of yielding in manifestation through His beloved’s divinely imparted faith.

Comprehension of the Holy Spirit’s presence is the one and only realized source of confidence. The Greek participle *θαρροῦντες* (**thahr-roon-dehs**) rendered “confident” is the present active participle of *θαρρέω* (**thahr-reh-o**), which means to be of good courage or to be hopeful or confident (II Corinthians 5:6, 8; 7:16; 10:1-2; Hebrews 13:6). With this comprehension, one not only has courage to confront the present but unshakable confidence in the future (II Corinthians 5:6, 8). God’s people are not in their permanent home as long as they are in physical bodies, yet they can experience the mediating presence of Christ while knowledgably at home in Christ. Such may be manifestly away from home as to the un-mediating presence of Christ, yet not as to the “earnest” of their dwelling in the body of the Godhead. Therefore, He guards informed ones’ minds from despair in life, as well as when such ones face physical death. Hence, these enlightened ones’ lives are balanced by having the correct perspective of the present and future. The Grace Covenant exhibits the Heavens’ viewpoint of faith by comporting the future into the present, which indisputable faith

anticipates and is thus influenced by actualities residing in the essence of eternity.

Some of the Greek manuscripts ensemble that II Corinthians 5:7 is a parenthesis: “..for we walk by faith, not by sight.” This verse is comported with such reservations simply because the world is controlled by the things being seen. Nevertheless, God’s people are controlled by their divinely imparted faith in Christ which envisions the things not physically seen. The Greek verb *περιπατοῦμεν* (**pehr-ee-paht-oo-mehn**) rendered “walk” denotes one’s lifestyle, in activity, progress and perseverance; signifying what has been actualized: “we walk by faith,” as opposed to what might be manifested: “not by sight.” These two prisms should never be intermingled because walking by faith imbues secured reality, whereas sight is deceptive. It incurs enormous inaccuracies because things are not what they seem. Faith, on the other hand, relies on the light of God’s Word for guidance through the terrain of time. Faith imbues ones spiritual sense by which one walks in time but is thoroughly influenced by the dominion of eternity, which comprehends time as merely a testimonial component of eternity.

One’s courage isn’t ever diminished but enlightened in the spiritually intellectual capacity of II Corinthians 5:8’s conveyance: “...and we are of good courage and we prefer rather to be absent from the body and to be present with the Lord.” In this verse, Paul believed his body indeed was a vital part of him, in acknowledging it as an appendage of his earthly organism. In this view, death is only the change in the mode of his being in time in an earthly body, for transverse to his being in eternity in a house “not made with hands.” Here, he was focusing neither on the act of dying nor the state of physical death, as the priority is more accurately directed: “willing to depart from the body and be manifestly in the Lord;” in recognizing that such a transition culminates in realized “son positioning.” Thus, the underlined question to be considered is: in what state does the elect comport home to the Lord? Is it an unclothed, intermediate state? Absolutely no! The elect’s presence with Christ at the point of death is immediate, personal and conscious as clothed “In Christ;” not intermediately (between death and the resurrection) in some favorite state. This verse takes exception to the unclothed and intermediate aspects of the elect’s state in some extended mode of physicality identification.

The human soul resonates in its temporized identification in bodily senses and perceptions solely in earthly testimonial dwelling. Hence, the unenlightened soul gazes upon the present universe with fellow souls through the windows of physicality’s eyes and ears, as such aren’t capacitated to resonate beyond this confined scope of secularity. Such ones communicate with like same entities through earthly mediums of speech. Thus unclothed souls are cut off from fellowship with the universe and worst of all, from everything associated with life. Since this is an undeniable fact in time, what about the soul in eternity? Could the departed elect have fellowship with Christ in eternity as an unclothed soul? This

demonstrates the defining characterized status of distinguishing the spiritually death from resurrection. All the living are clothed in His righteousness, having been place there (in Him) before the creation of the world (Ephesians 1:4). An example certifying this interment is testified in documentation that Christ made no protracted manifestations between His death and ascension until after His resurrection. He was manifestly in glorified body when He made His un-mediating personal appearances. Thus, for any to appear in the un-mediating presence of Christ and fellowship with Him in eternity, such must also appear in Him, as those He brings with (in) Him, as they are, having fallen asleep clothed in Him at His appearing (! Thessalonians 4:14-17).

In II Corinthians 5:8, the Greek verb *θαρροῦμεν* (**thahr-roo-mehn**) rendered “we are of good courage” is conveyed in participle form in verse six. In this verse, it depicts those continually confident, cheerful and courageous in boldly proclaiming and abiding in the gospel of their salvation, the Mystery message! This is corroborated by II Corinthians 7:16’s testimony, “I rejoice because in everything, I have ‘confidence,’ i.e., ‘good courage’ with respect to you.” The phrase *εὐδοκοῦμεν μᾶλλον* (**ehv-thok-oo-mehn mahl-lon**) rendered “we prefer rather” conveys the notion “we think it good rather or our preference rather is” to be absent from the body, in the light of comprehending the actualized eternal, in comparison with the manifestly temporary status. The infinitive *ἐκδημησάτω* (**ehk-thee-mee-seh**) rendered “to be absent” is literally rendered “to be, having been absent,” as connoted by the aorist tense, denoting to be away from, leave or depart. The prepositional designation *ἐκ* (**ehk**) emphasizes the fact that one’s actualized self (soul) inevitably exits from the body and in the case of the elect, immediately manifest in the Heavens, in Christ (Ephesians 1:3; I Thessalonians 4:17).

The phrase *ἐνδημησάτω πρὸς τὸν κύριον* (**ehn-thee-mee-seh pros ton kee-ree-on**) rendered “to be present with the Lord” may also be rendered to “be home with the Lord” or to “dwell in one’s country” (Philippians 3:20). The infinitive *ἐνδημησάτω* (**ehn-thee-mee-seh**) rendered “to be present” is in the aorist tense, literally connoting “to be, having been home in the Lord;” in conveying that the elect’s Heavens’ dwelling is the actualized home or residency. This denotes that for God’s people, who were chosen and place in Christ before the creation of the world, earthly bodies are only transient temporary houses (vessels). The more important inquiry is what currently defines encasement of the resurrected or what constitutes its status in actualization? The scriptural response is: exclusively in the Heavens with (in) the Lord (Ephesians 1:3; Colossians 3:1-4; I Thessalonians 4:17). Humankind is manifestation-wise, creatively in earthen bodies, in possessive associations in time but not for eternity.

The authentic meaning of life is actualized in eternity. If this is not true, then what is the purpose of the resurrection? In light of what the Scriptures convey regarding physical death and the future for all those who have departed, how can any claim or anticipate with joy an interval of unknown duration in some

undefined state? Since humankind is incomplete without some body, those who describe their “intermediate state” as a place infinitely more to be desired than dwelling in the earthly body, are compelled to assess it as “no man’s land,” a place where one is only “half-situated.” Scriptural evidence doesn’t justify concluding one’s potential placement in Christ as completeness with Christ. “Gain,” i.e., “far better” exhibits a “crown of righteousness,” etc., or what has manifestly passed from time into eternity; completely stripped of its earthly tent and clothed upon with (in) its Heavens’ house. This is solely authorized as “going home!”

It is scripturally declared that death is gain for the elect. Every person, including God’s people, struggles with the fact of living and dying. There are basically two premises of life and death: The scripturally internalized rationale is conveyed in Philippians 1:21, “for me to live, Christ and to die, having died, gain” On the contrary, the uninformed notion is “to live for myself and to die equals my loss.” This viewed difference is uniquely attributed to what precedence presides: earthly temporal physicality or Heavens’ eternal spirituality. The latter is superior in quality when juxtaposing natural life and ultimate death verses spiritual life in transcendence of death. On the one hand, diminishing factors of natural life and death are embedded in their variant degrees of separation from God. On the other hand, the vibrant factor of eternal life has eliminated and is thus void of death. In actualization in God’s Decree, the elect’s life was exempted from the former because such has been and is *κέκρυπται* (**keh-kreep-teh**), literally rendered “was and is hidden” in Christ, as exhibited by its indicative mood (factual), perfect tense (completed, continuous), passive voice connotations in Colossians 3:3.

God’s Eternal Decree’s elimination of the elect’s death and sinful nature preceded such ones’ natural (physical) life, manifestation-wise. Hence, testimonial natural (physical) death through the abolishing of the curse and penalty of His beloved’s sinful nature is the fruit of Christ’s eternal death, thus culminating in His chosen one’s son-positioning in the body of Christ (Ephesians 1:4). Conversely, the unregenerate is dead in sin. Therefore, only the elect can speak of death as gain and say, “For me to live is Christ.” Galatians 2:20 states, “I was 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 by the faith of the Son of God, who loved me and gave Himself for me.” Note that the phrase “I was and am crucified with Christ” could description as summary of Romans chapter 6, in that the tense of the verb employed exemplify its importance. The Greek text is, *Χριστῷ συνεσταύρωμαι* (**Khrees-to seen-ehs-tahv-ro-meh**), i.e., “I was and am crucified with Christ, in connotation of the first person singular, perfect, passive indicative of the verb *συσταυροο* (**see-stahv-ro-o**), which denotes to be crucified with another. The perfect tense refers to its completed action, hence, its results are continuing but its actions aren’t continually necessary. Therefore, the testimony is, “I have been and am crucified with Christ!”

Romans chapter 6 emphatically declares and acknowledges the elect having been crucified with Christ. Surrendering to this truth induces the inquiry: when was Christ crucified? Jesus Christ was actually crucified in God's Decree in eternity (Romans 3:25-26; Revelation 13:8) and depicted in earthly testimony two thousand years ago. Thence; how is it possible that God's chosen ones were and are crucified with Christ? All the elect were actually crucified with Christ when He actually died, in eternity! The old man (the sinful nature) "was crucified" (aorist tense, which denotes a single completed act) with Christ. The "old man" of Romans 6:6 is manifestation of the "unregenerate man" in contrast to the "new man" in regeneration form in the body of Christ (II Corinthians 5:17). Thus, the recipient of grace is so united to Christ that Christ's death was and is his. It is in this comprehension that the testimony avails those designated no longer living as the "old man" but "nevertheless I live; yet not I..." (Galatians 2:20).

Hence, "elect" sinners cannot die because of their testimonial earthly, sinful nature, in that such actually in Christ (in God's Decree in Eternity) has died unto sin. Death for the elect is completed because they died in their interment, "in Christ." There is no death for sin for such ones except in the death of Jesus Christ, as they are actually yet not currently manifestly dead unto sin. This actualized experience of sin unto death transcends what such were and are in testimony in Adam through regeneration in Christ. Inevitably dying in the flesh is the dying of the old man, as opposed to the "new man." Here, a distinct line is succinctly drawn between God's testimonial purpose in the sphere of the temporal earthly manifestations in correlations to what His accomplished will is in the Heavens, in Christ (Ephesians 1:3-10). In this light, the subject of God's grace is not two but one with two natures in testimony of the physical temporal, as opposed to the spiritual eternal (Ephesians 4:22-24).

Romans chapter 7 illustrates struggling in the flesh to conform in testimonial identification to the new man (nature in Christ) while acknowledging defeat because of indwelling sin. Here, Paul acknowledged the actuality of God's objective claim but he lacked subjective ability in himself to do the good he desired. However, comprehension of God's grace was residing in his decaying body induced the testimony: "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 made manifest in our mortal flesh. So then death worked in us but life in you" (II Corinthians 4:10-12). In spite of all his shortcomings, the fact of God's purpose in manifestation of his earthly calling in ministry abided in that Christ lived in Paul: "nevertheless I live; yet not I but Christ lives in me..." (Galatians 2:20). Emphatically, throughout the Grace Scriptures, the temporal challenges of abiding in the flesh are contrasted with the actualized status of eternal abode in Christ.

The scriptures codify that God's elect are subjects of His purposed testimony in temporary earthly manifestation void of any determination of what His actualized

accomplishments are for such in eternity. Romans chapter 8 reveals the Holy Spirit bringing assurance to the new man because Christ indwells him by the Spirit: “and you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. And if anyone has not the Spirit of Christ, this one is none of His” (Romans 8:9). The Spirit of Jesus Christ is the Host, in the Heavens, albeit the Lord in the earth. Where the old man is manifestly one of self-love, self-interest and self-satisfaction, the new life is of love for Christ, interest in Christ and concern about the pleasure of Christ. Earthly identification of spiritual life is filled with paradoxes. Hence, the elect are dead according to the flesh but alive according to the Spirit. Such ones live but at the same time, are dying. Furthermore, such live in the flesh but not according to the flesh.

The scriptural statement, “For me to live is Christ” is so spiritually comprehensive that it staggers the natural mind. Aside from this internalization, life itself is a mystery, albeit, the regenerate’s life is greater in the “Mystery,” the Grace Covenant. Beginning with the lowest form of life (in the flesh) to renewal all the way to its highest form (in the Spirit), therein is revelation of the “Mystery;” illuminating the highest form of life in its superiority. All forms of life are solely sourced from God. Beyond this, the elect are dependent on, conformed to, has fellowship and son positioned in Christ. “To live is Christ” connotes total dependence on Christ. In corroboration in the Kingdom Gospel, Jesus said, “...because I live, you shall live also” (John 14:19). Hence, God not only gives life to His elect but assures its future in every dispensation. In this verse, the Greek phrase *ὑμεῖς ζήσετε* (**ee-mees zees-eh-teh**) rendered “you shall live” is future active indicative (factuality) of *δζαο*, (**thzah-o**), which connotes “to live” spiritually.

Christ’s promise, “you shall live,” is secured by His statement, “because I live.” The Greek causal particle *ὅτι* (**ot-ee**) rendered “because” proves that Christ has secured His own: “And I give unto them eternal life and they shall never perish, neither shall anyone pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father’s hand” (John 10:28, 29). Christ’s death indeed secured His beloved (John 10) and He lives to intercede for them (John 17). “To live is Christ” denotes conformity to (in) Christ. Internalizing having been conformed to (in) Christ entails those that essentially “may adorn the doctrine of God our Savior in all things” (Titus 2:10). The verb *κοσμῶσιν* (**kos-mo-seen**) rendered “may adorn” is present active subjunctive of *κοσμεο* (**kos-meh-o**), which denotes to arrange, set in order, decorate, or embellish. Paul instructed the women to “adorn” themselves in modest apparel fitting to more than their femininity, all in identification to those chosen “in Christ.” God’s elect cannot evidence the doctrine (teaching) of Christ in all things without internalizing the whole counsel of God (Acts 20:27).

“To live is Christ” also denotes to have fellowship with (in) Christ. This fellowship imbues the opposite of separation and isolation. The Greek noun *κοινωνία* (**kee-no-nee-ah**) is rendered “fellowship,” denoting communion, fellowship, association and/or joint participation. The verb *κοινωνεο* (**kee-no-neh-o**) denotes

to dwell in fellowship or to be made a partner. Fellowship with Christ is more endearing and binding than temporal relationships. Physical identity is outside of Christ but spiritual identity is in Christ. “To live in Christ” denotes to look for Christ. Looking for Christ has a sanctifying effect of life. “And every one that has this hope in him purifies himself, even as he is pure” (I John 3:3). Seeing Christ is the greatest incentive in life. Death is gain to everyone who can confidently say, “for me to live is Christ.” This is the only gain that fulfills life. The Greek noun κερδος (**kehr•thos**) is rendered “gain,” denoting profit or advantage. Few words, if any, have more influence over humankind than “gain” and its synonyms “profit” and “advantage.”

Profit and advantage in this world’s system, whether viewed secularly or religiously, is super-abounded only by grace. Corroboratively, in the Kingdom Gospel, deficiency in the secular point of view is exposed: “what is a man profited if he shall κερδήσῃ (**kehr•thee•see**) rendered “may gain, having gained” (first aorist active subjunctive) the whole world and lose, having lost his soul...” (Matthew 16:26). Likewise, from the religious standpoint, secularity’s illusionary influences discredit its claim of spirituality. Philippians 3:8 definitively states, “I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things I suffered loss and do count them to be refuse that Christ κερδήσω (**kehr•thee•so**) rendered “may win, having won” (aorist active subjunctive). Hence, Christ was such a gain to Paul that religious advantage was deemed as nothing. The Greek verb “win” is expressed in opposition to the loss Paul had incurred, in that there was enough in Christ to more than compensate for his loss. There is no comparison beyond infinite distance between eternal life in Christ and eternal destruction from His presence.

Paul did not state “to die is gain” in anticipation of an intermediate state. What advantage or gain is incurred in exiting even a limited life of glorifying Christ for a dormant, thus useless existence in an unclothed state? No one has ever experienced perception or consciousness apart from the body. If that is true in time, it is also true when the elect exits out of time into eternity. II Corinthians 5:1 refutes the presumption of an intermediate state between death and “in Christ” resurrection, in stating, “..for we have known and know that if indeed our earthly house, the tent, may be, having been destroyed, we have a building of God, a house not made with hands, eternal in the Heavens.” The Greek verb οἶδαμεν (**ee•thah•mehn**) rendered “have known and know” doesn’t reference what human experiences relate to but what this verse unmistakably conveyed in Divine Revelation, in the “Mystery” directly to the Apostle Paul (I Corinthians 22:10; 15:51-54; I Thessalonians 4:13-17). The Greek phrase ἐπίγειος ἡμῶν οἶκία (**ehp•ee•ee•os ee•mon ee•kee•ah**) rendered “our earthly house” references the “old man” factually having (already) been destroyed in God’s Eternal Decree.

Furthermore, the phrase τοῦ σκηνῶντος (**too skee•noos**) rendered “the tent” depicts temporary dwelling encapsulation of the body, in testimony of its brief duration, relatively speaking. In stark contrast to permanency, temporariness is definitively

stated in the phrase *ὅτι ἂν* (**ot-ee eh-ahn**) literally rendered “that if indeed,” which equates to “though” or “when.” The fact that all earthly “in time” components are terminated transition to *οἰκοδομήν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς* (**ee-koth-om-een ehk Theh-oo ehkh-o-mehn ee-kee-ahn ahkh-ee-rop-ee-ee-tahn eh-o-nee-on ehn tees oo-rahn-ees**) rendered “we have a building of God, a house not made with hands, eternal in the Heavens.” To God’s elect, physical death equivocate to immediate gain, i.e., immediately, such is free from indwelling sin, temptation, weakness of the flesh, suffering, sorrow, persecution and a temporary decaying body. Positively, gain of Christ’s personal presence, in one’s inheritance as a member in the body of Christ’s; in perfection are conscience manifestations. When those who have been caused to internalize this endure reality are on physical death beds and engage in prayer, they are more prone to experience joy rather than fear. With this knowledge, God’s people’s final prayer before physical death is thanksgiving and praise rather than pleadings!

In Eternality, the Heavens and New Earth is God’s elect’s abiding residency. It is so sad that only a meager portion of them have internalized this precious reality. The present residency in time is so comparatively diminutive, so secularized; the human mental capacity is so limited; these are the dynamics that dominate its perceptions. Hence, so little of the character and works of the eternal God is resonated regardless of its benefits in the earthly sphere. In addition to the aforementioned, modern ministries avail few opportunities to hear eternal truths and the shallowness of what is taught manifest the reasons there is so little in- depth understanding of God’s Eternal Purpose in time. Consequentially, there is opposition against not only the Sovereign Ruler of all existence but those who unequivocally embrace His purposed Will. God’s Decree of His enabled powers of opposition as first revealed in the heavens in Lucifer’s rebellion against Him was also manifestly introduced on the earth when “Adam fell” and this satanic power invaded every realm of mankind.

According to God’s actualized design in purpose, this power presently dominates the earth and will manifestly consummate in the antichrist centralized under the authority of the beast, in human ideological deception the False Prophet. Prophetically, secular religions will be centralized in the great whore of Babylon. In the impending wave of this inevitability, the fashion of this world is constantly changing. Everything in the world, other than the grace of God in His elect, is changing for the worse. The inward man is interred actualization-wise in the Heavens, in Christ (Ephesians 1:3-5). The outward man is deteriorating manifestation-wise in the earth. Hence all humans are living in decaying bodies dwelling in an increasingly evil world. Thus, there is no hope in time; in neither a body free from its decaying process nor a society that is getting better. The single hope is eternal, in Christ, exemplified in (His) glorified body in which its members exist in, uninterrupted, perpetually, in eternity. It must be emphasized that although humans are manifestly created beings in time, concomitantly, such

were in actualization, created in God's Decree ... according to His Eternal Purpose.

God's elect, having been chosen in Him before the foundation of the world were redeemed and regenerated BEFORE time. Hence, having been identified in conversion in time, such designated informed ones have assurance that what was and is actualized in God's eternal purpose has been consummated in eternity. Furthermore, to behold Christ in the Heavens (the body of Christ) and on the new earth (Commonwealth of Israel), such will be able to relate, with greater intensity of reality. The literal scriptural quote: *οἰκοδομηὴν ἐκ θεοῦ ἔχομεν* (**ee-koth-om-een ehk Theh-oo ehkh-o-mehn**) is rendered "a building out of (that belongs to) God we have," (II Corinthians 5:1) in the former. In the latter, there is the glorious testimony: *ὅμοιοι αὐτῷ ἐσόμεθα* (**om-ee-ee ahf-to ehs-om-eh-thah**) rendered "like Him we shall be" (I John 3:2) in the latter. This revelation about eternity stimulates the hope of His people, as therefore, the best is yet to manifest. Hence, these identifiable entities "the Heavens and new earth" should be the main interest for the elect of God rather than the old heavens and the old earth presented in Genesis.

As the preliminarily manifested "Heavens and earth" were prepared in purpose of testimony of depraved creation, conversely and concomitantly, the permanently actualized Heavens in Christ and "like Him" (of same nature) on the new earth were prepared before the creation (manifestation) of the physical world. Thence, as the Garden of Eden was the central idea for Adam in the old earth, the New Jerusalem will be the central idea for the redeemed and glorified man on the new earth. As Adam's fellowship with God in Eden was the principle event, his progeny's "on earth" eternally un-mediating fellowship with Jesus Christ will be the characteristic event of the New Jerusalem. Beyond this blessed position, there are the Heavens' beloved *εὐλογίας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ*, (**ehv-lov-ees-ahs ee-mahs ehn pahs-ee ehv-lov-ee-ah pnehv-maht-eeek-ee ehn tees ehp-oo-rahn-ee-ees ehn Khrees-to**) rendered "having blessed us in each and every spiritual blessing, in the Heavens in Christ."

Hence, the term "creation of the new heavens" has no reference to the residency of God. In Old Testament Scripture, God's residency is expressed in the Heaven of Heavens (Psalm 8:1, 3). It must understand that the word in Genesis 1:1 is plural, "Heavens." It is also plural in New Testament (Kingdom) Scriptures: "For, behold, I create new Heavens and a new earth..." (Isaiah 65:17), and "...we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness" (II Peter 3:13). Yet, in the Kingdom Gospel, John "...saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Revelation 21:1). The Grace Covenant identifies three Heavens (II Corinthians 12:2) but only that which is associated with temporariness in time will be manifested as new. The Heavens of God's abode is eternally in Him; therefore, its actualized state dwells beyond physically manifested spheres and is

thus uncontaminated. Hence, it needs neither creation nor renovation. Satan, the fallen Lucifer, is the prince of the power of the air and the sphere, which has been decreed depraved in identification with him and must be replaced as new. What shall be manifested as new had its beginning before time but when time is terminated, what is subsequently manifested is what was actualized in Eternality!

All creation exists ontologically (the act of being brought into existence) solely in God's Eternal Decree. Everything mirrored in physicality is merely reflected in testimonial purpose to display His power and wisdom in depiction of His love; selectively for some in depraved creation. The entire extents in time are geared to the proclamation of the praise of Him in every occurrence, all to the ultimate end of His glory. Ephesians 1:6 states, *ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ* (**ehp-eh-non thox-ees tees khahr-ee-tos ahf-too ees eh-khahr-ee-to-sehn ee-mahs ehn to eeg-ahp-ee-mehn-o**) rendered "to the praise of His glorious grace, which He freely gave us in the beloved." Ephesians 1:12 states, *εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ* (**ees to ee-neh ee-mahs ees ehp-eh-non thox-ees ahf-too toos pro-eel-pee-kot-ahs ehn to Khrees-to**) rendered "unto the end for us to be unto the praise of His glory, those having before having hoped in Christ" Additionally, Ephesians 1:14 states, *ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ* (**o ehs-teen ahr-rahv-on tees klee-ron-om-ee-ahs ee-mon ees ahp-ol-ee-tro-seen tees pehr-ee-pee-ee-seh-os ees ehp-eh-non tees thox-ees ahf-too**) rendered "who is an earnest of our inheritance, unto the redemption of the purchased one, unto the praise of His glory."

The eternal residency is altogether spiritual without materiality, in the Heavenlies, in Christ. In the "new earthly sphere," the Greek verb *ἀπῆλθαν* (**ahp-eel-thahn**) rendered "passed away" of Revelation 21:1: "...for the first heaven and the first earth were passed away..." conveys first, annihilation, concomitantly with transformation (exchange). For example, the resurrection body exchanges the obliteration of the fleshly body in manifestation of the spiritual body. This verb *ἀπῆλθαν* (**ahp-eel-thahn**) is an aorist active indicative of *ἀπερχομαι* (**ahp-ehr-khee-om-eh**) a compound verb encompassing the preposition *ἀπο* (**ahpo**) (from) and *ερχομαι* (**ehr-khee-o-mah**) (to come, to go, or to pass). This compound verb is found 119 times and used in several modes: to go away, to depart or to pass away or disappear. Hence, John saw what once had been under the curse delivered there from by being renewed (exchanged). The Greek word for "new" is *καινός* (**keh-nos**). It does not denote something entirely new but it reliably describes a manifestation of something already in existence. Thus, it can mean something new in form or quality. The other Greek word for "new" is *νέος* (**neh-os**) which denotes new, recently born, young or youthful, thus depicting identification with what was recently manifested but existed in actualization before time (Colossians 3:10).

It is in this sense that the old physical world is destroyed (in God's Decree); as this is the terminology utilized in expressing the future earth's sphere. Hence, the "new Heavens and new earth" of Revelation 21 is not something brought into existence which did not previously exist. Two Biblically historical illustrations depict "manifestation of forming materialization in: (1) reconstruction of the formless waste of the creation of Genesis 1 conveys the originality transaction imbued in finality rather than what God will do. (2) When Jesus Christ rose from the dead, He transitioned from physical to spiritual body, as His prepared body of "flesh and blood" was manifested in "flesh and bones." The Lord Jesus walked the earth in a glorified material body (Luke 24:13-53) yet the essence of His glory embellished His essence as the very presence of God, the Father. This by no means intimates that Christ's "prepared body," like the original earth, was corrupted. Christ's Holy Body must be understood as something that could not be contaminated, but manifested in likeness to demonstrate that materialism is solely mirrored in imagery for testimonial purposes.

The new Heavens and the new earth seen by John indeed signify that the "old heavens and the old earth" merely previews God's eternal testimonial of the latter sphere anticipating the former. The declarations are that manifestly, all will be changed, cleansed and synchronized in Jesus Christ and His beloved. The new "heavens" (plural) transcend beyond the planetary and atmospheric realms. Thus, the new heavens are not laden in violence with depraved nature's tempests, tornados, hurricanes, volcanoes and killer earthquakes. Neither will such exhibit the tumults associated in depraved humankind. In this sense, Heaven and earth will form one glorious realm of life and service for His designated elected ones, as the Scripture clearly distinguishes their respective quality in substance. Within the context of the Kingdom Gospel, the Apostle Peter references the "...new Heavens and a new earth, wherein dwells righteousness" (II Peter 3:13) and as he cited the depraved world in finalized manifestation "...being overflowed with water, perished" (II Peter 3:6).

The Greek verb for "perished" is *απολλυμι* (**ahp•ol•lee•mee**), which designates to destroy, perish, die, be put to death, be lost or be deprived of. This verb is used ninety-two times in the Greek Text. It is used in variations but the content reveals its aimed cessation, as it does in II Peter 3:6. In God's Eternal Decree the initial manifestation is annihilated yet its finalized substance remain and its quality is exchanged. Because of mankind's sinful nature, it must undergo manifested change (II Peter 3:10) in corroboration to the testimony that "...cursed is the ground for your sake" (Genesis 3:17). Hence, the initial manifested creation is groaning and travailing, as it awaits deliverance (Roman 8:19-22). In corroboration, Psalm 102:25- 26's statement that the earth and the heavens "shall perish" is explained within the context: "...all of them shall wax old like a garment; as vesture shall You change them and they shall be changed." This passage is also quoted in Hebrews 1:10-12's identification of annihilation and thence, "exchange" in transformation.

The Greek word generally translated “changed” is *ἀλλαγησόμεθα* (**ahl-lahy-ees-om-eh-thah**), a future passive indicative of *ἀλλάσσω* (**ahl-lahs-so**), which denotes exchange, alteration or transformation (Acts 6:14; Roman 1:23; I Corinthians 15:51-52; Galatians 4:20; Hebrews 1:12). I Corinthians 15:51-52 state, “Behold, I tell you a mystery; we shall not all sleep but we shall all be exchanged, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible; and we shall be exchanged.” Thus it is only in a manifested sense that Jesus was translated in spirit to stand at the right hand of God in the Heavens. In like manner, the elect will be manifested, demonstrating exchange from mortal humankind to resurrected sons of God; translated in spirit, in God's image in the new earth (I John 3:2) and in the Heavens, in (body of) Christ (Ephesians 1:3) and no longer identified in humanly depraved bodies. Because God is in His perfection, all initial manifestations in corruption necessarily require temporality, in contrast to eternity.

It is scripturally plausible that all temporality will be “exchanged,” because it is meaningless to construe that a temporal entity transforms to an eternal state. But it is perfectly intelligible and coherent Scripture-wise of temporal creation in manifestation, having been purified and exchanged so that it of actualization in God's Eternal Decree is not corrupt and yet also by nature, is manifested a temporal creature. Moreover, God concluded (decreed) of all this activity essentially and explicitly temporal solely for testimonial purposes. God was (and is) eternally pleased that all He had actualized according to His plan, will and purpose was very good. God is in SPIRIT in the sphere of eternity rather than FLESH in the sphere of time! There are two mistakes that ought to be avoided by God's people: (1) not to depersonalize eschatology by speaking of the end time events apart from viewing them in Jesus Christ. (2) not personalize eschatology to the extent of humanizing the resonance of Christ without regard for what the Scriptures reveal about the new Heavens and the new earth (with its New Jerusalem); concomitantly with the essence of the Heavens, in Christ!

It is in this sense that the divergent views of the new Heavens and earth must be evaluated. The last two chapters of Revelation record manifestation or consummation of God's eternal purpose. If there was consensus of scriptural exegesis in these passages, there would be unanimity of understanding concerning the completion of time and the description of the eternal state in terseness of God's disclosure in Revelation 21-22. However, the opposite is evident because of the varied interpretations of eschatology. The correctly divided scriptural views espoused are: (1). John's vision is a revelation in which symbolism is carried to its utmost limits but it is not without definitive meaning. (2). the new Heavens and earth follow consummation of all secularity in physicality. (3). the church age precedes the Kingdom age, which culminates in the cessation of time. (4). the millennium of Revelation refers to the “Kingdom age” and is therein realized. (5). “Eternity” is initiated in manifestation of the New Jerusalem, as having been prepared (actualized), therefore situated in the

Heavenlies and ultimately commences the new earth. (6). what is above cannot be in the earth in any sense in coextensive with Christ's earthly kingdom, which replaces Satan's reigning age.

Thus, the new Heavens and earth references the eternal state because they could not be perfected for the millennium and then afterwards destroyed. Revelation chapters 21-22's settings are postmillennial. Conflict between God and Satan has passed as John is given a vision of the eternal state. Isaiah's prophecy concerning the new Heavens and new earth is that they are associated with the Commonwealth of Israel's restoration. The future state of God's earthly people is totally revealed in the Mystery Message given to Paul in Romans chapters 9, 10 & 11. The eternal sphere of the new Heavens is distinguished from the new earth, wherein the holy city and spiritually transformed yet earthly bodies dwell everlastingly in designating elect earthly subjects as the Commonwealth of Israel (including Gentiles). Therein is the connection between elect earthly bodies in the new earth, as contrasted with members of the body of Christ, in the Heavenlies. Both designations of eternal placements espouse actualization of manifestations beyond temporality and physicality.

There are varying degrees of interpretations yet only consistency imbues truth in alignment of collective testament prophecies. The key to abiding in uniformity principles entails proper division of dispensations and their respective covenants. What appears as enigmatic when viewed from the vantage-point of temporariness in time is fulfilled from the vantage-point of permanency in Eternality. The self-labeled "pragmatists" deny that the thousand years of Revelation chapter 20 refer to the reign of Christ on the earth, in averring it is a symbolic reference to the complete period between the two advents of Jesus Christ. Hence, in their perception, the kingdom is the reign of Christ merely in the hearts (minds) of its recipients. Here this problem incurs by failing to distinguish duo-placement entities of the Heavenlies' Church (body of Christ) and the eternal earthly Commonwealth of Israel. Those who teach present reality of the reign of Christ and His church on the earth define the major differences between those who believe the new Heavens and earth are the church age itself and others that correctly comprehend that these manifestations precede beginning of the eternal state.

Scripturally ascertaining the actualized state of eternity annuls the necessity of "explaining away" rather than "explaining" the millennium. Variances linking literalizing and spiritualizing Scriptures exhibit that some prophecies are to be understood literally and the reality of such cannot be ignored. The distinction between eternity and time entails actualized existence in God's Decree in the former verses testimonial exhibitions in the latter. The literal and/or spiritual descendants of Abraham are encumbered in elect Jews and Gentiles (Romans 9:6-8; 4:16-25; John 8:33-40), comprising the Commonwealth of Israel. In this light, surely there is no difficulty in understanding the difference between the "seed" and the "children" of Abraham. Resurrection is spiritual in its actualized

state (Ephesians 2:1-10; Colossians 3:1-4). Also, distinction must be drawn between enforced righteousness in the Kingdom-Law age in the physically existing earth and inherent righteousness in the new earth in eternity. Hence, prophecies must be interpreted in harmony with God's testimonial purposes in time precedent to His actualized state of new earthen creatures in eternity (Revelation 21:1-8).

Therefore, prophecy of the new Heavens and earth identifies the earthly assigned assembly (church) beyond the ages of time. These formulations transcend spiritualizing incarnation in the temporariness of time strata verses the eternal earthly kingdom, throne, new Jerusalem, and the new heaven and earth purely in their "spiritual" sphere. Fulfillment of the testimonial purpose of God's Decree on earth imbues manifestation of Christ's death beyond physical demise in perpetuity of eternal ramifications. This encompasses the actualized Heavens, in Christ scope of the greater accomplishment of manifested depraved creatures in the ages having been separated, given God's divine nature and son-positioned in the body of Christ, in actualization of His Decree before depiction of physical creation. This is overridingly the essence of God's plan, will and purpose in manifestation, all to the praise of His love, mercy, wisdom, power, grace and goodness, in documentation of His eternally designed workings, to the end of extolling His characterization!

The many misconceptions are gleaned from "spiritualistic" interpretations of the Scriptures. This misnomer of classification (spiritualism) misconstrues that the kingdom is the reign of God in spirit. In such cogitation, the kingdom is the ultimate placement of soteriological (relational to salvation) in the current age. They exploit Luke 17:20-21 as their proof text: "and when He (Christ) was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, the kingdom of God comes not with observation, neither shall they say, lo here! or lo there! for, behold, the kingdom of God is within you." The Greek word for "observation" is *παρατηρήσεως* (***pahr-ah-tee-ree-seh-os***), which denotes the act of careful watching or intent observation, which is understood in the light of the context. No one will be able to observe the coming of the kingdom of even Christ's earthly kingdom, as it will come suddenly and unexpectedly, manifestly at His earthly descent. This prophesized arrival of Christ is illustrated in Luke 17:22-33 and Matthew 24:36-39. Conversely this is merely the prelude to the eternal New Heavens and earth and actualized spiritual kingdom (reign) of God permanently abiding in Christ, as II Timothy 4:1 states "...I fully testify, then, before God and the Lord Jesus Christ, who is about to judge living and dead at His manifestation and His reign."

Illusionary "realized" millennialism exudes false premise in concept of one thousand years of utopian reign of Christ as a current reality, which will not withstand the scrutiny of any Scripture. The idea that maintains the first nineteen and part of the twentieth chapters of Revelation are history is implausible. There are no possible means to inculcate settings of these one thousand years

occurrences into current realism of factualism. Additionally Christ's earthly kingdom is linked with His second descent rather than His first dawn (Luke 17:22-37; II Timothy 4:1). The major difference concerning the "new Heavens and earth" is whether they precede or follow the millennium. Confusion in regards to these varied controversies is resolved in comprehension that eternity is void of physicality. Those who advocate that the "Heavens and earth" must be renewed in preparation for Christ's righteous reign on earth do not understand that this era is in physicality's locale prior to its purposed accomplishments and thence cessation of this final age (Ephesians 1:10).

Those who embrace this recognize that there can't be any subsequent rebellions, death and necessitated alterations projected in the new Heavens and earth. All dilemmas of so-viewed two stage alternatives aver there will be a partial renewal at the beginning and a final renewal at the conclusion of the millennium. In this cogitation, they contend that the fire of II Peter 3:10-13 is in part premillennial and in part postmillennial, the latter being the destruction of the existing in transition of perfecting it into the new. Here, two things must be distinguished: physical materiality in the existing from non-material spirituality in the new. Hence this imbues an "exchange rather than a "transformation." Chronologically, the advised directives conveyed in II Thessalonians 1:3-10 is for body of Christ members' utilization in the Grace Dispensation's present evil age. Here, Paul conveys what God's eternal Decree bestows in surety and comfort of what was and is actualized in Eternality.

These manifestations are eminently to be manifested in the consummation of "end time" occurrences, i.e., "Christ's coming in flaming fire" in retribution to those in opposition to Him. Some interpret the "fire" as postmillennial and others locate it premillennial. The fire is explained as the purifying influence of truth which is yet to consummate in the surpassed order of things moral, mental and political. Yet, the connotation: "renovation" fails in the task of correctly identifying manifestation of the elimination of physicality in exchange to actualization in Eternality. Fire is certainly connected with Christ's Second Advent (Isaiah 66:15; Malachi 4:1; II Thessalonians 1:8). All this evidence is consistently conveyed in II Peter chapter 3's contextual chronology uniformly synchronized as in II Thessalonians chapter 1. Its directives are thus premillennial yet the final consummation is self-evidentially postmillennial. Fire cannot destroy anyone or anything that God has ordained in eternity nor consume what was preserved in actualization of His eternal Decree in the Heavenlies in Christ, as well as the new Heavens and earth.

Final, i.e., actualized "new" will manifest subsequently to Christ's one thousand years on earth rein on David's throne; as this period of time will manifest prior to what solely resides timelessness in the eternal kingdom: "And He that sat upon the throne said, Behold, I make all things new..." (Revelation 21:5). The Greek verb *ποιω* (**pee-o**) rendered "I make" is the present active indicative of *ποιεω* (**pee-eh-o**), which denotes to create, to make or prepare, to cause to be or to

perfect or accomplish. In his vision, John saw that some things had been made new but all things would be made new by the end of the millennium. In Revelation 21:1, the Heavens and earth had both been made new. The original manifested Heavens and earth had ἀπῆλθαν (**ahp-eel-thahn**) rendered “passed away,” first aorist active indicative of ἀπέρχομαι (**ahp-ehr-kho-meh**), which denotes to pass away or disappear. John saw the Heavens and earth that were under the curse passed into a new state of being. The aorist tense speaks of what God had done. What follows the “past tense” verb in verse 1 is very important. The present tense of “making all things new” in verse 5 describes what will manifest subsequent to the millennium. The passage beginning with Revelation 21:1 through Revelation 22:5 will both manifestly culminate in post millennial conditions in the actualized eternal state.

Hence, the millennium is the transitional period of the final transitional age prior to the eternal kingdom. The fire that shall manifestly come down from God out of Heaven is not the conflagration that purifies the physical Heavens and the earth (Revelation 20:9- 10) but the fire at the conclusion of the millennium that will destroy Satan and his army. The verb γέγοναν (**yeh-gon-ahn**) rendered “it is done” in Revelation 21:6 is a plural perfect active indicative of γίνομαι (**yeen-om-eh**), denoting “they having been made new and thus reside accomplished.” The same inflected verb, except that it is singular number, is used in Revelation 16:17: “and the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, saying, It is done.” This refers to the completion of God’s wrath upon the earth and in Revelation 21:6, it refers to all things made new in actualization for the eternal state. John’s vision of Revelation 21-22 conveys from the aorist active indicative verb in verse 1 (“the first Heavens and the first earth were passed away”) to the present active indicative in verse 5 (“I make all things new”) to the perfect active indicative verb in verse 6 (“It was and is done”).

Hence, John saw the new Heavens and earth (finished action in the past), which God had brought into being in fulfillment of prophecy (Isaiah 65:17; 66:22; II Peter 3:13). He also saw what God was manifestly doing during the millennium (present tense action) and he saw God’s completed (actualized) work (perfect tense) in eternal state of being. These are all exhibitioners’ certifications of the distinctions of physicality in time from spirituality in eternity, as temporality in the horizontal view contrasts in actuality in the vertical view. 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 elect in time are fearful, as they are leery due to their misperceptions of the reality of “now” but there will be no such fear in eternity. Furthermore, worry about time and what the unknown future beholds is eliminated by comprehensions of what exist in perfect eternity by **Temporal and Eternal Things Compared.**