

Then Now and When?

(A Matter of Time)

Introduction

Greetings, to all who call on the name of the Lord Jesus, and welcome to the official deep end of the doctrine. “What a title,” you must be thinking. Good, because this teaching is going to require a lot of thinking. We are going to be studying something so little understood, that I am not aware of its ever having been taught before within Christian circles. Fortunately, knowledge of this topic is not necessary for salvation. However, even a passing understanding of what I am about to teach you, will radically enhance your ability to understand the plans and purposes of God relative to His dealings with mankind.

In this essay I am going to take a look at biblical temporal dynamics, and how they relate to our ability to obtain maximum understanding of the Holy word. Now before you allow your eyes to glaze over, bear with me for a moment. Yes, this teaching will require you to think deeply, and it will certainly challenge most of what you think you know of the word of God. As a matter of fact, it will probably have science challenging most of what it thinks it knows about creation. But if you are willing, I can promise you that when you have finished studying this doctrine, you will have the tools to understand the word of God, better than you ever have before. As usual, I presume to speak with great boldness, however, as always, it is the teaching anointing that speaks and not I.

Now just what is this term, biblical temporal dynamics? In addition, what kind of title is this for a lesson on the things of God? In short, dear reader, we are going to be studying the phenomenon known as “time.” We will discuss what it is and what it isn’t, and how its laws are applied to creation. But more importantly we will look at its relationship to the celestial kingdom, for this is where the doctrinal gold is to be mined.

You will notice that each of the terms in the title of this essay refers to a temporal period. In this context, I make the following assignments. **Then**, refers to the past, while **now** refers to the present and, of course, **when** refers to the future. So then, we will be seeking to understand the past, present, and the future, with regards to how these things are related to the information that we find in the Bible. So buckle up and prepare to have your spiritual world rocked. I promise you that your effort spent on attempting to understand these things will be most rewarding.

Chapter 1: Time: what is it, and what it isn’t.

If you were to stop a number of people on the street and ask them to define time, you would probably get a number of strange answers. These would range from “Huh,” to long rambling soliloquies, and everything in between. The truth is that even though we all live with the ordinances of time, few people ever actually think about them on a conceptual level. Well, I have found that if we do just that, we will find out some very interesting things about our world, and how we relate to the celestial kingdom. One of the sources of confusion in being able to define time is the fact that it has many connotations. In this teaching however, I am primarily concerned with that aspect of the concept that deals

with the measurement of the interval between events. As a matter of fact, this is exactly how we can most simply define time.

Time: *is the measurement of the interval between events.*

Now, if I were to stop there you probably wouldn't be too edified, but I think that if we look a little closer at this definition, there is more there to learn. Let us first consider the word "event." An event can be anything that we consider to be noteworthy in the sense that it is distinguished from other happenstances within our sphere of observation. For example, there is a sunrise everyday. This is a readily distinguishable event from other observations of the condition of the sun during the day. There is also a sunset that occurs daily, and it too is uniquely set apart from other events regarding the sun. So then, we have two "events" involving the sun, sunrise and sunset. Now, there is a certain "interval" that elapses between the observations of these two events. So, how do we define interval?

It is the period during which measurement will not detect a change in the condition of the events that are under observation.

Using our previously mentioned example of the sun, we find that sunrise is a very specific event that occurs at only one instance during the interval of time that we call one day. And likewise, sunset is also singular in its occurrence, within that same interval. It is now possible to see that time involves the interaction between two things: the observation of the occurrence of some event, and the interval between its occurrence, and that of some other observable event.

At this point it is essential to understand that the important element of time, is found in the observation of the events, and not in the interval between them. Thus, time is considered to be a convention, rather than existential. What I am saying is that without the occurrence of events, there is no place found for the relevance of time. So then, time is completely dependent on the occurrence of events, and finds its life existing only in the "space" that occurs between the observations of said events. This word space merely means:

The interval during which observation does not reveal any change in either the presence of, or the status of the observed event.

I have been careful to stress that there are really only two important elements in the understanding of time. They are events and intervals. I would strongly suggest that you re-read the previous section several times so that you can insure that the understanding of these principles have crystallized in your souls. Trust me, the effort will prove beneficial to you as this teaching progresses.

Let us look more closely at this period that we have called the interval between events. For it is here that the notion of time finds validity. If we closely examine this area we find that it is not void at all, but it is actually described by the occurrence of other events. It is the presence of these events, coupled with the fact that they occur at regular intervals themselves, that make them useful as a means of measurement to precisely locate temporally, events that do not follow a regular pattern of occurrence. We may consider these events to be of two types. We will call them "circumstantial events," and "chronological events." Circumstantial events are those that occur that have significance to our daily lives, and are characterized by random, or non-uniform occurrence. For example your birthday, or your wedding day is a circumstantial event. Chronological events, on the other hand, are those that are not directly generated relative to our daily

existence, but they are, in most cases, naturally occurring. They are also most prominently characterized by the fact that they occur at regular intervals and, as such, they are useful for temporal reference. In other words, if we wanted to know the interval between two circumstantial events, and we know where they occurred, relative to events that are known to occur at regular and smaller intervals, we could simply add up the number of intervals between the reference events, and the circumstantial events. Thus, we could say that the period of “time” between two circumstances was a certain number of reference events.

Now, before you dismiss all of this as hopelessly complicated and confusing, consider the following. This model is the precise method that God has used in instituting the terrestrial ordinances of time. In the natural realm there are certain events that occur with a high degree of regularity and precision. These events are related to the motions of both the Earth, and certain celestial objects, relative to their positions in relationship to the Earth. For example, it is known that the Earth rotates on its axis at a nearly constant angular velocity and, as such, it variably faces toward and away from the sun. At some point the motion of the Earth will carry it to a place where the sun’s rays are just barely visible on the horizon. God decided to call this sunrise. Likewise, there comes a point where the sun’s rays finally disappear below the horizon, and God called this sunset. The interval between these sunsets occurs very regularly, so God decided to call one such interval (from sunset to sunset) one “day.” It is interesting to note that although the interval between sunsets has remained consistent, and has been found useful to be used as a temporal reference, the actual start and finish of the day has been placed at different points within this temporal event. The starting and ending points that I have chosen to use are those that the Lord has chosen from the beginning. (Apparently He is funny about light giving way to darkness in the course of the day, so He made the day to correspond to His vision of the way things should be, which is that darkness should give way to light, so that, although the day might begin in darkness, it should end in the light.) Consider what is said in the book of Genesis 1:14:

Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years.”

These lights were, of course, the celestial objects such as the sun and the moon, and the stars. Tracking the motions of these objects relative to the Earth, as well as the Earth’s motion relative to them, has served as the basis for our system of chronology from the beginning of our history on the Earth. The only thing that has really changed over the centuries is the sophistication with which we measure the periodicity of the motions of the objects that we use as temporal references. We started by tracking the progress of the sun across the daytime sky, by measuring the length of shadows cast by certain objects. Nowadays, we measure the vibration of atoms to an accuracy of greater than 1 part in a billion. This provides a far greater degree of accuracy in measuring the passage of time, but the interval between these quantum events must still be referenced to the celestial ordinances that were instituted by God in the beginning. It is thus useful to look at time as sort of a system of consistent and recurring markers, sort of a temporal grid, if you will, that serves to provide a framework by which the interval between events that interest us may be measured. In addition, this grid also provides for a system of synchronization that

allows for social and civil functioning. Imagine what would happen if your boss told you to be at work at 8:00 and you had no way to determine just when that was. You wouldn't keep your job very long, would you?

Chapter 2: Does God Even Own a Watch?

Up to this point in the essay I have described time in such a way, as to disabuse it of its mystical quality. This is very important in understanding the ways of God, because to fully comprehend the word, it is necessary to disassociate oneself from the time stream. The reason why this is crucial is because God does not speak to us from within the boundaries of the space-time continuum. The information in a couple of verses in the Bible may span several thousands of years (i.e. Isaiah 61:1-3), or it may encompass locations both in the celestial and natural realms simultaneously (Rev. 1:9-3:22, and Matt. 17:1-9). One of the biggest mistakes that people make in attempting to understand the Bible is that they tend to view it according to the temporal grid that governs the affairs of men, but God has revealed His holy word according to His divine vision, and that vision is from the point of view of the celestial and, as such, not at all subject to the boundaries of the terrestrial. I think that the most glaring example of this principle is the misunderstanding that leads many people to think that the Earth is only 6000 years old.

Now just where did this notion originate? If we were to look at the Bible from a chronological point of view, it becomes clear that therein is depicted a history of mankind that began approximately 6000 years ago. It would seem logical then, to assess the age of the Earth at the same length. The error occurs when we apply the laws that govern the chronology in the natural realm, to biblical temporality, meaning that we assume that everything that the Bible depicts has preceded sequentially, one event after the other chronologically speaking. This is certainly not the case. When we look at the first few verses of Genesis chapter one, we find the following.

- 1: In the beginning God created the heavens and the earth.*
- 2: The earth was without form and void, and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*
- 3: Then God said, "Let there be light", and there was light.*
- 4: And God saw that the light was good, and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

The classic way to look at these verses is to assume that the events depicted all occurred within the context of the one "day" that is described in verse four as the "first day." If we hold fast to that notion, then there are a lot of things wrong with these four verses. For example, look at the use of the definite article in verse one, in "**the**" beginning. When the laws of chronology are applied to the concept of "**the**" beginning, it implies that there was a definitive starting point to everything in the universe, and this, of necessity, would have to include God Himself. This, of course, flies in the face of what we have accepted as to the eternal nature of God. The very use of the word "beginning" carries with it serious temporal implications. It is a word that depicts an event, in this case the "first event." It is the starting point from which the interval to all other events is

measured. As such, the word “beginning” is the chronological cornerstone upon which the entire temporal grid is built. There is however, a serious problem here. What was occurring before the beginning? According to the meaning of the word, there can be nothing before the beginning. So here is the paradox.

By definition any being that is eternal cannot have a beginning, because that is what it means to be eternal: to have neither beginning nor end. If God has a beginning, then He is not eternal, and it means that He has lied to us. And if He has lied to us, then He has failed on a much higher level than being conformed to the ordinances of the creation that He purportedly fashioned. Well fear not gentle reader, for there is a resolution to this problem. A close look at, and a literal rendering of the Hebrew of the first verse of Genesis chapter one, shows us that the most accurate way to render the translation is “*In beginning, God created the heavens and the earth*”. In other words, God is there in the unfathomable distant past, and He says, “I will begin now.” Begin what? The creation, which began with the physical universe and culminated with mankind. Notice how this view places the Godhead already in existence before the creation of the universe. This is how it should be, especially for Beings who claim to be eternal.

Next, in examining these first four verses, we see something else peculiar. We find that the Earth is chaotic. This is entirely contrary to the nature of God, so why would He create something that was so non-illustrative of His character? The answer is that He wouldn't. So then, the Earth must have gotten that way at some point in “time” subsequent to its creation. Moreover, we find that the Earth is dark, but what manner of darkness is being described? The key is to understand the nature of the light that God commanded to come forth. It is clear that when God commanded that there be light, that this light was not of a physical nature, since the instrument that would bring physical light was not yet in place from a functional point of view, which was the celestial bodies, such as the sun and the moon. These, we find, are not set in place functionally until day four.

Well if the light under discussion was not physical light, what manner of light was it? I'll give you a hint. Who is known as the “Light of the world?” It is clear then, that the light of Genesis chapter one verse three, is spiritual light. Logically it must follow that the darkness that is displaced by that light must be spiritual darkness. If God had created the Earth full of spiritual darkness, this too would have been very much out of character. The reasonable mind would certainly conclude that there must have been significant events that occurred between the time that God created the Earth, and the time when we find it chaotic and spiritually dark. I very much doubt that these significant events occurred within the context of one revolution of the Earth on its axis. It is then very safe to conclude that there must have been a significant period of time that elapsed during the period (the punctuation mark) that signifies the end of verse one.

On this matter there are again clues to be found in the translation from the original Hebrew, to help us to understand this concept. Upon examining verse two, we find that it tells us that the Earth **was** without form and void. This only informs us as to its status upon the observation of the viewer, but it does not tell us when it achieved that condition. We can gain considerable insight if we examine another use of the same Hebrew word later on in the book. Looking at Genesis chapter 19:26 it says concerning Lot's wife:

*But his wife looked back behind him and she **became** a pillar of salt.*

The word translated **was** in chapter 1:3, and the word translated **became** in chapter 19: 26, is the same Hebrew word “*hayah.*” Therefore it is lawful to translate it in 1:3 as **became**.

Now the verse would read as follows:

And the earth became without form and void, and darkness was on the face of the deep.

This is far more logical and consistent with the character of God as the Creator. In revealing this truth I have not fabricated any new information nor have I twisted anything. I have simply taken a more complete look at what was already there, and shown it in context with what is clearly known of the character of God. So it becomes apparent that if we divest ourselves from the confines of temporal ordinances it becomes much easier to understand the word of God and how it relates to us. To he who has followed this teaching thus far, you may safely say that God never implied in His word that the earth was only 6000 years old. It is certain that there were enormous numbers of events that occurred between verses one & two of Genesis chapter one. This shows us that there really is no conflict between what the Bible says about the age of the Earth and what science tells us about it. The only contention comes from failure to recognize that God is not at all limited by temporal constraints, and that moreover, He frequently ignores them completely when communicating with us through His word. It then becomes our responsibility to likewise divorce ourselves from the space-time continuum when we are reading His word. Otherwise we will come to all manner of erroneous conclusions about His creation.

When we, as the church of the Lord Jesus, refrain from making a futile stand concerning doubtful things, it becomes much harder for scientists to dismiss us as irrelevant in refusing to accept what is known to be true. Remember this true thing, true science does not war against the truth but it seeks to reveal and understand it, and it is nothing more than the search for understanding of the creation of God. Since the creation came first, and science came about to understand that creation, there is nothing that is revealed through science, that was not first demonstrated in the creation.

Thus is revealed the limitation of science. For there are some things that, although, may be observed in the natural with the senses, they, nevertheless, can only be understood with the spirit. But the sphere of scientific inquiry does not extend to the spiritual realm. Therefore, what may be revealed by science is limited to that which is explainable by inquiry into the natural realm. However, the things that science has fathomed about the natural realm are true. We of the church need not dismiss them, just because we have not received the witness of our own Creator, who speaks to us not only by His word, but also by His handiwork.

Chapter 3: Where has the Time Gone?

Now lest you dismiss all of this as the ramblings of a madman, allow me to demonstrate this principle using the Holy Scriptures. Consider the following verses from the gospel of Luke (4:18-19).

*“The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor:
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed:
To proclaim the acceptable year of the Lord.”*

These verses were read by the Lord Jesus in the synagogue in Nazareth. After He read these verses, He closed the scroll and said in verse 21.

“Today this Scripture is fulfilled in your hearing.”

Notice His use of the word “today.” What did that mean? It meant that at the time He read the verses to them, the things that were contained in them were fulfilled, and that they were fulfilled in Him. There is however something interesting to be noted here. We know that He was reading from the scroll of Isaiah (61:1-2) where the following is stated.

*“The Spirit of the Lord God is upon Me.
Because the Lord has anointed me
To preach good tidings to the poor:
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound,
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God.”*

If we compare these two sets of verses, we see that they are virtually identical. There is however, one crucial difference between them. Notice that in Luke’s account, the Lord Jesus fails to read the last line of the second verse.

“And the day of vengeance of our God.”

Why do you suppose that was? Do you think that maybe God has changed His mind about the vengeance part? I think not. Remember that the prophet Isaiah wrote of these things 800 years earlier, on the basis of what the Lord had shown him of the future of his people. These prophecies did not contain temporal cues, or what I have come to describe as chronological events. They only contained circumstantial events. Now as long as the prophecies are considered within the context of the spiritual, no temporal alignment is necessary. Therefore, one could feel free to read the book of Isaiah as one continuous narrative. However, once we consider these prophecies from the standpoint of fulfillment, they then must be aligned along the temporal grid, and, as such, they are governed by the law that calls for synchronization with the corresponding chronological event.

At the time of Jesus' reading of the scroll, the circumstantial events foretold by Isaiah in the first seven lines, coincided with the chronological event that accompanied their fulfillment. So in essence, what Jesus was saying, was that these circumstantial events that were spoken of in the spirit as contemporaneous, but were considered to be future relative to this space-time continuum, had now become synchronized with the terrestrial ordinances of time during which the aforementioned events were destined to occur.

Why then, did He close the book and not read the last line of the second verse? According to my previously stated logic the answer seems obvious. The circumstantial event spoken of in the last line of the second verse: namely the day of vengeance of our God, could not be "frozen out" of the spirit realm, at the time of Jesus' reading of the book, since the chronological event that corresponded to its occurrence had not yet arrived. So if Jesus had read the entire two verses, He would not have been able to state, "Today (chronological event) this Scripture is fulfilled in your hearing." (Circumstantial event)

As fascinating as all of that is, its purpose is to demonstrate that the Holy Scriptures are not necessarily written in a chronologically sequential manner. Consider that it has been almost 2000 years since the Lord Jesus stated that those Scriptures have been fulfilled, yet we still wait on the day of the vengeance of our God. Consider that from the perspective of the natural realm there have elapsed nearly twenty centuries between the first and the second halves of verse two of Isaiah 61. And where were these twenty centuries stored? They are contained in the comma between the two lines. So then, if a comma in Isaiah 61 can contain many centuries of chronological events, is it any great thing to accept that a period between Genesis chapter one, verses one and two might also correspond to many millions of chronological events? Selah.

Allow me to demonstrate the principle of temporal fluidity with another Scriptural example. If we consult the book of Isaiah we find the following proclamation in chapter 53:5.

*But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, and by His stripes we **are** healed.*

This proclamation, as indicated by the Holy Spirit through the mouth of the prophet, was made fully 800 years before the coming of the One who would endure these things on our behalf. Notice the temporal frame of reference regarding His stripes and our healing. It is spoken of as a present tense condition. Now let us look at Peter's perspective on these same events (1st Peter 2:24).

*Who Himself bore our sins in His own body on the tree, that we having died to sins, might live to righteousness, by whose stripes you **were** healed.*

Here Peter is referencing the book of Isaiah, but he is making a subtle change in the narrative. He too speaks of our being healed by the stripes of Jesus, except he, unlike Isaiah, who spoke of it as a present time event, indicates it as a past event. What is the difference? While Isaiah spoke of these things centuries before they actually transpired, Peter spoke of them shortly after they happened. Displaced in time before the coming of the Lord Jesus, Isaiah spoke of His things by faith, in which he called those things that do

not exist as though they did, in that he spoke of future events as though they were now. This is the essence of faith. Meanwhile Peter is looking back on these events and indicating that the stripes that have purchased our healing have already occurred. So then as far as God was concerned we were healed on that day that He suffered them. So then, no matter whether we look back on the event, or look forward to it, our faith will bridge the temporal divides, and allow us to obtain those things that have been promised. Now you know what is meant by this true saying. (Hebrews 13:8)

“Jesus Christ is the same yesterday, today, and forever.”

As a matter of fact there are a number of peculiar temporal references in the holy Word. For example we find in the book of Daniel the following.

*He shall speak pompous words against the Most High,
Shall persecute the saints of the Most High,
And shall intend to change times and law.
Then the saints shall be given into his hand
For a time and times and half a time. (Daniel 7:25)*

This strange notation actually refers to a period of terrestrial time that corresponds to three and one half years, and it indicates the amount of time that the world will be given over to the Antichrist. But the question is why not just call it three and one half years? It is just an example of how nebulous translating time between the natural and the spirit can be. The following is another example found in the book of Daniel.

*Seventy weeks are determined
For your people and for your holy city,
To finish the transgression
To make an end of sins
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy. (Daniel 9:24)*

I call your attention to the use of the term “seventy weeks”. It turns out that each week consists of seven years. By this count there should have been 490 years to accomplish all of the things spoken of in the verse. However, there yet remains work to do. So it seems that there were periods of time that the clock had stopped counting down, leading to pauses in the prophetic sequences. Why these pauses are there I cannot say, but I am sure that they have prophetic significance. Again this demonstrates the difficulty in accounting for time when considering events both from the natural, as well as the spirit.

Finally, let us examine the Scripture that we find in 2nd Peter 3:8

*But, beloved do not forget this one thing,
That with the Lord one day is as a thousand years,
And a thousand years as one day.*

This verse does not necessarily establish an exact ratio of the passage of time between the spirit and the natural, but it does serve to show that there is a great disparity between the two in the perception of elapsed time, when the same event is considered from both perspectives. These things are pointed out only to demonstrate the principles of biblical temporal dynamics that I am showing you. They are not to cause you to think that God is somehow not reachable, just because He measures time differently than we do. For even though He lives in the spirit and, as such, enjoys a perpetual “now” relative to the affairs of the natural, we can have access to Him, no matter where we find ourselves located temporally, relative to the promises, whether they are yesterday, today or even tomorrow.

Now I understand that the previous discussion may have been hard to comprehend, but it was necessary so that you may realize that in order to get the fullness of revelation from God’s word, one must be temporally fluid in their approach to it. That is to say that when considering the things of God, you must begin to view time the way that God does. The way that God does is unless He is speaking specifically relating a circumstantial event to a chronological one, (such as Samuel’s prophecy to Saul that “tomorrow” he and his sons would die) He does not speak in terms of the ordinances of earth chronology. He only speaks in the chronology of the spirit realm, and that chronology, relative to the natural realm, is an eternal “now.” And “now,” of course, refers to the present, which is the only temporal reference that has validity in the spirit realm. Terms like past and future do not exist in the spirit realm. Moreover, the circumstantial events to which they apply only become manifested, when they are “frozen” out into the natural realm, where they must now be synchronized to the chronological event that is simultaneous to its occurrence.

We saw this in the discussion of Jesus’ reading from the book of Isaiah. Once the prophecies were brought out into the natural realm some of them were present tense (the ones that Jesus said were fulfilled in their hearing), and some of them were still in the future. (all of the ones that came after “to proclaim the acceptable year of the Lord”) But I want you to again notice that when inspiring the prophecy, the Holy Spirit did not present the events from a chronological point of view, but merely stated them as if they were contemporaneous. I think that it is easy to see that if one is not careful to consider these things when studying the Holy word, it is very easy to be misinformed about the plans and purposes of God concerning His dealings with mankind.

Chapter 4: Now Faith Is

In this chapter you will begin to see why it is so important to be knowledgeable in these matters of biblical temporal mechanics. If you refer to Volume One of these essays, (Faith is not a Dirty Word) you will find that I discussed at length the relationship of time and faith, so I will only cover it briefly here. In Hebrews 11:1 we find the following verse.

“Now faith is, the substance of things hoped for, the evidence of things not seen.”

Everything that you need to know about faith is found in this one verse. For the purposes of this discussion, I will focus on the temporal aspects of this principle of God.

Let's start with the first word of the verse. "**Now.**" From the perspective of time the word **now** refers to the temporal realm that is known as the present, as opposed to the past or the future. So then we can say that faith is **now**, or that faith is present tense. But herein lies the paradox. The thing that we are applying our faith to is always in the future, hence the use of the word "hope." For it is evident that we do not hope for the things that are clearly seen and in our possession. However, do we not hope for the things that we desire, but are not visible to the senses? So then, the paradox is that the things that we are hoping for reside in the future, but the tool that we use to obtain them functions only in the present.

So, it is faith that substitutes for the things that we desire yet do not see, and it provides a focal point so that we may speak of the things that are invisible. But what is it that we can see? It is the situation that we are applying our faith to so that we might effect a change in our status. We do not dwell on those things that are, or the things that we wish to change, but we focus on those things that do not exist, and we speak of them as though they did. So for example, if we are sick and we wish to be healed, we would pray according to any of the Scriptures that speak to healing, such as James 5:14-15.

14: Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15: And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

Here we have two conditions, the way that things are, the person is sick, and the way that we desire them to be, the person is well. One condition is present tense, and one is future. But, remember, this is only valid when viewing them from the perspective of the natural realm, for God sees all of us who have accepted Christ Jesus as healed. (1st Peter 2:24) But from where does He see this? The spirit realm, of course. In that place there is no such thing as future, only now. So how do we obtain that which we desire but do not have? For it is hidden from view, in the natural, being obscured by the future. Even though it exists in the now, it remains yet out of reach, being present only in the spirit. Faith is the quantity that actually bridges the gap between the things in the natural that we desire from God and the obtaining of them from the spirit. It is the "substance" of that thing that we are hoping (future) for, it is the evidence (assurance, guarantee) of the things that, although promised, we do not yet see.

In this we can see that faith is a temporal phenomenon. It is the reason that we can simultaneously live in the present, and yet obtain the promises that abide in the future. Think of it as a bridge on which we may freely cross between the future of the natural world, and the "now" of the spirit world. The reason that all of this is important is that if we do not locate our confessions of faith in the proper temporal plane, they will not produce the realization of the promise. The classic example of this is the statement that says the following; "I know that God is going to heal me." Although hopeful, this is not a statement of faith, because it does not agree with the state of mind of Him who promised. For He has said that by the stripes of Jesus we were (past tense) healed. The words "going to" refer to the future, implying that God has yet to perform what He has promised. For faith to be valid it must speak in the natural, in agreement with the way that God sees the situation in the spirit. Now because He sees them as done, we must

speak of them as such, and in so doing our faith forms a bridge, across which travels into our terrestrial “**now**”, the thing that we have hoped for, and which has been promised to us, and stored up for us in the celestial **now**. Allow me to sum this up very succinctly by sharing with you the following Scripture from Romans 4:17:

As it is written, “I have made you a father of many nations” in the presence of Him whom he believed, God, who gives life to the dead and calls those things that do not exist as though they did.

Herein, is the power of faith. We must learn to speak regarding the promises in the same manner as He who gave them. We must speak of those things that lie in wait in the future, as though they were present in our midst in the here and now. You may sound silly to your family and friends, but they cannot heal you, and their words do not count as testimony. Nevertheless, if you want to obtain anything from God, you had better learn to disassociate yourself from the terrestrial ordinances of time, and speak concerning your life and circumstances in the same way that God does. In this you will receive in the natural, all that has been promised and stored up for you in the spirit.

Faith is that, which not only agrees with what God has said substantially, but also agrees with Him temporally. So if God speaks of a thing as a done deal, then we too must consider the matter likewise, especially if we are using that same proclamation as a foundation for the confessions of our faith. One of the main fundamentals of prayer is that there be agreement. So if God has said “A” about a matter, and we say “B” about the same matter, then there is no agreement, and the prayer will not work.

Now, you can understand why it is possible to have full assurance concerning your salvation. Has He not said that those who believe in His Son Jesus would not die, but they would have eternal life? Consider the following Scripture. (1st John 5:12-13)

12:He who has the Son has life; He who does not have the Son, does not have life.

*13:These things I have written to you who believe in the name of the Son of God, that you may **know** that you **have** eternal life, and that you may continue to believe in the name of the Son of God.*

You will notice the use of the word “**know**” in verse thirteen. This means that we can be assured that if we fulfill our part of the contract, which is to believe in the name of the Son of God, that He will live up to His end, and grant us eternal life. Consider also the use of the verb “to have.” Is this not present tense? This means that as far as God is concerned, if we have believed on the name of Jesus, we have eternal life now, not later.

Our faith then demands that we speak of our salvation as though we have it now, and not as something that we are yet waiting for. So for a Christian to speak of himself as yet remaining a sinner, he has made God out to be a liar, and impugned the testimony of the Holy Spirit, who also bears witness to our salvation. What such a person is doing is saying that their salvation still lies in their future, so there is no agreement between their testimony and that of the Godhead. For such a one, their salvation will always be located in their future and, as such, it remains perpetually just out of their reach. Here is the problem. Sooner or later you will run out of future. And if you die with your confession out of temporal sync with God, your faith has become futile. This error did not arise because of humility, but from ignorance. But has not God said?

“ My people are destroyed because of ignorance.” (Hosea 4:6?)

These may seem like inconsequential matters to the average Christian, but ignorance of these things, is the main reason that the children of God do not live up to the fullness of the promises of God. You would do well to carefully consider the things that I have presented herein.

Chapter 5: The Cosmological *In*-constant

You will recall that I previously stated that science had no conflict with the things of God. What we are about to cover will show this conclusively. In the book of Genesis the Lord declares that He fashioned the celestial objects, such as the sun and the moon, to serve as foundations for rendering time on the Earth. Well what if you lived on Mars? Would you measure the Martian day by the rotation of the Earth on its axis? Would the Jovian year be indicated by the time it took the Earth to rotate once around the sun? The answers to these questions is, of course, no. The ordinances of the Earth temporal plane are only valid within the Earth system.

Cosmology teaches us that the stability of the structure of the universe is maintained by two main factors. They are motion and gravity, and the marvelous interaction between them. In our universe there is no such thing as absolute rest of any celestial object. Everything is moving relative to something else. This movement is dictated by the interaction of the force of gravity between any two objects that are under consideration. Now Newtonian mechanics tells us that the impact of the force of gravity, is dictated by both, the mass of the objects, as well as how far they are from each other. Based on these factors, any celestial system will settle into a stable cosmic organism. These are the “laws” that govern the ordinances of our solar system, and are responsible for its architecture. The planets of our solar system are aligned around the Sun in the way that they are because of these two factors: their mass (and the force of gravity that attends it), and their motion relative to each other. Once the force of gravity and the angular velocity, (which are counteracting forces) have equalized, the sun and the planet will form a stable orbiting system.

Contrary to what you may have thought, there is no such thing as a zero gravity environment. There are only two ways that the effect of gravity can be defeated. One is to counterbalance it with centrifugal force, which is generated by attaining sufficient angular velocity. The other is to be so far from any massive object that its gravitational force is negligible. Be aware though, that however negligible the force of gravity acting on any other celestial body might be, if there is insufficient relative motion between them, the more massive object will eventually begin to pull the lesser massive one toward itself, and as it does this the distance between them will lessen, leading to a strengthening of the force of gravity, and a subsequent increase in the velocity toward each other, which leads to a lessening of the distance, which leads to: well you get the point.

Let's examine this principle by looking at a real world situation. Consider the space shuttle. When in orbit, it travels at an altitude of up to several hundred miles above the Earth. It moves at a velocity of approximately 17,500 MPH. Under these conditions the pull of Earth's gravity is exactly counterbalanced by the centrifugal force developed by the extremely fast angular momentum. To the astronauts inside they do not "feel" any effect of gravity since its downward force is effectively being cancelled out, by the outwardly acting centrifugal force. So then, the shuttle is essentially freefalling around the Earth. Now to prove that what I have said so far is true, what do you think would happen if the pilot fired his retro rockets, which would have the effect of slowing down the vehicle? Well I'm sure you know, since that is exactly the method they use to return to earth. Once the shuttle has slowed sufficiently to lessen the effect of the outwardly directed centrifugal forces, gravity begins to reassert itself, and the vehicle begins to descend back toward the ground. So if a zero gravity environment was truly possible then it wouldn't matter if you were moving or not.

"What does all of this have to do with time?" You ask. Now that we have established the very important role that relative motion plays in the ordinances of the universe, we must now turn our attention to its mechanics. Velocity is defined as the amount of distance that is covered by a moving object, in a given amount of *time*. Ah! There's the connection. I have stated that there are laws that govern the functioning of the universe, and that those laws are integrally involved with relative motion, and that motion is inextricably linked to time. But whose time, the Earth, Saturn, some planet in the Andromeda galaxy perhaps? This is the paradox that we discover when we look closely at this phenomenon called time. We find that it only has validity when dealing with things that pertain to the Earth. Even the concepts of past, present and future are affected. Consider this, the way that we observe our celestial surroundings, consists entirely of measurements and observations of the electromagnetic spectrum, whether it be infrared, visible light, or x-rays and the like. There is no other way to "observe" anything outside of the realm of the Earth. Here is the problem. The travel time of all electromagnetic radiation is not instantaneous, but is limited by the velocity of light, which is approximately 300,000 kilometers per second. This is certainly fast, but by no means instantaneous.

So then, what are the implications of this limitation? There are two things to consider. One is that in order to observe anything in the heavens, you must in some way make use of the electromagnetic spectrum, and the second is, that spectrum is bound by the quantum speed limit, which is the velocity of light. With these two things to contend with, the most profound revelation is that outside of the Earth realm, it is impossible to observe anything in the universe in the present tense. (You know, now that I think about it, outside of your immediate time zone, it is not possible to observe anything on the Earth in the present tense either. But as our discussion concerns matters on a galactic scale, we will ignore this for now). When we look at the moon, we don't see it as it is at that very moment, but we see it as it was 1.5 seconds ago. Likewise, that bright yellow disc in the sky is not the sun, as it is at that very moment, but it is as it was eight minutes ago. The further away some celestial object is, the further back in "time" we are looking when we observe it. At the extreme limits of our ability to observe objects, we have found that the most distant things that can be seen are in the neighborhood of 12-15

billion light years away. On the basis of those observations, we have concluded certain things about the origins and age of our universe.

The problem is that we are using measuring parameters like time, which have no actual validity outside of our immediate area. It's a little like trying to describe the location of Grandma's house in Oklahoma, by using a map of California. The thing to realize here is that the ordinances of time are not helpful when applied outside of the frame of reference, within which the parameters apply. With all of this in mind, what can we conclude about the nature of time? If it falters as a reliable measure within the realm of the second heaven (the natural celestial realm, where the stars and planets reside), how much more so does it fail to indicate the temporal status within the third heaven (the abode of the Almighty)?

Chapter 6: Prophecy

If you have stuck with me so far, your patience is about to be rewarded. If I have indeed succeeded in uncoupling you from the space-time continuum when considering the things of God, then you are ready to see how all of this fits into the economy of God. There are many instances in the Bible where certain people possessed knowledge of events that have yet to occur. They are considered to be prophets and, as such, someone who has been touched by God so that they may be useful to Him in His dealings with mankind. But where do they get this hidden knowledge? It is knowledge that is discerned in the spirit realm, and revealed to them by the Holy Spirit. Remember however, that when dealing with terrestrial events from the perspective of the spirit realm, they are stripped of their temporal markers, so considering them from the point of view of "*then*" and "*when*" is an exercise in futility. These terrestrial events exist there in a perpetual now.

In addition, since the frame of reference of the spirit world exists outside of that of the natural world, those of the spirit that observe the natural, are able to see it in its entirety. This is a very important point to understand, so allow me to explain further. If you are standing on the surface of the Earth and looked out toward the horizon, it would be very easy for you to conclude that it was flat. This is because you are observing from within the reference frame of the Earth and, therefore, you do not necessarily see the whole picture. But if you were looking at Earth from space, it would be easy to see that the planet is a sphere. This is because viewing the Earth from outside of its reference frame, you are able to see the complete picture contained therein. In much the same way, if you lived in a house that you had never been out of, you would have no idea what it looked like from the outside. If however you stepped out of its immediate frame of reference, you would be able to see it in its full form.

Now that we understand this principle, let us apply the notion of time to the realms of the natural, and the celestial. From within of the natural world, we cannot "see" the past or the future since we exist entirely within the frame of reference that governs the ordinances of time. It would be like trying to see the curvature of the earth from your porch. However, if we were to view the natural world from outside of its frame of reference, say from the celestial realm, we would be able to see it from all aspects of time, whether it is past, present, or future. It would simply be like viewing a story

portrayed on a poster. With these facts in mind, it is clear why the terrestrial ordinances of time have no validity in the celestial realm. Since the spirit world exists above the frame of reference of the natural world, and the things that govern the laws of time are terrestrial, it is not possible for time to encompass that with which it has no ability to interact.

If there is no conventional time in the spirit world, then what type of temporal ordinance is in place there? The answer is that when we, who are of the natural world, consider the spirit realm, there is only the “moment,” or the eternal “now.” This is necessary because the Godhead cannot lay claim to immortality and omniscience, if there is anything out of their reach, or beyond their sight. Since we have a past, it means that there are things that have transpired that have shaped our future, but they cannot be interacted with later to dictate the nature of those influences. Likewise, if we don’t know what is coming up ahead we are essentially walking blindly. If the Godhead is likewise bound temporally, their vision is no more extensive than ours, and at the very least any claims that they make to immortality are specious.

By this time the impact of a couple of Scriptures should be burning in your minds. Consider the following.

And God said to Moses, “I AM WHO I AM”. And He said, “Thus you shall say to the children of Israel, I AM has sent me to you.” (Exodus 3:14)

And again it is written.

*25: Now in the fourth watch of the night Jesus went to them, walking on the sea,
26: And when the disciples saw Him walking on the sea they were troubled, saying, “ It is a ghost.” And they cried out for fear.
27: But immediately Jesus spoke to them saying “Be of good cheer I AM, do not be afraid.” (Matthew 14:25-27)*

It is written again.

Jesus said to them “Most assuredly I say to you, before Abraham was, I AM!” (John 8:58)

Have you ever wondered at the Lord’s curious use of grammar? Now you can readily understand. As an inhabitant of the spirit world, His tendency is to refer to Himself according to the manner of His existence in that spirit world, where He has no yesterday, nor does He have tomorrow. He exists only in the eternity of now. So with Him there is no “ I WAS,” nor is there any “ I WILL BE,” but there is only “I AM.” I do believe there is another way to say this and it is found in the book of Hebrews 13:8

“Jesus Christ is the same, yesterday, today, and forever.”

So, how does this prophecy stuff work? I have already established for you that terrestrial time does not exist in the spirit realm, but the panorama of events from the

natural realm, are clearly visible from within the spirit. They simply have no chronological indicator assigned to them, since these ordinances only exist within the natural. So as long as this information stays in the spirit it continues to exist in the temporal plane of the spirit, which is “now.” But remember the events that are viewed in the spirit have their occurrences within the natural where there are temporal ordinances in place. Therefore, they do have reserved to them, temporal markers, according to the order of their occurrence in the natural. As these events become part of the panorama of the spirit world, they are stripped of their terrestrial temporal markers, and can be seen altogether, and all at once. It is this very property of the spirit world that allows God to see the end from the beginning.

Picture the sum total of the events from the natural to be like a great sea of information. As viewed from the spirit, everything that has or will occur in the natural is represented. However, since all of the events are stripped of their temporal indicators, they are not organized into any distinct chronological architecture. In other words, they remain temporally unassigned. It is only when they are “frozen” out of the spirit, by being considered from the point of view of the natural realm, that they take upon themselves their temporal indicators, which then allows them to be located in their proper place along the terrestrial space-time continuum. In much the same way as room temperature water cannot be individually handled, but the molecules exist in an amorphous conglomerate without individual identity. If you were to freeze some of this water out from the rest, it would then be able to be distinguished from, and separated from the other so that it may be individually considered.

This is such an important principle to understand, that I will apply another analogy to help the reader to comprehend. Picture the events of the natural world to be the words of a book. If we were to view them from the spirit world, they would all be there if not in any particular order. We would be looking at a montage of words spread out before us as on a giant poster. Every word would be visible simultaneously, but they would not necessarily have any grammatical relationship to each other. When the knowledge of these events is passed on to the natural realm, the words line up according to their original order so that they tell the story that was intended. This is the essence of the operation of temporal mechanics as it functions within God’s creation.

Now, let me show you this principle in action from the Bible, using the aforementioned Scripture in Isaiah 61:1-2.

*“The Spirit of the Lord God is upon Me.
Because the Lord has anointed me
To preach good tidings to the poor:
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound,
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God.”*

When the Holy Spirit revealed these events to the prophet, they were passed on without temporal indicators. Everything is stated as a contemporaneous narrative. Isaiah was

dutiful to record everything that he was shown, complete with the apparent temporal contiguity. Now 800 years later when Jesus considered these same prophecies, but this time from the perspective of the natural realm, they had become linked to their corresponding chronological events. Therefore since everything after “*to proclaim the acceptable year of the Lord*” had a time stamp that placed it after the time of the reading of the scroll, it became necessary for Jesus to stop where He did, so that He would be able to truly say that “today,” this Scripture is fulfilled in your hearing.

Hopefully, the preceding has removed some of the mystery of prophecy. It is a blessing indeed to have access to God’s storehouse of knowledge, and it is surely useful for edification and comfort. To the extent that we get insight into our future, we can be encouraged to continue to stand, and, to endure through all things. Although, we here in the natural realm are held captive to the temporal ordinances, we are allowed brief respites through the prophetic word of God as revealed through His prophets. In this way, we are able to look through the glass, a little less darkly, and to comfort ourselves with what we see. And while we yet wait to be freed from the clock, by faith we enjoy the benefits that have been promised to those who have endured to the end.

Chapter 7: Predestination

Next we will consider a fantastic principle of the kingdom of God. It is known as predestination. Examining the Bible, we find the following Scriptures in Romans chapter 8:

28: And we know that all things work together for good to those who love the Lord, to those who are called according to His purpose.

*29: For whom He foreknew, He also **predestined** to be conformed to the image of His Son, that He might be the firstborn of many brethren.*

30: Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

The church frequently misunderstands this doctrine. In fact, there is much confusion as to the meaning of this word, “predestination.” There is a particular denomination that teaches a doctrine that states, God has set apart beforehand certain individuals to be saved, and these by way of divine fiat. In other words, those so chosen by God had no part in the process, and their behavior was not at all a factor in their salvation. On the other hand, if you are not on the chosen list, then you are plum out of luck. You may have a desire to be saved, but if God has not placed you on the preferred list, then no matter how much faith you exhibit, it will be to no avail. Obviously, this is ludicrous. God has ordained the system in such a way that we always have a choice in our fates: Moreover, the sole choice as to our salvation is ours alone. If we desire to be saved, no one can hinder that process, whether they are from Heaven, hell, or the Earth. On the other hand, if we desire to fall short of the glory of God, no one can interfere with that either. Each man is the sole arbiter of his own soul.

For those of you who may subscribe to this erroneous doctrine, I ask you to consider the following simple yet unassailable logic. We know and understand that God will judge those who transgress and fall short, and that judgment will entail some rather unpleasant consequences. So then, if God is the one picking and choosing those who will be saved, but yet destroying those whom He has rejected, how can He avoid a charge of being a respecter of persons? In addition, He will certainly be found guilty of perverting justice, and subverting judgment. These are certainly deity disqualifying offenses, so it would be wise if we do not attribute them to the eternal God of the heavens.

Now that we know what these verses don't mean, let us examine what they do mean. If you guessed that the answer would involve some of the principles that I have just taught you, then you may go to the head of the class. First let us examine the meaning of the word "predestination." The Latin *pre*; means *before, or ahead of*. Destination describes the place that you end up in after you have completed your journey. Putting them both together then, we have a word that describes God's ability to discern the outcome of the journey before the undertaking. How He does this is easily understood when we consider what I have said regarding the way that time works in both the natural, and the spiritual planes. Remember that from the perspective of the celestial realm, all events of the natural world are visible simultaneously as a panorama. This is the way that God sees the end from the beginning. What are some of the things that God sees from the beginning? He sees those who will hear the Gospel and receive it with joy. And He also sees those who will reject it. Notice that merely seeing these things is not the same thing as determining them. In other words, if He arranged the chairs, and assigned the seats, then where would the place be found for liberty and free will? But He certainly is allowed to view the choices that we make, and then to interact with us accordingly, as He has promised in His word.

I now bring to your attention the key word in understanding these verses. The word "foreknew."

For whom He foreknew, He also predestined.

The meaning of this word is pretty straight forward; *to know before*. Before what? Before the occurrence of the event that is foreknown. That is, because God knew certain facts beforehand, He was able to set some things in motion. So those whom He saw that would hear and receive the Gospel, He made sure that nothing would hinder them along the path to that Gospel, and that it would be there when they arrived. Upon receiving the glorious message of hope, they would partake of the royal bloodline, and be counted as the sons of God. In addition, we find that among those whom He saw beforehand, He called, which means that they had their opportunity to hear and receive the Gospel. Those that answered the call were considered to be in right standing with God, meaning they were justified. Finally, those who were justified, were also identified with the Lord Jesus, and were made partakers of the excellent glory.

This is the whole meaning of these verses in Romans. To ascribe them to any other temporal subterfuge on the part of God is no doubt fallacious, and also undermining to our perception of God's sense of fairness.

Chapter 8: Celestial Relativity

Before I conclude this essay, there is one more principle that I want to cover. Admittedly, what I have so far presented is not for the intellectually sluggish, but it is nevertheless well worth the effort to understand. I have found that being temporally fluid with regards to the things of God, has greatly helped me to understand His ways, and to be strengthened in faith. Having carefully considered all that I have taught you in this essay, I find that there is an overriding truth that is so powerful as to almost escape detection. Because of its sheer enormity, it is difficult to wrap one's mind around it. I call this the principle of celestial relativity. Before I can go into detail on this subject, it is necessary for me to lay a foundation, so that we may understand the operation of the two worlds with which we intersect: namely the spirit, and the natural worlds. All of this insight into time and how it interplays between the natural and the spiritual, has given us knowledge of the way that the two worlds co-exist with each other. The main thing that we have learned, is that we cannot use the same set of rules of operation to explain how each world functions. The spirit and the natural world are clearly disparate entities, and although they intersect, and on occasion interact, they nevertheless, retain their individual identities and characteristics. There exists between them a hierarchal relationship, where clearly the spirit world is preeminent over, and integral to the structure and the function of the natural world. The main key to understanding how our own world works is to be mindful of the fact that there is a synergistic relationship between the two worlds.

We tend to compartmentalize our thoughts about each world, thinking in separate modalities concerning each realm. But there are things about the natural world that can only be understood, when the interplay between the natural and the celestial is factored in. Scientific inquiry has proven very adept at revealing this dependency of the natural upon the spiritual. Have you ever noticed how good science is at revealing the structure and the function of the natural world, but only up to a point? The closer you get to the basal layer of knowledge the foggier things get, until science says, "this is as far as I can take you." Unfortunately this is also the spot that scientists begin to introduce fuzzy items to fill in the gaps. Let me give you a perfect example of what I am talking about.

Recall what I told you earlier, that everything in the universe is in motion relative to each other, and that this motion coupled with the effects of gravity, is responsible for the architectural arrangement of all of the players. We find that all of the planets in our solar system are in orbits around the sun, as the sun itself is in orbit around the galaxy. According to the principles that govern cosmology, there is a relationship between the distance of an orbiting body from its gravitational center, and the velocity with which it orbits (Kepler's 3rd Law). We find that the further an object is away from the thing that it is orbiting, the slower is its orbital velocity. Applying this principle we do indeed find that Jupiter orbits the sun much slower than Mercury. If one were to graph a chart contrasting distance with orbital velocity, they would find that there is a direct relationship between the two parameters. If you were to know the mass of an orbiting system, and the distances involved, it would be possible to calculate the orbital velocity. Conversely, if you knew the orbital velocity and the distances, you could calculate the

mass of the orbiting system. Graphing these parameters for the planets in our solar system shows complete agreement with this cosmological law.

However, if we measure the orbital velocity of our Milky Way galaxy, or any other number of galaxies, we find that the more distant objects from the galactic center are moving much faster than is indicated by Kepler's 3rd law. So what is it that we may conclude from this discrepancy? Either the laws of physics are fundamentally wrong, or else there is more to the structure and function of a galaxy than we have previously measured. Well of course cosmologists are not going to throw away several hundred years of carefully thought out rules that govern the workings of our universe. Moreover, those laws seem to work most of the time in most situations. So the solution was to provide the missing variable so that the equations would once again make sense. In the case of galactic motion, it was discovered that there seemed to be insufficient mass to account for the velocity of orbital rotation.

Now think back to what I said earlier about the fact that all observations of the second heaven, involve the measurement of some kind of electromagnetic emanation. Whether it is visible light or some other kind of radiation, the measurement of these things is the only way that we are able to observe, and ultimately comprehend the cosmos. And even though we can infer certain things by measuring the effect that gravity has on the motion of celestial bodies, and while gravity is not an electromagnetic phenomenon, (at least as far as we know currently) we must still use those same electromagnetic impulses in order to measure the effect of said gravity. Now calculating the mass necessary to account for the observed galactic rotational velocity, we seem to be about 90% short. Looking for this mass in the conventional way has not yielded any results. In order for the laws of physics to be valid, it was surmised that the additional mass must be there whether it could be seen or not. Since we had no way of detecting it, because it had no electromagnetic signature, it was deemed that this matter must therefore be "dark," hence the coining of the name "Dark Matter." We have yet to detect so much as a single molecule of this dark matter, and one would think that something that made up as much as 90% of the universe should be readily discernable. This is what I meant by scientists employing "fuzzy" thinking when they reach the end of what may be observed through scientific inquiry.

The thing about science and its ability to explain the natural world is that it works perfectly well, as long as you stay under the bell curve of the application of the laws of physics. When you get too many standard deviations away from the mean, the ability of science to continue to bring forth an accurate understanding of the way of the world greatly diminishes. So for example, science tells us that at some point in time a number of billions of years ago, the universe consisted of a singularity of infinite energy, and infinitesimal size. Then at some point all of this energy was released in a phenomenon called the "Big Bang," and that the release of this energy eventually gave rise to all of the matter in the universe. Now the cause, and manner of this big bang is not at all explainable by our laws of physics. It was not until shortly after the explosion that the conventional laws begin to operate to explain the observations. Thus is revealed the flaw in our system. For if our science has revealed a truth, that truth must remain valid under all conditions. The hallmark of a truth is that it must remain unassailable from any

perspective of observation. Thus far, in our search for understanding of the universe, there is a point beyond which mere scientific inquiry is insufficient to provide answers.

The reason why science is limited in this manner is because it confines its attention, only to those things that are part of the natural world. However, there are some answers that can only be found residing in the spiritual realm. With regards to the galactic orbital velocity paradox, there is indeed something missing from the equations, but it is not dark, but it is light, but not light in the physical sense, but spiritually. For surely in the case of the natural world, there are interventions at work, which although “dark” (meaning not manifested to the senses or to instrumentation), are nevertheless an integral part of the structure and function of the universe. You see it is the participation of the spirit realm, that bridges the gap between the observation of the function of the natural world, and the laws that govern its operation. We can observe things that cannot be explained by natural means, because their function and operation are governed by spiritual laws of which, only the results of their influence are observable from the natural, but not the method of their operation. Now you can understand the following Scripture from 2nd Corinthians 4:16-18.

16: Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

17: For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

18: while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

Yes indeed, there are many things about our world that are hidden from view, but yet they are not hard to see. For these things are spiritually discerned and, as such, they remain veiled to those who continue to trust in the limits of the senses.

Finally, there remains yet one more profound truth to be revealed. It was necessary to cover all that we did in this essay so that you may be prepared to receive this revelation. Let me start out by asking you a question. Should the celestial be subordinate to the terrestrial? Certainly not. If you can accept this, then why would the occurrence of events that are depicted in the spirit be held hostage to the temporal ordinances of the natural? Does the spirit realm “wait” on the clock of the natural for the fulfillment of the things that have been described as taken place? Think about this for a moment. It would be nonsensical for the spirit world to wait around for the natural world to catch up on the events that were reported as happening in the spirit. The key to understanding this is to realize that when something is depicted from the spirit world as having happened, it really has happened from the point of view of the spirit world. In other words the events are not shown as some future occurrence, but as they are actually happening. The reason why the events are considered to be prophetic is because when we consider them from the frame of reference of the natural, they have yet to occur.

The implications of this are staggering. Everything that the Bible has shown us, as to the consummation of all things, has “already” taken place. This means that the battles have already been fought and won, and the judgments made, and the guilty punished. In essence then, we are already in “eternity.” “Things looking pretty much the same as usual

you say;” true, but that is because we are only capable of experiencing events in this realm, as they are tied to the temporal grid of the space-time continuum. The reason why this is such an important concept to understand is that if we accept the reality of the occurrence of these events as depicted in the word of God, it lends a high degree of confidence to our faith, which is founded on a belief in the reality of the things that have been promised, but remain as yet unseen.

It is doubtless necessary for you to ponder on this last paragraph, so that you may fully understand this delightfully enlightening principle. If you don’t get it, don’t despair. It is sometimes difficult for people to unhinge their minds from the “tick tock” of the clock, which has for so long governed our day-to-day lives. In this academic exercise, I have given you insight into some of the ways of the celestial plane, so that you may better understand its structure and function. If you have not fathomed the depth of revelation, it is sufficient for you to continue to have faith that the things that have been promised from the spirit, will make their arrival in due season.

Conclusion

If you are reading this, then you have hung with me throughout this essay. There is no doubt that this has been a rather complicated subject matter. Even if you have understood nothing of what I have presented, it should be clear that there is nowhere that we may look in the quest to understand our natural world, that we won’t find the fingerprints of the eternal Creator. As I have previously stated, science is not at all in conflict with the things of God. It is only foolish and arrogant scientists who believe that the fledgling understanding of the workings of our universe that we have been able to glean, can somehow serve as a substitute for the creative input of the One whose handiwork is clearly evident, for those who would care to look. On the other hand, what a blessing to realize that the kingdom of God is not so far from us as we would think! It is indeed as the Lord Jesus spoke when He said “The kingdom of God is in your midst.” It functions just below the surface, and barely out of sight. But if we are willing to free ourselves from terrestrial thinking, we can gain access to insight from the celestial realm.

It is my fervent prayer that the reader will understand these secrets of the kingdom, and that they might be additional tools to be used to search the deeper things of God, for it is there that the doctrinal gold is to be mined.

May the Almighty and faithful God bless your journey, and grant that you may understand what it is that the Spirit has revealed in these pages, to the end that you may become a more powerful warrior in the battles that yet remain to be fought. Amen.