

59. Following are definitions of the adjective, αἰώνιος (*aiōnios*), found in leading Greek dictionaries or lexicons:

Perpetual, constant, abiding. When referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time. Things which are not transitory.⁵

Pertaining to a period of unending duration, without end. Of unseen glory in contrast to the transitory world of the senses.⁶

In the New Testament, αἰώνιος is used in the sense of eternal. It is used of God: not merely the concept of unlimited time without beginning or end, but also of the eternity which transcends time.

The expression τὴν αἰώνιον βασιλείαν τοῦ Κυρίου [“the eternal kingdom of our Lord”] (2 Peter 1:11) forms a transition to the use of αἰώνιος as a term for the object of eschatological expectation: of the place of blessedness of the heavenly body.⁷

Throughout the New Testament αἰώνιος can be rendered by *eternal*. In the LXX [Septuagint] it often represents the Hebrew *'olam* [עוֹלָם] and infuses a statement with the dimension of the “eternal.” In the Greek sphere αἰώνιος (is) distinct from the merely imperishable which had a beginning. In the New Testament αἰώνιος refers to: a) the eternity of God and the divine realm, b) the blessings of eschatological salvation, and c) everlasting conditions which have no beginning or end.⁸

60. These definitions make the effort to nail down the word's major characteristic, the absence of time, but we remain confused about how an environment absent time functions.
61. This means the answer is inscrutable⁹ and we are left in wonderment until we make the transfer from time into eternity.

⁵ Zodhiates, *The Complete Word Study Dictionary*, 107.

⁶ Walter Bauer, *A Greek Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 33.

⁷ Hermann Sasse, “αἰώνιος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:208–209.

⁸ Horst Balz, “αἰώνιος,” in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 1:46–47.

⁹ “Inscrutable: That cannot be searched into or found out by searching; impenetrable or unfathomable to investigation; quite unintelligible, entirely mysterious” (*Oxford English Dictionary* (1971), s.v. “inscrutable.”)

62. This item among our Nike Awards is held in escrow until the Evaluation Tribunal at which point it will be determined by our Lord whether or not we qualify for transference.
63. The key to this item is if we are among “those who love Him.” The word love is the present active participle of **ἀγαπάω (agapáō)**. The target of this love is the undiminished deity of God the Father.
64. The participle is substantive and functions as a noun. The dative case indicates an advantage. It is plural and applies to all who qualify.
65. The type of love that is indicated is personal love which is the mental attitude one must have toward all three Members of the Trinity in order to advance through the sophisticated spiritual life.
66. Principles that define a believer’s personal love for God include the following:
 - (1) The precedence for human love is love for God as in 1 John 4:19, “We love because He first loved us.”
 - (2) This sequence sets up the formula of initiation followed by response. The love of God refers to His integrity made up of His righteous standards, protected by the guardianship of His justice and functioning under the policy of His grace.
 - (3) The love *of* God is directed first toward believers because they possess the righteousness of God by imputation.
 - (4) Believers’ response is their love *for* God under the virtue of personal love.
 - (5) The virtue of personal love is always found in the object of love which is directed toward God.
 - (6) Personal love for God is functional when the believer’s inventory of biblical principles motivates that response.
 - (7) Since we do not see God, it is impossible to love Him apart from learning about Him from the study of the Word of God.

1 Peter 1:8 You have not seen Him, but you love Him. You do not see Him now but you believe in Him, and so you rejoice with an indescribable and glorious joy. (NET)

- (8) As you should all recall, we have expanded this verse to read thusly:

1 Peter 1:8 ... and though you have never seen Him [οὐκ + ὁράω (*ouk + horáō*)], you continue loving Him [ἀγαπάω (*agapáō*)], and though you do not see Him [μή + ὁράω (*mē + horáō*)] now [ἄρτι (*árti*)], you continue believing [πιστεύω (*pisteúō*)] in Him, and you greatly rejoice [ἀγαλλιάω (*agalliáō*)] with unalloyed happiness [the dative noun is cognate to the verb: χαρά + ἀνεκκλάλη (*chará + aneklálē*)] and full of glory [δοξάζω (*doxázō*)]. (EXT)

- (9) Maximum love for God is accomplished by a maximum level of divine thought in the *kardía*. The more the believer learns about God, the greater the increase of personal love.
- (10) This process maxes out in spiritual adulthood. Spiritual self-esteem occurs when the believer has cognitive self-confidence in his doctrinal inventory and its application to life and circumstances.
- (11) Spiritual adulthood continues the advance to a level of spiritual autonomy. The believer's spiritual advance enables him to place full trust in his doctrinal inventory resulting in cognitive-independence in problem solving.
- (12) Spiritual adulthood reaches the summit when the believer advances to the level of cognitive invincibility. This level of the advance means such a believer is "incapable of being conquered, overcome, or subdued."
- (13) As the believer grows in grace and advances through these powerful levels of thought, he achieves three levels of academic distinction in the Divine Academy of Grace Didactics:

- a. **Cum Laude:** “With honor.” The advance to cognitive self-confidence resulting in spiritual self-esteem.
 - b. **Magna cum Laude:** “With high honor.” The advance to cognitive independence resulting in spiritual autonomy.
 - c. **Summa cum Laude:** “With the greatest honor.” The advance to cognitive invincibility resulting in spiritual maturity.
- (14) Movement through these three academic levels of grace didactics are met by various levels of testing whereby the adult believer suffers for blessing.
- (15) The category encountered in the first stage of adulthood is Providential Preventive Suffering which includes numerous functions.
1. It insulates against the arrogance complex by eliminating jealousy, self-pity, bitterness, vindictiveness, hatred, and sins of the arrogance complex.
 2. These and other examples serve as an introduction to the four momentum tests of spiritual adulthood: (1) people, (2) system, (3) thought, and (4) disaster.

2 Corinthians 12:9 And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

v. 10 Therefore I am well content with weaknesses, with insults [ὕβρις (*húbris*): **People:** insolence, harm, damage, violence], with distresses [ἀνάγκη (*anánkē*): **System:** a state of distress or trouble, calamity, pressure], with persecutions [διωγμός (*diōgmós*): **Thought**], with difficulties [στενοχωρία (*stenochōría*): **Disaster:** a set of stressful circumstances], for Christ’s sake; for when I am weak, then I am strong. (NASB)

4. Passing Providential Preventive Suffering earns the honor of cum laude in the Grace Academy and advances the believer to the level of Spiritual Autonomy.
5. Here his cognitive independence moves him in to the copacetic spiritual life which prepares him to engage in Momentum Testing and the honor of magna cum laude.
6. This level of application is designed for the believer to learn to apply different doctrines to different situations.
7. Whereas Providential Preventive Suffering introduces the believer to the four Momentum Tests, these same challenges are intensified in Spiritual Adulthood and the possibility of being honored summa cum laude.
8. These four tests will be observed in summary fashion and in the order noted above.

Momentum Testing: People

1. Momentum Tests become major issues in the adult spiritual life of the believer and require the consistent application of the ninth problem-solving device, the copacetic spiritual life.
2. True happiness is a spiritual asset that resides exclusively in the soul of the believer and achieves maximum effectiveness when he advances to the doctrinal level of Cognitive Independence.
3. At this level he shares the happiness of God. His soul has advanced the asset of the relaxed mental attitude to the level we have developed as the copacetic spiritual life.
4. True happiness is not consistent hilarity, officially called the Excessive Laughing Disorder that is associated with a number of psychological, neurological, and physiological disorders or illnesses.
5. Sharing the happiness of God is a mental status that is completely oriented to reality while dependent on biblical principles that provide instant orientation to external circumstances, situations, and information.