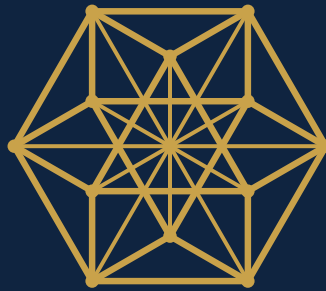


APPROVED FOR PUBLIC RELEASE

BGD COLLECTIVE · THE ENTHEOS PROJECT

The Theology of Time

What time does, and what God does about it
A foundational reference, second edition



He authored the river, then stepped into it.

DAVID WADE POPE

Founder, BGD Collective / Architect, The Entheos Project

A FOUNDATIONAL REFERENCE · SECOND EDITION

A FOUNDATIONAL REFERENCE · SECOND EDITION, SCRIPTURALLY EXPANDED

The Theology of Time

What time does, and what God does about it

This is bedrock, not new doctrine. The frameworks of this work have always rested on a single underlying account of time. That account was present from the beginning. It simply had not been named on its own. This document names it. It does not introduce a new teaching. It excavates the floor beneath the house already built, so that future work can stand on it deliberately rather than instinctively.

The occasion was a reading of Hebrews 1:1-2, and a particular word that caught the eye. Past, which the mind wanted to read as passed. That small motion, from a noun naming a former era to a verb describing time elapsing, opened the whole structure. What follows traces it.

The text

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.

Hebrews 1:1-2, NKJV

The phrase that governs everything here is through whom also He made the worlds. The Greek behind worlds is *aionas*, from *aion*, which carries the sense of ages or epochs rather than physical space or matter. The verse is therefore saying that the Son is the One through whom God made the ages themselves. The very framework of time.

This places the Son prior to time and as the agent of its making. He is not a being inside the temporal sequence. He is the One through whom the sequence came to be. The same Son who entered time in these last days is the One through whom time was made.

He authored the river, then stepped into it.

Scripture confirms this claim in several places. Colossians states it most fully.

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.

Colossians 1:16-17, NKJV

The phrase before all things places Him prior to time. In Him all things consist, that is, hold together, means He sustains the framework moment by moment rather than only at its origin. The ages do not merely begin in Him. They continue in Him. John gives the same priority, that the Word was in the beginning and all things were made through Him, with nothing made apart from Him. Revelation names Him as the One who holds both ends at once.

I am the Alpha and the Omega, the Beginning and the End, says the Lord, who is and who was and who is to come, the Almighty.

Revelation 1:8, NKJV

He authored the river and stands at both its mouth and its end.

Two words for time

Scripture works with two distinct senses of time, and both matter for formation.

Chronos. Sequential, measured time. The clock and the calendar. Duration that elapses, the kind of time that passes. This is the time in which sediment is laid down, layer upon layer, and the time across which a life accumulates what must later be removed.

Kairos. The appointed moment. Time charged with purpose, the right and fitting occasion. Ecclesiastes names this when it speaks of a time to be born and a time to die. In these last days is a kairos claim. The appointed moment when the final word is spoken.

Formation lives at the meeting of these two. Healing unfolds in chronos, stage by stage, in proper sequence. It turns on kairos, the appointed moment when a person is ready for what comes next. The order of the work honors chronos. The readiness for each step honors kairos.

What time does

Before naming what God does about time, name plainly what time does to a soul.

Time is created. Genesis ties it to the act of creation itself, marking days and seasons and years. It begins when God begins to make. This means time is not eternal, not divine, and not neutral. It is a made thing, and like every made thing it does something.

What time does, left to itself in a fallen world, is bury. It deposits. Layer by layer, year by year, the image of God placed in a person becomes covered over. By wound, by habit, by the accumulated sediment of a life lived east of Eden. Nothing about the image is destroyed. It is buried. The imago Dei remains intact beneath the strata, exactly as a buried thing remains itself while hidden.

The barrier is sediment, not substance. What was deposited over time can be removed.

This is the crucial claim, and it is a claim about time. The barrier between a person and God is, in large part, temporal. It was laid down over time.

There is a reason the burial is felt rather than merely endured. The creature lives in time yet carries something that does not belong to time.

He has made everything beautiful in its time. Also He has put eternity in their hearts.

Ecclesiastes 3:11, NKJV

The buried thing is eternal. That is why its burial produces ache rather than mere absence. Eternity placed within the creature presses against the sediment laid over it, and the soul registers the pressure as longing. The image does not simply wait to be found. It strains toward the surface.

What God does about it

If time buries, then redemption is, at its root, the reversal of what time deposited. Hebrews 1:2 names who accomplishes this. The Son, the very One through whom the ages were made. The Author of time is the Redeemer of what time did. He made the river and He reaches into it.

This is why the accidental reading of passed was not a mistake but a revelation. The ages that have passed did not drift by aimlessly. They elapsed under the authorship of the Son, carrying

revelation forward from the prophets to these last days. What passed was leading somewhere. The former age gave way precisely so the final word could stand.

Time does not merely pass. It is brought to its purpose.

Redemption runs the clock backward toward the original, even as history runs forward toward its culmination. Both are true at once. The person is restored toward what was always there, the image beneath the sediment. The whole story moves forward toward the fullness God intends. The Son holds both directions, because He made the ages that carry them.

That in the dispensation of the fullness of the times He might gather together in one all things in Christ.

Ephesians 1:10, NKJV

Time is not merely elapsing. It is being gathered to a point. The forward motion is not drift but ingathering, all things drawn together in Christ at the appointed fullness. The appointed moments belong to the Father's authority alone, not to the creature's knowledge. It is not for us to know the times or seasons He has put in His own power.

How this underlies the frameworks

Each established framework of this work is an application of this single theology of time. What follows shows the floor under each.

The Archaeology of the Soul

Archaeology, by definition, recovers what time buried. Sanctification as excavation of the imago Dei is therefore a temporal operation. The removal of strata deposited over time, so that what has always been can be seen again. Hebrews 1:2 gives this its floor. If the Son made the ages, then the image was placed in the person before the ages began their burying work. What is excavated predates the strata covering it. The recovery is of something that has always been.

Even though our outward man is perishing, yet the inward man is being renewed day by day.

2 Corinthians 4:16, NKJV

The decay of the outer accompanies the daily recovery of the inner. The excavation is not a single event but a work carried out across time, layer by layer, the inward image surfacing as the outward sediment falls away.

The Art of Subtraction

Subtraction is the reversal of deposition. Time lays the barrier down, sediment by sediment. Subtraction removes it. Healing comes through removal rather than addition because the obstruction was itself added, over time, layer by layer. The former age had to pass for the Son's word to stand. The old self has to pass for the restored self to stand. Same grammar. Subtraction is simply time's deposition run in reverse.

Scripture gives this grammar precisely.

Having put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.

Colossians 3:9-10, NKJV

Note the words according to the image. The renewal is restoration toward an original, not the manufacture of something new. The same put-off and put-on language appears in Ephesians, where the new self is created in true righteousness and holiness, the original specification recovered. Subtraction removes the old so the original may stand.

One Reality, Three Languages

Hebrews 1:1-2 is itself a many ways, one source structure. God spoke in various ways through the prophets, then finally and fully through the Son. One Source, several modes of revelation, converging on a single Reality. The claim that medicine, faith and recovery describe the same phenomenon is structurally identical. One Reality, three languages bearing witness. The text models the very epistemology the framework asserts.

The Black Hole Event Horizon

An event horizon is the boundary where ordinary time breaks down, where the outside observer and the one crossing no longer share a single clock. If God stands outside the created ages, made through the Son, then God's relationship to time is genuinely horizon-like. He is neither late nor early. He is on the far side of the boundary, where a thousand years are as a day. The model, reconciled to Scripture, is at root a model of time behaving differently across a boundary, and Hebrews 1:2 names who authored both sides of it.

The divine name itself bears this out. When God reveals His name, He speaks in a timeless present.

And God said to Moses, I AM WHO I AM.

Exodus 3:14, NKJV

Not I was, not I will be, but a perpetual present the creature cannot occupy. Isaiah names Him as the One who inhabits eternity, dwelling in eternity as a creature dwells in a place. The horizon stands not only behind us at creation but ahead at consummation, when an angel declares that there should be time no longer. Created time gives way at both boundaries, and the Son authored them both.

Neuroplastic Therapeutics

The modalities work in proper sequence because formation is temporal. The order is not arbitrary. It honors that a soul is excavated in stages, and that what passed must pass before what comes next can stand. The steps are laid first, because foundation must be set in time before anything built upon it will hold. The insistence on order is an insistence that healing obeys time's grammar even as it reverses time's damage.

The theological spine

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.

2 Peter 3:8, NKJV

For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.

Psalm 90:4, NKJV

But when the fullness of the time had come, God sent forth His Son.

Galatians 4:4, NKJV

These three hold the structure together. The first two place God outside the boundary, unbound by the clock that binds the creature. The third names the appointed moment, the kairos, when the Author of the ages entered them. Together they say what this entire account says. Time is real, time is created, time does its work on the creature, and God stands sovereign over all of it through the Son who made it.

The thread

The whole body of work is a single coherent account of redemption as the reversal of temporal sediment, authored by the One through whom time was made.

Time buries the image. The Son who made the ages recovers it. Time deposits the barrier. Subtraction removes it. Time elapses in passing ages. God speaks the final word from outside them. Excavation, subtraction, sequence, the boundary, the three languages. Each is an application of this one floor.

More is revealed because more was always there.

This is why the mind got stuck, in a very good way. It was not a new idea arriving. It was the floor under the house, seen at last for what it always was. The work ahead is not invention. It is excavation, applied now to the foundation itself.

By God's Design.