

1. Freedom in Christ is unto unity in the Spirit, and it proceeds from the true Biblical plan, which begins with the free-will acceptance of a faith based salvation. Free-will acceptance is correct, even though the base estate of spiritual death and natural depravity inclines the will towards bondage to sin and death.
2. However, the bondage of the will is countered by the virtuous creation of the soul, such that natural depravity is not total depravity. So, although the will is bound, yet it is not firmly bound, because the virtuous creation of the soul acts as prevenient grace. Consequently, free-will exists, although it is inclined towards evil. For; 1Ti.1:15a, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners". Therefore, one's acceptance of the gospel requires free-will.
3. The gospel of Jesus Christ is predestined, and so, belief in the predestined gospel provides one with conferred predestination unto heaven. That is, one's Biblical predestination is conferred predestination, not absolute predestination, and it is limited to predestination unto heaven.
4. God's foreknowledge exists in eternity, while mankind's free-will exists in the world. Free-will is the result of the preparations of the heart. Salvation begins when the preparations of the heart result in a free-will acceptance of faith. "The preparations of the heart belong to man, but the answer of the tongue is from the Lord.", Pro.16:1. So, based on one's free-will acceptance of faith, the Holy Spirit enables one's tongue to have an abiding confession of faith, to which the Lord's answer is the 1st first-fruit, Joh.4:36, that's the night-vision of the Anointing of the Spirit, which is the 1st election, which is unto the 1st heavenly Day. A Day is a period of personal spiritual development in the spirit realm, which is a heaven of heavens, such that the lower heavens are juxtaposed with the world.
5. The 1st election unto the 1st Day is the Election of Grace unto the Day of Salvation, to be a member of the Righteous Generation according to the imputed righteousness of Jesus Christ (through imputed grace), which is unto The Unjust (the 2nd of the Two Witnesses) according to the Second Covenant. Those of the First Covenant also begin in the Righteous Generation (through supplicative grace) but they are The Just (the 1st of the Two Witnesses). So, eventually the 4th Day begins with the "resurrection of the dead, both of the just and the unjust", Act.24:15. The resurrection is the 4th and last stage of the regeneration of one's spirit body within the physical bodies of the soulmates.
6. The 1st election unto the 1st Day is by the Anointing of the Spirit, which is the 1st of 4 first-fruits, Joh.4:36, in their seasons, Mat.21:41,43. The 4 seasons stand for the 4 Days of the regeneration. Those first-Days go in order upwards, whereas the Beginning of Days is of the highest heaven, going downwards. The first-fruits of the Spirit are; 1) The Anointing of the Spirit, 2) The Covering of the Spirit, 3) The Infilling of the Spirit, and 4) The Indwelling of the Spirit (which is the general resurrection). The first-fruits define the four courses which begin a March of Days.
7. The 4 first-fruits are given by 4 visions of glory, for without a vision the people perish, Pro.29:18. The Circle of Life YHWH circumscribes the lightning bolt YHHW that descends from the Beginning of Days. The formless Power Y is one in the Presence(s) HHW; for the Presence(s) is/are 3 in 1, where the 1 is the Power. As the 4 glories of God are extended unto (breathed upon) believers from glory to glory, we are given to reflect them (YHHW WHHY) as we move up. So, the 1st vision of glory is the extension of the glory of the Power Y, which is reflected in the believer. The 1st vision of glory is the Anointing of the Spirit, which is the 1st first-fruit of the Spirit, which provides the believer with the 1st election, which is unto the 1st heavenly Day.
8. The 4 rites of the Church are the 4 first-works, and they symbolize the 4 first-fruits of the Spirit. The 4 first-works are also qualifications for their respective 4 first-fruits, but because of God's foreknowledge of one's rites, a first-fruit may precede a first-work; yet it's better to diligently apply one's self towards the timely completion of each Day's first-work in preparation, in the hope of the coming first-fruits of the Spirit.
9. The dawn of one's 1st Day is according to the double doors, Isa.45:1; 1) a free-will acceptance of faith by which one receives the Spirit/ Seal of the Spirit, and then 2) a public confession of faith, abiding in which one waits upon the Lord for the Anointing of the Spirit. The Anointing of the Spirit properly begins the 1st Day, but the dawn is included. The first-works are given in the name of, and by the Power of, the Father, the Son, and the Holy Spirit. The first-works are; 1) Consecration, by public confession of faith and anointing, 2) Baptism, by immersion after the age of responsibility, 3) Communion, using symbolic elements, and 4) Pedlution, before the door-cross on the front wall.
10. The church vestibule has the outer/ inner double doors, that's symbolized by the altar rails, for Consecration; then there's the covered Baptismal pool; then there's the Communion showbread table/lecturn; then there's the cross on the front wall, that's like the door to the kingdom, and before entry one must have clean feet by Pedlution (with attention to the purity of one's big-toe part, or one's big-cleft part). The proper sequence of the 4 first-works symbolize the 4 first-fruits in their seasons.
11. Daism is the offshoot of 1) Wesleyanism, 2) Free Methodism, 3) AG Pentecostalism, and 4) Daism. Daism does not refer to the variant spelling of Deism or Taoism. Although Daism has a few commonalities with eastern, and Gnostic religion, it is neither, because it is scriptural, and although it is knowledgeable, yet Daism is not a knowledge-based salvation. For these things are spiritually discerned, by a master workman who's heart is true.