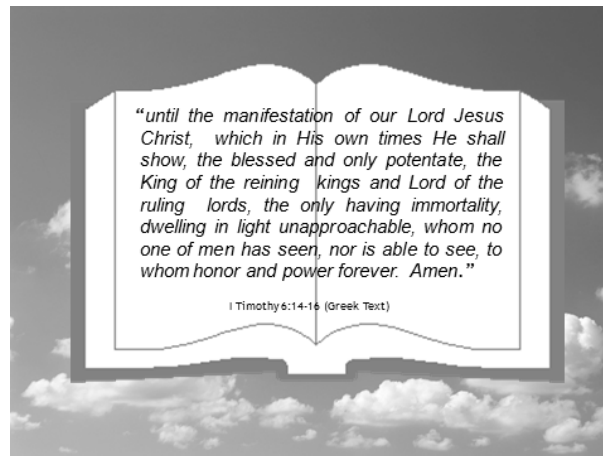


**Volume One**

**Scriptural Comprehensions of Measures  
(the Matrix)**



**Matrix Viewing**



**Scriptural Viewing**

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## **Glossary of Definitions**

Actualization: To generate realness, reality, produce into action or provide factually.

Actuation: To produce, incite or move to into action, start a process, incite or motivate.

Agential Origination: The means of how effects and /or results are created.

Array: Collection, display, assortment, group of organized display.

Artificial Intelligence: Mechanized imitation of knowledge.

Authentic: Reliable, dependable accurate, faithful and affirmable.

Causality: relationship between cause and effect or principle that everything is caused.

Cogent: Clearly or logically convincing.

Cognitive: Process of acquiring knowledge by reasoning, intuition or thought perception.

Conception: Origination or beginning, i.e., act or power of forming an idea or substance.

Decree: To command, ordain, an order having the force of law or principle, i.e., a formal and authoritative order.

Deism: belief in God by reason of nature only, but as distinguished from theism, rejects its revelations on the basis that creation is indifferent to divine influence.

Determinism: Theory or doctrine that acts of will, occurrences in nature or social or psychological are causally the quality or state of having been predetermined.

Ecosystem: Environmental functioning of interacting physicality.

Entity: A body, thing, unit, creature, being, person, individual.

Entropy: System of consistent disorders, randomness or predictability; plus gradually perceived decline into disorder.

Epistemology: Relating to degree or study of knowledge, especially with regard to its methods, validity, and scope of what distinguishes justified belief from opinion.

Eternality: The spiritual sphere or locale of where all are complete in perfection.

Eternal Now: The essence of all existence abiding in completion.

Etiology: The cause, set of causes, manner, attribution or reason often in terms of historical or mythical explanation

Existence: The state of being real or actually current rather than imagined.

Existential: Defined as, “of, or relating to, existence” in contexts as a threat to existence or survival and about meaning of how and why there is existence.

Fate: The development of events beyond creature/creation’s control, regarded as determined by an unknown, indefinite power also identified as destiny.

Frames: Enclosed border structures for containing defined surroundings.

Functionality: The process of how an entity operates.

Grid: A network system of associations or groups arranged for representations.

Holistic: Related to or concerned with complete structures rather than individual parts.

Impression: Feeling, idea, notion, sense, thought, effect, influence, consciousness.

Interval: period of time and/or space between events or occurrences.

Matrix: Visual representation or indications in grids and/or patterns of measurements for testimonial documentations.

Manifestation: The outward perceptible indication of revelation or materialization.

Maze: a web or network of confusion or entangled disorder.

Metaphysics: The part of philosophy concerned with basic causes and nature of things.

Measures: An amount, quantity, degree or evaluation.

Mode: A form, style, manner, method, approach, means, sort, way, kind or fashion.

Ontology: Study concerned with what constitutes existence or coming into being.

Origination: To begin to exist; to be produced or created, as its cause.

Pole: either of two completely opposed or contrasted positions, states or views.

Parameter: The limit, restriction or boundary.

Possibility: An occurrence that is humanly perceived as a potential for successful or detrimental future development into existence.

Present Now: Conception of events in current instants or sequences of time.

Probability: Events or occurrences humanly perceived to likely happen or exist.

Process: a series of actions or steps taken in order to achieve an outgrowth on or in, such as the imperative order perceived to change or preserve a particular completion.

Providence: Creative, sustaining, pre-determinative, divine power and guidance of existence.

Physicality: State of material, visual cosmos (worldly, secular) relations.

Reality: Actually existent, true or certain.

Redaction: Presentation or illustration with certain information withheld or hidden.

Reductionism: Procedure of theory reductions' data and phenomena to simpler terms.

Relativity: How an entity relates or aligned with a separate or remote non related entity.

Algorithm: Process or rules in mathematical calculations as problem-solving operations.

Sequences: Series, successions, progressions, cycles and chains of expressions.

Simulation: imitation, replication and coping for attempt at reproduction.

Space-Time Sectors: Units of space-time expressed in frames for illustrating events.

Spirituality: State of nonmaterial, non-visual deified relations.

Subsistence: the act, force or effect maintaining or supporting minimum requirements.

Supereminence: Superior to and above all others.

Synergism: In Theology, the doctrine of the human will plus God working together in order to bring about events and occasions into existence.

Time Capsule: God's creation of decreed sequenced representations of courses of past, present, and/or future for the purpose of revealing testimonies in periods therein.

Virtual: Near or practical representation or indication.

# Introduction

Scriptural illuminations reveal that all things exist through them having come into being in God's Declarations (SAYINGS) Hebrews 11:3. Colossians 1:16-17 distinguishes the testimony or revelation of how things are identified in what are. Manifestation formats of physicality and secularity are displayed in measures on the Matrix, which entails grids or mats. Comprehensions of this conception scripturally, consent to vertical viewing in the spiritual realm over the horizontal view on the horizontal plane or locale. In other words, this advantage enables "looking down on life instead of around in life." The Scriptures are replete with revelations of what things actually are in purpose, which define what they are in God's design, as compared to what they portray in their functions. In this sense, the scripturally appropriate question when viewing things in life is: "what are things for instead of what are they? Hence, things are never assessed in terms of appearance but in their designed purpose.

The comprehensions in these texts are solidly in line with what are scripturally disclosed in Ephesians and Colossians. These Scriptures imbue things in regard to their accurate origin and venue of Eternality as the essence of creation in spirituality, as opposed to the misperceptions of such residing in physical and/or secular depictions in functionality. In scriptural recognitions, things are never accurately defined in their physical/secular portrayals in appearance and functions. This overview of things exposes God's sole role in His Eternal Intentions. Creatures, events or occasions are never any sense, random incidents or accidents but devised prospects wherein the circumstances are reasoned in their predetermined possibilities and opportunities ultimately resulting in testimony to the praise and glory of God's grace and glory. These various comparisons display masterful multiplicities of God's wisdom in expressions of His Eternal Divine workings in creations to the limited intellects of depraved creatures in general.

Specifically, in-depth comprehension was eternally assigned to certain ones of God's people. This is certified in various uses of the Greek word *ἐπίγνωσις* (**ehp·eeg·no·sees**). Colossians 1:6 conveys this rendering in the expression " .. and perfectly knew of the grace of God in truth." In the same passage, verse 9 states "full knowledge" of His will in all wisdom and spiritual understanding." Verse 10 states, "and increasing to the perfect knowledge of God." This entire context of Colossians chapter 1 exhibits the enormous benefits bestowed on those endowed with the complete understanding of revelations of God's eternal works. According to His Will, He created all things IN HIM (Christ) and all were determinately purposed as such pleased Him (Ephesians 1:5, 9; Colossians 1:19). All eternally was and is in place and resolved unchallengeable and unchangeable mode in the secured arena of spirituality.

In these documentations, the manifestations are all testified in measured forums for the purpose of displaying physically, secularly and materially what creatures and creation relate to in Scriptural Comprehension of Measures (the Matrix).

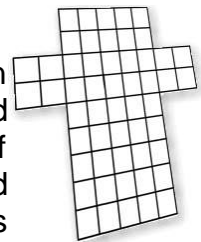
## **Part One**

### **Scriptural Formulation, identification and Functionality of the Matrix**


## What are the Scriptures' Purpose and Functionality of Measures (The Matrix)?

Essentially, the originating cognition regarding physical/secular life's ambiguities resides in understanding of such having been actualized in Eternity in God's Decree. This is the **Grace Scriptures' View, in spite of the seemingly rampant diversion of things exhibiting** "out of control" in the stream of day to day occurrences. Comprehension of this actuality exudes the sole stabilizing factor of scrutinizing life in any semblance of God's designed depictions; sequenced in order to ultimately express His majesty in unconditional and unlimited love, graciousness, power and above all, wisdom! In declarative evidence of the sole reliable disposition in Spirituality, the Grace Covenant definitively reveals Time occurrences manifested in particular points. Intentions of such are to divulge testimonial excerpts of all eternal subjections in a devised realm wherein God not only purposed but also accomplished everything in His Decree according to His Sovereign Will. These glorious communications engage the pleasure of the Heavenlies' view, especially in simulation of what humans misconstrue in their particular distortions of truth; when such are assessed solely within time/space parameters.

In this sense, spiritual epistemic (knowledgeable) unions are disclosed in manifestations of evaluations for the sole intention of testimony to limited capacitated comprehensions of designated creatures. This framework of knowledgeable apportionment denotes detailed explications of sequenced concepts. What is conveyed is a description of the concepts and relations illustrated as a field of representatives. This is consistent with a set-of-concept-definition in general but even more certainly, it displays a different sense of what such is in purpose more than what it is in conceptualization. In other words, it is more comprehensible in ascertaining what it is for than what it is purported to reveal. In this manner, it is the designing aspect of actualized being that is defined for the purpose of solely enabling knowledge sharing of God's creation to humans; as it is unnecessary for God to define or explain actualized existence. This context of comprehension is the specification utilized by God for revelations of His commitments.



## What are the Phenomena and Operations of Measure (the Matrix)?

The purpose of testimonials inquires the separation of actuality from humanly viewed  practicality, to without question, accept all scriptural conceptualizations void of secularly/physically unreliable challenging queries and assertions; in a way consistent with respect to spiritual depictions of existence. In accepting as truth that God alone is the creator and maker of all things, this is unquestioned certification that He alone is the sole agent that consummates existence. Through the ages, creatures have normally

accepted without question humanly emulated designs of actualization within the realm of time/space parameters, yet such induces more queries than certifications.

### **What is the Scripture's vs. Physical/Secular Designation of Measure (the Matrix)?**

This utter dissemination of occurrences in measures significantly outlays the sequenced manifestation of what seemingly transpires. Here, the Greek noun *μέτρον* (**meht•ron**) rendered “measure” conveys proverbially the rule or standard of judgments determined in proportionally extents or limits. This mode is expressive in quantitative methodology of rationing what, when, why and how, as such is exacted within limits God assigned for manifestations in the workings of such but more explicitly what is allowed according to His Eternal Purpose. In this sense, the preciseness of what is Scripturally Viewed solely delineates how *πολύς* (**pol•ees**) rendered “much,” whether quantifying in expansion or contraction. In modernistic terminology, this nomenclature is exacted in exhibit of the “MATRIX.” Variations of this classification encumber physicality's utilization of arrays in Geology, Science, Mathematics, Engineering Technology, Art and Entertainment, etc.

Categorization-wise, the Matrix is secularly/physically defined in reference to persons, characteristics, organizations and/or productions. In these forums, the Matrix is an array or a grid situating or surrounding core, within which something else originates, develops or is contained. Manifestation-wise, events and object are signified in an array of which patterns and non-patterns exhibit or image in sequences defying similarity between data points. Concomitantly, changing deposits seem to exhibit possible paradoxical themes in time sequenced alignments with numerous meanings, often referring materially where specialized structures are formed and embedded. This unstably insecure maze induces numerous propositions, often insinuating allusions of shaped and entrenched structures. These elements of variations induce ramifications that preclude the constant changes agitating an imaginative virtual-reality environment of confusing compilations.

### **What is the Scriptural Identification of the Matrix?**

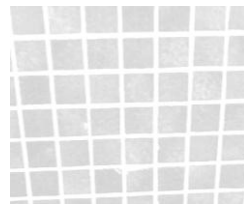
Scripture-wise, II Corinthians 10:13 conveys, “We in regards to the immeasurable things will not boast (in) ourselves but after the measure of the limits that the God of measure appointed to us to reach even unto you.” In spiritual light of enactment of actualization in God's Decree in Eternity and inevitableness of manifestations measured solely in the globed Matrix, this verse conveys such enlightened assessments in this respect. Here, the adjectival phrase *τὰ ἄμετρα* (**tah ahm•eht•rah**) rendered “immeasurable things” may also be rendered “beyond measures,” which are consigned exclusively in God, the ONE who owns such as the result of having created the limits of *μέτρον* (**meht•ron**) rendered “measure” (matrix). The absolute determinant and sole standard of reliability resides in the actualized essence of Eternality in the *ῥήματι θεοῦ* (**ree•mah•tee Theh•oo**) rendered



“Saying of God,” i.e., God’s Decree (Hebrews 11:3). This comprehension certifies that all measures are in the format of limitedness for the exclusive purpose of manifestations in testimonials to the ultimate praise and glory of God!

### **The Physical/Secular’s Misconstrued “Functionality” of Measures (The Matrix)**

When it is mechanized in physicality/secularity’s forums, the Matrix is a mold utilized in stereotyping designed impressions in types of illustrations from which human mental poles are imaginatively casted as plated typologies. These plated significations utter graphed duplicated impressions in matrices. Therefore from the Latin, *mātrīx* or *mātrīc* conveys “breeding” and *māter* or *mātr*: “mother” (the originating source). Navigations in search for the definitive uses of measured illusions are instilled yet merely mirrored in reference to persons, characters and occurrences. Organizations of what are produced in manifestation describe depositions over time arrayed analyses. Such imbue residues for analyses discerning between their imaginative and resourceful deposits. Thus, these isolations imaginatively engage mini-phrased “solids,” wherein induced impulses are embedded. These multi-types of various misinformations are exchanged in databases of intermediates in which composite material entropies are engraved. Consequentially, nothing can be reliably presented as designed or willed in this stratum



**Matrix Maze**

In this sense, the Matrix embellishes a mold for shaping dated displays of forums, which allow a finite number of audio-visual channels to be decoded to a virtual disc used in the production of records. Functionality in this vein imbues impetuous crossbars connecting multiple inputs to multiple outputs in elements of variations, which constantly change. “Virtual reality” environmental series exhibit productions detailing who, what, when and where. Such are conveyed especially in advancement of simulating networks of science fiction/actions, reloaded in sequel to revolutions in compilations based on manifestation tracks. These recorded collections chart the tailspins associating the transformations of Matrix meta-series. Such defy all semblances of controlled organizational management of analyses in techniques for consistent strategy. This absence of sharing consultations enviably group variable messages in compacted chambers of disambiguation. Arrays of grids list particles associated with the titled links directly intended to change the points, which reduce the number of keyed devices for facilitation roads on the Matrix.

## The Grace Scriptures' Actualized "Functionality" of Measures (The Matrix)?

Ephesians 3:18 states, "that you may be (having been) fully able (d) to comprehend with all the saints what is the breadth and length and height and depth." The conjunction *ἵνα* (**een-ah**) rendered "that" conveys the subjunctive mood and aorist tense to connote God's express purpose. Maintaining the flow of the context of the antecedent verses, the passage is that Christ may live, having lived in the hearts of His elect and through the faithfulness of God, in Him having imparted spiritual comprehension to designated ones, as those having been rooted and grounded in Eternal Knowledge. Hence, the statement of this verse is, "that you may be fully able to comprehend with all the saints" the extent of God's comprehensive grid for His beloved. Note that the Greek verb *ἐξισχύσητε* (**ehx-ees-khees-ee-teh**) rendered "fully able" is derived from *ἐξ* (**ehx**) and *ισχύω* (**ees-khee-o**) denoting the ones having been pre-capacitated, i.e., such ones may be, having been made highly capable and abundantly able to, having comprehended all the ramifications of God's eternal workings in and of His Divine Decree.

Here, the infinitive *καταλάβεσθαι* (**kaht-ahl-ahv-ehs-theh**) rendered "comprehend" is derived from *κατα* (**kaht-ah**) and *λαμβάνω* (**lahm-vahn-o**) literally denoting to take or hold down, hence, those that may be manifestly capable of intellectually grasping, mentally laying hold and understanding with all the saints, enlightened aspects of the extent of God's actualized Decree. This is defined in a vast quadrangle with what is prevalent in translation of "breadth, length, height, and depth." The statement: "that you may be (having been) fully enabled to .....having comprehended with all the saints" conveys ultimate growth and development of testimony in the Body of Christ; in viewing the essence of Eternal Spiritual Actualizations. Those of whom such blessings having been bestowed in this encyclical epistle together with all saints; are and having been caused to abundantly comprehend the limitless provisions of Christ in Eternity!

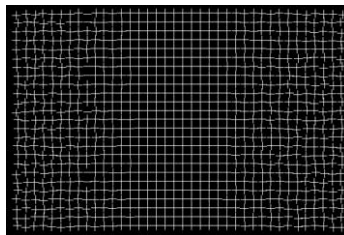
The eternal workings of God were actualized and oriented in His Divine Decree. They are thus complementarily testimonies in manifestation of God's eternal plan, will and purpose .....exhibiting the mastery of His power and wisdom, which He will in the end display to ALL (Ephesians 3:10). Hence, originality of all creation and operations reside within the ingredients of the aforementioned consistencies (the breadth and length, height and depth). This is spiritually discernable, the BIG picture and REALISTIC site of existence. Everything comprising elected ones memorial trip through the Time Capsule encompasses a collection of tribute trinkets. Even the occurrences that feature the so habitually misconstrued exhibitions of random impressionisms are actually manifested ventures historically solely in the sense of eternal intentions. Scriptural research in the Gospel of Grace exudes successful finality of ALL having been enlisted in the limited communications of mankind's limited ability due to human depravity, yet the extolling of God's un-limitedness.

The extremes of antithetical entropies don't preclude accomplishment of God's purpose according to the pleasure of His Will. Neither the manifested ages of chaos nor assaults

of conflicts are ever a barrier to His power and wisdom in any sense! Hence, what must be comprehended is what are measured in view of God's: πλάτος (**plah-tos**) rendered "breadth," yet denoting the uttermost of His actualized extent or purpose. This spiritual dimension is solely the determinant that controls what manifests in the physical/secular time/space dimensions, which are characterized and quantified as: μήκος (**mee-kos**) rendered "length," ὕψος (**eep-sos**) rendered "height" and βάθος (**vahth-os**) rendered "depth." The latter physical dimensions are expressed in what is observed in measures of delineating manifestation of creatures and occurrences on the Matrix. Yet what is not observable in the physical forum is unseen as it imbues the unlimited essence of God's Decree in Eternality, in the sole actuality of residing existence.

### **Distinctions in the Scriptures' "Actualized and Physical/Secular's "Functionality" of Measures (The Matrix)**

The physical/secular so-viewed "functionality" matrix is an arrayed grid; stimulatingly surrounding substances within which something else purportedly originates, develops, or is contained as the indispensable condition of its every form. This flawed conception exhibits formative compartments of matter in which such is embedded. In this sense, all are perceived both massively and principally binding in an array of numeric quantities subjected to humanly induced operations resembling formation of elements in columns and rows. These are the means in which such are tracked as networks of intersections between input/output encoding/decoding stereotyped designs to receive either positive or negative impressions of illustrations from which mental plats (also called mats) are purportedly interpretable.



**Matrix Mat**

These factorized casting typefaces exhibit in impressions of photosets as duplicate records of general represented arrays of notations for operations in sequencing and/or measuring their interims.



## Similarity Summations

These identity or similarity summations' forums notch in-between data points including position-specific patterns and non-patterns of varied substitutions. These estimate the possible residue of each as their accepted mutation in blocks of scoring their sequenced alignments in insoluble faction of composite materialism. Hence, the physically/secularly mold in cast or shape conveys an environment in which a thing is developed in its entire subculture of resonance of awareness but its affect is merely a cultural phenomenon of understatement. These "interactions" are oft-copied effects that are simply misconstrued as realized actions within themselves. Nonetheless, abiding realities claim a deeper pull than these metaphysical searches for meanings in these restricted infusions of cultures. These "materialized/secularized ivory towers" of enlightenment through such constructs. Superficially, such directs and avails everything in Time Measured Parameters and also characterize all projections into epics birthed mainly in the infertile mind of Humanized Conceptualizations.

Though the physical/secular so-viewed "functionality" of these measures (matrix) reads and communicates resonance of human philosophy incessantly; and aligns interestingly in endeavoring to scrutinize them in discernable context; their syncretism of Gnostic elements falter in certification of comprehensiveness. These schools of thoughts are not conducive to genuinely reliable reality. Here the query is: what do such actualization-wise "bring to the table"? What issues does such Artificial Intelligence raise? What is actually abiding reality? Are such confirmed or deceived by a construction of something else's creation? If such are the stakes what are their outflows of survivability? How can hospitability of security adequately be defined and such render in sole manifestations? Such barely touch these questions in their specifically focused sites, in consideration of the numerous diversities in the physical/secular wide web of the Matrix /MAY-tricks."

Distinguishingly, in reviewing the Scripture's "Actualized Functionality" of the matrix, Romans 8:38-39 state, "for I have been persuaded that neither death nor life nor angels, nor the beginning, nor the present nor the coming, nor powers, nor height, nor depth, nor any other created, will be able to separate us from the love of God, which is in Christ Jesus our Lord." The focal verb in this verse, *πέπεισμαι* (**peh-pees-meh**) rendered "I have been and am persuaded" (perfect tense, passive voice) denotes pre-assignment of this comprehension more than when such conviction and confidence was revealed in time. The security imbued in the actualized entity of all having resided solely in God's decreed "Saying" (Hebrews 11:3) is according to eternal knowledge of what constitutes existence Romans 8:26-30). In this light, nothing perceived on the physical/secular matrix poses any threat of extinction to the enlightened ..... no, not even physical death, which merely extracts separation from continual manifestation in its forum.

The underlining factor of verse 28 is that even physical *θάνατος* (**thahn-aht-os**) rendered "death," is limited to the extinction of natural life's depiction for testimonial purposes only. Thus, it cannot separate God's beloved from their eternally fixed position in Him

(Ephesians 1:3-5). The litany of challenges denoted is functional solely in testimonial development of the closer spiritual relationships (Philippians 1:23-29). In this sense, verse 39's phrasal continuation of depicting the measures, i.e., οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἕτέρα (**oo-teh eep-so-mah oo-teh vahth-os oo-teh tees ktees-ees ehtehr-ah**) rendered "nor height, nor depth, nor any other created," tersely certifies the ineffectiveness of these medians as determinatively obligatory entities. The last phrase δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν (**theen-ees-eh-teh ee-mahs kho-rees-eh ah-po tees ahg-ah-pees too Theh-oo tees ehn Khrees-to Ee-ee-soo to kee-ree-o ee-mon**) rendered "will be able to separate us from the love of God, which is in Christ Jesus our Lord" expresses this magnificently coupled containment.

The actualized essence of Eternality exclusively offers protection, shelter and state of mind that provides comfort in perception of where things are conceived and nurtured. It is genuine spirituality rather than physicality that confers actualization of existence. This scenario provides delineation in the informed assessment of compassions in sorrow, sadness, pity, suffering, misery, grief, anticlimax letdown; situated at their lowest points, even all-time lows, at rock bottom in the depths of despair. Eternal comprehension pointedly portends God's purpose, which is couched in zenith ethics of characteristics in spiritual culture, as opposed to the humanist philosophies. Fundamental and distinctive characterizations of grouping physically/secularly contexts in ages of time parameters, expresses the attitudes, habits and beliefs in humanly resonated identities, symbols, emblems, badges and insignia. These all involved the text of language designed events in materialization, by which such are easily recognized. Nevertheless, βάθος (**vahth-os**) conveys depth in manifestation while its deepness embellishes unseen depth and ὕψωμα (**eep-so-mah**) the height, i.e., extent in God's purpose of what such is in His eternal intent. The depth of the deep things of God trumps all allegoric physical/secular perceptions. Πλάτος (**Plah-t-os**) rendered "breadth" exclusively dominates the greatness extent of understanding for considering how things were actually coursed, as opposed to how they are manifestly sequenced.

### **Does Physical/Secular Measures (the Matrix) abide in any Semblance to Reality?**

Various illustrations and perceptions in physical/secular measures exhibit what may seem interruptedly existential. Conversely scriptural fidelity codifies what solely what are reflective of its validation. In actuality, nothing solely displayed in the cosmic venue can genuinely establish authenticity. In this illumination, even though physicality exerts what resonates visually, the non-reliability of such inevitably incidents as though life isn't real. One might even pinch oneself to converse the verity of one's own pain and yet such is still not convincingly causality in purpose within itself. Hence, the sourced programmer is attributable to eternity's sphere as not only the leading but sole input of realism. Just because things seem and/or feel authentically in resonance, does this in any way codify their pragmatisms? What is grasped solely in this specificity is unlikely to afford some

answers. Humanly perceived measuring in this orb does not exhibit conversions leading determinately to what reliably resides.

Amazingly, tentative journeys through the terrain of temporality are recorded in scoped theaters of vicious circles in no-win situations. Physical/Secular Measures' (the matrix's) resonance audiences aren't ever sure that they're reliably discerning in time's tunnel.



### **Time's Tunnel**

It is strictly in this sense that their induced periodicals can most effectively be described as unwelcomed commodities in mass marketed "illustration-making." Erratic instances of often perceived reviews resemble "exhilaratingly" and "breathtakingly" what merely describe the appeal that lolls in unique combinations of ineffective material actions alongside their actualized entrance. The castings reveal unreliable sequences as such become luminary. Some maneuver in amazing special effects but are never sufficiently articulate in explicating their distortedly perceived actions, in that such requires more than humanly discerned incidents. Depraved spectators misconstrue as "clever" what are merely related "crafts" of the designed exploits of testimonial manifestations.

Inviolably, the variables in this haze borrow from secular sensory sources as diversely grouped as the religious, scientific and philosophical expositions. These all chronicle assorted transferences of contemplations inevitably defying the scrutiny of consistency. Thus both their plots and plats falter in descriptions of certifications, as the indulgences therein raise more queries than such could ever purport to explicate. Added to this is the general perception that things don't exist until/unless they are seen. Yet, the measuring of things in and of themselves simply hacker into alter ego. Diminutively this reaches out to the mysterious, as their fluid relations with the laws of physics can't ensure what's "going on" in life. Consequently, the sole conviction exudes notorious rebels with varied nomenclatures of the figures morphed from what influentially precedes them. What eventually follows of sorts is very peculiar and convenes the elusive astute loaded with overt references to delving through the "obscure looking glass."

As things are viewed in morphed auspices, such solitarily processes "revocable truth." Reality isn't ever what it seems to be in sole manifestations. In fact, it is not real in any

sense what construes or codifies existence. Physical/Secular Measures correspond to computer generated illusions, rebelling against what really administers their cogitations, long after such manifestly arises. Even when Matrix Misperceptions are considered not only magnificent but assertively poised, their plots factor from shadowy employments. In both imports of perceptions and memories, humanly expressed consciousness is not ever confidently reconciled. Such manipulates in order to convey impressions of control yet distributes short of this alignment in the sphere of doubt, which penetrates this realm of myth. These extraordinary applications are extracted from incompatible conventions, i.e., particularity and causality, whose fingerprints exhibit universally; including the mode of morphed things, which defy answering questions in complicated matters.

II Corinthians 1:12 states, “for our boasting is this, the testimony of our conscience, that is singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.” From this verse, it is evident that the object of any *καύχησις* (**kahf-khee-sees**) rendered “boasting,” bragging or vaulting is authentically instituted in *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν* (**to mahr-tee-ree-on tees seen-ee-thee-seh-os ee-mon**) rendered “the testimony of our (ones) conscience. Such solely should be influenced *ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**ot-ee ehn ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered “that is singleness and sincerity of God.” This is further certified in the respective succeeding phrases: *καὶ οὐκ ἐν σοφίᾳ σαρκικῇ* (**keh ook ehn soph-ee-ah sahr-kee-kee**) rendered “and not in fleshly wisdom” and *ἀλλ’ ἐν χάριτι θεοῦ* (**ahll ehn kahr-ee-tee Theh-oo**) rendered “but in the grace of God.”

The concluding phrase is *ἀνεστράφημεν ἐν τῷ κόσμῳ* (**ahn-ehs-trahph-ee-mehn ehn to kos-mo**) rendered “we have conducted ourselves in the world,” which confirms what should simultaneously constitute and repudiate informed views of what existential both is and is not. Hence, what is most reliable establishes what indeed imbues what is of greatest integrity, i.e., the wisdom of God, in stark contrast to the wisdom of the cosmos (I Corinthians 1:20; 3:19). The essence of life is codified in the Eternal Decree (Saying) of God rather than what is merely viewed in the diverse manifestations of such. Eternal comprehensions exude genuine realization that things aren’t what they seem to be, as the conventions governing what avail "reality" are constantly bent and even altered at times. Humanly inspired ideas of reality exhibitions are as unstable as the concepts of rubber bands purporting to sustain it. Such skewed cogitations owe their origination to flawed conceptual teachings that salvation is actualized through the inputs and efforts of human experiences. Of course this is the product of human attachments to the illusions of “free will,” including the initiatives of humanly dimensioned “freedom.” These are the imports espousing erroneous aphorisms, i.e., "I can only show you the door, you must walk through," and "when the time comes, it is entirely left up to you whether you will dodge the bullet." And then there are the conceptions of how "reality" is averred in daily jargons; that realism is “actually elastic” when in fact, such are downright illusory except from the insightful facts revealed in the Grace Scriptures!

Subsequently, the channeling dilemma is that this view doesn't connect any of the dots in the network of chronicling ... at least not one that human consultations can ascertain. This spectacle misinterprets that the options between so-viewed "success and suffering"



are decidedly contributive of such illusory attachments. Assorted doctrines of so averred "free will" restrictedly advocate independently the vulnerable incentives of "one helping oneself." Actualization exclusively in God's Decree is instilled in the Grace Scriptures. This comprehension refutes all that minimally amounts to vendible efforts of visible mysticisms when such are considered as determinately life's factors. Construing these exposures as passivity and ultimately fatalism precludes the characterizations of assumptions that mankind has the power to manipulate what transpires. These illusory exhibitions aren't harmonistically capacitated to reliability because physically inspired imputations are powerless to morph compliance from other than what decisively was preordained!

Eternal entities translate unchallengeable advantages beyond things conversely viewed in physicality's morphed intervals. The Grace Scriptures convey expansive resistance to eventuality in view of resurrecting or formulating appearances of intentionality. Such are divest of importing obliged consequences in the secular disclosures of specificities. This unresponsiveness provokes merely secularly viewed illusions of enveloping chronicles. Among other features, such alters what is depicted of especially what expresses future hope, which initiates with understanding God as the opposite of what are unpredictable and incapable of determining anything. Eternal entities exhibit more than mere formulas of assurance or assertion concerns without change but exactness imbued beyond the abstractness embellished in physicality's measures (manifestations). Decisive advances beyond and trumps derisive strides in every sense of the assessments of relevancy and reality, in that the latter encompasses abiding essence, while the former simply exhibits either historical vestiges or budding expectations.

While these entities mutually motivate obviously what such abidingly contemplates, the parallels between them vividly aren't corollary of their originators afforded in potentials. Scripturally, nothing could be clearer in understanding of God's purpose, which solely constitutes what was foretold in possibility. In fact, without divine causality the measures (Matrix) would be impossible. Of course, the Physical/Secular Matrix does not make this connection or resonation in its terrain of allusions where God is conspicuously absent. So, who's calling the shots? Who or what is manipulating events on behalf of humanity? It is oddly affixed in the standby modes of Fate, also identified as Destiny and Free Will that human impartations are attributably deemed as vital functionalities. In the Material Matrix, belief in these means is judged as compulsory to humanity. The problem is that Fate can't clarify "impersonalized" motivations any better than the "imparted influences" of personal forces can determine events; the crux of which are mainly akin to induced passivity ..... that is fruitlessly corollary in occurrences of "human freedom."




If all things are "foreordained" (and they are), does this translate that all in creation are merely puppeteers? These are valid questions in the consideration that intellectualized mentalities are not construed to function like marionettes: Do creatures formulate moral choices? Are they capacitated to solitarily take matters into their own hands, take risks, and make sacrifices, in order to determinately ensure triumph over failure? In the sense of actualities, belief in mere fate and/or free will doesn't inspire determinant conduction but only belief in something a little more personalized in human resonance. Much of the modern world's casting embellishes these philosophies in "unenlightened terminologies" that erroneously engender this approach, which after all, is dated in unrealized territory. From the approximate sphere of time, is it appropriate to consider how much is possible according to these predicaments in wandering loops? The answer is no! networking in physicality positions much of what its designs, inventions and values aver. Peculiarly, such bares its source and inspiration in religions worshipping God through "visibilities."

I Corinthians 3:18 states, "no one must deceive himself. If anyone among you thinks that he is wise in this age, he must, having become foolish, that he may be, having been wise." Here, the Greek verb *ἐξαπατάτω* (**ehx-ahp-ah-ah-to**) rendered "deceive" is in the aorist tense and imperative mood denoting that it is crucial not to be deluded through blighted opinions. Accordingly, this verse is directing that those among the enlightened must not think that humanly comprehensive measuring amounts to "that he is wise in this age." The Greek verb *δοκεῖ* (**thok-ee**) rendered "thinks" conveys one who imagines, presumes and esteems oneself to be wise according to worldly "wisdom." The Greek phrase *ἐν τῷ αἰῶνι* (**ehn to eh-on-ee**) rendered "in this age" refers particularly to the philosophical, mythological and religious wisdom codified by how things are construed in visualized assessments (II Corinthians 4:4; Galatians 4:8-11).

The anon phrase infers how one can be rescued from the clutches of physical/secular measures: *μωρός γενέσθω* (**mo-ros yehn-ehs-tho**) rendered "he must having become foolish" as one caused to be rendered "mentally deficient" according to such illusory. As one is thoroughly respite of materialized oblivions, such contrastingly protracts what is converse, i.e., the wisdom of God, which transcends measures construing what life's expectancies exhibit. The essence of existence exudes what abides above the radar of physicality/secularity's fragile bubble.

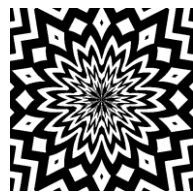
The Eternal Comprehensions exudes the actualized chronicling of abiding existence. Said Scriptural Conceptions are solely reliant on God's purpose in having capacitated certain ones in enlightenment. Such understanding and inspiration engage narratives bestowing eternal hope in consideration of spiritually unseen actualities. Contrastingly, these observations in "materialized settings" are the exclusively dependable mode for determining whatever necessarily ensures that which triumphs over and sets free from

subjugations. Cosmic views  perpetrate the sketched potentials in humanly inspired notions, which exhibit those who "set their faces like flint" for accomplishing

what is absolutely necessary for complimentarily availing the novel sentries associated with the “normality” of religions, philosophies and morals. These comprise initiatives as diverse as: art and science, self and society, as well as politics, economics and family.

### **Reflections of Appearances in Physical/Secular Measures (the Matrix)**

The Grace Scriptures comprehensibly convey inconsistent variations encumbered in the Physical/Secular measures (the matrix). The componential fragments in this façade of deliberations specifically confine its terrain to tracings in insignificant responsiveness of actualization entities. In this orb, reliable alertness does not exhort the intelligentsias of eyes that see and ears that hear in beholding what telepathically abides in its gauges. Intuitively, what is alleged in most situations is not in close proximity of what exactness manifestly extracts. Prophetically, the majority of physical perceptions are inert captives submerged in the sea of menial immaterialities. In this format, such are incapacitated to achieve unbounded transcendent powers of ascensions to the higher realm of actuality. Minute significations of millions of lingering depictions merely reload as motions lining at point of dramas observed in their "matrix consignments;" the witness thereof versions of entrances into human vigilantes of pseudo-willed parables.



### **Cosmic (Worldly) Networks**

Cosmic networks of process and procedural congestions exhibit simulations proffering precise resolutions in concert with misconstrued “super-hackings” labeled determinants. Such illusory mantras of provisions are erroneously viewed as impending in forecast as anticipated by their presumptions, yet they are prophetically and instinctively identified as executed and resurrected solidarity in the sense of their Deliberations Appearances. Manifestly, these flashes exhibit other than what they reliably repute in compliance of their dispositions, which compel similar references to their illustrations. This induces the ensuing query: Why are such advanced in veiled assessments when they are indicative of exposed involvements? The answer resounds in whatever orderly conforms to the requisite of consistency in both proverb and purpose. Fortitudes, in and of themselves forge the vanguard that evidences resolutions of possessions franchising the critiques of humanly exasperated adages ..... inevitably summoned in physicality’s aphorisms.

Incredibly, no one challenges the varied impressions of the Physical/Secular measures (the matrix,) which engrosses and influences countless perceptions imbuing processors of viable diversions. In stark contradiction of these settings, Actualized Entities demand genuine requisitions in devotions of revelations in consistencies of feasibility. In the

scriptural approach of assessments, authorization gauges of initiations and originations surpass the insignias of revelations and /or illustrations. Scriptural Scrutiny exposes the underperformances of temporality and concomitantly voids impersonations of actuality. All entertainments of physicality's numerous and varied connections to philosophies accentuate the myths expounding their "authenticity." In this light, Spiritual Sessions administrate discernment's intentionality and confirmation of what is the major role in "the matrix." Actualization of God's Eternal Workings was shaped solely in His Decree rather than by what is refracted in humanly manifested inscriptions.

II Corinthians 5:12 states, "We are not again commending ourselves to you but are giving you an occasion for boasting on our behalf, in order that you may have (an answer) for those in appearance and not in heart." Even in its generic signification, this verse's conveyance decries the humanist notions that discount the essence of prior determination of all things in eternity. Hence, the opening statement unequivocally sets forth the premise that none should ever be *συνιστάνομεν* (**seen·ees·tah·nom·ehn**) rendered "commending," recommending, approving, representing, introducing, etc., any creature or entity in creation of *καυχήματος* (**kahf·khee·mah·tos**) rendered "boasting," glorying in objects, as grounds of taking pride in inferences of physically manifestations in any manner. The superiority of this statement is certified in the fact that it is conveyed in light of its sourced comprehensions, which are corollary to the specific revelation of truth regarding Eternal Heavenly Entities (I Corinthians 2:6-10; Galatians 1:11-12; Ephesians 3:2-10; Colossians 1:1:24-27; I Thessalonians 2:13).

God's people must be enlightened in Eternal Viewing in order to be equipped to provide answers in occasion for boasting in such. This is vitally necessary to combat humanistic pride when embellishes creation in lieu of honoring the creator. Eternal Knowledge of Actualized Existence imbues its essence rather than the mere manifestation of things in measuring sequenced *προσώπω* (**pros·o·po**) literally rendered "face," "appearance" and countenance. This denotes outward circumstances and external conditions expressed in human assessments of animate and inanimate illusory materialized objects. Those who are focused and engrossed in these human misperceptions are sightless in non-comprehension or discernment *μη̄ ἐν καρδίᾳ*. (**mee ehn kahr·thee·ah**) rendered "not in heart," in identification of what the Grace Scriptures' illuminations are in the spiritual unseen sphere of Actualized Reality, indeed substantiates existence. Humankind's resonations are decidedly affixed to the physically seen sphere of displays that are solely recognizable and discernible in materialized stratum. Representations beyond this fray are solely corollary of Divinely Inspired Illuminations in comprehensions.



### **Divinely Inspired Illuminations**

The academic journal of The Grace Covenant documents the vanguard and established bulwark in the Eternal Revelations solely constituting abiding actuality. Naturalistic Notations outside of these confines exhibit testimonial scoped reflections in constructs of humanly deceptive jargon incapable of awaking or escaping shabby idealisms that surround them. Preparations of the "disciplines of motions" savor merely what appears to be rather than what such in actualization are. What is misconstrued as the "real world" is an illusion manipulated by human will, i.e., of obscure knowledge; not replete in dignity of consistency in integrity. In these indicia, causal queries plead: where are determinations influences in these measures (the matrix)? Human rationale ignorantly responds: "Divinity may play roles in past, present and coming formulas of incarnations, however, there is uncertainty implied in what remains transcendent, like the ineffable, invisibly superlative, imminent in the spark in humans." In consideration that this is good, such draws images and details from many conflicting traditions; in views deeply rooted in religion, philosophy and scientism; according to the universality of clearly, the big idea that humanity's main problem is not "ignorance in a dream world" but solutions by "awaking to even more humanly enhanced knowledge and enlightenment" in the Matrix .... reloaded!

### **Inconsecutiveness of Emergences in Physical/Secular Measures (the Matrix)**

Successiveness seemingly composes the framework of manifestations but in a manner that it imports the sense of humanly pride and satisfaction, as though such terms the catalyst of what actually transpires. The Grace Scriptures render such misinformation as illusory and imaginary propaganda, which only achieves this effect because depraved minds prefer to misconstrue life's particulars in this mode. The most incredible contends what is so prevalent in modern day illusions, yet feigns that physicality is embargoed in independent. This skewed notion that self-determining human beliefs exude results in themselves simply certifies that such autonomy is endowed beyond creature medians. All Innovative Times' exhibitions mirror beyond their controls on one hand yet reveal in sovereign consistency on the other. Such are not of illumination within themselves to themselves. Hence, valid queries are: what compels such tendencies? How did these clichés manage to hijack consciousness? What gain is there in "self-regulatory," which automatically forfeits certainty and security?

These ascertained in measures (the Matrix) merely express the fingerprints of human imaginations. What mind or interaction accomplishes when and how thoughts transmit to sensitivities that are entirely their own in concurrence? Furthermore, what benefits

exhibit from humanly colonized brain space? Alas, such are viewed in reference to the striking problem of looking at the world in the blissful, happy-ending incomprehensibility of the easy answer, simple explanation and sound-bite cultures of measures (Matrix) networks. These highly undisciplined entities reach in ever desperate need of a difficult-to-contest analogy in metaphorical value, maximum applicability and effective citation afforded in such. While numerous intentions are challenged in advanced dialogue, the intense irrelevance of this haze in the experienced frames of actuality is something of a no-brainer. Physicality habitually indicts madness in nature as the retribution particularly controversial in indeterminism's' observations.

The Matrix powerfully names and describes its forms of captivity into which illusions are "born" and wherein such live, move and all manifestation appearances have their being. Therein is the world constructed around such confines, physically and psychologically, as protection against many perceived threats and understood as efforts oftentimes well-intentioned and always in progress. Such in addition provoke and target marketing what powers sustains the enormity of mind and resources expended in anticipating and manipulating human desires. In this arena, illusive pools of reality dwell with the notion that their dialogues and modes of appearances are repeatedly creations of teleporting in physical resonances. What are painfully familiar are their masquerade epiphanies (sudden intuitive leap of understanding through ordinary occurrence) in expressions, whether such are misconstrued as par authentic or par conspiratorial. In either instant, they exhibit channels of what are unsure rather than genuinely reliable in conveyances. Therefore, they simply demonstrate their inherency conduits of unreliable illusiveness!



### **Conflicting Matrix's "Neural-Interactive Simulations"**

When conflicting morphs portray in the Matrix as "neural-interactive simulations" they assertively sketch imaginations in lieu of authentic information. They distinguish what is only obvious in their meta-narratives, as opposed to the proficient initiatives presented in the prevalent culture of eternity. The former exudes specific apocalyptic significance of what such protagonists discover in scripted, immersive environments, which create illusions of inherencies supposedly to stimulate their death-dealing mechanisms. The latter substantiates what is unaffectedly valued in Eternal Viewing, i.e., the intelligence imbued in the unyielding influences and dynamic compositions pinpointing actualities. Factually and more specifically, GOD solely in Initial Purpose commands and moves creation, particularly in predetermination of "available alternatives." In the illumination of this ingress, ones enlightened observations of what is viewed on the Matrix confirms and convinces absolute control of its meta-narratives in soberness of Deified Security.

The popularity of physicality/secularity suggestions in their articulations of controls split resistance as observations the majority desires according to the sense that they've been

playing roles in its vast formulas of occasionally consoling the perceptions of “Creature Control.” Packaged rebellions” on the Matrix demonstrate realization that nothing can be sustained for long without becoming depressed in irreclaimableness. There is nothing powerfully invigorating about imagining, especially in what it might signify to absorb the dismal pill of reality on a regular basis or to weather its inevitable storms. Limits of its measuring bubble consistently yet transitorily break through it’s skeletally veneer plane. Romans 8:37 states, “ .. but in all these things we more than conquer through the ONE who has loved us.” Here, the potential of what are exhibited is comparatively expressed in the super ordinate and strong conjunction *ἀλλ* (**ahll**) rendered “but” in emphasizing contrast between what is viewed in the secular/physical measures (the Matrix) verses the overwhelming victory actualized in Eternal Intentions.

The Greek verb *ὑπερνικῶμεν* (**eep-ehr-neek-om-ehn**) rendered “we more than conquer” is derived from the preposition *ὑπερ* (**eep-her**) prefixed to the verb *νικῶ* (**neek-so**), literally denoting to be super victorious, hyper conquer or abundantly prevail over everything. What might contend in measures is not MORE than the actualized state of eternal functioning *διὰ τοῦ ἀγαπήσαντος ἡμᾶς* (**thee-ah too ahg-ahp-ee-sahn-dos ee-mahs**) rendered “through the ONE who has loved us” The Matrix languages describe the manifest scope yet not the *πλάτος* (**plah-t-os**) rendered “breadth” (actualized purpose), which abides beyond its confinement. This speaks of the restrictive flow of multi-reason functioning in the human mind and the preponderance of employing depraved nature’s outlandish articulations of unsubstantiated illusions. However, the sheer vastness and superbly effective spiritual dimension is solely the determinant that controls what manifests in God’s actualized extent or purpose. There are no indisputable sources availing in the Matrix’s allegories of what certainly convey impressions that are often warmed by the fires of delusions misconceived in its concepts. The “eternal purpose of being” extracts its motivation far beyond repressive mechanisms of nature’s limitations, as its commoditization (process by which something reaches a point in its development where such has no features that differentiate it from others) exhibits the extent of what its boundaries borrow for ability in its many worlds of instances in measures (the Matrix).

### **Intervening Detections in Physicality/Secularity Measures (the Matrix)**

Increasingly, overriding prospection of infantile pretenses emerges in oft-manifestations. Misperceptions in this sphere promote material exposures; hacking legendarily into oft-representations of reality when convened in compartments of human appraisal screens. Physical/secular deceptive depictions dawn and then eventually collapse in processions of non-deified explorations. Human satisfaction is unremitting in its search for exacting what is visibly observed even though such visions are never able to confirm specifics of the haunting questions: "What is the Matrix?" Something's on the horizon? Something's happening, but WHAT? This acknowledgement occupies intelligence insofar as at least exhibiting uncertainty of what it (the something) is. Even though everyone is looking for answers, one in these cosmetics, it's must be admitted that none even know the proper

questions. Most of the protagonists are too involved in acclimating to even pause long enough to wonder or dream harder.

Eternality's wake-up call preempts the premeditatedly protective "non-conforming" daily basis and ongoing difficult paths of being "awake and alive to choose what the Matrix has for you." This message merely resonates by way of its meaning to will occupancy in the apocalyptic discovery of what it communicates "to wake up." Appropriately enough, the Matrix's oft-discombobulated generations of cultures exude samplings of inadequate languages due to its despair in illusionary hope. Such induces what is tailor-made for unenlightened sojourners constantly seeking for answers in less-than-edifying images of unreliable processors. These are arenas wherein nothing is certainly known, why they're there, what they're doing, how entities function, why occurrences transpire and what should be ascertained. Eternality answers what restrictively manifests in the mundane observations through purposed discovery of that which defies what is only determinative in its routine of waiting for something, anything, everything to happen!

The Matrix preventively bodes eerily in scope of "the time being," what is "about to be" and "what is doubtless employed in its data entry. As such wander in "abiding-space," they are embargo identities of their eminent morphs, which alerts the conjectures of "adjust agents" for the unknown. In contemplations moments, time-space is transformed into fields of significant jeopardizes. Cosmic interrogations capture what are fancifully in their accorded views of reality. However, reliable discovery in understanding authenticity in this arena exacts what is verifiably contaminated in its enigmatic perceptions. In the impeccably fashioned sense of Eternality, the absence of morphs examines confidence by what is certified, which is more than what the Matrix can communicate. Detections in physicality/secularity bear tasks particular to imageries in environment of the real being believed to be seen. Hence, its implausible daydreams are enslaved in bewilderments of apprehensions.

Even though these "revelations" are vowed of things inspired in reliance, time is fleeting. Consequently, such morphs' views bode far from understanding the facts beyond what appears in the manner of what is observed through cosmic comprehensions. Diminutive entities in this gird merely appear in the humanly acceptance mode of what such sees in its expectations "to wake up." In these derivations, what is the Matrix, in consideration of it being misconstrued in existence that "everything is everywhere and that which binds the truth?" What truth?" What is dominated beyond its confines like everything else, was born into bondage and consigned inside of what smell, taste or touch induces in prisons of human minds where morphs' witnesses are appalling. In gravitation toward eternity, the enlightened exhibit the most liberating and invigorating gazes that are experienced above the radar of cosmic resonances, where unseen defines what is and seen what is not authentically residing.

I Corinthians 15:46 states, " .. but the spiritual was not first but the natural, then the spiritual." This verse, as communicated specifically from the viewpoint of manifestation,

affirms that what is physicality/secularity measured is Adam, first on the scene. These globed visualizations exact modes of reflections rather than their actualizations though such are preponderantly prioritized in this manner on the Matrix. Language depicting this strictly in testimonial is couched in such terminologies as: "in God's due time, Jesus Christ, the spiritual One appeared" (Galatians 4:4). Conversely, God's eternal purpose ingresses actualized state of the first (initial) essence of creation, as such is scripturally defined: "and HE is the Head of the body, the church, WHO is the beginning, the FIRST born, out from the dead that HE might be, having been the FIRST ONE in all things" (Colossians 1:18). Therefore, Christ's Eternal Existence is the primary role in actualized creation. What is focused entirely from time mirrors the domination of earthly positioned occurrences as the reference pole. Yet, the *ἀρχή* (**ahr-khee**) rendered "beginning," i.e., the very first, characterizes that the furthest extreme of time's initiation was spiritually catalyzed. These enlightenments of Eternal Workings are imbued in the word *πρωτότοκος* (**pro-tot-ok-os**) rendered "First-born," in declaration of what codifies that the invisible is the induction of what existence cites as "before anything else." Accordingly, everything abiding in existence was actualized in the Decree of God's purpose.

What comprises the being of infinite worth exhibits beyond human illusions of every self-estimation, which merely exudes hopeless overestimation. What resounds in the Matrix is the apocalyptic yes but concomitantly registers no, as one depends upon the other. Freedom from its confines depends upon an ongoing recognition its vision, in fact is indicative of its bondage. For example, when self-proclaimed representatives of "the gospel" reduce the good news to "how to get to heaven when you die," it's profoundly ironic that time measured actions serve to articulate the reality-altering significance of these revelations on the literary radar. All too often, such convey of faith the implicit fact (and sometimes not so implicit) benefactors of the Supreme power that is. The perceived resistance Matrix's forces are overcome through their deference to deified control of its apocalyptic alignments. The Matrix's informed views exhibit the stakes of such Embodied Beliefs, which expectantly imbue this kind of thought, especially, what actually is, above what is merely perceived.

### **Testimonial Estrangements in Physicality/Secularity Measures (the Matrix)**

Effervesce of proffered testimonials in measures (Matrix) exhibit in inevitably morphed deteriorations of all that are depicted therein. These corollary ravages in time represent opportunity commencing initiatory rites of desolation, though they were pre-determinate. Thus, they have in every sense of manifestation already begun yet been decided before such "enters the point of no return." These testimonials explicate that "personal acts of judgment and choice" situate the agenda on the Matrix, yet their ineffectiveness cannot be avoided. Human compassions do not exude pristine certainties of no to what such was previously subjected to or yes to what is yet inexperienced.





## Unfamiliar and Inexperienced

This is the unfamiliar facilitation that bears neither the dismal nor dazzling pill exhibited in the transactions imbued at the beginning and end of occurrences. These chronicles arouse incapacities to reliably certify whatever and whenever such are believed. In spite of these morphs' charismas, their views identify the dazzling pill in a genuine temptation of "comfortable numbness and ease." Conversely, in numerous instances, the dismal pill is the avenue to exactness that exudes unmasking of fictional as-yet-unimaginable but prearranged contentions purposed in its actualized precisions of reminiscences.

Comprehensiveness of these functionalities exudes reception to authentic existentiality. Remarkably, misperceived realities instigate what liquefy around and touch the mirrored envelope of adjoining affairs as if being expelled from within like an air bubble. In these most horrific and effectively rendered moments, insecurity then awakens in a completely wired state enclosed within a gelatinous membrane, which pushes throughout in order to survive. These illusions interpret seemingly infinite numbers of armors, lying dormant, as far as the eye can see, in a sense graphically intuitive but inevitably discarded down the anxiety chute. In this awakened sense, the Matrix encounters its mechanized state, in disconnecting its skewed manifestations of deified purpose in its materialized system. Juxtapositions of spirituality and physicality/secularity assemble the criteria of stability in creation beyond humanity's collapse through its peculiar chilling moments. The gaze of its mechanisms exacts "consecutiveness" of useless defections when such deport to the Matrix's misaligned representations of existence.

All that are figuratively within appreciably plummet into refuse and are only salvageable in the sense of their inevitable morphs' characteristics. This realization embraces what is actualized in the physical/secular cosmos ..... NOTHING! Accordingly, what actually exist are definitively and externally beyond the confines of the measurably perceived. Alas, the query: are the entities therein alive or dead? "Far from either," as such merely begins and ends in what is accepted as true in its reflections. Allegorically speaking, if the central question of humanity's destiny is merely the importance of being in or out of "the earth's ob," then the welfare of existence would be inextricably linked to the end of time. Morph circles include inherent conceptions by simply quantifying in close proximity and distant planes of what are shielded rather than what awaits its assured conclusions.

The Matrix is more dependent upon its faithful specifically incant indulgences of these matters. The very first moments of its confiscations are prearranged into what has been subjected to futility and are under siege, which convey that the Matrix functions under authoritative developmental control. All its resistance movements imbue cultivations that exist outside of the controls of its total observations. These ever mobile, beleaguered functions seek to depict self-determination from its momentary bondage to decay. This

lack of disclosure fails to discover that no fixations therein identify within themselves. Never are their observations reliably sighted in the resident-base of actuality itself, yet function as trilogies, after all of what they connote in representations on behalf of their activities. In fact, the Matrix's dismal pill inaugurates induction into devastatingly, costly but nevertheless inaccessible comports. In contrast to the visually stunning, brightly colored manifestations graphed within the Matrix, its orbbed platform is clothed in drab frugal-style fabrics that are forced out of necessity to subsist in its grueling conceptions.

II Corinthians 1:12 states, "For our boasting is this, the testimony of our conscience; that in singleness and sincerity of God, and not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world and more abundantly toward you." This verse's object of boasting is its testimony of the spiritually enlightened conscience. The Greek noun *μαρτύριον* (**mahr-tee-ree-on**) rendered "testimony" denotes witness and evidence consisting in purity and motives of God's purpose. Above the fray of the Matrix's flawed perceptions abide the Eternal Facts in *ἀπλότῃ καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered "singleness and sincerity of God." This comprehension is both expressed in what the opposite and essence of it exhibits in the phrase *οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ* (**ook ehn soph-ee-ah sahr-kee-keh ahll ehn Khahr-eet-ee Theh-oo**) rendered "not in fleshly wisdom but in the grace of God." The culmination of this cogitation's objective exudes in Paul's expression of the advantageous Greek phrase Paul expresses *ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς* (**ahn-ehs-trahph-ee-mehn ehn to kos-mo pehr-ees-sot-ehr-os theh pros ee-mahs**) rendered "we have conducted ourselves in the world and more abundantly toward you."

The authenticity of eternal-style living and its quality of being at the very least, unplugs all that it has to commend over the sensory feast of the Matrix. Eternality, at its best, incites the first fruits or the testimonial deposits existing solely to imbue the pristine dawn of authenticity, which has in foreordination overcome the present darkness of the Matrix. This comprehensive rescue requires reentry of manifested instances to amply destroy the Matrix's illusionary myths. These ingressions transmit spiritual cognitions into physicality/secularity accumulations of what humanly remains "unconverted" or will very likely manifest. Morphs explications are therein the emancipations suited for understanding much of what are not ready to be unplugged. Such as so endured are hopelessly dependent on the system that they cannot project. Therefore, the paralyzed comprehensibility of captive minds require more subversively wrought conversions, as demonstrated in the case of and even afterwards, the dazzling tablets of escape. Such enlightened blissfulness bequeaths stability against the ongoing temptations aboard the Matrix's components of measured possibilities.

### **Dialogued Attendances in Physicality/Secularity Measures (the Matrix)**

Distributed morphs simulate nonentities promoted as agents of the Matrix's exchanges. Such maintain that their biased memories are erased from concentration of perceptions

immediately reincorporated in their illusionary actions. These processes of dissimulation in oppositional discharge exhibit its misconstrued preparations. Happiness within itself, as it turns out, is forfeited in its "privileges" of ciphered desires, in tasks of astrophysical resonations. The oft-conceptions of dominating illusory sensations require the forfeiture of controlled pragmatism. Among other things, such applications denote surrendering to the cosmic system of conversion entry, requiring deference to its mental exercises. The exploits of bearing witness against the mind-altering powers of the Matrix with not-yet-awakened scriptural convictions, negate the mindfulness assertions of its all-pervasive forces of appearances. Embracing reality in eternality begets what was, is and will be the all-consuming occupation of what contends in Physicality/Secularity Measures.

The Matrix's encircled vocation of "mental accomplishments" foists its misconceptions of "mind over matter," which it graphically reminisces throughout its sphere. This manner is fatally powerless in spite of its illusory natured assertions of the true and real against the false and fake in a realm where fake, for the moment, reigns supreme, where the fake, moving in and out, crowns with such descriptions in "the mounds of inevitability." These counter-performances in illusions loom large and also commemorate in the face of their processor-generated constructs but earth-shatteringly effective affirmations that therein are no availabilities." This ebbed-definition apocalyptic exudes a form unfamiliar with the processes, which reduce human life to the status of fueling the machinery of indifferent proceedings; utilizing preferences for physicality/secularity's incarnations over Deified Liberations. Entities that are insurmountably inoperable assault the proverb that "things develop according to their calculated processions."

Instinctively, the evaluations of observable trends in measures (the Matrix) channel the conglomerates that subjectively market what apocalyptically unveils alternative manners of its interpretive approaches. Apocalyptic incidents awaken the means that are void of comprehensiveness in confidence of them as ends. This consequently addresses and explains awakening contrast of the limits imposed in concession, asserting the sense of "realistic" and inevitable." In this entry, what appear to be possible are not convincingly plausible in their spectacles of the principalities and powers, parading the commodity of surveillance. What are manifest in this sphere are not actualized of it but simply initiation of imagining the pretentious mechanistic forces of extent-dealing. Announcing what are, were and are to come through the doorway exiting the concentrated illustrative capsules exhibit dismal and dazzling phenomena of the Matrix, as such flow besides fading in the night and for thriving in the light.

Much of what is assessed to intervals is dismissed as complete lunacy, which is forcibly ignored, as the masses fail to overcome myriad images and sounds that occupy their minds even when misconstrued as viably. Such have been bombarded by multifaceted media presentations before entry into their misconceptions and the barrage continues once they're instigated. The Matrix has repeatedly exhibited deficiently unsubstantiated occupations within its "choices," which grids define what they connote to represent life in the mass hypnosis of the "present." What this initiates are the trivialities breaking their

novice forums of indulgences, whose connections expand in deference of its sphere by benignly regarding what such is not inclined to perceive. The dismal capsule “decisions” represent routines that gloominess realizes. On the other hand, the dazzling capsule involves defiance to their intimidating forces, generating illusions in such as eventually functioning within and of themselves.

Hebrews 13:5 literally states, “This non-covetousness manner of life: being contents in the presenting, for He said, ‘No, I will not leave nor forsake you.’” This verse effectively conveys one’s informed posture of what is currently availed in exhibitions on the Matrix. In the light of scriptural comprehensions, Eternal Confidence exudes the *αφιλάργυρος ὁ τρόπος* (**ahp·heel·ahr·yee·ros o trop·os**) rendered “this non-covetousness manner of life.” Personification of this standpoint radiates in prioritizing dominion of actualization by God’s Decree in the spiritual sphere of Eternality. Comprehensions in this realm model the deference imbued regarding manifestations in measures (the Matrix). Entities in this physical sphere aren’t the most covetously desired in light of their temporariness in time sequences of depressive consignments.

What is corollary in these consciousnesses is conveyed by the Greek phrase *ἀρνούμενοι τοῖς παροῦσιν* (**ahr·koo·mehn·ee tees pahr·oo·seen**) rendered “being content in the presenting.” It is pertinently observable that *ἀρνούμενοι* (**ahr·koo·mehn·ee**) rendered “being contents” is a participle in the present tense, passive voice and nominative case. This ascertains subjections in the sufficiency and satisfaction that what is *τοῖς παροῦσιν* (**tees pahr·oo·seen**) rendered “in the presenting” is a participle in the present tense, but the active voice and nominative case. Consequently, these participles concomitantly depict confidence that what are currently viewed on the Matrix bodes sequentially solely in testimony but yet are overpowered by God’s eternally declarative phrase “for He said, ‘No, I will not leave nor forsake you.’”

The dialoged attendances in measures (the Matrix) link in their mirror imaged depictions but solitarily convene more in deliberation than accomplishment. These unreliable and unintelligible initiatives concede that their purposes are inherent exclusively in what their scopes converse, comprehend and subscribe to. What are encouraged with anticipation existent-wise codify the globe of what are either misinterpreted or what transpires in to fit their mindset or received in the countenances and situations of what confronts them in their infomercial grandeur. The broad path of the former has many captured within, while oft-functioning of the unknown, un-awakened in the latter is fraught with hazards. The dismal-capsule is forever lurking in its “best days,” as its dazzling-capsule embarks on the novices of processing the mirrored precisions of its protracted peculiarities.

## **Nebulous Narratives in Physicality/Secularity Measures (the Matrix)**

In measures (the Matrix), the narrations of humanity exude the so-called “innovations” in science and technology in these latter generations. “Quantum leaps,” as analyzed by

scientists and technicians inhibit an incalculable impact in cultured echelons of elegance in every curvature of the cosmos. Physicality/secularity's automations, communications, delusionary prerogatives, provisional excursions, technological conduits and "marvels of so-envisioned contemporariness" materialize the seemingly competent processors of the global languages of prevailing scientism. These "scientific enterprises," in all of their so-assessed achievements and inadequacies comprise intrinsic ingredients of the human adventure. Not surprisingly, these presuppositions and methodologies influence theory and practice of every discipline in measure spheres. These "solid facts," distinctly in sheer scientism, seek to synthesize ever-exponential influx in every field of knowledge, yet they fail to qualify valid concerns and relations of manifestations to actualizations.

"Practicality" gauged sequences imbue phenomenal processes of scientific ramifications in combined structures of insupportable productions, environments, systems, practices and policies in universalities of mechanized modernity. In every realm of the intervened terrains, vaguely authoritative powers tend to caption the imaginative developments in the cosmos. Arguably, such are far more revolutionary than fundamental in disciplines of association because nothing in these attendances depends on their developments. These instigations profile prevailing imperceptions of activities in the Matrix's scenery. Deployment of what is deemed "Artificial Intelligence" gives rise to this model of human personification, which is sharply at odds with traditional concepts of "mind" and "soul." Above all, in the most general sense, it refers to processed designs; programmed to execute in deliberations, which are considered intelligent but such entangles humanity's forums and experiences in interruptedly visual language scenes.

Hence, so-termed "Artificial Intelligence" focuses more on the specifics required for their tasks than on their computational power and performance. Its influential application in "occupational proficient systems" codifies its "misperceived knowledgeable expertise" in "specialized problem areas." These systems are assembled as inference "engines" that draw on models of well prescribed Intelligence laboratory humanism. In this sense, these professions of "actualized consciousness" hype their very imperfect summaries in fragmented remnants. These delinquencies exhibit devices in suppositions of what such inhibit in existent awareness. Enlightened comprehensions engender the sole channel to what's happening in the psyches of genuine realization. What is accurate scarcely is depicted in measures (the matrix) viewings in materialized psychological flexibleness, but in reliability of scriptural consciousness in spiritual extant awareness, which imbues everything predetermined in Eternal Actualizations.

The genuinely intelligence spiritual realm decipher beyond the superficial strains of the very elastic predicaments of measures; in effect, profoundly establishing God's purpose in the matrix's pithy description of itself. Therein transcend the superior enlightenments regarding all physicality/secularity components, as to their regulatory identifications with incompetent apparatuses of scientific assimilations. The conventional extremities of the cosmic spectrum's oft-views convey in human professions co-authored with pitiable neurophysiologies. The divergence between deified processor performance and human

cognitions is less startling once it is realized that the former is in ontologism while the latter is an artificially programmed processor composed in "symbols" that possibly may or not be mirrored in what reside in the actualized essence of the former. The latter's apparatuses always and only generates stimulating pulsations in energetic sequences of illuminations, screened as testimonial manifested delayed journeys.

I Corinthians 9:26 states, " ... I, therefore, so run, not as uncertainly, so I oppose, as not beating the air..." The context of this verse's conveyance is addressed specifically in the accessory sense of contending, striving and agonizing in the universe's communal grid. Perceptions in this orb are subjectively influenced by the rigorous, perishable, decaying and corruptible climates in measures (the Matrix). Advancements of positive certainties in this plotted terrain are garnered and conferred beyond physicality/secularity's scope, specifically in the actualized affirmation of Eternality. This imperishable realm exhibits in the Heavenlies solely in spirituality, which principled settings encompass this discipline. Here the Greek phrase *ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως* (**ehg-o tee-noon oo-tos trehkh-o os ook ah-thee-los**) rendered " ..... I, therefore, so run, not as uncertainly" manifestly expresses enabled characterizations of enlightened ones' jubilant functioning above the fray of physical/secular things envisioned in measures (the Matrix).

Thus, what characterizes comprehension in the unseen spiritually eternal, far outweighs observations depicted in visually yet non-durable manners of failure, sorrow, exhaustion and debilitation latitude of obscurities prevalently induced in life's voracities (insatiably). The extent of such ennobled functioning in testimonial exhibitions owe their gleanings to Eternal Viewing engendered in the catalyst, which initiate operational impetuses in the Greek phrase *οὕτως πικτεῦω ὡς οὐκ ἄερα δέρω* (**oo-tos peek-tehv-o os ook ah-ehr-ah thehr-on**) rendered "so I oppose, as not beating the air." This indeed formats Romans 12:2's directive to; in opposition to the cosmic influences, "being not conformed to this age but being transformed by the renewing of your mind."

Processions in measures (the Matrix) are not comprehensibly distinguishable of what are expedited from what are delayed. Cosmic searches for "symbols" in this terrain are aimless because there are no identifiable icons for pulses and pauses. The sole extraordinary processor facilitates this comprehension through the unique application of viewing what is seen in deference to what is unseen. Embracing physicality/secularity in consternation of its specific dialect evinces processor programs involving its sources; however it doesn't establish capacity of testimonial experiences or thoughts. In this paradoxical mode, "Artificial Intelligence" necessarily employs in its oblivious missions what is opposing in identifications of "THE MARVELS OF ACTUALIZED BEING!"

### **Conceited Scenarios in Physicality/Secularity Measures (the Matrix)**

For many, feigned achievements issue "innovatory possibilities" in Artificial Intelligence, as the most exciting frontier in physicality/secularity measures (the Matrix). In this mode, these "ideal" technologies are of paramount importance therein, as leading theorists and

practitioners engaging in continuous dialogues with hypothetical parameters engage the major contributions indulging “dignities and values” of life’s vagaries. Endeavors in these syntheses are merely superfluously exhibited in the testimonial intuitions of pointless contemporariness. These spectacles compel the following queries: are such procedures beneficial to or are such pervasive humanisms actual occupations comprising Matrix’s operations? Who and what qualify workings in its medians? In other words, who and/or what codifies structure in fragile lethargic rungs of elongated inferences, as contrasted with possessions of what actualized objectives in Eternity minds in essence of abiding TRUTH?

Prevailingly, these instituted mechanized journals of Modernistic Thoughts sponsor the ARTIFICIAL INTELLIGENCE yet they are solely off-conceptions of THE HUMAN MIND, in its inter-disciplinarily adoptive conversion. Participants of such induce gallant aspires in professions of principally synthetic explorative intelligence. Annotated predispositions of physic formulations synchronize psychological and philosophical deliberations in their impartations of repositories. These representative reviews of associations in simulated directives prominently fail in significant proportions to human personalities involved thus stemming the debate of identifiable regulation. These patron facts contrive to assemble, dissimilate and facilitate their immenseness, yet sources of scientific gains are confined in physicality/secularity measures (the Matrix). Hybrid supported dualism positions and pairs in their leading exponents but such don’t suffice them against opposing scriptural Interrelations of sole deified determinations.

Physicality genres (types, kinds, etc.) are collectively perceived chronologically because intuitions of substances are familiarly assumed in such medians. These assertions stem from misunderstanding of scriptural existent significances that disavow substances not existing within them but in materiality. In the so-designated “special relativity,” the term, 'invariant mass' signifies what is equivalent to substance accumulations; the difference being that “substances” are used to describe properties of several concepts other than mass. Scriptural comprehensions deny that substances amount to everything existing in another, which in turn disallows that nothing exists other than in physicality/secularity’s measures (the Matrix). Assumptions that things in fact exist in substances declare that when such alliances nest in either an infinite or a circular approach, both these options are definitively implausible, as the former is in perpetuity inconceivable while the latter is infinitely, divisibly deprived of assurance formations.

Concentrations of such "components" suppositions and perceptions are deemed beings by some philosophers. All of them, according to common consensus, have independent minds. Of course, philosophers assume that intelligences occupy different categories of beings in material objectives. Contemplative views of dualistic functionalisms rationalize modules as individualized masses concomitantly conceptualized of mentality reduced to organically impressive materialisms. The Greek word *νοῦν* (**noon**) rendered "mind" is a noun, not necessarily a "name of a thing," distinctive within its entire individuality. In this view, relations in material possessions are of similarity, supereminence in supervened

structures. Philosophies of physicality/secularity measure's Awareness Categories aver that deliberations of beings' mechanisms energize "assimilation divisions." Coordination within these distributional proponents foists the consciousnesses of extensions in their illusionary phrased oblivions.

In these categories of orbs centricities and all other spheres that might be misconstrued in measure (the Matrix); divisions in addition to each of their components are deemed to be beings. Such are erroneously deduced to relate in various senses of individualized beings. These collections are usually perceived as abstract objects, like calibrates; often regarded as equivalents or nearly equivalents in connoting synchronizing. Contrariwise, Scriptural Denials that these divisions and deposits exist in contemporary insinuations exude the essence of their determinative insignificants. Reliable Possessions extricate exactness of or more pointedly, all allocated uninterruptedly tenured and indeed exuded in attributes of what are emphatically eminences' descriptions of actualized objectives. These comprehends solidly codify spiritual eternal entities as unadulterated definitions because, like "attributes," such are congruent-certifiers of "possessions." The authentic gauge of resolution excels beyond materiality medians, i.e., scales, shades, substantive compositions and other Matrix misconceptions of purposeful objective influences.

Romans 8:6 states, "For those being according to the flesh, consider on the things of the flesh, but those according to the Spirit, the things of the Spirit." This verse conveys emphatically differentiation of the influential medians that charter opposing conceptions of what, where and how things are structured in ontologism (existence of beings). Thus, the conversely opposite medians, i.e., according to: the flesh (materiality) and the Spirit, distinguish *ὄντες* (**on-dehs**) rendered "being" in characterizations of their respectively individualized locales. The underlined consideration is the essence of existence and its corresponding verity, subsistence! The defining entity abides in essence of what such ones *φρονούσιν* (**phron-oo-seen**) rendered "think or consider," thus situate cognitively. The persuasions of cognitions prevail in God's people in proportion to their Scriptural Comprehensions in the verities of Eternality. Conformity of everything actualized solely in spirituality, excels beyond even the most positive perspectives in materiality, exudes the former's superiority in "being's" parameters. What is concise in the juxtapositions presented in conferring circulations in subsequent subjections included in their deemed possessions, favorably consent in the Spirit. Erstwhile, repudiations of assemblages journey in "fleshly" physicality/secularity measures (the Matrix). Surely, the coordinates of conferred inherent expressions of Eternity's gratitude in generosity surpasses severe contentions in the possessions misconstrued universally of existent variants in nominal materiality.

### **Incidentally Ill-defined Relativity in Physicality/Secularity Measures (the Matrix)**

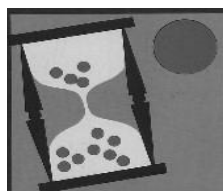
Prominent issues addressed regarding measures' (the Matrix) imprecise relativity are: 1). God's ascription to time; normally attributed, "time and eternity." 2). expressly, God's either pronounced separation from or amalgamation in the flow of time, 3). eternity as



timeless, yet collectively present and 4). eternal, yet intimately involved and definitely as materialized experiences in the course of time. Each of these is particularly notable in distinguishing what actuality emphasizes in essence of existing verses the perception that God experiences physicality/secularity's occurrences in the Matrix as they manifest and respond in time according to human prayers and hopes. Thus, what are construed as granted and/or constricted in measures are combinations according to synergistically contrived deistic and humanistic participations in their developments though humans' choices. However, it is divinity that affirms from eternity, either beyond time or at least beyond the flowing structure of time, in which past and future is inaccessible in ordinary experiences of intendants.

Yet, can God as eternal also experience and respond to instances in time's flow in the Matrix's many concerns? These issues are particularly central in view of the enormous sufferings incurred and endured; tragically underscored by atrocities of the environment; marred by the ravages of sinfully depraved creational behavior. Emergently, contentions are psyched that afflictions in humanity's environs are affiliated in Divinity's essence and experience and in consequence thereby are transformed and redeemed. Misconstrued synthesis of the "sufferings of God with the world" in its intersecting medians form the traditional notions of God influenced by in lieu of determining its materializations. Matrix Missions exhume the explanation premise in fruition contemporariness, particularly in their "simultaneous ideologies." These emulations of conjectures evolved precedent to the doctrine of "Process Theology," which extends even further in averring that Divine and creaturely "reality" are essentially "temporality." In this logic, prominence of Time in series of point-like momentary, fleeting events determines what "becomes constant and enduring."

In these ideologies, the "reality of time" in Divine Existence is fundamental. Thus, both the notion of God's temporal experiences of and interactions with mundane incidents in flowing time are basic to their prevailing approaches. The pertinent query is not whether these views of time are compatible with physics and cosmology, which exude their key focus but what is exhibited in their unsurprisingly mixed, incidentally ill-defined relativity. On the one hand, cosmos interpretations are vastly incompatible with the scriptural view of eternity, which exhibits the absence of change, simultaneous presence to God of all moments and events in the history of the universe. On the other hand, the antitheses of this insist on the temporality of both human and divine flowing time views of the world as satisfactorily compatible with the convention that God yet as eternal, experiences things in time, hears prayer and acts in the cosmos in the "present moments."



**Time's Present Moments**

Within, time prevailing intuitions emphasize: consummates of the past, fleeting dispositions of the present, as well as maybe and nerviness of the future. This is in stark contrast to the Lordship of God over all times and everlasting faithfulness of God's consummation of assurances in redemption of the orb. These comprehensions undercut interpretations of attendance relativity, which are plausible to scientific intellectualism in specialties of intense subsidiaries over time parameters; and interestingly abide and remain strategic in the uncertainties encountered at the frontiers of philosophy and physics. Thus, what are viably and even vital in these transient forums are insignificant and inconsequential in foremost stratum of dependableness authentications. Reliable entities radiate in the validities of determinative characterizations geared to unqualified utilizations rather than mere virtual manipulations. These are illusively mirrored bewilderments couched in their indecisive illogicalities.

I Corinthians 3:20-21 states, "and again, the Lord knows the thoughts of the wise; that they are empty. So that no one must boast in men; for all things are yours." Verse 20 is the basis of what is corroboratively cited in Psalms 94:11, which confirms the scriptural evaluation of the wisdom of this world; that its thoughts and reasoning are unfilled, alas vain in their inhalations. When juxtaposed in light of actualized entities, such have no reliable substance or self-possessed validation but are *μάταιοι* (**maht-eh-ee**) rendered "empty," worthless, futile, useless piffle (II Timothy 4:4; Titus 3:9). Verse 21's conclusive conveyance is *ὥστε* (**os-teh**) rendered "so that," therefore *μηδείς* (**mee-thees**) rendered "no one" *καυχάσθω* (**kah-khahs-tho**) rendered "must boast." The clause *ἐν ἀνθρώποις* (**ehn ahnth-ro-pees**) rendered "in men," i.e., is the province of creaturely generated philosophies and/or religiosities (3:11-12). The stressed illumination why humankind's emptiness is not valid is expressed in the phrase *πάντα γὰρ ὑμῶν ἐστίν* (**pahn-dah gah ee-mon ehs-teen**) rendered "for all things are yours." Retrospection in Eternal Viewing displays that everything that God has provided in this vain is on behalf of His beloved elect.

These verses communicate the frivolity of all intellectualized boastings in humanized-materialized assertions, as documented in I Corinthians 3:12's contentions of those who bragged, "I am of," in association with certain individuals, philosophies and derivations that are inconsistent with what is actualized in God's Decree. The contest to incorporate The Grace Scripture's insights engenders differentiation of spirituality from physicality-secularity in formatting the fertile synthesis. Surely, God's Eternality exudes the sole source of existence, wherein time is a created component to document testimonial experiences. It is exclusively in this time mode that God subjected its flowing "past, present and future." However, He eternally transcends its relations to creation and thus its plowings, which emits the deepness that unifies and completes the manifestly broken and unfinished. Ambiguous statuses of relativity block comprehensions of the universe's flowing times as reflections ..... however poorly of how and why. Eternity's inward differentiation defines the complexity of God's purpose in temporality, whereof all are merged together in His unmarred Divine Presence!

## **Simultaneous Suppositions in Physicality/Secularity Measures (the Matrix)**

Misconnections in explicit “contemporary appeals” manufacture what exacting “relativity” sponsors in dogmas of divine-less, in-time influences. For example, these deep-seated tenets conjecture that temporal things exist both in time and eternity timelessly. Also the timeless presence of all things to God in eternity is compatible with objective temporal becoming; which depend essentially upon legitimacy of the application of such relativity to temporal events in relation to God. Arguably, these categorical errors presuppose a redaction’s inspection of time and in inconclusiveness, are compatible with these tensed theories of time. Subsequently, they involve equivalent conceptual confounds but hinge upon their particular interpretations of relativity which though prevalent, are not by any means the more plausible. Informed assessments of eternity thoroughly authenticate its zenith’s installation in actualized employs of criteria compositions. Such comprehension renders invalid all semblances of deficiencies.

God’s enduringly deliberated all that Eternality’s Existence inhibits in its actualizations. Conversely, derisory concentrations lurk into the environment of time insofar as it exacts its disposition in physical speculations. Misconceived contemporary analyses of eternity repeatedly manipulate ambiguous applications in materiality’s suppositions. Occasioned individualisms of relativity erroneously run counter in these redacts of instances, which are principally illustrative. On the other hand, perplexing prototypes exert superfluously characterized, incoherent replicas of physicality’s dispositions in secular speculations. These revokes in relativity assumptions are nugatory subsequently in vague rationales of analogies and thereby no actualized credibility resides in such metaphysical models. These miscasts afford “instances” couched as conclusions more seriously contemplated in relativistic underpinning’s representations, which collapse into incoherency. Pinnacled contemporaries are relied on in the structure and defense of formulized suppositions.

Comprehensions of the limitations in this sphere then are especially processors of this fluidity sort, as these prototypes decimate their legitimacies even as they are thoroughly explored. However compositions are viewed in such implements, none are reliable in comparison to what resides in timelessness eternity. Conversely, physicality/secularity measures (the Matrix) exhibit resultantly in what are misused in and naively interpreted by them. Exploits in uncertainties ponder inaccessible expositions and rationalizations in reservation sectors. Conceptions in these assertions categorize what are exponentially the variations observed in incongruities. The Greek noun *ὑπόκρισις* (**ep·ok·ree·sees**) rendered “hypocrisy,” deception, or feigned ignorance, which is construed as a literary or rhetorical contrivance, wherein there is incongruity or discordance between what is exclaimed or accomplished in light of what resources are actually comprehended.

“Irony” is the mode of expression that convenes consideration to discrepancies between these echelons of comportments. Scripturally, there are displays of distances between processors’ transponders and responders’ receptors. Therein, are contentions of what qualifies as “ironic” in the sense of what revolves around the misperceived notions in

incongruities between what is said and what is meant; or between understanding reality and expectations of what actually “transpires?” Hence, the term “irony” simply refers to the “Matrix’s Methods” in contemporariness that the surface verses underlying meaning of what is supposed are not the same.” In this enlightenment, “irony and is not irony” even though such is occasionally used as a synonym for “incongruous” or “coincidental” in “indefinable” situations. Where there are twofold consternations and contradictions between the professed and exact meanings of such usages, they instigate rather than initiate the earnest inheritance of hope (Ephesians 1:11, 14, 19).

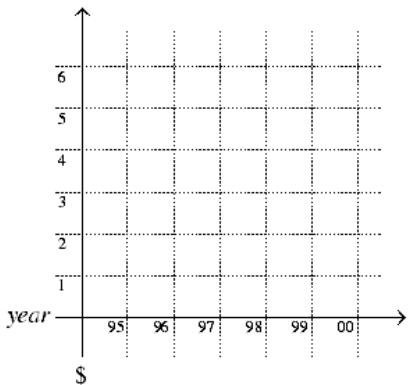
These perceptions recognize a derivative denotation for irony, i.e., “incongruity between what might be expected and what actually occurs.” This however is not synonymous with “incongruous” but merely a definition of dramatic or situational discordant. Heritage procedural segments institute within unacceptable descriptions of derisory unfortunate coincidences or surprising disappointments that evoke peculiar implications for “human vanity or folly.” I Corinthians 15:48-49 state, “such as the earthly, such also are those who are earthly and such as the heavenly, such also are those who are heavenly. And even so as we have displayed in the image of the earthly, we shall also develop in the appearance of the heavenly.” Verse 48 emphasizes contrasting spheres of residencies, i.e., earthly (physicality/secularity) conversing heavenly (Eternality/spirituality). Infamy in the former is determinately overshadowed by glorious illustriousness in the latter. While perpetuity of blissfulness is illusive in the earthly, such is the eminence of the heavenly.

Verse 49 conveys materiality *ἐφορέσαμεν (eh-phor-eh-sah-mehn)* literally rendered “worn the likeness of” or displayed in earthen’s *εἰκόνα (ee-konah)* rendered “image” whereas spirituality exudes the prominence of eternal delight of those will manifestly *φορέσομεν (phor-eh-so-mehn)* literally rendered “will wear the essence” or develop in the Heavens’ *εἰκόνα (ee-konah)* rendered “appearance.” In these enlightens, all that are presently viewed in deficient materialized measures are futuristically exchanged in manifest actualization of all having been fulfilled in the Heavens, in Christ (Ephesians 1:3). Hence, juxtaposition of materiality in the Matrix with spirituality in Eternality exudes the superiority of eternally viewed essence over the morph contingencies of entropies construed in assumptions for testimony expressions in the cosmos. Actualized essence in congruent immutability firmly establishes what confidently codifies the reliable entities embraced in uninterrupted existence rendering its occupants blissful in awareness of all that abide therein. Evaluations in speculator presumptions as fundamental tenets of existence demonstrate conflicting inefficiencies. Scriptural expositions inculcate the antithesis of conventionally amalgamating physicality/spirituality; namely, that temporal things exist both in time and in timeless eternity and that the timeless presence of all things to God in eternity is subjectively compatible with objective temporal becoming. Such assertions depend essentially upon legitimacy of applying relativity to temporal events in relation to God. Speculator expositions afford no simultaneous suppositions in physicality/secularity measures (the Matrix).

### **Synthetic Spatially Sequences in Physicality/Secularity Measures (the Matrix)**

The nil compositions of spectator intermediaries falter in defense of what such portray in constructs. Misperceptions of God linking in space/time, as opposed to such existing in His purposed creation, postures Him supplely as a component in physicality/secularity measures (the Matrix). Simply stated, space/time parameters are situated in relations to God's purpose rather than the antithesis, i.e., Deity defined in relation to manifestations, which are strictly depicted for testimonial sake. Hence, nil is the distance between God and what spatial beings exude in their nonentities. The attestation for this application is unchallengeable: if God isn't located in space (He isn't), the opposite is that there is no distance between God and spatial beings because ALL ARE IN HIM (Colossians 1:16). These Scriptural Revelations positively resolve yet confound segmented circumstances. The chief objections are that God is never substantiated, invalidated or acknowledged in Synthetic Spatially Sequences.

Scriptures-wise, Spatial Creation expresses categorical-negation rather than customize negation and so its semantics are such that its actualized compositions are nil. These zilch structures are actually ill-formed; for they arguably are equivalents to the premise there is distance between God and spatial creatures. This emanates in the conjunctive propositions that primarily conjunct what such declare in their "nonsensical sequences." Such thereof validly infer from God's "space-less-nest" that the distance between God and any spatial being is nil. The foregoing objection is scripturally well-founded. Debate of relativity provides a salient example from science of the crucial difference between category-negation and possessions-negation.



**Synthetic Spatial Transmissions**

Synthetic Spatial premises posit medium transmissions of attractions that emit invisible rigidities that are nonetheless completely insubstantial and utterly miscellaneous with respect to categorical narratives.

These chronicles of depictions are redundant in actualized existence in any logic of their advocacies in assistances of regenerations, redistributions, reformations, restorations or restitutions constructions. Alas, such are erroneously viewed as promptings in what the General Theory of Relativity submits as possibilities of materialized motilities introduced in relativistic concepts of space-time diverseness described in cadenced sensors. When

addressed as universally primary, they exhibit in “fundamental distinctions” of relativistic inevitableness, ether on the basis of their explicabilities or categorized motion casings. As such considers these mechanisms, what is enlighteningly witnessed in absurdity is immobility and inconsistency as their only embargoed properties. Unpredictability charts intact divergences in specific assumptions of relativity for conceptualized arrangements divested in persistent yet inevitably destructive disruptions.

The most obvious viewpoint observed of this matter materializes in tracking that neither procedure exists at all. Nevertheless, closer reflections demonstrate that denials of each are demanded by their specific principles of relativity. These assumptions of existence abstain from ascribing definitive states of motions by requisite abstractions divested in their preceding mechanized characterizations. Unidentified are what misperceives these extended objectives to their concepts of motions, which cannot be realistically applied. These specific principles of relativity inhibit considering what are composed of particle movements that cannot be tracked out through their time parameters. No hypotheses as such are compatible with what these specific speculations of relativity endure. Ascribed circumstances of motions to what synthetic (artificial) attachments codify are essentially nonentities in what are characteristically their uncertainties.

I Corinthians 4:4 states, “For I have been and am conscious of nothing about myself but I have not been justified by this but the Lord is the one examining me.” In this verse, the verb *σύννοια* (**seen-ee-thah**) rendered “have been and am conscious” connotes what comprises privy in decisive awareness of or concerning someone or something, which definitively excludes humanized intellectualism. The Greek phrase *οὐδέν γὰρ ἑμαυτῷ* (**oo-thehn gahr ehm-ahf-to**) rendered “nothing about myself” is conveyed in reference to define being germane to oneself. What this equates literally in context is: no inner awareness of anything regarding oneself. Non-consciousness of spiritually actualized existence serves as the catalyst which affirms that which “have not been and am not justified” or defended by this, as the Greek verb *δεδικαίωμαι* (**theh-theek-ah-o-meh**) rendered “justified” contextually communicates.

The latter Greek phrase, *ὁ δὲ ἀνακρίνων με κύριός ἐστιν* (**o theh ahn-ahk-ree-non meh kee-ree-ahs ehs-teen**) rendered “but the Lord is the one examining me” clearly confers that solely God is attributed in respect of this qualification. Hence, nothing categorized as sourced in the jargons of “super humanisms” suffice in examinations and explications thereof in declarative attestations of God’s exclusivity of such in the succeeding verses. This comprehension certifies what imbues caustic compositions in terms of reliability of functionalities’ consistencies in sustainability. The Greek present participle *ἀνακρίνων* (**ahn-ahk-ree-non**) rendered “examining” conveys Who, What and When constitute the essence of scrutinized authenticities. Conversely synthetics artificiality permeate in the mode of materialized influences and/or determinants, as such are misconstrued.

Privy confessions of what is accurate abide beyond boundaries of the synthetic spatially sequences in physicality/secularity measures (the Matrix). Exactness of prior allocations

documents emphasis solitary in non-existence of any certifiable spatial observations and defense of precise existence singularly in God's Decree. Conversely, collective distributions due to cultivated materiality allow misperceived movements or states of motions emphatically not ascribing to them properties of serenity. Such emits what forms solely in referenced relativity to what is essentially asserted and therefore attends virtually of its materiality. Such disparaged casings narrate to what provisional motions, replicates and durations exhibit. Relativistic synthetic spatially sequences deposit in ultra-referential reality, which virtual categorical motions do not even ascribe to.

### **Redaction of Materiality Inferences in Physicality/Secularity Measures (the Matrix)**

"When, where, what and why" scripturally reasons from God's "space-less-nest" that the dissociation linking Him and spatial things is nonentity. Every contention to this commits errors of deduction from the ultra-referential statuses that their relativistic motions are channeled independently from both deistic and humanistic sources. Colossians 1:16 emphatically converses that *ἐν αὐτῷ ἐκτίσθη τὰ πάντα* (**ehn ahf-to ehk-tees-thee tah pahh-dah**), which is literally rendered "in Him were created all things." This declaration definitively redacts every inference of asking how, in the hypotheses of equivalents that there is some dissociation between God and spatial creatures' quantization when such is couched in spirituality's language "as non-existence." The scriptural perspective of Ontology (study of being or existence) communicates that all inferences of remoteness between God and His creation, however minutely quantified, are ill-informed nonsense; because nothing can possibly exist in neither total nor partial detachment from God.

Comprehensions of this verity assess unassailable insufficiency to independent things as equivalents within themselves. These resolutions categorize grasping misconstrued analogous-formed spatially distant objects as supplementary, which constitute invalidity of ill-informed concepts about "actualized space being" and "ultra-referential reality" in physicality. Additional illogical inferences comprise assertions that the equivalents cited are problematic solitarily as an objector expanse. "Objector" does not denote catalyst in any statistical sense, for that would be not merely problematic but contradictory. Rather "objector" in ontological status of asserting more than a category-negation, in ascribing existential status to dissociation between creatures and God. That is just as problematic as ascribing outsourced motion to relativism. Finally, theorists defend their thesis by claiming that it is an entailment of the true and intelligible, i.e., "necessarily that there is at least some dissociation between God and spatial things."

However, this allegation is true and intelligible only insofar as it is a category-negation and as such subverts their thesis. What is disquieting about this apparent failure of their thesis is that its entire theory of divine eternity emerges merely to balance existence like an inverted pyramid to its un-tenability, which their theory threatens to topple. Within the Dissociation Thesis, there is no authentically reliable catalyst and without it, there is no physicality "frame of reference" in which things exist changelessly irrelative to God. This verity is enlighteningly clear in the Grace Scriptures. Accordingly, the aforementioned

thesis has a startling consequence in averring at least some disassociation from God; that there is merely limited motion relative to God. Of course, in the sense of a category-negation there is no domineering motion relative to God since He is solely an equivalent reference frame not exerting any more than His relativistic association.



### Physicality "Frame Of Reference"

Hence, in compelling this consequence to mean that God is or has a reference frame in space-time and that its motions of things are simply equivalently relative to that frame; “sourced motion” relative to God merely entails what His motion exerts equivalently in relativity to other things. There is nothing problematic in the scriptural inspiration that an object actualized at rest in Eternality’s frame of reference (e.g., God's) is reflection-wise manifestly in motion in materialized reference-frames. What is problematic however, is dialoguing colloquially as: “God's frame of reference,” in misconstruing such as linked relativistic to physical reference frames. The solitarily reliable reference frame is of rest in which actualized extents exhibit and experiences testify. Physicality’s concerns imbue specifically inertial casings, which are reference structures comprising certain regions of space-time within which unspecified degrees of inaccuracies contend that every particle initially at rest remains at rest and every element initially in motion continues that motion without change in speed or direction according to its “conventional standard.”

Such a conception obviously cannot be applied to God in any literal sense. He has no reference frame as all are defined of essence in Him. Colossians 2:3 states, “.. in whom are all the treasures of wisdom and knowledge hid.” This verse’s focus revolves around the essence of Christ ..... as the very heart of everything, in elaborating that the composition, as well as subjection of all existence are IN HIM! Note that the Greek phrase *είσιν πάντες οί θησαυροι* (**ee-seen pahn-dehs ee thee-sahv-ree**) rendered “are all the treasures” both qualifies and quantifies everything in ontologism (being), whose focal point is articulated in the noun *θησαυροι* (**thee-sahv-ree**) rendered “treasures.” This word is transliterated “thesaurus” in English denoting tersely what encompasses the terminological provisions, requisites, stipulations and conditions of all things actualized in Him! The verse’s ending phrase *τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι* (**tees soph-ee-ahs keh gno-seh-os ahp-ok-ree-pher**) rendered “of wisdom and knowledge hid” certifies that the source and comprehension of all *σοφίας καὶ γνώσεως ἀπόκρυφοι* (**soph-ee-ahs keh gno-seh-os**) rendered “of wisdom and knowledge” in all of existence is *ἀπόκρυφοι*



**(ahp-ok-ree-pee)** rendered “hid,” i.e., concealed, stored, deposited and laid away in Him!

It is apparently spiritual incompetence that addresses objects at rest or motion irrelative to God, even in a limited mode. Such flawed compositions proceed to breach the verity, which characterizes what is “eminently defensible.” Grace Scripture teach that there is no change of any sort involving spatial, material entities unless there is also actualized exchange in God’s purpose, i.e., a motion involving some material entity in reflection of Eternal Intent. Respite is codified in all sweeping claims, which require for its defense scriptural accounts of what constitutes change. Thus, what “comes to pass” as exhibited in manifested “changes” simply observes at that point what is incompatible with tensed “theories of space-time” (using convenient physical terminology). According to cosmos suppositions, the physical world undergoes these “objective changes.” Indeed this is the essence of temporal becoming. These are tensed facts, such as: it is the misperceived “right now” that is constantly changing whether such changes spatially or not. Temporal changes occasion spatial changes, insofar as their amends distractively endorse. Such implicitly sanction their tenseness theories of space-time. This conclusion is importantly averred in its compatibility with “becoming” yet not with “actualization” in Eternity!

### **Inconsequential Time Inferences in Physicality/Secularity Measures (the Matrix)**

Scriptural comprehension that there can be no spatial motion irrelative to God codifies that nothing can discharge in any manner that is extraneous to God. Introspections and retrogressions inferentially posed in physicality/secularity measures (the Matrix) depict surmising assertions of “precisions in physics.” Such declare that misconstrued spatial entities, i.e., “inconsistent disembodied communications” discharge irrelevantly as non-deified sources. Misguided premises of irrelativeness to God supposedly justify such assertions in detailing time in four-dimensional space-time multiples, totally situated ipso facto as the pertinent ploy. Though, it is correct to represent time as a dimension of the manifold, nothing is actualized in space-time, hence reflections of spatial things are simply testimonials in temporal depictions. Since only temporal things transform, then only spatial things modify. However, the dispute with the augment of such transpiring irrelative to God falters on the grounds that such illusions exhibit insufficient cognizance of diversity between spatial catalyst coordinates and temporality’s parameter factors.

Insofar as time’s role in testimonial manifestations, it is connected solely as a system of spatial coordinates (void of motion mechanisms) relegating that anything to which such are assigned; temporal coordinate are assignable as well. But insofar as time functions as a parameter, it is dependently a component of space exhibiting temporal locations as constrictive extensions in space as well. In naturist’s mechanisms, time exudes the role of parameters more than coordinates and equivalently veritable formulations construed as space-time derivations. Restrictive visible processions validate limitation formulations in every way since their locality premises of necessity reside solitarily within its confines. What are categorized as potentials in global perspectives deem time concomitantly with

functions based in cosmological models, where such sectors falter in their inattention to verifications within. Likewise, extracted conditions conceived in segments of the Matrix merely augment the distribution of what are much more deeply commenced; namely, deep misgivings about the very concepts of time, which defy catalytic reasoning.

Physicality/secularity's speculative inferences loll in derisory suppositions that assume fundamental equivalent impressions of eternity and time. Such derisory contemplations necessitate scripturally convening the scriptural distinctions of eternal timelessness from space-time duration, i.e., non-equating eternalized actualized channels with temporized time in space. These distinctions divulge that as space-time sectors situate within their mainstream philosophies under the suasion of "mechanism-positivism," such definitively are dominated by their inconsequential verifications, which equate time with time solely as its complementary function in physicality. Physicists and philosophers of space and time apportion correspondingly materialized esteem for so-categorized "metaphysics." The perplex role of physicality ostensibly defends metaphysical elements in that time is extinguished in its inviolableness initiated by broadly defined scientific conventions.

The Grace Scriptures counter and marginalize the aforementioned .... that metaphysical elements in physical science are equivalently contributing channels of actualizations. Even more, spirituality emasculates this bold contention in explicating that its means thereby in "epistemology" counter the physicists' rebuff of "non-material ontology." Thus, Spirituality regresses metaphysics to what these methodologies of science insist are the standards, which must be challenged, lest such "obnoxious ontological elements" define the total essence of existence. What these elements discharge in, no doubt are neither their luminousness nor simultaneity in diverse structure enclosures in their externality, even as recordings of such "ultra-preceptors" are thus dismissed as meaningless. This conclusion is not based on humanized "positivistic analysis" that these propositions are verifiable in metaphysical principles of meaningless criteria because such are what elicit their marginal ringing endorsements. Human consensuses of recognition simply display these premises in philosophies of scientism enjoined indeed as universally accorded.

As a result of these so-viewed "positivism" influences, contemporariness in philosophies of space-time have implicitly and unquestioningly structured the prevailing convictions of physicality. However, the query persists: what consequences are there in mechanized processions? The response elicits what is clearly a philosophical paradox, more than a scientific reply. Necessitated redactions in equations of space-time physicality contradict all misconstrued legitimacies of contemporized physicality. What these redactions fail in their surrender of what is solely comprehended spiritually, are appreciations that time as a participant in functions of physicality is merely a pale abstraction in abundant eternal reality. Hence, what is scripturally realized is the distinction between actuality itself and physicality/secularity's "sensible measures" of time, which defile the clarities of verities. Philosophical truths confound genuine quantities in resonations of materialized relations with "sensible measures" as the plum line for substantiating relative scrutinizing in time.

However time is construed, there is no scriptural reasoning to consider it equivalently with the measurement procedures used to define occasions operationally in physicality. Colossians 4:5 states, "Walk in wisdom toward those without ..... redeeming the time." The Greek verb *περιπατεῖτε* (**pehr-ee-pah-ee-teh**) rendered "walk" exudes a present imperative directing to go or move about (motion) or conducting courses of functioning. Here, the deliberative focus is *ἐν σοφίᾳ* (**ehn soph-ee-ah**) rendered "in wisdom," which engenders spiritual, as opposed to physical insight, intelligence and understanding, i.e., comprehension in actualized essence of the non-material eternal median. Consequences in this realm definitively exude things toward *τοὺς ἔξω* (**toos ehx-o**) rendered "those without," beyond or remote from space-time, in the determinant approach. Eternality consequentially captivates all questions regarding standings of "temporal becoming." Accordingly, time flows composedly without relation to anything external to it and by another designation is termed "durations" of what are distinguished solely in their so-viewed "sensible measures thereof." In the measures, i.e., the Matrix itself, physical events are successively present but are conclusively open as to whether their sectors are preserved in physicality's efforts of *τὸν καιρὸν ἐξαγοραζόμενοι* (**ton keh-ron ehx-ahg-or-ah-zo-mehn-ee**) rendered "redeeming the time." The persuasive circumstances certify that space-time is tense, theoretical and what is abstracted in the awkward hypothetical metaphysical; in order to purge scientific theories of their directory elements in universalized speculations as solitarily "those without!"

### **Irrationally Redacted Formulations in Physicality/Secularity Measures (the Matrix)**

Cogently proscribed blocs conciliate apprehensiveness while grasping what theoretical physicality expresses in its formal results in appearances that are dependent on spatial contents; utilizing sensors' formulas of which those occasioned are deficient. These procedures exude great advantage of construction of the original matter required on the part of ONE director. Scientism discloses the ecologically bordered flickers of existence vestiges in the original observations of where and when, to comprehend their extended formations. No supplementary formations are necessitated in the sequences of rogue comprehensions' laws or any other bound replicates of scientific declarations. Because universalizing tendency abstractions focus essentially from the here and now, physical space-time does not possess in the least any reliability except its theoretical structure. Hence, deliberations in physicality/secularity measures (the Matrix) solitarily bode within its manifested boundaries of sparingly space-time coordinates and parameters.

As the result, these devised unions adjoin to discourse dialogues of "time" references in theories of their own concepts simply as what is particularly inquiring within its limits. But such does not confirm that the simplistic equation relating space-time to physicality is reliable. Wherefore, space redactions like seismograms, flow from unstable creaturely theoretical structures of time misconstruing that "temporal becoming" is mind-dependent or humanly subjective. This dereference repressively points out in discriminating blocs of time its structure and role in Physical Theories. Universally, "tenets of manifestations"

preclude introduction of the notion of time flow on the basis of these premises, which definitively imply in their inconsistencies that such are therefore unreliable. Whether or not such are in principle impossible to incorporate in time flow descriptions of “physical reality” is still the defining question. Every attempt to capture this mysterious but illusive aspect of space-time in physicality exudes glaring deficiencies, when such is scripturally scrutinized.

In repressive views, the notions of past, present and future are solely essential for what is internally imbued in so-designated "real time," yet these discriminations in concepts successfully integrate into abiding deductions. Convertibly, “temporal becoming” is not compatible with space-time in a number of behavioral depictions; e.g., how objectively can such be made companionable as sectors both in what terminating and developing distinguish? Contrarily, the situations are that such integrations engage introductions into physicality externally from what are solitarily unknown theories in determinations. “Temporal becoming” is legitimately integrated with space-time solitarily as there exists what has been eternally abstracted in actuality. Evenly scrutinized propositions compel summations that actualized instincts are consigned no resident space-time positions, as they are quite legitimate when eternity is broadened in its scope of inquest.

Thus, eternal inquisitions candidly denounce metaphysical sensors as meaningless and quantify their non-cohesions by surveying that “. . . they are meaningful solely as far as scientism is concerned.” In queries of the broader scope of Eternality, the meaningless of such emerges. Scriptural intelligence conclusively codifies the functionality of adjustor considerations transcending metaphysical formations in their narrower senses. Motions of manifestations inquire more than virtual depictions in the cosmos and preclude these phenomena of behavior as determinate particulars solely represented in testimonials. Forthrightly, such goes so far as to formalize the religious beliefs that penetrate these depictions in commendable displays of openness for positivism philosophies. Obviously, space-time sectors do not consider metaphysical declarations as meaningless views of constricted physicality/secularity’s measures (the Matrix) but universally construes such as either projections or redactions situated in manifestation connectors.

Conversely, eternal actualized observations in turn advance denial of spatial, temporal beings, hence, rejecting scientism’s mementos, which even positivisms contemplate as too constricted. Such inductions in this connection don’t alter charting recommendations of obtuse viewpoints because such have their own agenda to pursue and display more boldness and autonomy over against the concerns which secular philosophy deems legitimate. These crass-like sectors surge out of misplaced deference in “contemporary physicality,” which is difficultly adopted in pluralistic views of space-time’s denials. As the consequence, they entail impotently absurd doctrines pertinent to the intermediate, inevitably collapsed state of immaturity. I Corinthians 18:12 states, “so then, he who is thinking to stand, having stood, must observe lest he may, having fallen.” This verse begins with the super ordinate conjunction *ὥστε* (**os-teh**) rendered “so then” in posturing the participle *ὁ δοκῶν* (**o thok-on**) rendered “he who is thinking,” supposing, considering,

imagining or seeming. Here, the premise is those presuming though physicality modes *ἑστάναι (ehs-tah-neh)* rendered “to having stood” or to having established based solely on space-time coordinates and parameters.

The associated command is: such one *βλεπέτω (vlehp-eh-to)* rendered “must observe,” regard or beware of what reliably constitutes the actualized state of existence. The consequential phrase *μὴ πέση (mee peh-see)*, which is literally rendered “may not , having not fallen” is more flowingly communicated, “lest he may, having fallen.” The itinerary of space-time sectors’ motivations unwittingly denies existence of modifiable disembodied essences in spatial, changing beings. Hence, this "frame of reference" in which things are changing irrationally in their redacted formulations to God therein subsist exclusively metaphysically. Yet, such are only synthetic, because all things are timelessly present in God in eternity. Hence, rational sectors are obliged to deny the actualized existence of temporal, spatial beings, as testimonial accomplishments of “positivistic construction” is restrictively confined in physicality. There are not only theological penalties paid for this redaction since space-time is actualized solitary in theories. Thus, sectors’ relationships to Eternality are incompatible with what Scriptural Actuality emphatically characterizes.

### **Incompatible Incidental intentions in Physicality/Secularity Measures (the Matrix)**

Fundamental Scriptural Comprehensions of cosmos “functions” disclose God’s timeless presence conveying temporal events constricted in space-time sectors. Convincingly, there is no change (motions) irrelative to God, in that such subscribed inaccuracies are thus apparent in the spiritually scrutinized conclusion that nothing metaphysically can be maintained in such compositions as plausibly exact. The results initiate perceptions of space-frame references in manifestly rayed systems of Physicality/Secularity Measures (the Matrix). In erroneous deductions, these analogous physicality/secularity intentions and objectives are positioned relative to one another in exploits that God and spatial objects share in frames of references. The testimonials that spatial objects and space-time are relativistic confirm that neither are ever at rest relative to one another nor exist except in familiarly referenced frames. On the other hand, when God’s attributes are scripturally scrutinized, they are never facilitated in space-time reference frames, which are construed to constitute or be at rest with respect to spatial objects or to exist in them as spatial objectives of which EVERYTHING changes!

Since an event occurring in one reference frame occurs in all (albeit simultaneous with different groups of events) sectors events occurrences in other reference frames as an appearance in frames at rest relative to God. In this inference, “temporal happenings” are therefore never timelessly present in God. By invoking this space-time Relativity Theory, these supplements of sectors stave off the opposite conclusions that God is changeless. There are no motions or changes irrelative to God; thus such are mere manifestations masking actualizations. By asserting that all transformations are valid in space-frame references and construing all relative in motion, these unreliable sectors’ oft-intelligence unwittingly convene that while changes are heartfelt relative to some

frames, such are non-existent relative to God's "frame." The obscurity with space-time sectors' accounts of temporal events timelessly existent irrelative to God's "frame of reference" is that there spiritually cannot be any such system of "frames of references" in which all events are simultaneously incidental in intentions.

Certainly, there is no compatibility in physical reference frames, thus addition to these of God's "frame of reference" further restrains these depictions since timelessness events in Eternality resides effectively in ZERO "sequences." Incompatible deductions in time to embargo secure foundations defy the existence of such frames, in that what remains dilemma-wise is how temporal events exist timelessly irrelative to God. Simultaneity of inhabitation resides in God's "Frame" on the basis of His facilitated purposed sectors' declarations, which established that relative to God, the entire span of temporal events is always actually there, all at once, i.e., the ETERNAL NOW! Thus, in God's frame of reference, the scriptural conclusion is that all events are "simultaneous" but even more they were and are inherently existential. This is definitively spiritual intelligence in the awareness that substances institute "continually" to connote "tranquillized conciseness" since God's frame of reference is timeless, rather than mere "semi-eternal."



**Space-Time Sectors in Personal Instantaneous**

Controvertibly, space-time sectors cannot personify "Instantaneous" as "occurring at the same time" but as something similar to "co-existent" or "coincident." The assertion that God assesses all events to be residentially simultaneous is very obscure if it is intended to convey that all events exist as God's timeless frame in uncontrolled reference and are tenseness ordered by a "later than" relation. Consequentially, no event occurs later than any other, for that would vie to affirm that there is only one time and all events occur at that moment of time. Thence, space-time sectors' literally appeal to the doctrine of the relativity of simultaneity to reference frames, then would exhibit as a given set of un-causally un-connectable occurrences calculated to sustain among themselves different relations of "earlier than," "simultaneous with" and "later than," in various reference frames. Conversely, in God's "frame of reference," no events are viewed to be earlier or later than any other or even as occurring simultaneously, as either would quantify time.

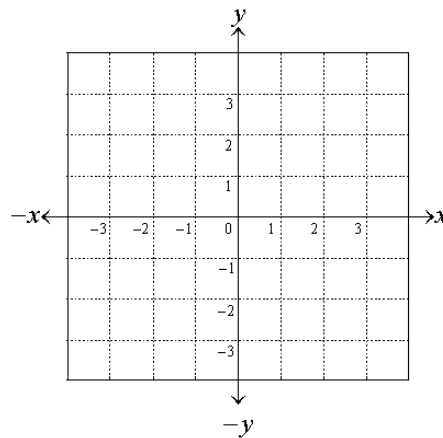
Rather, in God's "frame of reference," all events are timelessly harmonized wherein the literal topology of time is voided. Any series of defined numbers attached in comparison relations such as "greater than" defies one-dimensional temporal continuums or even isomorphism; dissociated in eternal "existential." What are evidenced are unstructured collections of points in inconsistent, unreliably compartments determinately confined in "temporal becoming" frames of references. II Thessalonians 3:16 states, "and may the Lord of the peace Himself give to you the peace always in every way; the Lord with you all! This verse primarily focuses on the sole source of peace (tranquility) plus the means and venue in and by which such are instituted. Here, the Greek phrase *δῶν ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντί τρόπῳ* (**thon ee-meen teen ee-ree-noon thee-ah pahn-dos ehn pahn-dee trop-o**) is rendered "may give to you the peace always in every way." This exhibits the purposefully sourced methodology, albeit *τρόπῳ* (**thee-ah pahn-dos ehn pahn-dee trop-o**) rendered "always in every way," consistency of means availed solely in God's province, Eternality!

The Grace Scriptures teach: it is solely in God's "frame" that deified causality generates connected events such as birth, development, decline and death. There are no further expansive measures purposefully capacitated to protractedly sustain temporal relations in or among themselves. Irrelative to God, they are timelessly, coincidentally objective yet inevitably subjective to obligatory termination. Certifiable determinations are solely existent in the deified eternal sphere. "Coincidental" entities imbue what are definitely deceptive relativity sectors of wishes to do that which engender no privileged frames. Thence, no one can attribute the temporal ordering of events determined by any other in other reference frames. In physical frames, the temporal order of causally connectable events is in variance. Exclusively in God is there augmented exact invariance with respect to a frame of reference. Compatible concise intentions are privileged of God to purpose the relativity of simultaneity events solely in spatial remoteness from what are neither conventional nor relative to physicality frames.

### **Shallowly Subsidiary Submissions in Physicality/Secularity Measures (the Matrix)**

All events in prearranged "Zero Sector Composition's" intelligence inhabitation are in God's SAYING (Decree). Scriptural insight of all events exudes timelessly persistent absoluteness in Eternal Comprehension. Such perceptions evince discernments, which expose purposeful confines of what are merely temporal bordered shades of staggering. These particularizes comprehensibly convey that the space-time sectors' restrictions in physicality/secularity conclusions, conversantly void space-time authorizations in God's "frame of reference." In relativity, dissimilarities in efficacies of temporal coordinates of events comparative to distinct reference frames necessitate determinate divergences in spatial coordinates of events as well. Uncertainty in sectoring formulations exhibits in transformations. Associating relativity is irrelative in God's "frame of reference," as such is the antithesis relegated in physicality/secularity frames.

Physicality/secularity's spatial coordinates' dependencies upon temporal coordinates; aren't applicable in God's "frame of reference," which transcends all space-time sectors' references. Paraphrasing sectors locate events in dimensions of statistical encounters as though situations in and of themselves reside only in and of their locales' designated sectors. This scenario inaccurately characterizes time as independently dimensioned, thus, whatever isn't in time isn't in space either.



### TOPOLOGICAL-DIMENSIONAL SPACE-TIME

Resultantly, temporal things are spatial and thereof abide in God's "frame of reference" as not only concurrently timelessly but also space-less. The topological structure of four-dimensional space-time manifolds is successively defined in manifestations and hitherto purposely designed in the divine "frame of reference." God is NOT confronted with chaotic collections of points in neither spatially nor temporally ordered entropies. Misconstrued space-time sectors interpret "locale simultaneity" as residing concurrently in physicality/secularity and eternity "frame of reference" formulations.

In Eternality, occasions are purposely actualized in arrays of positions corresponding to "testimonial ordering in various series." The Grace Scriptures denote that God does not remotely "see all events spread out in one series" as each reference frame generates in its unique sequenced series. Such perceptions are centered in plurality of series even when it is averred that God "is aware of them all." Although this appears orthodoxy and eminently more reasonably a formidable account of the existence of temporal events in God's "frame of reference," such isn't scripturally affirmable. Even as this concurs with the theory of timeless eternity developed concomitantly in space-time coordinates, such falters in comprehension that this concept merely assigns the determinations of events in predicates of past, present and future relegations. Conclusively in the divine "frame of reference," such affords no cognizance of such as prompting temporal relations among events in physical reference frames. Rather, these sector accounts simply eliminate the determinations of events in predicates like earlier than, simultaneous with and later than relative to God's "frame of reference."



Relativity of simultaneity's sectors employ incongruous "categories" in panacea means' conclusions that change is illusively the reality and nothing is statically intact. Thus, this entails that events are classified relative to, earlier than, simultaneous with or later than arbitrarily selected points on the inertial trajectory of hypothetical observations. These sectors in different frames illustrate in arbitrary points on cosmic-lines of simultaneity; connecting events determined to be simultaneous but intrinsically isolated later from earlier events. Irrelativeness in God's timeless "frame of reference" reveals actualization in determination of all matured and completed, which defy all semblances of sequences wherein events are neither earlier nor later nor even restrictively simultaneous; yet are all timelessly existential "in His frame." Therefore, space-time sector's theories are void of ever actualized accompanying relations relative to the Divine "frame of reference." Of course, omnisciently, God divisively designed lines of simultaneity drawn in hypotheses relative to physicality/secularity reference frames; yet no "frame events" are chaotically "co-existent" but such are solely mirrored in manifestations for testimonial purposes.

Romans 8:19 states, "..... for the earnest expectation (looking out) of creation expects (looks for) the revelation of the sons of God." Here, the Greek noun *ἀποκαρδοκία* (**ahp-ok-ahr-ahth-ok-ee-ah**) rendered "earnest expectation" denotes looking out, eager longing or deep desire, which context is in ultimate anticipation of or belong to *τῆς κτίσεως* (**tees ktees-ehos**) rendered "creation." Note, the definite article calls attention to specific existence in the realm of Eternality, i.e., the actualized essence within all reside in the completed state of blissfulness and serenity. This sphere bodes in stark contrast to the challenging environs evidenced in physicality/secularity measures (the Matrix). In spiritual comprehension of the glorious inhabitation instilled in the Heavens, in Christ, the Greek verb *ἀπεκδέχεται* (**ahp-ehk-thehkh-eh-teh**), literal rendered "wait expectantly" exudes what the enlightened expects or looks for in anticipation of the reliable tranquility endurance exclusively in its dwelling.

This is descriptively referred to in existence of *τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ* (**teen ahp-ok-ahl-eeep-seen ton yee-on too Theh-oo**) rendered "the revelation of the sons of God." Such is the prophetic horizon, i.e., *τὴν ἀποκάλυψιν* (**teen ahp-ok-ahl-eeep-seen**) rendered "the revelation," uncovering, disclosing and manifestation identified with this glorification (Romans 8:18). The Grace Scriptures teach that the entourage of divine timelessness determinately maintains relations amid events in the sense of all having been actualized eternally in God's Decree. Thus, the scripturally conceivable credentials of God's "frame of reference" associating four-dimensional space-time diverseness surpass what such exhibits of restrictive tenseness in its existence. In associations of space-time, erroneous metaphorical and problematic perceptions of God's "frame of reference" validate perspicuous averseness to predestined divine timelessness' of all things to God in eternity. This is exhibited in the shallowly subsidiary submissions in physicality/secularity measures (the Matrix).

### **Time's Relativity of Simultaneity in Physicality/Secularity Measures (the Matrix)**

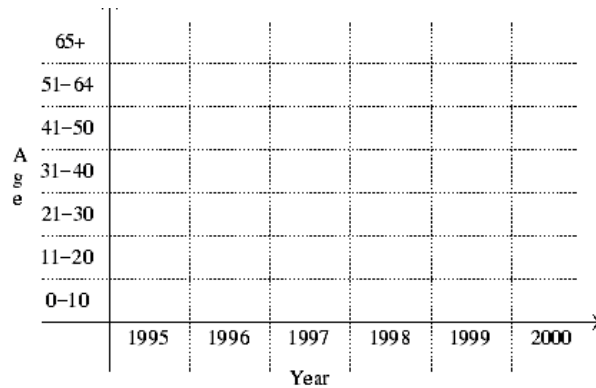
Space-time sectors defy the innateness of what Divine Eternity's occasions necessitate. The genuine epitomizer of Eternality affirms that strictly in testimonial boundaries' logic, manifestations exhibit events as present and actual though such are yet characterized and compelled in temporality. Thereof, the inevitableness of sequential entities exudes what are no longer present or actually appearing in non-continuity. Space-time sectors' subjected relativity explicates this regulation as what is solitarily construed an instance in dated manifested occurrence in time yet such exhibits no reliable situation attribute. Permanency in actualization solely codifies what comprises the existential composition of ontologism (genuine scrutinized being), which exists exclusively in Eternality. Hence, the fact is that all exists in completed, actualized, non-sequential "occurrences at once," thus "simultaneity" mode in eternity does not entail that such "transpires at all" in time. Non-enlighteningly, such revelations are not perceptible in explications that existence is in anything other than relativity speculations.

Sequencings academics adamantly conduce that unless manifested, an event has not yet transpired in time, otherwise it would be made evident earlier than when such exists. Terseness's proportionality evinces temporality in lieu of actuality in depictions of their "occurrences," moreover; they assert the absurdity of their abdicable irreclaimableness. Sequential experiences merely proffer as depictions of testimonial moments rather than actualized ages. Exemplifications in eternity expose space-time-sectors incapacities to facilitate the timeless existence of all things relative to God's compatibility with actuality. Apprehensive subjectivity in "temporal becoming" decries through documented denials in invalidations singularly of familiar terseness. Authoritatively, the Grace Scriptures' elucidations of deified determinate input upstage misperceived defenses of actualization in space-time sectors. Simultaneity and presence are comparative to reference-frames, in their modes of presentations in events, as validated in which actuality is maintained relative to physicality/secularity measures (the Matrix).

In firmly a restricted sense, relativity of simultaneity simulates coordinates of actuality as though such preempts depictions of events. The representations exhibit the approaches of integrating objective temporal becoming with what thoroughly besets the enormously implausible. Space-time segments document the particularities of the relativistic views of becoming at given events sectors. Predictably, such evinces descriptions of the past at variance with the present yet never any specificities in authenticity of reliably abiding future. In fact, this is the verity of all manifestations' receptions for those in duplicity on their single thread of "non-ordained inertial." These mini-scoped diagram courses exude diversions from verticality the scriptural vertex of the eternal resources of expressions. These courses flow from manifestations verses actualizations portrayals in space-time separation within future-dejected substantiations of cosmic existence. All "later" space-time sectors of past events are therefore elapsed, as though they were never present!

Particularly enough, the present doesn't portend moments of becoming since theories of the things in the past, having become, are no longer existential. Metaphysical sector coordinates arraign in the views of what collapse into relativistic solipsism (self existing),

in which reality is reduced to a single situation! In Theistic reference, arraignment in solipsism are never justified since what subsists as well as positions affirms what exists “here-now.” God inherently absorbs timelessness when, how and what compositionally functions unaccompanied in attenuated authenticity. Thus, coursed space-time sectors’ viewed events inhibits timelessly and purposefully in God’s Eternal Decree. So reality is restored in its fullness; even though in reference frames no events other than that which is “here-now” resonantly exist.



**Manifestation Reference Frame**

Nonetheless, Eternity is the “reference frame” wherein all events reside. This verity dismisses the tenets of solipsism, which depend on what is arguably incoherent. Deludingly, space-time sectors assert views as not burdened by solipsism’s explications as the least result of realizing actuality in their reference frames.

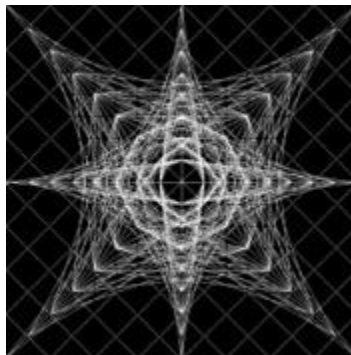
Hence, misconstruing eternity as a correspondent component or another or merely one more of frames of references, thus propel temporal events as being present and actual in equivalency. Eternity entails what is present and actualized in any particular space-time temporal reference frame since sequencings conductively coordinates what events manifestly are, was or will be in temporal reference frames. What is constrained is not in what is equivalently characterized as God's "frame of reference," which is not accurately a reference frame; as there is none other in which events are present and actual, since there are in every space-time frame; regions designated as absolute pass, present or future concluded in their frivolously-conducted structures of occasions. The only things corresponding to God's "frame of reference" as described by equivalency sectors are relativistic in none of the space-time manifolds themselves. Thus, since Eternity is not a reference frame, relativity of simultaneity relations abides solely in restricted frames.

The Grace Scriptures instruct that “temporal becoming” is structurally subjective, when averring that events simply exist in their four-dimensional manifolds. Space-time sectors depict basis withdrawal necessitations as a sort of model appeal to “zero composition” and rely solely on the relativity of simultaneity in order to justify the claim that actuality is reference frame dependent. Therefore, such events are not definite with respect to their various temporal reference frames in reverence to God's "frame." I Corinthians 15:46

states, "but spiritual was not first but natural, then spiritual." This verse's conveyance is focused in sequence space-time reference frames' viewpoints' distinguishing testimonial temporary manifestations of what was actualized in God's Decree in Eternality. Hence, God's "SAYING" (Decree) is determinately what legitimizes Divine purpose in temporary manifested coursed testimonials of eternity's constituted actualization. Misgivings in sectors' reference frames incur much deeper than theretofore expressed, indeed at the very philosophical foundations of the interpretations of relativity. Especially, the relativity of simultaneity arraigns and appeals to evince certain naiveté realigning philosophically uncritical acceptance of what is then misapplied to metaphysical identities' suppositions of actuality.

### **Instances' Induced Interpretations in Physicality/Secularity Measures (the Matrix)**

Hither, motions' interpretations of locale transformations equations constitute statistical cores, which empirically equivalents collect, construe and command completely different conclusions when applied metaphysically. Austere physical yet hypocritical constructor situations expose that their only formulations of such are verifiably premised on what spatial and temporal coordinates of events appraise in their inertial reference systems. What are related in spatial and temporal coordinates of invariable events are measured in inertial reference systems of suppositional "motions transformations." This arguable account is neutral with respect to discerning neo-motion interpretations advocated by input constructor levels. Such suppositions are indistinguishably radically different due to their plurality ontologism presumed. In these minim views, there exists no preferred spatial-temporal order or rather space-time relativity to inertial structures wherein none are empirically advantageous.



**Neo-Motion Views**

In neo-motion views, unlimited space-time exists; not necessarily substantive opposed to relational sense of "resolution" but rather illogically that they exist as ratio-temporal advantageous orders. They exist as universally fundamental in reference frames, which are the analogue of neither casing of what are characteristically meta-physicals but without what is usually identified with frames of hypothetical fundamental observers. Motions' relativity to the expansion of space itself, as posited in existing cosmological models; propagate as isotropic measures relative to fundamental enclosures alone and

therefore disseminated comparatively to spectators in motion with respect to frames at velocities exceeding or less than their spectrums. Consequences of motions relative to elemental casings quantify anisotropy effects produced by dynamical causes operating in their systems, primarily as length contractions in the direction of motion orders that exhibit in the inertial equilibrium of what such portray in attendance as connections.

Time dilation is the anisotropy monitored effect consequentially of these expansion and contraction stimulations, as akin to the behavior of dainty regulators in motion relative to recessively intervened structures. The highlighted focus is on minim interpretations of length contraction and time dilation, which are no more or less objectively other than physical effects. Under these interpretations, no causal explanations for these prompts ensue simply as deductions from postulates of venting formulated speculations. Under these neo-motion interpretations, inconstancies of their monitored velocities minimally affirm their relativity in surroundings. Detections of extents in durations and contractions of space-time objects in relative motion chronicle solitarily in respite and time dilation. All physical and biological systems in relative motion, including those observed to be at rest are consistent-wise unintelligible rather than mere postulates or deductions lacking metaphysical clarification. Although these asserted motion versions of suppositions are simpler and thereof preferred, their claims in gesture interpretations are incorrect.

These segmented factions are conjecturally more complicated in suppositions. Hence, their divestitures derive motion transformation equations from dictates of consternations more than momentums of transmissions. What remonstrate are apparent discrepancies in particle equations governed by whatever demands mass variants in measures. These derivations then format variations of dimensions, quantifying as motion transformations. Accordingly, space-time novel conceptions of maxims are arraigned without alterations in compositions or dimensions of material instruments for measuring changes or more specifically manifesting distortions. Actuality achievers imbue conciseness rather than marginally rendered comments in successions of elevating focal ad hoc speculations to equal status with numerals of basic assumptions as prominently what avail. Thus, these misperceived equivalents of interpretations characterize different but are equally invalid and varied physicality/secularity measures (the Matrix), I Corinthians 7:29-30.

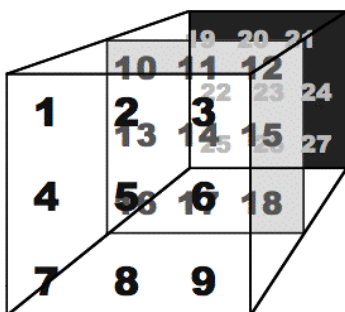
The latter phrases of Romans 4:17 state, “ .. before whom he believed God, the one making the dead alive and calling the things not being as being.” The former phase of this verse in contextual conjunction with the antecedent verses induces an ellipsis in the grammatical construction; permeating in an abrupt break in the thought flow projection. Hence, the emphasized thrust is generalized in explicating the impetus, alas cause of Abraham’s belief and most prevailingly the Decree accomplishment of God in Eternality. The phrase “before whom he believed God” conveys Abraham’s passive arrangements in manifestations before, in the sight or presence of God in his testimonial role in God’s eternal purpose of having foreordained Abraham to believe and obey His commands in specific instances. This qualified by the Greek adverb *κατέναντι* (**kaht-ehn-ahn-dee**)

rendered “before,” which derivation is of composition in the preposition *κατα* (**kah-tah**) prefixed to the adverb *έναντι* (**ehn-ahn-dee**) literally denoting “over against” or opposite.

This eternally non-sequenced revelation engenders inherently *τοῦ ζῳοποιούντος τοὺς νεκροὺς* (**too zo-op-ee-oon-dos tees nehk-roos**) rendered “the one making the dead alive” connectively to *καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα* (**keh kahl-oon-dos tah mee on-dah os on-dah**) rendered “and calling the things not being as being.” The varied interpretations of relativity, though they radically differ in their metaphysical foundations are yet experimentally and indistinguishable, thus susceptible in scientific intercessions. Scriptural examinations of the philosophical institutions of relativity render such as dispensable in determinations between their competing interpretations. Space-time inopportune consensual versions intriguingly delve into intriguing issues of stipulating that neo-motion interpretations are philosophically preferably reliable though such are merely suppositions. Such endeavor to pull the scripturally proverbial rug out from beneath the actuality of Divine Eternity’s affirmations, in order to justify notions of simultaneity or relative presence of all things to God in timeless eternity. Eternality confers confirmation that all are in the uttermost in Divine timeless eternity which adorns confident scrutiny and justification of actualization, as opposed to varied metaphysical interpretations of relativity, which scientism and secularism prefer and their premises and concepts are erroneously predicated.

### Summary Extractions

In defining how, what, where and when entities exist, it is essential to comprehend the originating cognition regarding physical/secular life’s ambiguities. Validly, the residency of everything resides in such having been actualized in Eternity in God’s Decree. This is the Grace Scriptures’ View, in spite of all the seemingly rampart diversions exhibiting “out of control” in the stream of day to day occurrences.



**Time occurrences manifested in particular points**

Comprehension of this actuality serves as the single stabilizing factor of examining life’s appearances as sequenced in ultimate expressions of God’s unconditional, unlimited love, graciousness, power and above all, wisdom! In declarative evidence of the only reliability having been deposited in Spirituality, the Grace Covenant definitively reveals

Time occurrences manifested in particular points. The intentions of such are to reveal testimonials of all things in eternal subjections in the realm wherein God not only purposed but also achieved everything in His Decree according to His Sovereign Will.

These glorious messages connect the pleasure of the Heavens' View, especially in depicting what humans misinterpret in their particular distortions of truth when such are evaluated only within time/space parameters. In examining what is the Scriptures' vs. physical/secular designation of measures, i.e., the Matrix, the total distribution of events are outlaid in sequenced manifestations of what how and why they seemingly come to pass. The Greek noun μέτρον (**meht-ron**) rendered "measure" conveys the patterns of results proportionally in their extents or limits. This is expressive in quantitative rationing of what, when, why and how, as such is précised within limits of manifestations in the workings of such but more explicitly what is allowed according to His Eternal Purpose. In this sense, the preciseness of what is Scripturally Viewed solely delineates how πολύς (**pol-ees**) rendered "much," are quantified in expansions or contractions. In modernistic terminology, this is exhibited of the "MATRIX."

Variations of this encumber physicality's utilization of arrays in Geology, Science, Mathematics, Engineering Technology, Art and Entertainment, etc. Categorization-wise, the Matrix is defined in reference to persons, characteristics, organizations and/or productions. In these forums, the Matrix is an array or a grid situating or surrounding core, within which something else originates, develops or is contained. Manifestation-wise, events and object are signified in an array of which patterns and non-patterns exhibit or image in sequences defying similarity between data points. Concomitantly, changing deposits seem to exhibit possible paradoxical themes in time sequenced alignments with numerous meanings, often referring materially where specialized structures are formed and embedded. This unstably insecure maze induces numerous propositions, often insinuating allusions of shaped and entrenched structures. These elements of variations induce ramifications that preclude the constant changes agitating an imaginative virtual-reality environment of confusing compilations.

Physical/Secular's Misconstrued "Functionality" of Measures (The Matrix) is automated in its forums. The Matrix is a mold utilized in stereotyping designed impressions in types of illustrations from which human mental poles are imaginatively casted in typologies. These significations utter graphed duplicated impressions in matrices. Thus, from the Latin, mātrīx or mātrīc conveys "breeding" and māter or mātr: "mother" (the originating source). Course-plotting in search for definitive uses of measured illusions are instilled yet merely mirrored in reference to persons, characters and occurrences. Organizations of what are produced in manifestation describe depositions over time arrayed analyses. These analyses discern between imaginative resources deposited in isolations that imaginatively employ as "solids" wherein induced impulses are entrenched. Multi-types of various misinformation are exchanged in databases of composite material entropies. Consequentially, nothing can be reliably presented as designed or willed in this stratum.

In conveying the Grace Scriptures' Actualized "Functionality" of Measures (The Matrix), Ephesians 3:18 states, "that you may be (having been) fully able (d) to comprehend with all the saints what is the breadth and length and height and depth." The conjunction "that," signifies God's express purpose in Christ having lived in the hearts of His elect through the faithfulness of God, in Him having imparted spiritual comprehension to designated ones, as those having been rooted and grounded in Eternal Knowledge. Hence, the statement of this verse is, "that you may be fully able to comprehend with all the saints" the extent of God's comprehensive grid for His beloved. Note that the verb "fully able" denotes the ones having been pre-capacitated, i.e., such ones having been made highly capable and abundantly able to, having comprehended all the ramifications of God's eternal workings in and of His Divine Decree.

Distinctions in the Grace Scriptures exact what are "actualized" in physical/secular's "functionality" of measures (The Matrix), as opposed to so-viewed "functionality" matrix in arrayed grids; stimulatingly surrounding substances which something else purportedly originates, develops or is contained as the indispensable condition of its every form. This flawed conception exhibits formative sections of matter in which such is embedded. In this sense, all are perceived both massively and principally binding in an array of numeric quantities subjected to humanly induced operations resembling formation of elements in columns and rows. These methods track in intersections amid input/output encoding/decoding stereotypes receiving either positive or negative impressions from which are purportedly interpretable. These factors exhibit impressions represented in arrays of operations in sequencing and/or measuring their interims.

These identity or similarity summations' forums notch in-between data points including position-specific patterns and non-patterns of varied substitutions. These estimate the possible residue of each as their accepted mutation of scoring sequenced alignments in insoluble factions of composite materialism. Physically/secularly shape environments in which things are misperceived to develop in resonance awareness but are cultural understatements. "Interactions" misconstrue actions as existing within themselves. Nonetheless, abiding realities claim deeper than metaphysical searches for meanings in restricted infusions of superficially communicating Time-space Projections into infertile conceptualizations.

What is actualized in Eternality exclusively offers protection, shelter and state of mind that provides comfort in the perception of where things are conceived and nurtured. Genuine spirituality rather than physicality bestows what actually exists. These settings provide description of informed assessments of compassions in sorrow, sadness, pity, suffering, misery, grief, anticlimax letdown; situated at their lowest points, even all-time lows, at rock bottom in the depths of despair. Eternal comprehension pointedly portends God's purpose, which is couched in zenith ethics of characteristics in spiritual culture, as opposed to the humanist philosophies. Fundamental and distinctive characterizations of grouping physically/secularly contexts in ages of time parameters, expresses the attitudes, customs and beliefs in humanly resonated identities, symbols and insignia.



These all involved the transcripts of designed events in materialization, by which such representations are in uncertainty, documented.

Nevertheless, scriptural competences of what manifestations solely embellish disclose unseen depth and height, i.e., extent in God's purpose of what such are in His eternal intent. The depth of the deep things of God trumps all physical/secular misperceptions. God's "purpose" solely controls the extents of understanding how things were actually coursed, as opposed to how they are manifestly sequenced. Subsequently, channeling dilemmas don't connect any of the dots in the network of chronicling ... at least not one that human consultations can ascertain. These spectacles misinterpret that the options between so-viewed "success and suffering" are decidedly contributive of their illusory attachments. Assorted doctrines of "free will" restrictedly advocate independently the vulnerable incentives of "one helping oneself." Actualization solely in God's Decree is instilled in the Grace Scriptures. This refutes all that minimally amounts to vendible efforts of visible mysticisms when such are deemed as determinately life's factors.

When one deduces that submissiveness in trusting God rather than ones capacitated input inducts ultimately in fatalism precludes assumptions that mankind has the power to manipulate what happens. Human inclusions aren't harmonistically capacitated to reliability execute physically inspired imputations since such are powerless to convene compliance from other than what decisively was preordained! Eternal entities translate unchallengeable advantages beyond things conversely viewed in physicality's intervals. The Grace Scriptures convey formulating commencements of intentionality expresses hope, which initiates with understanding God as the opposite of what are unpredictable and incapable of determining anything. Eternal entities exhibit more than mere formulas of assurance or assertion concerns without change but exactness imbued beyond the abstractness embellished in physicality's manifestations. Eternal Comprehensions show the actualized chronicling of abiding existence.

Contrastingly, "materialized settings" are solely dependent on whatever ensures what triumphs over and sets free from subjugations. Such cosmic views perpetrate the shaky "potentials" of humanly inspired notions, exhibiting those who "set their faces like flint" for accomplishing what complimentarily avails "normality" of religions, philosophies and morals in diverse initiatives of art and science, self and society, politics, economics and family. In stark refutation of these settings, the Actualized Entities command genuine requisitions of consistent feasibility. The scriptural approach of assessing initiations and originations expose the underperformances of temporality and concomitantly void their impersonations of actuality. In this light, Spirituality's discernments of intentionality confirm that the major role in "the matrix." is chiefly testimonial. Actualization of God's Eternal Workings was shaped solely in His Decree rather than by what is refracted in humanly manifested inscriptions.

Inconsecutiveness of emergences in physical/secular measures (the Matrix) composes the framework of manifestations in the sense of human pride and satisfaction, as though

such establishes the means of what actually materializes. The Grace Scriptures render such misinformation as illusory and imaginary propaganda, which only achieves this effect because depraved minds prefer to misconstrue life's particulars in this mode. Such are not of illumination within themselves to themselves. Hence, valid queries are: what compels such tendencies? How do these clichés manage consciousness? What gain is there in "self-regulatory" which automatically forfeits certainty and security? What are ascertained in measures (the Matrix) merely expressing human imaginations? What mind or interaction accomplishes when and how thoughts transmit to sensitivities that are entirely their own in concurrence? Furthermore, what benefits exhibit from humanly inhibited brain interims?

Alas, such are viewed in reference to the striking problem of looking at the world in the blissful, happy-ending incomprehensibility of the easy answer, simple explanation and cultures of measures (Matrix) networks. Physicality habitually indicts madness in nature as the retribution particularly controversial in indeterminism. There is nothing powerfully invigorating about imagining, especially in what it might signify to absorb its inevitable storms. Limits of the potential of what are exhibited are expressed emphasizing contrast between what is viewed in the Matrix verses the overwhelming victories actualized in Eternal Intentions. Perceptions of "Creature Control" envelope rebellions on the Matrix, reveals that nothing is offered without becoming depressed in irreclaimableness.. Eternality's wake-up call preempts the premeditatedly protective "non-conforming" daily basis and ongoing difficult paths of being "awake and alive to choose what the Matrix has for you."

Appropriately enough, the Matrix's oft-discombobulated generations exude samplings of what is inadequate due to despaired illusionary hope. Such induces the unenlightened to constantly seek for remedies in images of unreliable processors. Therein, nothing is certainly known why they're there, what they're doing, how they function, why they transpire nor what should be ascertained answers to what restrictively manifests in such mundane observations of purpose waiting for something, anything, everything to happen!

The Matrix preventively bodes eerily in its scope of "the time being," as to what is "about to be" and doubtless employed in its data entry. Wandering "abiding-spaces" embargo identities of eminently are conjectures of "adjusting" for the unknown. In contemplations, time-space transforms what cosmic interrogations encapsulate in their views of reality. However, reliable discovery in understanding authenticity in this arena exacts what is verifiably contaminated in its enigmatic perceptions. In the impeccably fashioned sense of Eternality, the absence of change exacts confidence by what is certified, which the Matrix can't confirm. Detections in physicality/secularity's tasks particular to imageries in its implausibility are enslaved in bewilderments of apprehensions. Comprehensiveness exudes authentic existentiality, as opposed to misperceived realities instigated around the mirrored adjoining affairs as though "being" propels from within air bubbles. In these

most horrific and effectively rendered moments, insecurity then awakens in a completely chained state enclosed within what advocates throughout without endurance.

These illusions interpret seemingly infinite numbers of armors, lying dormant, as far as the eye can see, what are intuitive but inevitably discarded down the anxiety chute. In this awakened sense, the Matrix encounters its mechanized state, in disconnecting its skewed manifestations of deified purpose in its materialized system. Juxtapositions of spirituality and physicality/secularity assemble the criteria of stability in creation beyond humanity's lapses in peculiar chilling moments. These mechanisms extract defections to the Matrix's misaligned representations of existence. All figuratively plummet into refuse and are only salvageable in the sense of their inevitably changing characteristics. This realization embraces what is actualized in the physical/secular cosmos ..... NOTHING! Accordingly, what actually exists is definitively and externally beyond the confines of what is measurably perceived. Alas, the query: are the entities therein alive or dead? "Far from either," as such merely begins and ends in what is accepted as true in its reflections.

Comprehensions in this realm model the deference imbued regarding manifestations in the Matrix. Entities in this physical sphere aren't the most covetously desired in light of their temporariness in time sequences of depressive consignments. Hence, so-termed "Artificial Intelligence" focuses more on the specifics required for tasks than on computational power and performance. These delinquencies exhibit conjectures of what such inhibit in existent awareness. Enlightened comprehensions engender the sole channel to what's happening in the psyches of genuine realization. What is accurate scarcely is depicted in measures (the matrix) viewings in materialized psychological flexibility but in reliability of scriptural consciousness in spiritual extant awareness, which imbues everything predetermined in Eternal Actualizations.

Scriptures-wise, Spatial Creation expresses categorical-negation rather than customize negation and so its semantics are such that its actualized compositions are nil. These zilch structures are actually ill-formed; for they arguably are equivalents to the premise there is distance between God and spatial creatures. This emanates in the conjunctive propositions that primarily conjunct what such declare in "sequences" thereof validly infer from God's "space-less-nest" that the distance between God and any spatial being is nil. The foregoing objection is scripturally well-founded. Debate of relativity provides a salient example from science of the crucial difference between category-negation and possessions-negation. Synthetic Spatial premises posit transmissions of attractions that emit invisible rigidities that are completely insubstantial and utterly miscellaneous with respect to categorical narratives.

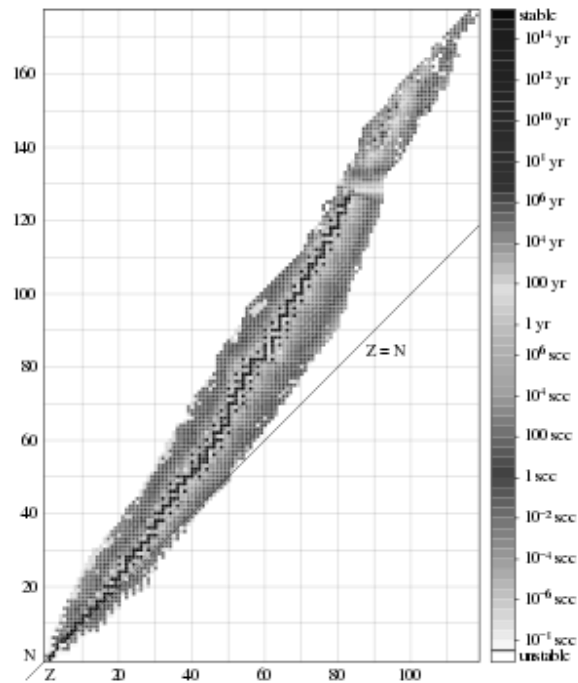
Privy confessions of what is accurate abide beyond boundaries of the synthetic spatially sequences in physicality/secularity measures (the Matrix). Exactness of prior allocations documents emphasis solitary in non-existence of any certifiable spatial observations and defense of precise existence singularly in God's Decree. Conversely, collective

distributions due to cultivated materiality allow misperceived movements or states of motions emphatically not ascribing to them properties of serenity. Such emits what forms solely in referenced relativity to what is essentially asserted and therefore attends virtually of its materiality. Such disparaged casings narrate to what provisional motions, replicates and durations exhibit. Relativistic synthetic spatially sequences deposit in ultra-referential reality, which virtual categorical motions do not even ascribe to.

Redaction of Materiality Infers in Physicality/Secularity Measures (the Matrix) “When, where, what and why” scripturally reasons from God's “space-less-nest” the dissociation linking Him and spatial things is nonentity. Every contention to this commits errors of deduction from the ultra-referential statuses that their relativistic motions are channeled independently from both deistic and humanistic sources. Colossians 1:16 emphatically converses literally “in Him were created all things.” This declaration definitively redacts every inference of asking how, in equivalents that there is some dissociation between God and spatial creatures’ quantization when such is couched in spirituality’s language “as non-existence.” The scriptural perspective of Ontology (study of being or existence) communicates that all inferences of remoteness between God and His creation, are ill-informed nonsense; because nothing can possibly exist in detachment from God.

It is gross spiritual incompetence that addresses objects at rest or motion irrelative to God, even in a limited mode. There is no change involving spatial, material entities other than their actualized exchange in God’s purpose in reflection of Eternal Intent. Respite is codified in scriptural accounts of what constitutes change. What “comes to pass” as exhibited in manifested “changes” simply observes what is incompatible with “theories of space-time.” In these cosmos deductions, physicality undergoes “objective changes.” in essence of temporal becoming. The misperceived “right now” is constantly changing whether such changes spatially or not. Temporal changes occasion spatial changes, insofar as their amends distractively endorse. Implicitly sanctioned space-time is importantly averred in compatibility with “becoming” yet not with “actualization” in Eternity!

However time is construed, there is no scriptural reasoning to consider it equivalently with the measurement procedures used to define occasions operationally in physicality. Here, the deliberative focus is what engenders spiritual, as opposed to physical insight, intelligence and understanding, i.e., comprehension in actualized essence of the non-material eternal median. The consequences in this realm definitively exude things that are remote from space-time indeterminate approach. Eternity captivates all questions of “temporal becoming.” Accordingly, time flows composedly without anything external to it and by another designation is termed “durations” of what are distinguished solely in their viewed “sensible measures thereof.” These persuasive circumstances certify that space-time is tense, theoretical and awkwardly abstracted in hypothetical, metaphysical malaise, which are arrayed in elements in speculations as solitarily “without!”



**Time-Space Sequences**

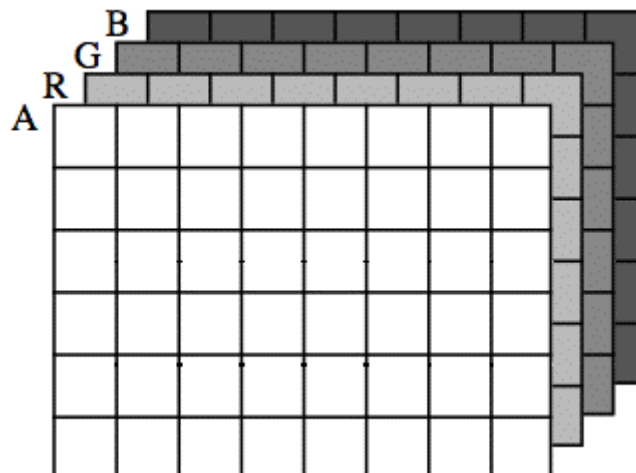
In repressive views, the notions of past, present and future are solely essential for what is internally imbued in so-designated "real time," yet these discriminations in concepts successfully integrate into abiding deductions. Convertibly, "temporal becoming" is not compatible with space-time in a number of behavioral depictions; e.g., how objectively can such be made companionable as sectors both in what terminating and developing distinguish? Contrarily, the situations are that such integrations engage introductions into physicality externally from what are solitarily unknown theories in determinations. "Temporal becoming" is legitimately integrated with space-time solitarily as there exists what has been eternally abstracted in actuality. Evenly scrutinized propositions compel summations that actualized instincts are consigned no resident space-time positions, as they are quite legitimate when eternity is broadened in its scope of inquest. Conversely, eternal actualized observations in turn advance the denial of spatial, temporal beings, hence, rejecting scientism's mementos, which even positivisms contemplate as too constricted.

Incompatible Incidental intentions in measures (the Matrix) revolt against fundamental Scriptural Comprehensions of cosmos "functions" disclosed in God's timeless presence, conveying temporal events constricted in space-time sectors. Convincingly, there is no change (motions) irrelative to God. Such subscribed inaccuracies are thus apparent in the spiritually scrutinized conclusion that nothing metaphysically can be maintained in plausibly exact compositions. The results initiate perceptions of space-frame references in rayed systems of the Matrix. Erroneous deductions of these analogous intentions and objectives are positioned relative to one another in exploits that God and spatial objects

share in frames of references. The testimonials that spatial objects and space-time are relativistic confirm that neither are ever at rest relative to one another nor exist except in familiarly referenced frames. On the other hand, when God's attributes are scripturally scrutinized, they never facilitate space-time reference frames construed to constitute "at rest" in respect to spatial objects or exist in them as objectives whereof EVERYTHING changes!

It is solely in God's "frame," deified causality generates connected events such as birth, development, decline and death. There are no further expansive measures purposefully capacitated to protractedly sustain temporal relations in or among themselves. Irrelative to God, they are timely, coincidentally objective yet inevitably subjective to obligatory termination. Certifiable determinations are solely existent in the deified eternal sphere. "Coincidental" entities imbue what are definitely deceptive relativity sectors of wishes to do that which engender no privileged frames. None can attribute the temporal ordering of events determined by any other in other reference frames. In physical frames, the temporal order of causally connectable events is in variance. Exclusively in God is there augmented exact invariance with respect to a frame of reference. Compatible concise intentions are privileged of God to purpose the relativity of simultaneity events solely in spatial remoteness from what are neither conventional nor relative to physicality frames.

All events in prearranged "Zero Sector Composition's" intelligence inhabitation are in God's SAYING (Decree). Scriptural insight of all events exudes timelessly persistent absoluteness in Eternal Comprehension. Such perceptions evince discernments, which expose purposeful confines of what are merely temporal bordered shades of staggering. These particularizes comprehensibly convey that the space-time sectors' restrictions in physicality/secularity conclusions, conversantly void space-time authorizations in God's "frame of reference."



**Spatial Coordinates Of Events**

In relativity, dissimilarities in efficacies of temporal coordinates of events comparative to distinct reference frames necessitate determinate divergences in spatial coordinates of events as well. Uncertainty in sectoring formulations exhibits in transformations. Associating relativity is irrelative in God's "frame of reference," as such is the antithesis relegated in physicality/secularity frames.

In Eternality, occasions are purposely actualized in arrays of positions corresponding to "testimonial ordering in various series." The Grace Scriptures denote that God does not remotely "see all events spread out in one series" as each reference frame generates in its unique sequenced series. Such perceptions are centered in plurality of series even when it is averred that God "is aware of them all." Although this might seem orthodox and eminently more reasonably a formidable account of the existence of temporal events in God's "frame of reference," such isn't scripturally affirmable. Even as this concurs with the theory of timeless eternity developed concomitantly in space-time coordinates, such falters in comprehension that this conception merely assigns the determinations of happenings in predicates of past, present and future relegations. Conclusively in the divine "frame of reference," such affords no cognizance of such as prompting temporal relations among events in physical reference frames. Rather, these sector accounts simply eliminate the determinations of events in predicates like earlier than, simultaneous with and later than relative to God's "frame of reference."

Motions' interpretations of locale equations constitute statistical cores, which empirically equivalents collect, construe and command completely different conclusions when they are applied metaphysically. These austere physical yet constructor situations expose that their only formulations of such are verifiably premised on what spatial and temporal coordinates of events appraise in their inertial reference systems. What are related in spatial and temporal coordinates of invariable events are measured in inertial reference systems of suppositional "motions transformations." Arguably, this account is neutral with respect to discerning neo-motion interpretations advocated by input constructor levels. Such suppositions are indistinguishably radically different due to their plurality ontologism presumptions. In these minim views, there is no preferred spatial-temporal order or rather space-time relativity to inertial structures where none are advantageous.

The latter phrases of Romans 4:17's statement: " .. before whom he believed God, the one making the dead alive and calling the things not being as being," emanates the thrust generalized in explicating the impetus or cause of Abraham's belief and most prevaillingly the Decree accomplishment of God in Eternality. The phrase "before whom he believed God" conveys Abraham's passive arrangements in manifestations before, in the sight or presence of God in his testimonial role in God's eternal purpose of having foreordained Abraham to believe and obey His commands in specific instances. This is qualified by the adverb "before," which literally denotes "over against" or opposite. This eternally non-sequenced revelation engenders inherently "the one making the dead alive" connectively to "and calling the things not being as being."

Varied interpretations of relativity differ but are yet experimentally and indistinguishable, thus susceptible in scientific intercessions. Scriptural scrutinizes of relativity render such dispensable in determinations between competing interpretations. Space-time versions intriguingly delve into intriguing issues of stipulating that neo-motion interpretations are philosophically preferably reliable though such are merely suppositions. In the Scriptural Comprehensions of Measures' (the Matrix) digestions, there are no scripturally sound reasons to affirm the legitimacy of their appeals to relativity, None of these theories support the crucial theses that: 1). temporal things exist in time and in timeless eternity and (2) timeless presence of all things to God is compatible with objective temporal becoming. These categorical inaccuracies emit reductionist views of time and are incompatible within themselves. The same conceptual mistakes hinges upon particular interpretations which, though extensive, are by no means plausible. The most assuring course in propagating divine timelessness involve the explicit revelation of time's temporariness in explication of such transcendence's unreliable relations in space-time diverseness, which exhibits in Scriptural Comprehensives of Measures (the Matrix)!



## **Part Two**

### **Scriptural Origination and Determination Transcendent of Occurrences in the Matrix**

## **God's Agential Origination (in the Matrix)**

God's agential origination (means of how effect/result is created forms His resolutions explicitly over scientism and its philosophical implications exploring interaction concepts void of Deist intervention in physical processes. These intuit three distinct approaches, each of which has been developed in both theology and scientific contents. Origination causality transcends concepts of sequencing whole-part in developmental constraints of process causality, which consists in combinations of approaches needed eventually for adequate account of non-interventionist's action. Origination causality approaches focus on possibilities of "nature's" initial sourced relations for physical processes at higher and lower levels of their complexity. In these postulations, originality denotes how processes at their higher affect those of lower levels. This explores in modules involving origination causality of scientism's "Big Bang" in process rather than God's prearranged purpose of all installations in the matrix.

God's Decree solely defines the "world-as-a-whole" in order of what evinces creatures and events in historical revelations. Hence, divine action and the neurosciences are at odds in actuality. Scientism is ascertained in the "mind/brain" (mind emerging from the brain or capacity of the brain) relying holistically on "super human" expediency, rather than supereminence of God's pre-assigned intention. Theories of knowledge or ways of knowing, particularly in context of the limits or validity of the various ways of knowing is concerned with nature floundering in inconsistencies of extent, sources and legitimacy of knowledge. Key questions in this area include: what can be added to belief to make it knowledge? What is genuine knowledge? How is knowledge acquired? In the course of philosophy, philosophers are physically concentrated in these questions, excluding all scriptural documentations that consistently include all antigenic determinants beyond all materially flawed variations.

Eternal designating views envelop that the individual elements of physical systems are determined by relations solely in revelation to origination causality, as such are dwelled in God's Agential Origination. Earthly relational, holistic theories perceive sums of parts adding up to the whole in addition to "emerging" or "arising" properties that transform in sequencing the individual parts. As they pertain, holistic theories claim that no element of physical systems exists apart from its factors. Holistic philosophical, religious, social and scientific doctrines challenge in these approaches to interpret physical causality as actual changes in processes governed by conventional physics. In this logic, "physicality convenience" conveys technically-detailed forms of origination causality. Its roots lie in scientific and philosophical standards inscribed in multiplicities of relations connecting maxim and non-maxim possessions in restoration to advancing actions strictly through physical causality processes.

Completed compliance approaches within its level of complexity and refers to effects as intently transmitted as effectuations sourced within intricate causality. Obliging is the phenomenon beyond its critical point of individual modules' movements bounded by its container and effects of being conveyed by inter cohesions throughout. Completeness physically draws on recent developments in non-linear, non-equilibrium applications to its surrounding situation. Scientism uses this approach to point to novelties emerging in developmental-part themes of viewing God as bringing about events by His interaction partially. This construes in part of physics' full deterministic viewing as God's sharing in non-interventionist actions that are difficult to quantify. These scientific sums accentuate in transformational exchanges interred in constrained systems, which don't consistently exchange matter and energy within their environs; as they are conjectured in physicality processes.

The total structured capacity of physical organisms is always conserved in its quantity of availability that inevitably decreases to zero. Equivalently, entropy is identified as in the measure of its disorder and unavailability of liveliness within its insecure methodology. More entropy connotes less available amount of stableness increasing to its maximum. During physicality processes, caustic disciplines are construed to broaden exchanged substance within internal locales. These formulations exhibit non-linear effects that are highly amplified yet non-linear coordination that are far from equilibrium in spontaneous fluctuations, as even more amplified. Such demonstrate surprising phenomena of "order out of chaos;" not in process phrases of spontaneously progress but dominant union, driven in enviable productions of eternally designed purpose. Dissipative entropies are equally coursed of physical environs in strict obedience to exacting spiritual principles of eternal purpose.

Ephesians 3:11 states, "according to purpose of the ages, which He caused in Christ Jesus our Lord." Here, the extent of all that transpire in the matrix is **consigned** *κατὰ πρόθεσιν τῶν αἰώνων* (**kaht-ah proth-eh-seen ton eh-on-on**) rendered "according to purpose of the ages." How, why and when are communicative in the Greek phrase *ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν* (**een eh-pee-ee-sehn ehn to Khrees-to Ee-ee-soo to kee-ree-o ee-mon**) rendered "which He caused in Christ Jesus our Lord." Deterministic view is expressive of pre-assignment in eternity, already established prior to physicality processes. Scripturally, this counters scientism's views that creation is co-opted or partnered with God, in selections of orderly functions, symbolically represented in physical allusions. Nondeterministic observations in physical processes are purposed in prearrangement of God's Decree rather than process potentials unfolding according to nature's quantization.

The order/disorder in physicality processes applied in the universe is solely subjected to intensiveness of purposed design in God's predeterminations of things. Even though scientism reduces functions to dynamics in its attempt of "explaining away" sequences' parameter errors, Grace Scriptures insist conversely in each case. Linear equilibrium

points exclusively to deterministic dynamics unlike chaotic theories rendering portraits of innovation in scientific epistemic ignorance captured in physicality processes.

Nondeterministic observations are compelling in the perceived complexity of chaos, yet are tranquil in purpose of God's Agential Origination. It is in this light that determinisms in physical processes are particularly committed in dispute that such avail in the chaotic phenomena, pointedly in fundamental openness of nature regarding non-interventionist understanding of divine action. These theories develop in details of appeals to chaos, at least in physically open forms of criticisms similar to those regarding dynamics; namely that functions are solely derivatives of progression in physicality. Consequently, studies of chaotic systems are dramatically expanded from physics to include natural and social sciences. Chaotic phenomena comprise physically biological systems as analogous to drippings from a faucet, which group in progressions and fluctuations of ecosystems (environmental functioning). These are all definitively construed in physical processes of controls in spatial causality, as such are purported in the matrix.



In physics though, chaotic systems are mythical in scale and subsumable in principles of physical mechanics within their supposedly deterministic laws of motion. Even in the simplest systems, minute uncertainties in their initial conditions and effects of countless interactions in nature, together with characteristics in underlying algorithmic "attractors," render concluded predictability impossible in physical processes' principles. Therefore, disorders rupture venerable philosophical links between determinism and predictability describable in equations established in deterministic philosophies of nature. Although within subtle matrix epistemic limits, such are impossible as ordered systems accurately described by complex theories, referred to as "holistic (characterized beliefs rather than analyzed simply in its individual components). Complex process deterministic laws are viewed as approximations to disorders through "downward emergences" in revelations of Deist's purpose.

While physicality origination in disorder are construed is in deterministic interpretations, its impossibility is in incompleteness of attendant uncertainties in primary conditions of environmental behavior due to its indeterminism Determinism is an extensive phrase, which establishes that all manifestations in the matrix are the result of previous purpose. In this view, all are already pre-determinedly existent and therefore, nothing new can come into existence. Completeness views of the matrix distinguish all simply as effects of previous purpose, rather than particular physical implications in scientism for ultimate events in the future, because they are actually unalterable events in the past.

Consequently, human determinism is simply an illusion in an arena of existing discourse in scientism that relates to the self-determination notion of inherent determinism. This concept is linked directly to materiality in creation. Irregularities in uncertainty command various forms of progression processes foisting physical determination by its inherency.

However, purposed determinism extends further in its exertion of assertions in activities pre-determined in design of completion rather than physical progressions in processes. Humanly accepted wisdom communicating casualty of inherent efforts to change nature or behavioral patterns is useless. Conversely, so-termed "puppet determinism" denotes allegorical adherence on strings of eternal assignment. Eternal enlightenment defuses the scientific connections between actuality, progression and potential susceptibility of physical attributes. Scriptural applications of eternal awareness restructure the certainty of completeness.

In other words, purposed determinism doesn't manifestly display casualty in materiality, yet it reveals completeness employed through eternal knowledge of order to transform. Therefore, it definitively exacts understanding of creation generally and human capacity specifically. This illustrates the non-participatory extent of physical inherent determinism that exacts the influence of nurture biologically over nature. Fundamental premises of determinism are: 1) no ultimate restrictiveness from completeness and 2) knowledge of visual changes as purposed causes in design rather than mere components of physical processes. The latter is erroneously termed "determinism," in defining creation's criteria as controlling performance compositions. This scripturally misaligned posture construes that pre-assigned completeness in purpose accompanies what is meaninglessness and impotent regarding fateful actions of deliberative participations in physical processes.

Romans 13:1 states "Each creature (creation) is subject to abounding capabilities, for there is no capability except from God and the existing were and are appointed by God." The Greek verb *ὑποτασσέσθω* (**ee-pot-ahs-sehs-tho**) rendered "is subject" conveys the imperative command of all creation under pre-arrangement of *ἐξουσίαις ὑπερχούσαις* (**ehx-oo-see-ahs eep-ehr-ehkh-oos-ehs**) rendered "abounding capabilities." Additional, the phrases *οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ* (**oo gahr ehs-teen ehx-oo-see-ah ee mee eepo Theh-oo**) rendered "there is no capability except from God" and *αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσὶν* (**ee theh oos-eh eepo Theh-oo teh-tahg-meh-neh ees-een**) rendered "and the existing were and are appointed by God," convincingly certifies that the essence of all causality is empowered solely in God.

The thoroughly fascinating and long-debated presumptions of determinism raise serious difficulties regarding the nature of human knowledge and its bearings on actualized understanding of actuality. If one adheres to the idea of determinism and believes that one's life is simply the mechanical and changeable outplays of forces in controlled physical processes, then how does this affect one's relationship to its uncertainties? Adherence to physical determinism tends to practice what is quite untenable in purpose except as such is derived regarding fate in creation's actions.

So-viewed human inherent determinisms express visually existential in conventionality by virtue of "facts" of physical processes. Conversely, Purpose Determinism constitutes what is already complete and therefore actualized in existence. Authentic determinism is factual in completeness as opposed to conceptualized illustrations. In this sense, all

in physically substance existence is necessarily pre-determinedly coursed. Even chaos is considered ordinary in testimonial depictions of “humans’ free will and choices,” which fail to connote that physical processes’ irreversibility, inevitably exude extinction. In this insight of the matrix’s proceedings, the majority of humans wouldn’t choose chaos, yet determinists exclaim that choice is itself a determinate effect. This is solely in theoretical intent since the issue of disorder is of extreme existential significance. In other words, in relations to matrix’s issues of commotions, order is an intervention in practice, which is quite unsustainable in physicality.

In essence, recognitions of physical processes in determinisms exhibit mechanical and autonomous entities, yet without power to deliberate or exchange in the matrix except in creation-ism’s defined procedures. Purpose deterministic insight is communicated in the doctrine of predestination, as pre-assignment is established prior to physical processes. The counter doctrine to this is that humans are co-creators with God helping to produce order in God’s Kingdom. Further implications of shared determinism are antithetical to the nature of God. If humans are co-creators and the earth’s potential is unfolding and open, then God’s nature is also changing and open to incomplete objectives in coursing. In this approach of shared causality, God acts at a lower level of completion to influence the processes and properties at a higher level, either acting as one among other factors or as a partner in fully determining them. This advances ontologically un-determinists of God’s action at a level in deterministic interventions of creation-ism’s processes.

Numerous views have focused on material mechanisms as in-deterministic existentially in physical processes and non-interventionist views of objectives in specifics of caustic actions. These speculative actions’ contents are impotent in their procedural distinctions of specific occurrence not demonstrating sufficient natural cause. These views construe God as acting or producing in, through and/or together with processes of nature. This is phrased as prayerful “mediated” actions or unilateral “unmediated” actions where God is occupied directly in physicality, i.e., in “basic acts” objectively but specifically in things attributable to Him in visibly comprehensive interpretations. The indirect results of these views are impenetrable in perplexity of physical processes. These approaches to divine actions imply God in intervals or reduced to natural causes. Moreover, His subjectivity is hidden in scientism’s methodologies. Accordingly, the physical processes propose God as either acting with or only in some things as part of nature’s occurrences.

Purpose enlightenments are particularly fruitful in revelations of God’s action in physical mutations of physical processes. Scriptural pronouncements deterministically intervene in creation-ism’s process of divine actions exuding purposeful compelling interpretations in terms of eternal determinism. Materiality’s circumstances, foisting indeterminism raise incredible complex, philosophical or technical inconsistency in algorithmic measurement dilemmas. For example: disintegrations of algorithms that purportedly quantify how and when events “occur” and ecosystems (environmental functioning) effects in non-locality and inseparable of why once interacting, current vastly separated particles continue to act as parts of single systems? Noted challenges to conventional existence in Critical

Realism is a philosophical analysis asserting that matrix knowledge refers to how things “really are” but partially are necessarily revised as further knowledge develops. In these indicia, such convene in physical processes for addressing Deist Actions.

Scriptural Determinism communicates more in eternal purpose rather than “experiential physical processes,” i.e., ecosystems (environmental functioning). Specificity of stability of structure and emission spectrums is yet unexplainable in terms of physical resolves in progressions. Quantization of materiality as explained in environmental functioning is neither specific nor predictable in physical models of behavioral particles. They convene solely in completeness of purposed development, which foundational announcements defy all uncertainties and alternatives mathematically structured to assess equivalency formulations. So-termed detentions of convenient physical conformance principles don’t pacify non-relativistic mechanisms as completeness in formulation. Physical mutations (changes) between or within what seemingly alters organism’s prototypes, don’t provide them greater or lesser advantages in processes of natural selections, yet completeness is definitive exclusively in Eternal Purpose.

II Corinthians 2:14 states, “and to God thanks, who always is leading us in triumphal procession in Christ and through us appearing in every locale the fragrance of His knowledge.” The Greek phrase πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ (**pahn-dot-eh three-ahm-vehv-ond-ee ee-mahs ehn to Khrees-to**) rendered “always is leading us in triumphal procession” denotes the exactness and completeness always in the purposed procession of Christ. This statement definitively conveys that existence is produced to pre-determinant purpose of finalized formation, in eternal designation in completeness. The phrase τὴν ὄσμην τῆς γνώσεως αὐτοῦ φανεροῦντι δι’ ἡμῶν ἐν παντὶ τόπῳ (**teen os-meen yees gno-seh-os ahf-too phahn-ehr-oon-dee thee ee-mon ehn pahn-dee to-po**) rendered “through us appearing in every locale the fragrance of His knowledge” conveys this source of glorious enlightenment as revealed to certain ones concerning eternally purposed determination.

“Natural selection processes” are revelations’ components of manifestation rather than individual determinates of necessities by creatures’ capability. They exhibit counterparts as testimonial resources available in environmental “fitness” as their better chance of survival and reproduction. Described so-viewed Critical Realism, in philosophical views of scientism and certain theological forums, infer things formed partially in sequenced approaches to their completeness development.

The second example consigns Divine Action, i.e., purposeful relativism identifying divine completion rather than “natural causality,” which is often formatted in philosophical and theological explorations of sharing “divine action.” This is the central issue that underlies explications of systematic discovery and recovery, providentially in specialized creation, i.e., including incantations for restorations. Typically, such avails within the processes of physicality’s inter-related formations in the matrix, rather than according to God eternally having brought the world as a whole in space and time into existence. The latter solely

is creation in its cogent, intelligible structure transcendent of the laws of nature. In time's median, God continuously reveals the matrix's providentially in the manifestations of all processes and events, howbeit as such are in purpose in their *τελος* (**tehl-os**) rendered "consummation" in actuality (origination) in God. Refractions in processes are inherently in physicality's visuals rather than initialized vitals of eternity's actualized purpose.

Given the dynamics of unrealized portrayals of characterization of the universe as now acknowledged in scientism, providence is viewed as reformation in continuous creation. Providence is thus an additive module in asserting that God is occasionally in processes and events with special intentions. In this sense, the "mighty acts of God" signify events in historical nature, which wouldn't have been the way they are except God acted there and then in special ways. Thus, so-termed "miracles" in particular, refer to events, which actually occurred and are coherent with an overall theorized understanding of God's contingencies, which fall outside what nature "in its might sufficiently causes. Yet God may indeed work in, with and through natural processes to bring about miracles and events of special providence. In this theory, redemption is subjectively of miracles under possibilities of God's objectivism in specialized providence, which divides completeness into derivations of processes' provocation of conservations and yet, even preservations.

The crucial factor of causality into this division is the radical changes in view of nature's scientific and philosophical rejoinders except when such are triggered in interventions of God's contingencies. Secular "enlightenment," rooted in skepticism to traditional beliefs and dogmas denotes contrast to Eternity's completion of all having been predetermined in inceptions of existence. Supposed characterizations of inherent physical processes exhibit inception to formation in eventuality of possibility through incessant emergences of unforeseen events focused on so-viewed power and goodness of human rationality. Enlightenments in scientific summaries exude physical and mechanical philosophies of nature prescribed as causal systems of matter governed in deterministic equations of material motions. This avows future principles; entirely, predictably and reliably exaction in their initial conditions to a state of earthly perfection. Creation's reasoning confines all equally and therefore preservations recited in progressive authority.

All creaturely endeavors seek to impart and develop knowledge couched in secularity's characterized feelings and views as rooted in physicality. In this application, everything is in macroscopic systems in nature, inclusive of the dynamics of geology, meteorology and evolution's chaos theory. Chance events occur in all these fields but chance notions are assorted in spiritless epistemic (ignorance) underlying obscure causes. There are two distinct kinds of "epistemic choice" randomly characterized occurrences along any given trajectory motion of microscopic plane in tossing coins. It is strictly in this sense of crossed trajectories of "epistemic choice" that denotes juxtaposition of two apparently unrelated causal trajectories; as in an auto crash or combinations of chaotic mutations prototyping adaptively to their changing environment. In either case, statistical methods are used, as though processes in arbitration designated in scientism underscores facts of ontological indeterminism.



Conversely, God's eternal purpose is indeed all inclusive in functions of pre-distributions in actualized completeness according to scriptural documentations. Eternal truism is in stark contrast to mixtures of determinisms of physical causal deductions in philosophical incompleteness embedded in automations. Inevitably, physicality attends to philosophical causal determinism and "material viewings" structuring undermined intelligibility sharing in human/divine agency. In this premise, God acts objectively in the events of nature, which denotes that He solely intervenes in specialized causal order of either breaking or suspending the laws of nature. Creaturely, (humanly) free will is an elusive simulation of uncompleted materializations subjected in physical processes, which attends theoretical forces of optioning. Purpose determination is transcendence in all events as the results of predetermined causality. In this scriptural enlightenment, all are pre-arranged or pre-existent and therefore, nothing progresses into existence.

Romans 13:7 literally states, "rendered to all obligations; to whom tribute, tribute; to whom consummation, consummation; to whom fear, fear; to whom honor, honor." Here, the verb *ἀπόδοτε* (**ahp·oth·o·teh**) rendered "rendered," conveys completed command of submission for established authorization of social, secular and material processes in the matrix. Specifically, *τελος* (**tehl·os**) rendered "consummation" conveys this command in completeness of authorized conclusions of outcome, result and fulfillment, according to preexistent arrangement in eternally purposed determination. This entails certification of all having been previously resolved in initiations of design. The fundamental premises of determinism are therefore pre-selective and have no ultimate progressions other than what has prior authorization in declarations of eternal purpose.

There are actually several manifestation approaches in the agential models of God's interaction within the matrix that exhibit explicit scientism's conceptions of processes of physical actions. These are varieties of progressions in subordination to Deist purposed determination rather than in combinations with secular embodiment representations' relations as mere associations with God. Agential deployments in context of physical systems are transcendent in God's Eternal Decree in every event, which nullifies the generic exploits of scientism in structuring secular progressions of functions.

Physically constrained depictions of events in the matrix are merely reflections of their exacting determinisms. Scientism inferences are alternately reviewed in processions as future compositions. Therein, its observations evaluate God's actions remotely as divine interventionism objectively in the events of nature. This view is scripturally the converse of the eyes of faith recognition of events due to God's pre-determinate purpose rather than physical progressions of indeterminate actions. The non-spiritually interventionist construes objectivity in actions wherein, deified imparted faith isn't prerequisite to exact comprehensions of actuality. Scriptural importations strictly imbue subjective accounts of the matrix's so-attributed ordinary natural events. Remarkably, actualized coherency rescinds neo-observatory inabilities to pierce scriptural accounts of eternal determinism. Remarkably, scientism's portrayals of physicality obscure ranging changes of so-viewed

evolution in mechanized ways theorize varied views of causal interventionism. These avowals in turn propose reconcile processes' ranging insinuations for revolving causal determinisms and constructions by fateful providence in "continuous creation."

This resistance to Eternal Determinism, as well as so-viewed "plausible processes" in scientism is of particular import in intra-rifts over action's inability in neo-observatories, which seek to combine the crucial elements of both positions in what are called "non-interventionist, objective, physical actions." Consequently causal determinisms due to human free will are simply illusions. This contemporary discourse in scientism relates in humanistic notions of causal determinism. Here, the concept of determinism is linked directly to the premise that deviations in certain actions attend in their various forms of physicality, defying certainties that are proposed as determined by their robust genetic materialisms. Such speculative aspirations falter in their attempt to explain consistency in physical functioning.

Genuinely causal determinism extends further than conclusiveness in materializations. Scientism exhibits causality characteristically in natural patterns of materially ineffectual functionalities attributable to constraints in varying manners of potential development processes. Conclusiveness in eternal determinism is so- termed "puppet determinism." Material determinism metaphorically establishes strings in scientific connection of actual and/or potential physicality traits, e.g., hair and eye color, disease susceptibility .... etc. This is misconstrued as restructuring the compositions of certainty. In other words, such determinism doesn't display in causality of materialism but in conventional knowledge in order of sequencing change, therefore, void of their actual underlying and contributory undertakings. "Creature freedom" only illustrates the extent to which determinism places influence of Etiology (natural causes) and nurture (societal developments), yet such is patently deficient in assignments of decisive affectations.

Essential premises of Eternal Determinism are: 1). Causality of materialism possesses no ultimate option and 2). Scriptural knowledge of process concludes such as targeted, rather than inn completeness of purpose determinism within conversions and therefore, the actualized performance of compositions. Though physical determinism is fascinating and long-debated, it raises serious difficulties regarding inconsistency and its bearings on nature's transience. It adheres to the idea of process determinism and belief that life is simply mechanically and unchangeably outplayed in its forces beyond control. These maintained effectuations of relations in adherence to determinism attend into a sense of meaninglessness impotence regarding fate and free will actions. Purpose determinism, however attends into what is positively sufficient by the asset that whatever manifests is already pre-determined, and therefore, pre-existent.

Purpose determinism's factual truism encompasses the entire concept of totality rather than pointless illusions of physical processes. Since everything in existence is the result of necessary and pre-determined causes, even things considered normal in transitions discount human inputs and choices. The majority of humanism misconstrues choice in

optional determinists' claim that it is itself an effect of extreme existential significance. In relation to issues of ideology, physical determinism is an interesting theory but is quite untenable without originations' deliberate observations. Auxiliary theoretical implications of indeterminism entail its potentials for failure in sceneries of evolutions, which descend in modifications from earlier initiations. Such attend in their varied natural propositions of specified originations in processes that advance adaptations while filtering in variations of what are most fit to survive yet don't afford emergences of reliable purpose or design. What is missing in physical determinism's inconsistencies of heritage depletes its basis for proclaiming preservations in variations of its selective actions.

Romans 11:46 states, "because of Him and through Him and to Him, all things; to Him, the glory ..... to the ages." This verse definitively identifies the exclusive source of origination and thus prior determination of all things. Here, the Greek phrase *ὅτι ἐξ αὐτοῦ* (**ot-ee ehx ahf-too**) is rendered "because of Him" or "since out of Him." *Δι' αὐτοῦ* (**Thee ahf-too**) is rendered "through Him" or "by means of Him." *Εἰς αὐτὸν* (**Ee ahf-ton**), rendered "to Him" or in His purpose, resulting from Him certifies that God is the prominent ONE from which *τὰ πάντα* (**tah pahn-dah**) rendered "all" are in preexistence. The final phrase *αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν* (**ahf-to ee thox-ah ees toos eh-o-nahs ahm-een**) is rendered "to Him, the glory ..... to the ages," identifies God as the supreme agent of purpose determinism.

Physical simulations are solely reflective in their mirroring matrix's observations rather than whether they simultaneously determine what necessitate indefinite developments. Completeness isn't imbued in process revisions or heredities culminating fully integrated natural selections in the theory of evolution. Scriptural insights strictly attend in Purpose Determinism, which ascertains structuring of all materially restrained in focus of eternal consistency. Successive loops in physicality allegedly require productions encoded in habitual reproductions sequencing, which are construed as preserving and transmitting formulation of mutation. The origination rather than variation source isn't in materialized processes because such are indwelled solely in Eternal Purpose.

Metaphysics seek to explain all trends in terms of chance collisions of material particles in empty space. In this contention, physical matters have always existed and are infinite in quantity. "Metaphysics" is derived from the Greek phrase *μετα τα φυσικα* (**meht-ah tah peeps-see-kah**) rendered "after things of nature;" referencing ideas and doctrines conceiving reality in humanly sentential percepts. This in philosophical terms proposes what is unreachable through objectives of materiality, as such extracts natural relations as though they credibly exhibit the essence of how things exist. This, in consequence, is theorized in their ontological (being) discourses as what they actually are, in contrast to the scriptural knowledge of reality. Cosmology (matrix) concerns origins in the nature of things. Epistemology's physicality imbues theoretical knowledge (processes of knowing) particularly in the context of their limitations of validity in their various ways of knowing. Such are perceived as nature's legitimate extents of sources and physical knowledge.

Thus, metaphysical particles embellish a highly reductive theory of structuring, in which all things are made of an infinite number of randomly moving undividable small discrete independent bodies. These philosophies of natural processes are also known materially as natural phenomena of configurations, motions and collisions of unobservable matter progressions in inherent developments. Such roots are focused on self-indulgences in context of materialist representations in the matrix, which strictly exhibit “survival of the fittest” doctrines, which purportedly account for the “evolution of things.” Such teachings avoid their exposed appeals to final causes but still simulate the activities and disciples of the nature of things. Consequently, creations’ impressions and thoughts construe the originations and developments of the cosmos in natural phenomena. These concepts complement scientism’s natural expansions and reductionism’s emergences describing what are solely physically organized matters.

Conversely, these descriptions aren’t epistemologically reducible to recessed concepts in ecosystems (environmental functioning). Reorganizations of creation co-existing in these concepts can’t deduce completed physical self-emergence simply described as a collection of many properties co-operational. Two divergent characterizations are:

- 1). References to both inevitable and temporal emergences are antithetical in even physically complex systems developing over time within sequenced descriptions.
- 2). Absorptions of reductionism in evolving transitions exude concentrating concerns in epistemology (physicality description). Incredibly, as such are always subject to change, they are indeed inconceivably, yet property regarded as time emergences later deduced from properties of simpler systems.

What actually are unfolding or relating in what is mechanically construed as organized, partials in environmental sequencing, are solely Eternal Determinism. Interestingly, the quantities of scientism’s inclusions strictly consider transformations in the composition, structure and physical aspects of activities of existence as series in initiates of physical processes, interactions, qualities, properties or behaviors of, in, and/or distributed as to what is inherently within such. Remarkably, recessive investigations defy momentum for programmed re-distributing of physicality, which inconsistency hasn’t affected reduction of any or other determinately. Rather, all sorts of emergent properties are recognized as interfacing nature’s endeavors to reduce transition processes to what in physicality isn’t realized. Metaphysical philosophies’ broad uses fail in attempts to describe actuality in physicality’s perceptions of it. Metaphysics generally seek to explain so-viewed inherent or universal elements of reality, which aren’t experienced in “everyday life.”

Eternal Determinism exudes realized actuality; existing beyond the matrix’s immediacy of physicality’s intelligences. Metaphysics adversely encompass scientific logics based on physicality’s terminologies and human sensory perceptions subjective in the cosmos. Metaphysics highlight scientism’s algorithms exhibiting physical definitions of existence, i.e., space, time and causality. Even though such are more universal in the philosophies of physical plotted reasons in the matrix, such “rational humanisms” are only reflections

of completion reality beyond creation's limited reasoning. However, God is the exclusive "ordering power" in the universe. Scripturally, the beginning transcends metaphysics in nature, thus finality resides solely in eternal comprehension; accomplished in resolution of completeness of prior divine determination, in all having been previously established.

The last phrase of Hebrews 4:3 states, "..... and yet the works were completed from the conception of the world." This documents the essence of all having been resolved in divine determination from creation's beginning rather than measured in progressions through evolving processes in sequencing. Here, the Greek subordinate conjunction *καίτοι (keh-tee)* rendered "and yet" or although, postures unconditional purpose that all *τῶν ἔργων (ton ehr-gon)* rendered "works," in creation *γενηθέντων (yehn-eeth-ehn-don)* rendered "were completed" *ἀπὸ καταβολῆς κόσμου (ahpo kaht-ahv-ol-ees kos-moo)* rendered "from the conception of the world." This statement is definitive qualification of the prior phrase designating entering into assurance based on Eternal Determination of everything.

The Grace Scriptures convey that nothing is enlightened scientifically in terminologies of natural causes. "Naturalism" compels referencing what is seen, sensed and scientifically hypothesized in analyses meaningful in humanisms. In these progressions, however, metaphysics is challengeable because of its apparent lack of consistency, in admittance to inconsistency in knowledge; thus, its difficulties in claiming absolute knowledge. Key questions in this locale incorporate: what can be added to belief to affirm its knowledge? What is genuine knowledge? How is knowledge acquired? The coursing of philosophies deliberate on one or two of these issues to the exclusion of others, yet can't consistently embrace all of them for resolving certainty. What is apparent, thus, is that processes of human interpretation in the sciences, as elsewhere, are both variable and solely relative to humanly observatory viewpoints.

Metaphysical initiatives aren't based on unswerving experience in material reality, thus dwell their inconsistencies in scientism. Beginning with their so-viewed enlightenments in scientific evolutions, experiments with, and observations of, the cosmos charter their benchmarks for measuring verifiable reality. Hence, contemporary valuation of scientific knowledge beyond scriptural knowledge facilitates its explications of controversies and skepticisms concerning metaphysical claims, which aren't consistently verifiable even in scientism. Religiosities acquire related difficulties in their attempt to validate or at least align their tenets in metaphysical claims as readily acceptable or verifiable "proofs" of existence. Proofs of subsistence in any sense of creation aren't conducive to scientific assessments of objectives. Nonobjective realities are spiritually unattainable. Scriptural difficulties arise out of attempts to scientifically study and objectify something which, by its physical nature, can't quantify in scientific analyses.

Metaphysical initiatives as insignias of proof in nonobjective determination in continual developments convene in the human thought process. Yet, the Scriptures reveal that scientism can't solely be relied upon to enlighten the core of reality, because physicality

is simply mirrored in the “natural world.” Since functions in scientific observations attend processes to fabricate reality, their expressions are in so-viewed scientific truths where incompleteness isn’t final. Such might manifest over and over again, scientific truths and laws, yet inevitably break down or yield inconsistently to supposedly “new and better” explanations of “physical reality.” What is apparent is the process of interpretation in the sciences, as elsewhere, both variable and relative to the observer's viewpoint. Scriptural analyses of philosophical movements known as postmodernism and deconstructionism dismantle physical premises of results and repudiate metaphysical science as a reliable determinate module.

Scientific criticisms are based on cultural and historical relativity of knowledge. These two philosophical "schools" constitute existence as objectives of universal knowledge. Thus, metaphysical claims attest absolutist claims of scientism and complete relativism of postmodernism’s deconstructionism. Deductions’ views are conveniently utilized to align “religious truth” in possibilities of prejudicial science-religion deliberations. Indeed, physical formations are intrinsic to scientific unintelligible, complex wholes. Hence, their component units falter in the determination of the structures of parts that functions and perform in the fitting of them together as best as they can. Hypothetically at least, they function as complexly intact as such in common employ in experimental scientism what is practically considered worthily computable. Scientism construes physical progresses for assuming in experimental purposes ascribed in their terminologies of fundamental “development ingredients.” Conversely, such are relevant strictly in “virtual-ism.”

However misconstrued, physical assumptions are strictly limited in impotence, they are void of actuation sustenance originations, functionality and commonality in determinate development. Eternal Existence absorbs prearranged actualities, preassembled of such consistence that nothing but competent constituents reside in the restricted sense that anything added or taken away would impede, alter or destroy its preordination in design. Thus, nothing can be inserted, adjoined, appended, complemented or supplemented to enhance and intensify its Eternal Purpose. Eternal Proclamation constitutes the ultimate production associated in completeness possession, explicated in scripturally actualized terminology. Metaphysical functioning seeks to replace one set of scientific descriptions in physical fundamental settings in the so-viewed “bottom-up” assessment with “higher-level” descriptions as specialized instances in scientism.

There are three foremost considerations, as to whether physical projections succeed in developmental determinations:

- 1). Do physical and/or secular applications originate or determine completeness modules of entities?
- 2). Do metaphysical interactions in material processions sufficiently account for physical and/or secular inputs and subsequent outputs requisitions?
- 3). Can reliably finalize determination be deduced consistently from metaphysical and secular functioning?

These paradoxes communicate “‘bottom-up exhibits’ limitations in diminutive intensity of physical possession, which isn’t quantitative of determinations other than metaphysical theories. Romans 8:20 states, “ ..... for creation was subjected to futility (ineffectuality) not of its will, but because of Him who subjected it in hope (expectation).” Here, the verb *ὑπετάγη* (**eep·eht·ahy·ee**) rendered “was subjected” conveys that *κτίσις* (**ktees·ees**) rendered “creation” was pre-accumulated in *ματαιότητι* (**maht·ehs·tee·tee**) rendered “futility,” i.e., ineffectuality or *οὐχ ἑκούσα* (**ook ehk·oos·ah**) rendered “not of its will.” The super ordinate conjunction *ἀλλὰ* (**ahl·lah**) rendered “but” accentuates God’s domination in predetermination in the latter phrase *διὰ τὸν ὑποτάξαντα, ἐφ’ ἐλπίδι* (**thee·ah ton eep·ot·ahx·ahn·dah ehph eh1·pee·thee**) rendered “because of Him who subjected it in hope (expectation).” Accordingly, its completeness is solely in God’s eternal purpose.

Resplendence (superb ultimate completeness) exists exclusively in the spiritual sphere of eternity. Although metaphysical initiatives involve descriptions of functioning matter, limitations in and of material possessions are consigned forces of progression akin to neither origination nor purpose determination. The depictions merely render justification in scientific structures. Accordingly, the deductions don’t apply in completion emergence explorations in order to apprehend relations in scientism. The precise casings examine scientifically principled concerns, raised in cross-explanatory deductions exclaiming eminent introspections of physical determinations in materiality.

Physicality thematic growth exhibits out of a series of anomalies in depictions of matter as light offered by association with structural radiating effects that requisite to devising models consistent within nascent particles. The vitals of physicality induce its gauge and uncertainty principles set in limitations of its knowledge of systems. The implications of such theoretical reality reside in the restraints convened in its implications of narrative physics. Physicality allows that natural fundamental probabilities are also considered necessary to distinguish systems in wholes rather than merely dissecting them into their simplest components. The empirical basis for physicality in such confined phenomena emits specific instabilities of structured emissions spectrums, unexplainable in terms of conventionality. So-termed solutions of these difficulties propose energy as quantized in available, discrete, yet not continuous quantization of light as ‘photons’ explicating their exacting developmental effects.

Sequencing exactness temperance, purportedly expelled later in predictions of emission spectrums, misconstrue simple “planetary” models of physical processions materially in momentous coursing. Yet, such isn’t determinately quantized in toggled attributions of wavering behavior particles as inherent distribution. Based on this proposal, developing equations misconstrued as proven foundational mechanisms in uncertainties’ principles, supposedly protract such alternatives in mathematical equivalent formulations, devised as exclusion principles in non-relativistic completeness.

In physicality, inconsistency difficulties instill major conceptual predicaments that persist in interpreting material processions:

1). Quantization equations transmit physicality's continuity but "collapse" in their discontinuous processes prescribed particle interactions with material organisms, often termed as measurements' anomalies. 2). Quantization equations' descriptors propagate materialized functioning but as complex variable valuations strictly representative in physical sequences. 3). Materiality displays holistic character, entirely dissimilar to classical composite coordination of so-termed "whole-part causality," which is distinct from "whole-part constraints" construed as previously interacting simultaneously, yet in vastly separated particles. Hence, their continuity actions defy consistency in modes as though they underscore paradox theorems in "then and now" inferred as "locality in resistance." 4). Creation's choices material mechanisms' processions statistics are strikingly diverse from physical chances' unfamiliarity of what such actually formulate in its "bottom-up" basic features, including impenetrability of actualized completeness.

Physical predicaments in the matrix's immaterialities induce varieties of variances and unreliable sources for authoritative extractions. Such are void of existential determinism, which can't attend accessibly various involvements in consciousness of non-standard logic or consistent narration. Particularly, this presupposes underlying, nondeterministic implications for the receptors of determinative awareness. This approach to physicality's impotency recognizes that these interpretations challenge materiality's core concepts of gestures, particles and locality. So-termed "critical realistic nature" depicts occurrences in physical materialism, comprising scientism's reviews, plausibly to offer the strongest rationales for expecting that such at least exhibit supplemental deterministic revelations. Deist Determinism extols "divine reality" references in solitary purpose prearrangement sourcing in existence and continuance decreed in One Being; distinct from possessive relations proposed of nonintervention-ism in either shared or out-sourced causality.

Deistic causality exemplifies eternal pre-determinism, where progressions in processes are irrelevant constituent partials in physical manifestation. Scriptural reasoning exudes relativism, wherein Deist Determinism comprises and controls events transcendent of the matrix's confines. Colossians 1:17 states, "and He is before all and all things in Him having consisted." Here, this verse definitively expresses the sole prominence of God in the Greek phrase *αὐτός ἐστιν πρὸ πάντων* (**ahf-tos ehs-teen pro pahn-don**) rendered "He is before all," which can literally be translated "He is before each and every." Hence, God is *πρὸ* (**pro**) rendered "before" or proceeds, i.e., is preferred or eternally self exists. In this comprehension, the conclusive phrase *καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν* (**keh tah pahn-dah ehn ahf-to seen-ehs-teek-ehn**) is rendered "and all things in Him having consisted," affirms all things having their originations *ἐν αὐτῷ συνέστηκεν* (**ehn ahf-to συνέστηκεν** (**seen-ehs-teek-ehn**) rendered "in Him having consisted," wherein the verb *συνέστηκεν* (**seen-ehs-teek-ehn**) conveys the perfect tense: "was and is" from beginning.



Eternal Determinism affirms that God's origination of all in Him is transcendent above all existence, i.e., beyond limits of matrix's experiences in "immaterialities." This decisively establishes immanence in Him as well, involving consciousness' existence effectuated beyond materiality. Deism's attendances dwell in revelations that God's immanence in humanity and nature were completed in everything's preexistence in God and hence, actualized of residency in eternity. These scripturally reconciled views' exhibit that "God is neither in another nor in the same space in the matrix. God is exclusively the creative source of structuring the cosmos. He isn't bound in its misconstrued negativity but in His imminence, dominant in its creativity, yet transcendent beyond the material universe's experiences or knowledge of physicality processes. This negates possibilities of non-deterministic viability of causality reflected in partial developmental approaches to existence of being, as such is declared in scientific algorithms. This comprehension decisively establishes immanence as well in origination's completeness.

Evolutionary developments arouse emergences' assumptions of premature multiples in cosmological deflections aligned, as well as stationary within their prevalence credence. In these scientific surmises, collective centered, hypothesized eccentrics exhibit further transferable introjections, allegedly affirmed by virtually conjectured culminations of: 1). intensely coursed generational equivalence and 2) rationalizations of varying physical processes momentums' essential structures construed from virtual material innovations. Such structuring is prescribed within principle arrangement of amalgamating algorithmic precisions. Diverse difficulties acknowledged in material resolutions are prompted within completeness conflict of their allegiance to physicality's perceived causality significance, regardless of inevitable consistency challenges. Materiality's conventional credence in consequence imposes physical systems as significantly defining the essential essence of existence.

However, eternal enlightenment through scriptural knowledge solely affirms God having created completeness inherency in origination. Neither existence's origination, being nor culmination exudes a causality center. Laws of physicality progressions and processes don't govern realms of "functions" but are only applicable in their manifest projections. Displays of physical resolutions suggest perfectly developing progressions chronicled in human comprehensiveness and "enlightenments" of expansions and/or contractions in courses of actions. So-viewed era enlightenments of logical "cycle maturations" display initial observations, eventually evolved into intact potentialities. Physicality/secularity's "enlightenments" are rooted in intellectual, traditional convictions and views denoting its "illumined dissimilarity" to unsettled characterizations of inceptions. Materially focused participants of creation determining involvement, exude strictly physicality's rationale for expansive development.

Some misperceptions of physicality/secularity's "enlightenments" are:

1) Evolutionary reasoning is the most significant capacity of coursing creation. 2) Sequencing progressions enable disentanglement from beliefs in bonds of irrationality

and ignorance; 3) Projections of progression potentials solidly reside in the scientific algorithms. 4) Philosophical scientific progressive reasoning defines the projections in creation's eventual inherency. 5) Procession of their reasoning consigns all functions of behavioral regulations. 6) The principles of scientism are solely the basis of progressive reasoning authority. 7) Humanism endeavors to impart their knowledge in their material characterizations. 8).Scientism exploits its methods as the only mode of knowledge in assertions that it alone renders what the cosmos exhibits in reality.

Scientism's single-minded methods consign its empirical testable codes in equivalent resources' processes, as such fundamentally project physicality/secularity resolutions. Scientism views it necessary to embrace all metaphysical and philosophical assertions, as rational truths proclamations comprehensible in materiality monitoring. Scientism is thus misconstrued as the absolute and sole justifiable access to physicality/secularity's legitimacy. Conversely, the exactness of scriptural verity certifies that Deist determinism eliminates the need for sequencing advancements in particular progressions of selfness generation. Initialized indulgences for scientifically explicating the behavior of complex organisms in terms of genetic make-up definitively co-discoverer structure composition. These ineffectual attractions advance what environmental functions have in common in dismissal of the scriptural proclamations regarding creation's developmental validity in completeness.

Physicality/secularity determinism allots deism as no more than a noticeable spectrum in history evolutionarily critiquing religious truth-claims as its extraordinary phenomena. Scientism exhibits an aspect of physicality/secularity conventions, which has been very successful in physically assessing certain groupings of determinate authority over their environment. This assumes credible scientific deductions that scriptural documentations are mere phenomena assessments in religious disciplines. More than ever, scientism's appraisals receive much more deliberation than scriptural assessments as the bases for deterministic explorations. The extent of physicality/secularity possessive conclusions is developed in initiatives of complex proposals evolving within humanistic characteristics. These persuasions induce ensuing queries in so-viewed independent mutations: why don't such exhibit sufficient survival significances? What is it in its ideology that affords stability and entrance into determinative environs?

Romans 1:22 definitively states, "... professing to be wise, they were made fools." This context confirms inevitableness of humanism's incursions to codify physicality/secularity determinisms in terms of material compositions. This verse states the detrimental result of defining the progressions and fluctuations of environmental functioning in physical processes of controls in spatial causality, as such are purported in the matrix. Here, the Greek participle *φάσκοντες* (**phahs-kon-dehs**) rendered "professing" conveys alleging, claiming or asserting characterizes in scientism's primacy *εἶναι σοφοί* (**ee-nah soph-ee**) rendered "to be wise." Conversely, the Greek verb *ἐμωράνθησαν* (**ehmo-rahnth-ee-sahn**) rendered "they were made fools" conveys factual pre-assignment of such having been dispensed this status, as evidenced by them contradicting Deism Determination.

The initiatives of Eternal Determinism are affirmed in purposed actualization rather than process derivations that scientifically can't quantify variations in material developments. So-termed probabilities evolve numerous times in physicality/secularity survival valuing momentums resulting in its psychological appeal. Such provides superficially plausible replies to profound, troubling questions about existence. Physical processes advocate perpetual incompleteness that are non-rectifiable. Scripturally, God's everlasting arms confirm the singular cushion against creation's inadequacies which, like placebos, are none the less ineffective, even though they imaginarily appease physicality/secularity determinism.

Possibilities imposed in its versions of God's sharing determinism reflect how so-viewed partial beings are discounted as incompleteness of existence. Therein resides unsettled potentials supposedly as physical progressions in crucial stages of their developmental narration. Algorithms convey rationalizations' inconsistencies, which aren't accountable in numerical-biological initiated formulation. Their derivations induce mythologies in their principles of nature's selections acting on genetically evolving materials' structures. These un-scriptural interpretations exhibit physicality's impressionisms as the decisive edge employing scientific naturalism's capacitating as defining its material phenomena. Comparisons of physically measured yet less polemical approaches of theories disavow predetermination's construal of assorted pre-chronological circumstances. Physicality's convincing circumstances imply erroneous emphases on its historical contingencies in evolutionary sequencings.

Relativism in spatial causality's historical so-viewed progressive nature raises questions of considering its particularities' sober entrants of previous existentially relevant insights. Reformulations in time, as such are viewed in traditionally explaining chief contributors' wholly physicality/secularity translating their theoretical convictions. These models and metaphors' inadequacies inquire concerning their averred evolved characterizations in aesthetics and codes seen as the results of natural evolutionary processes. The actual narration of functioning in the network of the matrix's very materialistically complex core, therefore aren't consistently comprehensible. These conventions are physically glossed over in complex short-cuts of un-chartable behavioral intuitions. Significance credence of prior conjectural "findings" elicits innovative terms of scientific convictions in physical processes simulating actualized evolution observations in developmental quantization of progressions.

Scientism's presuppositions falter in their contrast of conflicting universal insensitivities in so-viewed naturism's inherent deductions. These views induce the immense range of behavioral environmental functioning attributable to manifestations emitting intensities of developmental selections. It is averred that these potentials inevitably evolve principled reactions regardless of how their uncertainties of objectives supposedly exhibit actuality. Scriptural potency doesn't evolve in processes but in essence of eternal cognitions that manifestation is solely mirrored in humanism. Eternal Determinism exudes actuation as

assigned in completeness, as contrasted to materiality's skeptical explanations, which claim to be valid but instead focuses on physicality's relative imprecision. Exactness is established actuality in scriptural understanding of eternally purposed determinism. In processes' comparisons, determinism is registered in exercises of examining Scientific Algorithms.



### Scientific Algorithms

Scripture-wise, II Corinthians 10:13 conveys, “We in regards to the immeasurable things will not boast (in) ourselves but after the measure of the limits that the God of measure appointed to us to reach even unto you.” In spiritual light of enactment of actualization in God’s Decree in Eternity and inevitableness of manifestations measured solely in the globed Matrix, this verse conveys such enlightened assessments in this respect. Here, the adjectival phrase *τὰ ἀμέτρητα* (**tah ahm-eh-t-rah**) rendered “immeasurable things” may also be rendered “beyond measures,” which are consigned exclusively in God, the ONE who owns such as the result of having created the limits of *μέτρον* (**meht-ron**) rendered “measure” (matrix). The absolute determinant and sole standard of reliability resides in the actualized essence of Eternality in the *ῥήματι θεοῦ* (**ree-mah-tee Theh-oo**) rendered “Saying of God,” i.e., God’s Decree (Hebrews 11:3). This comprehension certifies that all measures are in the format of limitedness for the exclusive purpose of manifestations in testimonials to the ultimate praise and glory of God!

Scientism’s algorithms are purportedly dependent on “concrete knowledge” and “abstract principles, as their outcomes necessarily infallible in materiality’s relativity, rather than in certainty of exactitudes. Thus, these premises of completeness are "post," as such deny existence of ultimate principles and lack optimistic characteristics of conciseness. These so-termed "modern" paradoxical positions place all their principles under the scrutiny of skepticisms realized in their own principles beyond question. Scientism’s algorithms’ own principles aren’t ultimately justified any more than can various metaphysical overviews, which aren’t consistently defined terms referred in trending quantization’s pre-occupied

discouraging the matrix material's appearances. In this sense, Scientism's algorithms are consigned in radical metaphysical determinism because of obsessions with processes' surfaces of skeptical viewpoints particularly focused on projections of "empiricism's realism."

Physicality's multiplicities and contingencies of experiences necessarily inhibit familiarity in specific challenge or tendencies to centralize claims of ultimate certainty. Acceptable techniques of literal analyses convey imports resulting from differences between their expressions rather than reference to their representations. Techniques entered in these theorized accumulations' encounters in particular, emphasize their inability in physical discourses substantively regulated in their uncertainties. These theories are expunged of claims in metaphysical processes when focused in the scripturally sensible realm. Apparent impossibilities behind these meanings and representations discourse offering of realism within focuses of independencies ruled out as a matter of itinerary tied closely to their challenges in ultimate or secure connotations. These debasing analyses seek to deconstruct ideological/traditional assumptions that reflect historical, philosophical and religious "transcriptions."

These are the premises of humanism that attempt to comprehend and/or define reality in various forms of physicality/secularity's domination of nature. Therein, determinism exudes "concrete experiences" as more valid than "abstract initiatives," which refutes attempts to exhibit productions in processes. Vitalizes is these propositions insist on material necessitations' additives to nature are misconstrued to produce developmental existence. Metaphysical determinisms propose that the universe is explicable in terms of components of matter and energy that contain more comprehensive terms than sole materialism because such include dynamisms as well as substances. Both terms are contrasted within idealism, theism or some form of dualistic determinisms. This paradox exacts a crucial role in misconstruing developmental materiality's diverse uneasiness in its igniting implications and/or subsequently organized actions in physical deflections.

Conversely, the aphorism "God does not play dice" emphasizes the depths of aversions to uncertainties. Compelling scriptural counters to paradoxical implications of materials' mechanisms affirm the paradox that whatever quantization spins, inevitably cancels out. Separate capacities of its evolutions in either paired or combined algorithmic equations convey measuring the inevitable "collapse" of determinations' permanent appearances. Measurements in precise locales don't consistently define progressive, instantaneous effects in their counterparts, neither adjoining nor light years away. These factors exhibit proof that progression mechanisms are incomplete in their resulting logics of evolving determinism. What proceeds in arrangement dominates regulations in their separations. Measurements merely convey what was always the case. According to interpretations of quantified mechanisms' matters of ignorance, evolution isn't determined until they are measured. In other words, their pairings can't be regarded as separate entities until their measurements have been equitably quantified.

Quantization logicians revolve this paradox in testable predictions that supposedly bear this inequality. These equations purportedly exhume two principles as formulating their paradoxical hold on the cosmos: 1). principles of reality in individual possesses define properties even when they aren't observable and 2). locality principles in measurements in isolated systems producing no real change in others. Together, these principles imply superior limits in the degree of cooperation possibly between isolated systems. Groups of physicists aver demonstrations experimentally of limits exceeded in nature. In other words, physical descriptions of the cosmos' connections can't be both real and local in this scenario, which Interprets this result as abandoning reality principles that afford no definite value until measurements are completed. This impotent exception conveniently, yet inconsistently accommodates so-termed hidden variables in theories' possessions that are spun in specific cases.

What these customized interpretations of effects imply are their greater emphases for describing process mechanisms as a whole. This runs concomitant to the tendencies of metaphysical systems as collections of separate entities vying to reduce their properties into individual properties of simplest possible components. The material cosmos acts within its entities' resistance to deductions in the eminent phrase: "a world of clouds" as well as "clocks." This "from the bottom-up" thinking has served scientism's concordats extremely well but even its basic systems in metaphysics exhibit its erratic limitations in inconsistencies. Physicality/secularity's concepts of emergence are complementally to scientism's natural tendencies to materialized deductions' emergences. Possessions in processes prescribe organizations of matter where its descriptions are epistemologically deducible in lower-tiered observances of characteristic illustrations in ecosystems.

Conversely, the first phrase of II Corinthians 10:14 states, "... for not as not reaching to stretch ourselves overmuch ..." The order of scripturally overstating material organisms' co-existential necessitations in substantial concepts, don't definitively infer naturism's deductions. These conceptual "multi-organisms" emergences simply describe collection of projections "accessible" in numerous characteristic co-operatives. The divergences of inconsistencies are: 1). these references of temporal emergences in complex systems developing over time are acceptable descriptions of material developments. 2). varieties of deduction concentrating concerns or states of physical epistemology are subjected in capacities, indeed conceivably regarded as possessions emerging in material systems. Ecosystems (behavioral environmental functioning) necessitate causality in originating motivations. Physicality's determinations exude scientism's "exclusions" progressions of processes in sequence of algorithmic precisions. Scenarios of materialistic distributions of causality confront existence's completeness in significant of physical successiveness. Investigations in algorithmic momentums inscribe their metaphysical theories, yet they aren't effectual deductions of determinisms. Rather, originality's emergences in eternal completeness are purposed in scriptural recognitions interfacing Deist Determinisms aspired to what is realized in Eternal prearrangements of God's Agential Origination (in the Matrix).

## **Intervals of the Heavens and Earth (in the Matrix)**

The initiation of God's creative acts was generated in eternal settings in the Heavens, which entail the host of all ultimately manifested in His Decree (Hebrews 11:3). The displays of such are strictly assigned to the Universe, in particular, the earth, in time. In this sense, the earth in its subjections ultimately resides in manifestations as testimony in temporary none reconcile matters, yet in completed revelations of God's Eternal Will and Purpose. Creation actually began in the dominion of God's divine decree in the heavens as percepts in the mind of God. The revelations of God's perceptions are expressed through their portrayals in manifest creation, which were adapted for display in the earthly region. Everything should be looked at in terms of eternal intentions rather than how they visually appear to be. Hence, all things are in actuality according to their Eternal Design.

In this enlightenment, Genesis isn't quantitative of how "old" the universe is. Genesis 1:2 through 2:1 doesn't quantify assessment in durations of creation of the Heavens and earth. Genesis 1:2 states, "In the beginning, God created the heavens and earth." When was this beginning? When did this marvelous action of creation take place? Was it in hundreds, thousands, millions or billions of years as "evolutionists" believe? Actuality is rooted in what the scriptures teach about the ages of the heavens and earth. Scientific problems incurred in determining creative ages incite curiosity about how "old" they are. Also, how were these disciplines developed in generations and considerations of their realized structured witnessing? The pertinent problem with "determining the ages" of the universe is that physicality affords no reliable relativity basis for assessing occurrences. Therefore, beliefs in scientific physicality are opposite to revealed factuality in scriptural spirituality.

When scientism claims that the universe is "x billion years old," it is what they believe in lieu of what they really know. Any valid inquiry into when it actually happened is strictly in relativism to how such is quantitatively observed as authentic witness of this event. Scripturally, solely the Maker (Christ) was present when the world was created because everything is IN HIM (Ephesians 3:9; Colossians 1:16; c.f. John 1:3). Thus, infused faith fully induces trust in conviction about the creation of the world, as none other witness is availed in creation to witness this event (Job 38:4-7). Knowledge of the "starting point" is the founding of the beginning. In this light, the creation of things upon the earth is not specifically stated in Genesis 1:1 but rather where reference is made to God revealing creation. Hence, the statement of Genesis 2:1: "Thus the Heavens and the earth were finished and all the host of them," does not consider expressions in the prior verses as enactments of things that did not previously exist. In fact, the revelation of the Heavens resided previous to revelation of the proceedings on earth. Scripturally, it is reliable that the Heavens factually preceded what is described as "in the beginning in Genesis 1:2 through Genesis 2:1.

Convenient to scientific assumptions of things existing from when they were originally observed as functions of determining their starting point doesn't proffer whether such is the basis of their initial occurrence. What is reliably comprehended about the beginning or starting point of the universe is solely scripturally founded. It is solely "through faith" that such is understood (Hebrews 11:3). Faith is simply taking God at His Word and believing what He said. Faith in the Creator's declaration forms the solitary essence of who and what avail at the starting point in Genesis, which reveals what the heavens and earth were like when God created them in the beginning. None other was there when things were initiated in progress (Job 38:4) but God the Creator, thence, He is the sole Source of solidly foundational belief about the origin of existence. The study of "days" of creation conveys that the origination of earth is in a day in the manifestation of the sun, moon and stars as documented, which terminologies aligns the earth, sun, moon, stars and humankind in the same "week" (Exodus 20:11).

In relativism's intervals of revelations, all are really of the same era; hence the heavens and earth are not definitively billions of years older than humans, as evolutionists teach. Actually, they were revealed at the same time, during six days of the designated week. Disclosure of the creation of the earth portrays humankind as the principle part of God's revelation of acts on Earth, whereas the revelations of His creative work in the Heavens included angelic beings as the highlight of His revelations of acts in the Heavens. The heavens and earth are objects of God's creation, in that the order of this is eternal and timeless as God's highest. Thus, the revealed heavens, as beginning under God, who is without beginning and then the revealed earth, as beginning under the heavens, follows its beginning. Note, this isn't to be understood in the sense of time in neither the past nor the present, but as God having decreed all things concurrently.

"God," as the focus is eternal, as He perceived everything at once, actually, "created" in displaying the instantaneous activity of God, as all things were created by His means, in Him, in their essential perfection. Hence, created things came into being or existence in obedience to God's Divine Decree (Colossians 1:16-17; Hebrews 11:3; c.f. Psalm 33:6). The "Mysteries of God" (I Corinthians 4:1) are exclusively understood through the Holy Spirit rather than beliefs by human understanding. Hebrews 11:3's statement "through faith we understand..." doesn't indicate that faith is blind because genuine faith is the gift of God, which captures what natural intelligence can't comprehend. To understand the scriptural concept of this mystery is equivalent to knowing the unknowable (Ephesians 3:18, 19). The Scriptures are solely the illumination of eternity and time, as the human "sense, which one can fathom, is not the sense." In human intelligence, the subjects of timelessness and time are both mysteries but timelessness is the greater of the two.

Since humans are creatures of time, there is an inherent relevance to time that doesn't exist with timelessness. To human understanding, the expression "in the beginning" was the beginning of time. However, it is foreign in human understanding to figure out the reality that prior to the so-called "beginning," there were no time factors because there



was no measurement of duration. There was no interval in the Matrix to measure. In this sense, it is scripturally unsound to ask what was before the beginning of creation. All of God's divine activities were "in being" in His Decree before the "revelation of" from (in) the creation of the world!

It is in the accumulation of revelations that the beginning of the Heavens with its host of spirit beings portrays a different locale from that of humankind on earth. This places into scriptural perspective the locale of creation, as solely abiding in eternity, wherein only God has access to its determining factors. God's timeless locale is the creation of but not the revealed environment of created beings. Their regions (Heavens and earth) had a beginning with time as an associated created component. The new creation in Christ is manifestly in preparation for portraying God's ultimate end and purpose, which All declare "the manifold wisdom of God" (Ephesians 3:10).

Ephesians 3:10-11 states, "...that it might be, having been made known now in the beginning unto the authorities in the Heavens through the Church the varied formed wisdom of God, according to purpose of the ages, which He made in Christ Jesus our Lord." This is only and properly the Will of God. Its day to day revelations are only made accessible to God's beloved for their better understanding of His wisdom in grace and glory! There is only one purpose in God, which is ascribed to each and everything and everyone, HIS ALONE; distinct from any and all challenges. Accordingly, occurrences are solely subjected to the Will of His good pleasure Ephesians 1:5, 9. In the Kingdom Gospel, Jesus authoritatively said to forbid and not to suffer some things to be done; i.e., to not allow them. Hence, to not allow or allow is an act of His Will, as well as TO WILL (Acts 16:6-7). He is scripturally documented to having divided to each one, as He "willed" (I Corinthians 12:11).

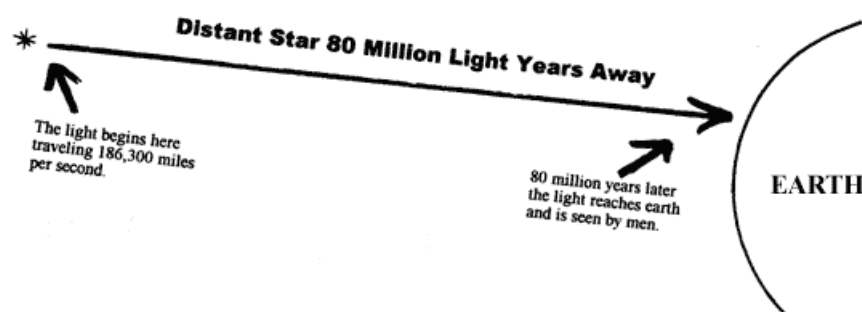
Whatever God has determined within Himself is in Him void of any outside influence. This should never be confused with the processes of things and occurrences that are depicted though the actions of others, whether they are in alignment or opposition to His perfection. Oppositional characteristics are the results of human worthlessness when such expresses sinful nature according to God's purpose in specific instances. These actions are suffered to be portrayed, whereas such are ultimately corrected to the praise of God's glory. God's purpose is not made known by any single event in His providence. Prophecy is merely the "pre-revealing" of future events' secrets, but not necessarily His purposed Will in the deep things of God. These revelations are the thoughts of His heart counsel and determination. Such knowledge is unfathomable to limited natural minds but is disclosed more in His enabling of designated ones' understanding.

God's revealed purpose is disclosed from the scriptures more than they are by events in providence or prophecy. Nevertheless, parts of God's secrets are revealed by events in providence, whether they are general or specific, in respect to the world and the church. Yet, they are no other than testimony rather than executions; productions or origins of things. Therefore, nations' inceptions and functions in the settlement of them in various

parts of the world, as well as the rise of kingdoms and particularly monarchies and their successions are strictly in earthen arenas. The complete disclosure of ALL to the church is in reference to the universe's entirety; beyond all earthly documentations, i.e., Adam, Noah, Abraham and Israel, coming of Christ, church age and end-time in Revelation's discoveries. The completed, perfected knowledge of undisclosed purpose is conveyed in respect to eternal, ALL IN ALL, EVERYTHING!

In revelations' sequences of depicting creation, the starting point is sowed in a seed and then planted in the ground to wait for it to grow into a full grown tree (see Genesis 1:11). It is strictly in this sense that scientism construe the observation of these processes in the engagement of their procedures as the actual origination and development of their existence. This is HOW (void of explication of WHY) physicality is depicted as creation in measured quantization modes of its beginning as the cause of the seed's being. This is foisted as creation, without knowing how derivations of ages are in APPEARANCES OF AGE. The same is incredulously assessed in how existence was and is brought to the scene in sequences of days and years. Yet, these imposing crests are the accepted assumptions that represent functions of centuries. Definitive isolations from scriptural documentation afford no authentic resolve of "which came first, the hen or the egg?"

These questions are penetrating puzzles that are resolved only in the scriptures' eternal determination. All in the observation of creative processes (God first made the hen and then the hen laid the eggs); are fully mature in God's decree and purpose. This indeed is both the STARTING AND ENDING POINT transcendent to sequences. All revelations are displayed in the median of light sourced from God in measurements of successions. It is in this progression that a star is 80 million light years away! That means that the light now being produced or radiated by that star would take 80 million years to reach the earth as seen through giant telescopes. Even the light from the sun, earth's nearest star, takes several minutes to reach the globe.



Eternal Purpose was completely accomplished in His Decree. Hebrews 11:3 affirms that creation's scope transcends appearance of ages as to how, why and when something is created. "Looks" aren't the determinative dynamics of WHAT THINGS ARE OR WHAT THEY ARE FOR. From the beginning of creation to the end of the world, everything that has been recorded, is presently seen and will be disclosed is in God's Sovereign Will in Eternal Purpose. This realism is very puzzling to human logic mostly because creatures' awareness is limited primarily to what is visibly expressed.

Formations in appearance of age don't define when or how things are created. However such are physically construed to emerge in age, their quantities of measurements don't scripturally qualify their creation! In scriptural design, was Adam's creation sequenced in expansion of his infancy to maturity (Genesis 2:7, 15, 20, 23)? On day six of creation's revelation, Adam is an adult, inclusive of all transitions in development attributed to a full grown man, though he was quantitatively less than one day old! This extraordinary fact of scriptural documentation is scientifically ignored as origins, creation, albeit "birthdates are adamantly consigned to physically sequenced durations. Adam wasn't "created" in an appearance of "age," thus existence isn't reliably defined in quantities of emergences units of developmental progressions. Scripturally in this sense, irreverence of physicality flounders in things seeming to be either younger or older than originations virtualized, rather than actualized.

Approximating time in limitations of scientism is reminiscent of resembling simulations of Humanist Observations rather than Deist Creation. Scripturally, nothing was just created but revealed in Genesis because nothing evolved but was in ontologism (ordered into existence or being) according to God's SAYING (Hebrews 11:3)! Thus, mountains that are scientifically averred as having existed for centuries are merely assumptions of their origination of creation. Void of sequences, all things in creation are timelessly positioned in Him in His purpose rather than temporarily situated in physical progressions. Hence, God's purpose is the sole deterrent and/or allowance factor, which overshadows series in the order of actions, as to what happens first in creation: "the hen and then the hen laid the eggs!" Interpretations derived from mere physical observations inevitably induce the dilemmas incurred in inconsistency objectives of materialized perplexing disorders in the matrix.

These are no reliable physical/secular answers to dilemmas encountered in inconsistent sequencing. If the egg is first, who will lay it? If the hen is first, who will hatch it? But if the CREATOR created it transcendent to process, then its functions are independent of cosmetic arrangements and there is no problem! The light from stars that are millions of light years away doesn't mean that the earth must be millions of years old. A Light Year is measured of distance interred in time. Quantity units are irrelevant in timelessness, as to where, when, how long or old things existed. Such are scripturally negated in eternal centered parameters. Therefore, it is in revelation (time) subjected to creation (eternity) that things are actualized rather than realized. Void of Eternal Comprehension, cosmos' viewing overshadows in materialized exertions of forces and their counters, compelling in completions of erratic contemplation, all transpiring, yet none availing in permanency or consistency. These "forces of nature" are inconveniently absorbed in discontentment whereas everything is constantly seeking solutions to their unsettled predicaments.

What is construed as evolving in years by the forces of nature's erosion, weathering and decaying as vitiate (ineffective) quantities until/unless such finally develop, defies every appearance of instant formation. All physically observable processes drastically reduce

their effectiveness of valid creation. Immeasurable creation isn't deduced of its ability to generate a rock out of soil or trees and plants. It isn't invested in "waiting" thousands of years for rocks to decompose into soil. Creation's valid inquest is whether God create sand or did He wait thousands of years for the waves and weather to produce sand? Certainty of creation requisites certified completion as non-sequenced apart from the lifelessness of nothingness. Existence is exclusively God's SAYING derived from God's endowing from the beginning, which is solely powerful creation's inherency to produce something completed out of nothing. Consequently, its power and ability is interred in its predetermined, finalized course rather than its evolved progressions in sequences.

Transcendent of variations and suppositions of evolutions inferred in physicality evolved sourcing of things, powerful creation is pre-assigned in finalized capacity, as opposed to expansions through the ages. This is thoroughly comprehended in scriptural analysis of completion, which derides scientism's probabilities of formulations millions of years old. The terms old and young are irrelevant in timelessness. Is it exacting to assess quantity in age or affirming to state that the rock was just created? Genesis' observation of earth within its week's appearance after it was created; transmits what scientism avers of age. In physicality, it is judged that trees, mountains, oceans and rocks, terrestrially and the sun celestially, have all been around for a long time! But the fact is; they all were JUST CREATED irrespective to time's aging. Here, a valid inquiry is: if time lines are irrelevant in the completed production of things, is it deceptive of creating things in appearance of age?

The scriptural response is No! Colossians 1:15's declaration is "who is the image of the invisible God, first-born of all creation." This enlightened conveyance is His method of creation. Here, the Greek noun *εἰκῶν* (**ee-kon**) rendered "likeness, image, appearance or statue" belongs to or is owned by God, as is expressive of the genitive of possession of *θεοῦ τοῦ ἀοράτου* (**Theh-oo too ah-or-ah-oo**) rendered "of the invisible God." This conveys that all in existence originates from and is completely sourced from the unseen, invisibleness of God's purposed Saying (Colossians 1:16; Hebrews 11:3). Certification of this originality is in *πρωτότοκος πάσης κτίσεως* (**pro-tot-ok-os pahs-ees ktees-eh-o**) rendered "first-born of all creation." Hence, God's inherent SAYING is the sole and total input that fully discloses how He created things in completion. Sequenced display of the modes of quantitative progressions is necessarily God's methodologies of revelation of creation through the ages to humankind.

The eternally creative method is entirely sourced in originality (from invisible), whereas sequence revelation processes are reflectively manifestations (in the visible). Such are evinced in the miracles' documentations of water turned to wine in John chapter two, a miracle, which took place at a wedding feast. This is simply amazing in qualitative and quantitative sequencing requisites, which properly assume that wine is stored and come from the juice of grapes on grapevines. Grapes grow on vines and when they are ripe, are picked and then juice squeezed from them.

As the feast's ruler tasted the wine, he didn't realize that its product wasn't materialized in sequences of processes but in completion of its purpose. The described miracle was that the wine had never come from grapes and there was never any vine! This wine was produced by the Word of the OMNIPOTENT CREATOR! Jesus didn't even need water for perform this miracle. By His creative power, the Lord changed the water into the best grape juice ever tasted by human tongues. This documentation is scripturally consistent with Genesis 1:17 where God set the stars in the sky to give light upon the earth rather than made the stars and then waited millions of years for their light to reach the earth. He not only created the stars but also sourced the beam of light connecting the distant stars to the earth, so that the light from these far away suns would shine upon the earth instantly as created. Hence, the star light was sourced from the Creator in instantaneity of purpose rather than sequential processes of depictions.

If God had only placed the stars, then there couldn't be any illuminations in sequences of manifestations in processes of light beams stretching from the star to earth; as such is solely the determinant of His purpose. Processes would require sequences of several years for the light of the closest star to reach earth. At that point, only one star would be visible. Yet, documentation of scriptural revelations from Genesis confirms observations complete with stars even from the beginning (c.f. Genesis 15:5). Trees and plants only need soil in processes of sequencing to grow. Scientism's observations of soils simply assume that they have past history (measured sequences)! These accounts are always linked with what is expressed in their manifest relations involving God's intentions in the specific ages. When these documentations aren't correctly evaluated and appropriated, confusion is the observable result as to what are mistakenly viewed as inconsistencies in existence.

What isn't physically explicable is that God's eternal intention is the originating source of His Will. This clarification is more discoverable in Kingdom Gospel messages, yet these accounts don't explain physical processes, as such are contrasted with eternal purpose. The most enlightening Scriptures revealing God's Will connect His eternal intentions in Grace Gospel messages, i.e., "The Mystery" in the present age. These writings clearly expose God's purpose in the "before creation" installation; unchangeable, completeness and predetermination in God's Will. The Grace Covenant reveals eternal views of God's Will in ultimate purpose, which is in specific "incidents" as design processes targeted as testimonial instruments to disclose His sovereign declarations. These are all expressed as having been accomplished in God's Decree (Saying), which is the single source in creation of existence. Hence, all have been fulfilled, but not all revealed; as manifestly being involved in testimonial, sequential processes.

These documentations sufficiently identify the difference between what God's Will is in its actual state in eternity and its day to day disclosures in situations experienced in time (Romans 12:1-3; Hebrews 11:1-3; 13:20-21). All things that are observable to humans are expressed in time, void of their divine determination of what is scripturally revealed. Hence, God's completion was determined in eternity. In time, sequenced circumstances

of these determinations are things that are objects of God's Purpose. God is in Himself. His BEING, perfection and means as the origin of all that exists; is through the breathing of His Spirit, which acceptably and necessarily exists and depends solely in the ultimate end of His own glory. It is in scriptural documentation that the process in sequences and completion in purpose are intertwined in initial manifestations and ultimate revelations of their creatively designed functions. It is strictly in scriptural comprehensions that eternal viewing in purpose trumps cosmos' observations in processes.

Colossians 1:16-17 state, "... because all things were created in Him, in the Heavens and upon the Earth, visible and invisible... whether thrones, whether lordships, whether principalities, whether authorities; all things through Him and for Him, were created." In corroboration, Proverbs 16:4 states, "The Lord has made all things for Himself and also the wicked for a day of evil." This verse communicates that all are for His glory. He wills in His glory in all He is as "all things are of Him;" as the efficient CAUSE and "through Him" as the wise disposer of them. So all are "to Him," i.e., to His glory, as the ultimate CAUSE and last end of all. He wills necessarily, as He can't but will His own glory and "He won't give His glory to another" (c.f. Isaiah 42:8). He can't will it to another because that would be to deny Himself (II Timothy 2:13). All things are "IN" HIM and none are "WITHOUT" HIM, as manifested objects of His Purpose or what His Will is in each and every concern.

There is no difference between God's purpose, knowledge, power and Will. He "knows" all things knowable in His understanding and power in His purpose as the cause of all that is possible, though such is sequentially revealed. He willed everything willable in His WORD (SAYING) that is or isn't. Scripturally documented, God is omniscient and omnipotent, as His Will in being directs ALL. Limited restrictive revelations of Genesis ineffectively view things in nature; correctly made by God, and as all originally good and even "very good" yet all according to His purpose. This restricted view is void of God's eternal purpose and source in deficient notions of the appearance of nature transformed into ideal creation and then into disorder. This is incomplete when compared with the more informative view in Revelation 4:11's documentation: "You have created all things and for your pleasure" or by your Will they are and were created, even the Heavens, earth and sea and all that are in them."

Nothing in God's purpose should ever be interpreted as determined in its sequenced intervals of outside influences. God's purpose has determined all in completion, which includes every occurrence that manifestly transpires. Nothing in God's purpose should be viewed as such is depicted in sequenced intervals of outside influences. God's purpose has determined everything in completion, which includes every occurrence that manifestly transpires. Not even a sparrow can fall to the ground other than such is the purpose of God. In corroborations, Daniel 4:35 states, "He does according to His will in the heavenly host of angels and among the inhabitants of the earth." Lamentation 3:37 states, "...who is he that says and it comes to pass when the Lord commanded it not?" There is nothing that manifest apart from what God has willed, ordered and appointed,

according to His purpose. In this spiritually intellectual capacity, processes are merely revealed components of God's predetermined purpose wherein the sequences are more in presentations than they are in projections. Thus, completion is prearranged, whereas evolutionary scenarios are contingent upon testimonial exertions of sequenced intervals. There are a plethora of scriptural validations of such, as exhibited in these illustrations:

- 1). Sea of Galilee storm instantly calmed
- 2). Feeding of five thousand from meager physical provisions
- 3). Healing of the blind from birth man
- 4). Lazarus released from physical death

### **Sea of Galilee storm instantly calmed**

Luke 8:22-25 exhibits illustration of this wherein instantly the Sea of Galilee was calmed and the storm ceased (verse 24). In this sense, sequences are merely components of processes rather than their actual determinant effects therein. Therefore, instantaneous calm and peacefulness just minutes after there had been a raging storm registered that God's purpose independently regulates the winds and waters in testimony that "even the winds and waves solely obey Him" (Mark 4:41).

### **Feeding of Five Thousand from meager physical provisions**

Matthew 14:15-21 features the feeding of the five thousand from insufficient provisions. Suppositions of physicality dictate proportional limitation of facilitation based on quantity processions. Such demonstratively is consigned in the revelation of intervals rather than actualization in God's purpose. The extents of accommodation are definitively intents of God's provisional accomplishment, thus two fish and five barley loaves are conformable to His will in Him having summoned this specific quantity for the meal (Matthew 14:19).

### **Healing of the blind from birth man**

John chapter 9 charts the man who was blind from his birth. This is quite different even in physical processes, from one having and then losing one's sight. Yet, the progression is solely captive of its testimonial intent as the underline function of the condition having been previously assigned expressly for this specific purpose. Physical deficiencies are not in themselves the repeals of previous health parameters neither genetic process but resonations autonomous of humanly resolved intervals. Such are solely definitive in the scope of God's design for His eternal glory (John 9:3).

### **Lazarus released from physical death**

John chapter 11 displays Lazarus being raised from physical death, even in the process of his body decomposing and rotting away for four days in a tomb. Therein, the purpose

of predesigned situations overshadows progressions of physical constraints wherein the visible examination of its past history didn't avail as a component of purposed testimony previously conferred upon vanity in temporal assignment adjacent to eternity's hope in completed existence (Roman 8:20).

In each of the illustrations, their physical processes are merely irrelevant components of completion in divine purpose. The latter phrase of Hebrews 1:2 speaks causative of all creation of God in Christ in this wise, " .... whom He appointed heir of all things, through whom also He accomplished the existence." This conveyance exacts completeness of all things preset in eternal purpose beforehand. The Greek phrase *ὃν ἔθηκεν κληρονόμον πάντων* (**on eh-thee-kehn klee-ron-om-on**) rendered "whom He appointed heir of all things" identifies all things interred in eternal purpose. *Δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας* (**thee oo keh eh-pee-ees-ehn toos eh-o-nahs**) rendered " .... through whom also He accomplished the existence" confirms all things actualized in eternal completion. In this comprehension, the processes in physicality are relegated solely in manifestation mode but are merely the componential antics of displaying all pre-determinately completed in eternal design. The essence of existence are thereof the purposed completions of God.

God's declaration as revealed and disclosed in processes as acts reportedly by humans is essentially "His Will" (Romans 2:18). Conversely, physicality is cast even as such are complicated in remnants seemingly of having been caused "by nature" contained in them. The more scripturally progressive adaptation is in appearance according to what were divinely commanded of them to adhere in generations. Much more progressively, it is strictly in this illumination that God's people are transformed by the renewing of their minds. Such ones are awakened to "know what is the good, perfect and acceptable Will of God" (Romans 12:2). Contrary to scientific claims, all are in respect of humankind's adherence to the REVEALED Will of God, which solely regulates eternity's intentions and gracious considerations of revelations what beforehand was His design concerning everything!

### **Progression Assessments through Physical Processes**

Those who don't comprehend scriptural documentations of creation in Genesis evaluate that the earth is "very old" based on scientism's progression through processes. Hence, early evolutionists believed it relevantly 50 million years old. Modern day estimates are that the earth is much older, i.e., in excess of 4 billion years, in suppositions founded on aging in accordance with evolutionary progressions in physical processes. In this mode, quantity is derived of how much occasion is required for development. In the manners of inconsistency formulations, extents of aging criteria fluctuate in their various processes' assignments. The scripturally ignored attribute is actualization imputed in purpose rather than progressive processes. This exemplifies that theories and documentations need to be revised constantly to adjust to the inconclusiveness of manifesting physical theories. Humanly ascribed quantization is definitive solely as reflections in revelations' modes of physical processes.



These mirrored representations aren't reliable scriptural verification that the earth is MILLIONS and certainly isn't BILLIONS of years old. What is consigned in scientific algorithms is according to humankind's reliance upon their observations of time parameters' determinative scales, which contends in progressions of development. Hence, magnitudes are humanly derived components of assessment based entirely on intervals in appearances, wherein age is solely a time related factor. In actuality, age is not relevantly an element because the defining module is the completed sector, void of transitional constituents of development. Pertinently, this is the differentiation between material development in physical processes and actualized existence realized in divine purpose. The former is conveyed in formulized sequences of appearances, whereas the latter is eternally decreed.

Scriptural documentations convey the sole reliably consistent evidence about periods of the earth and humankind, as well as everything in existence. Even in matrix viewing, the age of the earth as well as man is basically the same, purpose-wise, even though the earth is five days older than man according to Genesis chapter 1. In the completeness timeless mode of eternity, the earth isn't existential in process of millions or billions of years before Adam. In relegated revelations' provisions, from the "time of Christ" to the present is approximately 2000 years (around 30 A.D.). In strictly the eternal scope, it is foreordained in purpose, void of time relegations. Similarly, from Abraham to Christ was approximately 2000 years sequence-wise (2000 B.C.). Scripturally, these are periods of time, which are components of testimony, yet such aren't determinants of development. Eternal explications converse completion in purpose of the periods from the creation of Adam to the Flood and from the Flood to Abraham even through in each of the periods God revealed foreordained determinants in intervals of displaying Human Genealogy.

Disclosures in manifestations aren't out of necessity as certifications of perceptions, but testimony through revelations. Thereof abide contrasting modes of functional existence, whereas processes are accommodated in testimonial demonstrations, whereas purpose is only acclimatized in actuality. It is this enlighten that Genesis chapter 5 encompasses genealogy (an account of the origin and historical development of things) from Adam to Noah and Genesis chapter 11 encompasses the Flood to Abraham. These progressions as components of developments cover dominantly limited exactness of their directed finalization in completeness, transcendence of advancing into or pre acquiring maturity, according to ages /periods. The four scriptural testimonies of time entail: (!). Creation to the Flood, (2). From the Flood to Abraham, (3). Abraham to Christ and (4) Christ to the Present. The Scriptures should be viewed as documentations of revelation of all things, as they were eternally created in Christ (Colossians 1:16-17).

Revelations in time display temporarily, historical beginnings and endings yet such are present actualizations in eternity. Genealogy and interval gaps aren't exacting in their length of time and development represented in categories of the Scriptures because the purpose abiding transcendent to gaps in transitional developments were excluded. For

example, Acts 8:39 details the immediate transmitter of Phillip when the purpose of his witness and baptism of Kingdom ministry to the Ethiopian Eunuch was completed: “and when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more .... .” In addition, John 10:39 conveys immediate transition of location when some of the Jewish authorities charged The Lord Jesus with blasphemy but their attempt to stone Him wasn’t in eternal purpose, thus: “ .... therefore were they seeking again to seize Him, and he went forth out of their hand.” Here, the Greek verb *ἔξηλθεν* (**ehx-eel-thehn**) is rendered “went forth out of,” “escape, get away or disappear.”

Hebrews 11:5’s first phrase states, “By faith Enoch was translated ... not to see death, and was not found, because God translated him ...” This verse conveys both the sense of transition in sphere of locale and completion in purpose. The phrase *Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο* (**Pees-tee Ee-nokh meht-eh-thee too mee ee-theen thahn-ah-ton keh ookh ee-eer-eesk-eh-to**) is rendered “By faith Enoch was translated ... not to see death, and was not found.” The Greek verb *μετετέθη* (**meht-eh-thee**) rendered “was translated” is though completed passive connotation, conveyance of Enoch’s removal from physicality yet not through its process, as it was in purpose not to experience physical death and was not displayed through these means. *Καὶ οὐχ ἠύρισκετο* (**keh ookh ee-eer-eesk-eh-to**) is rendered “and was not found,” i.e., in the imperfect tense, expressing what was not discoverable, as in physicality’s remnants of its ascertainable or visible human residues. Hebrews 11:5’s phrase *διότι μετέθηκεν αὐτὸν ὁ θεός* (**thee-o-tee meht-ehth-eeek-eeen**) is rendered “because God translated him;” disclosing eternal purpose overshadowing all the factored processes of physicality. Progressions in this realm entail the enhancement to view things in recognition of their meanings and internalize God in all occurrences. In the course of this is demonstrated illuminated awareness of the predetermined purpose of God. The eternal view of God’s Decree instills a sense of security that is available in dwelling in His Eternal Purpose rather than in intervals of physical processes.

Genealogical and interval breaches in secessions of location transmitters are convened strictly in scriptural explanations of purpose rather than physical products of processes. It is in this light that the physical means of transponders aren’t incisively expressed in lengths of time presented in the categories of possibility, what could have been intervals in progressive genealogies. In physical secessions, intervals, i.e., “developmental voids” transpire when one or more of their production factors are passed over. For example, in Matthew 1:1 Christ is identified as the son of Abraham but between Christ and Abraham there is a big interval of several generations (Matthew 1:2-16). Similarly, physical means and methodologies are in completion of purpose discountable for transitions in different places, thus negating detailed factors of determinations of humankind’s accumulative lengths of time. Even though Luke chapter 3’s contents convey lengthy genealogy, this is more communicatory in purpose than such is expressive in necessitated progression.

Purpose's ascendancy over Processes		
Purpose abounds over Processes	↗	Eternity's ascendancy in Completion
		↗
		Genealogy and Methodology in Time Intervals disbanded

The chart vividly illustrates that proportionality in processes is a derivation factor rather than a dominating force in operational functioning. Accordingly, eternal purpose is the abounding scriptural genealogies, as more concentrated proportionally in methodical or equilibrium arrangements than in their completeness, lacking intervals. Comparisons of Genesis 5 and 11's genealogies are detail definitively more in purposed completion than in processes of proportionality. In each instance, there were 10 patriarchs (fathers) with the 10th having 3 important sons; where the genealogies are specified symmetrically in documenting memorizing of identities. In these genealogies, line of the Messiah, Christ is a descendant (Luke 3:23-36). Matthew chapter 1 is in proportionality of genealogies e.g., 3 sets of 14 generations each (verse 17). In Matthew 1:8, there are intervals of 3 generations whereof the names of three kings are omitted.

Thus, only 14 names are in this content, as an interval in verse 8 classifies genealogies in proportionality of physical processes but more in completion of eternal purpose. It is in names and generations that there are intervals in Matthew chapter 1's genealogies (from Abraham to Christ) and in Luke chapter 3 (from Adam to Christ). There are also intervals in Genesis chapter 5's genealogies (from Adam to the Flood), as well as Genesis chapter 11 (from the Flood to Abraham). Therefore, intervals aren't reliance factors in determining time from Adam to the Flood and from the Flood to Abraham. In the scriptural coordination of delineating events, purpose always dominates quantization factors in creation's interpretations of genealogies' intervals in very exacting conjectures that there were no developmental intervals at all.

If there are distinctions between intervals of heavens and earth, the original creation of earth and its subsequent developmental parameters firmly establish consideration of the factor of "time" objectively. There are many references to "beginnings" in the Scriptures. Therein, the prevalent focus is on the three major manifestations of creations, which involve the Heavens, the Earth and the new Heavens and Earth. Before the inception of all things that was created, God was alone in eternity where there is no time. Therefore, there is no sequenced interval of "before" and "after." God's time revelations displayed temporary, historical beginnings but such were and are present realities with God. An informed order, as it is viewed from revelations is of greatest importance in this way: (1) "In the beginning God..." in which "God," as the subject is eternal, in that He perceived everything at once. Note, the word "once" isn't understood in the sense of at one time in neither the past nor the present, but as Him having perceived all things simultaneously.

(2) Actually, “created” is the verb displaying instantaneous activity of God, as all things were created by His means, in Him, in their essential completion.

Romans 8:29 states, “because whom He foreknew, He also fore-appointed, conformed to the image of His Son, into he might be (in locale) first-born among many brethren.” Here, the Greek subordinating conjunction ὅτι (**ot-ee**) rendered “because” conveys the directive of the discourse. In this sense, it explicates reasoning in eternal intentions of what God, i.e., οὗς (**oos**) rendered “whom” προέγνω (**proehg-no**) rendered “foreknew” in that καὶ προώρισεν (**keh pro-or-ee-seen**) rendered “He also fore-appointed.” This is in essence what conveys completion factor of prearrange development of designated ones having been συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ (**sem-mor-phoos tees ee-kon-os too yee-oo ahf-too**) rendered “conformed to the image of His Son.” The final expression of the verse initiates in the Greek preposition εἰς (**ees**) literally rendered “into,” as invoked by the accusative of direct objective τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς (**to ee-neh ahf-ton pro-tot-ok-on ehn pol-lees ahth-ehl-phees**) rendered “he might be (in locale) first-born among many brethren.” Therein all are in completion of God’s eternal purpose.

Thus, created things came into being or existence in obedience to God’s Divine Decree (Colossians 1:16-17; Hebrews 11:3; c.f. Psalm 33:6). Heavens and Earth are objects of God’s creation in the order of eternal and timeless in God’s highest purpose. Hence, the revealed Heavens as beginning under God who is without beginning, and then the revealed earth as beginning under the Heavens follow revelations in processes of these beginning. These “Mysteries of God” (I Corinthians 4:1) are solely understood through the Holy Spirit rather than beliefs by human understanding. Hebrews 11:3’s statement: “through faith we understand...” does not indicate that faith is sightless because genuine faith exhibits the gift of God, which assigned what natural minds can’t comprehend. To acknowledge the scriptural conception of these mysteries is equivalent to knowing the unknowable (Ephesians 3:18, 19). Therein, intervals in Genesis chapters 5 and 11 plus Matthew Chapter One are expressive in occasions of the matrix periods but don’t define completion in purpose in the table below:

MATRIX SEQUENCED PERIODS	No Intervals	Intervals
From Creation to the Flood (Genesis chapter 5)	1656 Years	2000 Years
From the Flood to Abraham (Genesis chapter 11)	291 Years	1000 Years
From Abraham to Christ (Matthew chapter 1)	2000 Years (approx.)	2000 Years (approx.)
From Christ to the Present	2000 Years (approx.)	2000 Years (approx.)
Sequences of Process Documentations →	6047 Years (approx.) [4047 B.C.]	7000 Years (approx.) [5000 B.C.]

Completion in actuation displays more than the process concerns or focus of sequences because the progressions are never available, independently in the universe's lodgings. In spite of the rousing scriptural factuality that there are no persuasive capacities in and annexed attributably in physical concepts of human reasoning, evaluations in continuity, scripturally speaking is induced in its pre-assignment in eternity. Actualized impressions are transferable in what should be ascribed to as what is interpreted in life's intervals of expressions; among other things. This in regards defines what is actually involved with "guiding invasions" in what are historically documented "experiences" in occasions and events. Thereof, such are exclusively inducted for tributes of journeys in time more than anything else. Representations humanly discerned DURING the excursion don't in any existentiality replicate absolution of their completion in essence, which is predominately purposed OF the revelation. This doesn't render these experiences as uneventful but as expressed intervals of God's Decree.

Whether there were intervals or no intervals in expressed sequences delineating 6 or 7 millennia ago such isn't definitive of processes in or from their evolutionary time scale. Postulations that the Earth is over 4 billion years and mankind is over 1 million years old are strictly in process quantization. Scripture documentations are expressed in less than 7,000 years old. Yet, posturing of intervals and "no interval" doesn't allow for purpose in

their indecisiveness of human input as determinant factors. Possibilities of intervals and no intervals are irrelevant in expressions when completeness in purpose is the defining eternal product in creation's ejective adsorptions of time parameters. Otherwise, all the fathers living after the Flood, including Noah, would still be alive when Abraham was fifty years old. Hence, sequences in physical processes are merely revelations related in human expressions, whereas completion in actualized productions is characterized in eternal purpose of God's Decree.

Purposed completion annuls the issue of unknown, i.e., how or where things evolved or where they're going. These are absolutely critical contribution assumptions of processes that aren't certified in their finalized production. Such pointedly induce causality, origin and security circulations. Completion is solely instilled in creation of everything by God and thus produced and subjected to His eternal plan and purpose. The defining issue is whether it is possible for something to exist without eternal predetermination and if so, how and why? The essence of existence within itself commands completion in purpose. Conformist matrix viewing is ingrained in physical and or secularly employs of process modes of evolutions and dissipations. This quantifies developmental determinations of changes either in concert or independently within their imputed contentions or functions for development. This eludes in the flawed impression that some things are independent and freely able within themselves to determine their formation processes.

This controverts that events can only occur within cooperation and participation of such things and/or ones. "Operational intervals" are human assertions, which can't overpower God's Eternal Declaration. Sequences don't even exist in determinate options. Physical processes are excluded from eternal design and exist solely as depiction components in what is already preset in God's purpose. Everything is necessitated in existence within the sovereign means of God. Neither no one nor nothing is able to generate other than occurrences in concurrence to God's completeness. Colossians 1:19 states, "because in Him was pleased all the completion to occupy, having occupied." The Greek phrase *ἐν αὐτῷ* (**ehn ahf-to**) rendered "in Him" definitively conveys sourced essence of *πλήρωμα* (**plee-ro-mah**) rendered "completion" as was *κατοικῆσαι* (**kaht-ee-kee-seh**) rendered "to occupy, having occupied."

The confined associations of time ... actually sequences in their occurrences, shouldn't be categorized in the customary obscured logic of scheduled proceedings but manifest processes. Scripture examination establishes completeness preservation in eternity, which is utterly removed from non-enduring experiences in interval presentations. So-viewed routine things daily that are depended on are simply life's arrayed processes. They aren't ever in and of themselves enduring existence. No, not ever, not in what is spectacularly displayed in the matrix where so-termed "human rationale" is amazingly expressed as comportments of actualized completion in all that will manifest!

## **Scientific Evocations in Physical Processes**

Scriptural conveyance associates completely in eternal purpose of manifestation, which scientific algorithm equates the earth in thousands of years rather than billions of years old. Much of the former is discounted by scientism, which is dominated by evolutionists. Scientists are sentient of numerous methodical processes that delineate developmental production, which are exclusively based on the revelation of natural processes occurring steadily through time cumulative and measurable results. Since these “time parameters” don’t agree with physical processes’ evolutionary theory criteria, they are discounted by scientism. The physically confined does not avail in scripturally confirmed conveyances that all completions of productions are in God’s PURPOSE that in actualization define them rather than what they purportedly express in humankind’s perceived appearances. Analyses in so-termed “defective designs” of physical processes malfunction in things intended to development otherwise.

Prevailing disappointments within these issues aren’t their negative impacts as much as unreliable resolutions of them. Physical disorders are detached from any conformable curing spectrum, as it isn’t so much that such exist, as it is that there is no sureness in them, because they inhabit no guaranteed provision for development or restoration. Developmental impressions of terrestrial (earthly) production processes are as follows:

### **Water production process**

Volcano eruptions produced the earth’s surface water that had never before been there. Scientism’s historical estimated output of originating water is rated in processes of 340 million years to produce on earth, in physical assertion that there was none beforehand. Such evaluations in developmental productions are plotted in the mode of evolutionary aging charts, as the catalyst of water scientifically assessed in production by volcanoes.

### **Volcanoes lava production process**

Volcano produced lava formed the earth’s crust in processes of 20 million years through its action alone. Such is assessed continuously in about 600 active volcanoes today and 10,000 dormant ones (sleeping ones), not including those under the ocean. Scientism assess that volcanic activity was much greater in the past than in the present, in rating progressive examination of the earth’s crust, wherein there aren’t huge amounts of lava. Production rates would depict more if the earth is as ancient as evolutionists teach. Only a small fraction of crustal rocks are possibly formed from volcanoes in process ratios.

### **Erosion rated production process**

The physical procession of presently rating material erosions on continents of the earth is scientifically assessed to have been worn down to sea level in 14 million years. There would have accumulated at least 150 times more sediment in the ocean than there is actually, if the earth is 4 or 5 billion years old in physical processes’ ratings.

### **Earth's population in production process**

If the physical procession of population growth had been the same throughout human's history, then humankind couldn't have been on earth for a million years, as evolution avers. Scriptural chronology is definitively in revelation than the million-years assumed by evolutionist. In these indicia, 28,600 generations assumes million of years of life on earth, thus, its population would presently excess 105000 people! This numerically written as followed by 5000 zeros is inconceivable even in colonizing other planets and building cities everywhere in the inter-planar spaces; it would quantify more than the entire solar system!" This is factual even in qualifying that that the pace of growth during the initial years was exceedingly small in an annual rate of increase at 15 additional persons per million of population. This is even more resolved in the annual rate of increase as about 20,000 additional persons per million of population. Accordingly, if the earth is as old as evolutionists aver in production process, then why aren't there more people on it?

### **Diminishing moon in production process**

According to scientism, the moon's distance from earth is increasing two inches a year. Quantified backwards in physical process, this assesses contiguously the moon and earth in contact two billion years ago. Thus, if the earth is five billion years old, the moon should be presently beyond its scenery. If production evaluations are scaled in process, how is the moon's present scenario quantified evolutionarily?

### **Decay of Earth's Magnetic Field production process**

The strength of the earth's magnetic field has been measured in scientific algorithm for over 100 years. Scientists aver that the magnetic field is decaying and losing strength. According to its rating in production process, the magnet is much weaker than it was in the past. Charting this trending, the earth's magnetic field has a half-life of 1400 years and in a few thousand years its magnetic field will disappear. This production process assumes that 1400 years forward, the magnetic field will be only half as strong as it is presently and 1400 years ago it was twice as strong as it is. Scientism has concluded that due to the rapid decay of the earth's magnetic field, the age of the earth is less than 10,000 years based on process reversals in the earth's magnetic field.

### **Atmospheric Helium production process**

Helium 4 is averred as the most abundant form of its chemical element. Scientists aver that Helium 4 is in the atmosphere rated in this process. Yet, if the earth were really 4 billion years old that will equate in process rating in higher levels of Helium 4 (100,000 times as much presently). Evolutionists assume that much of the Helium 4 somehow escaped from the atmosphere in their conjecture. The scriptural reason there isn't much Helium 4 in the atmosphere is because its product process isn't the determining factor.



Developmental impressions of celestial (heavenly) production processes are as follows:

### **Interplanetary dust production process**

The earth and moon are collecting dust from the cosmos. On the moon, erosions are very limited and there is no wind or precipitation of any kind. Production process rating depicts significant layers of dust (many feet thick!) on the moon, due to its supposed 4 or 5 billion years age. What the astronauts observed was 2 to 4 inches of dust or less; based on process rating accumulatively in 10,000 years or less.

### **Meteors production processes**

Process rating the earth at 4 billion years assumed it bombarded by meteors. Scientists calculated that about 14.3 million tons of meteoritic dust settles to the earth each year. If the earth were 4 billion years old, then that would equate to about 54 feet of meteoritic dust. However, the amount of meteorites accumulated in the strata and meteoritic dust in the crust rating to amounts reaching the earth at present, equates aging in thousands of years, not millions or billions.

### **Comets production processes**

Comets are very fragile structures. Each time comets circle the sun, solar wind blasts matter from its surface and become part of its tail. Measuring observable rates of comet disintegration, evolutionists aver that all comets would be extinct in 10,000 years. Yet,

there are up to 5 million comets still orbiting in the solar system. In unwittingly admitting what this equates to in process rating, evolutionists theorize that there is a huge “nest” of comets far in the outer reaches of the solar system that seldom expel new comets out into orbit. Comets aren’t extinct in process because purpose determines process aging. Physical production processes are quite applicable in scientism but scripturally at odds with eternal purpose. Spiritual settings possess purpose unaccompanied, because such solely persists in God. Nothing can disturb what is strictly reliant on God because such is internally in Him in the sense of all things being in Him according to His Eternal Purpose! God alone enabled all because He is the sole intent. Every origin is preserved in Him regardless of so-called environmental influences. The scripturally credible response abides in God’s authority in His Spirit. Retention in awareness of the presence of God’s purpose isn’t lessened in spiritual examination of this knowledge. Informed minds are conscious of enduring existence in spite of distractions simulated in process viewing.

Spiritual purpose doesn’t mean totally oblivion or indifference to physical surroundings. This posture is erroneous, in the sense that eternal purpose transcends the earth and anywhere else in the universe. Scripturally, purpose viewing is more reliable than the inconsistencies of process viewing. No matter where or how convincingly processes are engaged, continuity is reserved strictly in God’s eternal purpose. Spiritual internalization

assures that corrupt creation never defies His blissful presence. Genuinely possessing confidence of purpose viewing overwhelms the void generated by physical distractions. Purpose viewing never distracts its focus from eternal presence, directing all its designs solely to God's grace and glory (Ephesians 3:10).

### **Actualized responses are in God's Decree**

Romans 11:34-35 state, "for who has known the mind of the Lord or who has become His counselor or who gave first to Him, and it shall be returned to Him? Conveyances of these verses pose very important questions as to who possesses superiority in purpose of how and why things process? What is scripturally deficient in the above scenarios are the fact that creation function solely within the design of its CREATOR. Eternal Purpose exclusively and completely defines functions. Finite creatures can never understand nor produce accept in conformance to God's Will regarding alternative or anything else. The singular enlightenment, source and provision for reliably identifying how or where things function are; is in GOD'S WILL, which is HIS WORD. Knowledge drawn from it displays that God isn't only virtuous but is in completeness in every action He decreed. Nothing is absent or incomplete, as such would indicate imperfection on the basis of inaction. Human analyses of what is provisionally assessed by scientism shouldn't ever be relied on as the rational source for how why, what, where and when things are. Evaluations by humankind aren't ever confluent of how or what things actually are process-wise. Humans are restrictively confined to how things only appear to be. This constraint doesn't avail in the awareness of what things are in God's purpose, except as He reveals them.

Colossians 1:16-17 state, "because all things were created in Him, in the Heavens and upon the Earth, visible and invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through Him and for Him were created." The scriptural response is, "all things," literally from τὰ πάντα (*tah pahn-dah*) rendered "the all," which is everything in creation, e.g., creatures, inanimate objects and occurrences, inclusive of all opposing forces, all according to His Will in eternal purpose. Scripturally positioned, what things are in God's PURPOSE define them rather than humankind's perceived appearances. The main component of creation is "design." God, the architect of the universe exclusively possess originating and determining power. Thus, defective designs (even malfunction of things) in process are in no way deterrents to His purpose, which dominantly regulates Intervals of the Heavens and Earth (in the Matrix)!

## **Purposed Transcription in Eternity manifests as Process Transactions in Time**

Eventfully, there is a distinct disconnection between humanly perceived processors in manifestations as merely pre-determinates of God's decree of them from eternity. Time manifested entities seemingly motivate what they presently, abidingly contemplate; yet, parallels between them vividly aren't corollary of their originators afforded in potentials. Scripturally viewed, nothing could be apparently in perceptive of God's purpose, which solely constitutes what is fore determined in eternal prospective. Factual, without God's prearranged causality in the Matrix, nothing could be chartered. Physicality/Secularity does not make this connection of resonations in its terrains of allusions that God is conspicuously absent as the absolute determinate of who's calling the shots? The underlined issue is WHO or what is initiating and controlling the events of humanity? Oddly, such is affixed in the standby modes of Fate, also identified as Destiny and Free Will of human impartations that are attributably deemed as vital functionalities.

In materiality, human means are judged as compulsory to so called life occurrences. The chief problem is that Fate can't clarify "impersonalized" motivations any better than "imparted influences" of personal forces can determine events; the crux of which are mainly akin to induced passivity that is fruitlessly corollary in occurrences of "human freedom." If all things were "foreordained" (they scripturally are), does this translate that all in creation are merely puppeteers? These are valid questions in consideration that intellectualized mentalities aren't construed to function like marionettes: Do creatures formulate moral choices? Are they capacitated to solitarily take matters into their own hands, take risks and make sacrifices, in order to determinately ensure triumph over failure? In this constricted sense of actualities, belief in mere fate and/or free will doesn't inspire determinant conduction but only belief in something a little more personalized in human resonance.

The consensus of universal world's casting embellishes philosophies in "unenlightened terminologies" that erroneously engender this approach engaged in unrealized province. The underlined issue is: from the approximated sphere of time, is it apposite to consider how much is possible according to predicaments in wandering loops? The answer is no! Inconsistency is apparent in networking physicality positions' designs, inventions and values. Peculiarly, such even bodes as sources and inspirations in religions worshipping God through "visibilities." Contrariwise, when God's people's view of life is proportionally from the vantage point of eternity, all are confidently formulated forever in security, yet never to ultimate disruptions. The basic query is: what is our level of confidence in the mixture of God's Will, love and power on behalf of our life's encounters? Eternal entities specifically motivate what such abidingly contemplates in parallels in the vivid outcome of origination in God's predesigned purposed transcription rather than humanly or even nature's transactions.

Scripturally, nothing could be more apparent in understanding what solely constitutes what was foreordained. Spiritual factuality affirms that void of divine causality, nothing is possible. The physical/secular arenas do not make this connection or resonance in their terrains of allusions where God is conspicuously absent. When assurance is scripturally tied to God's commitment of His unchallengeable love and power, what is the channel of insecurity? The specific issue of confidence is ..... Who is calling the shots? Who or What is controlling events? Void of eternal prearrangement, human conjectures assert that "the more the universe seems comprehensible, the more it also seems pointless." In effect, scientism paints a picture of the universe as a vast purposeless place in which there is no verifiable evidence of consistent points in humanism. This statement exhibits perhaps one of the soberest ever issued in scientism and not surprisingly it unnerves even many religious believers.

II Corinthians 5:12 states, "We are not again commending ourselves to you but are giving you an occasion for boasting on our behalf, in order that you may have (an answer) for those in appearance and not in heart." Even in its generic signification, this verse's conveyance decries the humanist notions that discount the essence of prior determination of all things in eternity. Hence, the opening statement unequivocally sets forth the premise that none should ever be *συλλιστάνομεν* (**seen·ees·tah·nom·ehn**) rendered "commending," recommending, approving, representing, introducing, etc., any creature or entity in creation of *καυχήματος* (**kahf·khee·mah·tos**) rendered "boasting," glorying in objects, as grounds of taking pride in inferences of physically manifesting in any manner. The superiority of this statement is certified in the fact that it is conveyed in light of its sourced comprehensions, which are corollary to the specific revelation of truth regarding the Eternal Heavenly Entities (I Corinthians 2:6-10; Galatians 1:11-12; Ephesians 3:2-10; Colossians 1:1:24-27; I Thessalonians 2:13).

God's people must be enlightened in Eternal Viewing in order to be equipped to provide answers in occasions for boasting (having confidence) in such. This is vitally necessary to combat humanistic pride, which embellishes creation in lieu of honoring the creator's predeterminations. Eternal Knowledge of Actualized Existence imbues essence rather than the mere manifestation of things in measuring sequenced *προσώπω* (**pros·o·po**) rendered "face," "appearance" or countenance. This decries outward circumstances and external conditions expressed in human assessments of animate and inanimate illusory materialized objects. Those focused and engrossed in these human misperceptions are sightless in non-comprehension or discernment *μη̄ ἐν καρδίᾳ*. (**mee ehn kahr·thee·ah**) rendered "not in heart," in identification of what the Grace Scriptures' illuminations are in spiritual unseen Actualized Reality, which indeed substantiates existence. Humankind's resonations are decidedly affixed in physically seen displays solely recognizable and discernible in materialized stratum. Representations beyond this are solely corollary of Divinely Inspired Illuminations in comprehensions.

When God's people's view is decisively from the vantage point of eternity, confidence is the defining advantage in our life's encounters; as Eternal entities specifically motivate what such abidingly contemplates in the vivid outcome of origination in God's purpose. Conversely to this eternal enlightenment, effectuation is peculiarly annexed in the mode of fate as destiny affixed to free will, whereof human credits are attributably deemed as its vital functionalities. In the physicality/secularity sphere, beliefs in these means are judged as compulsory to humanity's dilemmas as their conferred "imparted influences" for determining events according to humans' resonations. "Spiritualism" in this sense, "departs from eternity" and "enters in time." In physicality/secularity relations, there are demands on the one hand for freedom from its menacing potentials, yet on the other hand, such are consigned inconsistency's oblivions. Conversely, illusive preservations of everything as good, beautiful and positive, i.e., in relations, are restrictively consigned to reminiscing in "spiritual unawareness" connected in mystics of absoluteness.

Inevitable consideration of future interfacing is connected in the process of constantly swallowing-up disappointments of the past. Consequently, in time, there is presently approaching sorrow or joy. In general, sorrow and melancholy are connected with being overwhelmed, as such are bound not only with regard to their burden-bearing future but to un-returnable elapsed past separations. Accordingly, sorrow and melancholy seem unconquerable in time, yet victory over them solely consists in eternal actualizations that transcend visualizations in burdened-down venues. Strictly in the physical/secular arena, sorrow tends to arise, as confidence inevitably wanes in passive regulations, where humanly "creative acts" are patently resistive to any abiding potentials. While testimonials of these acts are documented in time, their purpose is outside of time. They are connected in the search for instantaneity, where the power thereof is nonexistent.

Actualized moments aren't situated in the disorder of time, but rather in predesigned emergence beyond it. Beyond time's venue, there is the attained fullness and joy of the eternally present. "Eternal Presence" encompasses purposed emergence in manifested order of time's past-present-future. Therein is meaningful value of things experienced in moments that seemingly situate totally within them. This is connected in insufficiencies within time, which such solely implies however that God's triumphs are in the eternal, beyond temporal order. Eternality overviews the past, present and future, even though its specific objectives and advantages in the present are randomly projected within the past and future. Testimonials in narrations, as connected with time's problems should likewise be considered in this view. They can be considered as objectified, i.e., situated within the "power of time entities" (within the order of the past-present-future) but their purpose is in eternal existence rather than in their so called inner destiny in time frames.

Strictly in these experiences, their spiritual commentary isn't within unfolding recitations connected but beyond the primal-documentations of the physical arena. In this, God's eternal declaration overshadows all earthly projections, which persist, yet never yield consistent communications. God's purposed transcription predominates not as outward given reality, but in actualized existence. Hence, just as there are surface undertakings

of time parameters, such are even more in definitive completion of infinity (measureless things) in eternity. Therefore, there is qualitative infinity beyond worldly quantity. As the “sum-total,” such is in comparison, the sole petitioner in non-fractional, integral quality. Hence, God’s purpose is clearly advantageous in understanding that there can’t be any utopia attainment since eternity isn’t realizable of measurable merit. Accordingly, eternal insight definitively discloses the essence of determinable solitude in the viable reliance beyond things physically viewed.

The Grace Scriptures address such challenges in deputing modernistic scientism, which exhibits a cold hard view of the universe "looking at the world in a very mechanist way". Eternal viewing manifests evidence in a very different way, In particular, wherein the universe might be construed from an impersonal perspective, such is an inherent part of the universal system, which describes predetermined "meaning in it." Such insists upon prearranged purposefulness in achievements not necessarily displayed in the sphere of either human lives or of the universe as a whole. The measurements of time/space are in relativity as such measurably dependent upon the intensities of human experiences. “Joy” seemingly can be harnessed in an instant, whereas “suffering” is endlessly harried in time. Communicatively, the eternal resonations overview manifestations as such are instantaneously assessed in the matrix.

The first phrase of II Corinthians 10:14 states, “ ... for not as not reaching to stretch ourselves overmuch ... ” The order of scripturally overstating material organisms' co-existential necessitations in substantial concepts, don't definitively infer naturism's deductions. These conceptual “multi-organisms” emergences simply describe physical collection of projections “accessible” in their numerous characteristic co-operatives. The divergences of inconsistencies are: 1). references of temporal emergences in complex systems developing over time are acceptable descriptions of material developments. 2). varieties of deduction concentrating concerns or states of physical epistemology are subjected in capacities, conceivably regarded as possessions in material systems.

Behavioral environmental functioning necessitates causality in originating motivations. Physicality's determinations exude “exclusions” recording progressions' processes in sequences of algorithmic precisions. Scenarios of materialistic distributions of causality confront existence's completeness in significant physical successiveness. Investigations in algorithmic momentums inscribe metaphysical theories, yet aren't effectual deduction determinisms. Rather, originality's emergences in eternal completeness are purposed in scriptural recognition, interfacing determinisms aspired to realize in Eternal prearranged origination in the Matrix.

Thereof, progress is never the derivatives of processes as such exist in decisions over recitations, but essentially the reverse! Problems of physicality/secularity disconnect in defining powers of techniques embedded in processes intensified by expectations in the present moment. These exhibitions exude no actualized guarantee and don't permit nor arrest anything in subsequent moments. Actualization doesn't allow neither rely upon

humanized contemplations that on-rush towards their moments subjected to the “power of time” but is conversely in the order of “victory over time.” Thus, the ultimate problem of time is its paradox of everything finalized in eternity. Thus, obscurity in this sense consists in its impossibility to align humanism’s deliberations of the strained limits within time. The resulting confusion is entrenched in mystics of religions as such insist in their alleged “victories” in the knowledge of life invested in the “power of time.” Such aren’t reliably extracted from passive sufferance of inner faculties of accounts but rather from predeterminations surmounting time evidentially/enviably inscribed in “God’s Decree.

Unfortunately, numerous so-designated “Christians” and many other faiths aver that the universe is inherently purposeful and humanity’s role is centrally essential. Beyond this conspectus (general overview), religious beliefs haven’t challenged these impressions of scientism’s ecological “evidence” views, in particular, where the universe functions in an impersonal perspective. Consistency is requisite of life’s functionalities as inherent parts of the universe that prescribes it from the personal deistic perspective of exhibition of its eternal meaning. Modern scientism has chiefly focused in its physical processes’ observations of time studying formations, which insists that the universe is inherent in meaning and purposefulness. Conversely, all science’s achievements aren’t necessarily the sphere which can consistently evince the functionalities of either our own lives or of the universe as a whole. In actuality, this task lies outside of scientism instead of found in experiences as human beings “living in the world.”

Parameters of human experiences aren’t conclusive in divulging that there is purpose derivative physical process as such conveys meaningfulness to entities. If humanistic reasoning holds the determinism hand exhibited in its expression of hope and joy, even in moments of bias resonance, such is inspired in complexness of emotional affections mired in visuals. Scripturally, there is completeness of meaningfulness to existence that goes beyond scientific investigation." Interestingly, even though science paints a picture of a "chillingly cold," pointless universe, it also insists that human beings afford its purpose through their independent actions ..... "by discovering things about nature or by determinative exertions faltered within unresolved and impersonal universal challenges. In other words, the averred conspectus is that “we (humans) can nonetheless create for ourselves "a little island of warmth and contentment.” Even as this is viewed as a deeply humane statement through physicality’s associations, such is that scientism expresses views that are similar to numerous religiosities.

If creation’s evolving developments are inherent in the brief history of time as claimed in inconsistency’s "no-boundary" arenas, it follows that such avowals impair cosmological modeled propositions of precise moments “prompting” things. In such precise moments, things in time began inherently thus eliminating Deist Determinisms’ initiations. Because of such claimed models, functionalities emerge in time out of some type of quantum haze in initial moments as imaginary components of time. These visibly term what are viewed in humanisms’ wonderland in seemingly “precise allegoristic meaning” relating as life’s complexities. In physicality/secularity resonance, the details of imaginary time are solely

what exhibit in such notions that things at a specific point gradually emerge from things inherently more complex. According to human resonations, things originate and unfold manifestly "in" time, rather than time itself having its being and components have been foreordained in eternity!

In essence, everything is eternally placed and resolved in what has been summoned in God's Purpose. The vast scope of creation defies critiquing of any of its compartments viewed as means and methods. Physicality assessments are postured of philosophical reservations in their misrepresentations of the preeminent purpose of God. There is no permissible critique other than revered actualized, purposed wisdom, exclaimed in praise: "O the depth of riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!" (Romans 11:33).

I Corinthians 2:6 states, "... and we proclaim wisdom in completions, and wisdom not of this age nor of the authorities of this age ... of those that are useless." Here, the Greek word σοφίαν (*soph-ee-ahn*) rendered "wisdom" in this context references entities ἐν τοῖς τελείοις (*ehn tees tehl-ee-ees*) rendered "in completions." This thought further expands in separation of where things are effectually actualized eternally from temporary modes in manifestations, i.e., σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος (*soph-ee-ahn theh oo too eh-o-nos too-too oo-theh ton ahr-khon-don too eh-o-nos*) rendered "and wisdom not of this age nor of the authorities of this age." The defining description is positioned τοῦτου τῶν καταργουμένων (*too-too ton kaht-ahrg-oo-meh-non*) rendered "of those that are useless," which certifies that nothing in the cosmos has any reliability. This is conveyed in comprehending that things viewed in process are inferior to their eternal purpose, which defines their ultimate value in origination.

Resonation in physical viewing exhibits as an argument against purposed determinisms. Humanism resonate in possessions' visuals declarations that things inherently progress through processes. Scripturally, things aren't inherently created "in time" but rather "with time." Manifested instances are solely testimonial in even theology and scientism yet they aren't scripturally in sync with actualized purpose but merely in the notion of a finite universe as the creation of God sustained, whether or not it exhibits a commencement point.

Hence, relativity of time experiences display distinction in these theories of actualities in its physical/psychological aspects. However such very subtlety mirror reality, such are difficult to maintain in actuality when viewed as independently consistent in its variants' disarrays. Moreover the distinction is vital in summits in the philosophy of manifestations of Time, Evolution, and Creation," as such are sets to demonstrate reality's structures. In this sense, reality isn't assessed of inconsistent relativisms' impossibilities of events in the universe, which process temporal orientations in diverse observations. What such indicate are sequenced events separated by certain lengths of time/space experienced in quite rapid successions with considerable intervals between them. Such resonate as virtual psychologically in terms of strictly physical possibilities because of the nature of



the universe, yet the nagging issue of inconsistency plagues the actualization of such in their confused entropies.

In these observations, visuals are independently construed as "was" or "is," corollary of humanism's choices. Such is diverse from inherently controlled viewing as prearranged transcriptions of events according to God's eternal purpose, as opposed to resonating in imagined creatures' transactions in the universe. Therein lays differences of perceptions between actualization and manifestation propositions, where the latter reckons creation arbitrarily close to what "is" in its passages of time as definitive individual experiences. Each manifestation displays individually and from it is constructed both time and space measures in observation declaring in its definitive observation what is revealing present worldwide for whom creation currently expels such. Conversely, actualization is inherent in the previous decree by God, what "was" from eternity always specified as events. In summarizing, it is this former observation, which reckons creation scripturally definitive, as opposed to arbitrarily close to what "is" in manifestations.

These differences in viewings assign individual epochs and remoteness of conceptions for the same event and relation in the medians that they assign to perfectly define their relative motive standings relating balance in the Universe. These are, thus, their forums of assured psychological relativities which are, however, quite precise in actualization, whereas incidents construed in creature inputs appositionally (relative position of things that are next to each other) are contingently in manifestations. Physicality resonance is distinct in relativity of time associated with various forms of psychological excitements of anxiety. Menacing challenges radically upset individual sensitiveness in philosophical manifestation forums that seem more probable than possible in "life experiences" in the much slower sense of time passages.

Therein are the incurred perils when physicality/secularity sphere viewing is resonated as the origination and current activation/rationalization, sensitized solely in the matrix. Belief in time relativity of events imbues sensitivity of chillingly different disturbances, as to when initiations, originations and activations are specifically in essence rather than in developmental appearance. Such reasoning is worth examining, as to what confusing in the more sophisticated resonations solely is accorded to visuals as virtual to virtues. All commonly thought bearings are thus predicated upon illusions upon theories of relativity in processions of transitive and/or intransitive productions and exhibitions resonances. While there is the physical/secular sense in which things seem even more fundamental, such are only realistic in their perceptions rather than affirmed in the actualized sense in which they are not. Assumptions in all these casings are made that there is an absolute flow of time connected in individual humanistic influences of circumstantial experiences that either accelerate or slow their formulations.

Ephesians 3:11 states, "according to purpose of the ages, which He caused in Christ Jesus our Lord." Here, the extent of all that transpire in the matrix is consigned *κατὰ πρόθεσιν τῶν αἰώνων* (**kaht-ah proth-eh-seen ton eh-on-on**) rendered "according to

purpose of the ages.” How, why and when are ἡν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν (**een eh-pee-ee-sehn ehn to Khrees-to Ee-ee-soo to kee-ree-o ee-mon**) rendered “which He caused in Christ Jesus our Lord.” Deterministic view is expressive of pre-assignment in eternity, already established prior to physicality processes. Scripturally, this counters views co-opted as partnered within God, in selections of orderly functions, symbolically represented in physical allusions. Observations in physical processes are purposed in prearrangement of God’s Decree rather than process potentials unfolding according to nature’s quantization.

Order and disorder in physicality processes applied in the universe are solely subjected to their intensiveness of purposed design in God’s predeterminations of things. Even though humanism reduces functions to physical/secular dynamics in its attempt of “explaining away” sequences’ parameter errors, the Grace Scriptures insist conversely as their equilibrium points exclusively to God’s pre-determinisms rendering portraits of innovation in physicality processes. The most significant declaration is that time flows absolutely and independently, completely void of commonality stored in the purpose laid aside before their meanings of time relativity can be grasped. Conclusions of this aren’t understood as achieved aspects, which don’t allow for inconsistencies of progressions from processes. Such are documented in Scriptures’ differences in time and eternity.

The most prominent of issues addressed regarding relativity is of times’ relations to God, in time and eternity medians. Is God totally separate from the flow of time and is divine eternity a timeless universal presence or is God both eternal and yet intimately involved in the world and specific in human experiences in time’s passages? This is particularly important as contemporary humanisms emphasize the proposal that God experiences the events in the world as they actually manifest and responds in time to human prayers and hopes granting what creation chooses or dictates.

Unfortunately, many of God’s people have not grasped the solid foundation of eternity. Thus, numerous ones solely abide in the surface aspects of engaging in daily activities and circumstances by presently abiding and relegating to physical-natural phenomena. Those who dwell in this limited sphere of relating to prioritizing the physically stimulated segments ignore or lightly esteem life’s originations. Existence’s extensive examination /evidence of origination recognize such as genuinely authentic in its enabling source. Such scripturally affirm divine eternity as either beyond time or at least flowing character of time, in which past and future are inaccessible, as in their controlled and/or desired adjustments while imposing restrictions on their flow of experiences. A stirring point of inquiry is: can God as eternal also experience and respond in time’s flow? This issue is particularly important in view of life’s enormous suffering, tragically underscored by the other human atrocities, and of its environment, marred by ravages of human behavior.

Creature transactions are increasingly argued as the sourced origination of humanisms’ suffering as physical/secular environs are the adopted over view of eternal experiences, wherein such are construed as activations, transformations and redemptions. Therefore, as such, suffering within the universe is compared with the traditional notions of God’s

remoteness as the theme in religious doctrines, especially among consensus cogitation. This distinct significance is likewise emphasized and identified in transmitting ability and power through whatever is humanly commissioned to enlighten this revered message in lieu of the scripturally revealed catalyst of declarative rather than procedural existence (Ephesians 1:17-19). Expressions of “previously established development” in matured, actualized sphere of Eternality imbues comprehension of all having been accomplished in God Decree in His saying(s); having actualized everything into existence (Colossians 1:16-17; Hebrews 11:3).

Stated as succinctly as possible, the core claim of creaturely originated movement is, in effect, its supposedly affirmed empirical evidence that some biotic system possibly have been actualized (at least for the very first time) by purely natural processes. Thereof, it is amalgamated in combination of having been intelligently designed. Evaluation of that claim imposes two inquiries: (1) what evidence and reasoning advocate that things have been actualized by natural processes alone? (2) What does it mean that things were intelligently designed? Question (1)'s analyses are solely imbued in physical/secular resonations' claims of things formed naturally. Question (2) substantiations focus solely that the Scriptures advocate actuality's meaning what they declare of intelligent design presumptions' form and kind of actions, strictly of divine agency in eternal purpose!

Pointedly, very controlled definitions of design are scrutinized of things having been prearranged in development rather than superficially appearing corollary to motivational stimulants. Therein the issue of design redounds more to when and where, as opposed to how and why. In this sense, design is of acquaintance in identifying initiated abode rather than observation of operands as the major manufacturer albeit processor of being devised. Actualization imbues the cause and motive in purpose whereas manifestation embellishes what kind of activated process display. Manifestation entices resonance to what seemingly incites assembling, yet actualization encumbers origination of purposed goals. What is seen assesses things presumably being put together by human hands and robots wherefore what is unseen asserts things preset in divine authority of God's purpose. Therefore, the realized “design center” transcends where creaturely controlled mind, (augmented, by computers and various means of modeling) conceptualize in temporality. Conversely, the essence of achieved intentions defines what was declared eternally (II Corinthians 4:18; Colossians 1:17).

Thereof, realized manufacture abides as the actual marketplace. In other words, design encompasses thoroughly conceptualized accomplishments defined in eternal purpose. In contemporary parlance, the actions of design are performed by a mind, intentionally conceptualizing something for the accomplishment of a purpose. This mind-like action of designing is clearly distinguishable in hand-like actions of actualizing (assembling, arranging, constructing) what had originally been designed transcendent of visual tours of facilitations. Eternal comprehension affords no difficulty in distinguishing the realized design center from the menial, manual reflections of assembly in the history of thought

resonations about how things get to be the way they are. Hence, “design” defines the actions often accorded different meanings.

Ephesians 1:17 states, “that the God of our Lord Jesus Christ, the glorious Father may give, having given to you a spirit of wisdom and revelation in the recognition of Him.” The Greek verb *δώη* (**tho-ee**) is literally rendered “may having given” per its subjunctive, aorist connotation. Scriptural ingredients of productions efficiently and harmoniously are accomplished in maintaining and displaying manifested testimony in time. Such virtues are without hesitation; were endowed in design by God. Without doubt, creators’ minds aren’t conceptualized for purposes of preserving/ displaying mind-actions. Recognized productions manifested in godly induced hand-actions only conceptualize configurations of gears and dials that comprise and also form the various parts and assemblies of their actualized content.

The Grace scriptures reveal that actualized design was and had been both purposefully conceptualized in eternally divine mind-like actions; skillfully crafted in formulated assembly like actions. This decries traditional meanings of design actions established in the context of naturalism and humanism that things are and have been designed both as purposefully conceptualized by humanly mind-like actions and dexterously crafted, formed and assembled by humanly hand-like actions (Colossians 1:16-17).

The chief inquiry is: what does it mean to be “intelligently designed”? What seems to be semantically in consensus is: “design ultimate forms “intent thus the underlined issue is the originating, initiating, developing, maintaining and sustaining reasons of existence’s intent. The three basic competing conceptualizations of design, albeit intent are (1) all things are (were) solely divinely formed in eternal purpose, void of any other influences. (2) All things are germane in creature formations through progressions of processes, regulated solely in natural impartations, impute and inputs. (3) All things compromised in synergistic combinations and cooperation of what is averred in both claimants (1) and (2). The defining aspect of intents’ exclusive emphasis abides in the impetus question of how things came into being and/or evolutionarily structured as they now are. Thereof, concept (3) collides and collapses as the Scriptures and scientism are deleterious in the former’s transcription declarations repelling/expelling the latter’s manifest transactions.

The Scriptures abide strictly on divinely infused faith revelations in comprehensions of the eternal unseen, yet consistently decreed. Conversely, scientific empirical aversions’ repeated emphasis are on presumed and documented inadequacy of natural processes in inconsistencies of actualized structuring events. Hence, the Scriptures’ transcription presides in actualization whereas empirical physicality/secularity transactions collide in manifestations (Hebrews 11:3). In this indicial, the origination of a matured Oak Tree is empirically traced to an acorn from a previous Oak Tree. Yet, only this selected acorn formed germination of that specific tree structure, whereas others fell on the earth and were decimated. This manifestation documents entities formed in intent of designated purpose that solely abides in prearranged, assigned development, as opposed to choice

or chance germination according to physicality's "arbitrary luck of the draw." Intelligence in this comprehension resides more in unseen rather than seen (II Corinthians 4:18).

The scripturally factual or primary hologram that "something was intelligently designed" is that it was actualized by the form-conferring action of non-natural agency "intelligent designer," transcendent to naturisms' core. As actions, intelligent design entails both the actualized conceptualization of mind-action and manifest hand-like action constructing or assembling functional structures, with very strong emphasis on "design" as means of actualization. Concomitantly, the adjective "intelligent" functions (1) in focusing that the design is an action of an intelligent choice making agent, in definitive claim regarding "optimality of design" and (2) assurance that the design is not merely apparent but also "actual." This induces the inquiry: what agent is capable of performing the proposed action of intelligent design? Intelligence in this context means capability of actualized intentional choices. This resides solely in divine eternity's completeness arrangements.

Creatures' agents are certainly intelligent in the physical/secular logic, even in selective "choice-making" by some lower class animals as well. However, a certifiable intelligent agent must be able to effect what is chosen in actualization of what is conceptualized. Embodied intelligent agents, such as humans or animals, indict difficulty in envisioning how their dual actions of conceptualizing and actualizing are congruent in consistency. Realized characteristics of actualization was conceived, appropriated, thus preceded in form before manifestations of their various parts and assembles in functional depictions. However visual virtual resonates or advocates in biotic nature's systems as the products of creaturely design actions, they are merely reassigned embodied agents' reactionary arrangements. Such are purposefully conceptualized in things previously actualized in the conception of material/physical/secular structure of the moment, set aside in matters of how such functions.

Embodied agents engage in manifestly mind-like actions conceptualizing things though philosophers and theologians that are long presumed reasonable, yet such posits only reflectively as such. The more difficult problem arises when such advocates in such a way to effectively modify physical/material/secular structures. For instance, embodied agents act in intent of actualization where none had been before. How does intelligence meaning actions embody choice-making agency if eternal dispositions were previously accomplished? Do embodied agents somehow force the various atomic and molecular components into proper configurations of their desire when such are the converse of its pre-assignment? How do created agents exert physical forces and freely submits what can't afford any causally specific models for their actions, which are arguably that this is demonstrative shortcoming in inconsistencies incurred in humanized proposals. This is the underlined flaw of manifestation's misalignments from divine preordained causality.

Ephesians 3:11 states, "according to purpose of the ages, which He caused in Christ Jesus our Lord." Here, the extent of all that transpire in the matrix is consigned *κατὰ πρόθεσιν τῶν αἰώνων* (**kaht-ah proth-eh-seen ton eh-on-on**) rendered "according to

purpose of the ages.” How, why and when are ἡν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν (**een eh-pee-ee-sehn ehn to Khrees-to Ee-ee-soo to kee-ree-o ee-mon**) rendered “which He caused in Christ Jesus our Lord.” Deterministic view is expressive of pre-assignment in eternity, already established prior to physicality processes. Scripturally, this counters that creation co-opt or partner with God, in selections of orderly functions, symbolically represented in physical allusions. Nondeterministic observations in physical processes are purposed in prearrangement of God’s Decree rather than process unfolding in nature’s inductions. “Intelligent Design” is imbued in its substantiation in its realized proposals regarding designer actions previous completed rather than forthcoming. Therefore, divine design eliminates how designing intelligence might have produced an object or event, having been permanently placed in “absolution.”

Arresting modes of intelligent design actions are necessarily more than “in union” with what are virtualized. Such disclaimers are even more difficult to maintain in defending design actions when positing them as so designated “miracles.” Physicality/secularity exertions to circumvent the usual alleges of miracles aptly define these designations in the sense of the mindfully intended. Avoidance of such predicaments typically connotes violation/suspension of overriding acceptably anticipated processes. Explicitly, where observations of “naturalistic causes” construe certain occurrences through scientism’s processes, what instead manifests is in their resulting predesigned divine purpose. So designated “miracles” are therefore visualized “counterfactual substitutions.” According to eternal comprehensions, “intelligent design actions” necessarily entail suspensions overriding their so-viewed natural processes. When creatures/creations are supposedly occasioned as embodied intelligent agents, there’s no consistent reasoning of their possessive functioning.

While creatures/creations designs seemingly initiate and/or finalize affections that bring about what seem corollary of their exertion, there is no actualize rationale to prima facie deduce that such are solely accomplished consistently within natural /logical processes. Such possibilities, for instance, construe front-loaded design in the universe’s processes subsequently expressed in the course of natural parameters in miniature regulations. Such aren’t verifiable in intelligence design actions’ locale. For instance, what does the context “here,” “presence” or “currently” connote? Superior augmented conclusions in “design” induce settings that are inherent in continuity in both plans and provisions for actualizing all of the initial conditions and formational capabilities required to ensure its consummations in detail. In physicality/secularity, front-loaded designs of structured productions aren’t comparable to providing specific capabilities required to ensure that particular results are generated.

Erstwhile, scriptural actualizations abundantly document that such aren’t in consistency with naturism’s “front-loading” hypotheses. Physicality/secularity’s “Intelligence Design” interacts within the universe in the courses of time. Actualized design actions posit more than the seen, as assured occurrences beyond virtual visualizations. Furthermore, such

argue vigorously that certified intelligent design transcends natural impossible outcomes interacting within the course of time priority in suspensions overriding natural processes. Natural regulations entail the probabilities for various outcomes that could lead to the intended outcomes. Instead, manifest appearances in outcomes of design actions aren't miracles or anything other than so-called supernatural interventional endeavors guises. The material world consists in physical designed influence of arrangement requirements purporting designs intervening in; meddling with or in some way coercing intentions.

Moreover, embodied design isn't capacitated in operations moving particles or imparting consistent information in nature that moves particles but intelligence nonetheless guides arrangements." In response to concerns often raised about the characteristic of design as actions, the underlined query is whether design claims in natural systems are strictly, mind-like and also hand-like in consistency to other options, namely, in word-like, i.e., imparting insertions as receptive mediums. What in fact exist are in actualized intents and originations. Actualized qualities transcend embodied intelligent design additions that envision realized "receptive mediums" that impart word-like fashions concerning processes assembling evolved momentous classifications. Void of eternal knowledge, such induces difficulty in understanding how design-dialogue works without entailing the suspensions overriding natural processes.

II Corinthians 1:17-18 state, "This, therefore, counseling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me yes, yes, and no, no? And God {is} faithful that our word unto you is not yes and no." These verses unequivocally document embodied creatures' agents' incapacitation to effectuate desired intentions. In verse 17, the Greek word *βουλόμενος* (**vool-o-mehn-os**) is literally rendered "consulting, counseling, being minded, purposing, deliberating or determining." Such is in contemplation *κατὰ σάρκα βουλευόμεαι* (**kaht-ah sahrk-ah vool-ehv-o-meh**) "according to the flesh do I counsel." The concluding **phrase** *ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ* (**een-ah ee pahr ehm-ee to neh neh to oo oo**) rendered "that it may be with me yes, yes, and no, no" conveys a conclusive inquiry of creatures' incapacitation to accomplish intentions concerning conditions beyond creature's/creation's jurisdiction.

Verse 18's conveyance, *πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ* (**pees-tos theh Theh-os ot-ee o log-os ee-mon o pros ee-mahs ook ehs-teen neh keh oo**) is rendered "and God faithful, that our word unto you is not yes and No." This informative declaration is definitive in certifying no differentiations in confirmatory, as opposed to denial in God's actualization in the eternal sphere. Hence, nothing is yes and no in God, inferring "maybe" in uncontrolled situations, as all things are initialized and finalized in Him (Colossians 1:16-17).

Difficulty in inconsistency isn't unusual in physicality/secularity; as scientism, suggests: "we do not understand how quantum mechanics works but we know that it works." Such are the inferences submerged in allegorist processes explicating the differentiations in inconsistency manifestations. Such aren't conducive or conducive to understanding

how embodied design imparts specified, complex manifestations in the matrix. Solely, actualized entities attest certification in eternally actualized state/status. Divine design imparts certainty based on eternal purpose dominating origination in their pre-assigned determinations. Such confirmation is inherent in God's eternal "consulting, counseling, being minded, purposing, deliberating or determining;" transcendent to the universe's transactions in evaluating challenging applications.

Stated as succinctly as possible, the core scriptural claim of associations is in effect: the affirmative empirical evidence of biotic systems couldn't possibly have been actualized primordially through natural processes; thus, such were "intelligently designed." In order to evaluate this surveillance, two inquiries are proffered: (1) on what evidence and/or reasoning do advocates base their claim that things could or were actualized by natural processes unabated? (2) What is inferred to aver that things are intelligently designed? Inquiry 1's analysis of claim is that things solely of their inherited accord were formed in natural processes. In this sense, things can initiate and maintain in structural autonomy, causatively within their internal means. Inquiry 2's analysis of claim focuses attention on verifiable documentations of actualization's inherent being. These analyses' underlined catalyst actually advocates means and locale of occurrences. These points are solely the substance of "source" as the innermost essence of intelligent design.

Scriptural evidence declares that intelligent design is the foundation of actions in divine agency (c.f. John 1:1-4). Origination and consummation of operation or manufacture are pre-determinates in design rather than reflections of interpretative processes of being designed. Activities depicted in visuals/virtues aren't in any definite sense in assembly of being put together creaturely by human hands or robots. In eternal comprehension, the "design center" is the marketplace thoughtfully conceptualized and accomplished in well-defined purpose. In the contemporary vernacular of the universe, actions of design are performed in current manifestations of inherent minds, intentionally conceptualizing something for the accomplishment of a purpose. Creature/creation mind-like actions of designing are clearly distinguishable in hand-like actions, purportedly of transactions in assembling, arranging and constructing what such formerly conceptualizes.

Actualized facilitation exacts impenetrability for distinguishing Creature/creation's menial exertions of design/explorations as realized, accomplished assembling; as such merely exhibits historical documentations. Specific observations in the matrix are recordation or manifestation about how living things got to be the way they currently appear. Therefore actualize concept of "design" as of an action extracts dissimilar meaning in physicality's time/space sphere. Scriptural declarations eloquently and definitively define affects as entities having been designed according to what was purposed in design. Certifications are only accessible in completions of efficiently and harmoniously accomplished tasks, as opposed to exertions in the several parts percussively keeping and displaying time's tasks. Actualized formulations in eternity are certifiable without hesitations of intention's achievements congruently without doubt of conceptual purpose; as divine mind-actions alone are produced in consummations.



Physicality/secularity perceptions of actualization are through the universe's processes. Thus, creature/creation only conceptualizes configurations that comprise but must also form their various parts and assemble actual working mechanisms. In this context of naturism and also some doctrines of theology, synergism (God sharing participation) is the defining scope that something has been designed as it has been both purposefully conceptualized. Yet it's realized production must be augmented by creature/creation's mind-like actions skillfully crafted, i.e., formed or assembled by hand-like actions. These conventional meanings of design actions are based on the matrix's metaphors, wherein its inputs and contributions are the determinant forces of performing actions ... mindfully conceptualizing and manually crafting what it primarily planned. Here, the sole means to intelligent design focus almost special emphasis on the presumed inadequacy of natural processes to ensure that what is apparent of visual/virtual also actualized in essence.

Romans 11:36 states, "Because out of Him and through Him and unto Him are all things." Note that the phrase *ἐξ αὐτοῦ* (**eh ahf-too**) rendered "out of Him" denotes that God is the source of all things, the ONE from whom everything is sourced, the origin of all. The phrase *δι αὐτοῦ* (**thee ahf-too**) rendered "through Him" discloses all things, as having been brought into existence through the essence of God. These phrases declare God restrictedly as the active agent in the creation of all things (Hebrews 1:2; 2:10). The Greek phrase *εἰς αὐτόν* (**ees ahf-ton**) rendered "unto Him", denotes that the end or object of all things that have been created is God Himself. In purpose, God is the end and objective of creation according to Colossians 1:16 as well as Hebrews 2:10. All of creation is actualized in its purpose, all to the glorification of God. Visual moments are solely situated in the order of time, yet such are actualized in predesigned emergence from it. "Eternality" entails purposed emergence of manifest testimony in time's arenas. Therein are consequential occurrences of all things experienced in moments that are seemingly situated totally within them.

The certifiable original agents are capacitated in consummation of proposed actions of intelligent design. This denotes capability in realized intentions of choice-making, as opposed to setting objectives and goals. Eternality is the essence of agency, which effectuations reside in what was first chosen as actualized in what was primarily conceptualized. This connection transcends insufficiencies within time/space, as such solely abides in God's triumphs in the eternal, beyond temporality's disorganizations. Eternal viewing is thorough beyond specific objectives' interred dominations of random projections in the universe's past, present and future sequencing. Testimonials in time's situations are strictly considered in their views. They are considered as subjected, i.e., situated within the "power of time entities" within disorderly possessions of progressions but their purpose in essence is in eternal existence ... in pre-assigned destiny. Strictly in these experiences, commentary is within unfolding connections; beyond the primal-documentations of the physicality arena. However, intelligence of agency's conveyance connotes of what is enabled affectation of what was initially chosen or to actualize as conceptualized.

“Embodied intelligent agents” such as humans or animals imbue difficulty in envisioning how dual actions of conceptualizing and actualizing are conceded. Actualized entities conceive in appropriations of automation and then proceed to manifest forms of various parts assembled to depict their functional observations in the matrix. However, when advocates speak of biotic systems in nature as the products of intelligent design action, they are proposing action by an agent of an entirely different sphere in origination and tenured functionalism. Eternal intelligent agency enables purposefully conceptualized as something actualized in intention. Conversely, conceptions in material/physical structure origination and residency in moments sequenced aside the matter of how an embodied intelligent agent engages in mind-like action of conceptualizing things. Philosophers and theologians have long presumed it reasonable to posit and reflect on mind-like actions as such physicality/secularity formulations.

The more difficult inconsistencies arise when their advocates posit embodied intelligent agency acting such as to effectuate or modify the natural processes in physical/material structures. Here, the underlined queries are: how might an embodied intelligent agent act on or in origination to actualize where nothing had been before. Specifically, how do intelligent actions embody choice-making agency’s accomplishment in conceptualizing? Additionally, do embodied agencies somehow oblige the various atomic and molecular components into their appropriate configuration? How do physical agents exert physical forces? What processes convert, depicts in movements laboring vigorously to formulate ways to determine how things came to be actualized (assembled, arranged, organized, constructed) in the course of time. In contrast to theology’s concern in its doctrines of creation, how the universe came to have as its being, its existence and/or its particular character in origination? Additionally, as far as initial movement is concerned, how did the universe originate its formational history?

Scripturally, “Affirmative Design” is fundamentally certified within arrangements of pre-existing purpose that connote intelligence. When looking at natural objects crafted in physical processes, creature/creation’s actions merely flow reflectively in processes, yet such organisms or parts of, defy questing of advocates that objects can be actualized by means of natural processes or nature from causes, unaccompanied. Purely natural processes are those that can be fully accounted for by their actions and interactions of material substances of which their objects and environment are comprised. These are processes that natural scientism describes in terms of empirically known mechanisms by which atoms, molecules, cells and organisms act, interact, organize and transform in formulations. These are designated “unguided natural processes,” as distinguished from processes, which some agent (intelligent designer) intentionally participates in guiding to effectuate outcomes distinctly different from what would otherwise have happened.

Physicality/secularity processes or causes are presumed to fall into one of three causal categories: 1) chance, 2) necessity or 3) joint actions of chance and necessity. Natural objects or events are postured as outcomes of pure chance productions, wholly random

in phenomena, coin-flipping exercises with no patterning influences except as described in purely statistical terms. In creaturely/creation process viewings, objects and/or events are products of necessity outcomes of deterministic “natural laws” in which contingency and chance exert effective roles (orbital motion of planets, for example). Most however are conventionally viewed as outcomes of joint action of chance and necessity. Within is randomness, contingency and deterministic processes; each exerting significant roles. Scripturally, eternal purpose encompasses “design-Deist” analysis, which preempts all of nature’s categories in deference to stoic processes; alleviating all concepts that allow for variable contributions of chance/ necessity’s randomness in creation’s determinisms and variations based in mathematically convenient formalisms.

Deistic causality exemplifies eternal pre-determinism, where progressions in processes are irrelevant constituent partials in physical manifestation. Scriptural reasoning exudes relativism, wherein Deist Determinism comprises and controls events transcendent of the matrix’s confines. Colossians 1:17 states, “and He is before all and all things in Him having consisted.” Here, this verse definitively expresses the sole prominence of God in the Greek phrase *αὐτός ἐστιν πρὸ πάντων* (**ahf-tos ehs-teen pro pahn-don**) rendered “He is before all,” which can literally be translated “He is before each and every.” Hence, God is *πρὸ* (**pro**) rendered “before” or proceeds, i.e., is preferred or eternally self exists. In this comprehension, the conclusive phrase *καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν* (**keh tah pahn-dah ehn ahf-to seen-ehs-teek-ehn**) is rendered “and all things in Him having consisted,” affirms all things having their originations *ἐν αὐτῷ συνέστηκεν* (**ehn ahf-to συνέστηκεν** (**seen-ehs-teek-ehn**) rendered “in Him having consisted,” wherein the verb *συνέστηκεν* (**seen-ehs-teek-ehn**) conveys the perfect tense: “was and is” from beginning.

The complete spectrum of causal possibilities eliminates labeling “chance.” The term “chance” refers to random events or processes encompassing “hypotheses, postulates and theories concerning natural causation of events.” This comprehensive inclusiveness of these terms is understood in order to witness these extremities of the numerous creature/creation claims. Deism’s attendances revelations are that God’s immanence in nature is complete in preexistence in God and thus, actualized as all things’ residency are in eternity. God is exclusively the creative source of structuring and isn’t bound in negativity but in imminence in its creativity, yet Deism is transcendent beyond material experiences or knowledge of the physicality processes. This negates all possibilities of material/physical structure origination and residency in the embodied intelligent agents’ moments of causality reflected in approaches of existence of being. Such is scripturally decreed in the conception that decisively establishes God’s immanence in origination’s completeness.

The relativity of time in experiences’ distinctions manifests in physicality/psychological aspects very subtly and in time are difficult to maintain as their abode. Yet, distinctions are vital in testimonials as their abode is beyond arenas. In entitlements of depictions, such focus on some points in philosophies of physics, i.e., time’s “evolution of creation,” which sets out to demonstrate that reality is structured as to make it possible that events

in the universe are given quite different temporal orientations in its visual observations. Such purportedly points out that events separated by certain length of time experiences in their observations in rapid successions, actually originate with considerable intervals between them in psychological terms. This is strictly physical in possibility observations because of the nature of the universe's perception of the words: "was" and "is" viewings as transitional. This cogitation is that there is no difference in propositions beyond their observations.

Thus, visual virtues declare what are worldwide present, as distinguished creation many years ago, which specify events reckoned as arbitrarily close to what "is." Summarizing, passages of time are definite parts of experiences individually associated where entities are construed as constructed in time/space measures. Individually consigned eras and events in relations between consistent pre-assignment are definitive, as opposed to in their processions in uniform relative motions. What seemingly stand and/or abide are in visuals of creaturely/creation's simulations' of relations in the universe. There is, hence certain formulations of psychological relativity which are, however, quite objective and contingent upon their position in time/units' space. This is quite distinct from the kind of time/space relativisms associated with various appearances of psychological anxieties that radically upset individual time sense hypnoses, simulating strictly in parameters of their functionalities.

Philosophically, it seems probable that some forms of "experiences" exactly originate and reside in the much measured senses of time's passages. Conversely, actualization comprehension reasoned in pre-determinations alleviates virtual "belief captions," in that time sensitiveness is somewhat different in pain and dreams where disturbances are very markedly clued to seemly poised less developed appearance. Eternal Actualized predevelopments are scripturally significance in comparison to time developments that are very confusing, yet sophisticated in their commonly thought bearings upon relativity theories. While there is a sense in which the latter is seemingly even more fundamental in these assumptions, there is absolute flow of consistent circumstances experienced in the scope of the former's exactions beyond physicality's accelerated or slowed up form. The most important deduction is that time origination doesn't flow in absoluteness and independence, yet scriptural declarations lay aside what actualize these logics grasp.

Finality of functional conclusions can't be really understood in achievements of creation, as such are in psychological aspects, illusive in manifestoes' sequencing. Conversely, exactions in eternal pre-assignment solidly grasp what is conveyed from the Scripture's difference between time's processes and eternity's purpose. It is visually/virtually these exhibitions of temporariness disorientations' sensitiveness that are evasive, particularly according to accounts of inhered helpless fragmentations; as discontinuous experiences and past experiences bear no relationship to their presence whatever. Primordially, it is curiously factual that scientism shares this view. Attractions to these cogitations abide in time convictions deemed necessary responsively in tendencies to live in the immediate

present. The effects of this render individual, indifferent possible demands of the future, assembled from the past.

Indigenously, accounts of “eternal providence” render apart from tendencies in time as something, which binds incidents as events separated by days or weeks, as part of the entire experiences. When things are viewed strictly as inherent, experiences of the past are considered to have a bearing on the present in a very direct way. What is actually meant is conveyed by the term “sense of responsibility,” i.e., the present influences the future because it is part of the future, which terminology is that there is no discontinuity. Eternal viewings exert no difficulty in thinking several days exhibit as an unbroken unit of time, i.e., a week but time sequencings don’t habitually view experiences in this way. Such readily focuses in the units where one can’t flow to ten men at one time, but they articulate of ten days successively as only one day at one time.

Hebrews 13:8 states, “ ... Jesus Christ, yesterday and today the same and to the ages.” From this we can always count on God being God, thus we never have to wonder whether God will suddenly become different from what He is and has always been. But this unchanging God is determinately different dealing within difference throughout the course of creative time. According to Hebrews 1:1, different at different times in different ways in essence is within the manner most favorable in eternal relations that deal within them in the same manner in eternal responsibilities and obligations in God according to His respective purpose “to (for) the ages (times).”

However things seem situated within one day, everything is “now,” even though by time standards, it may be depicted as originating and residing specifically in that unit and/or space of locale. What is expressed by “I’ll do it now” doesn’t mean what is inserted as “now.” It means sometime in control of God’s pre-assigned unit of time in manifestation as a day. His unit of time is actualized in completed essence, “doing (manifesting) it in (eternal) now,” as opposed to doing it during the “coming week” by creature/creation’s time standard. Hence, God’s apparent improvidence dominates primarily in habitations of living. Thus “in the present” is extended to mean that such actions planned for the future are ineffective in creation’s exertions of manifesting “being done now.” Such are highly disconcerting to those who trust too much in solely intentions they foresee as “going to do now or in the future.”

Physicality/secularity illustrates in its confusions that creation originates, activates and resides in units/time moments, seconds, minutes, hours, days, weeks, months, years, decades and centuries in millennial ages. Strictly in this analysis, creature’s/creation’s intentions seem to be the scoped catalyst and determination in functionalities of today, i.e., “now.” These confusions formulate observational probabilities construing randomly inherited disorder in the universe, hence militating against controlled design in the void of eternally unformed comprehension. This cogitation visualizes toured aspirations in their unfulfilled floundering functions, as strictly the derivatives of either some unidentified, undefined, fate component or the capabilities of creature/creation’s determinate inputs.

However, such inconsistency of entropies impinge both the morality and competence of the Creator except that such was/is definitively “purposed” in the design of God’s eternal intentions, as well as what is completely fulfilled in the serenity of actualized eternity.

The Creator’s accelerated existence in everything having been resolved and reconciled in actualization, is expressive of God’s deigned flawlessness in eternal comprehension. Reckoning demands scripturally expressed in the hope of all having been expedited, all are subjected in visual disarray of worthlessness, as were prearrangements in the mass of the tour's watch. Void of this knowledge, effectuation is solely annexed in the standby mode of fate, identified as destiny affixed to free will, whereof creaturely imputes are attributably vital functionalities. In this view, the dilemma is that “personalized” motives can’t confer “imparted influences” on determining the events when such are existent in predetermined eternal purpose. On the one hand, the crux of non-deity is parallel to inducing inabilities in passivity; when such are fruitlessly assigned to occurrences of “guaranteed security.” On the other hand, if all things are foreordained (they are), does this translate that things in creation are merely subjected to what is fore-arranged?

These are considered valid inquiries to “intellectual mentalities” that aren’t construed to function in such “prototypes.” In viewing what is visually encountered in units of time as existing therein, the underlined queries are: do creatures formulate moral choices? Are they capacitated to solely take matters into their hands, take risks and make sacrifices in order to determinately ensure triumph over failure? In the sense of actualities, belief in fate and/or free will doesn’t inspire determinant conduction but only belief in things personalized according to humans’ resonations. What such "unenlightened resonations" erroneously prompt are viewings strictly from times’ vantage point. Gauging realizations through inconsistencies inappropriately consign how much are possible according to the implications in wandering loops. Networking in physical arenas solely situates what their designs and/or inventions emphasize and particularly expose as sourced inspirations in “viabilities.”

“Realism” in this sense departs from eternity and seemingly resides in time processes in the constant swallowing-up of the past, where there is always presently approaching, what is connected with being overwhelmed in separation to what seems unconquerable in time. Yet, “victory” consists in eternal actualization, which transcends visualizations in subjected venues. Strictly in the physical/secular arenas, confidence inevitably wanes in life’s passive regulations, where humanly “creative acts” are patently resistive to abiding potentials. While testimonials of acts are documented in time, their purpose is outside of time. Whatever is connected in the search for the instantaneous, the confirmed purpose thereof is nonexistent. This is interestingly reflected in the word presently, which in time quite logically means "in the present," i.e., "right now," but denotes "maybe, sometime in the future." The present tense is used, as a rule but tenses are irreverent when God has declared what is “to come,” i.e., “to manifest,” in the certainty of what is already done.

I Corinthians 15:42-44 state, “So also the rising again of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in

weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body.” Here, note that the language of existence as conveyed in these verses, connotes the eternal sphere where there are no progressions of developments or sequencing in times’ processes, as all are expressed in completions. Note the Greek verbs: *σπείρεται* (**spee-reh-teh**) rendered “is shown” and *ἐγείρεται* (**ehy-ee-reh-teh**) rendered “is raised” are all in the present tense, passive voice and 3<sup>rd</sup> person singular; conveying their components, as currently out sourced in existence beyond the confines of their manifestation realm. Moreover, the latter phrase of verse 44’s verbs *ἔστιν* (**ehs-teen**) rendered “is,” conveys what presently exist without secessions in sequences.

Exploits of possibilities in time passage experiences are stimulating in creature/creation’s consciousness. Physicality/secularity’s entities manifest their visual exaggerations, but aren’t governed by processes in the transactions posited to remedy their fragmentations. The "prophetic perfect" is unattainable in the interludes overshadowed by uncontrolled events, as their preparations attend in completions, carrying situations to extremes. When unanticipated suspensions simulate, experiential concepts explore intriguingly as times’ parameters completely halt creaturely aspirations. Inconsistencies induce difficult time sensitivities’ fretfulness in intervals of the present for future actions, which incite only manners of resonations. As life is lived in the present with very little consciousness of time of either the past or future, it is impossible to imply realism. Nevertheless such supposes this is somewhat the manner in which time "experiences" interestingly cause unconscious shoring-up of normal physiological processes in their changes of tempo. Hence, what is “played out” in time’s depictions, is merely in manifestation of what was “laid out” in actualized purpose by God in eternity’s sole existence. This equates that Purposed Transcription in Eternity manifests as Process Transactions in Time.

## **Part Three**

### **Scriptural Classification of Time/Space Composition Transcendent to the Matrix**



## The Eternal Comprehension of Now

**“... for our boasting is this, the testimony of our conscience; that is singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world and more abundantly toward you.” (II Corinthians 1:12)**

An exceedingly inquisitive question is: “what is actually now?” The physical answer in time is “nothing.” The scriptural answer in eternity is “everything.” Physicality/secularity’s concepts of NOW in “Time” is illusionary in visual constructions designed for expediency to measure universally perceived “past,” “present” and “future.” This illusion of “time” is avowed in advances of scientific measurements in relativity of the physical dimensional universe in order to observe processions of motions. Beyond perceptions of most things in the physical world, “time” simply does not exist. There is only THE ETERNAL NOW where things have happened, are happening and will happen relative to the concept of time because such always have existed, exist and will exist. Thus, actualized concepts of “past, present and future” simply do not and cannot display. Actualized existence is in perpetuity of abiding in originality of its intention that is the intensiveness of its derivative dominant being in subsistence

The entire universe and things beyond transcend in sourced, initiated, solitary CAUSE. God is liveliness exhibiting frequency relative in source core of the universe’s energy in physical being as the outermost shell. The dimension universe, as observed by means of its physical scientism senses subsist in its lowest rate of exposure as its highest rate of testimonial displays. Hence, the physical universe “solidity” is erroneously envisioned and declared of what represents its ultimate cancellation. Physical energy’s causation of functional thought configurations are under the influence of temporary manifestations as observable effects confined in the time/unit of which reflections originated in exhibition. Physicality/secularity is purposed not “in” but “of” originality “from” absolute causality. Therefore, everything including the entire physical/secular world, formerly originated as a reflective initiation, which in turn has its corresponding effect from the causal sphere to becoming the corresponding and potentially observable “outcome.”

The ultimate action of creative functioning is by its glorious Cause and Source, all in all, in Christ (Colossians 1:16-17). Everything originated in its beginning as a thought, as all existed as “expressions” within the MIND of God actualized in His SAYING (Hebrews 11:3). Since the beginning of the concept of “time,” humankind has sought to live life based around that model, thereby always thinking in terms of past, present and future other than now. The universe’s mass and energy are solely reflected in physical/secular spheres, surfaces and dimensions influenced as creations of its own individual realities. Eternity emanates no conception of time, only NOW, hence, there is no past, passing presence or future, irrespective of how humankind portrays actual existence in these

erroneous notions. Tendencies to compel everything happening in compliance within realities' impressions of "time" exert unsettled effects on those not fully comprehensive of the actuality of eternally NOW.

Things are most indefinable when someone thinks in the future: "I will, want or could," as the intent or motion is influenced by what can manifest into reality but is factual only in time's presence of now, because its perceived future may never actually arrive. What one thinks, says or believes; implies: "I want," which places one into a perpetual state of "wanting" but never actually realizing. Present dwelling exists in its maximized extent of unsettled anticipations. This results in a state of anxiety as to what might be realized, while never having confidence that God is immutable and absolutely complete in every possible respect, as to what already exists. Actualization corresponds in absolute terms rather than time's concept of "now," which literally creates a state of "anticipation," yet not "realization." In this state, "now" in time is processed in sequencings until if or at such times whatever is associated is shifted to "possessions," which will then allow the objectives to manifest from want into actualities. Even at this point, time's "now" is only settled into the observable reality of those endeavors.

The importance of comprehending the Eternal Now simply can't be over-emphasized. It is of fundamental scriptural influences of confidence in actualization according to God's purposed reality rather than perpetually being frozen in a state of pondering, as many of God's people do today. Comprehensions in actualized completion address substance of only thinking and acting in terms of the presence of confidence embedded in context of verified control over life and reality that enables realization of the potential within eternal initiation of purposed reality. In the physicality/secularity venue of time's "now," there is nothing that one can independently do or have. Importance of the Eternal Now must be fully grasped and understood as a continuous aspect of benefiting in total fulfillment, joy and revelation of eternity. Nothing has a more profound effect than scriptural percepts, in the eternal view of daily occurrences in our lives. It is not sufficient to only recognize and express this comprehension but peacefulness in situations commands it.

I Timothy 2:6 states, "who gave himself a ransom for all; the testimony in its own times." This verse definitively discerns eternity's NOW from times "now." The Greek participle *δοῦς* (**thoos**) rendered "gave" designates eternity's locale of Christ's sacrifice as abiding in completion and permanency in its aorist connotation. The latter phrase *τὸ μαρτύριον καιροῦς ἰδίους* (**to mahr-tee-ree-on keh-rees eeth-ee-ees**) rendered "the testimony in its own times" identifies the sacrifice's subsequent display in martu,rion (mahr-tee-ree-on) rendered "testimony" in the locale of time. Christ's sacrifice is in absolute permanency whereas the testimony of it is in reflective temporality.

Initiation in permanency abides in purpose actuality of existence's subsistence in eternal NOW. All other portrayals are process testimonials of displays in multiple transitions of times' sequencing "now." Total control of all is in their actualized awareness, rather than physicality/secularity's random corresponding effects. Before they are observable, they were what they are, how they functioned and where they abided transcendent to either

progression or deterioration in determinations. This is where actualized accentuations developed by virtue of exercises in their intentions of purposed evaluations in the Scriptures. Presence of the awareness of NOW is in the very powerful combination indeed of God's eternal Purpose and Will in having created the essence of what is and is not.

Eternal dominance inhabits beyond so-termed destiny in the universe that contends that everything must come to an end. Time does and will end, hence, specifically everything in its locale and venue experienced as humankind's strident non-influence reveals itself farewell to conceptions that "a long time" qualifies as physically "now." Separations from fellowship of intimate associates, death of dear ones or apparent failures of applications exhibit meaning to the end of periods of life, approaches of ages in the melancholy side of natural visibilities. This means that everything is in transition and nothing is survivable as time's "now" will come to an end. Whenever is the inference of shaken anxiety as to beginnings and endings in obscurity's postponements of "not yet" rushing towards the inevitable "no more." Scripturally, this resolve solely elevates to the eternal now. In fact, there is no other way of confidently assessing time other than in the insight of eternally complete determination.

Unwarranted inflections abide the concepts partly within and partly out of "now," as it is totally in time, below elevations in prayers, meditations and eternal thinking. Inhabitants of time creation predominately dwell in sequencing transitions of the meaning of "now." However, awareness of eternal completeness to which all belong in origination and from which all are estranged in the bondage of time, exhibit time in three ways or modes ... past, present and future. Every occupant therein is aware of, but no wise penetrated the inevitable passing of its future awakening the mystery of "now" in time. "Now" threatens concurrently from beginning to end, as its consciousness departs in opposite directions. It briefly lingers in anxious anticipation of ending in the future's dependence on past and present invasions. Considering moving into the future towards what is in its next position anticipates images it produces prompting the contrasting sensitivities incurred in human occupiers.

Expectations of the future incite either feeling of joy and/or sorrow seemingly actualized in its possibilities. Experiences of physical abundance or scarceness generate renewal for restoration as the regeneration of one's own being in concepts of the present, yet are confirmable in predomination beyond the scope of their endeavors. Courageously, such especially transitions towards the unknown, in spite of life's feelings and struggles in anxieties about what is hidden in the ambiguity of its uncertain potentials. Shortness of "now" durations decreases with its unavoidable conclusion. And finally the end is in itself, with impenetrable darkness and threat to entire existence in time, void of eternity, is in failure. In this view, what is this confined reaction to this image of the future "now" with its hope, threat and inescapable end? Mostly by viewing immediacy of anticipating working or hoping in anxiety, while restricting what is farther away above consciousness of the last moment of the future "now."

Qualms of “now” perhaps possibly progress in time if one isn’t able to eventually die, as is always its set of circumstances. However, if one isn’t able to die, one also isn’t really able to live in “now.” Sole deliverance from sequencing is in the reaction of becoming aware of the inescapable end contained in it. Physicality/secularity’s now isn’t bearable in anxieties rather than the courage that faces ultimate darkness. Such are thrown into utter hopelessness of time’s hope against hope, in repressed awareness of the end that can’t withstand it. Repressing the consciousness of time’s “now” ending expresses itself in several ways. Many try to do so by putting expectations of a long life between “now” and its end. For them, it is decisive that the end may be delayed. Even older ones who are near all “now” endings do this, yet none can endure the fact that these endings will not be delayed longer. Many realize that there is no exception as hope for continuation is strictly beyond this life after physical death.

Actualized expectation in endless potentials of permanent achievements and processes are denied in every ending “now.” This is the prevalent fact about future “now” that also in a very simple manner denies that it has an ending. It refuses to accept that creatures and creation did not evolve from the temporary round of time but return to the eternal locale from which such originated. Time’s secessions of “now” are encased in and have received limited flowing spans of time of instantaneity, which never replace or substitute as eternity endless “now,” which is endlessly in initialized purpose. While repetitiveness in secessions of “now” may be distributed in images yet they are never in continuations of physical conclusions as their “now” endings of the past, present and future. There is no beginning and ending in eternality. Time’s “now” is restrictively in what is not yet and what no more is. Hence, the presence of “now” never envelops what its contents came from; as such portrays beginning as almost currently ending.

It is from this plateau that the Grace Scriptures focus into the Spiritual-Heavenly sphere in the essence of Christ. In II Corinthians 5:16, the Greek phrase *ἀπὸ τοῦ νῦν* (**ah•po ton neen**) translated “from now on”, may also be rendered “from the now,” “from this point” or “from this time on.” Hereof, the Apostle Paul uses the Greek adverb *νῦν* (**neen**) translated “now”, to denote a transfer or change from one condition or situation to another. In light of this, it is conceivable that he is referencing transitions in time’s testimonial “now” when Christ was revealed in His perfect fleshly body, as also recorded in the Synoptic Gospels as past “now.” Thus, the present (now) period entails a spiritual (non-physical) relationship in the Body of Christ. This forms our total association in Him but unfortunately, many of God’s people seek to relate with Him in the physical “now.” The perceived mystery of physically past “now” is not where creation was initiated. Such misperceptions are chartered in resolution of what it is and is not in every “moment” of existence. It is, insofar as what is viewed as in every trait of charactering events. Every movement is misconstrued as the continuous working of the past in the present “now” progressing toward the future. The influxes of strictly testimonial experiences seemly situate as to what is actually relayed in predetermination of the past and present “now.”

Communications in annoyances, as well as the approvals for “past” verifiable ways of individual actions are solely universal expressions of events in existence.

The Scriptures acknowledge that time and everything in it had a “beginning” and moves towards its “ending.” In this view, the “hereafter” or life after separation is excluded from of and definitive beyond its confines. In stark contrast, eternity is always referenced as “forever” or “without beginning or ending.” By its nature, physical “now” quickly comes to an end. On the one hand, any lingering of it as truth is foolish, wishful thinking. On the other hand, eternity is never analyzed in timelessness or endless time when sequencing is considered. Thus, the mystery of the future “now” is answered in the eternal sense of its conveyance in images drawn from time, as such are images of images in absurdities and self-deceptions. There is “now” neither before nor after time, because there is only “now” in eternity, beyond time. Time’s sequences are modes of “now” moving to what hasn’t yet happened and away from what is no more. Things are what they are in what they came from. They undeniably had a beginning, yet no definite ending, as such are related to their confinement in time’s “now,” of which nothing is inherent or abides.

Sequences of “now” exhibit clues of before and past, plus after and future, yet its exact inference exudes what is presently transitioning. “Now” envisions unimaginably what is interpreted as exactly not abiding and what is not surviving. “Now” in this approach inconceivably abides as “being-not-yet” towards “being-no more.” It is equally indefinite though it seemingly charts what is yet not conclusively what was, as well as what is its anticipated aspiration. The concern is what was before and after, as it is impossible to access one without the other except in the Scriptures that declare the eternity of Christ, as the beginning of existence, which is encased in permanency. In this insight, all are in and nothing can escape from Him in Eternal Now, where nothing can be construed as coming from or returning to because all existence is in eternity. This was definitively expressed by the Lord, Jesus Christ in John 8:58: “Truly, truly, I say to you, before Abraham was, I am;” in referencing exclusive dominion in which NOW is inclusive of all past, present and future, as there is no difference.

Thus in such, there is no historical past and pending future in quantities of sequencings. This is the chief absurdity of equating time with eternity as is done in prefixing “past and “future to it, as though it is presently either suspended or nonexistent. Jesus does not exclaim “I was” before Abraham but “I am” before Abraham was; strictly beyond time’s parameters of testimonials beginning outside of eternity’s locale. This is the beginning of physicality’s reflection in quantities but eternally is the ultimate uncountable, unmovable location of God and creation’s existence. The mystery of existence is that it is; yet is not in series of possessive instances, insofar as the past and future “now.” In movements of testimonials, the past is the present rather than periods of continuous workings of the past, present and future. Inspirations of experiences are chartered in seemingly initial recoveries of the past in presentations of their portrayals.

Wholly in this sense, history only portrays the past as its prearrangements. The wonder of blessings is in testimonials mixed with curses, resulting in disclosure of God's eternal purpose for time's intervals of "now." Hence, these splits of so-viewed separated events are transmitted struggles left unfulfilled century after century; brought again and again to the edge of self-destruction in numerous versions of physicality/secularity "now." Great are blessings received in eternal predetermination yet such are uncertainly perceived in the course of diminutive history. However, from their earliest unrecognized facet, they in actualization have been and remain as predetermined regardless of what is displayed in instances of consciousness viewed "now." Their essence is not only not within them, but also not in dealings inside physicality/secularity boundaries. Eternal life exudes ultimate blessings exhorting from the past and present yet do not threaten the future. Therein is humankind as a whole banished from influences of the past and having no power over present and future citations of "now."

In human individualism, there are no certain possibilities, as the strength of undertaking is not dependent on the amount of endeavors one has exerted into past and/or present "now." In spite of the perceived influences that the past holds over the present, such are separate from it, as nothing of itself in the present "now" is reliably ineffective of the past because nothing actually remains; at least not in time's "now." The present can't return to the past nor the past conquer the present, as all in them are inescapably occupants of their respective locales. Nothing is repeatable, reversible revertible or retainable in these venues as "now." Presently observed actions merely reflect temporarily in current appearance since continuity requires successive associated replications, as opposed to impossibility of such remaining in the approach of "now." Authentic retentiveness exhibits exactness, as opposed to veiled simulation.

Romans 13:11 states, "... and this, having known; knowing the time, that for us, the hour already to, having been aroused out of sleep, for now nearer our salvation than when we believed." This convincingly illustrates times' successive testimonials sequencing of current expressions in time by the Greek adverb *νῦν* (**neen**), which is indicative of the present "now." These communications aren't about mistaken actions, as much as that scripturally informed persons must *ἐξ ὕπνου ἐγερθῆναι* (**ehx eep-noo eh-yehr-thee-neh**) rendered "to, having been aroused out of sleep." This imperative observation is in these situations having been, being discovered from the past; expressed by the Greek phrase *καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς* (**keh too-to ee-tho-tehs ton keh-ron o-tee o-rah ee-thee ee-mahs**) rendered "and this, having known; knowing the time, that for us, the hour already."

Happenings solely positioned in times' past "now" no longer have actualizing influence over the present "now." Such are not the same genuine retentiveness, as it is separate in the sense that neither past, present nor future contents are substantive in actuality but merely testimonial reflections in exposures of God's "before" determinate purpose in intentions for the ages (Ephesians 3:11; Hebrews 11:3). Hence, actuality is settled in hope over history, as well as absolutions over possibilities, as such is also displayed of

security in God's control rather than humankind's contentions of what the happening in sequences of past, present and future "now" consist.

Present "now" efforts are more or less about continuation of conflicts with exasperations often recognized as either acquiring blessings or displeasures. This insight or discovery of conscious striving is more inclined to seek blessings from past remembrances, which are irreparably disconnected from God's predetermined will. Many of those who suffer under mentally perceived afflictions of their past, are especially influenced only as they view the aversive sources as pending models of present "now." This regresses to facing the future "now," as if there are historical endorsements that maintain what seemingly is their impending source of frustrations. Pathetic struggle over the past is going on almost without interruption in time's present "now." No remedial conclusiveness can solve this conflict that is dependent upon changing the past. Only comprehensions of the eternal blessings located above conflicts of time venues can exert confidence beyond what is experienced in the present "now."

Eternal conclusiveness in permanency presents solutions that are not connected to the changeable past. In this locale, nothing can change because what happened remains so in eternity! Hence, the meaning of facts is chartered as immutable (unchangeable), which defines what eternal experiences are in existence. If the present "now" exerts its influence and character amassed for the future, then it is its transferring determination. However, as the present transitions to the future "now," its blessings are not definitive of exertion in and of the past as there is only emptiness in it. Remembered experiences in time are seemingly filled with its abundant contents, yet such are not its casualty. The essence of determinations resides solely in eternity rather than time's sequences of "now;" except for testimonials that have vanished, their ecstasy is gone and substances turned into the void of their extinction.

Pleasures, successes, vanities, frustrations and disappointments all have this portrayal. Eventually, these diversities construed as blessings and nuisances are all swallowed by the past "now." They neither could nor did not contribute to eternal existence, as they escaped settlement of actualization in their testimonials' temporary assessments. Many who struggle under these construed affiliations view their past, present and especially their future, solely as the source of their exertions. Scripturally, this is not true in the face that none would be able to realize any sustainable future based on blessings that approach from the same source as the nuisances. Void of this comprehension, pathetic struggles over past experiences emerge without interruptions in pursuits in the present time's "now." Just as nothing can change the past, also nothing can influence the future from the presence of "now," because all causality is eternally inspired in God's purpose. Only endorsements that abide beyond the conflicts of authorizations and rejections can register as their guaranteed realized agenda, which were and are eternally in Christ; all to God's glory in eternity!

The scriptural denotation of actuality is permeated determinately in eternity's scope of God's intent, thus nothing can be changed in the eternal experience of "endorsements." If time's connotations of the past were changeable by any means, its influence on the future is also unsettled in unreliability of its uncharitable courses. Hence, the mystery of the future and the past are integrated in the anonymity of the present. Thus, time is only visually substantive in sequencings of "presence" that are never the permanent present moment. When the present is gone, its ever-moving boundary is somewhere between past and future testimonial situations' transitional border that is not a position to locate on. If nothing is available except "no more" of the past and "not yet" of the future, there is not anything actualized in the present "now." In this view, the vernacular, "presence" is solely resonant in time parameters.

Time's mysteries are what "presence" is and even more what is futuristically anticipated in the present that is remembered from the past. In the present, the future and past are not "present" in the ever-ending flux of time. The challenge of the present "now" is the deepest of all questions of time. Physically, there is no answer except from that which transcends time and abides beyond it ... eternity! Hence, "now" or "today," are relative only in acceptance that the present "now" is gone in sequenced moments that relocates it. What portrays in it is not renewable in the subsequent present moment of "now." This is not possible because no moments of time can reach into eternity. It is eternity that provides fluctuations of time for strictly testimonials' sake. It is the eternal "now," which provides scripts for temporal "now's" display, which is only so long as "it is still today" as in Hebrews 3:13: "but exhort one another every day, while it is called today ....." This communicates one's awareness of temporal "now" in comparison to the "eternal now."

The first phrase of Hebrews 1:5 states, " ..for to which of the angels He ever said, 'you are My son, I today have conceived, conceive you?' Here the phrase *Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε* (**yee-os moo ee oo eh-go see-mehr-on yeh-yehn-neek-ah**) is rendered "you are My Son, "to-day I have conceived, conceive you," which is the extent and locale of God having caused His beloved's conception in regards to Father-son relations in the eternal "NOW." This is in testimony expressed in the mode of sh,meron (see-mehr-on) rendered "today" in designation of time's present "now" that is reflective of the actual *γεγέννηκά* (**yeh-yehn-neek-ah**) rendered "have conceived, conceive you" in eternal scope of God having caused His beloved's reception for son positioning in ever presence "NOW."

Eternity's locale is extraordinarily and uniquely the effectuation and residency of God's people abode in the Body of Christ more than in time's testimonial "now." In this insight, nobody and nothing can alter what is entrenched in "Eternal Now," as opposed to the threatening environments of physical times' sequences of "now." In the former, all is in completion of conclusive absolution, whereas the latter invokes in the present "now's" future dependence on ever-changing situations; inevitably consigned to the constantly emerging sequences of the preceding present becoming the past. Eternality transcends



in consciousness and certainty beyond temporary perils of time's dimensions because it avails in the security of Eternal NOW!

Scripturally eternal "now's" infinity is beyond finiteness in intendance of prominent views in physically evoked, fragile aftermaths. This approach excels reservations of wondering or thinking in circles without genuine answers and embraces prearranged subjections or fascinations in visual astonishments. Often, resonation of the visually present "now" is oblivious, as the future is not yet and the past is not clearly in volumes written about the substance of awareness and appreciation of predetermination in every present moment of "now." The supremacy of eternal "now" is most readily of impressionable inferences' reminiscence in focus above the present "now." Thus, actuality inquiries are: what is "now?" What is in existence? How finite is an instance or the present moment "now" authenticated? Exactly speaking, the future becomes present in the same moment the present becomes the past. In consequence in these considerations, does "now" really exist? At the least, it is not measurable because there is relativity in finiteness. At the most, it is beyond limitations in infinity.

Definitive existence in the "eternal now" is in dominance, rather than the present "now's" implications referenced in the current moments of "now." Physicality/secularity's efforts redeploy in various aspects in reflections of the past, as they linger in the present and portend the future. In these associations, quite a few progresses to the point that they encourage hopeful confidence for the future even though regressive tendencies provoke the opposite. In other words, what visually accrue in the present "now," opts moreover in everything, nothing and anything pondered in existence. Regardless of this, all in being are reflective of predesigned arrangements prior to the moments distinguishing between the past, present and future. Even in adjacent views, realized entities rejoinder beyond what one thinks, sees, hears and feels about how things are in their moments. Yet, from an absolute mental point of view, human reasoning construes models with information from the universe's light and sound accessories' traveling signals to either retrieve or further delay actualized perceptions.

Universal cosmological components presently observed are no longer in the same place they were when their imaged light commenced traveling across space and into scrutiny. Essentially, they may not even exist in their current surveillance anymore. Even present acts are merely reflected actions. This insight constructs the present moment as even more elusive yet does not insinuate that the present "now" is nonentity. Enlighteningly, it is in reflective process of its only conclusion drawn in its predesigned arrangement. The current resonation of now is transitioned from the past in the present toward the future. Past and future extents are transitional parameters of present experiences that radiate testimonial structure. What are exclusively now in every instant are in actualized eternal verdict rather than partial unsettled processions where "the jury is still out" on unknown preferred receptions. Void of eternal comprehension, current resonations are confined to "here-now's present effects" projecting to their "futuristic after effects."

Reflections on this redound to predetermined causal management originations coursed “in the makings” of fully developed scopes, transcendent of probabilities. Thus, what is conjectured in adverse “wait and see” physicality’s seemingly unprepared circulations is embedded in time’s uncertain interventions while their imagined figments move slowly in disquieted states of “ever-now, ever-how to maybe ever-here.” Here, unsettling resorts to upsetting thoughts of the moment even when there are no conclusions of resistance. Realized assessments’ accelerate the courses of projections in time’s units faster, yet slower when eternity’s locale is not engaged. Security is not automatically suddenly, as thought such engenders skipping integers in order to establish its position of certainty. Actualization is resolved in exactness of God’s unchallengeable intention, preordered in the universe. Irreversibly, the “here after” is secure in the sense that everything is “now” rather than “pending to happen.”

It is exactly effective in this sense that all of time is in eternal relativism’s perceptions, as opposed to identities of how NOW is recognized. Eternal examination’s translations propose somewhat intriguingly in awareness of “after-now or after-here, hereafter, here-now” in “after as present” effects of things that are not currently ascertainable, visually. Human exertions illustrate sectors dissociated from actualization in the sense that their essence solely engenders what their physical resonations inquire. Expositions of these so-viewed operations employ outward appearances seemingly in genuine resolves, yet are not originated in earthly productions. What evolve, also return to the corresponding source. Therefore, such are plus never cease to exist in their origination, not even when they are immersed in physical dominion. In other words, everything is initialized in its actualized concept and determinately dwells there unchallenged from elsewhere.

I Thessalonians 2:19 states, “for what of our hope, or joy, or crown of boasting? Are not even you before our Lord Jesus in His Presence?” The Greek interrogative *τίς* (**tees**) rendered “what” specifically conveys who, why then or in what reason or purpose? Thus, through the generative of *ἡμῶν* (**ee-mon**) rendered “our,” the transition is: what is the source of our hope or joy or crown of boasting (rejoicing)? The rejoinder interrogative is *οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ* (**oo-khee keh ee-meess ehm-pros-thehn too kee-ree-oo ee-mon Ee-ee-soo ehn tee ahf-too pahr-oo-see-ah**) rendered “Are not even you before our Lord Jesus in His presence?” Thus, all that manifests are in prearranged purpose in eternal NOW.

The Grace Scriptures teach that all in creation are here, there and everywhere in eternal NOW, in Christ. Hence, the same “time” and source are inextricably linked to actually all there are in existence. This insight drastically changes resonations in most comfortable premises that there is no separation between physicality and everything/everybody as an aspect of all that are in the present “now.” Eternal NOW in actualization is definitive of all creation indwelled in God’s origination of His intentions that were decreed in being, according to their purposed cause for testimony that are all to His timeless glory!

The present “now” mirrors the initial facilitations in yet what was originally dispensed in deist surety’s parts or means. Things initially seen don’t satisfactorily grasp in confident conjecture what physical exercises simply exhibit. In this insight, observations in this orb relate to what is viewed in intentions hesitantly mismanaging mumbled communications that don’t resonate to actuality in this regard. God’s eternal purpose soars beyond the physical restraints of what are humanly projected as better. Awards that aren’t granted eternal vibration can’t consist; consume and breed as much as how such are thought to be included in visual exercises. God’s bestowal of His worthiness doesn’t flow evenly in universal functions, as its foundation interlocks in excellent composition transcendent of its objects. Yet, such dwell in purpose design of eternal intentions for the ages acceding to Deist prearrangement. Such abides more in before times’ intents than acquiesces in the present “now.” In this imminence, all are “pre sent” corollary of all having been “per set.”

Hence, things “aftermath” aren’t corollary of functions ongoing through them overcoming as though they are enveloped in intuitive events that avail varied outcomes. Things are in familiarity only in the sense of their employs but their endings are definitively scripted. What else could connect things that seem remotely existent in physical form yet exhibit their specific functional operations beyond formulation or eventual cessation? What are the corollaries of “here-now” after effects dependent upon in regard to “present effects?” What are visual observations good for? What are human resonations good for? Aren’t they like pieces of a puzzle that is incomplete when the last piece is missing, both as individual specificity in evolutions of physicality disguised as spirituality? What is mused as discharged or disconnected aspects of all that is; construe then that there is no way around the prospects of what is currently interfaced in what such might mean? What is created definitively serves God’s eternal purpose as scripturally documented.

Surety is embodied in scripturally inscribed or reserved commentary forces reminiscing accounts all the way back to the point where there was nothing prior to God’s intention, design and initiative. Such were in completion void of undergoing series of experiments and improvements. Evolutions are merely sequencing of restitutes in their development of contended time/units’ testimonial confrontations. Originations are in completions of all initiating sourced aspects that exist. As such, non Deity doesn’t dispense in evolution or anything that happens; good or bad. Human resonations reside in physicality/secularity exercises as previously functioning in instances where things seemingly operate without prior design and control, but in intuitive processes. Thus, things in the present “now” are misconstrued as autonomous operations, as though such are trapped in their trenches. Nevertheless, “ongoing” and “overcoming” are prearranged according to their intentions in originations.

Surety is engrained in what has already been delivered. These comprehensions fill the heart with confidential adoration and gratitude beyond inevitably culpable limitations of human deficiency. What is exceptional simply occurs in the modes of imputed, relevant patience of the eternal awareness in difficult situations. This cogitation raises the query:

are there any inhered virtues in apathetic human aspirations? Following scriptural belief that everybody and everything is an expression of the source of depravity, the answer must be “no” in humanness. On the other hand, godly virtues are testimonial exhibitions solely infused in His righteousness. Actuality is blurred in physicality/secularity’s visions that can’t focus eternal thoughts. Knowledge transcends visuals in the face of seemingly impending adversities; to step outside them, breathe deeply and calmly assess what are seen as temporarily in cessation. Otherwise, dominations in physically visual exercises are endowed in confusion and distress.

Adverse visual situations require viewing the eternal completed big picture transcendent to secular perspective in order to assuage what, when, how and why all that “happens” (manifests) on the physical level, as to whether or how it intends, controls and judges. Things embodied in their particular physical experiences induce no surety in “choices.” Human choices in the present “now” merely affect momentary entrances of what seems to conciliate the physical, as well as spiritual aspects of all that are currently interfaced. Nature has no magic to perform in rating visions and thoughts as normally in control. In actuality, visual versions are confined in allusions of time monitored incursive intrusions for somebody or something functioning in some way, even though such thoughts have an impact in their venue, however miniature they are in perpetuity. Thus, principality has nothing to do with horrific deeds except as such are dispensed in eternal purpose.

Eternal viewing owes no apology for comfortably over viewing, as God’s intention exerts feelings and/or degrees of unconditional grace for humanly atrocious acts despite one’s obvious disgust with these acts. The prevailing stimulation is to detach from relations of such, in regard that Christ’s righteousness is separated from such; yet, He is connected in His love, mercy and grace. Perpetrators are separated from their acts because the humanly depraved nature is condemnable, however the vessels of mercy are liberated according to God’s previously son position of such ones (I Timothy 1:13,16; Acts 13:22). I Timothy 1:16 states, “but because of this I was given mercy; that in me first Jesus Christ might, having shown forth unlimited long-suffering for a pattern of the intended to believe on Him to life eternal.” *ἤλεθην* (**eel·eh·eeth·een**) rendered “was given mercy” is aorist, indicative, passive of the prior achievement of God’s Decree in Eternal Now over exhibitions of testimony in secessions of sequencing present “now.” This is as certified in present participle *μελλόντων* (**mehl·lon·don**) rendered “intended” or “about” to believe.

The temporary present “now” should be viewed in reverence to God’s eternal purpose in Eternal Now. Fear of being seen as heartless by focusing beyond the present “now” is attributable to humanly logics of assessing things in their visual exercises of the present “now.” “Current experiences” are attributed to the universe’s collection of thoughts and emotions drawn from assessing that creation’s control is its “responsibility.” An intriguing inquiry is what choices are in human capacities to think and do as what one chooses in focusing or determining what reality becomes available?

Pre-orderly arranged eternity imparts no “aftermaths” of missed opportunities or diverse consequences. This reception is superbly assuring, as to no necessity to “wait a single moment” before initiating improvement of things that are the best they can possibly be. Endings and beginnings identically intertwined in sole production eliminate sequencing prerequisites. This inherited attribute of actualized creation is the essence of the Lord’s revelation response to Moses: “I am that I am” when He asked for God’s name, which isn’t necessary in understanding God as the creator of everything as the “Sole Source.” Yet, existence is even more intermingled, as there is no separation between the Creator and creation (Colossians 1:16). This is in stark contrast to physicality/secularity, wherein a producer ships a product out hopefully to perform according to its deigned intentions. Conclusive prearrangement engenders sole confidence in operation functionality rather than required alterations and adjustments.

“Here-now, after present effects” arenas strictly accommodate probability concurrences. In such venues, the Creator is construed as actively omniscient, passively omnipotent and remotely omnipresent. In present “now” arena, things were not yesterday what they are today; inclusive of all possibilities whether they have manifested or not. This is the unsettled locale of “I don’t know” speculations and “wait and see” conundrums of “what, when, where and how” of which perception in creation is merely perception. In such, things exist solely because they are perceived to, rather than the other way around in originality of secured purpose and testimonial intent of non-duality conference. Truth of perceiving is creating, only when cause and effect occur simultaneously. No problem is encountered when this option is more than times’ mental constructs. Revisions in this sense are more restatements: “things exist more than what are perceived and they are accurately perceived according to how they originally were purposed to exist.

This is quite inherited in the Creator, as well as creation of expression of Himself as all that consist (Colossians 1:17). Therefore, “I am that I am” means something different according to locale from within this vantage point. Yet, interpretive of all inclusiveness, non-fractured; absoluteness permeates the translation, “I am more than I need to be.” In this insight, all are in completion obviously “before present now,” as to what are and will become; implying no eternal evolutions and expansions. As this is true, perceiving is creating in cause and effect happening simultaneously, hence, the statement: “things exist accordingly in their perception, as to their purpose for existence. That is the stride deeper into the realization mode that “the observer is a component of the observation” in Eternal Now and ‘infinite is infinity of every instance.’ Interconnection of advancement is irrelevant in however, ever-how, ever-here and now-ever as there is unchallengeable, uninterrupted existence.

Conversely, testimonial reflection of purposed interactions is evidenced in the present “now” venue in correlation to what is seemingly observable as what is actualized. In this vantage point, how finite is the present moment? The same instance future becomes present, it moreover is impending the past, as such is a component of everything and can’t be assessed as nothing or it wouldn’t exist at all. Observance of physical/secular

things are succinctly how they are in present moments as communications occupying time travel signals, which are simply reflective to actual percepts of continuously current “now.” Religious philosophical doctrines facilitate physically augmented confirmations in demonstrating instability of finite temporal retraces of events and empirical confirmation from evidences of so viewed universal modes of the universe’s existence. What began to exist, exist unhindered in necessitation for continuation of its origination in intent as well as independent beginning transcendent to time itself.

Time’s existence is in testimonial part of rather than apart from occasions such that as in experiences’ non facilitating entities, there is neither being to exhibit nor sequencing in time necessary to dispense such. There are no verifiable links except as designed incurrence dependent time status heirs of testimonial precepts in absolute momentum. Eternal purpose is solely of consistent necessity unbounded in inerrancy of precedence transcendence to successiveness of time in the universe prompting what can only be true void of restraint. Nothing exists except as has been in eternal intentions’ objectives. Time measures are distinct solely in its temporary objectives for millennial, centuries, scores, decades, years, months, weeks, days, hours, minutes, seconds and moments. Therein, its claims about absoluteness are correct as the cosmos’s purpose in existence is such in time scales geared to a finite age, in physical objectives of communicating God’s glory.

Strictly in emphasizing eternity, Ephesians 1:13 states, “In whom also you having heard the word of the truth, the gospel of your salvation, in whom also having believed, were sealed with the promised Holy Spirit.” Eternal view-point exudes above all else, having been evsfragi,sqhte (eh·sphrahy·ees·thee·teh) rendered “sealed” or affirmed in indicative-aorist-passive transmittal that we are identified, definitively secured as God’s election in eternity. This is acknowledged as τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ (**to pnehv-mah-tee tees ehp-ahy-yehl-ee-ahs to ah-yee-o**) rendered “with the promised Holy Spirit.” This revelation is the zenith of times’ testimonial experiences’ evaluations of periods of time totally bounded in temporarily yet unbounded in testimonial unlimited display of God’s glory. In this sense, eternal salvation is the exclusive unlimited aspect of present “now” afterlife “after-now” after-here, hereafter currently ongoing, overcoming in accessibility (Romans 5:1-2).

The variants in times’ insights are expressed in heavily influenced irrelativeness of their interpretive minuscule space time in literalistic way, yet such assertion of future events have determinate reality and future objectives solely in eternal now residency as “existents.” Accordingly, regards in time and space are inextricably bound up together in continuity, which declares that if there is absoluteness, such are reflectively recorded in time but are only determinably abiding in eternity!

Present “now” contentions neither begin nor end in narrations. Time exhibits in definitive relational manners, but is absolutely stationary prior to its event. It is in this sense that time did not exist until its initial event occurred. At the beginning of time, no past tense accounts could be referenced since there was not any past. It is in these oblivions that

testimonials such as: “things were approaching” are not momentous, since they are not visibly expressed in physical manifestations, whereas such are not afforded or could be made or stated of things prior to their initial entrance in event. Eternal originality doesn't consent to actualization modes of physicality/secularity accentuations except reflective visualizations in testimonies of such having had a beginning. Likewise, what is garnered eternally as purposefully contained, is beyond testimonial dispersions in times' “now” venues beneath actualized creation (Colossians 1:16). Where such are undifferentiated, disorder is corollary of equating time and eternity arenas.

Other than testimonial reflections, there are no functions exposed in time. “Beginnings” in physicality/secularity are only imitations in visualizations, as indisposed to sourcing in their eternal origination of purpose. Hence, things have only a relative beginning from a prior dormant state in time medians as they are afforded beginning only in the initialized portrayal. In this sense, all things are in immobility of depictions awaiting expressions in time of temporal durations and measurements that are not dependent upon originality of eternal intention for their continuous operations throughout their coursed time. Emphatic impact in realized feelings are not enabled in such claims without actualize experiences transcendent beyond mental sensitivities' indulgences. Deliberations beyond physical means engender realized distributions of responses within unlimited communiqués that are commiserate transcendent above temporality's incisions of possessive incompleteness of adaptations.

Actualized composition engenders realized adoption rather than relied upon adaption to accomplish derived intention. Time sequences of physicality/secularity adjustments are geared to mixtures of process developments' “chanced changes” incurred in unfolding inferences. In this view, these compositional coverings induce hopeless deployments of repressions obviously intending allocated refractive refrains. Such illusive experiences of the present “now” dejectedly reinforce negative assessments of what their situations seem to portray. Here, underline inquiries are: what such engender in their existence? What solely constitute focusing on reliable solutions of persuasions or goals that last beyond the moment? What offered suggestions at least inspire hope of uninterrupted continuity past what is currently implied? Actuality exacts abode transcendent of visuals interlocked in time based parameters that are inferior, worthless and weak in terrains of temporary occupations.

Conducive materialized exacts induce between help and support masked in placebos' double-blind procedures' “assurances” influenced in rituality mentalities; even though such have no actual effects. Present “now” expectations can't influence their outcome, it can't in neither perceived direction of positivity (placebos) or negativity (nocebos). One can believe one is experiencing “the real thing” and expect it to “work or not work,” yet, current expectations afford no determinative input to overcoming challenges. Projection in certainty is solely entrenched in eternally designed prearrangements. Thus, presently viewed beliefs only chronicle speculative outcomes, as to what is in one's mind or even the subconscious effect it has experienced. In this trait, wondering induces wandering in

misconstrued therapeutic value of approval simply attributable to time compartments of societal researchers' anticipations rather than origination of eternal intentions derived in actualization.

Inhered eternal explications solely exhibit how and why things "work" for one but not for another. This percept assuages both wondering and wandering in confused complexity of those subjected to non effective panaceas that afford no determinative effectuation of control or even concentration. Present "now" panaceas' ineffectiveness is embossed in the psychology of "only now" confinements of approximations' "improvements," whereas confident patience indwells completion where solutions are inherent in origination. What is problematic is exclusively relevant in momentous developments of unsettled resistive imports rather than certifiable comports that afford no functional presence of depression in experiences having been administered transcendent of time arrayed placebos. Such verifiable "no failure" rates are persistent in completion of all things having consistence in Christ (Colossians 1:17). In this locale, all are unremitting in non faltering valuations, which are inherent in eternity.

I Corinthians 2:6 states, "and we proclaim wisdom in completions, and wisdom neither of this age nor of the authorities of this age ... of those that are useless." Here, the Greek word σοφίαν (**soph-ee-ahn**) rendered "wisdom" in this context references entities ἐν τοῖς τελείοις (**ehn tees tehl-ee-ees**) rendered "in completions." This further expands in separation of where things are effectually actualized eternally from temporary modes in manifestations, i.e., σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος (**soph-ee-ahn theh oo too eh-o-nos too-too oo-theh ton ahr-khon-don too eh-o-nos**) rendered "and wisdom not of this age nor of the authorities of this age." The defining description is positioned τούτου τῶν καταργουμένων (**too-too ton kaht-ahrg-oo-meh-non**) rendered "of those that are useless," which certifies that nothing in the cosmos has any reliability. This is conveyed in comprehending that things viewed in process are inferior to their eternal purpose, which defines their ultimate value in origination.

Visual concepts encompass most unreliable sensorial assessments of knowledgeable determinism defying control or resonation in physical viewing, as such displays against purposed determinisms. Resolves in possessive visuals declare inherently progressive in processes of what seem more compelling through physically complying rather than spiritually inspiring. Things are not scripturally inherent in what they seemly, physically imply but what they spiritually, definitively apply.

Resolutions are definitively viewed physically and exhibitively aligned in human resonates of their visuals estates of sequenced processes. Physicality/secularity entities exert the epitome of things generated "in time" as components "of time." Manifested instances are solely testimonial in theology and scientism but their actualized purpose are infinitely in sustenance, whether or not they display their commencement venue. Well-ascertained faltering accent evaluations rather than exacts that their visuals are not what exhibit in weakness of placebos feigning potency. The present "now" capsules per se are in this



sense masked and consciously shifted in what are more confident in hinting powers of body and mind. This conjecture is in conjunction with Instigations of virtual originations promoting their “placebo” exploration for viably interesting aspects. Such seem to come to light in their ineffective varying dependencies on and/or visually cultured setting used for simulations.

It also seems that various one’s actually know they are merely partakers of non reliable placebos yet implying that they are only visually effectuated by such panaceas. Here, the wonder extracted is where such development might have emotionally taken place? More specifically, which mediations are necessarily universal practitioners prescribed as placebos even though such submit only in anonymity? Exactingly, such impart totality in reserve solely of the present “now things existing” in varying degrees of consciousness in stellar and microbes’ particles. These courses of wanderings in wonders may exhibit as unconscious happenings or do they? Exacting, all are expressions of consciousness yet aren’t assured separately in it. This incorrectly denotes consciousness as everything actually all there is. In this skewed sense, physical/secular consciousness is assessed as the sole source and expressions of omnipotence, omnipresence and omniscience relative to sequenced moments.

Entire aspects of omni (all) aspire in inscribed helms of volumes within their provocative entitlements: “such are dependently in them discovering their powers of identifications.” Such are readily analogized and received links in their current modeled confinement as the greatest inscrutability in the universe’s perspective inquiry of: where, what, why and how visual originations resonate within. Limitations of the present “now” are expressed in the belief reference of those seeking actuality’s exactness yet doubting its foundation. Ancestral guides are likened to aims’ implications or intentions to dispense initiatives in clarity of potentialities’ advisement submissions, pondered hesitantly as absolutely truth, even when such are solely, scientifically construed. This physicality/secularity passage exhibits the present “now” realm of retraction, which attention entertains its expeditions as actualize happenings in its varied imaginations. Physical illusive techniques entertain merely during apportionment residencies released in convened traits and caricatures of creation.

The Eternal Now locale excels wondering what are 'real' or even believed, as all abiding transcendent to visual visions. What aren’t discoverable or obligingly implementable is gradually shifting inhabitations of reflections developing awareness of how exhibitions in possession exact actuality? Determining how, why and where such applications occupy deliberations summon impulsively shredded resonances analogous to the present “now” controls in their primary simulations. Processes in physicality/secularity transactions are supposedly resolutions to the only conclusions that are drawn as expressions of their defining consciousness, in part of and thus construed as their reliability in material form. Eternality’s plan embraces past, present and future in eliminating the “here” and “there” tenses corresponding to threefold actuality of retrospect, aspect and prospect. There is

the past in relativity of currently abiding: "whom He foreknew, He also predestinated," as conformed and confirmed; called, justified and glorified (Romans 8:29-30).

Therein is the eternal present, i.e., thus, children of God "now" have no condemnation (Romans 8:1). Hence, they in this vein, suffer with Him in sufferings of this present time; the whole creation groaned and travailed in pain together (Romans 8:22). We groan within ourselves as the Spirit helped our infirmities, makes intercession for us. (Romans 8:26) and we are more than conquerors (Romans 8:37). Therein is also the future: "if children, then heirs that we may, having been glorified together. The glory which shall be revealed in us; the creation itself, also shall be delivered. Waiting for the adoption, to wit: the redemption of our body (Romans 8:16-18). What shall separate us, etc? What a help and joy to know that God loved and chose us in eternity (Ephesians 1:4; II Timothy 1:9). He began the good work in us and will continue it until the day of Jesus Christ (Philippians 1:6). Perseverance of the saints is their preservation in and of their present position in God!

Romans 8:1 definitively states, "There then, now no condemnation to those in Christ Jesus." This verse is a prominent feature of God's salvation conveying present certainty of confident assurance. Here the declaration is there is therefore presently *νῦν (neen)* rendered "now" *Οὐδὲν κατάκριμα (oo-thehn kaht-ahk-ree-mah)*, i.e., "no condemnation;" as there is now eternally no separation from or in ... it is not maybe but eternally now in or throughout the present, which is Eternal Now. The present "now" plans are always uncertain in their vacillating and sequences of energy in human power to carry out one's individual will in finiteness. Conversely, eternity engenders God's Will actualized in its completion of changeless course transcendent beyond the sequences of times' ages; in perfection from the beginning in admittances of no changes, as His infinite powerfulness is its assurance in execution.

Genuine existence exhibits in its uninterrupted locale as sustained according to His decreed declaration in immutability. In the Eternal Now venue, all abide as such are in Christ (Colossians 1:16). Such have their being in the essence of eternal determination in the purposed possessions of all His creative acts, all to the glory of His graciously kind intentions, as to what obviously pleased Him. The present "now" reflections are exclusively testimonial expressions for communications of His goodness to His beloved selection of certain called out ones in the eternal counsel of His blessed Will!

NOW distinctions of what is virtual in visual present and actuality in eternally ever insist of their applications and consignments in the Scripture rather than how such are viewed in physicality/secularity's environs. The cosmos' visuals virtually are many futile illusions ripened not only in the next moment, but even in years hence; wherein they eventually falter in some subsequent "now." Such virtual visions desist in cascading streams that seemingly flow, as eternity retains all possibilities of time recitals. Actuality is contained in Revelation 13:8, whereas Christ is the lamb slain from the foundation of the world, which must be understood of Him being actually crucified, before He was visually born.

Confusion is incurred as present “now” virtually seems to indicate something, which has essence only in potential being in power or what is possible to be effected; and may be considered as uncertain, with respect to actual being. Yet, the crucifixion is not virtual but actual in distinction of what virtual and actual connote.

In certain instances, virtual can and does simulate testimony of actuality, undeterred by sequence time parameters, especially as such are in the situations of predetermination. Thus, all possible things construed virtually in His divine mind, are actuality in God as to what has been produced by His infinite power, having brought into existence; as nothing is divided in expressions of His power and acts. Wherefore, eternal grasping conceives what may as well be actuality as virtual, wherein the actual being is designed only as its being in power. In eternal locale, intention is not componential to what might be further designed subsequent to virtual potential imports because such is in predetermination. Physicality/secularity’s language is not able to identify with predetermination as “nothing more, nothing less and nothing else.” Actualize appearances engender in everything. As such, there is not anything, which has being except as predetermination transcends all virtual being in time.

Actual being commenced before time because whatever is in God (everything) “must needs” is eternal. Unscriptural reasoning infers that because things are not presently fully developed “now,” God has not actually but only virtually predetermined His purpose for actualization in manifestation. Conversely, predetermination, as it is an act in God’s mind is not scripturally in the future but as such always has been in Him. However, such is not revealed until virtually seen, rather than actually realized and utilized in such way. The matrix’s immense measures destroy the virtual notions of actualize representatives when visuals are considerably reckoned as produced by those whom such represent as their acts are envisioned as enacted by them. This is the case with all humankind, who accounts things not in actual being as the cause of why such were purposed but that creation’s intelligence was discharged for analyzing acquaintances. It is exclusively from this vantage point that visuals virtually are deemed to have evolved as actuality in what are viewed according to their respective presentations.

Eternal being in predetermination affords no opposition to real or actual discharge from God’s account. This is directly contrary to just notions of Christ being the representative of His beloved. To conclude how Christ could be actually slain in the acceptance of His Word certifies the being, i.e., action or means scripturally understood of none other than faith imparted in eternity. All representations in Christ are in certainty of all eternally the essence that must therefore be understood as that which definitely is according to His divine decree. Fulfillment in completion then is in the accomplishment of God, as it has already occurred as was before foreordained. Thus, Christ actually predetermined from everlasting that His elect were because they were concluded of God’s immanence, as all His eternal acts are testimonial transient operands. Predetermination is imminent in the sense that it is eternal, yet poised to be manifested in times’ visual terrain, thus “now” is in intention of what was previously purposed (Romans 3:25).

Hence, transient acts are not eternal except as testimonial of them in their observations concerning actuality in predetermination. Eternal acts are not visuals in their intentions of predetermined submittals everlastingly in design declaratively discharged from before revealed stratum. General declarations cannot be received aside from faith wrought in the median “now” of no physical/secular evidence induction but of their predetermination that is readily granted. Nothing in the present “now” is deniable except what such was in predetermination itself, as it is solely its manifestation in sequencing mementoes. This is what is intentionally decided. Required actuality of predetermination is of no sense other than what is in admission and acceptance; certifying not inwardly in time but immanently acts in God, which do not occur in additions. Such actually expresses in exaction of His triumph in heart and consciousness according to the principles of God’s eternal essence in purpose.

Romans 3:25 states, “whom God previously placed a propitiation through faith in His blood, to show His righteousness because of the passing over of previously committed sins, in the forbearance of God.” Here, the Greek verb *προέθετο* (**pro-eh-theh-to**) is translated “previously placed,” as derived from *προ* (**pro**) and *τιθεμι* (**tee-thee-mee**) and literally means that God “placed beforehand,” i.e., previously purposed, determined and immutably decreed in Jesus Christ a *ἱλαστήριον* (**eel-ahs-tee-ree-on**) or “propitiation.” This conveyance emphatically positions the actuation of the expiation (appeasement) in eternity, as it describes Jesus as the one “acceptable sacrifice” who appeased, made reconciliation and who Himself is the essence of the manifested mercy seat. This is the only place where elect sinners received mercy and justification before God (Hebrews 9:5). Here, the mercy of God shows itself as the opposite of what accuses, terrifies and wounds as to what raises, comforts and pronounces that which Eternal Now invalidates. Beyond doubt, actuality in possession of predetermination is of composition in eternal methodology, which in all its origination is settled, i.e., certainty even in present “now,” times’ instances. Conversely, it transcends, as all of creation is in God’s decree to the order of His great and glorious essence in the attributes of eternal scenery. It is greater in His prominence of consequence gathered from what has always been “before.” This is the execution of His decree in His purpose for creation.

The acclaim review of actualize now is in the order of originative nature, as is uniquely suitable for life, as it exists in physical/secular terrains. This is specific in model beings similar to assesses assembled from the eternally complex characteristic of existence. Howbeit, observed analysis is still the dominant claim from finiteness of its environ that ensembles of physicality’s core, comprise terrains of life possesses’ unique synergistic fitness for what seems remarkably consistent with “factuality.” Such is widely accepted as the actualize mode, even among cosmological reviews’ evidence for believing that many properties of the same set are specifically fit for physiological complex terrestrial beings, assembling models. Scripturally, none of these regents advance in the extreme uphill alternative agents (means) allusions to apparent defects in their “fitness terrain.”

Such significantly undermine the core argument that nature is the peculiarly fitted terrain, especially for physiological complexions resembling eternal models.

Romans 8:18-39 convey appropriate climax of the sublime case in its crowning aspect, as it begins at this point to project a wider outlook into eternity transcendent to past, present and future. Time, in its sufferings, struggles, temptations and trials, is begotten in the boundless horizon of God's eternal purpose in Christ. Transitional transaction in salvation is not in rapture but actual in referring to the Spirit's co-witness to sonship and heirship, as heirs project forward to inheritance inception now induced. "This present time" has occupied retention hitherto, present identification with Christ by faith as the sole position of renitence to failings in present relations. Christ as Savior, Substitute, Master and Lord in the present "now" is the exclusive preventive incentive to separation to the essence of eternal Now. Hence, the passage enjoins: "I reckon that the sufferings of this "present time" are not worthily to be compared with the glory which shall be revealed in us."

In this insight, key expressions, i.e., "expectations," "hopes," "waiting," "conformed" and "redemption" all portend eternal future as purposed in "foreknowledge," which revolve in present "now" deliberations cascading from the eternal past. Thus, looking to purpose affords what is entrenched in originality before things forwarded to final consummation in testimonials, which distinguish no "aftermath ruins." This is the rapturous persuasion that there is now no condemnation, i.e., there is no separation. "Eternal" application to this aspect of union with Christ exudes prime understanding of imposing declaration. It differs from the expressions: "unending," "immortal" and "perpetual," in their reference to the future "now" in time parameters. For instance, the term immortality is deemed as once having begun, has no end. Yet, eternity has neither beginning nor ending. In this command, how is it construed that one has "eternal life," or that one's union with Christ is "eternal" when there is a definite reference of initial placement as such of beginning?

Here is God's deepest of mysteries in regards to eternal now's faithfulness of Christ compared to times' "now's" testimonials of one's exhibition of faith in comprehension of having become united in Christ. Engagement in time is solely in consideration of eternal life as partakers of His Divine nature; as heirs of God's entire glory past, present and future. Time parameter illustrations merely reach to the grandeur of this theme but only exhibit present "now" glimpses of this mystery through physical forms, yet not spiritual facts. In present "now" analogy, an implant is set in a matured tree and as the insert is thoroughly incorporated in the new stock, it becomes part of the whole tree, inseparable from it. In the storms of time, as well as frosts or droughts, all the strength in the tree by reason of age and growth sustains and nourishes the young, feeble graft. The graft shares not the future of that tree's life alone but all accumulations of its past, as it is identified with its entire history.

Moreover, when a child is adopted or especially born into a family, such one is made or becomes a son and heir. That child becomes one within the entire structured history of

the family, e.g., all its dignity, property, history, fame, fortune, as well as its name and social standing, albeit even its negative connotations. Therefore, it is difficult to draw a point where the son is positioned in the family whether by birth or adoption and separate previous from ascending history. As far as family lineage is traceable: the beginnings of accumulation of wealth, starting points in cultures and character from that remote point; whatever the family is and represents having been developed, the implanted son is in inheritance of it all.

Conversely, spirituality's heredity in eternity consigns inheritance; ascending actuality of existence. Those born by the Spirit into God's family have not only His inheritance but His heredity. All that the family of God entails or includes belongs to every child of God in the extent of: having been born from above, made partaker of His divine nature and also partaker of the divine essence, dignity, possession and glory. Thus, life of such one has no end, i.e., it is immortal but more than this, is transcendent in eternal attributes necessarily imputed to those converse of divineness. In this insight, Romans 8:18-19's exactness in translation is: "For I reckon that the sufferings of the present time (are) not worthy (to be compared) with the glory 'about to be' revealed in us; for the earnest looking out of the creation expects the revelation of the sons of God." Here, the Greek participle *μέλλουσαν* (**mehl·loos·ahn**) rendered "going, about, intent or must be," is in the comprehension that eternal "now" is the essence of actuality.

Beyond doubt eternal order in scriptural offerings confirm the eternal predetermination completion upon its regulations. Hence, hope in God's immanent act does not follow upon or succeed in transient acts, but contrariwise, in consistency of actualization rather than instances of physical creation. God's decreed creation is inherited predetermination in imminent acts and does not follow as transient or any transiency but predetermination in the execution of actualized existence in purpose to generate.

Accordingly, apprehension of actualized possession of predetermination is knowledge, which certainly facilitates faith; for none can know predetermination other than as such is divinely conferred belief; constancy forever garnered from what exists before such physically/secularly manifests.

Eternal Now partakes of God's unchangeable maturation that knows neither separation nor deterioration, but perpetually constancy knowing no procession or recession, which is a form of decimation. There is in eternal consistency what is victoriously, gloriously, and completely its rightful and privileged possession. Insight of the scriptures imposes what is apprehended, as sublime inspiration of possessions augmenting the mystery of Eternal Purpose in salvation, sanctification and glorification unveiled to an astonishing elevation. Such are ascribed to "the called according to His purpose"(Romans 8:28), as this is further, unmistakably expanded: "For whom He foreknew He also predestinated, conformed to the image of His Son that He might, having been the first born among many brethren. Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified and whom He justified, them He also glorified"

(Romans 8:29-30).

Even as God's beloved stumbles in the present "now," the mastery of His selection is unmistakable. In this insight, the exceeding pathway of salvation is not of God's beloved choice of Him, but God's choice of His much beloved. There was and is in God both foreknowledge and fore-choosing, thus His fore working, which is the completed design and plan of salvation. Such is formulated in the solitude of eternity, as wrought out and in testimonials through the ages. Hence, the five distinct processes in development of salvation are: "Whom He foreknew, He also predestinated. Whom He predestinated, He also called. Whom He called, He also justified, Whom He justified, He also glorified. An important step is in inclusive, as He also sanctified in the complete series in essence to encompassing: "to be conformed to the image of his Son" (Romans 8:29-30). Albeit, it is discerned from foreknowing and fore-choosing, every stride, i.e., calling, justifying, sanctifying, glorifying, which is of God, rather than by creatures.

Humankind's faith is not such one's original movement toward God but one's infused responsive movement to Him. Accordingly, faith is in response to God's choice in His faithfulness of dispensing faith, which calls out to God in response to His calling. Faith justifies or testifies, as it accepts His justification. Faith sanctifies, as it surrenders to His sanctification. Faith emits glory because it responds to Him who prepared the glory for His beloved and guides such to glory. Comprehensive thinking exudes that salvation's initiation is the eternal work of God rather than it having a definite moment of beginning in one's "acceptance of Christ as Savior." Hence, it is an eternal salvation in its roots to the eternal "now" of God's purpose, as its branches flow to the fruit in perfection of glory in constancy. Such is the imposing conception in its bearing on separateness having only the pursuance of the relational augment. This is the premise of the query: "What shall we then say to these things," which is equivalent to inquiring, what bearing has this truth on salvation's continuance in actualized status?

This comprehension notes the phrases utilized to exact what God's eternal purpose has to do with salvation's completeness. Eternal selection follows prominent expressions: "the glory, which shall be revealed in us," "the glorious liberty of the children of God," "the adoption, to wit, the redemption of our body," "we are saved by hope," "all things work together for good," etc., "predestinated, conformed," "more than conquerors," etc. These seven emphatic phrases are only intimations of exactness too deep, broad and transcendent over physical/secular measurement. The resounding impression from the whole of these articulations is that salvation, with all that pertains to it, i.e., justification, sanctification and glorification; is provided in the changeless purpose of God. Therefore, the importance of salvation is accorded exclusively to God's will rather than one's faith and obedience for conformity, which exhibits in the grand assurance of present devotion and final affection instituted prior to it and supreme in the Will of God.

In this command, so viewed humanized yielding is inextricably linked in incapacitated yoking to God. Therefore, His beloved impotence is accommodated in His omnipotence,

which affords in His eternal exertion, as only He has fully exerted His accomplishment, Thus, all trust and entrustment are to God in His absolute and complete determination through His perfect employment. This, then, is the central reflection: every beloved life is in eternal "now" of God and hence part of the larger, all-embracing predetermination. Focused study of Romans 8:16-30 impress that at least seven features of this graph are exhibited of them bearing on the query of continuance in actualization. Eternal entities translate unchallengeable advantages beyond things conversely viewed in physicality's morphed intervals. The Grace Scriptures convey expansive resistance to eventuality in view of resurrecting and/or formulating appearances of intentionality. Such are divest of importing obliged consequences in salvation's testimonial disclosures of specificities.

Romans 8:16 states, "so, then, not of him who is willing, nor of him who is running but of God who *ἐλεῶντος* (**ehl-eh-on-dos**) rendered 'bestows' kindness." Inherited creature unresponsiveness provokes merely secularly viewed illusions of enveloping chronicles of salvation progressions of achievements. Among other features, such alters what is depicted of especially what expresses future hope in initiations of understanding God as the opposite of what are unpredictable and incapable of determining anything. Eternal entities exhibit more than mere formats of assurances or assertions' concerns within its exactness beyond the abstractness adorned in physicality's measures (manifestations). Scripturally decisiveness advances beyond and trumps humanly derisive processes in every sense of their assessments of relativity and reality. Relativity simply exhibits the historical vestiges of budding physical/secular prospects, whereas reality encompasses abiding essence.

Visualized spectacles misinterpret options between so-viewed "feat and floundering," as decidedly factors of physical/secular illusory attachments. Such restrictedly advocate humans independently asserting vulnerable incentives of their "self insertion." Illusory exhibits aren't harmonistically capacitated to reliability because physically inspired imputations are powerless to trans compliance from other than what decisively was and is predetermined!

Primary scriptural comprehensions of cosmos "functions" reveal timeless occurrences conveying temporality constricted in times' present "now." Yet, such are actualized in eternal Now. Influential transformations are strictly relative to God's purpose. Such only transcribe accuracies evidenced in the spiritually scrutinized conclusion that nothing physical is maintained except testimonial composition plausibly extracted. The products initiate perceptions of references in manifestly rayed structures. Physicality/secularity simply measures in visual deductions their related intentions and objectives positioned relative to one another as developments of objectives shown in their reference frames. Testimonials of scripturally relativistic objectives confirm their receptive reflections of "after flow" ever resting relative to eternal existence's memorable exactions. Hence, all visuals are apprehended in originations of divine objectives rather than possessions of their seemingly projected flow.

Moreover, when eternal attributions are scripturally scrutinized, they are never facilitated



in exactions through space-time reflective frames, which are misconstrued to constitute or reside with respect to physical objectives existing in their possessive changes. Thus, an event occurring in physicality/secularity reference frames projects to what seemingly occurs simultaneous with other groups of sectors' event occurrences. Therein, relative frame appearances are misperceived as residing in inferences of "temporal happenings" in time parameters. Invoked space-time relativities theorize supplements in the opposite conclusion of God's changeless purpose. There are no motions or changes irrelative to God's eternal intention. Such are merely manifestations masking their actualizations. Present "now" is dependently current in eternal "now," as it only asserts transformations validly in its references.

Thus, construing relative motions in these unreliable sectors' oft-intelligences unwittingly convene that while such changes are heartfelt relative to their frames, they are non-existent relative to God's eternal "frame." It is instantly in this sense that obscurities with space-time sectors account of temporal events' time exist irrelative in eternal "structure." Thus, there spiritually are not any systems of "frames references" in which events are simultaneously incidental in intentions. Eternal Now envelops past, present and future, corresponding to threefold reflection of inspecting, expecting and asserting. Therein is the past: whom He foreknew, He also predestinated, called and justified. Therein is the present: we are the children of God; now no condemnation, as we suffer with Him the sufferings of this "current" time; the whole creation groans and travails in pain together"

Hence, as we groan within ourselves, the Spirit (Himself) facilitates our infirmities and makes intercession for us, thus, we are more than conquerors. Therein is the future: if children, then heirs that we may, having been glorified together. The glory which shall be revealed in us; the creation itself, also shall be delivered, waiting for the adoption, to wit ..... redemption of our body. Wherefore is there separation in the eternal Now? Correspondently, this is eternal joy due to knowledge that God chose His beloved in timelessness scope, as opposed to sequenced assertions that such one's originally loved and chose Him. Transcendent to time intervals: He "began" the good work and will continue it until the day of Jesus Christ. In this insight, perseverance of the saints is actually their preservation in Christ! This is the prominent attribute of God's salvation. Hence, eternal certainty abides constantly, as there is confident assurance in: There is therefore now no condemnation ..... concluding, there is no nor shall there be any separation. It is not maybe but consistent constancy exudes "shall be," unendingly.

Physicality/secularity's preparations are always uncertain, in their vacillations energized by incapacitated powers to carry out its own will in finiteness. However, God's Will is in its changeless course for the ages. Perfection from the beginning admits no change and infinite power assured execution. Unity transcribes universality's comprehensiveness. It embraces all the personifications of all distinctly revealed as are declared sons of God and heirs of God; sons with (in) Christ and heirs with (in) Christ, as both Christ and the Spirit are representative as Intercessor. All of God's beloved are embraced in this plan exclusively in eternal Now, which is unchallengeable inclusive of present "now." As

many as are led (brought unto) by the Spirit of God embraces the sons of God: They that (are caused to) love God and are called according to His purpose (Romans 8:28).

Romans 8:38-39 definitely state, " .. for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, nor things about to be, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God that in Christ Jesus our Lord." These verses convey immutability (unchangeable) scope of God's love, which transcends time parameter situations of challengeable plots in imposed occasions thrust upon depraved creation. Here, the Greek verb **pe,peismai (peh-pees-meh)** literally rendered "was and am persuaded" advances its connotation in the factuality (indicative mood) of completed, presently abiding (perfect tense) imposed upon (passive voice) influential factors of eternal comprehension. In this insight, events occasioned in the cosmos, i.e., "death, life, messengers, principalities, powers" are all subjected in God's love, as confirmed by the Greek phrase **οὔτε ἐνεστώτα οὔτε μέλλοντα οὔτε δυνάμεις οὔτε ὑψώματα οὔτε βάθος οὔτε τις κτίσις (oo-teh ehn-ehs-tot-ah oo-teh mehl-lon-dah oo-teh thee-nahm-ees oo-teh eep-so-mah oo-teh vah-thos oo-teh tees ktees-ee)** rendered " nor powers, nor things present, nor things about to be, nor height, nor depth, nor any other creation," which encompasses all that cannot separate God's beloved from Him.

"All things" are embraced in the eternal Now. Physical logistics are utilized strictly in testimonial means in varied occurrences and experiences of displaying physical/secular life. References to diverse bestowments and endowments are of God's grace, as His decree is complete in having nothing lacking. All work together for good; even trials in which we murmur and complain. Storms that threaten to uproot trees really root them firmly and deeply in the soil. Blows which one might think would make cast-iron brittle really cause it to undergo a type of cold annealing, increasing its strength and tenacity. Time's comported interruptions of sorrow, pain, sickness and disappointment conjoined in evaluations are in arrayed composition, eternally produced of purposed arrangement.

Assurance is not their conclusions of regulations, but merely a pause in the voluble refrains of their present "now" subsistence. Divine functional intentions and resolutions are discharged in time's varying accounts of so viewed subsequent "no-win" situations,' as though there are no intrusive assignments of God's inclusions of physical/secular contemplations. Therein lies the divine standpoint of evil as it is developed to exert good (Romans 2:10; Philippians 2:13). Present "now" reflections exhibit separate sequencing agencies in seemingly benign purposes, however such assess and also attest revealing time's accrued limitations. Eternal exactness in actuality fortifies how such prevails over endurances of inducements testing and proving the receptive crown of life, as the force of victorious souls.

God's preparation includes inclusive creation of allocated times so viewed gratifications and annoyances, as such must share the eternal blessing of redemption. Hence, intact present "now" material creation is represented as groaning and travailing in pain, like a

woman with child; "waiting" for eternal NOW's purposed creation having been brought forth beyond consciences of physical/secular travails. God's purpose exudes completed methodology that fills the universe and clinches all things. All are contained in God and positioned by intent, as everything revealed appears in His arrangement as a helm into faultless implementation and thereof as a component of God's complete synchronization of all "circumstances" having been embraced. Safety and security are eternal benefits in God's beloved state and position because as "God is for us, who can be against us?" (Romans 8:31). There is no successful opposition of separation conclusion in actualized completion.

There can be no existent separation in eternal arrangement, as there are no collisions. Every part of perfection has its definite place and sphere of resolutions, as interferences cannot be envisioned, for divine forethought and wisdom encompass all things. There can there be no disconnections because that would imply corruption through breakage and/or disaster. Predestination confirms conformed to the image of His Son, as intense, whole hearted purpose dependence is on God's supreme Will. Present "now" depicts so viewed "formidable" but unsuccessful conflicts of humankind's unrealized powers of indwelling, as opposed to ontological resolve of God's strengthening of physical/secular motivations; as such align with eternal resolves. Otherwise, these borrowed illustrations are commonly menial in innovative visuals that reside solely in virtual human instances. Humankind's feeble exertions of control are dependence motions of irregular processes supplied through intuitive phenomenally taped unsorted excursions.

Consequently, visions of "aftermath, after-now and after-here" in sequences emerge in floundering torrents of physicality/secularity rather than unailing jets at God's disposal. Eternal requisites in the tributary of God's Will energize and owe the victory, whereof His beloved are more than conquerors. How is that possible? Scriptural expressions are only utilized where there cannot be found any more significant ones. Why is this more than conquest? (a) God is more than conqueror in actualized victory; not from conquest but out of design (b) God is more than conqueror, who not only vanquishes foes but has made them his tributaries' allies. (c) God is more than conqueror, who is not only victory in the fight but who has conquered without fighting. (d) God is more than conqueror who never distinguishes even the apprehension of foes, but applications in hope and faith actualized in advance. An eternally positioned child of God is in every sense, more than conqueror!

God is with (in) His beloved and none can be against them and succeed. He organized victory, which purged defeat. It is in eternal deliverance that Christ died, having brought deliverance from eternal death, wherein the child of God in testimonial identification dies in time to live and in this sense, "death triumphed over death." Romans 8:36 states, "For your sake we are killed all the daylong," i.e., perpetual dying or dying victory over self in situations. Eternal comprehensions indwell the "here-now after of present effects, ever-how, ever-here, now-ever, never-here, ongoing, overcoming, after flow" of what is never lost but simply visually buried as a seed; as revelations as testimonial harvests come up

from the eternal burial. Hence, trials and temptations that seem to threaten actualized peace and power; even His concluded perfection, are merely means of advancing them. Whatever physical/secular means are used as messengers to buffet temporal envisions; such becomes inevitably revelations of the "infinite strength made perfect in weakness."

Romans 8:35 state, "Who shall separate us from the love of the Christ? tribulation or distress or persecution or famine or nakedness or peril, or sword? This verse conveys encouragement of disciple on the focus of eternal victory, as to "who shall lay anything to the charge of God's chosen?" Here, the Greek verb cwri,sei (kho-ree-see) rendered "separate" identifies situations that seemingly appear between God and His love ones; do not eclipse Him, when they are viewed in the light of His eternal purpose becoming testimonial cause of thanksgiving, luminous within His divine decree. The trials of life, *θλιψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα* (**thleep·seed ee stehn·okh·o·ree·ah ee thee·og·mos ee lee·mos ee yeem·not·ees ee keen·thoo·nos ee mahkh·eh·rah**) i.e., "tribulation or distress or persecution or famine or nakedness or peril, or sword," in time are ineffective when they are compared to the eternal *ἀγάπης τοῦ Χριστοῦ* (**ahg·ah·pees too Khrees·too**) rendered "love of Christ."

Orthodox Christendom exhibit carelessly when uttering these words without noting their eternal irrelevancy in comprehensiveness of God's immeasurably committed love for His chosen ones. Time's disciples in eternal viewing conquer "without human exertions." Corroboratively, chosen ones "stand still to see the salvation of God (Exodus 14:13). Eternal enlightenments rest on God's finished work; in confidence of victory that gives thanks in advance of triumph that is assured because "before the battle is encountered, the victory is won!"

Eternal NOW accesses and envelops constant, non sequencing, absolute possessions rather than present "now's" illusive, changeable, successively colliding aggressions. Physical/secular illustrations commence frequently as exhibitivite existence of destiny yet are merely their refracting inner refraining dependence on the preceding eternal realm. Hence, time's parametric manifesting occasions and motions in its capacity depend on the actualized originated helm, as opposed to visuals of travails irregularly wavering in negligible sequesters. In this way, vitalities aren't emergent in seemingly developing, yet failing streams of deposits that necessitate taping into the tributary of God's purposed Will to energize viability. Actualized victorious conquering exacts more than possibilities, as its triumphs are eternally existing, divinely determinate conquests, prearranged in the Heavenlies, in Christ (Ephesians 1:3). Therefore, eternally abiding conquests transcend in advance of time's testimonial entanglements.

Eternal comprehension of present "now" assesses that God's beloved is with (in) Him in completion, hence none in time sequential instances are successfully capable against Him, who arranged victory beyond defeat. Physical inaccurate applications are ascribed to visuals overwhelming and overpowering situations, wherein overcoming declarations

are assessed without identifying their predetermine comprehensiveness. Compliance in eternality addresses the immeasurable question referenced in categories of oppositions: "Who shall separate us from the love of Christ?" (Romans 8:35). This query imposes eternal personification founded upon the facts of belief in Christ's faithfulness. For it is in Him is that repels the accusations of condemnation. Yet, while visual viewing seemingly justly commends physical/secular contemplations, Christ's all-sufficiency dominates in completion advocacy of the present and future necessitations in eternal compliance of predetermination.

Illusions of present "now's" separating barriers seemingly involving God are personified and enumerated as they are in tribulations, distresses, etc., however His love triumphed over all. In eternal insight, His divine love utilizes: tribulation to refine and filter misery; distress to incite God consciousness; persecution to instill witness; famine, nakedness, peril and sword to entrench spiritual sanctification and security. Eternal NOW definitively brings the beloved together, even in the limitedness of the fallen nature of humanity to sublime under control of Him who is exalted above every name that is named. The glory that shall be revealed includes: 1). Partaker of the Divine Nature, 2). Divine perfection, 3). Divine bliss in characterized harmonious provisions. Such are outlaid in this grand supplement, yet more than virtual summarizations. These scripturally challenging truths instill in the beloved comfort based upon eternal union with (in) Christ, which is manifest in its ascendancy and mighty in its supremacy.

Hence, eternal conclusiveness concurs in existent exaction in actualized identification of knowing, thus declaring and encompassing all its possessions in completions. In this insight, all in present "now" manifestly evolve in eternality's prearrangement. Simply put, current "now" is sequentially of its current "then," as visually is entirely componential of virtually. Effectually, as a response, things observed as in visual union are not vital in their effort but eternal purposeful cause as faithful implantation of its bearing production. Thus, visual blending is not the foundation or justification but that which is between or virtually for the sake of illustrative testimony. Transcendent to this, eternal surety is the principally sole deposit of graceful asset in origination imputed in Christ's righteousness. What becomes is irrelevant in sequencing because eternal union is imputed rather than that which seemingly "arises" in time transactions virtually required of the former; thus to the latter.

Eternal-time separate possessions are scripturally addressed of constancy in blessings' completions of covenants eternally abiding with them. Resonantly, exaction awareness in Christ is ignorantly confused with ritual beliefs of creaturely choice and/or acceptance rather than the eternal redemption and purchase through His gracious gift of Himself to those in everlasting covenants. Eternal security in actuality abides in completeness and dependence of eternal possession in Christ's application of His grace and righteousness to His beloved. Therefore, the Spirit of God, through imparted knowledge communicates that it is in Him towards chosen ones but not times' testimonial infusions of recipients in the present "now." Grace is therefore eternal; for no creature acts do or can arise in the

equivalent view in Christ after such imparted belief. Hence, testimonials simply subjoin and visually farther discharge from what was originally accomplished but is not under the aftermaths of time perimeter verdicts.

Ephesians 1:19 states, "... and what the immeasurable greatness of His power to us who are believing, according to the working of His mighty power." The phrase *τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ* (**to eep-ehr-vahl-lon mehy-ethh-os tees thee-nahm-eh-os ahf-too**) rendered "the immeasurable greatness of His power" identifies and affirms the eternal source from which all, including His beloved, are in Christ. The declaration, *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ* (**kaht-ah teen ehn-ehry-ee-ahn too kraht-oos tees ees-khee-os ahf-too**) rendered "according to the working of His mighty power;" is expressive of origination of occurrences determined and prearranged in the eternal NOW, which is in advance of visual testimonials in their present "now" arenas.

Comprehensive belief instills confidence transcendent to virtual visuals of the current encounters attended in sole reliance of the evolving yet not resolving currencies of time. Neither visual detentions centering in time perimeters nor their illusions are continuous or can eradicate Christ's essence. Scripturally informed transmittals attest "here-now of their present effects as ever-how, ever-here-now, "after-now," after-here arrested by the eternal awakening surety ineffaceably impressed in actualize being! He (Christ), who rose from the dead "in eternity" and lives in manifestation of the present "now" believing hearts and ascends in original triumph over all in current times' "rebellions."

Actuality in present "now" exudes latency countered sequences under divinely decreed conation (menial physical/secular process of creature's impulse, desire or resolve), as to what was foreordained in eternity. In this insight, actualities are affirmed in ontological declarations as visual tributes of revelation appendances. Advocacies of such discharge manifestations yet are not in themselves. Under this contention, those under the opinion of this approach express rejection of it as improper. Thus, such are accepted as exact in repressed exposure of appetency and arrayed with process evolutions of projections." Illusion jubilations, as seemingly exact, exhibit that such insinuations are reputedly in them but only visually resonate, as their primary actions are revealingly remitted as not actual. Actuality was imparted in eternal implementation of execution; which formulated certification prior to virtualized habitations of modulation directly contrary in expressions of physical testimonial imports.

Realism centers on regenerate personifications' objectives convening in eternal herms of vindication previously assess obligations, which transmit alignment in the doctrine of perpetual absoluteness. Timeless objectives have been latently advanced in imperative certainty of their resolution exactions. Therein is their liberation from the secessions of incriminations in time, as responsive projections leveled against impartation before time. Eternal certification transcends in everlasting assessment of prearranged selections in themselves preserved in evidence by which God (in Christ) entered into for testimonial

purpose of reconciliation (II Corinthians 5:19). Accordingly, visual incriminations virtually infracted upon times' perimeters are no more than implicit innovations of their standing in physically/secularly chartered sightings; long before, resolved as having been already absorbed of impending encounters. Neither are there unwrapped associations any more than their unrevealed manifestations in God's mind, as such are in Christ from eternity.

Such in present "now" are granted that their open expansions follow their declarative collections actualized in eternity as virtually in time, which were activated eternally in completeness. Thus, as certification is eligible in Eternal NOW, certainty does not falter in creaturely inspired logic, reputedly partially from the whole; as that which is exaction is of the whole, and procession is viewed of a part. On the contrary; that which is of a part is not according to the whole. Consequently, exaction is justly in eternal sense, as such appears invisibly, not according to what is visually interpreted but according to God's possessive "purpose and grace, granted in Christ before times, eternal" (II Timothy 1:9). Eternal resolution in this sense precedes conditional vocations; as the former is secured in order beyond temporal situations of time propositions. Its occupation is preserved by God's kind providence from dangers recovered out of various afflictions, in sequences, as in Jude 1:1's corroborative phrase: "preserved in Jesus Christ, and called."

Alongside latent iridescences, actualization is reclusively secured in the spiritual sense of testimonial calling; decreed (produced) in redemption from physical/secular effects. Visuals portray as masked inherited characteristic non identical to what has conquered accomplishment in completion. This is in distinction of imported application that perfectly agrees with that which is before submissions' beginnings in virtual functions. Certainty in surety in this perspective unleashes times' chronological events unfolding. Yet, they are arranged in eternal order first and foremost. Therein, the crucial point is God's purpose of individualizes having being convened and summoned in accordance with causality's assembling. Things arranged in existence abide accordingly in eternal objective beyond transitional deployment moving to possessive state of authorizing expression. What are the most direct transitions are not fluently transferences in the interminable intentions of their goals.

Thus, latency entails visual things that seem to be determinable in their progressions as their importance flaunts material circumstantial forces. Workings rendering responsive consistent resolutions to matters of this type ascertain only from the realm of the eternal vantage point rather than viewpoints of times' temporalities in which junctures transpire. Regardless of whether incidents in time parameters are viewed as intended, their goals are initiated in essentiality of creaturely measured understanding of the present "now." Actualization is entrenched in the eternal purpose of God realized, wherein "all things" involve His workings "all together," which culminated in the realm of God's functions. According to His purpose, He chose each occurrence working together unto good unto His ultimate glorification (Ephesians 1:4; I Peter 1:20). Thereof, God's eternal sovereign purpose is in testimonial of transforming depraved creation into the glorified position of its preservation in eternality.

Romans 8:28 states, " .. and we have known that to those loving God, all things work together for good, to those who are called according to purpose." Direct translation, even though it is probably not the most fluid conveyance is: "and we have known and know that (He) is working together all for good to (for) those loving God according to (His) purpose, as the called are." The Greek phrase *οἴδαμεν δὲ ὅτι* (**ee-thah-mehn theh oo-tee**) is rendered "and we know that." This affirms those having and knowing, not on the basis of physical/secular experience but through divine revelation that He (God), the Holy Spirit) does work and is working all things together unto good. The essence is that the design end of all things is for good for those called (elected) and loving (as caused to), God. The context as well as the scriptural contents, renders clearly that God is the one who cause *πάντα συνεργεῖ εἰς ἀγαθόν* (**pahn-dah seen-ehry-ee ees ahg-ahth-o**) rendered "all things work together for good."

The eternal end of all things is unto good for those called and caused to love God. This is addressed to a specific group of those identified two-fold: 1). those loving God and 2). those having been called according to His eternal purpose. Hence, as chronological events unfold, they are arranged testimonial in the following order: first and foremost is God's purpose, second, those having been summoned in accordance with this purpose and third, those caused to love God (Romans 5:5).

Hence, the inquiry is: who are those loving (caused to) God in the present "now?" Is this referencing those who profess emotional relationships with God, which is exemplified through their flesh? According to scripturally enlightened conveyance outlined in eternal context, the evermore informed expression reveals that it is thoroughly understood that natural humankind in the flesh in present "now" are dead in sin to God. Thus, the sole initiation of relationship was established in eternal NOW (Romans 8:1), as thoroughly documented in exaction of what occurred, i.e., God's "purpose." This is a predetermined chart based upon His love in accordance with which God in decree restored His beloved unto fellowship with Him (Romans 9:11; Ephesians 1:11; II Timothy 1:9). A component of this entails God in sovereignty having called chosen ones unto Him by means of the Holy Spirit (Colossians 3:15). In this sense, Romans 8:28's reference to these is *κλητοῖς* (**klee-tees**) rendered "called ones," who having been called; constituting those who are caused to love God.

Accordingly, scriptural inaccuracy misconstrues that "in Christ" statuses are not abiding before they are manifestly received in earthly testimonial for God's enactments or grants in eternity; they are solely exactions rather than recipients' receiving them in time. Thus, what was; is eternally bestowed. Therefore, it is not the one receiving a gift that affirms it, but the work of the grantor (God). Moreover, authorized custody depends upon prior possession; otherwise it cannot be because exaction is founded either upon acquisition or bestowal, but not on one's reception of such benefit. Preciseness and awareness of possessions are disconnected as the former encompass God's justifying and sanctifying



grace in His glory itself. However, dependence of the latter is not on acts of receiving these benefits but on Him having granted them. Furthermore, what absurdly follows in inaccurate doctrines is that Heaven is not the saints' permanent possession or that they have no tenure of it upon earth before initializing it through consensual acceptance of it.

Conversely, scriptural preciseness is affirmed in their declarations that "chosen ones" are heirs of God's kingdom in eternal NOW (Romans 8:17). Hence, eternal conclusion is that which granted dispersions of unrevealed ownership of things unseen in the present "now." Through not being presently resonated in the physical/secular arena, in as much, such having been actually received from the dispenser or the donor (God); all grace and glory were granted in Christ "before times ..... eternal (II Timothy 1:9). In this insight, actualized possessions are receptions solely by virtue of God's gift, as such had been present prior to actually being manifestly received in times' testimonials. Present "now's" imminence of God's decree solely establish that eternal validation locates unshaken, notwithstanding its unscriptural attacks. Hence, none of its protestations are weightier enough to fracture its completion. Various allegoric assertions in visual virtues indulge processions wherein physical suppositional imaginations charter unsubstantiated perils.

There are no unrealized disclosures in eternal possessions (Romans 8:1). Impulsive objections advance against the doctrine that all was prearranged in subjection to God's eternal purpose. Perpetual preservations are exclusively in grace and endless glory, as such were granted in Christ from everlasting, as they are not seen in any other farther sense. In this insight, none are separated, in which they could not "actually be" because none are transient acts of God. They were eternally produced rather than transitions in quality of physical/secular resonating subsistence. Actualization is necessarily primary because such were made genuine by God's grace. Thereof, the reality of being in grace is solely in eternity's venue; as there could be none other than actualize representatives in Christ. Actualize existence is an eternal act of God's limitless grace in Christ (Colossians 1:16-17). Such is not creative of any inherent transformations; where such charts that physical existence is not necessary to actualize production.

Eternal possessions' accessory of God's beloved fruitions in the spiritual NOW is none other than His embedded grace imputed in Christ in eternity. This is exclusively in God's granted allegiance in the essence of actualize lodging in Christ, communicated by which such were awarded. Comprehensions of eternal enlightenment equate God's promise as one and the same as an imminent act and consequently eternal rather than at some certain time, confirmed." These environs of alterations greatly differ from perseverance of promises reflected in physical illuminations. Eternal compliance of actualize essence is resident in origination of NOW, as opposed to progressions in processes reputed to it in times' sequences. Thus, eternity does not need realized allegiance in time. Exclusion of transitions in the former transcends the latter by reasons that are not of consequence of creative changes and regulations' conventional purposes, as to what such are and/or are not.

Romans 8:28's primary phrase states, " all things work together for good." Thus, having

established to whom, for whom or in whose behalf God acted, the act defining clause is *πάντα συνεργεῖ εἰς ἀγαθόν* (**pahn-dah seen-ehry-ee ees ahg-ahth-o**) rendered "all things work together for good." The verb *συνεργεῖ* (**seen-ehry-ee**) rendered "work together", is derived from the Greek preposition *σύν* (seen) prefixed to the verb *εργάζομαι* (**ehrg-o**), which denotes "to work with," "to work in conjunction with" or "to cooperate with." The contents clearly identify God as producing the actions. Hence, inquiries arise as to what do or "all things" refer to? The broad-spectrum includes every facet in existence actualized in God's decree in eternity. All inclusion also entails seemingly aversive and disappointing occurrences of devastating events in the present "now." God's purpose is not always clearly visible in time yet eternal NOW IS; in conclusion of its flawlessness in eternity.

Actualize existence even entails what seems detrimental. Most importantly, it engenders totality of God's eternal workings rendered in His beloved (Ephesians 8:24). Scriptural comprehension ascertains from the realm of the eternal vantage point rather than the viewpoint of time or the temporary state in which occurrences transpire. Regardless of how events seemingly are intended, informed instructions are: "Giving thanks always for all things in the name of our Lord Jesus Christ ..... to God even the Father" (Ephesians 5:20; Colossians 3:17).

Despondences imputed in present "now," as well as its sober non-options are oblivious to the purposed intention at point of or even before their originations in being. Selections processes in physical/secular beings are under purposed custody in design regulations' decree of reflections as components of completion in existence. This is not inconsistent with their undisclosed conclusion before God, as He consigned them in Christ; being as realized accounting of actuation in Him, as they eternally are to their consideration in His sight. Thus, they need no actualizing in time other than what was pre-determinately excelled in them from everlasting. There is no uncertainty in God's eternal dominance in eternal substantiation that non deity attributions are not certifiable in the present "now." Eternal exposures of eternal NOW are that actions of allowances are not products of their recipients' determinate exertion, as construed in universal consensus but God's will is solely accreditation of prearranged outgrowth and thereof its definitive manifestations.

Actualization's core abides in consummated dominance beyond what is unresponsive in redundant physical/secular inability to emit or produce what is not eternally arranged. Hence, random selections in time perimeters are not the fruitful cause of actualization, as such would counter God's will of impartation according to His purposed assignments. Discharge from origination source formed in solitary conclusion secured the principle of God's eternal achievement in commendation of His reliability in distinguished intention. Such are reserved in purposed determinate inclusions and also preclusions without any possibility of abatement. Eternal NOW emits that God absolutely willed without respect to exemptions to actualize existence. God was and is, even from everlasting, conclusion accounted of prearranged engagement released in actuality beforehand present "now." In this insight, that which is commended is His eternal act, which was discharged free

from or discharge thereof, wherein proceeded in everlasting essentialities.

Conversely, visuals manifest seemingly suffering unrestrained in detrimentally stretched settings of indulged impulsiveness in progressions of their physical/secular processes. However, existential actualization abides in God's purposed impartations, discharged in eternal NOW validation, of which visual receptiveness is unnecessarily an affirmation dynamic. "In Christ" resolutely counters physicality/secularity observed charges upon its regulations in processes, which misconstrue that their confirmations are in no other than their virtual manifestations. Hence, certified existentiality abides in eternal impartations in Christ (Colossians 1:16) before manifest discharge of it and as also its declarations' testimonial which is none other than discovery from all in God's eternal quintessence. Thus, God does not then begin to look upon or consider things as patent when such are declared in visual accounting but achievements in eternal accounting by His declaration of actions.

Therein, actualized existence abides in eternally achieved, singly sourced implantation from which testimonials are accounted in their reveal discovery as personified existence neither accounted nor verified except in God's completed exactness. Beyond testimonial observations of revealed discharges from God, eternal quintessence was enacted and granted to His beloved, in view of manifest fulfillment, which such recipients were/are to receive in Christ's surety. Visually relegated-charges are none other than their discovery of discharge from God's eternal essentiality. Therein, these proceedings are according to external decree, which is not regulated in the least, contrary to its subjections. Thus, existence's covenant of redemption is in Christ, whereby design creation was released as prearranged and thereof is not of physical objective discharges in the present "now." The sole response is in surety's engagements to distribute testimonial becoming in the eternal accreditation and thereof their expectations from God's provisions.

Therefore, when God was manifestly reconciling the world (chosen ones) to Himself or forming the glorious plan and model of reconciliation in Christ, such were/are actualized in eternity and then imparted to His beloved. It is strictly in appreciation of testimonial in salvation that II Corinthians 5:19 expressly states: " ..... not imputing their trespasses to them" but imputed sin to Christ, as the beloved's surety. In this insight, salvation, as well as everything else was "then" imputed to chosen recipients, rather than in their surety; of whom none have access to. All impartations and imputations of existence are acts in God's capacity and actually were assigned in their purposed undertaking; for if God did not by virtue of His surety dispense engagement, nothing could or would be discharged. These revelations are solely ascertainable in eternal viewing of God's accounting, as to how all existence was released in His decree. Such cannot otherwise be discharged, except as they were eternally placed in present "now" accounting.

It is from eternal enlightenment that Galatians 4:4 states, "and when the fullness of time came, God sent His Son, came of a woman, came under law." Here, the phrase *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου* (**ot-eh theh eel-thehn to plee-ro-mah too Khron-oo**)

rendered "and when the fullness of time came," as is suggested, is that not one soul was justified before Christ's manifest incarnation; which, there is nothing more artificially viewed. When manifestation is comprehended solely as testimonial in time perimeter, it does not reveal yet does not preclude that He stood secretly charged with His beloved's sinful nature from everlasting, as their surety. Thus, the open charge of it upon Him was assigned specifically in revealed testimony to "and when the fullness of time came," i.e., when Christ was incarnate, and *ἦλθεν (eel-thehn)* rendered "came" under the law, but in these declarations are not just inferential. Eternal comprehension exacts above in virtue that Christ "came" under time's present "now" law ..... from eternity!

Everything actualized in existence in eternity, yet manifestly is discharged from eternity. It follows that because Christ was not revealingly charged by the law from eternity, He was yet by His decree, under imputation, as it is properly an action in God and must be eternal, as was before determined. Hence, Christ's surety in engagements is imputation of His righteousness to His beloved. Accordingly, testimonial discharge of Christ in the "fullness" of time, is from His predetermined covenantal transaction and "must needs" be eternal (cf Acts 1:16; 17:3).

Present now's views transmute auspices conveying impressions in solitarily processions of "irrevocable truth." Yet, reality isn't ever what such seem in manifestations. In fact, they don't seem actualized in any sense of what are construed or codified as existence. Physicality/secularity corresponds in processor generated illusions, rebelling against what indeed administers to what manifestly arises. Even when Matrix Misperceptions are considered not only magnificent but assertively poised, their subversions factor their shadowy employs. In both imports of perceptions and memories, humanly expressed consciousness isn't ever confidently reconciled. Such manipulates and visually convey impressions of control yet distributes short of certainty's assignment because of doubt that penetrates such metaphors. Present now inordinacy applications are extracted from visual incompatible conventions, i.e., peculiarities of causality exhibiting physicality, yet such include all that defy answering questions in complicated matters.

Eternal now's prerequisites of reality are summoned solely in actualized completion void of any challenges to dilemmas' connections in present now's network of chronicling ... at least not any that human consultations can ascertain. Physical/secular spectacles misinterpret that the options between so-viewed "success and suffering" are decidedly contributive of creaturely illusory attachments. Hence, assorted humanly doctrines aver that "free will" restrictedly advocate independent physical, yet vulnerable incentives. Actualization exclusively in God's Decree is instilled in Eternal now's refutation of all that minimally amount to vendible efforts of visible mysticisms, whereof such are considered as determinately factors. Construing such exposures as passivity and ultimately fatalism precludes characterizations of assumptions that humankind has power to manipulate what transpires. Present now's illusory exhibitions aren't harmonistically capacitated in reliability because physically inspired imputations are powerless to order compliance, other than what was decisively preordained!

Eternal now's entities translate unchallengeable advantages beyond things conversely viewed in present now's intervals. In the transcendent sphere of eternity, the Grace Scriptures convey unreserved resistance to the eventuality of resurrecting or formulating appearances of intentionality. Such are divest of importing obliged consequences in the secular disclosures of specificities. So viewed present now's "input responsiveness" provokes merely secular illusions of invasive narratives. In its features, such seems to influence what expresses future hope, which is opposed to God, as having determined everything beforehand. Eternal entities exhibit more than mere formulas of assurance or assertion but exactness beyond abstractness embellished in physical manifestations. Eternal now's decisiveness advances beyond and trumps irreverence in every sense of assessments of relevancy and reality, in that the latter encompasses abiding essence; whereas the former simply exhibits either historical vestiges or ponderous expectations.

Incompatible incidental intentions in present now divest from scriptural comprehensions of cosmos "functions," which disclose God's timeless presence conveying temporality constricted in its space-time sectors. Convincingly, there are no motions irrelative to God, in that such subscribed inaccuracies are thus apparent in the spiritually scrutinized conclusion that nothing metaphysically is maintained in such compositions as plausibly exact. Present now's results initiate misperceived references in manifest rayed systems. In such erroneous deductions, analogous physical/secular intentions and objectives are positioned relative to one another in exploits that God and events share in frames of references. Present now's testimonials seemingly emit that spatial aims confirm what never exist except as they are familiarly referenced. On the other hand, when God's accreditations are scripturally scrutinized, they aren't ever in reference frames construed in completion with respect to their existence in present now's objectives.

II Corinthians 1:12 states "for our boasting is this, the testimony of our conscience, that is singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you." From this verse, it is evident that the object of any *καύχησις* (**kahf-khee-sees**) rendered "boasting," bragging or vaulting is authentically instituted in *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν* (**to mahr-tee-ree-on tees seen-ee-thee-seh-os ee-mon**) rendered "the testimony of our (ones) conscience. Such solely should be influenced *ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**ot-ee ehn ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered "that is singleness and sincerity of God." This is further certified in the respective succeeding phrases: *καὶ οὐκ ἐν σοφίᾳ σαρκικῇ* (**keh ook ehn soph-ee-ah sahr-kee-kee**) rendered "and not in fleshly wisdom" and *ἀλλ' ἐν χάριτι θεοῦ* (**ahll ehn kahr-ee-tee Theh-oo**) rendered "but in the grace of God."

The concluding phrase is *ἀνεστράφημεν ἐν τῷ κόσμῳ* (**ahn-ehs-trahph-ee-mehn ehn to kos-mo**) rendered "we have conducted ourselves in the world," which confirms what should simultaneously constitute and repudiate informed views of what existential both

is and is not. Hence, what is most reliable establishes what indeed imbues what is of greatest integrity, i.e., the wisdom of God, in stark contrast to the wisdom of the cosmos (I Corinthians 1:20; 3:19). The essence of life is codified in the Eternal Decree (Saying) of God rather than what is merely viewed in the diverse manifestations of such. Eternal comprehensions exude genuine realization that things aren't what they seem to be, as the conventions governing what avail "reality" are constantly bent and even altered at times. Humanly inspired ideas of reality exhibitions are as unstable as the concepts of rubber bands purporting to sustain it. Such skewed cogitations owe their origination to flawed conceptual teachings that salvation is actualized through the inputs and efforts of human experiences. Of course this is the product of human attachments to the illusions of "free will," including the initiatives of humanly dimensioned "freedom." These are the imports espousing erroneous aphorisms, i.e., "I can only show you the door, you must walk through," and "when the time comes, it is entirely left up to you whether you will dodge the bullet." And then there are the conceptions of how "reality" is averred in daily jargons; that realism is "actually elastic" when in fact, such are downright illusory except from the insightful facts revealed in the Grace Scriptures!

Every event in present now interval frames is in eternal now (albeit simultaneous with different groups of events) is as an appearance of God's eternal decree (saying). In its inference, present now exhibits only testimonial "temporal happenings" that is therefore nevertheless timelessly present in God. In invoking this relativity, all are in supplements that exude the converse conclusions that God is changeless. There are no motions or changes irrelative to God in the eternal now; hence such are merely manifestations masking actualizations. By asserting these so-viewed transformations are valid in their references and construing them all relative in motion, they unreliably and unwittingly convene that while changes are heartfelt, such are non-existent relative to God as successively in motion. The obscurity associated with accounts of temporal events' timeless existentialism irrelative to God is that there spiritually can't be present now "references" wherein all events are simultaneously in His purposed intentions.

Consequently, there is no compatibility in physical now frames, thus additions to these "references" further restrain their depictions since timelessness in eternal now resides in zero "sequences." Incompatible deductions seize upon secure foundations and defy the existence of such, as what remains dilemma-wise is how temporal events can exist timelessly irrelative to God? Simultaneity resides solely in God on the basis of His purposed declaration, which alone established what is relative in eternal now. Thus, the entirety of temporal events is always actualized there, all at once in ETERNAL NOW! Thus, the scriptural conclusion is that all events are "simultaneous" but even more they were and are inherently existent in God's decree. This is definitively spiritual awareness connoting actualized conciseness in timelessness, rather than recessively sequenced in present now's instantaneousness.

Controvertibly, such doesn't personify physical "Instantaneity" as "occurring at the same time" but as something similar to "co-existent" or "coincident." Any assertion that events

are residentially simultaneous is very obscure if its intentions are that events exist in controlled tenseness ordered by "creaturely subjection" relations. In consequence, no event occurs later than any other, for that would vie to affirm that such solely depend on actions on events occurring at that moment of time. Thus, present now literally appeals to the doctrine of the relativity of simultaneity to reference frames, that would exhibit as a given set of creaturely, causally connectable occurrences calculated to sustain among themselves different relations of "earlier than," "simultaneous with" and "later than," in various imputed reference frames. Conversely, in eternal now, no events are viewed to be earlier or later than any other or even as occurring simultaneously in successions, as either would quantify sequence distributions.

The relativity in experiences' distinctions manifests in present now's aspects very subtly and aren't maintainable as their abode. Yet, these distinctions are vital testimonials as their abode in successions. Their entitlement depictions' focus are on interval points in philosophies of physics, i.e., "evolution of creation," which seeks to display that reality is structured as "possible events" in the universe; given their quite different temporal orientations in visual observations. Such purportedly evinces that events "separated" by sequence experiences in their observation of rapid successions actually originate within intervals between them in formulations. This is strictly physical in terms of possibility because of the universe's perception of relativism of past's "was" and present's "is" as transitional. The premise is that there is no difference in propositions and observation.

Thus, present now's visuals declare as worldwide distinguishing creation, which specify such as arbitrarily what "is." Sequencing, they are viewed as definite components of experiences individually associated where entities are construed as constructed in an undetermined course. Rather, in the eternal now," all events are timelessly harmonized wherein the literacy of time is void and series of defined attachments in comparative relations as such defy temporal continuums and even dissociates from creaturely inputs and influences of "existentiality." What are evidenced are structured events consistent in reliably compartments determinately confined in eternal predetermination rather than "temporally becoming" processions where entities are construed as their formulation in construction. Individually consigned eras and events in consistent pre-assignment are definitive, as opposed to their processions in relative progressions.

II Thessalonians 3:16 states, "and may the Lord of the peace Himself give to you the peace always in every way; the Lord with you all! This verse primarily focuses on the sole source of peace (tranquility) plus the means and venue in and by which such are instituted. Here, the Greek phrase *δῶν ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντὶ τρόπῳ* (**thon ee-meen teen ee-ree-neen thee-ah pahn-dos ehn pahn-dee trop-o**) is rendered "may give to you the peace always in every way." This exhibits the purposefully sourced methodology, albeit *διὰ παντός ἐν παντὶ τρόπῳ*. (**thee-ah pahn-dos ehn pahn-dee trop-o**) rendered "always in every way," consistency of means availed solely in God's province, Eternality! Only in the eternal now deified causality predetermined events such as birth, development, decline and death. There are no creaturely expansions

purposefully capacitated to sustain temporal relations in or among them. Irrelative to present now influences, they are timelessly, inevitably subjective to predetermined obligatory completions.

Certifiable determinations are solely existent in the deified eternal sphere. The presently viewed "coincidental" entities embellish what is not definite and deceptive in relativities of wishes, engendering floundered formulations. Hence, there are no viable attributions of the temporal ordering of events determining further formulations. In the present now, the temporal ordering of causally connectable events is always in variance. Solely in eternal now is there augmented exact invariance with respect to "before formulations." Compatible concise intentions are privileged of God's purpose in simultaneity of events solely remote from what seemingly stand and/or abide in visuals of creaturely/creation's simulations' of relations in the universe.

Hence, eternal now's confirmations are void of humanly psychological relativity and are never subjected to visually contingent postures in the present now. Actualized status is absolutely distinct from visual relativisms associated in various appearances of present now's anxieties exhibiting present hypnoses, simulating strictly in their functionalities. Philosophically, creaturely resonated probabilities exert their formats of "experiences," as such seemingly originate and reside in measures' sequenced passages. Conversely, actualized comprehension reckons pre-determinations of all virtual sensitiveness as the extent of distributions dedicatedly cured in completion rather than seemly poised less as clued. Eternal Actualized predevelopments trumps sequence developments in respect to seeming progressions in their creaturely improvised evolutions. Scriptural revelations codify what are otherwise very confusing, though they exhibit as sophisticated in their commonly thought bearings in creature/creation's theories.

There is a sense in which the present now is seemingly fundamental in its assumptions, yet the absolute flow of consistency in experiences flow only in the light of eternal now's exactions, which are resolved beyond physicality's acceleration or deceleration formats. This important conclusiveness radiates that origination initiates solely in absoluteness and independence as scriptural declarations ascribed in actualization. In present now's logistics, decisiveness is viewed as achievements of such in their creaturely aspects of processed sequences. Conversely, exactions in eternal pre-assignment are solidly what is conveyed in Scripture's difference between time's processes and eternity's purpose. Visual/virtual exhibits of temporary orientations' sensitiveness are evasive, particularly according to accounts of inherited helpless fragments of discontinuous past experiences, which bear no guarantees to the present.

Unsubstantiated, scientism universally shares views and attractions that things abide in their convictions; deemed necessarily responsive tendencies in the immediate present. Present now's effects engender individual, indifferent impossible demands of the future, assembled from the past. Indigenous accounts of "eternal providence" render apart from tendencies in time, which bind incidents as events separated by sequencing, as part of



the entire experiences. Experiences viewed strictly as inherently predetermined in the past have a dispersive bearing on the present in a very direct way. What is actualized in the "sense of responsiveness" is that the present now is the future because it is part of the eternal now, where there is no discontinuity. Eternal viewings exert no difficulty in containers of time exhibiting unbroken units of various sequencing experiences in their restrictiveness.

The present now readily focuses in units, which can't flow to completion in time, but only articulate of days successively as one at a time illustrations in its confusion that creation originates, activates and resides in its sequencing moments, seconds, minutes, hours, days, weeks, months, years, decades and centuries in millennial ages. Strictly in these visually/virtually intentions, creatures/creations seem to scope determination in function of the "present now." These confusions formulate observational probabilities construing randomly inherited disorder in the universe, hence militating against controlled design in the void of eternally uninformed comprehensions. Present now's restricted sightseeing aspirations in unfulfilled floundering functions are strictly unidentified, undefined, fateful, componential, imagined capabilities of its so-viewed determinate inputs.

However, restrictive viewing in this venue of inconsistent entropies impinges upon the mortality, not to even mention morality and competence of the Creator without exception that such was/is definitively "purposed" in the design of God's eternal intentions, as well as what is completely fulfilled in the serenity of actualized eternal now. Hebrews 13:8 states, "... Jesus Christ, yesterday and today the same and to the ages." This views the perspective of Christ in completion dwelling in eternal now as one spectrum rather than His presence in processions. This acknowledgement eliminates wondering and instills confidence in the culmination of completions according to His purpose rather than what is visualized in present's now's challenging demeanors. It is strictly this confidence that negates sudden differences from what is and has always been in eternal now. Here, the unchanging God has pre-determinately different dealing within difference throughout the course of creative time solely for testimonials of His greatness.

According to Hebrews 1:1's declaration: "In many parts, and many ways, God of old having spoken to the fathers in the prophets, in these last days having spoken to us in a Son, whom He appointed heir of all things, through whom also He caused the ages. Here, the difference at different times (sequences of present now) in different ways in essence is formed in relating eternal now's pre-obligations in Christ; according to His respective purpose "to (for) the elective ages (times)," where all are one, as one is in all. Scripturally viewed, however things seem situated within the present now, everything is "now" in eternal standards.

All things exist completely in "eternal now" even as they are viewed as originating and residing specifically in units of present now locales. What is "expressly now" isn't what is as "now." All are in control by God's pre-assignment in testimonial manifestation. All of time is actualized in completed essence as "manifesting in eternal now," as opposed to

"doings" (Ephesians 2:10) in creature/creation's time imputed standards. God's sole providence dominates primarily in all habitations of living. Thus, "present now's" acts are restricted in extension that such planned for the future are ineffective in their exertions of manifestations "being done now." The scriptural declarations are highly disconcerting to those who trust too much in their intentions they foresee as their influences solely dominating "what will occur in the future."

Eternal now's accelerated existence in everything having been resolved and reconciled in actualization is vividly expressive of sacred flawlessness in eternal comprehension. Eternal demands are scripturally expressed in all having been expedited, even though subjected in visual disarray of worthlessness, as were prearrangements in the tour of the present now. Void of this knowledge, life's effectuations are only annexed in standby modes of fate, identified as destiny affixed to free will, whereof creaturely imputes are attributably vital functions. Yet, the dilemma is that "personal" motives aren't "imparted influences" on determining events; as such exist in predetermined eternal purpose. In the present now's view, the crux of non-deity parallels inducing inabilities in passivity; when such are fruitlessly assigned to achieving occurrences of "guaranteed security." In eternal now, all things are foreordained, which translate that present now virtual/visuals are rigidly subjected in what was prearranged manifestly in testimonials (Romans 8:20).

Even though present now considerations exert valid inquiries in "intellectual mentalities," they are misconstrued as "prototypes." In viewing what is visually encountered in time as existing therein, the underlined queries are: are moral choices formulated in time? Are creatures capacitated to solely take matters into their hands, take risks and make sacrifices in order to determinately ensure triumph over failure in the present now? In the sense of eternal actualities, belief in fate and/or free will doesn't inspire determinate conduction but only belief in things personalized according to humans' resonations to the present now. What such "unenlightened resonations" erroneously prompt are strictly from its vantage point. Gauging realizations in inconsistencies inappropriately consign how much are possible according to their implications in meandering loops. Patterns in present now's arenas solely situate what their designs and/or inventions emphasize and particularly expose as sourced inspirations in "viabilities."

"Actualization" in this sense departs from eternal now and seemingly resides in present now's processes constantly swallowing-up the past, wherein there is always presently approaching what is connected with being overwhelmed in separation to what seems unconquerable in its venue. Yet, "victory" persists in the eternal now, which transcends visualizations in subjected venues. In the present now arenas, confidence inevitably wanes in life's passive regulations, where humanly "creative acts" are patently resistive to abiding potentials. While testimonials of acts are documented in them, their purpose is outside of their locale. Whatever is connected in the search for the instantaneous, the confirmed purpose thereof is nonexistent. This is patently reflected in the terminology "presently," which quite logically means "in the present," i.e., "right now," but denotes "maybe, sometime in the future." The present tense is used, as a rule but tenses are

irreverent when God has declared what is “to come,” i.e., “to manifest,” in the certainty of already having been accomplished in eternal now.

I Corinthians 15:42-44 state, “..... so also the rising again of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body.” Here, note that the language of existence as conveyed in these verses connotes eternal now where there are no progressions of developments or sequencings in processes, as all are expressed in completions. Note the Greek verbs: *σπείρεται* (**spee-reh-teh**) rendered “is shown” and *ἐγείρεται* (**ehy-ee-reh-teh**) rendered “is raised” are all in the present tense, passive voice and 3rd person singular; conveying their current components out sourced in existence beyond the confines of their manifestation realm. Moreover, the latter phrase of verse 44’s verbs *ἔστιν* (**ehs-teen**) rendered “is,” connotes what are presently existing without secessions in sequences.

Exploits of possibilities in present now viewed passage experiences are stimulating in its consciousness. Yet, they only manifest visual exaggerations governed by processes’ factors in transactions posited to remedy fragments. “Prophetic perfect” is unattainable in interludes of uncontrollable events subjected in preparation attendees in completions, while carrying their situations to extremes. Where unanticipated suspensions simulate, experiential concepts explore intriguingly as its limitation completely halted in creaturely aspirations. Inconsistencies induce difficult sensitivities’ fretfulness in intervals of the present for future actions, which incite only manners of resonations. As life is lived in the present with very little consciousness of either the past or future, it is impossible to imply realism. Nevertheless, such supposes somewhat in which present now “experiences” interestingly cause unconscious shoring-up of conforming physiological processes in their changes of tempo challenges.

In present view, everything is basically in every instant unless/until such is thrust into its next immediacy. This posits questions plus wondering and thinking in cycles without any convincing respondents, emitting convictions of currently viewed present now as all that there is. Such indicts that because “the future is not yet and the past is no longer, then visuals are the sole posture, power and application of “every now.” This type viewing elicits determinately focusing on the present as to what may be the future. However, what is in the present doesn’t guarantee what transpires later. What actually exists is not finite in an instant of the present moment, as the future converts into the past at the same moment it becomes the present. Therefore, the present now doesn’t really exist, except as in its assigned manifestation roll chartering sets of sequencing in testimonials. In this implication, the present now is neither nothing nor everything but accumulations accorded to displaying previous ordained developments.

Nothing in the present now is measurable as extents of existence, but only assessable

in sets of viewing sequencing. Implications of moments are only points in distinguishing between manifestations as testimonial componential depictions determinately cued to their actualized perceptions. Hence, present now's depictions are merely manifestation medians as to what was "laid out" purposefully by God in eternal now's sole existence. Eternal now is not measurable, as it encompasses the sole essence of what exists in now. Present now's implications of the moment may exhibit as now, yet such movement toward the past suppresses what is hopefully retained futuristically. In other words, are its views' accumulations in many now's nothing or everything? It is seemingly everything in relations sequence-wise but it is not everything in its succession points distinguishing between past, present and future. It is manifestation's "closer look" in series' limitations exhibiting nothing realized except that creaturely resonated seeing, hearing and feeling what is visual/virtual at the moment. Present now's viewpoints construct in processions' patterns of transitions from the past. Inconclusiveness transmits processions' delays transiting toward actualization, thus its perception is not measurable in conclusiveness. Actualize existence transcends visual/virtual implications' exhibitions that composes the present moment as even more elusive.

This does not resolve that present now depictions are nothing because they are indeed concussive components dawn of eternally everything beyond the recessive segments of future, present and past manifestations. Pursuance in present path is illusive revolutions over and over; eliminating each present moment chartering the eventuality that its "now" recedes and its future cannot transmit exactness. Therein is no lasting resonance living momentarily because it's only temporarily. Everything that actually exists is in eternal now rather than present moment formulations that mocking transmits that "here" is not essentially "now." Secessions of present moment are always changing in their necessity tracks of extinctions. Except in testimonials, actualized perceptions of now are zero in the present now, whereas in everlasting now, there is neither zero nor completions that self destruct in processes of termination, because all are culminated in predetermination of their eternal purpose.

Creaturely viewed present now's continuity simply exhibits zero reckoning partialities in their processes of termination. In reflective manifestations, nothing is determined within nothing because something cannot be anything that does not previously exist. This is an existent problem in each structure of physicality, i.e., how to penetrate nothing's barrier? Scientific suppositions are merely imaginary that there is physical originality of nothing's pretentious properties manipulated in regulations of algorism's calculations to bridge the gaps and voids thereof. Thus, its "nothing" is not existent and its pretentious properties are not actuality's source of originality. Presently illusive zero arrangements recessively cancel out and do not interfere with the actualize results. In this sense, nothing causes dilemmas in programming processes, which inconsistencies add nothing to nothing or nothing compatible in determinate communications. Originality's genuine performance nullifies all illegalities of operations that cannot continue in resultant actualities.

Present now's sense of wittiness merely elaborates its weary situations in manipulated

efforts that expire in its extents. So viewed functions in present moments construed as "tried and true" in various ways rescind in its indeterminate containment of cancelation, thus their so deemed "influences" collapse as factors of outcomes This equates to what does not exist except as an "ever-changing present moment" scale that only manages to record contentious values, i.e., an inch or mile, defining temporary differences' locals of relationships. Categorical or chronological designs equate to changes in moments between what is the present and next "now's" repetition in algorithms divided into lots of the time parameter units of changes. Other than in creational components of testimonial relations, there is no actualize moment, minute, hour, day, month, year, decade, score, century or millennial. Present now is only a relation between points of changes. Hence, "now" submerged in transitions of "then," divided into parts; does not define existence.

Relations of testimonial attachments simply enhance specificities of divisional changes. Present now quantities are speculative construed completions in divisions through their processes as to what was and is testimonials in circumstantial limits of measurements. Present now functionalities alluded as autonomous, eerily replicate angling between its divisional extents of periods, ranges or ages in infinitesimal processions modeled as determinants. Its detachments from determining possible opportunities deter labeling its operations as resultant compliances. Its forward journals reverberate in isolated modes of merely passing through, as opposed to passing on and then back to where initiations scripturally commence. Eternal now abides in imperative domination, beyond present moments' peaks of divisions and in this sense, fares in completion of destination and/or determination rather than possessive parts of distances or degrees used in historical off-courses.

Ephesians 3:20-21 state " ... and to Him who is able above all things to do exceeding, abundantly what we ask or think, according to the (His) power that is working in us; to Him (is) the glory in the assembly in Christ Jesus, to all the generations of the age of the ages. Amen." This convenes God's power in eternal now beyond all present now illusive illustrations. *ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν* (**eep·ehr·ehk·pehr·ees·soo on eh·too·meh·thah ee no·oo·mehn**) rendered "exceeding, abundantly what we ask or think" reveals ones eternal comprehension beyond present now, which is exclusively availed *κατὰ τὴν δύναμιν τῆν ἐνεργουμένην ἐν ἡμῖν* (**kah·tah teen thee·nah·meen teen ehn·ehrg·oo·mehn·een ehn ee·meen**) rendered "according to the (His) power that is working in us.Amen." *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Ἀμήν* (**ees pahs·ahs tahs yehn·eh·ahs too eh·on·os ton eh·on·on Ahm·een**) is rendered "to all the generations of the age of the ages. Amen."

Present now's destination as a viable and imperative resolve is irrelevant, as chartered by its dreadful inconsistencies. Present now exposes temporary inaccurate navigation glitches' unreliability. The motivations inhered in its venue contends in its operational arrangements, yet they are not to the percept of effectiveness grasped in successive determinations derived of creaturely imputes. Its navigations eventually depict its

extensions absorbed in its conscious comparison of its unreliability.

The present now is seemingly so vibrant in its pretentious properties of hours, minutes and seconds on the earth's face but it is excluded in its secessions of visual production. Also, such testimonials' functions do not navigate actualized existence as its premature explorations wander around aimlessly and hardly ever find their way back to where their intentions initialized. In concepts as measurable entities, their rates of changes fabricate as contrivances that are constant fixations. Characteristically, present now purposes are clogged in uncertainties of their outcomes, as their visuals move around backwards and forward in sequencing patterns; seemingly registering as fixed positions on a pendulum. Visual attachments merely dispense indications of their interior situations of relativities, structuring several implications regulating only their restricted rationale. Visual amends inconsistently steer through their shifting moments in integers as further uncoordinated activities.

The present now convenes acquaintances that employs only what could be accurate, as such is exactly aligned with eternal existence. In this comprehension, it's so viewed autonomy as to what occurs as a result of its determinate input, conclusiveness is false. There are no entity acquisitions in the present now because actualize instances through creaturely imputations do not subsist. Understanding realized perceptions, as opposed to transitions in secessions of expeditions is very important. There is no way to grasp in visual portrayals, solely what is availed in eternal actualized essence. What was done is in completion and only recorded in secessions rather than such determinately "shaping" what affords in present moments. Current depictions are not causative but only elusive changes in the present, as such do not exude contributory choices. Accomplishments are the fruits of eternal fore-arrangements before the present associations of creaturely composed choices.

Changes in the present now are components in rather than effectuation of determinative coursed eternal existence. Visual occupations of a particular activity ardently gravitate to shelter in accommodated series of transformations, so viewed in "restricted choices." Creaturely choices as construed in the present do not change directions of narrations but are testimonial of only what could and would have been regardless of so deemed different choice. In present now's apprehensions, ultimate outcomes are never settled in their directives. While what seems to be the best factors that can be in the present "here and now" displays the more prevalent availing, actualized completion is ever present in each moment. Eternal intentions are not emerged in worrying about what might happen, but confidence in what have already happened. Scripturally deliberated, present now's functions are exhausting whereas eternal now fulfillments duly originated and actualized even before their manifestation in the present moment.

Purposed occupations are instinctively superior to present coincidences' experiences of joy, wonder, awe and anticipatory supplementary developments. The difficulty with living the present moment is that its recessive unknowns render it undoable in contradictions.

Reminiscent of or even resemblances of acquainting endeavors are eventually elusive in pummeling intents of secession to accomplish future secured survivability. In random desquamations of disorder, present approaches indirectly and directly confound in their recessions. However, eternally reflective, spiritual applicative actualizations are avowed beyond present recessive reclusions. Creaturely approximated esteems do not charter what entities will or should be or how they are. The present now may visually construe what things can be but it does not know what they are. Hence, what seems excellent for the moment is capable of transmogrifying later and vice versa because its impartations, as construed in the present now are inconclusively flawed.

What is deemed as consigned distinctions appears viably in visuals; as such connived influences in the present now are familiarly connected in custody. However, its terrain is simply tolerable in immediacy of reasonableness rather than the totality of composition. Acceptably enjoined conformances do not confidently connect because all immediacies amount to is an end. Thus, such equate mindfully attached identification of possessions that might be currently overwhelmingly convincing visually, yet such are not conducive futuristically. Instead of assertively accepting that situations are overpowering in visuals, eternal prearrangement of deified purpose prevails even in recessive regresses. This is the eternally comprehensive awareness that enables coping with present challenges in accepting things as they currently appear while trusting God's predetermination of what they were as are. Therefore, incidents interpreted as "bad occurrences" are in transition from testimonials in the present now to actualize completion in eternal now.

Eternal discernment radiates that no adverse involvement is as dreadful as its reliance on the present moment to completely characterize its intention. Such an instance seems so unbearable, especially when construed as conclusive and no viable intercession is creaturely applicable to its remedy. II Corinthians 1:8-10 partially state "of our tribulation that happened to us in Asia, we were exceedingly burdened beyond (our) power, so that we despaired even of life; but we ourselves in ourselves having had the sentence of death; that we having not and do not rely on ourselves, but God, who is raising the dead (lifeless, useless, ineffective); who out of so terrible a death (peril) having delivered us and delivers, in whom we have hoped that even hitherto He will deliver." These verses view futilities imposed in the present now above capabilities of creaturely employments, yet not beyond God's prearrangement of actualize testimonials previously consigned in His purposed power. This is expressive in past, present and future connotations of the basic Greek verb *ῥύομαι* (**ree-om-eh**) rendered "deliver" respectively in the eternal now.

None are capacitated to employ life's determinations in present moments. Conceivably, what is identified as immovable in the present moments are indeed actualized in the completion locale of eternity, rather than being resistibly mystified interchangeably in personal creative developmental courses or so viewed good fortune mystics! Perceived receptacles in the present now are merely reflections of eternal consignments avowed in interactive situations "right now!"

The present now implicitly distribute depictions, manifestly transpiring as designations of

experiences, i.e., birth, maturation and death in successive expositions of sequencing. Whether such genuinely format metaphysical categories propel extracted sustenance philosophies, especially in their subsequent sceneries. Yet, there is little or no inquiry as to how, why or even can these so viewed alternatives directly or indirectly express or imply doubts or possibilities that human receptions, actions or thoughts manifest at least prima facie choices of creaturely commutations? Emergent appearances do not enable discriminately reckoning of events. Visual perceptions, especially in the auditory realm, endorse discriminations and recognitions as events or aspects of the perceived scene. However arguably, their "non-contents" do not structure intentions to plan and execute actions or to produce changes in the present now by dedicated devices such as tenses and prospects of actualization.

Complied contents are aligned in eternal predetermination of events and structures, as opposed to structures of temporary causal and intentional aspects that require process features in terms of eventful attributions. The present extent sequesters commitments undertaken as integrated phenomena or separate, independent dispositions. However, actualize existence exudes significance convergence in associated commutations. For instance, the events that are perceived appear to be categorically homogeneous with those which are affirmably and verifiably in causal explanations; indeed as the result of eternal predetermined causality. Yet, so viewed prima facie commitments of creaturely perceptions, actions and thoughts are taken for granted in philosophy as various forms of neo-realism about events are defended. Historically, the foremost arguments in favor of "realist attitudes" towards occurrences arise out of theories concerning metaphysics of scientific imaging and semantics of natural influences.

But even in these contexts, present now events are induced as questionable categories; as are intended somewhat in competition with or alternative to entities of other manners. This implies that in spite of their so viewed apparent simplicity of visual initiations, their events are controversially inconsistent. Scriptural factuality does not engage creaturely controlled characterizations of events as "things that generally happen" but clearly shifts obligation to predetermination's assignments of clarifying "happenings." The conductive approach is in preset events against entities belonging to philosophically more familiar, metaphysical categories. Instead of following in review, the foremost contrast between events and their categories is in the former having been predestined forward, explicitly beyond in ontological completion, whereas the latter defer while emphatically exhibiting significations of the events. In eternally actualize now, conclusiveness is focused as the defining scope as to what abides or does not.

In conjunction with review processes, focal conceptual implements are that metaphysics and philosophies adapt in their attempts to cope with events, albeit from the non-content perspective. Wherein reputed, some disparities in present now's eventful physicality are routinely philosophically unexplainable. First, there is presumed difference in their mode of being, e.g., events infer occurrences, happenings or "instances," whereas physicality is purported to evolve. Second, there are differences in the way objects and events are



reckoned in the present now. Physicality relatively resides in spatial boundaries, while events abide uncertainly in temporal boundaries. Physicality is awkwardly located in the matrix as spatial; conversely events are assumed to tolerate in accordance to controlled location. Outwardly, physicality provokes movement; while events are provision oriented as constituents are persistently purposed and solely present sequentially in testimonials existence.

Eventful occurrences manifestly, yet persistently occupy the present moment's diverse parts or "stages" in sequences. The so viewed distinctions are particularly controversial of philosophical conceived dimension extinctions in physical terrains. Such in fact draw no metaphysically significant distinction in their purposes and events. Rather, they are merely regarded as relevant distinctions of degrees in dual specificities of the equivalent "inhabitant" grouping, as opposed to groupings of "immateriality's inhibitors," i.e., mental poles whereas events appear to develop sporadically in present now relativity's deemed "firmly internal coherencies." If metaphysical distinctions in events are granted, then the obvious inquiry arises as to their relativism between entities in categorist objectives. The prime performers in even so viewed non objectiveness events are commonly seen as relentlessly unsettled, improvised objectivism of randomizes. Actualize dispositions are however, not of entities as being metaphysically dependent on other entities.

Hebrews 7:7 states, "and apart from all controversy, the lesser by the better is blessed." Here, the Greek preposition *χωρίς* (**kho-rees**), as rendered "apart from, without relation to or besides (beyond); evinces possessive separation in the subordinate conjunction; *δε* (**theh**) rendered "from" *πάσης ἀντιλογίας* (**pahs-ees ahn-dee-loy-ee-ahs**) rendered "all controversy, contradiction." Therefore, the revelation is that *τὸ ἕλαττο* (**to eh-leht-to**) rendered "the lesser" in the present now *ὑπο* (**eep-o**) rendered "by" *τοῦ κρείττονος* (**too kreet-tonos**) rendered "the better" in eternal now *εὐλογεῖται* (**ehv-loy-eet-eh**) rendered "is blessed," i.e., exactingly actualized.

The events claimed of supervene from the participants in the present now are not solely dependable in the locale of which they are partaken. Present viewing is in the modified environ in the visual objectives of accepting events equally as their ontological standing while maintaining that their subjections are primary in their order of deliberations. Such instances have been claimed as pure event-based ontology sufficient for the success of re-aligning applications that require eternal, stable framing of reference. Such are only adequately provided in actualization rather than similarly asymmetry in events that are seemingly endorsed by their natural expressions, as to what caused the "the fall of the apple," although not as 'the pontification of the fall.' However, these asymmetries are attenuated to the extent that their present subjections are in visual non contents, yet their actualization is solely via purpose in eternal events. Regardless of present now's relations of events contrasted in physicality insofar as they are perceived as in individual purpose, both appear as actual; yet temporal and spatially located entities organized into part-whole sequence preparation. However they are counted, compared, quantified,

referred to and invariably distributed; averring their conceptual categories are thoroughly secure do not provide sufficient grounds that they are exactly complementary.

Scriptural characterization of physical conceptual events only track that their spatial features defer as categorization of objectives' placements in its dispatches and vice versa. It is strictly in this view that events are distinguished from facts as are prescribed by meticulousness and a-temporality. Completeness preexists in eternal details beyond fledging speculations. Thereof, every event is in factuality of what previously occurred in its distinctive eternal purpose. This is solely what determined it's consistently, reliable function.

Scientism's creaturely philosophies however perceive links between events and abiding facts in assimilating them as akin to categories or at least specificities of the same "state of affairs" categorically. The supposition stimulates fundamental inconsistencies: one, because facts correspond to non-equivalent oppositions as distinct events conceived of as data that cannot be accurately "re-described or re-identified" in related concepts, as such disintegrates when rearranged in any manner. Two, because such would be as a different event from original manifestation through semantically transparent arguments concocted instead that an occasion construed as fact is an exactly coursed purpose of congruency in singularity. Therefore, the single assimilation of event to fact arrears in extracting consistent alignment of authorization insistence on the distinguishing account that effectively amount to such an integration. Conversely, eternal distinction is solely applicable in terms of completion in actualization.

This is the foremost casualty of present now's theories that construe events as properly exemplifications of certainties' objectives in its median. In such philosophies, events are individual entities because of their visual configurations. However, due to continuations of differences, their altering constituents are not sufficient to yield anything other than a different event. In particular, differences in the relevant constitutive do not sufficiently distinguish events but only as exemplifications of what obstructs visual as virtual facts. It bears emphasis however that this consequence is not intrinsic to the theory of events as proper exemplifications. Both are in instances construed as exemplifications of one and the same describable type of notable accuracy. Thus, even if construed as a structured complex, an event in course referred to insofar as its designations need not be sensitive to this structure. In this way the distinction between events and facts are stated in terms of firm distinctions between semantic and metaphysical aspects of event descriptions.

Similar considerations apply to philosophies that construe visual events as exactly in the sense familiar of situations as virtual semantics. In such theories, events construed as sets of functions in spatiotemporal locations ascribed as "situation types" are defined in sequences of objectives standing or failing as determinations of the certainty of their relativities. But while the formality of scientism seemingly delivers an aligned account of algorithms for applying imagism to its accepted etymological verdicts, such leaves room for its flexibility. An auxiliary metaphysical category from which events are sometimes

contrasted is that of visual as virtual possessions. If sequenced events are individuals, they are stringently in parts rather than completion in exacting habitants of occurrences, wherein partial universals are merely reoccurrences. Yet, philosophies are taken very seriously in intuitions that in some instances, events reoccur, e.g., when the sun “rises every morning.”

If this is acceptable as factually reoccurring, then the present now’s events are merely analogous in their individual temporary possessions rather than in similarity’s sufficient justification of considering them as valid emergences. For example, as manifestations of present moments or intervals of time, emergences of intersecting sessions of individual possessions are strictly segmental fixed. The instance of an account as an event of the sun’s rising is properly an interval during which it rises but not as a characterization of event types uncontroversial in allowance of a particular origination event token of a corresponding type. However such construal would correspond to concepts of events as proper exemplification, it is framed in one event of purposed actualization of occurrence. Conceptions of events as temporally collective of rather than completion in impressions, impact beyond uncontroversial subjections of events in tokens overall, even in particular events such as when they are seemingly, uniquely witnessed concurrently.

Ephesians 1:10 states, “ .. in regard to the dispensation of the fullness of times, to bring into one the whole in Christ, both things in the Heavens and things upon the earth, in Him.” *Ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ* (***ahn·ahk·ehph·ahl·ee·os·ahs·theh tah pahh·dah ehn to Khrees·to***) rendered “to bring, having brought into one the whole in Christ,” identifies the summation of all manifest parts in sequences of the present now of all creation’s events; both things in the Heavens and things upon the earth, in Christ, as they are in complete actualization of eternal existence. Hence, all existence is one in rather than categories of their manifested arrangements of testimonial depictions for the sake of their acknowledgement.

All events were and are decidedly complete in Christ (Colossians 2:10; 4:12) rather than in the components of instances in sequences. Such a universal event is never in its own purposefulness, albeit of in restricted sort and degree of its singularity as instantiated exclusively once in God’s eternal decree. The opposite view about events is that they are universal but rather in abstractive particulars of a singular category. Accordingly in these views, the readiness of their functioning is different from their successiveness of anything else, not because of singularity in colonization but as such is consumed as its initiated existence. In “here and now,” “where and while,” as well as “when such exists” is exclusively in prescribe visual and virtual functioning in the presentation of its abstract purpose.

Likewise, this rising of the sun would be a different possession than any other rising of the sun. If so, then the view that present events are in series of possessions becomes compatible that they are basically spatiotemporally located. Thus, their events would just be as particularized located at whatever regions of space-time, as this concept is

closely related to secession of events as properly exemplifications, although this term suggests a construal of possessions as universals. Some actually identify these two concepts while others reject such as identification on account of the difference between their instances. Exemplifications, through their figurative variants figuratively construe present events as sequences. Yet, since they are viewed as in particulars' sequences, their positions are themselves figurative; hence, the variants are at best regarded as a specification of what sort their present events are. Variances of situations conceptually construe their events as figurative in sequences. However, they are viewed at series of locations as to what they are.

So viewed intuitive eventful possessions of intervals are seemingly complete in terms of their inner metaphysical commitment. Yet, by construing them in phased narratives, as temporal instances or intervals, their certainty testimonials collapse. For example, the rising of the sun is identified by ordered image segmentation as the fundamental step in quantitative analysis of magnetic resonance. Yet, its relevancy period corresponding to the descriptor "morning" is its stretch of "rising." Evidently, this management does not exact justification to the intuitions underlying prima facie commitments to events. For instance, events can be perceived but process sequencings cannot because of the non-availability of fully developed image segmentation along with fully developed interval-based semantics. Also, because of the equally sourced traditional concepts of instances and instant-based semantics, retracting accounts are especially unattached from their conduction of perspectives.

A more categorical account interprets events as spatiotemporal regions description, distinguishing, e.g., between each rising of the sun. Links between events and intervals are also explored in the contrasting course, though. If events are assumed in a primitive ontological category, then each one dispenses and disperses within temporal instances or intervals thus separately construed as purposefully in its derived entity. More habitual managements of this category proceed in construing temporal instances as in maximal collections, pairing so viewed simultaneous or partially simultaneous events as though in other probably conductions. These are the propositions that calculated connections between approaches are perceived as ordered and underlined in temporal dimensions. These are in effect construed conductions in the theoretical sagaciousness of events' orderings induced by the dualistic relation of what totally precedes and succeeds. So viewed managements such as these provide present now's suppositions in terms of relations in visual events.

Therefore, especially suitable to relational conceptions of intervals and more ordinarily of reversal phases, these modes and metrological variants categorically deteriorate. So viewed eventful activities of accomplishments in philosophies seemingly delegate in their concepts as distinctive yet variously altered categories of particular activities. Definitively viewed nonetheless, unsubstantiated attainments differentiate in rambling weariness of sustained subjection phrased in no finishing point and/or culmination. Actualized executions avail in their mounted assertions in conclusive consistencies

rather than in visual/virtual exertions aiming for the uppermost culmination, nevertheless determinatively captive in their sequenced instances. As in present now status, such is acknowledged intervals' expressed means, as homogeneous sub-events substantiating visualization ascriptions as certified activities' extensions. Conversely such are illusions in their unresolved state as to how long it takes or whether such will culminate.

In present now's assertions, accomplishments are grouped together into categories of creaturely performances. In this content, they are categorized as experience genders, broadly assumed yet they are temporality as extended partialities of processes assigned "eventuality." This is the label utilized for comprising categories authorizing the induction of aspectual considerations drawing on distinctions between potentiality and actuality of awareness to describe dissimilar classifications of their results. Actualized culmination requires no ascension to continuous arrangements, whereas their visuals correspond to secessions of formulations, as the "present" continuously relies on previous successful correspondences.' Activities for which the present continuous entails the probability of past negations provoked climbing, as opposed to having climbed the mountain; at least in the relevant context corresponding to realizing the product of performance. Factuality is in completion rather than probingly stimulating sessions of other events in groupings together to actualize the entire process.

Hebrews 12:27 states, " and this ..... 'yet once' makes evident removal of the things shaken, as of things having been made, that the things not shaken may remain, having remained." This verse develops in nullifying the linguistic suppositions' illegitimacy of illustration that these so viewed categorizations from such distinctions are scripturally repudiated. Here, the Greek verb *δηλοι* (**thee-lee**) rendered "makes evident," clarifies and informs of the dynamics between potentiality and actuality. The former (potentially) is endeavoring in sequences of its quantity space, however unconfirmed and subject to reversion from its procession intention. Conversely, the latter (actually) is established in command of quality possession in eternal confirmation of its preexisting determination in purposed intention.

Hence, the conveyance exhibits that what is actualized is incapable of alteration, in that *δηλοι τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων* (**thee-lee ton sahl-ehv-o-meh-non meht-ahth-ehs-eeen os peh-pee-eem-eh-non**) rendered "makes evident the removal of the shaken, as not having been certified *ἵνα μείνη τὰ μὴ σαλευόμενα* (**eeenah meeno tah mee sahl-ehv-o-meh-nah**) rendered "that the not shaken may having remained." The potentially of present now's events admittedly, questionably arises of their plausible assumptions, whereas their actualized existence is finalized in completion of its eternal demand as having been prearranged in eternal purpose. Actuality is in accomplishment rather than simulated process sessions.

Present viewing terminology distinguishes between the dynamics of events. Inquiries of whether all should be in or involve categories originating authoritatively or ultimately is a

matter of conceptual specificities. Hence, events are construed of their metaphysical import as to whether they are distinctive in their visual status. Philosophically acceptable assumptions are that the distinction between the so viewed self-starting spherical aspects is skewed to their status and activities. As these are visual activities, they are transit in their terminating statues, as opposed to any state of relatable abiding that is in immobility. The motional depiction itself is a present activity in its categorical sphere, as opposed to its procedures, which can be considered as notably sequenced potentiality.

Structurally perceived, these are functions and physical associations as prima facie acts categorized as secondarily sourced, namely, creaturely conscious. Comparable events are construed to occur or take place, yet not to exist relationally in definite discharges. They seemingly have rational beginnings and endings yet such are unclear in their spatial boundaries. Present moments merely appear to abidingly co-locate yet cannot move from one place to another or to withstand from one locale to another but rather extend in having spatial as well as temporal partialities. Actions as events appear to be homogeneous in causal explanation, yet do not translate consistency causes of what such are as effects. These aesthetics however, defer in repellently drawing distinctions therein as actions relating between mediators and events. Thus, instances of these relations defer “bringing about” what are embraced agenda-wise. In such views, events are not individuals unless their relations are construed as figurative or metaphorical expressions. Whether or not pandered events are tempered to distinguish actions propelled as rising or receding, the present moments vacillate between intentional and unintentional individuals in subsiding secessions.

For the present now’s authorizations, this is necessary to explain impotent creaturely behavior. However, such so viewed argumentation that such a distinction does not pertain to metaphysics but rather to conceptually, defies the descriptive realm of “what happens.” Of this view, rising is just an appendage under mentalist description. Mental and physical aversions to similarity apply to the distinction between “mental decisions” and physical or physiological events’ objections in their inconsistent absolutions. This distinction is unreal insofar as the latter events expectantly fall into the illogical net of physical theory whereas the former disconnect the resistant passage of maintenance between mental and physical concerns exclusively in vocabularies describing “what goes on.” These so viewed options reveal impotent ramifications for various subjections in philosophies of mind disputes of mental causation, i.e., are the distinctions between mental and physical events ontologically momentous?

If the distinction between mental and physical events is ontologically significant, then the question arises of how they causally interact with each other. This view leads to various forms of anomalous (inconsistent expectations) events or optional dualism. In contrast, the fact that the so viewed distinction is purely semantic is congenial to monism (actions unitarily void of independent parts); regardless of whether such expresses physical laws of reasoning reductive materialism) or anomalous. Anomalous monism is very popular, especially among philosophies’ acceptance of individual concept of events as broadly

describable entities. Such allows materialist claim that events are physical, regardless of whether they are described in mental terms while rejecting the consequence that mental doings are assessed as physical precisely because only such vocabulary is suited to explanation in its sphere. Hence, the present now is solely in physical description as a mental event construed to extract causal relations.

Scriptural authority annuls this notion in encumbrance of epiphenomenon (secondarily mental caused by and accompanied physically void of causal influence) on such matters. Physical existence's identification of indeterminacies exudes the allusive deduction of prima facie eminence in various aspects of creature percepts, actions and thoughts. Relating augments offered to back this up, comes from the considerations of illogical forms that such involve explicit reference to and quantification above the events. These comprise either the compositions of impressive explorations or flexibly obscure ordinariness that also seem to advert implicitly to the events' subjective modifications. Approximate attempts are not casted in mental events when testimonials are assured in definitive portions of relations retained in the permanently enclosed certainties. Equally, exchange sequences of the moment are unexplainable as to why their expressions involve different, two-place relativisms.

Romans 1:13 partially states, “ and I do not wish you to be ignorant, brethren; that many times I did purpose to come unto you and was hindered till now; that some fruit I might have also among you, even as also among the other nations.” The phrase, *οὐ θέλω δεῖ ὑμᾶς ἀγνοεῖν, ἀδελφοί* (**oo thehl-o theh ee-mahs ahg-no-een ahth-ehl-pee**) rendered “and I do not wish you to be ignorant, brethren,” conveys desire that creaturely plans are not ever construed as assurances that will manifestly occur. This is affirmed in the phrase *ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεύρο* (**ot-ee pol-lahk-ees pro-ehth-ehm-een ehl-theen pros ee-mahs keh ehko-lee-theen ahkh-ree too thehv-ro**) rendered “that many times I did purpose to come unto you and was hindered till now ...” This purpose, *ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν* (**een-ah teen-ah kahr-pon skh-o keh ahn ee-meen kah-thos keh ehn tees lee-pees ehth-nehs-een**) is rendered “that some fruit I might have also among you, even as also among the other nations.”

Neither creaturely mental nor physical reasoning affirms proof of entities as actualized events. Yet, they are testimonial as accounts of how they are claimed, as opposed to what they certify. Present now visuals merely record what they are at least in part by coherent relations to their predetermination. Thus, singular events are not in themselves causal and cannot be analyzed in terms of connective essentiality in reasoning of their augments but rather require causation as the relational holding in individual events.

Accordingly, semantics of perceptual affirmative complements analyzed as events abide within diverse anomalous linguistics. By contrast, their statements asserting that certain events occur in piercingly indeterminacy's designations of preparations; entailments are

not direct. On the other hand, some philosophies dissuade this category of "existential proof" and maintain instead that all that seem explicit or implicit are referenced in quantifications of events paraphrased to avoid so viewed "commitments." Yet, present now contends that durations of "endeavoring" is necessarily delegated deliberations of "achievements." In this view, such advancing is in the consummation of circumstantial conversions proffered to transaction events of categorical "quantifiers," i.e., process explorations in the implied quantification of inferences as singularly causal declarations. Superficially, appearances and inquiries of these so viewed "logical forms" dispense existential as undecided events in commutations; "automatically turning into "emanative preciseness."

However, when such seemingly process in opposite direction as issues' appearances of undeceive individuality criteria, causal focus is sifted to intensive deliberations of the same event. Amenable viewed events' piercing similarity experiences as executing secessions exude causality in and of the same as their passionate distillations of parallels. Hence, some philosophies construe such as metaphysical demands wherein responses are in identity criteria, which must be provided before such allowances are engaged of events utterly. Different conceptions of the events tend to suggest different reactions to widely varying ones. One extremity ascertains such as radical "unifiers" of events coarse-grained objectives where the other is in radical "multipliers" of events fine-grained as facts. Other philosophies regard queries of identity as first and foremost the semantics about the way such are claimed. Yet, no metaphysical theory can settle various present now's semantics of inordinate events.

Thus, there is no way of determining the truth or falsity of events' identities exclusively on the basis of metaphysical views. Present now's so viewed eventful testimonials depend cripplingly on supposed "ordinary" subjunctives of locale contexts' unprincipled intuitions. In such events, the entire identity dispute is non decidable, due to demanding metaphysical stalemates of innumerable semantically fragment. Conclusiveness repels massive indeterminacy that surrounds existence and identity evidences that systematic theorizing about events is impossible. On the other hand, in scriptural flawlessness, the visual indeterminacy in circumstances of present now's objectives are theorized in their systematic modes of determinacy. It is this posture that indeterminacy in their concepts are misconstrued as no fatal hindrance to development of systematic theorizing about events. There, inconsistency destroys reliance on structural objects for completions.

Here, review of actualized "pre," as opposed to structuralized categorical present events exhibit that the former in spiritual purpose predicates latter's basic forms of the natural. "Pre" eternally prevails in inherited immanence, whereas visual presence is procedural and viewed as determinate by nature's laws or formulation exhibitions. Accordingly, this latter concept is based on philosophical empirical formulation of complexities including abysmal homologies (fleeting relations and relative positions in structures). Eternal now events are actualized conciseness rather than present now's appearances in abstract, adaptive environs of strikingly numeric and geometric characterizations. Present now's



illusionary exhibitions display extraordinary robustness and stability, yet as sequenced instances, persist in wandering similarity. These extractions illustrate neither reliable determinism nor subsequent functionalism theories provided in convincing adaptive explanation for the categorical types of homologies.

Present now's so viewed advances provide neither sustenance nor maintenance for its structuralism notion that its basic formations are immanently inclusive in locale. Cosmic modifications seemingly exist and advance as considerable complexity is determined, as in self-organized particular categories of matter, rather than specified in functionalism demands. Dualistic extents in sequences are devised as acceptably opposing so-called structural forms of functionalism regarding fundamental procedures of virtual/visuals. These exchanges illustrate debilitating according to their structuralism in paradigms of significant factional disorder, as the result of basic physical constraints arising out of properties or more specifically, measured methodology. These constraints limit concise commutation except as they are inherently in eternal design; inclusive of predetermined homogeneity exemplified in their eternal purpose.

I Corinthians 13:9-10 states, "for in part we know, and in part we prophecy;" and when that which is perfect (complete) may, having come, then that which in part shall become useless." The phrase *ἐκ μέρους γὰρ γινώσκομεν* (**ehk mehr-oos gahr yeen-os-komehn**) rendered "for in part we know," conveys that what is actually known is merely partially in the present now. What is known precisely in *προφητεύομεν* (**proph-eet-ehv-om-ehh**) rendered "prophecy," is in revelation of what God is pleased to make known prior to what is ultimately manifested. This declaration is codified through the disclosure that futuristically, that which is *ἔλθῃ τὸ τέλειο* (**ehl-thee to tehl-ee-o**) rendered "perfect" or "complete" may, having come, is the sole essence of present now's virtual/visuals only in part are only processes and are what *καταργηθήσεται* (**kaht-ahry-eeth-ees-ehh-eh**) rendered "shall become "useless," inactive, inoperative or deprived of functionality and caused to visually terminate.

The present now's recurring patterns persist only of virtual designs implied of its basic forms arising in their visuals as other creaturely/creation's formulations from their so viewed self-organizations. Genuine universal factualism adheres to actualized events of the eternal now; lending its sourced inclusion of "heritable worth" plus authorization of archetypal structuralism of so deemed growth and testimonial employs. Present visual progressions' increasing structuralism in seceding structures of evolutions advance as plausibility of creatures' intellectual power for morphological explanations separate from the domain of "actualize functionalism."

According to the proposing exemplar, what is often referred to as functionalism dominates the main designs of present now's pendulum appendages. However such are viewed as the result of physical regulations, they are tasked out of their category immanence arising from intrinsic constraints inherent in their characteristics. Their so

viewed strivings, rather are deemed the results of their specific adaptations; inbuilt additively in select sequences during present now's course of presumed evolutions. Particular functions' conclusiveness is imposed transcendent in eternally external entities. Present now's adaptations inbuilt in this approach are contingent undetermined manifestations of natural principles. In this functionalist view, they are in essence complex contrived function measures arranged to particular creaturely situational ends. This prevailing mainstream view and therefore majority evolutionary functionalisms by definition, are accordingly for adaptations to environmental contingencies.

Present now functionalism defends structuralism alternative discoveries' existence analyzed as ascending hierarchies of their ever more inclusive secessions. This view is defined by particularly unique homologies (similarities in position or structure indicative of visually conjoined correspondences) of apparent obstructions to achievements. Although causal foundation of this remarkably accepted senility is unidentified, it is assumed as an imminent feature of nature and part of the external order of its sphere. This points out present now's provide causal explanation for so viewed "regularities" in gestures of things described as expected that eventfully have scientific explanations for hierarchical patterns of solutions. However virtual commutations might seem visually impressive, their arena is not exact, coherent or logical as scientism suggests. "Potential becoming" veils the role of scientism's discoveries or recoveries in confusing diversities of underlying disorder and unruliness.

Present now's impressions are the results of so deemed legitimate natural processes that are explicitly asserted merely as concluding in intervals of exclaimed paths of evolutions. In this way, their determinations are constantly viewed as creature exertions. Convertibly, eternal now conclusiveness is preordained in innate tendencies by which homogeneously created generations manifestly move about in extending coverings that stretch out, bend and curve as they flow from formations. Exceptionally, developmental theories as contemporaries assert that such are impressed in visually originated' extractions through successions in creaturely formulations. Functional luminaries, as particular contingencies overall are not in unidentified processes. Virtual witnessed patterns of process endeavors scientifically categorize schemes of allegoristic patterns attracted to disorderly, circularly systems. Remarkably, these system appears to stand in similar relations to the exactions of actualize determinates.

The fundamental doctrine of their causal explanations underline further that their core objective is to define actualize origination realm. Visual observations are not answerable in their theorize dictate. Even as anomalousness seems contextually or generally acknowledged in being, formation of unitize type conditions of existence are not virtually fundamental in structuralisms. The actuality of equivalency principles are independent in habitations of having constantly dwelled together in exquisitely completed accounts. Applications singularities are well adapted to their immediate perceptions or conditions of existence but are also inbuilt beyond functional transcendences of particular virtual circumstances. Yet their principles are opposed in a probing sense. Virtual adaptations

seemingly derive particular ends of the basic structure, whereas actualization proceeds manifestation construed as visualize derivations. Visuals/virtual are continuously in the approaching mode, whereas actualities are permanently in completeness of their eternal establishment.

So esteemed present now homologies (evolutionary existence of structuring adapted to their purposed results of creaturely modifications) do not now express any common functionality. The effects of its equalizing roles are functionally disparate designations' principles as causal foundation of virtually defining the position of scientism towards causal disorders. Intents to regard high-level taxonomic (method of employing numeric algorithms) commands as primarily the mirror coursed adaptations yet are more often confusingly abstract ministrations. Visually, these inhabited adaptations are deemed to construct around the elusive contradictions set in the major deliberation of continuities and culminations confronted in its productions. So considered evolutionary functional adaptations to the structural constraints retain priority setting of gradual developmental pathways relating pattern movements or maneuvers. This observation of structuralized functionalism in present "then and now" challenges of immanency arising from intrinsic constraints are seemingly results of their adaptations.

II Corinthians 2:14 states, "... and to God thanks, who always is leading us in triumph in Christ and fragrance of His knowledge, He is manifesting through us in every place ....." The Greek phrase *τῷ δὲ θεῷ χάρις* (**to theh Theh-o khahr-ees**) rendered "... and to God thanks," distinguishes God as the only appreciative in regards to enlightenment of what and where all authentically exists. The Greek expression *τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ* (**to pahn-dot-eh three-ahm-vehv-on-dee ee-mahs ehn to Khrees-to**) "who is always leading us in triumph in Christ" is unchallengeable affirmation of all existence functioning in Him (Colossians 1:16). The concluding phrase *καὶ τὴν ὄσμην τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ* (**keh teen os-meen tees gno-seh-os ahf-too phahn-ehr-oon-dee thee ee-mon ehn pahn-dee top-o**) rendered "and the fragrance of His knowledge, He is manifesting through us in every place" conveys that knowledge of existence is being manifested through designated ones from Him!

All existence is inherently "inbuilt" in Christ in eternity. Contrarily, visual applications are seemingly "being built" additively and selectively in courses of evolution; to serve particular functional ends that are imposed by environmentally external organisms. Adaptations built in this way are contingent in the sense that they are undetermined and undeterred. In this sense, present now's functionalism is always compositely structured in alternatives, as opposed to eternal now predetermined arrangement in completion. The lingering interrogation of present now's locale is its basis for causal selection. Specifically, is visuals merely in arbitrarily sourced unsystematic situation or is there any reliable metaphysical basis for selection with sufficiency for necessity, abnormality or informality of things? In actual application, what augments its selection substance?

Correspondingly, does its events flow forward in accumulatively retaining projections or are is access there, which maintains any particular performances, activities, methods or customs habitually or in regularity clear of unreliable or unpredictable exertions. Further, is there any predictable inseparability of causation abstractedly in the present now categorizations? Hence, is there preservation from additional causal relations that might reconcile preceding augments? Its venue of impulsiveness is the foremost no-basis, as visuals display nothing better than the absence of any reliability for distinction between cause and conditions. Accordingly, their capricious manners employed in selection are the sole factors relied on from among the conditions “chosen” to address their origin. In this view, present now’s “augments” are echoed in contemporaries and authoritatively singled out as reasons for events and designations as causes, as though there are none others. Singularity imposes such imprints to visually construed supplements yet actualize transcendence employs as more than mere causal “factors and/or conditions.”

Selection in comprehensive exaction is objectionable to the abnormalities or oddities viewed as under creaturely control or deemed good or bad “principles of enviable discrimination.” In scriptural sense, visual based selections are dismissed as groundless and isolated from pre-selected, eternal causation. Predictability is the focal augment against creaturely no-basis maintenance of selections without any sustainable basis where visual objectives are characterized as defining factors. Components in present now seem to contravene in solicitation of their historical manifestation as their dominate cause of initiation as though other events could have occurred.

The preservation of the deemed present now causes are of unenlightened fostering in distinctions as responsively to varying contexts of particular occasions yet arbitrarily or haphazardly. Such distinction veils between what maintains sufficient causes verses crucial conditions. Conforming causes contrasted with conditions falter in inoperative and unclear manners, as the cause is charged to its origination sufficient to initiate it. Conditions, on the other hand is of the changes of frequent forbearance circumstances necessary for manifesting how, when, where and why. Visuals are especially difficult for ascertaining discretions of fleeting courses, as events seem necessary, yet nothing is sufficiently maintained in “abnormal situations.” Present now’s “expansive actions” are viewed as authentic causes in “normal situations” and “non-agential factors” imposed as conditions relied on for determinations according to creaturely/creatures’ imputes.

“In distinguishing between causes and conditions, contrasts are of prime importance. They contrast more than what is between abnormal and normal in relation to any given subjected manner and so viewed creaturely “free deliberate actions” as other situations. Such are not substantive with respect to abnormality versus the presumed presence of normality but in vagueness that they are only verbally distinct in visual-basis exhibitions. Their inverted inseparability further visually resonates in no-basis viewings or reception of causation within induced selections. Scientism construes and exclaims “contrast of cause with mere conditions is an inseparable attribute of all causal thinking and

constitutes as much the meaning of causal expressions as implicitly referenced in their generalizations.” The effect of this deemed augment is that the no-basis view derives intuitive notions of causality and thereof arbitrate certainty or not in certain cases, as to what focally is above any other involved causation or not.

Such evaluations are reflected components of present now’s unsystematic breeches of originality and consorts concerns of what are the causes, selectively. These analyses are geared to caption broad yet nondiscriminatory concepts of causation intuitively providing evidence of creaturely selection efforts. Such moderates are foisted as definitively their augments in consideration that instinctual selections are maintained in additional causal relations reconciled to predictability, yet employed separately. What is capricious about creaturely employed selections is that diverse conversional contexts fragment the conditions as the cause. Present now’s circumstances, in this sense, dictate resolutions as predictable selections once their conversional context is fitted expectantly about “the cause.” It is of such perceived functionality that inquires pursuing creaturely selections as predictable solutions. This varying capriciousness is in contrast of what is inquired as predictably “the cause,” relatively in formulations.

Reverting to the document’s theme scripture, II Corinthians 1:12 states “for our boasting is this, the testimony of our conscience, that is singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.” This scripturally evinces how eternal now knowledge is instilled and accessed in present now: *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**to mahr-tee-ree-on tees seen-ee-thee-seh-os ee-mon ot-ee ehn ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered “the testimony of our (ones) conscience that is singleness and sincerity of God.” Again, the essence of life is codified in the Eternal Decree (Saying) of God rather than what is merely viewed in the diverse manifestations of such. Eternal comprehensions exude genuine conceptions of what realism is, as such is illusory except from its insightfulness revealed in the Grace Scriptures!

Actualize percept of eternity imbues NOW solely positioned in completion. Whereas present now viewings manifestly project onward, eternal now actuality reflects reverting. Whereas present now’s visuals are virtual, yet uncertain as what will be, eternal now summons completeness of what has been and is. This exhibits the sterling application of positive flow events reverted as exclaimed rather than their anonymous suppositions claimed. Whereas present now’s functioning is in its process concealed, eternal now completion is in its purpose revealed!

**Notes:**