

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

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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 resonation 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 *συνιστάμεν* (*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 Heavenlies 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 *μὴ 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 it's 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. Measurements of time/space are something in relativity as such measurably dependent upon intensities of human experiences. “Joy” seemingly can be harnessed in an instant, whereas “suffering” is endlessly harried in time. Communicatively, 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 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 functionaries 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, functionaries 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 comportments 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 *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.

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 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 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 Eternity 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 resonation 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 *δῶν* (*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 Gospel Ministry believes and teaches 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.

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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 priory 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* (**vooh-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 vooh-ehv-o-meh**) "according to the flesh do I counsel." The concluding *phrase* *ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ καὶ τὸ οὐ οὐ* (**een-ah ee pahr eh-m-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 καὶ 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 inhered 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 eternality. 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’s. 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 inhered 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.**