

God's Agential Origination (in the Matrix)

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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. Obligingly 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 stablyness 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 *ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν* (**een eh-peh-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 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 *ὑποτασσόθω* (**eep·ot·ahs·sehs·tho**) rendered "is subject" conveys the imperative command of all creation under pre-arrangement of *ἔξουσίας* *ὑπερεχούσιας* (**ehx·oo·see·ahs eep·ehr·ehkh·oos·ehs**) rendered "abounding capabilities." Additional, the phrases *οὐ γάρ ἔστιν ἔξουσία 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 οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν* (**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-on-d-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 δόμην 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; inferring that things are 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* (*tehi·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 incompletion 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 that theorize its varied views of causal interventionism.

These avowals in turn propose to 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 ή δόξᾳ εἰς τοὺς αἰώνας, 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 πηφαικα* (*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 discourses of the nature of things. Consequently, creatures' 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 notes of divergent characterizations:

- 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's descriptions). Incredibly, as such are always subject to change, they are indeed inconceivably, yet properly 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 *καί τοι* (**keh-tee**) rendered "and yet" or although, postures unconditional purpose that all *τῶν ἔργων* (**ton ehr-gon**) rendered "works," in creation *γενθέντων* (**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; void of actuation and/or 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 finalized determinations be deduced consistently from theories of 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 ἔκονσα* (*ook ehk-oos-ah*) rendered “not of its will.” The super ordinate conjunction *ἀλλά* (*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 ephph ehl-peh-thee*) rendered “because of Him who subjected it in hope (expectation).” Accordingly, its completeness is solely in God’s eternal purpose.

Resplendence (superbness in ultimate completeness) exists exclusively in the spiritual sphere of eternality. Although metaphysical initiatives involve descriptions of functioning matter, limitations in and of material possessions are consigned forces of progression that is akin to neither origination nor purpose determination. These depictions merely render justification in scientific structures. Accordingly, their deductions don’t apply in completion emergence explorations in order to apprehend relations in scientism. These precise casings examine scientifically principled concerns, which they raise in cross-explanatory deductions proclaiming 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 ἔστιν 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 scientific algorithms.
- 4) Philosophical scientific progressive reasoning defines projections in creation's eventual inherency.
- 5) Procession reasoning consigns all functions of behavioral regulations.

- 6) Principles of scientism are solely the basis of progressive reasoning authority.
- 7) Humanism endeavors to impart knowledge in 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 inevitability 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 *είναι σοφοι* (*ee-nah soph-ee*) rendered “to be wise.” Conversely, the Greek verb *ἐμαράνθησαν* (*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.

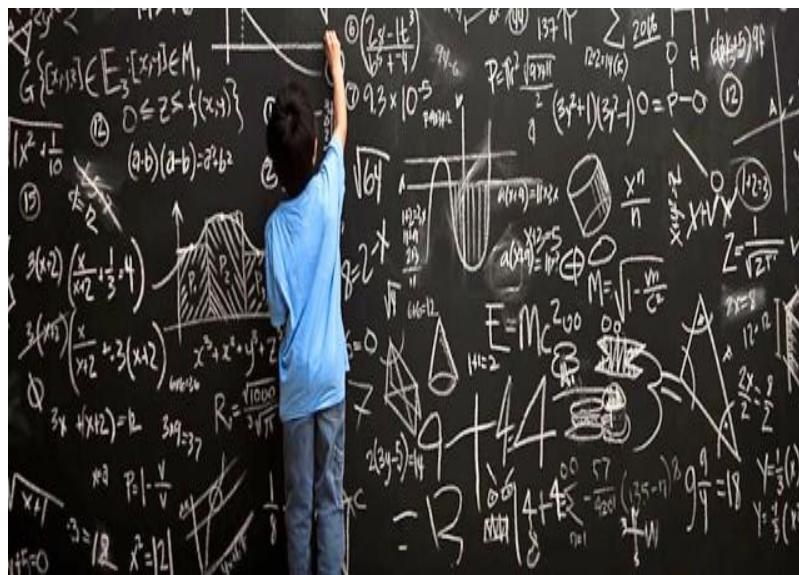
The initiatives of Eternal Determinism are affirmed in purposed actualization rather than process derivations that scientifically can't quantify variations in material developments. So-termed probabilities evolve numerous times in physicality/secularity survival valuing

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 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 θεού (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 algorisms 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 algorisms’ 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 discoursing the matrix material’s appearances. In this sense, Scientism’s algorisms 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 necessities' 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 necessities 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)**.