

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 *συνιστάνομεν* (**seen·ees·tah·nom·ehn**) rendered "commending," recommending, approving, representing, introducing, etc., any creature or entity in creation of *καυχήματος* (**kahf·khee·mah·tos**) rendered "boasting," glorying in objects, as grounds of taking pride in inferences of physically 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 *μη̄ ἐν καρδίᾳ*. (**mee ehn kahr·thee·ah**) rendered "not in heart," in identification of what the Grace Scriptures' illuminations are in spiritual unseen Actualized Reality, which indeed substantiates existence. Humankind's resonations are decidedly affixed in physically seen displays solely recognizable and discernible in materialized stratum. Representations beyond this are solely corollary of Divinely Inspired Illuminations in comprehensions.

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

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

Actualized moments aren't situated in the disorder of time, but rather in predesigned emergence beyond it. Beyond time's venue, there is the attained fullness and joy of the eternally present. "Eternal Presence" encompasses purposed emergence in manifested order of time's past-present-future. Therein is meaningful value of things experienced in moments that seemingly situate totally within them. This is connected in insufficiencies within time, which such solely implies however that God's triumphs are in the eternal, beyond temporal order. Eternality overviews the past, present and future, even though 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.