

Purposed Transcription in Eternity manifests as Process Transactions in Time

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The Grace Scriptures address morph challenges in deputing modernistic scientism that 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 functionalities of either our own lives or of the universe as a whole. In actuality, this task lies outside of scientism instead of found in experiences as human beings “living in the world.”

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

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

manifestly "in" time, rather than time itself having its being and components have been foreordained in eternity!

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

I Corinthians 2:6 states, " ... and we proclaim wisdom in completions, and wisdom not of this age nor of the authorities of this age ... of those that are useless." Here, the Greek word *sofi,an* (**soph-ee-ahn**) rendered "wisdom" in this context references entities *evn toi/j telei,oi/j* (**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., *sofi,an de. ouv tou/ aivw/noj tou,tou ouvde. tw/n avrco,ntwn tou/ aivw/noj* (**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 *tou,tou tw/n katargoume,nwn* (**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.

Resonance in physical viewing exhibits as an argument against purposed determinisms. Humanism resonates 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 *kata. pro,qesin tw/n aivw,nwn* (**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 *h]n evpoi,hsen evn tw/| Cristw/| VIhsou/ tw/| kuri,w/| h`mw/n* (**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.