

# The Eternal Comprehension of Now

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

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

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

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

realities' impressions of "time" exert unsettled effects on those not fully comprehensive of the actuality of eternally NOW.

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

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

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

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



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

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

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

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

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

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

It is from this plateau that the Grace Scriptures focus into the Spiritual-Heavenly sphere in the essence of Christ. In II Corinthians 5:16, the Greek phrase ἀπὸ τοῦ νῦν (*ah•po ton neen*) translated “from now on”, may also be rendered “from the now”, “from this point” or “from this time on.” Hereof, the Apostle Paul uses the Greek adverb νῦν (*neen*) translated “now”, to denote a transfer or change from one condition or situation to another. In light of **this**, it is conceivable that he is referencing transitions in time’s testimonial “now” when Christ was revealed in His perfect fleshly body, as also recorded in the Synoptic Gospels as past “now.” Thus, the present (now) period entails a spiritual (non-physical) relationship in the Body of Christ. This forms our total association in Him but unfortunately, many of God’s people seek to relate with Him in the physical “now.”

The perceived mystery of physically past “now” is not where creation was initiated. Such misperceptions are chartered in resolution of what it is and is not in every “moment” of existence. It is, insofar as what is viewed as in every trait of charactering events. Every movement is misconstrued as the continuous working of the past in the present “now” progressing toward the future. The influxes of strictly testimonial experiences seemly situate as to what is actually relayed in predetermination of the past and present “now.” Communications in annoyances, as well as the approvals for “past” verifiable ways of individual actions that are solely universal expressions of events in existence.

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

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

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

Wholly in this sense, history only portrays the past as its prearrangements. The wonder of blessings is in testimonials mixed with curses, resulting in disclosure of God's eternal purpose for time's intervals of "now." Hence, these splits of so-viewed separated events are transmitted struggles left unfulfilled century after century; brought again and again to the edge of self-destruction in numerous versions of physicality/secularity "now." Great

are blessings received in eternal predetermination yet such are uncertainly perceived in the course of diminutive history. However, from their earliest unrecognized facet, they in actualization have been and remain as predetermined regardless of what is displayed in instances of consciousness viewed “now.” Their essence is not only not within them, but also not in dealings inside physicality/secularity boundaries. Eternal life exudes ultimate blessings exhorting from the past and present yet do not threaten the future. Therein is humankind as a whole banished from influences of the past and having no power over present and future citations of “now.”

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

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

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

Present “now” efforts are more or less about continuation of conflicts with exasperations often recognized as either acquiring blessings or displeasures. This insight or discovery of conscious striving is more inclined to seek blessings from past remembrances, which

are irreparably disconnected from God's predetermined will. Many of those who suffer under mentally perceived afflictions of their past, are especially influenced only as they view the aversive sources as pending models of present "now." This regresses to facing the future "now," as if there are historical endorsements that maintain what seemingly is their impending source of frustrations. Pathetic struggle over the past is going on almost without interruption in time's present "now." No remedial conclusiveness can solve this conflict that is dependent upon changing the past. Only comprehensions of the eternal blessings located above conflicts of time venues can exert confidence beyond what is experienced in the present "now."

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

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

The scriptural denotation of actuality is permeated determinately in eternity's scope of God's intent, thus nothing can be changed in the eternal experience of "endorsements." If time's connotations of the past were changeable by any means, its influence on the future is also unsettled in unreliability of its uncharitable courses. Hence, the mystery of the future and the past are integrated in the anonymity of the present. Thus, time is only visually substantive in sequencings of "presence" that are never the permanent present moment. When the present is gone, its ever-moving boundary is somewhere between past and future testimonial situations' transitional border that is not a position to locate

on. If nothing is available except "no more" of the past and "not yet" of the future, there is not anything actualized in the present "now." In this view, the vernacular, "presence" is solely resonant in time parameters.

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

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

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

Scripturally eternal "now's" infinity is beyond finiteness in intendance of prominent views in physically evoked, fragile aftermaths. This approach excels reservations of wondering or thinking in circles without genuine answers and embraces prearranged subjections or fascinations in visual astonishments. Often, resonation of the visually present "now" is oblivious, as the future is not yet and the past is not clearly in volumes written about the substance of awareness and appreciation of predetermination in every present moment of "now." The supremacy of eternal "now" is most readily of impressionable inferences'

reminiscence in focus above the present “now.” Thus, actuality inquiries are: what is “now?” What is in existence? How finite is an instance or the present moment “now” authenticated? Exactingly speaking, the future becomes present in the same moment the present becomes the past. In consequence in these considerations, does “now” really exist? At the least, it is not measurable because there is relativity in finiteness. At the most, it is beyond limitations in infinity.

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

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

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



the universe. Irreversibly, the “here after” is secure in the sense that everything is “now” rather than “pending to happen.”

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

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

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

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

the present “now.” In this imminence, all are “pre sent” corollary of all having been “per set.”

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

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

Surety is engrained in what has already been delivered. These comprehensions fill the heart with confidential adoration and gratitude beyond inevitably culpable limitations of human deficiency. What is exceptional simply occurs in the modes of imputed, relevant patience of the eternal awareness in difficult situations. This cogitation raises the query: are there any inhered virtues in apathetic human aspirations? Following scriptural belief that everybody and everything is an expression of the source of depravity, the answer must be “no” in humanness. On the other hand, godly virtues are testimonial exhibitions solely infused in His righteousness. Actuality is blurred in physicality/secularity’s visions that can’t focus eternal thoughts. Knowledge transcends visuals in the face of seemingly impending adversities; to step outside them, breathe deeply and calmly assess what are seen as temporarily in cessation. Otherwise, dominations in physically visual exercises are endowed in confusion and distress.

Adverse visual situations require viewing the eternal completed big picture transcendent to secular perspective in order to assuage what, when, how and why all that “happens” (manifests) on the physical level, as to whether or how it intends, controls and judges.

Things embodied in their particular physical experiences induce no surety in “choices.” Human choices in the present “now” merely affect momentary entrances of what seems to conciliate the physical, as well as spiritual aspects of all that are currently interfaced. Nature has no magic to perform in rating visions and thoughts as normally in control. In actuality, visual versions are confined in allusions of time monitored incursive intrusions for somebody or something functioning in some way, even though such thoughts have an impact in their venue, however miniature they are in perpetuity. Thus, principality has nothing to do with horrific deeds except as such are dispensed in eternal purpose.

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

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

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

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

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

Conversely, testimonial reflection of purposed interactions is evidenced in the present “now” venue in correlation to what is seemingly observable as what is actualized. In this vantage point, how finite is the present moment? The same instance future becomes present, it moreover is impending the past, as such is a component of everything and can’t be assessed as nothing or it wouldn’t exist at all. Observance of physical/secular things are succinctly how they are in present moments as communications occupying time travel signals, which are simply reflective to actual percepts of continuously current “now.” Religious philosophical doctrines facilitate physically augmented confirmations in demonstrating instability of finite temporal retraces of events and empirical confirmation from evidences of so viewed universal modes of the universe’s existence. What began to exist, exist unhindered in necessitation for continuation of its origination in intent as well as independent beginning transcendent to time itself.

Time’s existence is in testimonial part of rather than apart from occasions such that as in experiences’ non facilitating entities, there is neither being to exhibit nor sequencing in time necessary to dispense such. There are no verifiable links except as designed incurrence dependent time status heirs of testimonial precepts in absolute momentum. Eternal purpose is solely of consistent necessity unbounded in inerrancy of precedence transcendence to successiveness of time in the universe prompting what can only be

true void of restraint. Nothing exists except as has been in eternal intentions' objectives. Time measures are distinct solely in its temporary objectives for millennial, centuries, scores, decades, years, months, weeks, days, hours, minutes, seconds and moments. Therein, its claims about absoluteness are correct as the cosmos's purpose in existence is such in time scales geared to a finite age, in physical objectives of communicating God's glory.

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

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

Present "now" contentions neither begin nor end in narrations. Time exhibits in definitive relational manners, but is absolutely stationary prior to its event. It is in this sense that time did not exist until its initial event occurred. At the beginning of time, no past tense accounts could be referenced since there was not any past. It is in these oblivions that testimonials such as: "things were approaching" are not momentous, since they are not visibly expressed in physical manifestations, whereas such are not afforded or could be made or stated of things prior to their initial entrance in event. Eternal originality doesn't consent to actualization modes of physicality/secularity accentuations except reflective visualizations in testimonies of such having had a beginning. Likewise, what is garnered eternally as purposefully contained, is beyond testimonial dispersions in times' "now" venues beneath actualized creation (Colossians 1:16). Where such are undifferentiated, disorder is corollary of equating time and eternity arenas.

Other than testimonial reflections, there are no functions exposed in time. "Beginnings" in physicality/secularity are only imitations in visualizations, as indisposed to sourcing in their eternal origination of purpose. Hence, things have only a relative beginning from a prior dormant state in time medians as they are afforded beginning only in the initialized portrayal. In this sense, all things are in immobility of depictions awaiting expressions in

time of temporal durations and measurements that are not dependent upon originality of eternal intention for their continuous operations throughout their coursed time. Emphatic impact in realized feelings are not enabled in such claims without actualize experiences transcendent beyond mental sensitivities' indulgences. Deliberations beyond physical means engender realized distributions of responses within unlimited communiqués that are commiserate transcendent above temporality's incisions of possessive incompleteness of adaptations.

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

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

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

in Christ (Colossians 1:17). In this locale, all are unremitting in non faltering valuations, which are inherent in eternity.

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

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

Resolutions are definitively viewed physically and exhibitively aligned in human resonates of their visuals estates of sequenced processes. Physicality/secularity entities exert the epitome of things generated “in time” as components “of time.” Manifested instances are solely testimonial in theology and scientism but their actualized purpose are infinitely in sustenance, whether or not they display their commencement venue. Well-ascertained faltering accent evaluations rather than exacts that their visuals are not what exhibit in weakness of placebos feigning potency. The present “now” capsules per se are in this sense masked and consciously shifted in what are more confident in hinting powers of body and mind. This conjecture is in conjunction with Instigations of virtual originations promoting their “placebo” exploration for viably interesting aspects. Such seem to come to light in their ineffective varying dependencies on and/or visually cultured setting used for simulations.

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



actually all there is. In this skewed sense, physical/secular consciousness is assessed as the sole source and expressions of omnipotence, omnipresence and omniscience relative to sequenced moments.

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

The Eternal Now locale excels wondering what are 'real' or even believed, as all abiding transcendent to visual visions. What aren’t discoverable or obligingly implementable is gradually shifting inhabitances of reflections developing awareness of how exhibitions in possession exact actuality? Determining how, why and where such applications occupy deliberations summon impulsively shredded resonances analogous to the present “now” controls in their primary simulations. Processes in physicality/secularity transactions are supposedly resolutions to the only conclusions that are drawn as expressions of their defining consciousness, in part of and thus construed as their reliability in material form. Eternality’s plan embraces past, present and future in eliminating the “here” and “there” tenses corresponding to threefold actuality of retrospect, aspect and prospect. There is the past in relativity of currently abiding: “whom He foreknew, He also predestinated,” as conformed and confirmed; called, justified and glorified (Romans 8:29-30).

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

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

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

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

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

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

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

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

Romans 3:25 states, “whom God previously placed a propitiation through faith in His blood, to show His righteousness because of the passing over of previously committed sins, in the forbearance of God.” Here, the Greek verb *προέθετο* (*pro-eh-theh-to*) is translated “previously placed,” as derived from *προ* (*pro*) and *τιθεμι* (*tee-thee-mee*) and literally means that God “placed beforehand,” i.e., previously purposed, determined and

immutably decreed in Jesus Christ a *ἱλαστήριον (eel-ahs-tee-ree-on)* or “propitiation.” This conveyance emphatically positions the actuation of the expiation (appeasement) in eternity, as it describes Jesus as the one “**acceptable sacrifice**” who appeased, made reconciliation and who Himself is the essence of the manifested mercy seat. This is the only place where elect sinners received mercy and justification before God (Hebrews 9:5). Here, the mercy of God shows itself as the opposite of what accuses, terrifies and wounds as to what raises, comforts and pronounces that which Eternal Now invalidates.

Beyond doubt, actuality in possession of predetermination is of composition in eternal methodology, which in all its origination is settled, i.e., certainty even in present “now,” times’ instances. Conversely, it transcends, as all of creation is in God's decree to the order of His great and glorious essence in the attributes of eternal scenery. It is greater in His prominence of consequence gathered from what has always been “before.” This is the execution of His decree in His purpose for creation.

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

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

In this insight, key expressions, i.e., "expectations," "hopes," "waiting," "conformed" and "redemption" all portend eternal future as purposed in "foreknowledge," which revolve in present "now" deliberations cascading from the eternal past. Thus, looking to purpose affords what is entrenched in originality before things forwarded to final consummation

in testimonials, which distinguish no "aftermath ruins." This is the rapturous persuasion that there is now no condemnation, i.e., there is no separation. "Eternal" application to this aspect of union with Christ exudes prime understanding of imposing declaration. It differs from the expressions: "unending," "immortal" and "perpetual," in their reference to the future "now" in time parameters. For instance, the term immortality is deemed as once having begun, has no end. Yet, eternity has neither beginning nor ending. In this command, how is it construed that one has "eternal life," or that one's union with Christ is "eternal" when there is a definite reference of initial placement as such of beginning?

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

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

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

Beyond doubt eternal order in scriptural offerings confirm the eternal predetermination completion upon its regulations. Hence, hope in God's immanent act do not follow upon or succeed in transient acts, but contrariwise, in consistency of actualization rather than in instances of physical creation. God's decreed creation is inhered predetermination in imminent acts and do not follow as transient or any transiency but predetermination in the execution of actualized existence in purpose to generate. Accordingly, apprehension of actualized possession of predetermination is knowledge, which certainly facilitates faith; for none can know predetermination other than as such is divinely conferred belief; constancy forever garnered from what exists before such physically/secularly manifests.

Eternal Now partakes of God's unchangeable maturation that knows neither separation nor deterioration, but perpetually constancy knowing no procession or recession, which is a form of decimation. There is in eternal consistency what is victoriously, gloriously, and completely its rightful and privileged possession. Insight of the scriptures imposes what is apprehended, as sublime inspiration of possessions augmenting the mystery of Eternal Purpose in salvation, sanctification and glorification unveiled to an astonishing elevation. Such are ascribed to "the called according to His purpose"(Romans 8:28), as this is further, unmistakably expanded: "For whom He foreknew He also predestinated, conformed to the image of His Son that He might, having been the first born among many brethren. Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified and whom He justified, them He also glorified" (Romans 8:29-30).

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

Humankind's faith is not such one's original movement toward God but one's infused responsive movement to Him. Accordingly, faith is in response to God's choice in His faithfulness of dispensing faith, which calls out to God in response to His calling. Faith justifies or testifies, as it accepts His justification. Faith sanctifies, as it surrenders to His sanctification. Faith emits glory because it responds to Him who prepared the glory for His beloved and guides such to glory. Comprehensive thinking exudes that salvation's initiation is the eternal work of God rather than it having a definite moment of beginning in one's "acceptance of Christ as Savior." Hence, it is an eternal salvation in its roots to the eternal "now" of God's purpose, as its branches flow to the fruit in perfection of glory

in constancy. Such is the imposing conception in its bearing on separateness having only the pursuance of the relational augment. This is the premise of the query: "What shall we then say to these things," which is equivalent to inquiring, what bearing has this truth on salvation's continuance in actualized status?

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

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

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

Visualized spectacles misinterpret options between so-viewed "feat and floundering," as



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

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

Moreover, when eternal attributions are scripturally scrutinized, they are never facilitated in exactions through space-time reflective frames, which are misconstrued to constitute or reside with respect to physical objectives existing in their possessive changes. Thus, an event occurring in physicality/secularity reference frames projects to what seemingly occurs simultaneous with other groups of sectors' event occurrences. Therein, relative frame appearances are misperceived as residing in inferences of "temporal happenings" in time parameters. Invoked space-time relativities theorize supplements in the opposite conclusion of God's changeless purpose. There are no motions or changes irrelative to God's eternal intention. Such are merely manifestations masking their actualizations. Present "now" is dependently current in eternal "now," as it only asserts transformations validly in its references.

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

Therein is the future: if children, then heirs that we may, having been glorified together.

The glory which shall be revealed in us; the creation itself, also shall be delivered, waiting for the adoption, to wit: redemption of our body. Wherefore is there separation in eternal Now? Correspondently, this is eternal joy due to knowledge that God chose His beloved in timelessness scope, as opposed to sequenced assertions that such one's originally loved and chose Him. Transcendent to time intervals: He "began" the good work and will continue it until the day of Jesus Christ. In this insight, perseverance of the saints is actually their preservation in Christ! This is the prominent attribute of God's salvation. Hence, eternal certainty abides constantly, as there is confident assurance in: There is therefore now no condemnation; concluding, there is no nor shall there be any separation. It is not maybe but consistent constancy exudes "shall be," unendingly.

Physicality/secularity's preparations are always uncertain, in their vacillations energized by incapacitated powers to carry out its own will in finiteness. However, God's Will is in its changeless course for the ages. Perfection from the beginning admits no change and infinite power assured execution. Unity transcribes universality's comprehensiveness. It embraces all the personifications of all distinctly revealed as are declared sons of God and heirs of God; sons with (in) Christ and heirs with (in) Christ, as both Christ and the Spirit are representative as Intercessor. All of God's beloved are embraced in this plan exclusively in eternal Now, which is unchallengeable inclusive of present "now." As many as are led (brought unto) by the Spirit of God embraces the sons of God: They that (are caused to) love God and are called according to His purpose (Romans 8:28).

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

"All things" are embraced in the eternal Now. Physical logistics are utilized strictly in testimonial means in varied occurrences and experiences of displaying physical/secular life. References to diverse bestowments and endowments are of God's grace, as His decree is complete in having nothing lacking. All work together for good; even trials in which we murmur and complain. Storms that threaten to uproot trees really root them firmly and deeply in the soil. Blows which one might think would make cast-iron brittle

really cause it to undergo a type of cold annealing, increasing its strength and tenacity. Time's comported interruptions of sorrow, pain, sickness and disappointment conjoined in evaluations are in arrayed composition, eternally produced of purposed arrangement. Assurance is not their conclusions of regulations, but merely a pause in the voluble refrains of their present "now" subsistence. Divine functional intentions and resolutions are discharged in time's varying accounts of so viewed subsequent "no-win" situations,' as though there are no intrusive assignments of God's inclusions of physical/secular contemplations. Therein lies the divine standpoint of evil as it is developed to exert good (Romans 2:10; Philippians 2:13). Present "now" reflections exhibit separate sequencing agencies in seemingly benign purposes, however such assess and also attest revealing time's accrued limitations. Eternal exactness in actuality fortifies how such prevails over endurance of inducements testing and proving the receptive crown of life, as the force of victorious souls.

God's preparation includes inclusive creation of allocated times so viewed gratifications and annoyances, as such must share the eternal blessing of redemption. Hence, intact present "now" material creation is represented as groaning and travailing in pain, like a woman with child; "waiting" for eternal NOW's purposed creation having been brought forth beyond consciences of physical/secular travails. God's purpose exudes completed methodology that fills the universe and clinches all things. All are contained in God and positioned by intent, as everything revealed appears in His arrangement as a helm into faultless implementation and thereof as a component of God's complete synchronization of all "circumstances" having been embraced. Safety and security are eternal benefits in God's beloved state and position because as "God is for us, who can be against us?" (Romans 8:31). There is no successful opposition of separation conclusion in actualized completion.

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

Consequently, visions of "aftermath, after-now and after-here" in sequences emerge in floundering torrents of physicality/secularity rather than unfailing jets at God's disposal. Eternal requisites in the tributary of God's Will energize and owe the victory, whereof His beloved are more than conquerors. How is that possible? Scriptural expressions are only utilized where there cannot be found any more significant ones. Why is this more

than conquest? (a) God is more than conqueror in actualized victory; not from conquest but out of design (b) God is more than conqueror, who not only vanquishes foes but has made them his tributaries' allies. (c) God is more than conqueror, who is not only victory in the fight but who has conquered without fighting. (d) God is more than conqueror who never distinguishes even the apprehension of foes, but applications in hope and faith actualized in advance. An eternally positioned child of God is in every sense, more than conqueror!

God is with (in) His beloved and none can be against them and succeed. He organized victory, which purged defeat. It is in eternal deliverance that Christ died, having brought deliverance from eternal death, wherein the child of God in testimonial identification dies in time to live and in this sense, "death triumphed over death." Romans 8:36 states, "For your sake we are killed all the daylong," i.e., perpetual dying or dying victory over self in situations. Eternal comprehensions indwell the "here-now after of present effects, ever-how, ever-here, now-ever, never-here, ongoing, overcoming, after flow" of what is never lost but simply visually buried as a seed; as revelations as testimonial harvests come up from the eternal burial. Hence, trials and temptations that seem to threaten actualized peace and power; even His concluded perfection, are merely means of advancing them. Whatever physical/secular means are used as messengers to buffet temporal envisions; such becomes inevitably revelations of the "infinite strength made perfect in weakness."

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

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

Eternal NOW accesses and envelops constant, non sequencing, absolute possessions rather than present "now's" illusive, changeable, successively colliding aggressions. Physical/secular illustrations commence frequently as exhibitiv existence of destiny yet

are merely their refracting inner refraining dependence on the preceding eternal realm. Hence, time's parametric manifesting occasions and motions in its capacity depend on the actualized originated helm, as opposed to visuals of travails irregularly wavering in negligible sequesters. In this way, vitalities aren't emergent in seemingly developing, yet failing streams of deposits that necessitate taping into the tributary of God's purposed Will to energize viability. Actualized victorious conquering exacts more than possibilities, as its triumphs are eternally existing, divinely determinate conquests, prearranged in the Heavens, in Christ (Ephesians 1:3). Therefore, eternally abiding conquests transcend in advance of time's testimonial entanglements.

Eternal comprehension of present "now" assesses that God's beloved is with (in) Him in completion, hence none in time sequential instances are successfully capable against Him, who arranged victory beyond defeat. Physical inaccurate applications are ascribed to visuals overwhelming and overpowering situations, wherein overcoming declarations are assessed without identifying their predetermine comprehensiveness. Compliance in eternality addresses the immeasurable question referenced in categories of oppositions: "Who shall separate us from the love of Christ?" (Romans 8:35). This query imposes eternal personification founded upon the facts of belief in Christ's faithfulness. For it is in Him is that repels the accusations of condemnation. Yet, while visual viewing seemingly justly commends physical/secular contemplations, Christ's all-sufficiency dominates in completion advocacy of the present and future necessitations in eternal compliance of predetermination.

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

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

What becomes is irrelevant in sequencing because eternal union is imputed rather than that which seemingly "arises" in time transactions virtually required of the former; thus to the latter.

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

Ephesians 1:19 states, ".. and what the immeasurable greatness of His power to us who are believing, according to the working of His mighty power." The phrase *τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ* (**to eep·ehr·vahl·lon mehy·ehth·os tees thee·nahm·eh·os ahf·too**) rendered "the immeasurable greatness of His power" identifies and affirms the eternal source from which all, including His beloved, are in Christ. The declaration, *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ* (**kaht·ah teen ehn·ehry·ee·ahn too kraht·oos tees ees·khee·os ahf·too**) rendered "according to the working of His mighty power;" is expressive of origination of occurrences determined and prearranged in the eternal NOW, which is in advance of visual testimonials in their present "now" arenas. Comprehensive belief instills confidence transcendent to virtual visuals of the current encounters attended in sole reliance of the evolving yet not resolving currencies of time.

Neither visual detentions centering in time perimeters nor their illusions are continuous or can eradicate Christ's essence. Scripturally informed transmittals attest "here-now of their present effects as ever-how, ever-here-now, "after-now," after-here arrested by the eternal awakening surety ineffaceably impressed in actualize being! He (Christ), who rose from the dead "in eternity" and lives in manifestation of the present "now" believing hearts and ascends in original triumph over all in current times' "rebellions."

Actuality in present "now" exudes latency countered sequences under divinely decreed conation (menial physical/secular process of creature's impulse, desire or resolve), as to what was foreordained in eternity. In this insight, actualities are affirmed in ontological declarations as visual tributes of revelation appendances. Advocacies of such discharge manifestations yet are not in themselves. Under this contention, those under the opinion of this approach express rejection of it as improper. Thus, such are accepted as exact in repressed exposure of appetency and arrayed with process evolutions of projections." Illusion jubilations, as seemingly exact, exhibit that such insinuations are reputedly in

them but only visually resonate, as their primary actions are revealingly remitted as not actual. Actuality was imparted in eternal implementation of execution; which formulated certification prior to virtualize habitations of modulations directly contrary in expressions of physical testimonial imports.

Realism centers on regenerate personifications' objectives convening in eternal herms of vindication previously assess obligations, which transmit alignment in the doctrine of perpetual absoluteness. Timeless objectives have been latently advanced in imperative certainty of their resolution exactions. Therein is their liberation from the secessions of incriminations in time, as responsive projections leveled against impartation before time. Eternal certification transcends in everlasting assessment of prearranged selections in themselves preserved in evidence by which God (in Christ) entered into for testimonial purpose of reconciliation (II Corinthians 5:19). Accordingly, visual incriminations virtually infracted upon times' perimeters are no more than implicit innovations of their standing in physically/secularly chartered sightings; long before, resolved as having been already absorbed of impending encounters. Neither are there unwrapped associations any more than their unrevealed manifestations in God's mind, as such are in Christ from eternity.

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

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

Thus, latency entails visual things that seem to be determinable in their progressions as



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

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

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

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

caused to love God.

Accordingly, scriptural inaccuracy misconstrues that "in Christ" statuses are not abiding before they are manifestly received in earthly testimonial for God's enactments or grants in eternity; they are solely exactions rather than recipients' receiving them in time. Thus, what was; is eternally bestowed. Therefore, it is not the one receiving a gift that affirms it, but the work of the grantor (God). Moreover, authorized custody depends upon prior possession; otherwise it cannot be because exaction is founded either upon acquisition or bestowal, but not on one's reception of such benefit. Preciseness and awareness of possessions are disconnected as the former encompass God's justifying and sanctifying grace in His glory itself. However, dependence of the latter is not on acts of receiving these benefits but on Him having granted them. Furthermore, what absurdly follows in inaccurate doctrines is that Heaven is not the saints' permanent possession or that they have no tenure of it upon earth before initializing it through consensual acceptance of it.

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

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

Eternal possessions' accessory of God's beloved fruitions in the spiritual NOW is none other than His embedded grace imputed in Christ in eternity. This is exclusively in God's granted allegiance in the essence of actualize lodging in Christ, communicated by which such were awarded. Comprehensions of eternal enlightenment equate God's promise

as one and the same as an imminent act and consequently eternal rather than at some certain time, confirmed." These environs of alterations greatly differ from perseverance of promises reflected in physical illuminations. Eternal compliance of actualize essence is resident in origination of NOW, as opposed to progressions in processes reputed to it in times' sequences. Thus, eternity does not need realized allegiance in time. Exclusion of transitions in the former transcends the latter by reasons that are not of consequence of creative changes and regulations' conventional purposes, as to what such are and/or are not.

Romans 8:28's primary phrase states, " all things work together for good." Thus, having established to whom, for whom or in whose behalf God acted, the act defining clause is *πάντα συνεργεῖ εἰς ἀγαθόν* (*pahn-dah seen-ehry-ee ees ahg-ahth-o*) rendered "all things work together for good." The verb *συνεργεῖ* (*seen-ehry-ee*) rendered "work together", is derived from the Greek preposition *συν* (*seen*) prefixed to the verb *εργο* (*ehrg-o*), which denotes "to work with," "to work in conjunction with" or "to cooperate with." The contents clearly identify God as producing the actions. Hence, inquiries arise as to what do or "all things" refer to? The broad-spectrum includes every facet in existence actualized in God's decree in eternity. All inclusion also entails seemingly aversive and disappointing occurrences of devastating events in the present "now." God's purpose is not always clearly visible in time yet eternal NOW IS; in conclusion of its flawlessness in eternity.

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

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

Actualization's core abides in consummated dominance beyond what is unresponsive in redundant physical/secular inability to emit or produce what is not eternally arranged. Hence, random selections in time perimeters are not the fruitful cause of actualization,

as such would counter God's will of impartation according to His purposed assignments. Discharge from origination source formed in solitary conclusion secured the principle of God's eternal achievement in commendation of His reliability in distinguished intention. Such are reserved in purposed determinate inclusions and also preclusions without any possibility of abatement. Eternal NOW emits that God absolutely willed without respect to exemptions to actualize existence. God was and is, even from everlasting, conclusion accounted of prearranged engagement released in actuality beforehand present "now." In this insight, that which is commended is His eternal act, which was discharged free from or discharge thereof, wherein proceeded in everlasting essentialities.

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

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

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

These revelations are solely ascertainable in eternal viewing of God's accounting, as to how all existence was released in His decree. Such cannot otherwise be discharged, except as they were eternally placed in present "now" accounting.

It is from eternal enlightenment that Galatians 4:4 states, "and when the fullness of time came, God sent His Son, came of a woman, came under law." Here, the phrase *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου*, (*ot·eh theh eel·thehn to plee·ro·mah too Khron·oo*) rendered "and when the fullness of time came," as is suggested, is that not one soul was justified before Christ's manifest incarnation; which, there is nothing more artificially viewed. When manifestation is comprehended solely as testimonial in time perimeter, it does not reveal yet does not preclude that He stood secretly charged with His beloved's sinful nature from everlasting, as their surety. Thus, the open charge of it upon Him was assigned specifically in revealed testimony to "and when the fullness of time came," i.e., when Christ was incarnate, and *ἦλθεν* (*eel·thehn*) rendered "came" under the law, but in these declarations are not just inferential. Eternal comprehension exacts above in virtue that Christ "came" under time's present "now" law ..... from eternity!

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

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

Eternal now's prerequisites of reality are summoned solely in actualized completion void of any challenges to dilemmas' connections in present now's network of chronicling ... at least not any that human consultations can ascertain. Physical/secular spectacles misinterpret that the options between so-viewed "success and suffering" are decidedly contributive of creaturely illusory attachments. Hence, assorted humanly doctrines aver that "free will" restrictedly advocate independent physical, yet vulnerable incentives. Actualization exclusively in God's Decree is instilled in Eternal now's refutation of all that

minimally amount to vendible efforts of visible mysticisms, whereof such are considered as determinately factors. Construing such exposures as passivity and ultimately fatalism precludes characterizations of assumptions that humankind has power to manipulate what transpires. Present now's illusory exhibitions aren't harmonistically capacitated in reliability because physically inspired imputations are powerless to order compliance, other than what was decisively preordained!

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

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

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

rendered “but in the grace of God.”

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

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

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

present now's instantaneousness.

Controvertibly, such doesn't personify physical "Instantaneity" as "occurring at the same time" but as something similar to "co-existent" or "coincident." Any assertion that events are residentially simultaneous is very obscure if its intentions are that events exist in controlled tenseness ordered by "creaturely subjection" relations. In consequence, no event occurs later than any other, for that would vie to affirm that such solely depend on actions on events occurring at that moment of time. Thus, present now literally appeals to the doctrine of the relativity of simultaneity to reference frames, that would exhibit as a given set of creaturely, causally connectable occurrences calculated to sustain among themselves different relations of "earlier than," "simultaneous with" and "later than," in various imputed reference frames. Conversely, in eternal now, no events are viewed to be earlier or later than any other or even as occurring simultaneously in successions, as either would quantify sequence distributions.

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

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

II Thessalonians 3:16 states, "and may the Lord of the peace Himself give to you the peace always in every way; the Lord with you all! This verse primarily focuses on the sole source of peace (tranquility) plus the means and venue in and by which such are instituted. Here, the Greek phrase *δῶν ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντί τρόπῳ* (**thon ee-meen teen ee-ree-noon thee-ah pahn-dos ehn pahn-dee trop-o**) is rendered "may give to you the peace always in every way." This exhibits the purposefully sourced



methodology, albeit *τρόπω* (*thee-ah pahh-dos ehn pahh-dee trop-o*) rendered “always in every way,” consistency of means availed solely in God’s province, Eternality! Only in the eternal now deified causality predetermined events such as birth, development, decline and death. There are no creaturely expansions purposefully capacitated to sustain temporal relations in or among them. Irrelative to present now influences, they are timelessly, inevitably subjective to predetermined obligatory completions.

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

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

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

Unsubstantiated, scientism universally shares views and attractions that things abide in their convictions; deemed necessarily responsive tendencies in the immediate present. Present now’s effects engender individual, indifferent impossible demands of the future,

assembled from the past. Indigenous accounts of "eternal providence" render apart from tendencies in time, which bind incidents as events separated by sequencing, as part of the entire experiences. Experiences viewed strictly as inherently predetermined in the past have a dispersive bearing on the present in a very direct way. What is actualized in the "sense of responsiveness" is that the present now is the future because it is part of the eternal now, where there is no discontinuity. Eternal viewings exert no difficulty in containers of time exhibiting unbroken units of various sequencing experiences in their restrictiveness.

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

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

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

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

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

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

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

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

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

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

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

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

The Grace Gospel Ministry believes and teaches that nothing in the present now is measurable as extents of existence, but only assessable in sets of viewing sequencing. Implications of moments are only points in distinguishing between manifestations as

testimonial componential depictions determinately cued to their actualized perceptions. Hence, present now's depictions are merely manifestation medians as to what was "laid out" purposefully by God in eternal now's sole existence.

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

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

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

I Corinthians 15:42-44 state, "..... so also the rising again of the dead: it is sown in

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

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

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

Nothing in the present now is measurable as extents of existence, but only assessable in sets of viewing sequencing. Implications of moments are only points in distinguishing between manifestations as testimonial componential depictions determinately cued to their actualized perceptions. Hence, present now’s depictions are merely manifestation medians as to what was “laid out” purposefully by God in eternal now’s sole existence.

Eternal now is not measurable, as it encompasses the sole essence of what exists in

now. Present now's implications of the moment may exhibit as now, yet such movement toward the past suppresses what is hopefully retained futuristically. In other words, are its views' accumulations in many now's nothing or everything? It is seemingly everything in relations sequence-wise but it is not everything in its succession points distinguishing between past, present and future. It is manifestation's "closer look" in series' limitations exhibiting nothing realized except that creaturely resonated seeing, hearing and feeling what is visual/virtual at the moment. Present now's viewpoints construct in processions' patterns of transitions from the past. Inconclusiveness transmits processions' delays transiting toward actualization, thus its perception is not measurable in conclusiveness. Actualize existence transcends visual/virtual implications' exhibitions that composes the present moment as even more elusive.

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

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

Present now's sense of wittiness merely elaborates its weary situations in manipulated efforts that expire in its extents. So viewed functions in present moments construed as "tried and true" in various ways rescind in its indeterminate containment of cancelation, thus their so deemed "influences" collapse as factors of outcomes This equates to what does not exist except as an "ever-changing present moment" scale that only manages to record contentious values, i.e., an inch or mile, defining temporary differences' locals of relationships. Categorical or chronological designs equate to changes in moments

between what is the present and next "now's" repetition in algorithms divided into lots of the time parameter units of changes. Other than in creational components of testimonial relations, there is no actualize moment, minute, hour, day, month, year, decade, score, century or millennial. Present now is only a relation between points of changes. Hence, "now" submerged in transitions of "then," divided into parts; does not define existence.

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

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

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

The present now is seemingly so vibrant in its pretentious properties of hours, minutes and seconds on the earth's face but it is excluded in its secessions of visual production. Also, such testimonials' functions do not navigate actualized existence as its premature explorations wander around aimlessly and hardly ever find their way back to where their intentions initialized. In concepts as measurable entities, their rates of changes fabricate as contrivances that are constant fixations. Characteristically, present now purposes are



clogged in uncertainties of their outcomes, as their visuals move around backwards and forward in sequencing patterns; seemingly registering as fixed positions on a pendulum. Visual attachments merely dispense indications of their interior situations of relativities, structuring several implications regulating only their restricted rationale. Visual amends inconsistently steer through their shifting moments in integers as further uncoordinated activities.

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

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

Purposed occupations are instinctively superior to present coincidences' experiences of joy, wonder, awe and anticipatory supplementary developments. The difficulty with living the present moment is that its recessive unknowns render it undoable in contradictions. Reminiscent of or even resemblances of acquainting endeavors are eventually elusive in pummeling intents of secession to accomplish future secured survivability. In random desquamations of disorder, present approaches indirectly and directly confound in their recessions. However, eternally reflective, spiritual applicative actualizations are avowed beyond present recessive reclusions. Creaturely approximated esteems do not charter what entities will or should be or how they are. The present now may visually construe what things can be but it does not know what they are. Hence, what seems excellent for the moment is capable of transmogrifying later and vice versa because its impartations,

as construed in the present now are inconclusively flawed.

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

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

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

The present now implicitly distribute depictions, manifestly transpiring as designations of experiences, i.e., birth, maturation and death in successive expositions of sequencing. Whether such genuinely format metaphysical categories propel extracted sustenance philosophies, especially in their subsequent sceneries. Yet, there is little or no inquiry as to how, why or even can these so viewed alternatives directly or indirectly express or imply doubts or possibilities that human receptions, actions or thoughts manifest at least prima facie choices of creaturely commutations? Emergent appearances do not enable discriminately reckoning of events. Visual perceptions, especially in the auditory realm, endorse discriminations and recognitions as events or aspects of the perceived scene.

However arguably, their "non-contents" do not structure intentions to plan and execute actions or to produce changes in the present now by dedicated devices such as tenses and prospects of actualization.

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

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

In conjunction with review processes, focal conceptual implements are that metaphysics and philosophies adapt in their attempts to cope with events, albeit from the non-content perspective. Wherein reputed, some disparities in present now's eventful physicality are routinely philosophically unexplainable. First, there is presumed difference in their mode of being, e.g., events infer occurrences, happenings or "instances," whereas physicality is purported to evolve. Second, there are differences in the way objects and events are reckoned in the present now. Physicality relatively resides in spatial boundaries, while events abide uncertainly in temporal boundaries. Physicality is awkwardly located in the matrix as spatial; conversely events are assumed to tolerate in accordance to controlled location. Outwardly, physicality provokes movement; while events are provision oriented as constituents are persistently purposed and solely present sequentially in testimonials existence.

Eventful occurrences manifestly, yet persistently occupy the present moment's diverse parts or "stages" in sequences. The so viewed distinctions are particularly controversial

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

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

The events claimed of supervene from the participants in the present now are not solely dependable in the locale of which they are partaken. Present viewing is in the modified environ in the visual objectives of accepting events equally as their ontological standing while maintaining that their subjections are primary in their order of deliberations. Such instances have been claimed as pure event-based ontology sufficient for the success of re-aligning applications that require eternal, stable framing of reference. Such are only adequately provided in actualization rather than similarly asymmetry in events that are seemingly endorsed by their natural expressions, as to what caused the "the fall of the apple," although not as 'the pontification of the fall.' However, these asymmetries are attenuated to the extent that their present subjections are in visual non contents, yet their actualization is solely via purpose in eternal events. Regardless of present now's relations of events contrasted in physicality insofar as they are perceived as in individual purpose, both appear as actual; yet temporal and spatially located entities organized into part-whole sequence preparation. However they are counted, compared, quantified, referred to and invariably distributed; averring their conceptual categories are thoroughly secure do not provide sufficient grounds that they are exactly complementary. Scriptural characterization of physical conceptual events only track that their spatial features defer as categorization of objectives' placements in its dispatches and vice versa. It is strictly in this view that events are distinguished from facts as are prescribed by meticulousness and a-temporality. Completeness preexists in eternal details beyond fledging speculations. Thereof, every event is in factuality of what previously occurred in its distinctive eternal purpose. This is solely what determined it's consistently, reliable function.

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

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

Similar considerations apply to philosophies that construe visual events as exactingly in the sense familiar of situations as virtual semantics. In such theories, events construed as sets of functions in spatiotemporal locations ascribed as "situation types" are defined in sequences of objectives standing or failing as determinations of the certainty of their relativities. But while the formality of scientism seemingly delivers an aligned account of algorithms for applying imagism to its accepted etymological verdicts, such leaves room for its flexibility. An auxiliary metaphysical category from which events are sometimes contrasted is that of visual as virtual possessions. If sequenced events are individuals, they are stringently in parts rather than completion in exacting habitants of occurrences, wherein partial universals are merely reoccurrences. Yet, philosophies are taken very seriously in intuitions that in some instances, events reoccur, e.g., when the sun "rises every morning."

If this is acceptable as factually reoccurring, then the present now's events are merely analogous in their individual temporary possessions rather than in similarity's sufficient justification of considering them as valid emergences. For example, as manifestations of present moments or intervals of time, emergences of intersecting sessions of individual possessions are strictly segmentally fixed. The instance of an account as an event of the sun's rising is properly an interval during which it rises but not as a characterization

of event types uncontroversial in allowance of a particular origination event tokened of a corresponding type. However such construal would correspond to concepts of events as proper exemplification, it is framed in one event of purposed actualization of occurrence. Conceptions of events as temporally collective of rather than completion in impressions, impact beyond uncontroversial subjections of events in tokens overall, even in particular events such as when they are seemingly, uniquely witnessed concurrently.

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

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

Likewise, this rising of the sun would be a different possessions than any other rising of the sun. If so, then the view that present events are in series of possessions becomes compatible that they are basically spatiotemporally located. Thus, their events would just be as particularized located at whatever regions of space-time, as this concept is closely related to secession of events as properly exemplifications, although this term suggests a construal of possessions as universals. Some actually identify these two concepts while others reject such as identification on account of the difference between their instances. Exemplifications, through their figurative variants figuratively construe present events as sequences. Yet, since they are viewed as in particulars’ sequences, their positions are themselves figurative, hence, the variants are at best regarded as a specification of what sort their present events are. Variances of situations conceptually construe their events as figurative in sequences. However, they are viewed at series of locations as to what they are.

So viewed intuitive eventful possessions of intervals are seemingly complete in terms of their inner metaphysical commitment. Yet, by construing them in phased narratives, as temporal instances or intervals, their certainty testimonials collapse. For example, the

rising of the sun is identified by an ordered image segmentation as the fundamental step in quantitative analysis of magnetic resonance. Yet, its relevancy period corresponding to the descriptor “morning” is its stretch of “rising.” Evidently, this management does not exact justification to the intuitions underlying *prima facie* commitments to events. For instance, events can be perceived but process sequencings cannot because of the non-availability of fully developed image segmentation along with fully developed interval-based semantics. Also, because of the equally sourced traditional concepts of instances and instant-based semantics, retracting accounts are especially unattached from their conduction of perspectives.

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

Therefore, especially suitable to relational conceptions of intervals and more ordinarily of reversal phases, these modes and metrological variants categorically deteriorates. So viewed eventful activities of accomplishments in philosophies seemingly delegate in their concepts as distinctive yet variously altered categories of particular activities. Definitively viewed nonetheless, their unsubstantiated attainments differentiate in rambling weariness of sustained subjection phrased in no finishing point or culmination. Actualized *executions* avail in their mounted assertions in conclusive consistencies rather than in visual/virtual exertions aiming for the uppermost culmination, yet determinatively captive in sequenced instances. As in present now *status*, such is acknowledged intervals’ expressed means, as homogeneous sub-events substantiating visualization ascriptions as certified activities’ extensions. Conversely such are illusions in their unresolved state as to how long it takes or whether such will culminate.

In present now’s assertions, accomplishments are grouped together into categories of creaturely performances. In this content, they are categorized as experience genders, broadly assumed yet they are temporality as extended partialities of processes assigned “eventuality.” This is the label utilized for comprising categories authorizing the induction of aspectual considerations drawing on distinctions between potentiality and actuality of awareness to describe dissimilar classifications of their results. Actualized culmination requires no ascension to continuous arrangements, whereas their visuals correspond to secessions of formulations, as the “present’ continuously relies on previous successful

correspondences.' Activities for which the present continuous entails the probability of past negations provoked climbing, as opposed to having climbed the mountain; at least in the relevant context corresponding to realizing the product of performance. Factuality is in completion rather than probingly stimulating sessions of other events in groupings together to actualize the entire process.

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

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

Present viewing terminology distinguishes between the dynamics of events. Inquiries of whether all should be in or involve categories originating authoritatively or ultimately is a matter of conceptual specificities. Accordingly, events are construed of their metaphysical import as to whether they are distinctive in their visual status. Philosophically acceptable assumptions are that the distinction between the so viewed self-starting spherical aspects is skewed to their status and activities. As these are visual activities, they are transit in their terminating statues, as opposed to any state of relatable abiding that is in immobility. The motional depiction itself is a present activity in its categorical sphere, as opposed to its procedures, which can be considered as notably sequenced potentiality. Structurally perceived, these are functions and physical associations as prima facie acts categorized as secondarily sourced, namely, creaturely conscious. Comparable events are construed to occur or take place, yet not to exist relationally in definite discharges.

They seemingly have rational beginnings and endings yet such are unclear in their spatial boundaries. Present moments merely appear to abidingly co-locate yet cannot move from one place to another or to withstand from one locale to another but rather extend in having spatial as well as temporal partialities. Actions as events appear to be



homogeneous in causal explanation, yet do not translate consistency causes of what such are as effects. These aestheticizes however, defer in repellently drawing distinctions therein as actions relating between mediators and events. Thus, instances of these relations defer “bringing about” what are embraced agenda-wise. In such views, events are not individuals unless their relations are construed as figurative or metaphorical expressions. Whether or not pandered events are tempered to distinguish actions propelled as rising or receding, the present moments vacillate between intentional and unintentional individuals in subsiding secessions.

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

If the distinction between mental and physical events is ontologically significant, then the question arises of how they causally interact with each other. This view leads to various forms of anomalous (inconsistent expectations) events or optional dualism. In contrast, the fact that the so viewed distinction is purely semantic is congenial to monism (actions unitarily void of independent parts); regardless of whether such expresses physical laws of reasoning reductive materialism) or anomalous. Anomalous monism is very popular, especially among philosophies’ acceptance of individual concept of events as broadly describable entities. Such allows materialist claim that events are physical, regardless of whether they are described in mental terms while rejecting the consequence that mental doings are assessed as physical precisely because only such vocabulary is suited to explanation in its sphere. Hence, the present now is solely in physical description as a mental event construed to extract causal relations.

Scriptural authority annuls this notion in its encumbrance of epiphenomenon (secondarily mental caused by and accompanied physically void of causal influence) on such matters. Physical existence’s identification of indeterminacies exudes the allusive deduction of prima facie eminence in various aspects of creature percepts, actions and thoughts. Relating augments offered to back this up, comes from the considerations of illogical forms that such involve explicit reference to and quantification above the events. These comprise either the compositions of impressive explorations or flexibly obscure ordinariness that also seem to advert implicitly to the events’ subjective modifications. Approximate attempts are not casted in mental events when testimonials are assured in

definitive portions of relations retained in the permanently enclosed certainties. Equally, exchange sequences of the moment are unexplainable as to why their expressions involve different, two-place relativizes.

Romans 1:13 partially states, “ and I do not wish you to be ignorant, brethren; that many times I did purpose to come unto you and was hindered till now; that some fruit I might have also among you, even as also among the other nations.” The phrase, *οὐ θέλω δεῖ ὑμᾶς ἀγνοεῖν, ἀδελφοί* (**oo thehl-o theh ee-mahs ahg-no-een ahth-ehl-pher**) rendered “and I do not wish you to be ignorant, brethren,” conveys desire that creaturely plans are not ever construed as assurances that will manifestly occur. This is affirmed in the phrase *ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο* (**ot-ee pol-lahk-ees pro-ehth-ehm-een eh-theen pros ee-mahs keh ehko-lee-theen ahkh-ree too thehv-ro**) rendered “that many times I did purpose to come unto you and was hindered till now ....” This purpose, *ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν* (**een-ah teen-ah kahr-pon skh-o keh ahn ee-meen kah-thos keh eh-tees lee-pees ehth-nehs-een**) is rendered “was hindered until its predetermination was manifested.

Neither creaturely mental nor physical reasoning affirms proof of entities as actualized events. Yet, they are testimonial as accounts of how they are claimed, as opposed to what they certify. Present now visuals merely record what they are at least in part by coherent relations to their predetermination. Thus, singular events are not in themselves causal and cannot be analyzed in terms of connective essentiality in reasoning of their augments but rather require causation as the relational holding in individual events.

Accordingly, semantics of perceptual affirmative complements analyzed as events abide within diverse anomalous linguistics. By contrast, their statements asserting that certain events occur in piercingly indeterminacy’s designations of preparations; entailments are not direct. On the other hand, some philosophies dissuade this category of “existential proof” and maintain instead that all that seem explicit or implicit are referenced in quantifications of events paraphrased to avoid so viewed “commitments.” Yet, present now contends that durations of “endeavoring” is necessarily delegated deliberations of “achievements.” In this view, such advancing is in the consummation of circumstantial conversions proffered to transaction events of categorical “quantifiers,” i.e., process explorations in the implied quantification of inferences as singularly causal declarations. Superficially, appearances and inquiries of these so viewed “logical forms” dispense existential as undecided events in commutations; “automatically turning into “emanative preciseness.”

However, when such seemingly process in opposite direction as issues’ appearances of undecidedness’ individuality criteria, causal focus is sifted to intensive deliberations of the same event. Amenable viewed events’ piercing similarity experiences as executing secessions exude causality in and of the same as their passionate distillations of parallels. Hence, some philosophies construe such as metaphysical demands wherein

responses are in identity criteria, which must be provided before such allowances are engaged of events utterly. Different conceptions of the events tend to suggest different reactions to widely varying ones. One extremity ascertains such as radical "unifiers" of events coarse-grained objectives where the other is in radical "multipliers" of events fine-grained as facts. Other philosophies regard queries of identity as first and foremost the semantics about the way such are claimed. Yet, no metaphysical theory can settle various present now's semantics of inordinate events.

Thus, there is no way of determining the truth or falsity of events' identities exclusively on the basis of metaphysical views. Present now's so viewed eventful testimonials depend cripplingly on supposed "ordinary" subjunctives of locale contexts' unprincipled intuitions. In such events, the entire identity dispute is undecidable, due to demanding metaphysical stalemates of innumerable semantical fragments. Conclusiveness repels massive indeterminacy that surround existence and identity evidences that systematic theorizing about events is impossible. On the other hand, in scriptural flawlessness, the visual indeterminacy in circumstances of present now's objectives are theorized in their systematic modes of determinacy. It is this posture that indeterminacy in their concepts are misconstrued as no fatal hindrance to development of systematic theorizing about events. Therein, inconsistency destroy every reliance on structural objectives regarding completions.

Here, review of actualized "pre," as opposed to structuralized categorical present events exhibit that the former in spiritual purpose predicates latter's basic forms of the natural. "Pre" eternally prevails in inhered immanence, whereas visual presence is procedural and viewed as determinate by nature's laws or formulation exhibitions. Accordingly, this latter concept is based on philosophical empirical formulation of complexities including abysmal homologies (fleeting relations and relative positions in structures). Eternal now events are actualized conciseness rather than present now's appearances in abstract, adaptive environs of strikingly numeric and geometric characterizations. Present now's illusionary exhibitions display extraordinary robustness and stability, yet as sequenced instances, persist in wandering similarity. These extractions illustrate neither reliable determinism nor subsequent functionalism theories provided in convincing adaptive explanation for the categorical types of homologies.

Present now's so viewed advances provide neither sustenance nor maintenance for its structuralism notion that its basic formations are immanently inclusive in locale. Cosmic modifications seemingly exist and advance as considerable complexity is determined, as in self-organized particular categories of matter, rather than specified in functionalism demands. Dualistic extents in sequences are devised as acceptably opposing so-called structural forms of functionalism regarding fundamental procedures of virtual/visuals. These exchanges illustrate debilitating according to their structuralism in paradigms of significant factional disorder, as the result of basic physical constraints arising out of properties or more specifically, measured methodology. These constraints limit concise commutation except as they are inherently in eternal design; inclusive of predetermined

homogeneity exemplified in their eternal purpose.

I Corinthians 13:9-10 states, “for in part we know, and in part we prophecy;” and when that which is perfect (complete) may, having come, then that which in part shall become useless.” The phrase *ἐκ μέρους γὰρ γινώσκομεν* (*ehk mehr-oos gahr yeen-os-komehn*) rendered “for in part we know,” conveys that what is actually known is merely partially in the present now. What is known precisely in *προφητεύομεν* (*proph-eet-ehv-om-ehh*) rendered “prophecy,” is in revelation of what God is pleased to make known prior to what is ultimately manifested. This declaration is codified through the disclosure that futuristically, that which is *ἔλθῃ τὸ τέλειο* (*ehl-thee to tehl-ee-o*) rendered “perfect” or “complete” may, having come, is the sole essence of present now’s virtual/visuals only in part are only processes and are what *καταργηθήσεται* (*kaht-ahry-eeth-ees-ehh-eh*) rendered “shall become “useless,” inactive, inoperative or deprived of functionality and caused to visually terminate.

The present now’s recurring patterns persist only of virtual designs implied of its basic forms arising in their visuals as other creaturely/creation’s formulations from their so viewed self-organizations. Genuine universal factualism adheres to actualized events of the eternal now; lending its sourced inclusion of “heritable worth” plus authorization of archetypal structuralism of so deemed growth and testimonial employs. Present visual progressions’ increasing structuralism in seceding structures of evolutions advance as plausibility of creatures’ intellectual power for morphological explanations separate from the domain of “actualize functionalism.”

According to the proposing exemplar, what is often referred to as functionalism dominates the main designs of present now’s pendulum appendages. However such are viewed as the result of physical regulations, they are tasked out of their category immanence arising from intrinsic constraints inherent in their characteristics. Their so viewed strivings, rather are deemed the results of their specific adaptations; inbuilt additively in select sequences during present now’s course of presumed evolutions. Particular functions’ conclusiveness are imposed transcendent in eternally external entities. Present now’s adaptations inbuilt in this approach are contingent undetermined manifestations of natural principles. In this functionalist view, they are in essence complex contrived function measures arranged to particular creaturely situational ends. This prevailing mainstream view and therefore majority evolutionary functionalisms by definition, are accordingly for adaptations to environmental contingencies.

Present now functionalism defends structuralism alternative discoveries’ existence analyzed as ascending hierarchies of their ever more inclusive secessions. This view is defined by particularly unique homologies (similarities in position or structure indicative of visually conjoined correspondences) of apparent obstructions to achievements. Although causal foundation of this remarkably accepted senility is unidentified, it is assumed as an immanent feature of nature and part of the external order of its sphere. This points out present now’s provide causal explanation for so viewed “regularities” in

gestures of things described as expected that eventually have scientific explanations for hierarchical patterns of solutions. However virtual commutations might seem visually impressive, their arena is not exact, coherent or logical as scientism suggests. "Potential becoming" veils the role of scientism's discoveries or recoveries in confusing diversities of underlying disorder and unruliness.

Present now's impressions are the results of so deemed legitimate natural processes that are explicitly asserted merely as concluding in intervals of exclaimed paths of evolutions. In this way, their determinations are constantly viewed as creature exertions. Convertibly, eternal now conclusiveness is preordained in innate tendencies by which homogeneously created generations manifestly move about in extending coverings that stretch out, bend and curve as they flow from formations. Exceptionally, developmental theories as contemporaries assert that such are impressed in visually originated' extractions through successions in creaturely formulations. Functional luminaries, as particular contingencies overall are not in unidentified processes. Virtual witnessed patterns of process endeavors scientifically categorize schemes of allegoristic patterns attracted to disorderly, circularly systems. Remarkably, these system appears to stand in similar relations to the exactions of actualize determinates.

The fundamental doctrine of their causal explanations underline further that their core objective is to define actualize origination realm. Visual observations are not answerable in their theorize dictate. Even as anomalousness seems contextually or generally acknowledged in being, formation of unitize type conditions of existence are not virtually fundamental in structuralisms. The actuality of equivalency principles are independent in habitations of having constantly dwelled together in exquisitely completed accounts. Applications singularities are well adapted to their immediate perceptions or conditions of existence but are also inbuilt beyond functional transcendences of particular virtual circumstances. Yet their principles are opposed in a probing sense. Virtual adaptations seemingly derive particular ends of the basic structure, whereas actualization proceeds manifestation construed as visualize derivations. Visuals/virtual are continuously in the approaching mode, whereas actualities are permanently in completeness of their eternal establishment.

So esteemed present now homologies (evolutionary existence of structuring adapted to their purposed results of creaturely modifications) do not now express any common functionality. The effects of its equalizing roles are functionally disparate designations' principles as causal foundation of virtually defining the position of scientism towards causal disorders. Intents to regard high-level taxonomic (method of employing numeric algorithms) commands as primarily the mirror coursed adaptations yet are more often confusingly abstract ministrations. Visually, these inhabited adaptations are deemed to construct around the elusive contradictions set in the major deliberation of continuities and culminations confronted in its productions. So considered evolutionary functional adaptations to the structural constraints retain priority setting of gradual developmental pathways relating pattern movements or maneuvers. This observation of structuralized functionalism in present "then and now" challenges of immanency arising from intrinsic

constraints are seemingly results of their adaptations.

II Corinthians 2:14 states, “.. and to God thanks, who always is leading us in triumph in Christ and fragrance of His knowledge, He is manifesting through us in every place .....” The Greek phrase *τῷ δὲ θεῷ χάρις* (**to theh Theh·o khahr·ees**) rendered “... and to God thanks,” distinguishes God as the only appreciative in regards to enlightenment of what and where all authentically exists. The Greek expression *τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ* (**to pahn·dot·eh three·ahm·vehv·on·dee ee·mahs ehn to Khrees·to**) “who is always leading us in triumph in Christ” is unchallengeable affirmation of all existence functioning in Him (Colossians 1:16). The concluding phrase *καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι’ ἡμῶν ἐν παντὶ τόπῳ* (**keh teen os·meen tees gno·seh·os ahf·too phahn·ehr·oon·dee thee ee·mon ehn pahn·dee top·o**) rendered “and the fragrance of His knowledge, He is manifesting through us in every place” conveys that knowledge of existence is being manifested through designated ones from Him!

All existence is inherently “inbuilt” in Christ in eternity. Contrarily, visual applications are seemingly “being built” additively and selectively in courses of evolution; to serve particular functional ends that are imposed by environmentally external organisms. Adaptations built in this way are contingent in the sense that they are undetermined and undeterred. In this sense, present now’s functionalism is always compositely structured in alternatives, as opposed to eternal now predetermined arrangement in completion.

The lingering interrogation of present now’s locale is its basis for causal selection. Specifically, is its visuals merely in arbitrarily sourced unsystematic situations or is there any reliable metaphysical basis for selection with sufficiency for necessity, abnormality or informality of things? In actual application, what augments its selection substance? Correspondingly, does its events flow forward in accumulatively retaining projections or are is access there, which maintains any particular performances, activities, methods or customs habitually or in regularity clear of unreliable or unpredictable exertions. Further, is there any predictable inseparability of causation abstractedly in the present now categorizations? Thence, is there preservation from additional causal relations that might reconcile preceding augments? Its venue of impulsiveness is the foremost no-basis, as visuals display nothing better than the absence of any reliability for distinction between cause and conditions. Accordingly, their capricious manners employed in selection are the sole factors relied on from among the conditions “chosen” to address their origin.

In this view, present now’s “augments” are echoed in contemporaries and authoritatively singled out as reasons for events and designations as causes, as though there are none others. Singularity imposes such imprints to visually construed supplements yet actualize transcendence employs as more than mere causal “factors and/or conditions.” Selection in comprehensive exaction is objectionable to the abnormalities or oddities viewed as under creaturely control or deemed good or bad “principles of enviable

discrimination.” In this scriptural sense, visual based selections are dismissed as groundless and isolated from pre-selected, eternal causation. Predictability is the focal augment against creaturely no-basis maintenance of selections without any sustainable basis where visual objectives are characterized as defining factors. Components in present now seem to contravene in solicitation of their historical manifestation as their dominate cause of initiation as though other events could have occurred.

Preservation of deemed present now causes are of unenlightened fostering in distinctions as responsively to varying contexts of particular occasions yet arbitrarily or haphazardly. Such distinction veils between what maintains sufficient causes verses crucial conditions. Conforming causes contrasted with conditions falter in inoperative and unclear manners, as the cause is charged to its origination sufficient to initiate it. Conditions, on the other hand is of the changes of frequent forbearance circumstances necessary to manifesting how, when and where. Visuals are especially difficult for ascertaining discretions of fleeting courses, as events seem necessary, yet nothing is sufficiently maintained in “abnormal situations.” Present now’s “expansive actions” are viewed as authentic causes in “normal situations” and “non-agential factors” imposed as conditions relied on for determinations according to creaturely/creatures’ imputes.

“In distinguishing between causes and conditions, The contrasts are of prime importance. They contrast more than what is between abnormal and normal in relation to any given subjected manner and so viewed creaturely “free deliberate actions” as other situations. Such are not substantive with respect to abnormality versus the presumed presence of normality but in vagueness that they are only verbally distinct in visual-basis exhibitions. Their inverted inseparability further visually resonate in no-basis viewings or recaption of causation within induced selections. Scientism construes and exclaims “contrast of cause with mere conditions is an inseparable attribute of all causal thinking and constitutes as much the meaning of causal expressions as implicitly referenced in their generalizations.” The effect of this deemed augment is that the no-basis view derives intuitive notions of causality and thereof arbitrate certainty or not in certain cases, as to what focally is above any other involved causation or not.

Such evaluations are reflected components of present now’s unsystematic breeches of originality and consorts concerns of what are the causes, selectively. These analyses are geared to caption broad yet nondiscriminatory concepts of causation intuitively providing evidence of creaturely selection efforts. Such moderates are foisted as definitively their augments in consideration that instinctual selections are maintained in additional causal relations reconciled to predictability, yet employed separately. What is capricious about creaturely employed selections is that diverse conversional contexts fragment the conditions as the cause. Present now’s circumstances, in this sense, dictate resolutions as predictable selections once their conversional context is fitted expectantly about “the cause.” It is of such perceived functionality that inquires pursuing creaturely selections as predictable solutions. This varying capriciousness is in contrast of what is inquired as predictably “the cause,” relatively in formulations.

Reverting to the document's theme, II Corinthians 1:12 states "for our boasting is this, the testimony of our conscience, that is singleness and sincerity of God, and not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you." This verse scripturally evinces how eternal now knowledge is instilled and accessed in present now: *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ* (**to mahr-tee-ree-on tees seen-ee-thee-seh-os ee-mon ot-ee ehn ahp-lot-ee-tee keh ee-leek-ree-nee-ah too Theh-oo**) rendered "the testimony of our (ones) conscience that is singleness and sincerity of God." Again, the essence of life is codified in the Eternal Decree (Saying) of God rather than what is merely viewed in the diverse manifestations of such. Eternal comprehensions exude genuine conceptions of what realism is, as such is illusory except from its insightfulness revealed in the Grace Scriptures!

The actualize perception of eternity imbues **NOW** solely positioned in completion. Whereas present now viewings manifestly project onward, eternal now actuality reflects reverting. Whereas present now's visuals are virtual, yet uncertain as what will be, eternal now summons completeness of what has been and is. This exhibits the sterling application of positive flow events reverted as exclaimed rather than their anonymous suppositions claimed. Whereas present now's functioning is in its process concealed, eternal now completion is in its purpose revealed!