

God simply as existent, or actualized merely *somehow*, excludes nothing, is competitive with nothing. Therefore, if the general rule is that "the actuality of the present involves . . . the potentiality of later events," indeed, "*is* their potentiality" (Hartshorne), then God simply as existent involves, indeed *is*, the potentiality of *all* later events. And *no* event is not later than God simply as existent.

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