

**3:3, 5-6 (“God’s Eternal Knowledge”, “The Father’s Supreme Rule” and
“The Father’s Primacy”)**

© 2012, 2013, 2014 Matthew Block

Sources for 3:3, 5-6

- (1) Orville J. **Nave**, A.M., D.D., LL.D., *Nave’s Topical Bible: A Digest of the Holy Scriptures* (Lincoln, Nebraska: Topical Bible Publishing Company, 1905)
- (2) Albert C. **Knudson**, *The Doctrine of God* (New York: Abingdon-Cokesbury Press, 1930)
- (3) Edwin **Lewis**, *God and Ourselves: A Plea for the Reality, Adequacy and Availability of God* (New York: The Abingdon Press, 1931)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

Work-in-progress Version 29 Mar. 2012
© 2012, 2013, 2014 Matthew Block
Revised 26 Dec. 2013 and 9 Oct. 2014

PAPER 3 — THE ATTRIBUTES OF GOD

3. GOD’S UNIVERSAL KNOWLEDGE

GOD. (*Nave’s TB* 427)

KNOWLEDGE OF: (Nave 465)

1 John 3:20. If our heart condemn us, God is greater than our heart, and knoweth all things (N 467).

3:3.1 “God knows all things.”

The divine mind is conscious of, and conversant with, the thought of all creation. His knowledge of events is universal and perfect.

The divine entities going out from him are a part of him;

[Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? (Job 37:16).]

he who “balances the clouds”

Job 37:16. Dost thou know . . . the wondrous works of him which is perfect in knowledge? (N 465)

is also “perfect in knowledge.”

Prov. 15:3. The eyes of the LORD are in every place, beholding the evil and the good (N 466).

“The eyes of the Lord are in every place.”

Said your great teacher of the insignificant sparrow,

Matt. 10:29. One of them shall not fall on the ground without your Father.

“One of them shall not fall to the ground without my Father’s knowledge,”

30. But the very hairs of your head are all numbered (N 467).

and also, “The very hairs of your head are numbered.”

SOURCE OR PARALLEL

URANTIA PAPER 3

Psa. 147:4. He telleth the number of the stars; he calleth them all by *their* names (N 466).

“He tells the number of the stars; he calls them all by their names.”

Ex. 3:7. I have surely seen the affliction of my people which *are* in Egypt,

3:3.2 The Universal Father is the only personality in all the universe who does actually know the number of the stars and planets of space. All the worlds of every universe are constantly within the consciousness of God.

He also says: “I have surely seen the affliction of my people,

and have heard their cry by reason of their taskmasters; for I know their sorrows; vs. 3, 9, 19, 20; Ex. 6:1; 11:1; 14:3,4 (N 465).

I have heard their cry, and I know their sorrows.”

Psa. 33:13. The LORD looketh from heaven; he beholdeth all the sons of men.

For “the Lord looks from heaven; he beholds all the sons of men;

14. From the place of his habitation he looketh upon all the inhabitants of the earth (N 465).

from the place of his habitation he looks upon all the inhabitants of the earth.”

Every creature child may truly say:

Job 23:10. He knoweth the way that I take: (N 465)

“He knows the way I take,

[But he knoweth the way that I take: when he hath tried me, I shall come forth as gold (Job 23:10).]

and when he has tried me, I shall come forth as gold.”

Psa. 139:2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

“God knows our downsittings and our uprisings; he understands our thoughts afar off

3. Thou compassest my path and my lying down, and art acquainted *with* all my ways (N 466).

and is acquainted with all our ways.”

SOURCE OR PARALLEL

URANTIA PAPER 3

Heb. 4:13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do (N 467).

“All things are naked and open to the eyes of him with whom we have to do.”

And it should be a real comfort to every human being to understand that

Psa. 103:14. He knoweth our frame; he remembereth that we *are* dust (N 466).

“he knows your frame; he remembers that you are dust.”

Jesus, speaking of the living God, said,

Matt. 6.8 Your Father knoweth what things ye have need of, before ye ask him (N 467).

“Your Father knows what you have need of even before you ask him.”

3:3.3 God is possessed of unlimited power to know all things; his consciousness is universal. His personal circuit encompasses all personalities, and his knowledge of even the lowly creatures is supplemented indirectly through the descending series of divine Sons and directly through the indwelling Thought Adjusters.

And furthermore, the Infinite Spirit is all the time everywhere present.

VIII: THE PERSONALITY OF GOD
(Knudson 285)

OMNISCIENCE (Knudson 317)

3:3.4 We are not wholly certain as to whether or not God chooses to foreknow events of sin.

Some Calvinistic writers have sought to relieve the difficulty connected with the divine foreknowledge by maintaining that “an act may be certain as to its occurrence and yet free as to the mode of its occurrence.” ... But how God could render an act certain without necessitating it is as much of a metaphysical mystery, indeed, a greater one than that involved in the foreknowledge of free acts....

Still, in spite of the difficulties connected with the divine foreknowledge of free acts, it has been customary to affirm it (K 320-21).

If God foreknows everything, he will never be taken by surprise, not even by the acts of evil men (K 321).

To deny to God foreknowledge of free acts, would not necessarily be inconsistent with his omniscience. For as omnipotence does not imply the power to do the non-doable,

so omniscience does not imply the power to know the unknowable (K 320).

God may have a way we do not understand of foreknowing free acts just as we believe he has a way of knowing our inner experiences although he has not experienced them (K 320).

But even if God should foreknow the freewill acts of his children,

such foreknowledge does not in the least abrogate their freedom.

One thing is certain:

God is never subjected to surprise.

3:3.5 Omnipotence does not imply the power to do the non-doable, the ungodlike act.

Neither does omniscience imply the knowing of the unknowable.

But such statements can hardly be made comprehensible to the finite mind.

The creature can hardly understand the range and limitations of the will of the Creator.

5. THE FATHER'S SUPREME RULE

3:5.1 In his contact with the post-Havona creations, the Universal Father does not exercise his infinite power and final authority by direct transmittal but rather through his Sons and their subordinate personalities. And God does all this of his own free will. Any and all powers delegated, if occasion should arise, if it should become the choice of the divine mind, could be exercised direct; but, as a rule, such action only takes place as a result of the failure of the delegated personality to fulfill the divine trust. At such times and in the face of such default and within the limits of the reservation of divine power and potential, the Father does act independently and in accordance with the mandates of his own choice; and that choice is always one of unflinching perfection and infinite wisdom.

3:5.2 The Father rules through his Sons; on down through the universe organization there is an unbroken chain of rulers ending with the Planetary Princes, who direct the destinies of the evolutionary spheres of the Father's vast domains.

GOD. (*Nave's TB* 427)

SOVEREIGN: (Nave 509)

It is no mere poetic expression that exclaims:

Psa. 24:1. The earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein (N 510).

"The earth is the Lord's and the fullness thereof."

SOURCE OR PARALLEL

URANTIA PAPER 3

Dan. 2:21. And he changeth the times and the seasons: **he removeth kings, and setteth up kings:** (N 511)

“He removes kings and sets up kings.”

Dan. 4:17. **The Most High ruleth in the kingdom of men,** and giveth it to whomsoever he will, and setteth up over it the basest of men (N 512).

“The Most Highs rule in the kingdoms of men.”

3:5.3 In the affairs of men’s hearts the Universal Father may not always have his way; but in the conduct and destiny of a planet the divine plan prevails; the eternal purpose of wisdom and love triumphs.

3:5.4 Said Jesus:

John 10:29. **My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand** (N 512).

“My Father, who gave them to me, is greater than all; and no one is able to pluck them out of my Father’s hand.”

As you glimpse the manifold workings and view the staggering immensity of God’s well-nigh limitless creation, you may falter in your concept of his primacy, but you should not fail to accept him as **securely and everlastingly enthroned at the Paradise center of all things** and as the beneficent Father of all intelligent beings.

Eph. 4:6. **One God and Father of all, who is above all,** and through all, and in you all (N 512).

There is but “one God and Father of all, who is above all and in all,”

[And he is before all things, and by him all things consist (Col. 1:17).]

“and he is before all things, and in him all things consist.”

III: THE INEVITABILITIES OF LIFE
(Lewis 73)

THE ARGUMENT (Lewis 74)

[contd] There is no necessary antagonism between the conditions of life and the Sovereign Goodness of God (L 74).

[CHAPTER PROPER] (Lewis 75)

Life is full of inevitabilities, and from the stark horror of some of them we would fain hide our face (L 83).

Is courage desirable?

Then man must encounter hardship.

Is service of one's kind desirable?

Then there must be inequalities in the human lot.

Is hope desirable?

Then life must be beset by uncertainties.

Is faith desirable?

Then the mind must know less than it is able to believe.

3:5.5 The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God.

All evolutionary creature life is beset by certain inevitabilities.

Consider the following:

3:5.6 1. Is courage—strength of character—desirable?

Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

3:5.7 2. Is altruism—service of one's fellows—desirable?

Then must life experience provide for encountering situations of social inequality.

3:5.8 3. Is hope—the grandeur of trust—desirable?

Then human existence must constantly be confronted with insecurities and recurrent uncertainties.

3:5.9 4. Is faith—the supreme assertion of human thought—desirable?

Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.

Is **truth** desirable?

Then one must be able to lie, since truth is possible only in the same conditions in which a lie is possible; just as heroism is possible only where one could be a coward, or virtue only where one could be vicious, or purity only where one could be impure (L 93).

3:5.10 5. Is the *love of truth* and the willingness to go wherever it leads, desirable?

Then must man grow up in a world where error is present and falsehood always possible.

3:5.11 6. Is *idealism*—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

3:5.12 7. Is *loyalty*—devotion to highest duty—desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

3:5.13 8. Is *unselfishness*—the spirit of self-forgetfulness—desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

[There could be no **pleasure** if there were no **pain**, for both have the same physical basis—a nervous system (L 91).]

3:5.14 9. Is *pleasure*—the satisfaction of happiness—desirable? Then must man live in a world where the alternative of **pain** and the likelihood of suffering are ever-present experiential possibilities.

The world is a system: so far as we can tell, it must be that or nothing. A system means coherence, continuity, relationship. In a system, the **parts** are as they are and where they are because of the requirements of the **whole**.

This surrender to the spirit and needs **of the whole** is the price the **part** must pay for its own existence (L 96).

IV: THE MORAL SHADOW (Lewis 105)

[CHAPTER PROPER] (Lewis 107)

The only world in which there could be no **error**

would be a world in which there was no **free intelligence** (L 112).

History is process controlled by purpose, and there necessarily enters into the process whatever the purpose requires. The purpose requires that men shall be **fallible** because it requires that they shall be **free**.

Intelligence that is **free and inexperienced** and under necessity of learning is bound to go astray (L 112-13).

3:5.15 Throughout the universe, every unit is regarded as a **part** of the **whole**.

Survival of the **part** is dependent on co-operation with the plan and purpose **of the whole**,

the wholehearted desire and perfect willingness to do the Father's divine will.

The only **evolutionary** world without **error** (the possibility of unwise judgment)

would be a world without **free intelligence**.

In the Havona universe there are a billion perfect worlds with their perfect inhabitants,

but evolving man must be **fallible** if he is to be **free**.

Free and inexperienced intelligence cannot possibly at first be uniformly wise.

THE ARGUMENT (Lewis 106)

The possibility of moral **evil** necessarily goes with human life:

sin is the responsible actualizing of this possibility (L 106).

[CHAPTER PROPER] (Lewis 107)

[I]t might be admitted that God could have created a **universe** in which there were no conflicts,

and that in this **perfect** setting he could have placed intelligent **beings** whose minds would have functioned automatically and infallibly. Perhaps “angels” are such beings. But if they are, what man who appreciates the meaning of his own manhood would want to be an angel? It were better to be able to make mistakes and to make them than not to make them because we were not able. [Etc.] (L 113)

The possibility of mistaken judgment (**evil**)

becomes **sin** only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

3:5.16 The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine **universe**.

The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus;

such **perfect beings** are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations.

But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a *reality* of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

SOURCE OR PARALLEL

URANTIA PAPER 3

[See 3:5.6, above.]

3:5.17 The creatures of Havona are naturally brave, but they are not courageous in the human sense.

[See 3:5.7, above.]

They are innately kind and considerate, but hardly altruistic in the human way.

[See 3:5.8, above.]

They are expectant of a pleasant future, but not hopeful in the exquisite manner of the trusting mortal of the uncertain evolutionary spheres.

[See 3:5.9, above.]

They have faith in the stability of the universe, but they are utter strangers to that saving faith whereby mortal man climbs from the status of an animal up to the portals of Paradise.

[See 3:5.10, above.]

They love the truth, but they know nothing of its soul-saving qualities.

[See 3:5.11, above.]

They are idealists, but they were born that way; they are wholly ignorant of the ecstasy of becoming such by exhilarating choice.

[See 3:5.12, above.]

They are loyal, but they have never experienced the thrill of wholehearted and intelligent devotion to duty in the face of temptation to default.

[See 3:5.13, above.]

They are unselfish, but they never gained such levels of experience by the magnificent conquest of a belligerent self.

[See 3:5.14, above.]

They enjoy pleasure, but they do not comprehend the sweetness of the pleasure escape from the pain potential.

6. THE FATHER'S PRIMACY

3:6.1 With divine selflessness, consummate generosity, the Universal Father relinquishes authority and delegates power, but he is still primal; his hand is on the mighty lever of the circumstances of the universal realms; he has reserved all final decisions and unerringly wields the all-powerful veto scepter of his eternal purpose with unchallengeable authority over the welfare and destiny of the outstretched, whirling, and ever-circling creation.

II: THE UNIVERSAL SOVEREIGN
(Lewis 47)

3:6.2 The sovereignty of God is unlimited; it is the fundamental fact of all creation.

THE ARGUMENT (Lewis 48)

[contd] Any attempt to “explain” the universe must begin with the assumption that it need not have been (L 48).

The universe was not inevitable.

The universe is not an accident, neither is it self-existent. The universe is a work of creation and is therefore wholly subject to the will of the Creator. The will of God is divine truth, living love; therefore are the perfecting creations of the evolutionary universes characterized by goodness—nearness to divinity; by potential evil—remoteness from divinity.

[CHAPTER PROPER] (Lewis 49)

3:6.3 All religious philosophy, sooner or later, arrives at the concept of unified universe rule,

[contd] The only God who can be made finally intelligible is a God who is absolute Sovereign. Even polytheism had eventually to make provision for **one God** who gave the law to all lesser gods (L 49).

Certainly, the very least we can ask of the **cause** of all things is that it **shall not be lower** in kind or quality than what is admittedly the highest feature of the “all things” that are to be accounted for.

This ranking place must be assigned to mind, and, as far as we are concerned, to mind arrived at the human level. **Mind** is either to be **explained** by Other Mind or to be explained by that which is not mind (L 50).

If mind requires Other Mind to account for it—more exactly, if **man is inexplicable** without God—then man is the issue either of God’s free will or of his necessitated will.... If God is not free, then he is not God; and if he is free, then he is sovereign as well (L 51).

An age that can accept without a question a **mechanistic philosophy** professes to be pained at the suggestion of a **universal and sovereign Will**

whose activity is precisely those **laws** which, **when conceived as self-explaining and self-acting**, are **so deeply revered**.

of **one God**.

Universe **causes cannot be lower** than universe effects.

The source of the streams of universe life and of the **cosmic mind** must be above the levels of their manifestation.

The human **mind** cannot be consistently **explained** in terms of the lower orders of existence.

Man’s mind can be truly comprehended only by recognizing the reality of higher orders of thought and purposive will.

Man as a moral being **is inexplicable** unless the reality of the Universal Father is acknowledged.

3:6.4 The **mechanistic philosopher** professes to reject the idea of a **universal and sovereign will**,

the very sovereign will whose activity in the elaboration of universe **laws** he **so deeply reverences**.

SOURCE OR PARALLEL

No medieval saint ever worshiped more fervently in the temple of his God than some moderns worship at the shrine in which they have elevated law to be “king of kings and lord of lords” (L 62-63).

V: THE UNIVERSAL SERVANT
(Lewis 137)

[CHAPTER PROPER] (Lewis 139)

Why is it a sign of philosophical ineptitude to “humanize” God

but a sign of philosophical superiority to “mechanize” him? (L 139)

God suffers. (Lewis 148)

We meet here one of the most difficult of all problems. Men who reflect on the nature of God may be classified in many other respects according as they do or do not believe that God **suffers** (L 148).

URANTIA PAPER 3

What unintended homage the mechanist pays the law-Creator **when he conceives such laws to be self-acting and self-explanatory!**

3:6.5 It is a great blunder to **humanize** God,

except in the concept of the indwelling Thought Adjuster,

but even that is not so stupid as completely to **mechanize** the idea of the First Great Source and Center.

3:6.6 Does the Paradise Father **suffer?**

I do not know. The Creator Sons most certainly can and sometimes do, even as do mortals. The Eternal Son and the Infinite Spirit suffer in a modified sense. I think the Universal Father does, but I cannot understand *how*; perhaps through the personality circuit or through the individuality of the Thought Adjusters and other bestowals of his eternal nature.

He has said of the mortal races,

[Our view of God] will not be unimpeachable even metaphysically if it requires us to regard God as a wholly unmoved spectator of the world's travail. Better, because far truer, that we should say that the world's travail is also *his* travail—that “in all our affliction he too is afflicted.” The question, “how can this be so?” is not the first question. The first question, rather, is “Is it so?” and we can affirm the fact even if we are uncertain respecting the process (L 149).

[Friedrich von Hügel] regards the word “suffering” as connoting a certain deprivation of bliss which cannot be consistently attributed to God. He would therefore speak instead of the divine “sympathy,” although he can maintain his point only by ignoring the derivation of the word (L 152).

As between God conceived as at once Creative Will and Suffering Love and conceived as mere Pattern, or Form, or Process, or Ideal, the greater worth belongs to the former (L 157).

“In all your afflictions I am afflicted.”

He unquestionably experiences a fatherly and sympathetic understanding;

he may truly suffer, but I do not comprehend the nature thereof.

3:6.7 The infinite and eternal Ruler of the universe of universes is

power, form, energy, process, pattern, principle, presence, and idealized reality.

But he is more; he is personal; he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Father's love and affection for his universe children.

And all these more personal traits of the Father can be better understood by observing them as they were revealed in the bestowal life of Michael, your Creator Son, while he was incarnated on Urantia.

3:6.8 God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit.

3:6.9 [Being the Divine Counselor assigned to the presentation of the revelation of the Universal Father, I have continued with this statement of the attributes of Deity.]