

WORK-IN-PROGRESS (APRIL 5, 2014) PARALLEL CHART FOR

**116:0**  
**(Preamble)**

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**Source for 116:0**

- (1) Charles Hartshorne, *Man's Vision of God and the Logic of Theism* (Chicago: Willett, Clark & Company, 1941)

**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.)

Matthew Block  
5 April 2014

IV: GOD AND RIGHTEOUSNESS  
 (Hartshorne 142)

## PAPER 116—THE ALMIGHTY SUPREME

116:0.1 If man recognized that his Creators—his immediate supervisors—while being divine were also finite, and that the God of time and space was an evolving and nonabsolute Deity, then would the inconsistencies of temporal inequalities cease to be profound religious paradoxes.

Those who profit most by social injustices have only to recall that since God's in his heaven, all must be right with the world. Those who have reasons of their own for opposing social change have only to reflect that the Orderer of all things is above time and change, and that all possible value is realized—despite the seeming evils of the world—in the eternal perfection of the Creator.... Moreover, those who are on the other side of social inequalities tend to accept these religious apologies for their misfortunes, and to console themselves with the hope of restitution in a future life. Thus the chief use of faith seems to be to disarm criticism of social arrangements—to promote smugness in the fortunate

No longer would religious faith be prostituted to the promotion of social smugness in the fortunate

while serving only to encourage

stoical resignation in the unfortunate victims of social deprivation.

and stoical resignation in those deprived of the means of life on a really human plane (H 143).

116:0.2 When viewing the exquisitely perfect spheres of Havona, it is both reasonable and logical to believe they were made by a perfect, infinite, and absolute Creator. But that same reason and logic would compel any honest being, when viewing the turmoil, imperfections, and inequities of Urantia, to conclude that your world had been made by, and was being managed by, Creators who were subabsolute, preinfinite, and other than perfect.

116:0.3 Experiential growth implies creature-Creator partnership—God and man in association. Growth is the earmark of experiential Deity: Havona did not grow; Havona is and always has been; it is existential like the everlasting Gods who are its source. But growth characterizes the grand universe.

116:0.4 The Almighty Supreme is a living and evolving Deity of power and personality. His present domain, the grand universe, is also a growing realm of power and personality. His destiny is perfection, but his present experience encompasses the elements of growth and incomplete status.

116:0.5 The Supreme Being functions primarily in the central universe as a spirit personality; secondarily in the grand universe as God the Almighty, a personality of power. The tertiary function of the Supreme in the master universe is now latent, existing only as an unknown mind potential. No one knows just what this third development of the Supreme Being will disclose.

Some believe that, when the superuniverses are settled in light and life, the Supreme will become functional from Uversa as the almighty and experiential sovereign of the grand universe while expanding in power as the superalmighty of the outer universes. Others speculate that the third stage of Supremacy will involve the third level of Deity manifestation. But none of us really know.