

118:3 and 118:5

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Endnotes and most Urantia Book cross-references have been deleted to enhance readability.

Source for 118:3 and 118:5

- (1) John **Laird**, L.L.D., F.B.A., *Theism and Cosmology* (London: George Allen and Unwin Ltd, 1940)

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.
- (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
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PAPER 118 — SUPREME AND ULTIMATE—TIME AND SPACE

3. TIME-SPACE RELATION- SHIPS

VI: UBIQUITY (Laird 174)

[T]ime, as mathematically conceived, has the same formal structure as a spatial line, but time is an affair of instants

while space is an affair of points, and the relevant relations, in the case of time, are the wholly non-spatial relations of earlier and later (L 179).

118:3.1 Only by ubiquity could Deity unify time-space manifestations to the finite conception,

for time is a succession of instants

while space is a system of associated points.

You do, after all, perceive time by analysis and space by synthesis. You co-ordinate and associate these two dissimilar conceptions by the integrating insight of personality. Of all the animal world only man possesses this time-space perceptibility. To an animal, motion has a meaning, but motion exhibits value only to a creature of personality status.

V: ETERNITY (Laird 145)

A third meaning of “eternity” has to do with the timelessness of truths, of general conceptions, and the like (L 160).

118:3.2 Things are time conditioned,

but truth is timeless.

The more truth you know, the more truth you *are*, the more of the past you can understand and of the future you can comprehend.

Of truths we say correctly “Once true, ever after true.” All **truth** is in that sense **inconcussible**

and **exempt from vicissitude** (L 160).

118:3.3 **Truth** is **inconcussible**—

forever **exempt from all transient vicissitudes**,

albeit never dead and formal, always vibrant and adaptable—radiantly alive.

But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of truth wedded to fact become **concepts** and are accordingly relegated to the domain of relative cosmic realities.

118:3.4 **The linking of the absolute and eternal truth of the Creator with the factual experience of the finite and temporal creature eventuates a new and emerging value of the Supreme.**

The concept of the Supreme is essential to the co-ordination of

Therefore, if change be invincible—and we have seen that it is—there is no possibility of effective partnership or of grounded dependence between a changeless and a changing existent. The implications of this statement are quite general and apply to the relation between a **divine unchanging over-world** and a secular **changing under-world** as much as to any other reputed instance (L 163).

the **divine and unchanging overworld** with the finite and ever-changing **underworld**.

VI: UBIQUITY (Laird 174)

118:3.5 Space comes the nearest of all nonabsolute things to being absolute. Space is apparently absolutely ultimate.

The real difficulty we have in understanding space on the material level is due to the fact that, while material bodies exist in space, space also exists in these same material bodies.

Consequently I think we should conclude that although there is something absolute about space, and also something *sui generis* in spatial properties,

we are not entitled to infer that there is an absolute space in which all bodies move.

While there is much about space that is absolute,

that does not mean that space is absolute.

118:3.6 It may help to an understanding of space relationships if you would conjecture that, relatively speaking,

It is also quite possible that space is always a property of bodies (L 186).

space is after all a property of all material bodies.

When a body moves it takes all its properties with it (L 187).

Hence, when a body moves through space, it also takes all its properties with it,

even the space which is in and of such a moving body.

118:3.7 All patterns of reality occupy space on the material levels, but spirit patterns only exist in relation to space; they do not occupy or displace space, neither do they contain it.

But to us the master riddle of space pertains to the pattern of an idea. When we enter the mind domain, we encounter many a puzzle. Does the pattern—the reality—of an idea occupy space? We really do not know, albeit we are sure that an idea pattern does not contain space. But it would hardly be safe to postulate that the immaterial is always nonspatial.

5. OMNIPOTENCE AND COMPOSSIBILITY

VII: OMNIPOTENCE (Laird 204)

118:5.1 The omnipotence of Deity does not imply the power to do the non-doable.

Within the time-space frame and from the intellectual reference point of mortal comprehension, even the infinite God cannot

If, for example, it be held, as so great a philosopher as Descartes held, that God could, if he chose, make two and two equal to something different from four, any number of meaningless absurdities could be included in his supposed omnipotence. He could make round squares, vicious saints, tortured creatures who did not suffer, and so forth *in infinitum* (L 205).

create square circles or produce evil that is inherently good.

God cannot do the ungodlike thing.

[contd] To this it may be a sufficient answer that a contradiction in terms describes non-entity,

Such a contradiction of philosophic terms is the equivalent of nonentity

and consequently that if God were said to create round squares and vicious saints, he could be said to be **creating nothing**, i.e. not to be creating. No power is *limited* by the avoidance of self-contradiction (L 205).

[O]mnipotence could not decree that the little King of Rome should have been older than Napoleon his father, and, in general, what Leibniz called the **compossibility** of things would be included in the conception of all genuine power (L 205).

Another argument that is sometimes used in this connection is to the effect that omnipotence must be able to create the **natures of things**, and not merely to create **things with a nature** (L 206).

[When man goes in partnership with God, great things may, and do, happen (132:7.9).]

and implies that **nothing is thus created**.

A personality trait cannot at the same time be Godlike and ungodlike.

Compossibility is innate in divine power.

And all of this is derived from the fact that

omnipotence not only creates **things with a nature** but also gives origin to the **nature of all things** and beings.

118:5.2 In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership. When man realizes that the Universal Father is his partner in eternal progression, when he fuses with the indwelling Father presence, he has, in spirit, broken the fetters of time and has already entered upon the progressions of eternity in the quest for the Universal Father.

118:5.3 Mortal consciousness proceeds from the fact, to the meaning, and then to the value. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. Always must God act to break the deadlock of the unqualified unity inherent in existential infinity. Always must Deity provide the pattern universe, the perfect personalities, the original truth, beauty, and goodness for which all subdeity creations strive. Always must God first find man that man may later find God. Always must there be a Universal Father before there can ever be universal sonship and consequent universal brotherhood.
