

118:0-6

© 2018 Matthew Block

Most Urantia Book cross-references have been deleted to enhance readability.

Source for Paper 118

- (1) John **Laird**, LL.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.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

Work-in-progress Version 8 May 2018
© 2018 Matthew Block

PAPER 118 — SUPREME AND ULTIMATE—TIME AND SPACE

118:0.1 Concerning the several natures of Deity, it may be said:

118:0.2 1. The Father is self-existent self.

118:0.3 2. The Son is coexistent self.

118:0.4 3. The Spirit is conjoint-existent self.

118:0.5 4. The Supreme is evolutionary-experiential self.

118:0.6 5. The Sevenfold is self-distributive divinity.

118:0.7 6. The Ultimate is transcendental-experiential self.

118:0.8 7. The Absolute is existential-experiential self.

118:0.9 While God the Sevenfold is indispensable to the evolutionary attainment of the Supreme, the Supreme is also indispensable to the eventual emergence of the Ultimate. And the dual presence of the Supreme and the Ultimate constitutes the basic association of subabsolute and derived Deity, for they are interdependently complementary in the attainment of destiny. Together they constitute the experiential bridge linking the beginnings and the completions of all creative growth in the master universe.

118:0.10 Creative growth is unending but ever satisfying, endless in extent but always punctuated by those personality-satisfying moments of transient goal attainment which serve so effectively as the mobilization preludes to new adventures in cosmic growth, universe exploration, and Deity attainment.

118:0.11 While the domain of mathematics is beset with qualitative limitations, it does provide the finite mind with a conceptual basis of contemplating infinity. There is no quantitative limitation to numbers, even in the comprehension of the finite mind. No matter how large the number conceived, you can always envisage one more being added. And also, you can comprehend that that is short of infinity, for no matter how many times you repeat this addition to number, still always one more can be added.

118:0.12 At the same time, the infinite series can be totaled at any given point, and this total (more properly, a subtotal) provides the fullness of the sweetness of goal attainment for a given person at a given time and status. But sooner or later, this same person begins to hunger and yearn for new and greater goals, and such adventures in growth will be forever forthcoming in the fullness of time and the cycles of eternity.

118:0.13 Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all preceding stages. Havona, in and of itself, is a perfect, but perfection-limited, creation; Havona perfection, expanding out into the evolutionary superuniverses, finds not only cosmic destiny but also liberation from the limitations of pre-evolutionary existence.

1. TIME AND ETERNITY

118:1.1 It is helpful to man's cosmic orientation to attain all possible comprehension of Deity's relation to the cosmos. While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity.

SYNOPSIS OF THE DISCUSSIONS (Laird 9)

V. *Eternity* (Laird 15)

The second part of the lecture deals with the possible meanings of "eternity." One such meaning is temporal everlastingness (L 16).

A second meaning is the "everlasting now" (L 16).

In the evolutionary universes

eternity is temporal everlastingness—

the everlasting now.

118:1.2 The personality of the mortal creature may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Father. Such a consecration of will is tantamount to the realization of eternity-reality of purpose.

This means that the purpose of the creature has become fixed with regard to the succession of moments; stated otherwise, that the succession of moments will witness no change in creature purpose. A million or a billion moments makes no difference. Number has ceased to have meaning with regard to the creature's purpose. Thus does creature choice plus God's choice eventuate in the eternal realities of the never-ending union of the spirit of God and the nature of man in the everlasting service of the children of God and of their Paradise Father.

118:1.3 There is a direct relationship between maturity and the unit of time consciousness in any given intellect. The time unit may be a day, a year, or a longer period, but inevitably it is the criterion by which the conscious self evaluates the circumstances of life, and by which the conceiving intellect measures and evaluates the facts of temporal existence.

118:1.4 Experience, wisdom, and judgment are the concomitants of the lengthening of the time unit in mortal experience. As the human mind reckons backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation. As mind reaches out into the future, it is attempting to evaluate the future significance of possible action. And having thus reckoned with both experience and wisdom, the human will exercise judgment-decision in the present, and the plan of action thus born of the past and the future becomes existent.

118:1.5 In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for **experience**, while its **wisdom** forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach ever further into both past and future, so does **judgment** become less and less dependent on the momentary present. In this way does decision-action begin to escape from the fetters of the moving present, while it begins to take on the aspects of past-future significance.

118:1.6 Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding.

118:1.7 To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the present in such manner as to enhance the values of the future.

118:1.8 The time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to the not-present—the past-future. The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the nonbeginning, nonending eternal continuum, the fragments of which are called time.

118:1.9 On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM signifies also I WAS and I WILL BE. And this represents our best concept of eternity and the eternal.

118:1.10 On the absolute and eternal level, potential reality is just as meaningful as actual reality. Only on the finite level and to time-bound creatures does there appear to be such a vast difference. To God, as absolute, an ascending mortal who has made the eternal decision is already a Paradise finaliter. But the Universal Father, through the indwelling Thought Adjuster, is not thus limited in awareness but can also know of, and participate in, every temporal struggle with the problems of the creature ascent from animallike to Godlike levels of existence.

2. OMNIPRESENCE AND UBIQUITY

VI: UBIQUITY (Laird 174)

[contd] In the last lecture I spoke of the stubbornness of change, succession or process in metaphysics and therefore in natural theology. I maintained, indeed, that the stubbornness of process was metaphysically invincible, and that deity could neither be exempt from it nor transcend it. We have now to consider whether similar arguments apply to God's omnipresence in space, that is, to his ubiquity (L 174).

118:2.1 The ubiquity of Deity must not be confused with the ultimacy of the divine omnipresence.

It is volitional with the Universal Father that the Supreme, the Ultimate, and the Absolute should compensate, co-ordinate, and unify his time-space ubiquity and his time-space-transcended omnipresence with his timeless and spaceless universal and absolute presence. And you should remember that, while Deity ubiquity may be so often space associated, it is not necessarily time conditioned.

118:2.2 As mortal and morontia ascenders you progressively discern God through the ministry of God the Sevenfold. Through Havona you discover God the Supreme. On Paradise you find him as a person, and then as finaliters you will presently attempt to know him as Ultimate. Being finaliters, there would seem to be but one course to pursue after having attained the Ultimate, and that would be to begin the quest of the Absolute. No finaliter will be disturbed by the uncertainties of the attainment of the Deity Absolute since at the end of the supreme and ultimate ascensions he encountered God the Father. Such finaliters will no doubt believe that, even if they should be successful in finding God the Absolute, they would only be discovering the same God, the Paradise Father manifesting himself on more nearly infinite and universal levels. Undoubtedly the attainment of God in absolute would reveal the Primal Ancestor of universes as well as the Final Father of personalities.

118:2.3 God the Supreme may not be a demonstration of the time-space omnipresence of Deity, but he is literally a manifestation of divine ubiquity.

Between the spiritual presence of the Creator and the material manifestations of creation there exists a vast domain of the ubiquitous *becoming*—the universe emergence of evolutionary Deity.

118:2.4 If God the Supreme ever assumes direct control of the universes of time and space, we are confident such a Deity administration will function under the overcontrol of the Ultimate. In such an event God the Ultimate would begin to become manifest to the universes of time as the transcendental Almighty (the Omnipotent) exercising the overcontrol of supertime and transcended space concerning the administrative functions of the Almighty Supreme.

118:2.5 The mortal mind may ask, even as we do: If the evolution of God the Supreme to administrative authority in the grand universe is attended by augmented manifestations of God the Ultimate, will a corresponding emergence of God the Ultimate in the postulated universes of outer space be attended by similar and enhanced revelations of God the Absolute? But we really do not know.

3. TIME-SPACE RELATIONSHIPS

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

[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).

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)

118:3.2 Things are time conditioned,

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

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.

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

118:3.3 **Truth is inconcussible—**

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

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

Similar remarks should be made about the eternity of **concepts**; for concepts themselves are timeless or unchangeable (L 161).

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,

While there is much about space that is absolute,

we are not entitled to infer that there is an absolute space in which all bodies move (L 186).

that does not mean that space is absolute.

(6) In the sixth place, then, we may ask what we mean by “bodies” when we say that space is a property of bodies,

i.e. is either **in** or between bodies and has no other existence at all (L 186).

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

Spirits, we are told, are non-spatial, but they certainly **exist** (L 195).

“Matter”, it is argued, is defined by its inertia. Therefore motion is “immaterial”. So are life and mind....

On the other hand, [Henry More the Cambridge Platonist] seems to have been wholly justified when he refused to admit that the “immaterial”, so conceived, was likely to be non-spatial,

and his general belief in the insufficiency of materialism ... has many defenders at the present time (L 201).

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

space is after all a property of all material bodies.

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.¹ 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.

4. PRIMARY AND SECONDARY CAUSATION

118:4.1 Many of the theologic difficulties and the metaphysical dilemmas of mortal man are due to man's mislocation of Deity personality and consequent assignment of infinite and absolute attributes to subordinate Divinity and to evolutionary Deity.

You must not forget that, while there is indeed a true First Cause, there are also a host of co-ordinate and subordinate causes, both associate and secondary causes.

SYNOPSIS OF THE DISCUSSIONS (Laird 9)

VII. *Omnipotence* (Laird 19)

There are three principal views [of causality]: the uniformitarian, the activist and the logical (or quasi-logical)....

Our first question is how the distinction between first and second causes should be interpreted in terms of each of these theories of cause (L 19).

118:4.2 The vital distinction between first causes and second causes

is that first causes produce original effects which are free from inheritance of any factor derived from any antecedent causation.

Secondary causes yield effects which invariably exhibit inheritance from other and preceding causation.

118:4.3 The purely static potentials inherent in the Unqualified Absolute are reactive to those causations of the Deity Absolute which are produced by the actions of the Paradise Trinity.

In the presence of the Universal Absolute these causative-impregnated static potentials forthwith become active and responsive to the influence of certain transcendental agencies whose actions result in the transmutation of these activated potentials to the status of true universe possibilities for development, actualized capacities for growth. It is upon such matured potentials that the creators and controllers of the grand universe enact the never-ending drama of cosmic evolution.

118:4.4 Causation, disregarding existentials, is threefold in its basic constitution. As it operates in this universe age and concerning the finite level of the seven superuniverses, it may be conceived as follows:

118:4.5 1. *Activation of static potentials.* The establishment of destiny in the Universal Absolute by the actions of the Deity Absolute, operating in and upon the Unqualified Absolute and in consequence of the volitional mandates of the Paradise Trinity.

118:4.6 2. *Eventuation of universe capacities.* This involves the transformation of undifferentiated potentials into segregated and defined plans. This is the act of the Ultimacy of Deity and of the manifold agencies of the transcendental level. Such acts are in perfect anticipation of the future needs of the entire master universe. It is in connection with the segregation of potentials that the Architects of the Master Universe exist as the veritable embodiments of the Deity concept of the universes. Their plans appear to be ultimately space limited in extent by the concept periphery of the master universe, but *as plans* they are not otherwise conditioned by time or space.

118:4.7 3. *Creation and evolution of universe actuals.* It is upon a cosmos impregnated by the capacity-producing presence of the Ultimacy of Deity that the Supreme Creators operate to effect the time transmutations of matured potentials into experiential actuals. Within the master universe all actualization of potential reality is limited by ultimate capacity for development and is time-space conditioned in the final stages of emergence. The Creator Sons going out from Paradise are, in actuality, *transformative* creators in the cosmic sense. But this in no manner invalidates man's concept of them as creators; from the finite viewpoint they certainly can and do create.

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,

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).

even the infinite God cannot 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,

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).]

Such a contradiction of philosophic terms is the equivalent of nonentity

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.

6. OMNIPOTENCE AND OMNIFICENCE

118:6.1 God is truly omnipotent, but he is not omnificent—

The notion of omnificence, to borrow a term of Mr. Santayana's, seems to be immensely more serious [than the conception of omnipotence as an agency *capable de tout*] ... When Christians call God the Father Almighty many of them mean, primarily, that he does all that is done (L 207).

he does not personally do all that is done.

Omnipotence embraces the power-potential of the Almighty Supreme and the Supreme Being, but the volitional acts of God the Supreme are not the personal doings of God the Infinite.

118:6.2 To advocate the omnificence of primal Deity would be equal to disenfranchising

[T]he doctrine of created creators, with an inferior but genuine creative efficiency, contradicts the strict notion of divine omnificence. It has been common in our philosophy since Plato's *Timaeus* and the Arabian Neo-Platonic *Liber de Causis* in the ninth century, but indeed is an old and a far-flung idea in a host of cosmologies (L 209).

well-nigh a million Creator Sons of Paradise,

not to mention the innumerable hosts of various other orders of

[contd] The same should be said of the doctrine that second causes are quite genuine but require divine concurrence. In the seventeenth century that was the prime contention of the Molinists (Jesuits) (L 209).

concurring creative assistants.

There is but one uncaused Cause in the whole universe.

[I]t may be held that second causes are quite genuine but are, in some obscure sense, derivative (L 209).

All other causes are derivatives of this one First Great Source and Center.

And none of this philosophy does any violence to the free-willness of the myriads of the children of Deity scattered through a vast universe.

118:6.3 Within a local frame,

The principal reasons why an activistic (and, in particular, a volitional) theory of causality has been endorsed by so many theologians are two. The first is that a volition is a *mental* cause of effects that need not be mental, and that it is obviously most important for theologians to maintain that God is mind or at least is not below mind. The second is the familiar doctrine that **volition** and it alone is an **uncaused cause**, an originator that is not itself originated (L 223).

volition may appear to function as an **uncaused cause**,

but it unfailingly exhibits inheritance factors which establish relationship with the unique, original, and absolute First Causes.

118:6.4 All volition is relative. In the originating sense, only the Father-I AM possesses finality of volition; in the absolute sense, only the Father, the Son, and the Spirit exhibit the prerogatives of volition unconditioned by time and unlimited by space. Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality.

118:6.5 Volition on any level short of the absolute encounters limitations which are constitutive in the very personality exercising the power of choice. Man cannot choose beyond the range of that which is choosable. He cannot, for instance, choose to be other than a human being except that he can elect to become more than a man; he can choose to embark upon the voyage of universe ascension, but this is because the human choice and the divine will happen to be coincident upon this point.

[Compare: What the true son desires and the infinite Father wills IS (146:2.7).]

And what a son desires and the Father wills will certainly come to pass.

118:6.6 In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for expression. Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of God.

118:6.7 Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing. The entire range of human will is strictly finite-limited except in one particular: **When man chooses to find God and to be like him, such a choice is superfinite; only eternity can disclose whether this choice is also superabsonite.**

118:6.8 To recognize Deity omnipotence is to enjoy security in your experience of cosmic citizenship, **to possess assurance of safety in the long journey to Paradise.**

Accordingly, I do not think that divine **omnificence** would be a reasonable conclusion if the premiss be that *we* are obviously the authors of our voluntary actions. On the premiss the conclusion could be true only if **pantheism** were true ... (L 220).

But to accept the fallacy of **omnificence** is to embrace the colossal error of **pantheism.**

1. See L 189, 190 for 'riddle' and 'God who is the place of ideas'.