

4:4 (“The Realization of God”)

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

Sources for 4:4

- (1) William Ernest **Hocking**, Ph.D., *The Meaning of God in Human Experience: A Philosophic Study of Religion* (New Haven: Yale University Press, 1912)
- (2) Albert C. **Knudson**, *The Doctrine of God* (New York: Abingdon-Cokesbury Press, 1930)

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.)

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PAPER 4 — GOD'S RELATION TO THE UNIVERSE

4. THE REALIZATION OF GOD

4.4.1 God is the only stationary,
self-contained, and changeless being in
the whole universe of universes,

XIV: THE NEED OF AN ABSOLUTE:
REFLECTIONS ON ITS PRACTICAL
WORTH (Hocking 183)

[contd] Has the Absolute, or the
thought of an Absolute, any human value
of practical sort? What interest has that
which is changeless to a world of
movement and change? what function in
a world which deals everywhere with
contingent realities could be performed
by a reality (if there were such) which is
subject to no contingencies, final, resting
in itself—**having no outside, nor beyond,**
and so nothing to fear or to expect from
any external possibilities? (H 183)

VII: THE ABSOLUTENESS OF GOD
(Knudson 242)

THE MEANING OF ABSOLUTENESS (Knudson
244)

The Absolute is **purposive energy, will,**
rather than abstract reason (K 246).

having no outside, no beyond, no past,
and no future.

God is **purposive energy** (creative spirit)
and absolute **will,**

and these are self-existent and universal.

The Absolute is not the “unrelated” nor is it the “unlimited” in the sense of being the All; it is the **independent** and **self-existent** cause or ground of a dependent world (K 245).

VIII: THE PERSONALITY OF GOD (Knudson 285)

IMMUTABILITY (Knudson 314)

[contd] As unity denies divisibility, so immutability denies **change** (K 314).

“I, the Lord, change not” (Mal. 3. 6) (K 315).

Just as there is no way of **passing from simplicity to complexity**

or from **unity** to plurality, so there is no way of passing from **identity** to change or from immutability to **motion**. If God be thought as changeless substance, there would be no way of accounting for the advancing cosmic movement (K 316).

4:4.2 Since God is **self-existent**, he is absolutely **independent**.

The very identity of God is inimical to **change**.

“I, the Lord, change not.”

God is **immutable**;

but not until you achieve Paradise status can you even begin to understand how God can

pass from simplicity to complexity,

from **identity** to variation, from quiescence to **motion**,

from infinity to finitude, from the divine to the human, and from **unity** to duality and triunity.

And God can thus modify the manifestations of his absoluteness because

For a truly real and immutable principle we must, then, go beyond the idea of an unchanging substance and that of a constant law. We must ascend to the personal plane and find it in the unique power of self-consciousness by means of which the mind differentiates itself from its states and activities and constitutes itself one and the same. Indeed, it is only through changing activity that it is realized. **Immutability** is thus completely dissociated from **immobility** (K 316-17).

divine **immutability** does not imply **immobility**;

God has will—he *is* will.

VII: THE ABSOLUTENESS OF GOD (Knudson 242)

THE MEANING OF ABSOLUTENESS (Knudson 244)

4:4.3 God is the being of absolute self-determination;

Almightiness and creatorship mean absoluteness. They mean that the entire world is dependent on God for its existence and that there are **no limits** to his power **except those which he himself has imposed** (K 248).

there are **no limits** to his universe reactions **save those which are self-imposed**,

THE IDEA OF A FINITE GOD (Knudson 254)

and his freewill acts are conditioned only by those divine qualities and perfect attributes

We may distinguish two kinds of limitations—those that are imposed from without and those that are self-imposed or that **inhere in the divine nature** (K 262).

which **inherently characterize his eternal nature**.

Therefore is God related to the universe as the being of final goodness plus a free will of creative infinity.

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THE MEANING OF ABSOLUTENESS (Knudson 244)

The Christian God is absolute by virtue of the fact that he is “the Father Almighty, Maker of heaven and earth” (K 248).

[PREAMBLE] (Knudson 242)

Personality and goodness are characteristics that God shares with men,

but absoluteness sets him apart from all creaturely existence (K 242).

THE IDEA OF A FINITE GOD (Knudson 254)

To deny to God the power of self-limitation would itself be to limit God, and that in an unworthy way (K 263).

4:4.4 The Father-Absolute is the creator of the central and perfect universe and the Father of all other Creators.

Personality, goodness, and numerous other characteristics, God shares with man and other beings,

but infinity of will is his alone.

God is limited in his creative acts only by the sentiments of his eternal nature and by the dictates of his infinite wisdom.

God personally chooses only that which is infinitely perfect, hence the supernal perfection of the central universe; and while the Creator Sons fully share his divinity, even phases of his absoluteness, they are not altogether limited by that finality of wisdom which directs the Father's infinity of will. Hence, in the Michael order of sonship, creative free will becomes even more active, wholly divine and well-nigh ultimate, if not absolute.

The Father is infinite and eternal,

but to deny the possibility of his volitional self-limitation amounts to a denial of this very concept of his volitional absoluteness.

4:4.5 God's absoluteness pervades all seven levels of universe reality. And the whole of this absolute nature is subject to the relationship of the Creator to his universe creature family. Precision may characterize trinitarian justice in the universe of universes, but in all his vast family relationship with the creatures of time the God of universes is governed by *divine sentiment*. First and last—eternally—the infinite God is a *Father*. Of all the possible titles by which he might appropriately be known, I have been instructed to portray the God of all creation as the Universal Father.

4:4.6 In God the Father freewill performances are not ruled by power, nor are they guided by intellect alone; the divine personality is defined as consisting in spirit and manifesting himself to the universes as love. Therefore, in all his personal relations with the creature personalities of the universes, the First Source and Center is always and consistently a loving Father. God is a Father in the highest sense of the term. He is eternally motivated by the perfect idealism of divine love, and that tender nature finds its strongest expression and greatest satisfaction in loving and being loved.

XIV: THE NEED OF AN ABSOLUTE:
REFLECTIONS ON ITS PRACTICAL
WORTH (Hocking 183)

Consider the metaphysician's question: what is the absolutely real? That, namely, which exists by itself, not depending on any other being for existence;

4:4.7 In science, God is the First Cause; in religion, the universal and loving Father;

in philosophy, the one being who exists by himself, not dependent on any other being for existence

SOURCE OR PARALLEL

but conferring being on every other (H 194).

Something like the Absolute appears from time to time in the history of religion; but it is noteworthy that it is not worshipped (H 185).

XVI: THE ORIGINAL SOURCES OF THE KNOWLEDGE OF GOD (Hocking 229)

And so with whatever other and more concrete consciousness of limitation may be incident to natural or social experience: if that by which one knows his limit is a positive knowledge of the Spirit, then it is a success of incalculable importance. "I cannot, but He can," lifts man over his first formidable obstacles, and sets him on his feet as man, endowed as a race with infinite faith and with infinite patience, because already tasting the cup of ultimate achievement (H 238).

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but beneficently conferring reality of existence on all things and upon all other beings.

But it requires revelation to show that the First Cause of science and the self-existent Unity of philosophy are the God of religion, full of mercy and goodness and pledged to effect the eternal survival of his children on earth.

4:4.8 We crave the concept of the Infinite, but we worship the experience-idea of God,

our anywhere and any-time capacity to grasp the personality and divinity factors of our highest concept of Deity.

4:4.9 The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it,

a part of the Father-Absolute of the universe of universes.

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[For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith (1 Jn 5:4).]

And that is “the victory which overcomes the world, even your faith.”