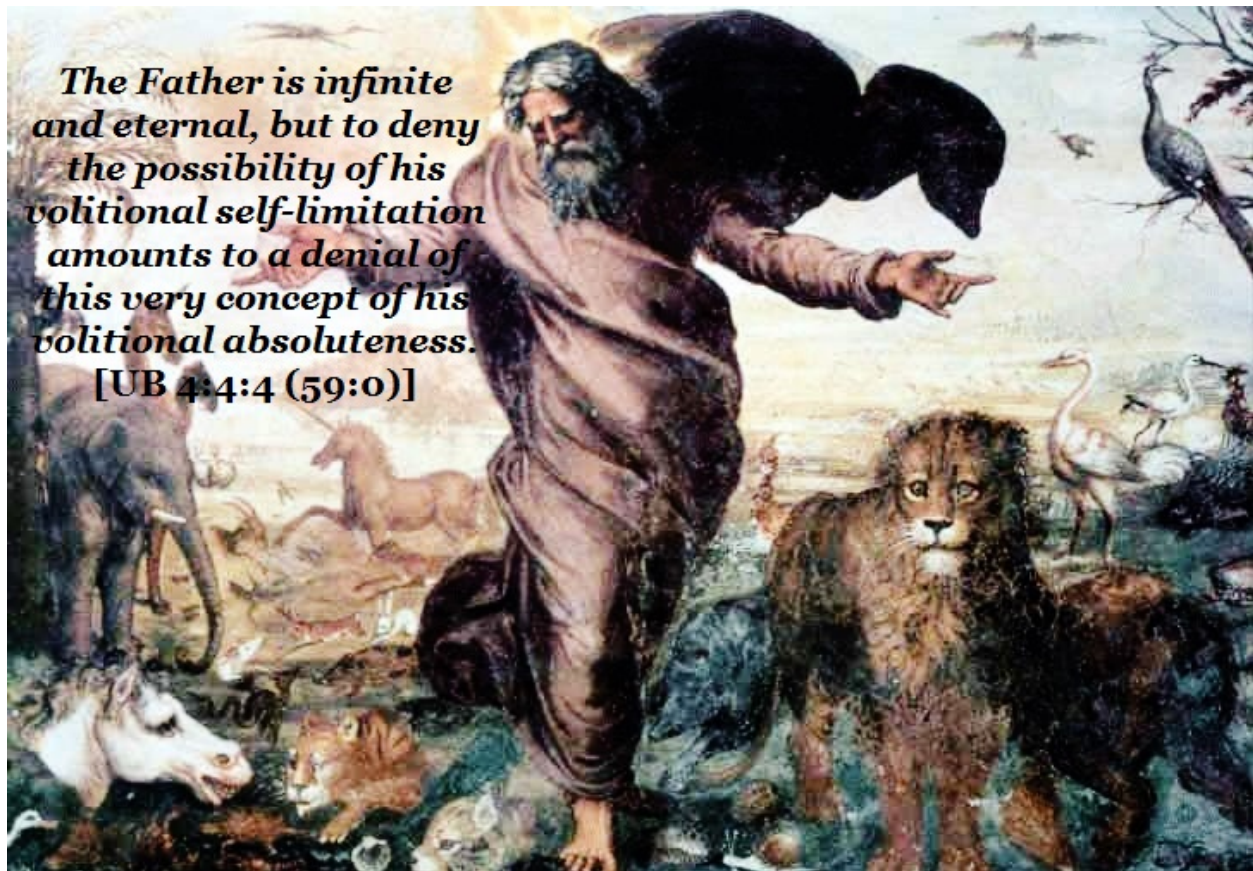


Providence and predestination

Stuart R. Kerr III

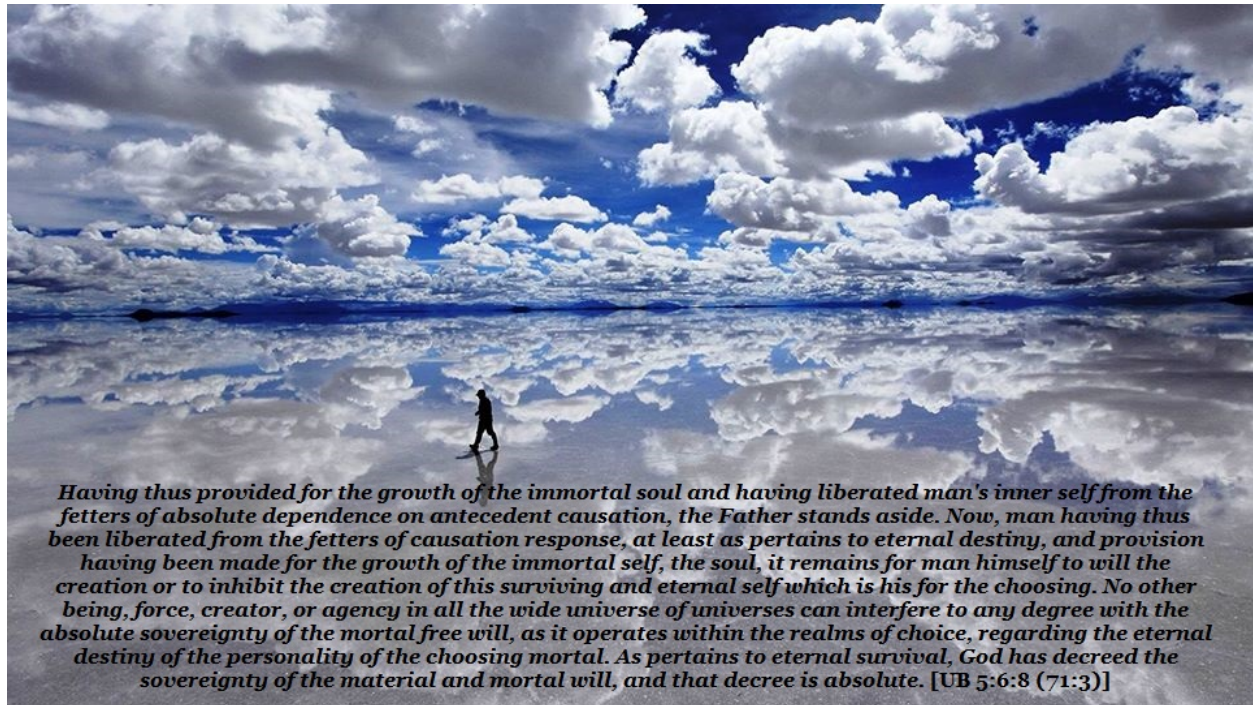
The power-mind-spirit-personality actualization of the Supreme is considered an evolutionary inevitability. From an eternity perspective, the someday-to-be-completed evolution of the Supreme Being is a foregone conclusion. The exact pathway by which he evolves, however, is not determined. Throughout the time-space-constrained Deity level of Supremacy, the Universal Father establishes for all personalized types of intelligent will creatures the profound freedom of freewill expression. This gift of personalized free will strives co-creatively with the Father for the destined actualization of the Supreme Being. Much like the biblical miracle of God's "separating the waters" thus allowing Moses and the chosen people to safely pass, God has by his own inviolable act of infinite and absolute free will separated the all-encompassing waters of infinity and provided a safe haven for his beloved and free-willed children. This safe haven is nestled deeply within the nurturing bosom of the Supreme.

It is within the inherent nature of the Universal Father to freely give of himself to his creation. He delegates "every power and all authority that could be delegated" and bestows "all of himself and all of his attributes, everything he possibly could divest himself of, in every way, in every age, in every place, and to every person, and in every universe." [UB 10:1:2 (108:5)] This investment of free will and self-expression is given to all personal beings dependent on the Father for their existence, and this implies a self-imposed limitation of Deity that reflects "the outworking of the ideal and infinite love of the Universal Father." [UB 32:4:10 (364:0)]

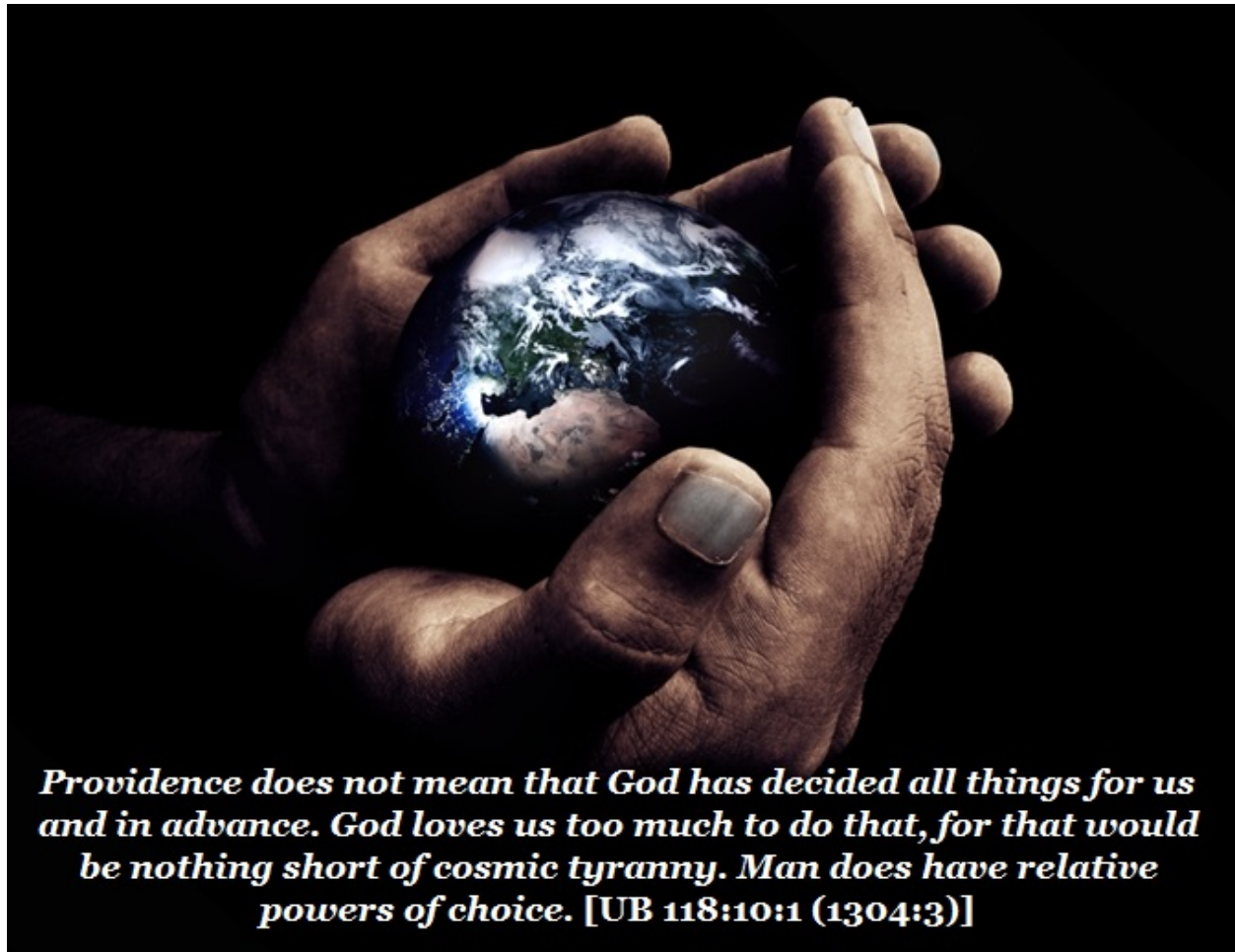


In the most comprehensive sense, total infinity encompasses the capability of self-limitation, and this qualification includes the volitional self-limitation of the Father-I AM that "is susceptible of reality expression to all levels of universe existences." [UB 105:1:2 (1153:5)] This infinite potential of the "I AM self-qualified" is self-expressed and self-revealed in the threefold Deity unification of the Trinity. The technique of trinitization allows the Universal Father to divest himself of all direct manifestations of absoluteness except absolute fatherhood and absolute volition. On the Deity level of Supremacy where the Supreme Being is personalizing in time and space, we find the "maximum self-limitation of the Trinity is its attitude toward the finite." [UB 10:5:4 (113:5)]

In certain aspects, and in accordance with the established mandates of the Father's purpose and plan, the choice-actions precipitated by the human mind are for the most part unpredictable. We are far more than isolated material beings bound by unbreakable chains in a tyrannical river of time. We are not inexorably circumscribed to a personal fate that is inflexibly fixed from all eternity.



In its widest reaching of cosmic implications, celestial providence is the deliberate and certain emergence of the "light and life" sovereignty of the Supreme Being within the universes of time and space. From the Paradise Father's point of view from eternity, the emergent Supreme Being is a foregone conclusion. The Supreme Being is the destiny of original purpose implicit within the Father's far-reaching plans for his time-space creations. The contributory details of outworking for this providential destiny, however, remain original and unpredictable.

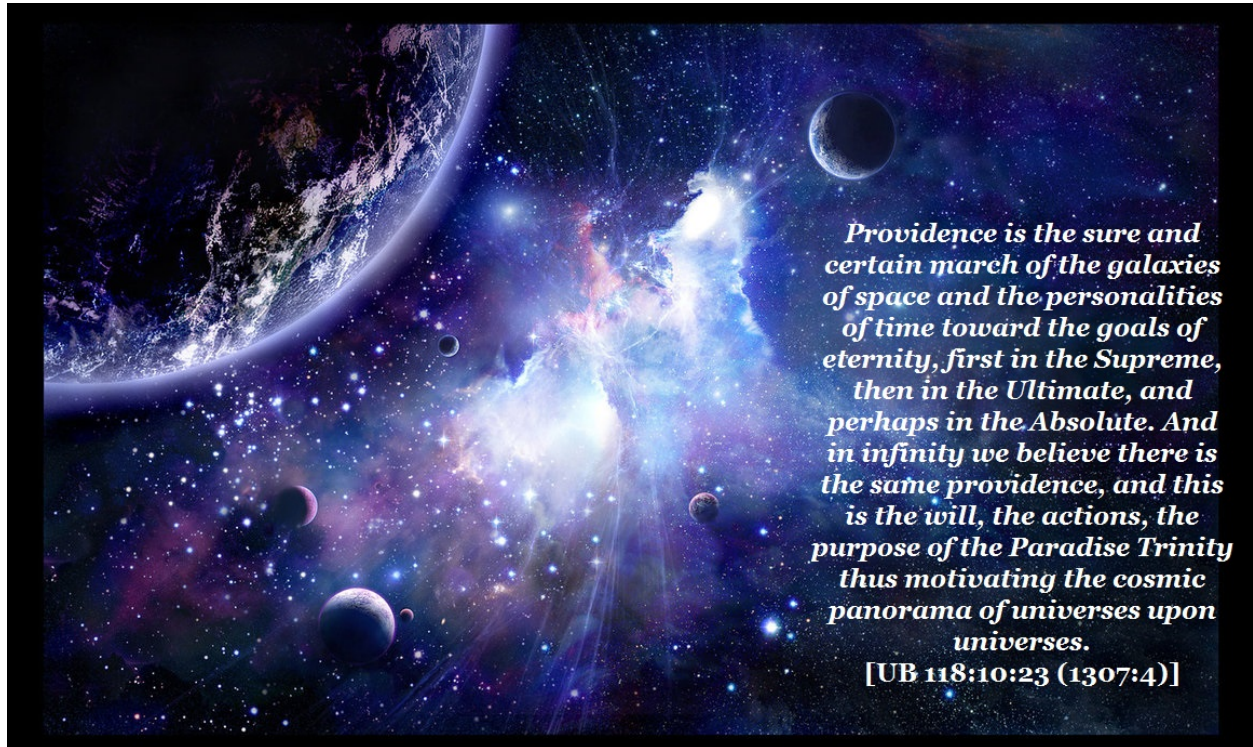


Providence does not mean that God has decided all things for us and in advance. God loves us too much to do that, for that would be nothing short of cosmic tyranny. Man does have relative powers of choice. [UB 118:10:1 (1304:3)]

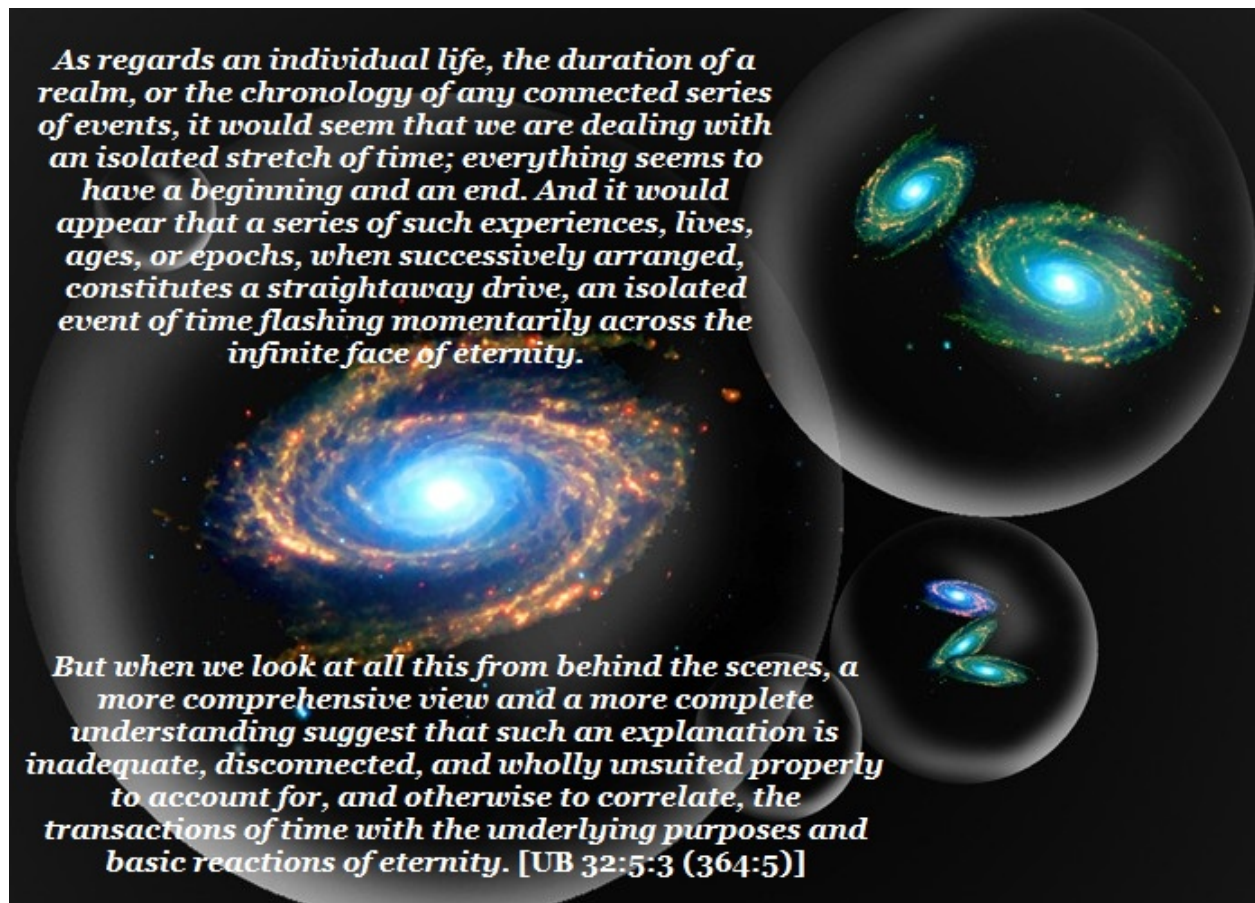
The someday sovereignty of the Supreme Being in many ways resembles the majesty of a magnificent mountain. There are many unique pathways for reaching the top of a mountain; the final achievement of this effort remains the same regardless of the method of approach. The numerous potential pathways that establish a mountain's circumference and lead to the same summit are characterized by nearly unlimited originality and spontaneity. But there comes a time when no further choice of pathway to the top covers new and untouched topology, and this is when the mountain in its essential totality has been completely traversed and made fully experienced. The mountain may still be scaled with original pathways, but no new ground will be uncovered. After the final emergence of the Supreme Being, life experience in the finite creations of time and space will continue, but there will be nothing further contributed that is fully unique and one-of-a-kind. It is this final nature of the Supreme Being that is subject to the predestined destiny of the Father's creative plans. The majestic mountain of the Supreme will be eventuated in its full glory, and a new phase of purpose and plan will begin to unfold.

There is operative throughout all time and space and with regard to all reality of whatever nature an inexorable and impersonal law which is equivalent to the function of a cosmic providence. Mercy characterizes

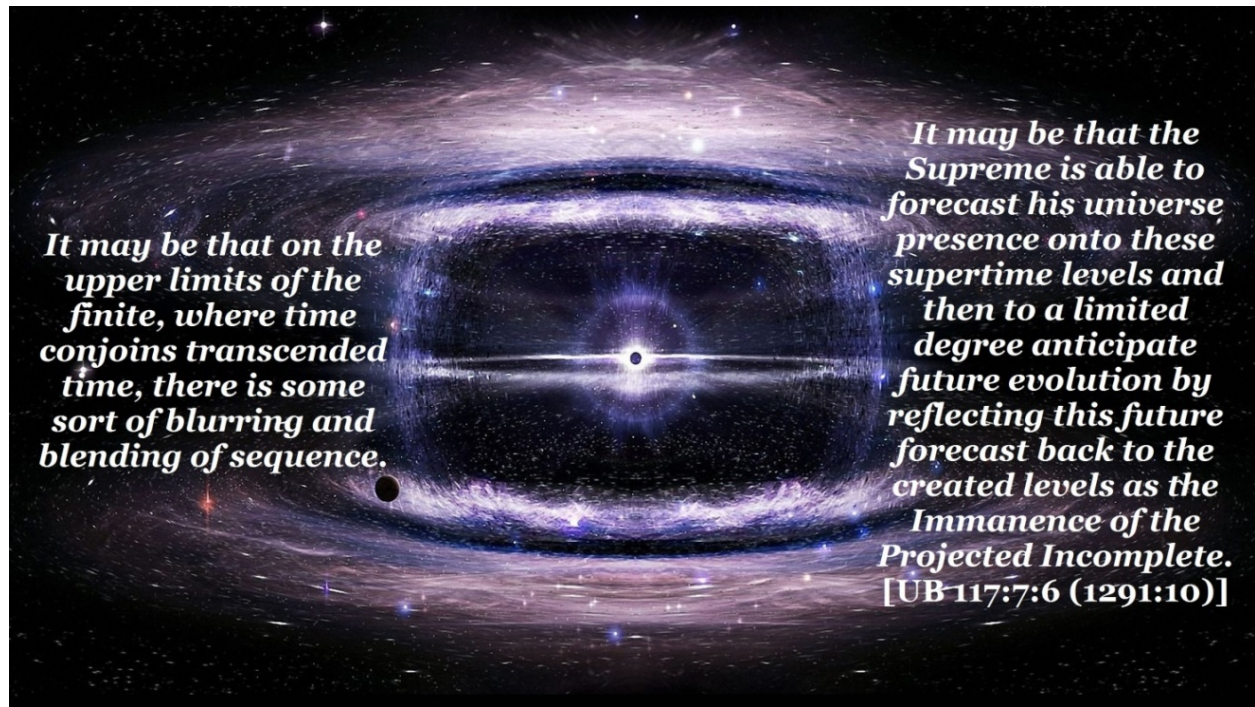
God's attitude of love for the individual; impartiality motivates God's attitude toward the total. The will of God does not necessarily prevail in the part—the heart of any one personality—but his will does actually rule the whole, the universe of universes. [UB 12:7:1]



This freedom from the shackles of absolute predestination may be primarily due to the Universal Father's eternity decision to lovingly provide for a creation where creature free will is of tantamount sanctity. It is certainly a possible repercussion of the incomplete evolutionary status of the Supreme Being. There appears to be a providential unity in the evolving universes of time and space that is providing a basis of purposed continuity to the whole fabric of cosmic events. There is a driving cosmic flow of time and events that draws all things and beings into its powerful and swirling whitewaters and eddies. There is a powerful indication that all experiences, lives, ages, and epochs that successively occur in the cosmos are demonstrating an accounting for and correlation with "the transactions of time with the underlying purposes and basic reactions of eternity." [UB 32:5:3 (364:5)]



The evolving Supreme Being appears to have some ability to forecast and, to a limited extent, anticipate future evolutionary trends in his cosmos. This process is referred to as the "Immanence of the Projected Incomplete" [UB 4:1:10 (56:2) and UB 117:6:6 (1291:10)], and it is conjectured to originate from the Supreme's sometime destiny to interact with and participate on the level of the superfinite reality of the absonite (the Ultimate level of transcended time and space). This predictive ability of the Supreme "appears to be an amazingly fortuitous co-ordination of apparently unsettled universe happenings. This must be the function of Providence - the realm of the Supreme Being and the Conjoint Actor." [UB 4:1:10 (56:2)]



It may be that on the upper limits of the finite, where time conjoins transcended time, there is some sort of blurring and blending of sequence.

It may be that the Supreme is able to forecast his universe presence onto these supertime levels and then to a limited degree anticipate future evolution by reflecting this future forecast back to the created levels as the Immanence of the Projected Incomplete.
[UB-117:7:6 (1291:10)]

Man himself develops a growing ability, over time, to become supremely foresighted regarding both his own future along with the evolving trends of the universe itself in its relentless march toward perfection.



There is a providence in the evolving universes, and it can be discovered by creatures to just the extent that they have attained capacity to perceive the purpose of the evolving universes. [UB 118:10:10 (1305:5)]

This cosmic providence of the Supreme, though, deals strictly with the totality of the cosmos, and lone individuals only become involved in this providential impact if their functional involvement has importance to some higher total, be it the total race, nation, planet, or higher still.

Consider the sublime power and beauty of the Father's purpose and plan for us - we do have a very real choice in our own destinies! Our individual futures are not foreordained! From eternity, the Father could have conceivably seen "the end from the beginning", and in one sense, he does. He clearly sees from eternity the someday-destined emergence of the Supreme Being in full power and glory. But by the greatest miracle of all, the Father allows us the incredible opportunity to become very real and critically important co-creators of destiny, not so much as to the determination of the final nature of the Supreme Being, but rather in how this final nature emerges. In liaison with God, all things are possible and this powerful union of God with man (Creator-creature) sets the stage for the "finite drama of the time-space adventure of the Infinite." [UB 4:1:12] Creation is God's supreme adventure in time and space, and this great venture is unique, unpredictable, and totally original.

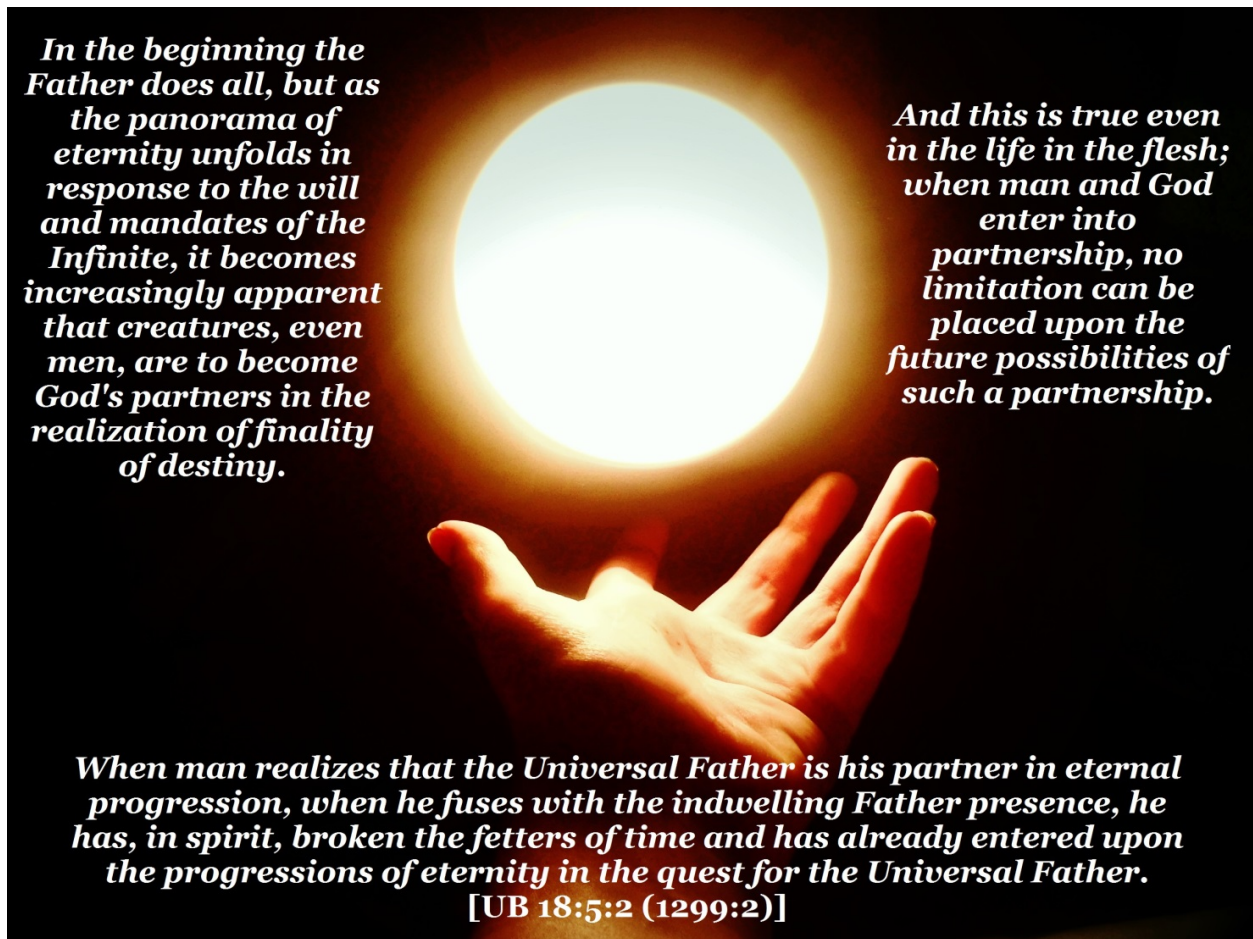
Consider the awesome God-given power that is at this very moment in your own hands! Right now, this very second, you have within your powers of personal choosing the ability to consecrate yourself to the doing of the Father's will. You can choose to align your will to his purposes, to participate in the carrying out of his divine plans, and to share in the glorious destiny of the perfected Supreme! The only power in all the universe of universes that can prevent you from doing this is your self.



Free will and determinism are like a game of cards. The hand that is dealt you is determinism. The way you play your hand is free will.

(Norman Cousins)

***Man, in his spiritual domain, does have a free will.
Mortal man is neither a helpless slave of the inflexible
sovereignty of an all-powerful God nor the victim of the
hopeless fatality of a mechanistic cosmic determinism.
Man is most truly the architect of his own eternal destiny.
[UB 103:5:10]***



Psychohistory - Wikipedia

Psychohistory is an amalgam of psychology, history, and related social sciences and the humanities. Its proponents claim to examine the "why" of history, especially the difference between stated intention and actual behavior. It works to combine the insights of psychology, especially psychoanalysis, with the research methodology of the social sciences and humanities to understand the emotional origin of the behavior of individuals, groups and nations, past and present. Work in the field has been done in the areas of childhood, creativity, dreams, family dynamics, overcoming adversity, personality, political and presidential psychobiography. There are major psychohistorical studies of anthropology, art, ethnology, history, politics and political science, and much else.

Psychohistory is a fictional science in Isaac Asimov's Foundation universe which combines history, sociology, and mathematical statistics to make general predictions about the future behavior of very large groups of people, such as the Galactic Empire. It was first introduced in the four short stories (1942–1944) which would later be collected as the 1951 novel Foundation.

Psychohistory depends on the idea that, while one cannot foresee the actions of a particular individual, the laws of statistics as applied to large groups of people could predict the general flow of future events. Asimov used the analogy of a gas: An observer has great difficulty in predicting the motion of a single molecule in a gas, but with the kinetic theory can predict the mass action of the gas to a high level of accuracy. Asimov applied this concept to the population of his fictional Galactic Empire, which numbered one quintillion. The character responsible for the science's creation, Hari Seldon, established two axioms:

- The population whose behavior was modelled should be sufficiently large to represent the entire society.
- The population should remain in ignorance of the results of the application of psychohistorical analyses because if it is aware, the group changes its behavior.