

ers on the other hand find it unnecessary to make this distinction. . . .

Using the language of the One-and-Many question we contend that in God the one and the many are equally ultimate. Unity in God is no more fundamental than diversity, and diversity in God is no more fundamental than unity. The persons of the Trinity are mutually exhaustive of one another. The Son and the Spirit are ontologically on a par with the Father. . . .

It goes without saying that if we hold to the eternal one and many in the manner explained above we must hold the temporal one and many to be created by God. . . .

If the creation doctrine is thus taken seriously, it follows that the various aspects of created reality must sustain such relations to one another as have been ordained between them by the Creator, as superiors, inferiors, or equals. All aspects being equally created, no one aspect of reality may be regarded as more ultimate than another. Thus the created one and many may in this respect be said to be equal to one another; they are equally derived and equally dependent upon God who sustains them both. The particulars or facts of the universe do and must act in accord with universals or laws. Thus there is order in the created universe.

. . . .
Thus there is a basic equality between the created one and the created many, or between the various aspects of created reality. On the other hand, there is a relation of subordination between them as ordained by God. The "mechanical" laws are lower than the "teleological" laws. Of course, both the "mechanical" and the "teleological" laws are teleological in the sense that both obey God's will. So also the facts of the physical aspect of the universe are lower than the facts of the will and intellect of man. . . .

Using the current terminology of philosophy we may express what we have said about the subordination of one aspect of the created universe to other aspects of the created universe by saying that the lower universes of discourse anticipate the higher, and the higher universes of discourse look back to the lower. . . . The mechanical universe of discourse is subject to and anticipates the organic, while the organic looks back to the mechanical. In turn the organic universe of discourse anticipates the intellectual and moral universes of discourse, while these look back to the organic.