

Ordinary properties need not be instantiated, but extraordinary, i.e., transcendental, properties cannot be uninstantiated.

Thus the transcendental property "something" (rather than nothing) is necessarily instantiated, and (if divinity is coherently conceivable) the same is true of the transcendental properties "divine something" and "nondivine something."

Concrescence as such is essentially a two-level affair; it is always and necessarily both divine and nondivine.

Nothing is unconditionally necessary except concrescence as such with its two essential levels of divine and nondivine concrescence (= God in some possible state and some world or other).

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