

PAPER 2
THE NATURE OF GOD

INASMUCH as man's highest possible concept of God is embraced within the human idea and ideal of a primal and infinite personality, it is permissible, and may prove helpful, to study certain characteristics of the divine nature which constitute the character of Deity. The nature of God can best be understood by the revelation of the Father which Michael of Nebadon unfolded in his manifold teachings and in his superb mortal life in the flesh. The divine nature can also be better understood by man if he regards himself as a child of God and looks up to the Paradise Creator as a true spiritual Father.

The nature of God can be studied in a revelation of supreme ideas, the divine character can be envisaged as a portrayal of supernal ideals, but the most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth, both before and after his attainment of full consciousness of divinity. If the incarnated life of Michael is taken as the background of the revelation of God to man, we may attempt to put in human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Father.

In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mortal mind is indwelt by the bestowed Adjuster of the Universal Father and is pervaded by the Truth Spirit of the Creator Son. Depending, therefore, on the presence of these divine spirits within the heart of man for assistance in the enlargement of the concept of God, I cheerfully undertake the execution of my mandate to attempt the further portrayal of the nature of God to the mind of man.

1. THE INFINITY OF GOD

1. "Touching the Infinite, we cannot find him out. The divine footsteps are not known." "His understanding is infinite and his greatness is unsearchable." The blinding light of the Father's

POGLAVLJE 2
BOŽJA NARAV

BUDUĆI da se čovjekov najviši koncept Boga sastoji od ljudske ideje i ideala prvotne i beskonačne ličnosti, dopustivo je i može se pokazati korisnim, izbliza razmotriti određene osobine božanske naravi koje tvore karakter Božanstva. Čovjek će najbolje razumjeti Božju narav bude li se vodio prema otkrivenju Oca koje je Mihael od Nebadona predočio u svojim mnogostrukim učenjima i u svom izvanrednom smrtničkom životu u ljudskom obličju. Čovjek će isto tako najbolje razumjeti božansku narav bude li sebe smatrao Božjim djetetom i bude li smatrao Rajskog Stvoritelja kao svog istinskog duhovnog Oca.

Čovjek može proučavati Božju narav u otkrivenju vrhunskih ideja, on si može predočiti božanski karakter kao ispoljenje najviših ideala, no najprosvjetljenije i duhovno najpoučljivije od svih otkrivenja božanske naravi može se naći u razumijevanju religioznog života Isusa od Nazareta, kako prije tako i nakon što je stekao punu svjesnost svoje božanstvenosti. Ako se Mihaelov utjelovljeni život uzme kao podloga Božjeg otkrivenja čovjeku, koristeći se čovjekovim riječnim simbolima, možemo pokušati izraziti određene ideje i ideale koji se odnose na božansku narav, a koji eventualno mogu doprinjeti daljnjem razjašnjenju i ujedinjenju ljudskog koncepta naravi i karaktera ličnosti Oca Svih.

Pri svim nastojanjima da proširimo i produhovimo ljudski koncept Boga, na put nam staje ograničena moć smrtničkog uma. Pored toga pri sprovedbi ovog zadatka, uveliko smo sputani jezičnim ograničenjima i nedostatkom materijala kojim se možemo poslužiti radi ilustracije i usporedbe kada čovjekovom konačnom smrtničkom umu nastojimo predočiti božanske vrijednosti i predstaviti duhovna značenja. Sva naša nastojanja na proširenju ljudskog koncepta Boga bila bi gotovo beznadežna da u smrtničkom umu ne živi Ispravljač koji je dar Oca Svih i da isti ovaj um nije prožet Duhom Istine Sina Stvoritelja. Oslanjajući se, stoga, na prisutnost ovih božanskih utjecaja u ljudskim srcima i vjerujući da će isti pomoći pri proširenju koncepta Boga, rado se prihvaćam zadatka da ljudskom umu predočim Božju narav.

1. BOŽJA BESKONAČNOST

1. "Da, Beskonačnog doseći ne možemo. Tragova njegovih nitko ne vidje." "Nema mjere razumijevanju njegovom i nedokučiva je njegova veličina." Zasljepljujuća svjetlost Očeve prisutnosti je

presence is such that to his lowly creatures he apparently "dwells in the thick darkness." Not only are his thoughts and plans unsearchable, but "he does great and marvelous things without number." "God is great; we comprehend him not, neither can the number of his years be searched out." "Will God indeed dwell on the earth? Behold, the heaven (universe) and the heaven of heavens (universe of universes) cannot contain him." "How unsearchable are his judgments and his ways past finding out!"

"There is but one God, the infinite Father, who is also a faithful Creator." "The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the Unlimited Spirit of all creation." "The great Controller makes no mistakes. He is resplendent in majesty and glory." "The Creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, divine, and bountiful." "How pure and beautiful, how deep and unfathomable is the supernal Ancestor of all things!" "The Infinite is most excellent in that he imparts himself to men. He is the beginning and the end, the Father of every good and perfect purpose." "With God all things are possible; the eternal Creator is the cause of causes."

Notwithstanding the infinity of the stupendous manifestations of the Father's eternal and universal personality, he is unqualifiedly self-conscious of both his infinity and eternity; likewise he knows fully his perfection and power. He is the only being in the universe, aside from his divine co-ordinates, who experiences a perfect, proper, and complete appraisal of himself.

The Father constantly and unfailingly meets the need of the differential of demand for himself as it changes from time to time in various sections of his master universe. The great God knows and understands himself; he is infinitely self-conscious of all his primal attributes of perfection. God is not a cosmic accident; neither is he a universe experimenter. The Universe Sovereigns may engage in adventure; the Constellation Fathers may experiment; the system heads may practice; but the Universal Father sees the end from the beginning, and his divine plan and eternal purpose actually embrace and comprehend all the experiments and all the adventures of all his subordinates in every world, system, and constellation in every universe of his vast domains.

No thing is new to God, and no cosmic event ever comes as a surprise; he inhabits the circle of eternity. He is without beginning or end of days. To God there is no past, present, or future; all time is present at any given moment. He is the great and only I AM.

takva da se njegovim niskim stvorenjima čini da on "prebiva u gustom mraku." Ne samo što su njegove misli i planovi nedokučivi, već "nedokučiva on djela silna stvori, čudesa koja se izbrojati ne mogu." "Veći je Bog no što pojmit možemo, nedokučiv je broj ljeta njegovih." "Ali zar će Bog zaista boraviti s ljudima na zemlji? Ta nebesa (svemir) ni nebesa nad nebesima (svemir nad svemirima) ne mogu ga obuhvatiti." "Kako su nedokučive njegove odluke i kako neistraživi njegovi zakoni!"

"Mi nemamo nego jednog Boga, beskonačnog Oca, koji je također vjerni Stvoritelj." "Božanski Stvoritelj je također Onaj koji Svima Raspolaze, izvor i sudbina duša. On je Vrhovna Duša, Prvotni Um i Neograničeni Duh svega stvorenog." "Visoki Kontrolor ne čini greške. Velika je njegova veličina i slava." "Stvoritelj Bog ne pati od straha i neprijateljstva. On je besmrtn, vječan, božanski i dobrostiv; on sam od sebe postoji." "Kako je čist i lijep, kako je dubok i nedokučiv najviši Predak svih stvari!" "Beskonačni je veličanstven po tome što čovjeku daje dio sebe. On je početak i svršetak, Otac svake dobre i savršene namjere." "S Bogom je sve moguće; vječni Stvoritelj je uzrok uzroka."

Unatoč beskonačnosti izvanrednih ispoljenja Očeve vječne i univerzalne ličnosti, on je bezgranično svjestan svoje beskonačnosti i vječnosti; on pored toga u cjelosti poznaje svoje savršenstvo i moć. Izuzev njemu ravnopravnih božanskih osoba, Bog je jedino biće svemira koje doživljava savršenu, prikladnu i potpunu ocjenu samog sebe.

Otac neprestano i nepogrešivo zadovoljava potrebu koju njegova bića za njim osjećaju, a koja se mijenja i varira u različitim vremenskim razdobljima i u različitim dijelovima njegovog glavnog svemira. Veliki Bog sebe poznaje i razumije; beskonačna je njegova svjesnost prvotnosti vlastitih osobina savršenstva. Bog se nije slučajno pojavio u svemiru; on ne izvodi eksperimente sa svemirom. Suvereni Vladari Svemira se mogu upustiti u pustolovinu; Očevi Zvijezda mogu eksperimentirati; poglavari sustava mogu vježbati, dok Otac Svih vidi svršetak od početka i njegov božanski plan i vječna namjera istinski obuhvaćaju i razumiju sve eksperimente i pustolovine njemu podređenih osoba svakog svijeta, sustava i zvijezda svakog svemira njegovih širokih domena.

Bogu ništa nije novo i niti jedan kozmički događaj mu ne predstavlja iznenađenje; on živi u kružnici vječnosti. On je bez početka i svršetka dana. U Boga nema prošlosti, sadašnjosti ili budućnosti; svo vrijeme je prisutno u svakom trenutku. On je veliki i jedini JA JESAM.

The Universal Father is absolutely and without qualification infinite in all his attributes; and this fact, in and of itself, automatically shuts him off from all direct personal communication with finite material beings and other lowly created intelligences.

And all this necessitates such arrangements for contact and communication with his manifold creatures as have been ordained, first, in the personalities of the Paradise Sons of God, who, although perfect in divinity, also often partake of the nature of the very flesh and blood of the planetary races, becoming one of you and one with you; thus, as it were, God becomes man, as occurred in the bestowal of Michael, who was called interchangeably the Son of God and the Son of Man. And second, there are the personalities of the Infinite Spirit, the various orders of the seraphic hosts and other celestial intelligences who draw near to the material beings of lowly origin and in so many ways minister to them and serve them. And third, there are the impersonal Mystery Monitors, Thought Adjusters, the actual gift of the great God himself sent to indwell such as the humans of Urantia, sent without announcement and without explanation. In endless profusion they descend from the heights of glory to grace and indwell the humble minds of those mortals who possess the capacity for God-consciousness or the potential therefor.

In these ways and in many others, in ways unknown to you and utterly beyond finite comprehension, does the Paradise Father lovingly and willingly downstep and otherwise modify, dilute, and attenuate his infinity in order that he may be able to draw nearer the finite minds of his creature children. And so, through a series of personality distributions which are diminishingly absolute, the infinite Father is enabled to enjoy close contact with the diverse intelligences of the many realms of his far-flung universe.

All this he has done and now does, and evermore will continue to do, without in the least detracting from the fact and reality of his infinity, eternity, and primacy. And these things are absolutely true, notwithstanding the difficulty of their comprehension, the mystery in which they are enshrouded, or the impossibility of their being fully understood by creatures such as dwell on Urantia.

Because the First Father is infinite in his plans and eternal in his purposes, it is inherently impossible for any finite being ever to grasp or comprehend these divine plans and purposes in their fullness. Mortal man can glimpse the Father's purposes only now and then, here and there, as they are revealed in relation to the outworking of the plan of creature ascension on its successive levels of universe progression. Though man cannot encompass the significance of infinity, the

Otac Svih je apsolutno i neograničeno beskonačan po svim svojim osobinama; sama od sebe, ova činjenica automatski ukida mogućnost uspostave izravnog osobnog kontakta s konačnim materijalnim bićima i drugim niskim stvorenim inteligencijama.

I sve ovo zahtijeva postojanje aranžmana koji će omogućiti Božji kontakt i komunikaciju s njegovim mnogostrukim stvorenim bićima; takav aranžman postoji, prvo, u ličnostima Rajskih Božjih Sinova koji, premda su savršeni po božanstvenosti, mogu poprimiti narav tjelesnog obličja planetarnih rasa i tako postati jedan od vas i jedno s vama; Bog time tako reći postaje čovjek, kako se dogodilo pri darivanju Mihaela koji je istodobno bio Sin Božji i Sin Čovječji. I drugo, taj aranžman je moguć zahvaljujući ličnostima Beskonačnog Duha, različitim vrstama bića koja pripadaju Serafinskom mnoštvu, te drugim nebeskim inteligencijama koje se mogu približiti materijalnim bićima niskog porijekla i koje im na tako mnogo načina mogu služiti i pomoći. I treće, tu su nelični Tajnoviti Osmatrači, Misaoni Ispravljači, koje je sam veliki Bog bez najave i objašnjenja poslao da žive u bićima poput ljudi Urantije. U neograničenom izobilju, oni se spuštaju s visina slave kako bi počastili i naselili skromne umove onih smrtnika koji posjeduju sposobnost ili potencijal za svjesnost Boga.

Na ove i na mnoge druge načine, na načine s kojima niste upoznati i koje kao konačna bića niste u stanju shvatiti, Rajski Otac se s puno ljubavi i drage volje spušta i uopćeno modificira, razblažuje i ublažuje svoju beskonačnost kako bi se mogao približiti konačnim umovima svoje djece, stvorenih bića. I tako, distribucijom niza ličnosti koje su s vrha na niže sve manje apsolutne, beskonačni Otac je u stanju uživati u bliskom kontaktu s raznolikim inteligencijama mnogih svjetova svog prostranog svemira.

I ovo je Bog činio, čini i vječno nastavlja činiti i to neće ni u najmanjoj mjeri oduzeti bilo što od njegove beskonačnosti, vječnosti i prvotnosti. I sve ove činjenice su aposolutna istina, unatoč tome što ih je teško shvatiti, što su obavijene tajnovitošću i što ih stvorena bića poput žitelja Urantije ne mogu u cjelosti razumjeti.

Kako su planovi Prvog Oca beskonačni i kako su njegove namjere vječne, konačna bića nisu u stanju u cjelosti razumjeti ove božanske planove i namjere. Jedino povremeno, smrtni čovjek može letimično spoznati Očeve namjere koje se obznanjuju u planu uspona stvorenih bića sve višim razinama kozmičkog napretka. Unatoč tome što čovjek ne može shvatiti značenje beskonačnosti, beskonačni Otac sasvim sigurno i cjelovito razumije i s ljubavlju

infinite Father does most certainly fully comprehend and lovingly embrace all the finity of all his children in all universes.

Divinity and eternity the Father shares with large numbers of the higher Paradise beings, but we question whether infinity and consequent universal primacy is fully shared with any save his co-ordinate associates of the Paradise Trinity. Infinity of personality must, perforce, embrace all finitude of personality; hence the truth--literal truth--of the teaching which declares that "In Him we live and move and have our being." That fragment of the pure Deity of the Universal Father which indwells mortal man is a part of the infinity of the First Great Source and Center, the Father of Fathers.

2. THE FATHER'S ETERNAL PERFECTION

Even your olden prophets understood the eternal, never-beginning, never-ending, circular nature of the Universal Father. God is literally and eternally present in his universe of universes. He inhabits the present moment with all his absolute majesty and eternal greatness. "The Father has life in himself, and this life is eternal life." Throughout the eternal ages it has been the Father who "gives to all life." There is infinite perfection in the divine integrity. "I am the Lord; I change not." Our knowledge of the universe of universes discloses not only that he is the Father of lights, but also that in his conduct of inter-planetary affairs there "is no variableness neither shadow of changing." He "declares the end from the beginning." He says: "My counsel shall stand; I will do all my pleasures" "according to the eternal purpose which I purposed in my Son." Thus are the plans and purposes of the First Source and Center like himself: eternal, perfect, and forever changeless.

There is finality of completeness and perfection of repleteness in the mandates of the Father. "Whatsoever God does, it shall be forever; nothing can be added to it nor anything taken from it." The Universal Father does not repent of his original purposes of wisdom and perfection. His plans are steadfast, his counsel immutable, while his acts are divine and infallible. "A thousand years in his sight are but as yesterday when it is past and as a watch in the night." The perfection of divinity and the magnitude of eternity are forever beyond the full grasp of the circumscribed mind of mortal man.

The reactions of a changeless God, in the execution of his eternal purpose, may seem to vary in accordance with the changing attitude and the shifting minds of his created intelligences; that is, they may apparently and superficially vary; but underneath the surface and beneath all outward manifestations, there is still present the changeless purpose, the everlasting plan, of the eternal God.

obuhvaća svu konačnost sve svoje djece svih svemira.

Otac dijeli svoju božanstvenost i vječnost s velikim brojem viših Rajskih bića, no nismo sigurni da li izuzev Bogu ravnopravnih suradnika Rajskog Trojstva, itko drugi dijeli Božju beskonačnost i univerzalnu prvotnost koja proizlazi iz ove beskonačnosti. Beskonačnost ličnosti neminovno obuhvaća svu konačnost ličnosti; dakle iz same ove činjenice proizlazi istina – doslovna istina – učenja da "po njemu, naime, živimo, mičemo se i jesmo." Taj fragment čistog Božanstva koji Otac Svih poklanja ljudima i koji živi u smrtnom čovjeku dio je beskonačnosti Prvog Velikog Izvora i Centra, Oca Očeva.

2. OČEVO VJEČNO SAVRŠENSTVO

I vaši su drevni proroci razumjeli vječnu narav Oca Svih, narav koja nema početka niti svršetka, nego je kružna. Bog je doslovno i vječno prisutan u svom svemiru nad svemirima. U cijeloj svojoj apsolutnoj veličanstvenosti i vječnoj veličini, on živi u sadašnjem času. "Otac u sebi ima život i taj je život vječan." Za vječnih stoljeća, Otac je bio taj koji je "svima davao život." U božanskoj cjelovitosti vlada beskonačno savršenstvo. "Ja, Gospod, ne mijenjam se." Naša upoznatost sa svemirom nad svemirima ukazuje ne samo na to da je on Otac svjetla, već i da u njegovom vođenju međuplanetarnih poslova nema "ni promjene, ni zasjenjenja zbog mjene." On "unaprijed javlja što još se nije zbilo." On kaže: "Moj sud je trajno na snazi; ja ću sprovesti svako svoje zadovoljstvo" "prema vječnom naumu koji ostvarih u mom Sinu." Stoga, namjere i planovi Prvog Izvora i Centra su poput njega samog vječni, savršeni i zauvijek nemijenajući.

U Očevim nalogima vlada najviša potpunost i savršenstvo prepunosti. "Sve što Bog čini, čini za stalno; tome se ništa dodati ne može, niti mu se može oduzeti." Otac Svih se ne kaje zbog svojih izvornih namjera koje su pune savršenstva i mudrosti. Njegovi planovi su postojani, njegov sud je neopoziv, njegova djela su božanstvena i nepogrešiva. "Tisuću je godina u očima tvojim kao jučerašnji dan koji je minuo i kao straža noćna." Ograničeni um smrtnog čovjeka nikad neće biti u stanju razumjeti savršenstvo božanstvenosti i ogromnih razmjera vječnosti.

U reakcijama nemijenajućeg Boga, pri sprovođenju njegove vječne namjere, ponekad se može naći prividna promjenljivost stava i nepostojanost umova njegovih stvorenih inteligencija; drugim riječima, ova djela mogu naizgled i na površini varirati, no ispod površine i ispod svih spoljašnjih ispoljenja, još uvijek leži nemijenajuća namjera, trajni plan vječnog Boga.

Out in the universes, perfection must necessarily be a relative term, but in the central

universe and especially on Paradise, perfection is undiluted; in certain phases it is even absolute. Trinity manifestations vary the exhibition of the divine perfection but do not attenuate it.

God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of his divine nature. He is final, complete, and perfect. There is no thing lacking in the beauty and perfection of his righteous character. And the whole scheme of living existences on the worlds of space is centered in the divine purpose of elevating all will creatures to the high destiny of the experience of sharing the Father's Paradise perfection. God is neither self-centered nor self-contained; he never ceases to bestow himself upon all self-conscious creatures of the vast universe of universes.

God is eternally and infinitely perfect, he cannot personally know imperfection as his own experience, but he does share the consciousness of all the experience of imperfectness of all the struggling creatures of the evolutionary universes of all the Paradise Creator Sons. The personal and liberating touch of the God of perfection overshadows the hearts and encircuits the natures of all those mortal creatures who have ascended to the universe level of moral discernment. In this manner, as well as through the contacts of the divine presence, the Universal Father actually participates in the experience with immaturity and imperfection in the evolving career of every moral being of the entire universe.

Human limitations, potential evil, are not a part of the divine nature, but mortal experience with evil and all man's relations thereto are most certainly a part of God's ever-expanding self-realization in the children of time--creatures of moral responsibility who have been created or evolved by every Creator Son going out from Paradise.

3. JUSTICE AND RIGHTEOUSNESS

God is righteous; therefore is he just. "The Lord is righteous in all his ways." "I have not done without cause all that I have done," says the Lord. "The judgments of the Lord are true and righteous altogether." The justice of the Universal Father cannot be influenced by the acts and performances of his creatures, "for there is no iniquity with the Lord our God, no respect of persons, no taking of gifts."

How futile to make puerile appeals to such a God to modify his changeless decrees so that we can avoid the just consequences of the operation of his wise natural laws and righteous spiritual mandates! "Be not deceived; God is not mocked, for whatsoever a

Dok u spoljašnjim svemirima savršenstvo uvijek mora biti relativan pojam, u centralnom svemiru, a naročito na Raju, savršenstvo je čisto i nepatvoreno; štoviše, u određenim fazama, ono je i apsolutno. Trojska ispoljenja modificiraju izražaj božanskog savršenstva, premda ga ne umanjuju.

Božje prvotno savršenstvo ne počiva u umišljenoj pravičnosti, već u savršenstvu dobrote njegove božanske naravi. Bog je konačan, potpun i savršen. Ništa ne nedostaje ljepoti i savršenstvu njegovog pravičnog karaktera. I cjelokupna zamisao egzistencije živih bića na svjetovima prostora počiva na božanskoj namjeri da se stvore uvjeti koji će omogućiti uspon stvorenih bića koja posjeduju volju do visoke sudbine, kako bi s Ocem podijelila njegovo Rajsko savršenstvo. Bog nije egocentričan, niti je sam sebi dovoljan; on neprestano daruje samog sebe svim samosvjesnim bićima prostranog svemira nad svemirima.

Bog je vječno i beskonačno savršen i premda ne može poznavati nesavršenstvo kao svoje vlastito iskustvo, on uistinu dijeli svjesnost cjelokupnog iskustva nesavršenosti svih napaćenih živih bića evolucijskih svemira svih Rajskih Sinova Stvoritelja. Osobni i oslobađajući dodir Boga savršenstva nadsjenjuje srca i u svoj krug uključuje naravi svih smrtnih bića koja su se uspjela do kozmičke razine na kojoj su u stanju moralno rasuđivati. Na taj način kao i kroz kontakte božanske prisutnosti, Otac Svih uistinu sudjeluje u iskustvu koje je povezano s nezrelošću i nesavršenstvom u evoluirajućem životnom putu svakog moralnog bića cijelog svemira.

Premda ljudska ograničenja i potencijalno zlo nisu dio božanske naravi, smrtnikovo iskustvo sa zlom i svi čovjekovi odnosi prema zlu sasvim sigurno ulaze u sastav Božjeg sve šireg samoostvarenja u djeci vremena--stvorenim bićima koja posjeduju moralnu odgovornost i koja su evolucijski proizvod djela Rajskih Sinova Stvoritelja.

3. PRAVDA I PRAVIČNOST

Bog je pravičan; on je stoga pravedan. "Pravičan si Gospode, na svim putovima svojim." "Ne učinih bez razloga što god poduzeh," kaže Gospod. "Prava je naredba Gospodnja i pravična je zapovijed njegova." Na pravdu Oca Svih ne utječu djela i aktivnosti njegovih stvorenja, "jer u Gospoda, Boga našega, nema nepravde ni osobine pristranosti, niti on prima mita."

Kako je uzaludno i djetinjasto pokušati navesti Boga da promijeni svoje nemijenajuće odluke kako bi smo izbjegli pravednim posljedicama djelovanja njegovih mudrih prirodnih zakona i pravičnih duhovnih naloga! "Ne varajte se: Bog se ne

man sows that shall he also reap." True, even in the justice of reaping the harvest of wrongdoing, this divine justice is always tempered with mercy. Infinite wisdom is the eternal arbiter which determines the proportions of justice and mercy which shall be meted out in any given circumstance. The greatest punishment (in reality an inevitable consequence) for wrongdoing and deliberate rebellion against the government of God is loss of existence as an individual subject of that government. The final result of wholehearted sin is annihilation. In the last analysis, such sin-identified individuals have destroyed themselves by becoming wholly unreal through their embrace of iniquity. The factual disappearance of such a creature is, however, always delayed until the ordained order of justice current in that universe has been fully complied with.

Cessation of existence is usually decreed at the dispensational or epochal adjudication of the realm or realms. On a world such as Urantia it comes at the end of a planetary dispensation. Cessation of existence can be decreed at such times by co-ordinate action of all tribunals of jurisdiction, extending from the planetary council up through the courts of the Creator Son to the judgment tribunals of the Ancients of Days. The mandate of dissolution originates in the higher courts of the superuniverse following an unbroken confirmation of the indictment originating on the sphere of the wrongdoer's residence; and then, when sentence of extinction has been confirmed on high, the execution is by the direct act of those judges residential on, and operating from, the headquarters of the superuniverse.

When this sentence is finally confirmed, the sin-identified being instantly becomes as though he had not been. There is no resurrection from such a fate; it is everlasting and eternal. The living energy factors of identity are resolved by the transformations of time and the metamorphoses of space into the cosmic potentials whence they once emerged. As for the personality of the iniquitous one, it is deprived of a continuing life vehicle by the creature's failure to make those choices and final decisions which would have assured eternal life. When the continued embrace of sin by the associated mind culminates in complete self-identification with iniquity, then upon the cessation of life, upon cosmic dissolution, such an isolated personality is absorbed into the oversoul of creation, becoming a part of the evolving experience of the Supreme Being. Never again does it appear as a personality; its identity becomes as though it had never been. In the case of an Adjuster-indwelt personality, the experiential spirit values survive in the reality of the continuing Adjuster.

In any universe contest between actual levels of reality, the personality of the higher level will ultimately triumph over the personality of the lower

da ismijehivati! Što tko sije, to će i žeti." Istina, čak i u slučaju pravednosti koja zahtijeva da čovjek požanje posljedice svojih prijestupa, ovu božansku pravednost uvijek ublažava milosrđe. Beskonačna mudrost je vječni sudac koji određuje odnos između pravde i milosrđa koji će biti uručeni pri određenim okolnostima. Najveća kazna (ustvari neminovna posljedica) prijestupa i svjesne i namjerne pobune protiv Božje vladavine je gubitak egzistencije koju biće posjeduje kao njezin individualni podanik. Krajnji rezultat svesrdnog činjenja zla je anihilacija. Na koncu konca, individue koje se poistovijete sa zlom same sebe unište tako što prihvativši pokvarenost, postanu u cjelosti nestvarne. Istinsko iščeznuće takvog stvorenog bića se, međutim, neizostavno odgađa sve dok ne primi odobrenje pravičnog sistema tog svemira.

Odluke o prestanku postojanja se obično donose prilikom razdiobene ili epohalne presude nad svijetom ili svjetovima. Na svijetu poput Urantije, one nastupaju po svršetku planetarne razdiobe. Ovom se prilikom svi zakonodavni sudovi, od planetarnih vijeća do sudova Sinova Stvoritelja i pravoriječnih sudova Starih Dana, moraju složiti s odlukom o prestanku postojanja određenog bića. Nalog o raščlanjenju stiže iz viših sudova supersvemira i to nakon što prijestupnikov planet jednoglasno potvrdi takvu osudu; i tada, nakon što se odluka o ukinuću postojanja potvrdi gore na visini, izvršava se izravnim činom sudaca koji žive i djeluju na centrima dotičnog supersvemira.

Po konačnoj potvrdi sudskog rješenja, biće koje se poistovijetilo s grijehom istog časa postaje kao da ga nikad nije bilo. Nakon takve sudbine, biće ne može ponovo oživjeti; ona traje zauvijek i vječno. Preobrazbe vremena i metamorfoze prostora raščlanjuju žive energetske faktore identiteta takvog bića pretvarajući ih u kozmičke potencijale iz kojih su se izvorno javili. Budući da to stvorenje nije uspjelo donijeti konačne odluke koje bi osigurale njegov vječni život, ličnost ove pokvarene osobe gubi nastavak životnog mehanizma. U slučaju da pridruženi um nastavi činiti grijeh za grijehom i nakon što ta grešnost dostigne vrhunac u potpunom poistovijećenju s pokvarenošću, po prestanku života, po kozmičkom raščlanjenju, takvu izoliranu ličnost apsorpira nadđuša cijele tvorevine i ona postaje dijelom evoluirajućeg iskustva Vrhovnog Bića. Ona se nikad zatim neće javiti kao ličnost; njezin identitet postaje kao da ga nikad nije bilo. U slučaju ličnosti u kojoj živi Ispravljač, iskustvene vrijednosti duha preživljavaju u stvarnosti vječnog Ispravljača.

U slučaju eventualnog kozmičkog spora između aktualnih razina stvarnosti, ličnost više razine na koncu doživljava pobjedu nad ličnošću niže

level. This inevitable outcome of universe controversy is inherent in the fact that divinity of quality equals the degree of reality or actuality of any will creature. Undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal. Such attitudes of cosmic unreality can survive in the universe only because of transient mercy-tolerance pending the action of the justice-determining and fairness-finding mechanisms of the universe tribunals of righteous adjudication.

The rule of the Creator Sons in the local universes is one of creation and spiritualization. These Sons devote themselves to the effective execution of the Paradise plan of progressive mortal ascension, to the rehabilitation of rebels and wrong thinkers, but when all such loving efforts are finally and forever rejected, the final decree of dissolution is executed by forces acting under the jurisdiction of the Ancients of Days.

4. THE DIVINE MERCY

Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures. "Our God is full of compassion, gracious, long-suffering, and plenteous in mercy." Therefore "whosoever calls upon the Lord shall be saved," "for he will abundantly pardon." "The mercy of the Lord is from everlasting to everlasting"; yes, "his mercy endures forever." "I am the Lord who executes loving-kindness, judgment, and righteousness in the earth, for in these things I delight." "I do not afflict willingly nor grieve the children of men," for I am "the Father of mercies and the God of all comfort."

God is inherently kind, naturally compassionate, and everlastingly merciful. And never is it necessary that any influence be brought to bear upon the Father to call forth his loving-kindness. The creature's need is wholly sufficient to insure the full flow of the Father's tender mercies and his saving grace. Since God knows all about his children, it is easy for him to forgive. The better man understands his neighbor, the easier it will be to forgive him, even to love him.

Only the discernment of infinite wisdom enables a righteous God to minister justice and mercy at the same time and in any given universe situation. The heavenly Father is never torn by conflicting attitudes towards his universe children; God is never a victim of attitudinal antagonisms. God's all-knowingness unfailingly directs his free will in the choosing of that universe conduct which perfectly, simultaneously, and equally satisfies the demands of all his divine attributes and the infinite qualities of his eternal nature.

razine. Ova neminovna posljedica takvog kozmičkog sukoba počiva u činjenici da božanstvenost osobina odgovara stupnju stvarnosti ili aktualnosti određenog stvorenog bića koje je obdareno voljom. Cjelovito zlo, potpuna greška, svjesno i namjerno počinjen grijeh i čista pokvarenost, automatski sami sebe uništavaju. Takvi se stavovi kozmičke nestvarnosti mogu održati jedino zahvaljujući privremenom milosrđu i toleranciji koji traju sve dok pravedni i poštenu mehanizmi kozmičkih sudova ne donesu pravičnu odluku.

U lokalnim svemirima, vladavina Sinova Stvoritelja zrači kreativnošću i produhovljenjem. Ovi Sinovi odano rade kako na djelotvornoj sprovedbi Rajskog plana naprednog smrtničkog uspona, tako i na oporavku pobunjenika i osoba zavedenih neispravnim razmišljanjem, no nakon što takve osobe zauvijek i neopozivo odbace sva ova brižna nastojanja, na snagu stupa konačna odluka o raščlanjenju koju se izvršava silama pod sudskom nadležnosti Starih Dana.

4. BOŽANSKO MILOSRĐE

Milosrđe nije ništa drugo nego pravednost ublažena mudrošću savršenog poznavanja i pune svjesnosti o prirodnim slabostima konačnih stvorenih bića i veličini prepreka koje se kriju u njihovom okruženju. "No ti si, Bože, milosrdan i blag, spor na srdžbu--sama ljubav i milost." Stoga, "tko god zazove ime Gospodnje, spasit će se," "jer on je velikodušan u praštanju." "Milost Gospodnja je od vječnosti do vječnosti"; zbilja, "vječna je milost njegova." "Ja sam Gospodin koji tvori dobrotu, pravo i pravičnost na zemlji, jer to mi je milo." "Jer samo nerado ja ponižavam i rascvilim sinove čovjeka," jer ja sam "Otac milosrđa i Bog svakovrsne utjehe."

Bog je po naravi ljubezan, prirodno suosjećajan i vječno milosrdan. Nije potrebno da čovjek pokuša ispoljiti utjecaj na Oca kako bi stekao Očevu ljubav i ljubeznost. Sama činjenica da stvoreno biće treba Oca dovoljna je da osigura tok Očevih nježnih milosrđa i spasonosne blagosti. Budući da Bog zna sve o svojoj djeci, lako mu je oprostiti. Što bolje čovjek bude razumjeo druge ljude, to će im lakše oprostiti, čak ih i voljeti.

Zahvaljujući sudu njegove beskonačne mudrosti, pravični Bog može istodobno i pri svakoj kozmičkoj situaciji ispoljiti oboje, pravdu i milosrđe. Nebeskog Oca ne raskidaju proturiječni stavovi prema njegovoj kozmičkoj djeci; Bog nikada ne podliježe antagonističnosti stava. Božje sveznanje nepogrešivo usmjerava njegovu slobodnu volju, birajući kozmički čin koji će savršeno, istodobno i jednako zadovoljiti zahtjeve svih njegovih kozmičkih svojstava i beskonačnih osobina njegove vječne naravi.

Mercy is the natural and inevitable offspring of goodness and love. The good nature of a loving Father could not possibly withhold the wise ministry of mercy to each member of every group of his universe children. Eternal justice and divine mercy together constitute what in human experience would be called fairness.

Divine mercy represents a fairness technique of adjustment between the universe levels of perfection and imperfection. Mercy is the justice of Supremacy adapted to the situations of the evolving finite, the righteousness of eternity modified to meet the highest interests and universe welfare of the children of time. Mercy is not a contravention of justice but rather an understanding interpretation of the demands of supreme justice as it is fairly applied to the subordinate spiritual beings and to the material creatures of the evolving universes. Mercy is the justice of the Paradise Trinity wisely and lovingly visited upon the manifold intelligences of the creations of time and space as it is formulated by divine wisdom and determined by the all-knowing mind and the sovereign free will of the Universal Father and all his associated Creators.

5. THE LOVE OF GOD

"God is love"; therefore his only personal attitude towards the affairs of the universe is always a reaction of divine affection. The Father loves us sufficiently to bestow his life upon us. "He makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust."

It is wrong to think of God as being coaxed into loving his children because of the sacrifices of his Sons or the intercession of his subordinate creatures, "for the Father himself loves you." It is in response to this paternal affection that God sends the marvelous Adjusters to indwell the minds of men. God's love is universal; "whosoever will may come." He would "have all men be saved by coming into the knowledge of the truth." He is "not willing that any should perish."

The Creators are the very first to attempt to save man from the disastrous results of his foolish transgression of the divine laws. God's love is by nature a fatherly affection; therefore does he sometimes "chasten us for our own profit, that we may be partakers of his holiness." Even during your fiery trials remember that "in all our afflictions he is afflicted with us."

God is divinely kind to sinners. When rebels return to righteousness, they are mercifully received, "for our God will abundantly pardon." "I am he who blots out your transgressions for my own sake, and I will not remember your sins." "Behold what manner of

Milosrđe je prirodan i neminovni rezultat dobrote i ljubavi. Dobra narav Oca ljubavi nikako ne bi mogla uskratiti mudru službu milosrđa bilo kojem članu bilo koje grupe Božje kozmičke djece. Zajednički, vječna pravda i božansko milosrđe tvore to što bi ljudi nazvali poštenjem.

Božansko milosrđe predstavlja vještinu poštenja kojom se usklađuju kozmičke razine savršenstva i nesavršenstva. Milosrđe je pravda Vrhovnosti koja je prilagođena prilikama evoluirajućeg konačnog svijeta, pravičnost vječnosti koja je modificirana u skladu s najvišim interesima i kozmičkom blagodat djece vremena. Milosrđe nije suprotno pravdi, već je prije suosjećajno tumačenje zahtijeva uzvišene pravde koja se na pošten način primjenjuje na podređena duhovna bića i materijalna stvorenja evoluirajućih svemira. Milosrđe je pravda Rajskog Trojstva koja je mudro i s ljubavlju podarena mnogostrukim inteligencijama tvorevina vremena i prostora, koju je izgradila božanska mudrost i koju su utemeljili sveznajući um i suverena slobodna volja Oca Svih i svih njegovih Stvaralačkih suradnika.

5. BOŽJA LJUBAV

"Bog je ljubav"; stoga se Očev osobni stav, njegova reakcija prema poslovima svemira, uvijek i isključivo sastoji od božanske ljubavi. Otac nas toliko voli da nam je podario svoj život. "On čini da njegovo sunce izlazi nad zlima i dobrima."

Pogrešno je misliti da žrtvovanje Božjih Sinova ili posredničko zalaganje nižih stvorenja, mogu navesti Boga da voli svoju djecu, "jer vas sam Otac ljubi." Upravo radi takve roditeljske ljubavi, Otac šalje svoje veličanstvene Ispravljače da žive u ljudskim umovima. Božja ljubav je univerzalna; "tko god želi, može doći." On "hoće da se svi ljudi spase i dođu do potpune spoznaje istine." On "neće da itko propadne."

Stvoritelji su prvi koji čovjeka nastoje spasti od katastrofalnih rezultata njegovih bezumnih kršenja božanskih zakona. Božja ljubav je po svojoj naravi očinska ljubav; on vas stoga "kara za vaše pravo dobro, da bi ste postali dionicima njegove svetosti." I dok prolazite kroz najteža iskušenja, sjetite se da "u svakoj tuzi vašoj on bješe tužan."

Bog je božanstveno ljubezan prema grešnicima. Kad se pobunjenici vrate k pravičnosti, on ih milostivo prihvaća, "jer naš Bog je velikodušan u praštanju." "A ja, ja radi sebe opačine tvoje brišem i grijeha se tvojih ne pominjem." "Vidi koliko ljubavi

love the Father has bestowed upon us that we should be called the sons of God."

After all, the greatest evidence of the goodness of God and the supreme reason for loving him is the indwelling gift of the Father--the Adjuster who so patiently awaits the hour when you both shall be eternally made one. Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father.

How unreasonable that you should not worship God because the limitations of human nature and the handicaps of your material creation make it impossible for you to see him. Between you and God there is a tremendous distance (physical space) to be traversed. There likewise exists a great gulf of spiritual differential which must be bridged; but notwithstanding all that physically and spiritually separates you from the Paradise personal presence of God, stop and ponder the solemn fact that God lives within you; he has in his own way already bridged the gulf. He has sent of himself, his spirit, to live in you and to toil with you as you pursue your eternal universe career.

I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control thereof, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes.

When I observe the Creator Sons and their subordinate administrators struggling so valiantly with the manifold difficulties of time inherent in the evolution of the universes of space, I discover that I bear these lesser rulers of the universes a great and profound affection. After all, I think we all, including the mortals of the realms, love the Universal Father and all other beings, divine or human, because we discern that these personalities truly love us. The experience of loving is very much a direct response to the experience of being loved. Knowing that God loves me, I should continue to love him supremely, even though he were divested of all his attributes of supremacy, ultimacy, and absoluteness.

The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto:

nam je Otac darovao, da se zovemo sinovima Božjim."

Naposlije, najviši dokaz Božje dobrote i najveći razlog zbog kojeg trebate voljeti Boga je to što u vama živi Očev dar--Ispravljač koji tako strpljivo čeka na čas kad će se s vama sjediniti, zauvijek postati jedno. Premda traganjem ne možete naći Boga, ako se predate vodstvu ovog unutarnjeg duha, on će vas nepogrešivo voditi, korak po korak, život po život, kroz svemir za svemirom i doba za dobom, dok konačno ne budete stali pred Rajsku ličnost Oca Svih.

Kakva je greška ne obožavati Boga samo zato što ga, zbog ograničenja ljudske naravi i prepreka materijalne tvorevine, niste u stanju vidjeti. Između vas i Boga je nepojmljiva udaljenost (fizički prostor) koji morate prebroditi. Isto tako, između čovjeka i Boga vlada široki jaz duhovne različitosti koji se mora premostiti; no unatoč svemu što vas fizički i duhovno odvaja od Božje osobne Rajske prisutnosti, razmislite o veličanstvenoj činjenici da Bog živi u vama; na svoj način, Bog je već premostio ovu razdaljinu. On je poslao svoj duh, dio sebe, da živi u vama i da s vama surađuje dok idete svojom vječnom kozmičkom stazom.

Meni je tako lako i ugodno obožavati onoga koji je tako veličanstven i istodobno tako srdačno odan službi kojom nastoji unaprijediti svoja niska stvorenja. Ja prirodno volim onog koji je tako moćan u stvaralaštvu i kontroli nad svojom tvorevinom, dok je tako savršen po dobroti i tako vjeran po ljubeznosti i ljubavi kojima nas stalno nadkriljuje. Mislim da bih volio Boga i kad ne bi bio tako velik i veličanstven, zato što je tako dobar i milosrdan. Mi svi volimo Oca više zbog njegove naravi nego zbog njegovih zapanjujućih osobina.

Kad vidim kako se odvažno Sinovi Stvoritelji i njima podređeni administratori bore s mnogostrukim teškoćama vremena koje su svojstvene evoluciji svemira prostora, uviđam da prema ovim nižim vladarima svemira osjećam veliku i duboku ljubav. Naposljetku, mislim da mi svi, uključujući i smrtnike svjetova, volimo Oca Svih i sva druga bića, božanska ili ljudska, zbog toga što uviđamo da nas ove ličnosti istinski vole. To što čovjek osjeća ljubav prema drugima u velikoj mjeri predstavlja izravnu reakciju na njihovu ljubav prema njemu. Budući da znam da me Bog voli, nastavio bih ga neizmjeno voljeti čak i da nema svoje vrhovnosti, krajnosti i apsolutnosti.

Očeva ljubav je s nama ovog časa kao i kroz beskonačnu kružnicu vječnih doba. Dok promišljate o Božjoj naravi koja je puna ljubavi, postoji samo jedna logična i prirodna reakcija na tu ljubav: Sve više ćete

You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.

But the love of God is an intelligent and farseeing parental affection. The divine love functions in unified association with divine wisdom and all other infinite characteristics of the perfect nature of the Universal Father. God is love, but love is not God. The greatest manifestation of the divine love for mortal beings is observed in the bestowal of the Thought Adjusters, but your greatest revelation of the Father's love is seen in the bestowal life of his Son Michael as he lived on earth the ideal spiritual life. It is the indwelling Adjuster who individualizes the love of God to each human soul.

At times I am almost pained to be compelled to portray the divine affection of the heavenly Father for his universe children by the employment of the human word symbol love. This term, even though it does connote man's highest concept of the mortal relations of respect and devotion, is so frequently designative of so much of human relationship that is wholly ignoble and utterly unfit to be known by any word which is also used to indicate the matchless affection of the living God for his universe creatures! How unfortunate that I cannot make use of some supernal and exclusive term which would convey to the mind of man the true nature and exquisitely beautiful significance of the divine affection of the Paradise Father.

When man loses sight of the love of a personal God, the kingdom of God becomes merely the kingdom of good. Notwithstanding the infinite unity of the divine nature, love is the dominant characteristic of all God's personal dealings with his creatures.

6. THE GOODNESS OF GOD

In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the goodness of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

Religion implies that the superworld of spirit nature is cognizant of, and responsive to, the

voljeti vašeg Stvoritelja, Bogu ćete dati ljubav koja se može usporediti s ljubavlju djeteta prema njegovom zemaljskom roditelju; jer kao što otac, pravi otac, istinski otac, voli svoju djecu, tako Otac Svih voli svoje stvorene sinove i kćeri i zauvijek nastoji doprinjeti njihovom blagostanju.

Ali Očeva ljubav je inteligentna i dalekosežna roditeljska ljubav. Božanska ljubav djeluje zajedno s božanskom mudrošću i svim drugim beskonačnim osobinama savršene naravi Oca Svih. Bog je ljubav, ali ljubav nije Bog. Najveći izražaj božanske ljubavi prema smrtnim bićima počiva u darivanju Misaonih Ispravljača, ali najveće otkrivenje Očeve ljubavi koje možete spoznati leži u idealnom duhovnom životu koji je njegov Sin Mihael darovao Urantiji. Ispravljač koji živi u čovjeku je taj koji individualizira Božju ljubav svakoj ljudskoj duši.

Ponekad se osjećam gotovo ojađen zato što sam pri predstavi božanske ljubavi nebeskog Oca prema njegovoj kozmičkoj djeci, primoran na korištenje ljudskog jezičnog simbola ljubavi. Unatoč tome što izražava čovjekov najviši koncept smrtničkih odnosa poštovanja i odanosti, ovaj izraz tako često obilježava posve nečasne smrtničke odnose koje je doslovno neprikladno nazvati riječju koja označava neusporedivu ljubav živog Boga prema njegovoj djeci, kozmičkim stvorenjima! Kako je nezgodno što ne mogu upotrijebiti neki blaženi izraz koji nema drugog značenja, a koji bi ljudskom umu predstavio istinsku narav i prelijepu veličinu božanske ljubavi Rajskog Oca.

Kad čovjek izgubi iz vida ljubav osobnog Boga, Božje kraljevstvo se svodi na kraljevstvo dobra. Unatoč beskonačnom jedinstvu božanske naravi, ljubav dominira svim Božjim odnosima prema njegovim stvorenjima.

6. BOŽJA DOBROTA

Dok u fizičkom svemiru možemo naći božansku ljepotu i dok u intelektualnom svijetu možemo opaziti vječnu istinu, Božja se dobrota može naći jedino u duhovnom svijetu osobnog religioznog iskustva. U svojoj istinskoj biti, religija je vjera-uzdanje u Božju dobrotu. U filozofiji, Bog može biti velik i apsolutan, pa i na određeni način inteligentan i osoban, ali u religiji, Bog isto tako mora biti moralan; on mora biti dobar. Čovjek se može bojati velikog Boga, ali on može voljeti i pouzdati se jedino u dobrog Boga. Ova Božja dobrota je dio Božje ličnosti i njezino puno otkrivenje može postojati jedino u osobnom religioznom iskustvu Božjih sinova vjernika.

Religija podrazumijeva da nadsvijet duha zna o osnovnim potrebama ljudskog svijeta i da na njih

fundamental needs of the human world. Evolutionary religion may become ethical, but only revealed religion becomes truly and spiritually moral. The olden concept that God is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, than which there is none more tender and beautiful in mortal experience.

The "richness of the goodness of God leads erring man to repentance." "Every good gift and every perfect gift comes down from the Father of lights." "God is good; he is the eternal refuge of the souls of men." "The Lord God is merciful and gracious. He is long-suffering and abundant in goodness and truth." "Taste and see that the Lord is good! Blessed is the man who trusts him." "The Lord is gracious and full of compassion. He is the God of salvation." "He heals the brokenhearted and binds up the wounds of the soul. He is man's all-powerful benefactor."

The concept of God as a king-judge, although it fostered a high moral standard and created a law-respecting people as a group, left the individual believer in a sad position of insecurity respecting his status in time and in eternity. The later Hebrew prophets proclaimed God to be a Father to Israel; Jesus revealed God as the Father of each human being. The entire mortal concept of God is transcendently illuminated by the life of Jesus. Selflessness is inherent in parental love. God loves not like a father, but as a father. He is the Paradise Father of every universe personality.

Righteousness implies that God is the source of the moral law of the universe. Truth exhibits God as a revealer, as a teacher. But love gives and craves affection, seeks understanding fellowship such as exists between parent and child. Righteousness may be the divine thought, but love is a father's attitude. The erroneous supposition that the righteousness of God was irreconcilable with the selfless love of the heavenly Father, presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine, which is a philosophic assault upon both the unity and the free-willness of God.

The affectionate heavenly Father, whose spirit indwells his children on earth, is not a divided personality--one of justice and one of mercy--neither does it require a mediator to secure the Father's favor or forgiveness. Divine righteousness is not dominated by strict retributive justice; God as a father transcends God as a judge.

God is never wrathful, vengeful, or angry. It is true that wisdom does often restrain his love, while justice conditions his rejected mercy. His love of righteousness cannot help being exhibited as equal hatred for sin. The Father is not an inconsistent

reagira. Evolucijska religija može postati etična, dok jedino religija otkrivenja može postati istinski i duhovno moralna. Isus je uzvisio zastarjeli koncept Boga kao Božanstva vođenog kraljevskom moralnošću, do srdačne i dirljive razine intimne obiteljske moralnosti odnosa između roditelja i djeteta, a u smrtničkom iskustvu ne postoji ni jedan ljepši i nježniji odnos.

"Bogatstvo dobrote Božje želi te voditi k pokajanju." "Svaki dobar dar i svaki savršen poklon dolazi odozgo, od Oca svjetla." Bog je dobar; on je vječno utočište dušama ljudi." "Gospodin Bog je milosrdan i milostiv, spor na srdžbu, bogat dobrotom i istinom." "Kušajte i vidite kako je dobar Gospodin! Blago čovjeku koji se njemu utječe." "Blag je Gospod i milosrdan. On je Bog spasenja." "On liječi one koji su srca skrušena i povija rane njihove. On je čovjekov pomoćnik i dobročinitelj."

Dok je koncept Boga kao kralja-suca vodio tvorbi visokog moralnog standarda i uspostavi grupne poslušnosti zakonu, on nije popravio status individualnog vjernika koji je ostao u jadnom položaju punom neizvjesnosti u pogledu vremena i vječnosti. Kasniji Židovski proroci su proglasili da je Bog bio Otac Izraela; Isus je predočio otkrivenje Boga kao Oca svakog ljudskog bića. Isusov život je transcendentno osvijetlio cjelokupno smrtničko shvaćanje Boga. Nesebičnost ulazi u sastav roditeljske ljubavi. Bog voli ne poput oca, već kao otac. Bog je Rajski Otac svake ličnosti svemira.

Pravičnost podrazumijeva da je Bog izvor moralnog zakona svemira. Istina predstavlja Boga kao obznanjivača, kao učitelja. Ali ljubav daje i traži ljubav, teži suosjećajnoj zajednici kakva veže roditelja s djetetom. Pravičnost može biti božanska misao, ali ljubav je stav oca. Neispravna pretpostavka da se Božja pravičnost ne može pomiriti s nesebičnom ljubavi nebeskog Oca navela je ljude da pomisle kako Božanstva nema jedinstva, te je dalje vodila izravnom proglašenju doktrine iskupljenja putem muke i smrti Isusove, ideji koja predstavlja filozofsku uvredu ne samo Božjem jedinstvu već i njegovoj slobodnoj volji.

Srdačni nebeski Otac čiji duh živi u njegovoj zemaljskoj djeci, nije podijeljena ličnost--jedna ličnost pravde i druga ličnost milosrđa--niti je potrebno da bilo kakav posrednik osigura Očevu naklonost i oprost. Božanskom pravičnosti ne upravlja kruta osvetnička pravda; Bog kao otac stoji iznad Boga kao suca.

Bog nikad nije bijesan, osvetoljubiv ili ljutit. Točno je da mudrost često obuzdava njegovu ljubav, dok pravda ograničuje njegovo odbačeno milosrđe. Njegova ljubav prema pravičnosti ne može da se ne ispolji kao jednaka mržnja prema zlu. Otac nije

personality; the divine unity is perfect. In the Paradise Trinity there is absolute unity despite the eternal identities of the co-ordinates of God.

God loves the sinner and hates the sin: such a statement is true philosophically, but God is a transcendent personality, and persons can only love and hate other persons. Sin is not a person. God loves the sinner because he is a personality reality (potentially eternal), while towards sin God strikes no personal attitude, for sin is not a spiritual reality; it is not personal; therefore does only the justice of God take cognizance of its existence. The love of God saves the sinner; the law of God destroys the sin. This attitude of the divine nature would apparently change if the sinner finally identified himself wholly with sin just as the same mortal mind may also fully identify itself with the indwelling spirit Adjuster. Such a sin-identified mortal would then become wholly unspiritual in nature (and therefore personally unreal) and would experience eventual extinction of being. Unreality, even incompleteness of creature nature, cannot exist forever in a progressively real and increasingly spiritual universe.

Facing the world of personality, God is discovered to be a loving person; facing the spiritual world, he is a personal love; in religious experience he is both. Love identifies the volitional will of God. The goodness of God rests at the bottom of the divine free-willness--the universal tendency to love, show mercy, manifest patience, and minister forgiveness.

7. DIVINE TRUTH AND BEAUTY

All finite knowledge and creature understanding are relative. Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true.

Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. That which apparently may be wholly true in one place may be only relatively true in another segment of creation.

Divine truth, final truth, is uniform and universal, but the story of things spiritual, as it is told by numerous individuals hailing from various spheres, may sometimes vary in details owing to this relativity in the completeness of knowledge and in the repleteness of personal experience as well as in the length and extent of that experience. While the laws and decrees, the thoughts and attitudes, of the First Great Source and Center are eternally, infinitely, and universally true; at the same time, their application to,

nedosljedna ličnost; božansko jedinstvo je savršeno. Unatoč vječnim identitetima Božjih ravnopravnih suradnika, u Rajskom Trojstvu vlada apsolutno jedinstvo.

Bog voli grešnika i mrzi grijeh: takva je izjava filozofski točna, ali Bog je transcendentna ličnost i osobe jedino mogu voljeti ili mrziti druge osobe. Grijeh nije osoba. Bog voli grešnika jer grešnik predstavlja stvarnost ličnosti (koja je potencijalno vječna), dok prema grijehu Bog ne zauzima nikakav osobni stav, jer grijeh nije duhovna stvarnost; on nije osoban; stoga jedino Božja pravda obraća pažnju na njegovo postojanje. Božja ljubav spašava grešnika; Božji zakon uništava grijeh. Ovaj bi se stav božanske naravi očigledno izmijenio ako bi se grešnik potpuno i neopozivo poistovijetio s grijehom, isto kao što bi se isti taj grešnik mogao potpuno i neopozivo poistovijetiti s unutarnjim duhom Ispravljačem. Takav smrtnik koji se odlučio poistovijetiti s grijehom na kraju poprima posve neduhovnu narav (što ga čini osobno nestvarnim), te s vremenom doživljava prestanak postojanja. Nestvarnost, pa i nepotpunost naravi stvorenog bića, ne mogu zauvijek postojati u svemiru koji je svakim danom sve stvarniji i duhovniji.

Promatrajući svijet ličnosti, bića nalaze da je Bog brižna osoba ljubavi; promatrajući duhovni svijet, bića opažaju da je Bog osobna ljubav; u religioznom iskustvu, on je oboje. Božja dobrota počiva u biti slobode božanske volje – univerzalne tendencije prema ispoljenju ljubavi, ukazanju milosrđa, iskazanju stpljenja i službi oprostjenja.

7. BOŽANSKA ISTINA I LJEPOTA

Svo konačno znanje i razumijevanje stvorenih bića je relativno. Informacije i obavijesti, sabrane i iz najviših izvora, su jedino relativno potpune, lokalno ispravne i osobno istinite.

Fizičke činjenice su prilično jednolike, dok je istina živ i fleksibilan činitelj u kozmičkoj filozofiji. Između evoluirajućih ličnosti može vladati jedino djelomično mudra i relativno istinita komunikacija. Evoluirajuće ličnosti mogu biti sigurne jedino ukoliko se oslanjaju na vlastito osobno iskustvo. Ono što može djelovati potpuno istinito na jednom mjestu može biti jedino relativno istinito u drugom dijelu svemira.

Dok je Božanska istina--najviša istina, jednolika i univerzalna--prikaz duhovnih stvari promatran sa stanovišta brojnih individua s različitih planeta često varira u pogledu detalja zahvaljujući relativnoj potpunosti njihovog znanja kao i količini, duljini i mjeri osobnog iskustva. Dok su zakoni i odredbe, misli i stavovi, Prvog Izvora i Centra vječno, beskonačno i univerzalno istiniti, njihova primjena i prilagođenje u određenom svemiru, sustavu, svijetu ili stvorenoj inteligenciji, teku u skladu s planovima i

and adjustment for, every universe, system, world, and created intelligence, are in accordance with the plans and technique of the Creator Sons as they function in their respective universes, as well as in harmony with the local plans and procedures of the Infinite Spirit and of all other associated celestial personalities.

The false science of materialism would sentence mortal man to become an outcast in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical. When man searches for truth, he pursues the divinely real.

Philosophers commit their gravest error when they are misled into the fallacy of abstraction, the practice of focusing the attention upon one aspect of reality and then of pronouncing such an isolated aspect to be the whole truth. The wise philosopher will always look for the creative design which is behind, and pre-existent to, all universe phenomena. The creator thought invariably precedes creative action.

Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor.

The eternal quest is for unification, for divine coherence. The far-flung physical universe coheres in the Isle of Paradise; the intellectual universe coheres in the God of mind, the Conjoint Actor; the spiritual universe is coherent in the personality of the Eternal Son. But the isolated mortal of time and space coheres in God the Father through the direct relationship between the indwelling Thought Adjuster and the Universal Father. Man's Adjuster is a fragment of God and everlastingly seeks for divine unification; it coheres with, and in, the Paradise Deity of the First Source and Center.

The discernment of supreme beauty is the discovery and integration of reality: The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity.

The great mistake of the Hebrew religion was its failure to associate the goodness of God with the factual truths of science and the appealing beauty of art. As civilization progressed, and since religion continued to pursue the same unwise course of

metodama Sinova Stvoritelja koji djeluju u svojim svemirima, kao i u skladu s lokalnim planovima i postupcima Beskonačnog Duha i svih drugih pridruženih nebeskih ličnosti.

Lažna znanost materijalizma želi osuditi smrtnog čovjeka na prognanički status u svemiru. Takvo djelomično znanje je potencijalno zlo; to je znanje mješavina dobra i od zla. Istina je lijepa jer je i obilna i simetrična. Kad čovjek traga za istinom, on traži ono što je istinski i božanski stvarno.

Filozofi čine veliku grešku kada skrećući s puta vođeni zabludom apstrakcije, usmjeravaju pažnju na jedan aspekt stvarnosti, proglašavajući takav izolirani aspekt cjelokupnom istinom. Mudar filozof uvijek traži stvaralačku zamisao koja leži u pozadini i koja prethodi svim drugim kozmičkim pojavama. Misao stvoritelja uvijek mora prethoditi njegovom stvaralačkom činu.

Intelektualna samosvjesnost može otkriti ljepotu istine, njezinu duhovnu kvalitetu, ne samo na osnovu filozofske dosljednosti njezinih predodžbi već--što je još pouzdanije i uvjerljivije--na osnovu nepogrešivog djelovanja stalno prisutnog Duha Istine. Sreća proizlazi iz prepoznavanja istine, jer istinu čovjek može ispoljiti u djelu; čovjek može živjeti istinu. Razočaranje i patnja prate grešku jer, budući da nije stvarnost, greška ne može biti ostvarena u iskustvu. Božanska istina se najbolje može poznati po svojoj duhovnoj aromi.

Vječno nastojanje počiva u težnji za ujedinjenjem, za božanskom koherencijom. Centar koherencije prostranog fizičkog svemira je Rajski Otok; centar koherencije intelektualnog svemira je Bog uma, Združeni Činitelj; centar koherencije duhovnog svemira je ličnost Vječnog Sina. Ali izolirani smrtnik vremena i prostora nalazi svoj centar koherencije u Bogu Ocu zahvaljujući neposrednom odnosu između Oca Svih i čovjekovog unutarnjeg Misaonog Ispravljača. Čovjekov Ispravljač je fragment Boga i vječito teži ujedinjenju s Bogom; Ispravljačev centar koherencije je Rajsko Božanstvo Prvog Izvora i Centra.

Opažanje uzvišene ljepote predstavlja otkriće i integraciju stvarnosti: Opažanje božanske dobrote u vječnoj istini, to je vrhunska ljepota. A i dražesnost ljudske umjetnosti počiva u skladu njezinog jedinstva.

Velika greška židovske religije počiva u tome što nije uspjela povezati Božju dobrotu s činjenicama i istinama znanosti i privlačnom ljepotom umjetnosti. Kako je civilizacija sve više napredovala i kako je religija nastavila ići istom nerazboritom stazom

overemphasizing the goodness of God to the relative exclusion of truth and neglect of beauty, there developed an increasing tendency for certain types of men to turn away from the abstract and dissociated concept of isolated goodness. The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many twentieth-century men, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the truths of science, philosophy, and spiritual experience, and to the beauties of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement.

The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love.

All truth--material, philosophic, or spiritual--is both beautiful and good. All real beauty--material art or spiritual symmetry--is both true and good. All genuine goodness--whether personal morality, social equity, or divine ministry--is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

[Presented by a Divine Counselor acting by authority of the Ancients of Days on Uversa.]

prenaglašavajući Božju dobrotu i istodobno relativno isključujući istinu i zanemarujući ljepotu, određeni tipovi ljudi su osjetili odbojnost prema apstraktnim i nepovezanim konceptima izolirane dobrote. Prenaglašena i izolirana moralnost suvremene religije koja ne uspijeva sačuvati odanost i lojalnost mnogih ljudi dvadesetog stoljeća, bi se oporavila ako bi svojim moralnim nalogima dodala istine znanosti, filozofije i duhovnog iskustva, kao i ljepote fizičke tvorevine, privlačnosti intelektualne umjetnosti i veličanstvenosti istinskog karakternog postignuća.

Religiozni izazov ovog stoljeća leži pred onim dalekovidim i naprednim muškarcima i ženama duhovnog uvida, koji će imati hrabrosti da izgrade novu i privlačnu filozofiju življenja utemeljenu na proširenim i čvrsto ujedinjenim suvremenim predodžbama kozmičke istine, ljepote svemira i božanstvene dobrote. Takva nova i pravična vizija moralnosti može privući sve što je dobro u čovjekovom umu i dati podstreka svemu najboljem u ljudskoj duši. Istina, ljepota i dobrotu predstavljaju božanske stvarnosti i kako se ljudi budu uspinjali ljestvicom duhovnog življenja, ove uzvišene osobine Vječnoga trebaju postati sve više koordinirane i ujedinjene u Bogu koji je ljubav.

Sva istina--bilo materijalna, filozofska ili duhovna--je lijepa i dobra. Sva stvarna ljepota--materijalna umjetnost ili duhovna simetrija--je istinita i dobra. Sva istinska dobrotu--bilo osobna moralnost, društvena pravičnost ili božanska služba--je jednako istinita i lijepa. Sreća kao i fizičko i duševno zdravlje, predstavljaju integraciju istine, ljepote i dobrote i njihov spoj u sastavu ljudskog iskustva. Takve razine djelotvornog življenja proizlaze iz ujedinjenja energetske sustava, idejnih sustava i sustava duha.

Istina je koherentna, ljepota je privlačna, dok dobrotu ima stabilizirajući učinak. I koordinirane u iskustvu ličnosti, ove vrijednosti onoga što je stvarno proizvode visoki stupanj ljubavi koji se kreće pod upravom mudrosti i vodstvom lojalnosti. Stvarna namjera koja stoji u podlozi cjelokupnog kozmičkog obrazovanja počiva u ideji da izolirano dijete svjetova treba steći bolju koordinaciju s većim stvarnostima njegovog širećeg iskustva. Stvarnost je konačna na ljudskoj razini, dok je beskonačna i vječna na višim i božanskim razinama.

[Iznio Božanski Savjetnik djelujući prema odobrenju Starih Dana s Uverse.]