

PAPER 95
THE MELCHIZEDEK TEACHINGS IN THE
LEVANT

AS INDIA gave rise to many of the religions and philosophies of eastern Asia, so the Levant was the homeland of the faiths of the Occidental world. The Salem missionaries spread out all over southwestern Asia, through Palestine, Mesopotamia, Egypt, Iran, and Arabia, everywhere proclaiming the good news of the gospel of Machiventa Melchizedek. In some of these lands their teachings bore fruit; in others they met with varying success. Sometimes their failures were due to lack of wisdom, sometimes to circumstances beyond their control.

1. THE SALEM RELIGION IN MESOPOTAMIA

By 2000 B.C. the religions of Mesopotamia had just about lost the teachings of the Sethites and were largely under the influence of the primitive beliefs of two groups of invaders, the Bedouin Semites who had filtered in from the western desert and the barbarian horsemen who had come down from the north.

But the custom of the early Adamite peoples in honoring the seventh day of the week never completely disappeared in Mesopotamia. Only, during the Melchizedek era, the seventh day was regarded as the worst of bad luck. It was taboo-ridden; it was unlawful to go on a journey, cook food, or make a fire on the evil seventh day. The Jews carried back to Palestine many of the Mesopotamian taboos which they had found resting on the Babylonian observance of the seventh day, the Shabbattum.

Although the Salem teachers did much to refine and uplift the religions of Mesopotamia, they did not succeed in bringing the various peoples to the permanent recognition of one God. Such teaching gained the ascendancy for more than one hundred and fifty years and then gradually gave way to the older belief in a multiplicity of deities.

The Salem teachers greatly reduced the number of the gods of Mesopotamia, at one time bringing the chief deities down to seven: Bel, Shamash, Nabu, Anu, Ea, Marduk, and Sin. At the height of the new teaching they exalted three of these gods to supremacy over all others, the Babylonian triad: Bel, Ea, and Anu, the gods of earth, sea, and sky. Still other triads grew up in different localities, all reminiscent of the trinity teachings of the Andites and the Sumerians and based on the belief of the Salemites in Melchizedek's insignia of the three circles.

Never did the Salem teachers fully overcome the popularity of Ishtar, the mother of gods and the

POGLAVLJE 95
MELKIZEDEKOVA UČENJA NA LEVANTU

JEDNAKO KAO što više istočnoazijskih religija i filozofija vuku porijeklo iz Indije, Levant je tako bio izvorište više vjera Zapadnog svijeta. Salemski misionari su se razišli širom jugozapadne Azije, kroz Palestinu, Mezopotamiju, Egipat, Iran i Arabiju, svugdje promičući radosnu vijest evanđelja Makivente Melkizedeka. Njihova učenja su u nekim zemljama urodila plodom; u drugima su imala jedino djelomičan uspjeh. Nekom prilikom su činili greške zahvaljujući vlastitoj nerazboritosti, dok drugim slučajevima ove greške proizlaze iz okolnosti koje su bile izvan njihove kontrole.

1. SALEMSKA RELIGIJA U MEZOPOTAMIJI

U razdoblju oko 2000 godina p.K., mezopotamijske religije su gotovo posve izgubile hetitska učenja, te su se našle pod snažnim utjecajem primitivnih učenja dvaju uljezničkih grupa, beduinskih Semita koji su prodirali iz pustinje na zapadu i barbarskih konjanika koji su se spuštali iz sjevernih područja.

Ali u Mezopotamiji nikad nije posve iščezao običaj ranih adamitskih naroda koji se sastojao u iskazanju poštovanja sedmom danu tjedna. Međutim, tijekom melkizedeškog razdoblja, sedmi dan je smatran danom najveće nesreće. Počivao je pod okovima tabua; tijekom ovog zlog sedmog dana, bilo je protuzakonito putovati, pripravlјati hranu ili paliti vatru. Židovi su sa sobom donijeli u Palestinu mnoge mezopotamijske tabue koji predstavljaju dio babilonskih običaja poštovanja subote ili sedmog dana.

Unatoč tome što su salemski učitelji bitno doprinijeli pročišćenju i uzvišenju mezopotamijskih religija, oni nisu uspjeli navesti različite narode ovog podneblja na trajno prihvaćanje jednog Boga. Popularnost jednobožačkih učenja raste tijekom više od stotinu pedeset godina, nakon čega postupno gubi na snazi pod utjecajem starijih mnogobožčkih vjerovanja.

Salemski učitelji su bitno umanjili brojnost mezopotamijskih bogova koje su u jednom razdoblju uspjeli svesti na sedam glavnih božanstava; bili su to: Bel, Samas, Nabu, Anu, Ea, Marduk i Sin. Uoči samog vrhunca ovih novih učenja, salemski učitelji su postavili tri boga iznad svih ostalih; tako je nastala babilonska trojka--Bel, Ea i Anu--bogovi zemlje, mora i neba. U drugim oblastima su se javile druge trojke, uveliko nalik anditskim i sumerskim učenjima o trojstvu, utemeljene na salemitskom vjerovanju u melkizedeški simbol triju koncentričnih kružnica.

Salemska učenja nikad nisu posve nadišla popularnost Ištara, majke bogova i duha spolne

spirit of sex fertility. They did much to refine the worship of this goddess, but the Babylonians and their neighbors had never completely outgrown their disguised forms of sex worship. It had become a universal practice throughout Mesopotamia for all women to submit, at least once in early life, to the embrace of strangers; this was thought to be a devotion required by Ishtar, and it was believed that fertility was largely dependent on this sex sacrifice.

The early progress of the Melchizedek teaching was highly gratifying until Nabodad, the leader of the school at Kish, decided to make a concerted attack upon the prevalent practices of temple harlotry. But the Salem missionaries failed in their effort to bring about this social reform, and in the wreck of this failure all their more important spiritual and philosophic teachings went down in defeat.

This defeat of the Salem gospel was immediately followed by a great increase in the cult of Ishtar, a ritual which had already invaded Palestine as Ashtoreth, Egypt as Isis, Greece as Aphrodite, and the northern tribes as Astarte. And it was in connection with this revival of the worship of Ishtar that the Babylonian priests turned anew to stargazing; astrology experienced its last great Mesopotamian revival, fortunetelling became the vogue, and for centuries the priesthood increasingly deteriorated.

Melchizedek had warned his followers to teach about the one God, the Father and Maker of all, and to preach only the gospel of divine favor through faith alone. But it has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution. The Melchizedek missionaries in Mesopotamia raised a moral standard too high for the people; they attempted too much, and their noble cause went down in defeat. They had been commissioned to preach a definite gospel, to proclaim the truth of the reality of the Universal Father, but they became entangled in the apparently worthy cause of reforming the mores, and thus was their great mission sidetracked and virtually lost in frustration and oblivion.

In one generation the Salem headquarters at Kish came to an end, and the propaganda of the belief in one God virtually ceased throughout Mesopotamia. But remnants of the Salem schools persisted. Small bands scattered here and there continued their belief in the one Creator and fought against the idolatry and immorality of the Mesopotamian priests.

It was the Salem missionaries of the period following the rejection of their teaching who wrote many of the Old Testament Psalms, inscribing them on stone, where later-day Hebrew priests found them during the captivity and subsequently incorporated them among the collection of hymns ascribed to

plodnosti. Dok su bitno doprinijeli pročišćenju obožavateljskog procesa ove boginje, babilonjali i njihovu susjedi nikad nisu u cjelosti prevazišli zamaskirane oblike obožavanja spolnosti. Širom cijele Mezopotamije je vladao običaj da se svaka djevojka najmanje jednom prilikom prepusti naručju nepoznatog muškarca; ljudi su vjerovali da je ova odanost bila nešto što je od njih zahtijevala boginja Ištar i da je na ovom spolnom žrtvovanju počivala njihova plodnost.

Rani napredak melkizedekovih učenja je bio jako povoljan sve dok Nabodad, upravitelj škole u Kišu nije odlučio poduzeti organiziran napad na široko rasprostranjeni običaj hramskog bludništva. Ali Salemski misionari nisu uspjeli postići društvenu preobrazbu i prilikom ovog neuspjeha i poraza, izgubljena su sva njihova bitnija duhovna i filozofska učenja.

Neposredno za ovoim porazom Salemskog evanđelja slijedi uvećanje popularnosti ištarskog kulta, rituala koji se već proširio Palestinom kao Astora, Egiptom kao Izida, Grčkom kao Afrodita i sjevernim plemenima kao Astarta. I upravo u vezi s ovim buđenjem obožavanja Ištara, Babilonski svećenici nanovo posvećuju pažnju promatranju zvijezda; astrologija doživljava svoj posljednji veliki procvat u Mezopotamiji, gatanje poprima na popularnosti, dok naredna stoljeća svjedoče sve veću deterioraciju svećenstva.

Melkizedek je upozorio svoje učenike da šire učenje o jednom Bogu, univerzalnom Ocu i Stvoritelju, i da poučavaju evanđelje o postignuću božanske naklonosti jedino putem vjere. Ali učitelji nove istine često griješe nastojeći postići previše, nastojeći postaviti ubrzano otkrivenje na mjesto usporene evolucije. U Mezopotamiji malkizedeški misionari podižu moralni standard na razinu koja je bila neprihvatljiva ondašnjem svijetu; oni pokušavaju postići previše i njihove plemenite namjere doživljavaju poraz. Dok su prema uputi trebali širiti jasno i jednostavno evanđelje, proglasiti istinitost stvarnosti Oca Svih, oni su upuštaju u naočigled vrijedne pokušaje reformacije društvenih običaja, mijenjajući smjer misije i susrećući frustraciju i zaborav.

Nije trebalo više od jedne generacije da se ukine salemsko sjedište u Kišu i da se doslovce okonča vjerovanje u jednog Boga širom cijele Mezopotamije. Ali pri tome nisu uništeni ostaci salemskih škola. I dalje postoje manje raštrkane grupe koje vjeruju u jednog Stvoritelja protiveći se idolopoklonstvu i nemoralnosti mezopotamijskih svećenika.

Nakon što je svijet odbacio njihova učenja, salemski misionari iz ovog razdoblja pišu mnogobrojne psalme iz Starog Zavjeta koje su kasniji porobljeni židovski svećenici imali prilike otkriti urezane u kamen i uključiti u sastav zbirke pjesama koje navodno imaju židovsko porijeklo. Ovi lijepi

Jewish authorship. These beautiful psalms from Babylon were not written in the temples of Bel-Marduk; they were the work of the descendants of the earlier Salem missionaries, and they are a striking contrast to the magical conglomerations of the Babylonian priests. The Book of Job is a fairly good reflection of the teachings of the Salem school at Kish and throughout Mesopotamia.

Much of the Mesopotamian religious culture found its way into Hebrew literature and liturgy by way of Egypt through the work of Amenemope and Ikhnaton. The Egyptians remarkably preserved the teachings of social obligation derived from the earlier Andite Mesopotamians and so largely lost by the later Babylonians who occupied the Euphrates valley.

2. EARLY EGYPTIAN RELIGION

The original Melchizedek teachings really took their deepest root in Egypt, from where they subsequently spread to Europe. The evolutionary religion of the Nile valley was periodically augmented by the arrival of superior strains of Nodite, Adamite, and later Andite peoples of the Euphrates valley. From time to time, many of the Egyptian civil administrators were Sumerians. As India in these days harbored the highest mixture of the world races, so Egypt fostered the most thoroughly blended type of religious philosophy to be found on Urantia, and from the Nile valley it spread to many parts of the world. The Jews received much of their idea of the creation of the world from the Babylonians, but they derived the concept of divine Providence from the Egyptians.

It was political and moral, rather than philosophic or religious, tendencies that rendered Egypt more favorable to the Salem teaching than Mesopotamia. Each tribal leader in Egypt, after fighting his way to the throne, sought to perpetuate his dynasty by proclaiming his tribal god the original deity and creator of all other gods. In this way the Egyptians gradually got used to the idea of a supergod, a steppingstone to the later doctrine of a universal creator Deity. The idea of monotheism wavered back and forth in Egypt for many centuries, the belief in one God always gaining ground but never quite dominating the evolving concepts of polytheism.

For ages the Egyptian peoples had been given to the worship of nature gods; more particularly did each of the twoscore separate tribes have a special group god, one worshipping the bull, another the lion, a third the ram, and so on. Still earlier they had been totem tribes, very much like the Amerinds.

In time the Egyptians observed that dead bodies placed in brickless graves were preserved--embalmed--by the action of the soda-impregnated sand, while those buried in brick vaults decayed. These observations led to those experiments which resulted in

psalmi iz Babilona nisu bili napisani u hramovima Bel-Marduka; oni predstavljaju djela ranijih salemskih misionara, uveliko se razlikujući od magičnih zbirki koje su pisali babilonski svećenici. Knjiga o Jobu predstavlja prilično vjeran odraz salemskih učenja koja su prevladavala u kiškoj školi kao i širom cijele Mezopotamije.

Velik dio mezopotamijske religiozne kulture prodire u židovsku književnost i liturgiju putem Egipta i radom Amenotepa i Ikhnatona. Egipćani odlično uspijevaju očuvati učenja o društvenim obvezama koja vuku porijeklo od ranijih anditskih žitelja Mezopotamije i koja se najvećim dijelom gube u učenjima kasnijih babilonskih okupatora eufratske doline.

2. RANA EGIPATSKA RELIGIJA

Izvorna Melkizedekova učenja ustvari pružaju najdublje korijene u Egiptu, odakle su se zatim šire cijelom Evropom. Evolutivna religija koja je postojala u dolini Nila s vremenom postaje uzvišena s dolaskom nadmoćnih loza noditskih, adamitskih te nešto kasnije anditskih naroda u dolinu Eufrata. Sumeri s vremena na vrijeme djeluju u ulozi više egipatskih civilnih administratora. Jednako kao što Indija u ovo doba predstavlja najveću mješavinu ljudskih rasa, Egipat tako nosi najveću mješavinu religiozne filozofije koja postoji na Urantiji i koja se širi iz doline Nila mnogim drugim dijelovima svijeta. Židovi su primili većinu svojih ideja o postanku svijeta od Babilonaca, dok su od Egipćana primili koncept božanske Providencije.

Političke i moralne--a ne filozofske ili religiozne--tendencije predstavljaju to što čini Egipat pogodnijim za salemska učenja od Mezopotamije. Čim se domogao prijestolja, svaki plemenski vođa Egipta je nastojao ovjekovječiti svoju vlast postavlkom svog plemenskog boga za izvorno božanstvo i stvoritelja svih drugih bogova. Egipćani su se tako s vremenom navikli na ideju o postojanju nadboga koja je poslužila kao osnova kasnijoj doktrini univerzalnog stvaralačkog Božanstva. Tijekom mnogih stoljeća, jednobožačka shvaćanja Egipta su primala i gubila snagu; unatoč svom neprestanom napretku, vjerovanje u jednog Boga nikad nije uspjelo posve nadvladati evolutivne mnogobožičke ideje.

Egipatski narodi su stoljećima bili odani obožavanju bogova prirode; ustvari, svakih četrdesetak plemena je imalo svog boga; jedni su obožavali bika, drugi lava, treći ovna i tako dalje. Ranije su svi imali plemenske toteme, uglavnom kao što je bio slučaj s američkim Indijancima.

Egipćani su s vremenom primijetili da su mrtva tijela pohranjena u neozidane grobnice bolje čuvala obličje--zahvaljujući balzimiranju--djelovanjem sode iz pijeska, dok su se tijela ozidana opekam brže raspadala. Iz ovih opservacija slijede

the later practice of embalming the dead. The Egyptians believed that preservation of the body facilitated one's passage through the future life. That the individual might properly be identified in the distant future after the decay of the body, they placed a burial statue in the tomb along with the corpse, carving a likeness on the coffin. The making of these burial statues led to great improvement in Egyptian art.

For centuries the Egyptians placed their faith in tombs as the safeguard of the body and of consequent pleasurable survival after death. The later evolution of magical practices, while burdensome to life from the cradle to the grave, most effectually delivered them from the religion of the tombs. The priests would inscribe the coffins with charm texts which were believed to be protection against a "man's having his heart taken away from him in the nether world." Presently a diverse assortment of these magical texts was collected and preserved as The Book of the Dead. But in the Nile valley magical ritual early became involved with the realms of conscience and character to a degree not often attained by the rituals of those days. And subsequently these ethical and moral ideals, rather than elaborate tombs, were depended upon for salvation.

The superstitions of these times are well illustrated by the general belief in the efficacy of spittle as a healing agent, an idea which had its origin in Egypt and spread therefrom to Arabia and Mesopotamia. In the legendary battle of Horus with Set the young god lost his eye, but after Set was vanquished, this eye was restored by the wise god Thoth, who spat upon the wound and healed it.

The Egyptians long believed that the stars twinkling in the night sky represented the survival of the souls of the worthy dead; other survivors they thought were absorbed into the sun. During a certain period, solar veneration became a species of ancestor worship. The sloping entrance passage of the great pyramid pointed directly toward the Pole Star so that the soul of the king, when emerging from the tomb, could go straight to the stationary and established constellations of the fixed stars, the supposed abode of the kings.

When the oblique rays of the sun were observed penetrating earthward through an aperture in the clouds, it was believed that they betokened the letting down of a celestial stairway whereon the king and other righteous souls might ascend. "King Pepi has put down his radiance as a stairway under his feet whereon to ascend to his mother."

When Melchizedek appeared in the flesh, the Egyptians had a religion far above that of the surrounding peoples. They believed that a disembodied soul, if properly armed with magic formulas, could

kasnija nastojanja na očuvanju tijela balzamiranjem. Egipćani su vjerovali da je očuvanje tijela olakšavalo prolaz mrtve osobe kroz zagrobni život. Kako bi po raspadu tijela bili u stanju pravilno identificirati pokojnika, Egipćani su s truplom obično polagali posmrtnu statuu, urezujući pokojnikove crte na lijes. Izgradnja ovih posmrtnih statua bitno doprinosi napretku Egipatske umjetnosti.

Egipćani su stoljećima vjerovali da je grobnica pružala zaštitu tijelu doprinoseći prijetnom životu poslije smrti. Klako kasnija evolucija magičnih postupaka djeluje na teret ljudima od kolijevke do groba, ona uspješno uspijeva izbaviti Egipćane od religije utemeljene na grobnicama. Svećenici su urezivali magične riječi na ove lijesove koje su navodno pružale sigurnost da "čovjekovo srce neće biti ukradeno u podzemnom svijetu." Takve magične riječi su s vremenom sabrane i očuvane u Knjizi Mrtvih. Ali u dolini Nila, magični rituali rano poprimaju povezanost s domenama svijesti i karaktera, i to do mjere koja je rijetko svojstvena ondašnjim ritualima. Upravo ovi etički i moralni ideali, a ne bogato izrađene i ukrašene grobnice, predstavlja to što je pružilo oslonac ljudima pri postignuću opstanka.

Predrasude ovog razdoblja najbolje ilustrira općeprihvaćeno vjerovanje u djelotvornost pljuvačke kao ljekovitog sredstva, i ova ideja egipetskog porijekla nedugo zatim zahvaća cijelu Arabiju i Mezopotamiju. Prilikom legendarnog boja između Horusa i Seta gdje mladi bog gubi oko, nakon Setovog poraza mudri bog Tot povraća njegovo oko ljekovitim djelovanjem pljuvačke.

Egipćani su dugo vjerovali da su zvijezde na noćnom svodu predstavljale preživjele duše zaslužnijih pokojnika; sunce je navodno absorbiralo sve druge žitelje posmrtnog svijeta. Obožavanje sunca u određenom razdoblju poprima oblik obožavanja predaka. Strmina na ulazu u velike piramide pokazuje prema zvijezdi Sjevernjači kako bi kraljeva duša po izlasku iz grobnice našla put prema nepokretnim i utemeljenim zvijezdama koja su navodno predstavljala prebivalište kraljeva.

Kad su imali prilike vidjeti prodor kosih sunčevih zraka kroz otvor u oblacima, ljudi su vjerovali da ove zrake predstavljaju nebeske ljestvice spuštene s visina kako bi se kralj i sve druge ispravne duše mogle uspeti na nebo. "Kralj Pepi je spustio svoj sjaj u vidu ljestvica po kojima kroči i na kojima se uspinje k svojoj majci."

Prilikom Melkizedekove pojave u ljudskom obličju, Egipćani su imali religiju koja je bila daleko naprednija od vjerovanja okolnih naroda. Vjerovali su da ispravnim magičnim riječima duša koja napusti

evade the intervening evil spirits and make its way to the judgment hall of Osiris, where, if innocent of "murder, robbery, falsehood, adultery, theft, and selfishness," it would be admitted to the realms of bliss. If this soul were weighed in the balances and found wanting, it would be consigned to hell, to the Devouress. And this was, relatively, an advanced concept of a future life in comparison with the beliefs of many surrounding peoples.

The concept of judgment in the hereafter for the sins of one's life in the flesh on earth was carried over into Hebrew theology from Egypt. The word judgment appears only once in the entire Book of Hebrew Psalms, and that particular psalm was written by an Egyptian.

3. EVOLUTION OF MORAL CONCEPTS

Although the culture and religion of Egypt were chiefly derived from Andite Mesopotamia and largely transmitted to subsequent civilizations through the Hebrews and Greeks, much, very much, of the social and ethical idealism of the Egyptians arose in the valley of the Nile as a purely evolutionary development. Notwithstanding the importation of much truth and culture of Andite origin, there evolved in Egypt more of moral culture as a purely human development than appeared by similar natural techniques in any other circumscribed area prior to the bestowal of Michael.

Moral evolution is not wholly dependent on revelation. High moral concepts can be derived from man's own experience. Man can even evolve spiritual values and derive cosmic insight from his personal experiential living because a divine spirit indwells him. Such natural evolutions of conscience and character were also augmented by the periodic arrival of teachers of truth, in ancient times from the second Eden, later on from Melchizedek's headquarters at Salem.

Thousands of years before the Salem gospel penetrated to Egypt, its moral leaders taught justice, fairness, and the avoidance of avarice. Three thousand years before the Hebrew scriptures were written, the motto of the Egyptians was: "Established is the man whose standard is righteousness; who walks according to its way." They taught gentleness, moderation, and discretion. The message of one of the great teachers of this epoch was: "Do right and deal justly with all." The Egyptian triad of this age was Truth-Justice-Righteousness. Of all the purely human religions of Urantia none ever surpassed the social ideals and the moral grandeur of this onetime humanism of the Nile valley.

In the soil of these evolving ethical ideas and moral ideals the surviving doctrines of the Salem religion flourished. The concepts of good and evil

tijelo može izbjeći zle duhove na svom putu i uspeti se do sudskih dvorana Ozirisa i ako se tu pokaže nedužna u pogledu "ubojstva, razbojstva, nepoštenja, preljube, krađe i sebičnosti," biti primljena u svijet blaženstva. Ako se ovim procesom duša pokaže nedostatnom, otprema se Devori u pakao. I bio je to relativno napredan koncept u usporedbi s vjerovanjima mnogih okolnih naroda.

Ideja da pri prijelazu u naredni svijet čovjeku mora biti suđeno radi grijeha koje je počinio u ljudskom obličju ulazi u židovsku teologiju iz Egipta. U cijeloj Knjizi Židovskih Psalma samo se jednom pominje riječ "sud" i ovaj psalm predstavlja djelo određenog Egipćana.

3. EVOLUCIJA MORALNIH PREDODŽBI

Iako egipatska kultura i religija uglavnom vuku porijeklo iz anditske Mezopotamije odakle u velikoj mjeri ulaze u sastav kasnijih civilizacija zahvaljujući utjecaju Židova i Grka, velik dio društvenog i etičkog idealizma ranih Egipćana koji se javlja u dolini Nila predstavlja rezultat posve evolutivnog razvoja. Unatoč primjesi velikog dijela istine i kulture anditskog porijekla, veći dio moralne kulture Egipta predstavlja rezultat evolucije ljudskim metodama razvoja nego što je slučaj s rezultatima sličnih prirodnih vještina u bilo kom drugom ograničenom području prethodno podarenju Mihaela.

Moralna evolucija nije posve uvjetovana otkrivenjem. Visoki moralni koncepti mogu nastati iz čovjekovog vlastitog iskustva. Čovjek štoviše može evoluirati duhovne vrijednosti i kozmički uvid iz osobnog iskustvenog življenja zahvaljujući unutaršnjem božanskom duhu. Takve prirodne evolucije svijesti i karaktera primaju uzvišenje periodičnim dolaskom učitelja istine, u staro doba iz drugog Vrta, a kasnije iz Melchizedekovog centra u Salemu.

Više tisuća godina prije prodora Salemskog evanđelja u Egipat, moralni učitelji ovog evanđelja su propovjedali pravdu, poštenje i izbjegavanje škrtosti. Tri tisuće godina prethodno pisanju židovskih spisa, Egipćani su govorili: "Siguran je čovjek ispravnog standarda; onaj koji slijedi ovaj putov." Poučavali su blagost, umjerenosti i razboritosti. Poruka određenog velikog učitelja ovog doba glasi: "Čini pravdu i prema se svima se pošteno odnosi." Egipatska trojka ovog doba počiva u Istini--Pravdi--Ispravnosti. Ni jedna posve ljudska religija Urantije nikad nije prevazišla društveni idealizam i moralnu grandioznost humanizma koji je postojao u ondašnjoj dolini Nila.

U podlozi ovih evolutivnih etičkih ideja i moralnih ideala, razvili su se ostaci doktrine Salemske religije. Koncepti dobra i zla su spremno ušli u sastav

found ready response in the hearts of a people who believed that "Life is given to the peaceful and death to the guilty." "The peaceful is he who does what is loved; the guilty is he who does what is hated." For centuries the inhabitants of the Nile valley had lived by these emerging ethical and social standards before they ever entertained the later concepts of right and wrong--good and bad.

Egypt was intellectual and moral but not overly spiritual. In six thousand years only four great prophets arose among the Egyptians. Amenemope they followed for a season; Okhban they murdered; Ikhnaton they accepted but halfheartedly for one short generation; Moses they rejected. Again was it political rather than religious circumstances that made it easy for Abraham and, later on, for Joseph to exert great influence throughout Egypt in behalf of the Salem teachings of one God. But when the Salem missionaries first entered Egypt, they encountered this highly ethical culture of evolution blended with the modified moral standards of Mesopotamian immigrants. These early Nile valley teachers were the first to proclaim conscience as the mandate of God, the voice of Deity.

4. THE TEACHINGS OF AMENEMOPE

In due time there grew up in Egypt a teacher called by many the "son of man" and by others Amenemope. This seer exalted conscience to its highest pinnacle of arbitrament between right and wrong, taught punishment for sin, and proclaimed salvation through calling upon the solar deity.

Amenemope taught that riches and fortune were the gift of God, and this concept thoroughly colored the later appearing Hebrew philosophy. This noble teacher believed that God-consciousness was the determining factor in all conduct; that every moment should be lived in the realization of the presence of, and responsibility to, God. The teachings of this sage were subsequently translated into Hebrew and became the sacred book of that people long before the Old Testament was reduced to writing. The chief preachment of this good man had to do with instructing his son in uprightness and honesty in governmental positions of trust, and these noble sentiments of long ago would do honor to any modern statesman.

This wise man of the Nile taught that "riches take themselves wings and fly away"--that all things earthly are evanescent. His great prayer was to be "saved from fear." He exhorted all to turn away from "the words of men" to "the acts of God." In substance he taught: Man proposes but God disposes. His teachings, translated into Hebrew, determined the philosophy of the Old Testament Book of Proverbs.

ideja ljudi koji su vjerovali da se "Život daje miroljubivoj, a smrt krivoj osobi." "Miroljubiv je onaj koji čini što ljudi vole; kriv je onaj koji čini što ljudi mrze." Još prije nego što su uobličene ideje ispravnog i neispravnog--dobra i zla--žitelji doline već Nila stoljećima žive u skladu s ovim ranim etičkim i društvenim standardima.

Egipat je nosio intelektualna i moralna, ali ne i bitnija duhovna obilježja. Tijekom šest tisuća godina, među Egipćanima su se podigla jedino četiri velika proroka. Amenotep je djelovao kao vođa kraće vrijeme; Okbana su umorili; Iknatona su prihvatili, ali jedino malodušno i u jednoj jedinjoj generaciji; Mojsiju su odbacili. I ponavljamo, političke a ne religiozne okolnosti predstavljaju to što je omogućilo Abrahamu a poslije njega i Jakovu, da ispolje bitniji utjecaj širom cijelog Egipta u korist salemskih učenja o jednom Bogu. Još pri prvom ulasku u Egipat, salemski misionari su našli ovu jako etičnu evolutivnu kulturu izmiješanu s modificiranim standardima mezopotamijskih doseljenika. Ovi rani učitelji iz doline Nila prvi tvrde da čovjekova savjest predstavlja Božji nalog, glas Božanstva.

4. AMENEMOPOVA UČENJA

U Egiptu je pravovremeno odrastao učitelj koji je često nazivan "sin čovjeka," dok je bio poznat i kao Amenemop. Ovaj je mudrac uzvisio savjest kao presudni faktor u procesu odlučivanja između dobra i zla, dok je istovremeno učio o kažnjavanju grijeha i spasenju prizivanjem solarnog božanstva.

Amenotep je poučavao da bogatstvo i imanje predstavlja dar Božji i ovaj je koncept bitno utjecao na kasniju židovsku filozofiju. Prema vjerovanju ovog plemenitog učitelja, poznavanje Boga predstavlja osnovu koja odlučuje o svim čovjekovim djelima; čovjek treba živjeti svaki trenutak života u spoznaji Božje prisutnosti i odgovornosti prema Bogu. Kasniji prijevod učenja ovog mudraca na hebrejski ulazi u sastav židovskih svetih knjiga odveć prethodno pisanju Starog Zavjeta. Osnovno učenje ovog dobrog čovjeka počiva u savjetu koji je uputio svom sinu u pogledu poštenja i časnosti pri djelovanju na povjerljivim vlastodržačkim pozicijama i ovi plemeniti ali drevni nazoni mogu biti na čast svakom suvremenom državljaniku.

Ovaj mudri čovjek iz doline Nila govori da "bogatstva sebi prave krila da odlete kao orao"--da su sve zemaljske stvari prolazne. U svojoj najvećoj molitvi traži "spasenje od straha." Sviju opominje da se okane "ljudskih riječi" i da prihvate "Božja djela." U biti poučava da: Čovjek preporučuje, a Bog odlučuje. Njegova učenja, prevedena na hebrejski, bitno oblikuju filozofiju Mudrosne Knjige iz Starog

Translated into Greek, they gave color to all subsequent Hellenic religious philosophy. The later Alexandrian philosopher, Philo, possessed a copy of the Book of Wisdom.

Amenemope functioned to conserve the ethics of evolution and the morals of revelation and in his writings passed them on both to the Hebrews and to the Greeks. He was not the greatest of the religious teachers of this age, but he was the most influential in that he colored the subsequent thought of two vital links in the growth of Occidental civilization--the Hebrews, among whom evolved the acme of Occidental religious faith, and the Greeks, who developed pure philosophic thought to its greatest European heights.

In the Book of Hebrew Proverbs, chapters fifteen, seventeen, twenty, and chapter twenty-two, verse seventeen, to chapter twenty-four, verse twenty-two, are taken almost verbatim from Amenemope's Book of Wisdom. The first psalm of the Hebrew Book of Psalms was written by Amenemope and is the heart of the teachings of Ikhnaton.

5. THE REMARKABLE IKHNATON

The teachings of Amenemope were slowly losing their hold on the Egyptian mind when, through the influence of an Egyptian Salemite physician, a woman of the royal family espoused the Melchizedek teachings. This woman prevailed upon her son, Ikhnaton, Pharaoh of Egypt, to accept these doctrines of One God.

Since the disappearance of Melchizedek in the flesh, no human being up to that time had possessed such an amazingly clear concept of the revealed religion of Salem as Ikhnaton. In some respects this young Egyptian king is one of the most remarkable persons in human history. During this time of increasing spiritual depression in Mesopotamia, he kept alive the doctrine of El Elyon, the One God, in Egypt, thus maintaining the philosophic monotheistic channel which was vital to the religious background of the then future bestowal of Michael. And it was in recognition of this exploit, among other reasons, that the child Jesus was taken to Egypt, where some of the spiritual successors of Ikhnaton saw him and to some extent understood certain phases of his divine mission to Urantia.

Moses, the greatest character between Melchizedek and Jesus, was the joint gift to the world of the Hebrew race and the Egyptian royal family; and had Ikhnaton possessed the versatility and ability of Moses, had he manifested a political genius to match his surprising religious leadership, then would Egypt have become the great monotheistic nation of that age; and if this had happened, it is barely possible that Jesus

Zavjeta. Prevedena na grčki, bitno utječu na cjelokupnu kasniju religioznu filozofiju Helenizma. U skorije doba, aleksandrijski filozof Philon je imao prijepis Mudrosne Knjige.

Amenemop je svojim radom očuvao evolutivnu etiku i moralnost otkrivenja, dok ih je u svojim pisanim djelima ostavio u nasljedje Židovima i Grcima. Dok Amenemop nije bio najveći religiozni učitelj ovog doba, bio je najutjecajniji u oblikovanju kasnije filozofije dvaju vezivnih elemenata u razvoju Zapadne civilizacije--Židova među kojima se razvio najviši stupanj Zapadne religiozne vjere i Grka koji su zaslužni za razvoj čisto filozofske misli do najviših razina Evropske filozofije.

Petnaesto, sedamnaesto, dvadeseto i dvadeset drugo poglavlje (sedamnaesti stih), sve do dvadeset drugog stiha u dvadeset četvrtom poglavlju židovske knjige Mudrosnih izreka, predstavljaju gotovo doslovan prijepis Amenemopove Knjige Mudrosti. Amenemop je napisao prvi u sastavu židovskih Psalma koji predstavlja samo srce Ikhnatonovih učenja.

5. ZNAMENITI IKHNATON

Dok su Amenemopova učenja polako gubila utjecaj među Egipćanima, zahvaljujući određenom egipatskom liječniku iz Salema, određena pripadnica kraljevske obitelji je upoznata o Melkezidekovim učenjima. Ova je žena ispoljila bitan utjecaj na svog sina Iknatona, egipatskog faraona, da prihvati doktrinu Jednog Boga.

Od Melkizedekovog nestanka u tjelesnom obličju, ni jedno ljudsko biće nije imalo tako začuđujuće jasan koncept Salemove obznanjene religije kao što je to slučaj s Iknatonom. Ovaj mladi egipatski kralj na određene načine predstavlja jednu od najizvanrednijih osoba ljudske povijesti. Tijekom ovog razdoblja koje je u Mezopotamiji obilježeno sve većom duhovnom depresijom, Ikhnaton je u Egiptu nastavio održavati učenje o El Elionu, Jednom Bogu, tako održavajući jednobožački kanal monoteizma koji počiva u osnovi religioznog temelja tada budućeg Mihaelovog darivanja. I u čast njegovom izvanrednom radu kao i ostalim pratećim razlozima, Isus je doveden u Egipat gdje je upoznat s određenim Ikhnatonovim učenicima koji su djelomično shvaćali određene faze njegove božanske misije u korist Urantije.

Mojsije, najznačajnija osoba između Melkizedeka i Isusa, predstavlja spojeni dar koji je svijet primio od židovske rase i egipatska kraljevske obitelji; i da je Ikhnaton imao Mojsijevu sposobnost i svestranost, da je očitovao politički dar koje se mogao usporediti s Mojsijevom izvanrednom religioznom upravom, Egipat je mogao postati najveća jednobožačka nacija ovog doba; i u ovom slučaju,

might have lived the greater portion of his mortal life in Egypt.

Never in all history did any king so methodically proceed to swing a whole nation from polytheism to monotheism as did this extraordinary Ikhnaton. With the most amazing determination this young ruler broke with the past, changed his name, abandoned his capital, built an entirely new city, and created a new art and literature for a whole people. But he went too fast; he built too much, more than could stand when he had gone. Again, he failed to provide for the material stability and prosperity of his people, all of which reacted unfavorably against his religious teachings when the subsequent floods of adversity and oppression swept over the Egyptians.

Had this man of amazingly clear vision and extraordinary singleness of purpose had the political sagacity of Moses, he would have changed the whole history of the evolution of religion and the revelation of truth in the Occidental world. During his lifetime he was able to curb the activities of the priests, whom he generally discredited, but they maintained their cults in secret and sprang into action as soon as the young king passed from power; and they were not slow to connect all of Egypt's subsequent troubles with the establishment of monotheism during his reign.

Very wisely Ikhnaton sought to establish monotheism under the guise of the sun-god. This decision to approach the worship of the Universal Father by absorbing all gods into the worship of the sun was due to the counsel of the Salemite physician. Ikhnaton took the generalized doctrines of the then existent Aton faith regarding the fatherhood and motherhood of Deity and created a religion which recognized an intimate worshipful relation between man and God.

Ikhnaton was wise enough to maintain the outward worship of Aton, the sun-god, while he led his associates in the disguised worship of the One God, creator of Aton and supreme Father of all. This young teacher-king was a prolific writer, being author of the exposition entitled "The One God," a book of thirty-one chapters, which the priests, when returned to power, utterly destroyed. Ikhnaton also wrote one hundred and thirty-seven hymns, twelve of which are now preserved in the Old Testament Book of Psalms, credited to Hebrew authorship.

The supreme word of Ikhnaton's religion in daily life was "righteousness," and he rapidly expanded the concept of right doing to embrace international as well as national ethics. This was a generation of amazing personal piety and was characterized by a genuine aspiration among the more intelligent men and women to find God and to know him. In those days social position or wealth gave no Egyptian any

Isus bi najvjerojatnije proveo najveći dio svog smrtničkog života u Egiptu.

Nikad u cijeloj povijesti ni jedan kralj nije tako metodično okrenuo cijelu naciju od višeboštva u jednoboštvo kao što je učinio ovaj izvanredni Ikhnaton. Sa zapanjujućom odlučnošću mladi vladar se oprostio od prošlosti, promijenio ime, odbacio bogatstvo, saziđao cijeli grad i stvorio novu umjetnost i književnost cijelog naroda. Ali pri tome je prebrzo napredovao; gradio je previše, više nego je moglo opstati nakon njegove smrti. Ponovo, nije vodio računa o materijalnoj stabilnosti i prosperitetu svog naroda, što se nepovoljno odrazilo na njegova religiozna učenja u kasnijim godinama kad je Egipat preplavljen vodama nedaće i tlačenja.

Da je ovaj čovjek iznenađujuće jasnog gledišta i izvanrednog usredotočenja imao Mojsijevu političku oštroumnost, mogao je promijeniti cjelokupnu povijest evolutivne religije i otkrivenja istine u Zapadnom svijetu. Za svoje životne dobi uspio je osujetiti aktivnosti svećenika koje uglavnom nije visoko držao, a koji su se potajno nastavili držati svojih kultova nastojeći osujetiti njegovu baštinu istog časa kad je mladi kralj ostao bez vlasti; i spretno su pripisali sve buduće nevolje koje su snašle ovu zemlju utemeljenju jednoboštva za vrijeme njegove vlasti.

Ikhnaton je vrlo mudro nastojao uspostaviti jednoboštvo pod krinkom boga-sunca. Ovaj prilaz koji se temelji na usmjerenju obožavanja Oca Svih na apsorpciju svih bogova u obožavanje sunca, treba zahvaliti savjetu određenog salemskog liječnika. Ikhnaton je primio uopćene upute od ondašnje atonske vjere, učenja o očinstvu i majčinstvu Božanstva, stvorivši religiju koja je priznavala blisku povezanost čovjeka i Boga prilikom obožavanja.

Ikhnaton je imao dovoljno mudrosti da spolja očuva obožavanje Atona, boga-sunca, dok je svoje suradnike poveo u zamaskirano obožavanje Jednog Boga, Atonovog stvoritelja i najvišeg Oca svih. Ovaj mladi kralj i učitelj je bio jako produktivan kao autor; napisao je knjigu pod nazivom "Jedan Bog" sastavljenu od trideset jednog poglavlja, koju su svećenici po povratku na vlast doslovno uništili. Ikhnaton je pored toga napisao stotinu trideset sedam pjesama od kojih je dvanaest očuvano u Starom Zavjetu u knjizi Psalma kao židovski rukopis.

Najviše moto Ikhnatonove religije u svakodnevnom životu počiva u "ispravnosti" i brzo je uspio proširiti koncept ispravnosti ne samo na pitanja nacionalne, već i na pitanja međunacionalne etike. Ova generacija je bila obilježena nevjerojatnom osobnom pobožnosti dok se među inteligentnijim muškarcima i ženama moglo naći iskreno nastojanje da nađu i upoznaju Boga. U ovo doba u Egiptu, duštveni

advantage in the eyes of the law. The family life of Egypt did much to preserve and augment moral culture and was the inspiration of the later superb family life of the Jews in Palestine.

The fatal weakness of Ikhnaton's gospel was its greatest truth, the teaching that Aton was not only the creator of Egypt but also of the "whole world, man and beasts, and all the foreign lands, even Syria and Kush, besides this land of Egypt. He sets all in their place and provides all with their needs." These concepts of Deity were high and exalted, but they were not nationalistic. Such sentiments of internationality in religion failed to augment the morale of the Egyptian army on the battlefield, while they provided effective weapons for the priests to use against the young king and his new religion. He had a Deity concept far above that of the later Hebrews, but it was too advanced to serve the purposes of a nation builder.

Though the monotheistic ideal suffered with the passing of Ikhnaton, the idea of one God persisted in the minds of many groups. The son-in law of Ikhnaton went along with the priests, back to the worship of the old gods, changing his name to Tutankhamen. The capital returned to Thebes, and the priests waxed fat upon the land, eventually gaining possession of one seventh of all Egypt; and presently one of this same order of priests made bold to seize the crown.

But the priests could not fully overcome the monotheistic wave. Increasingly they were compelled to combine and hyphenate their gods; more and more the family of gods contracted. Ikhnaton had associated the flaming disc of the heavens with the creator God, and this idea continued to flame up in the hearts of men, even of the priests, long after the young reformer had passed on. Never did the concept of monotheism die out of the hearts of men in Egypt and in the world. It persisted even to the arrival of the Creator Son of that same divine Father, the one God whom Ikhnaton had so zealously proclaimed for the worship of all Egypt.

The weakness of Ikhnaton's doctrine lay in the fact that he proposed such an advanced religion that only the educated Egyptians could fully comprehend his teachings. The rank and file of the agricultural laborers never really grasped his gospel and were, therefore, ready to return with the priests to the old-time worship of Isis and her consort Osiris, who was supposed to have been miraculously resurrected from a cruel death at the hands of Set, the god of darkness and evil.

The teaching of immortality for all men was too advanced for the Egyptians. Only kings and the rich were promised a resurrection; therefore did they so carefully embalm and preserve their bodies in tombs

položaj i imetak nisu davali ljudima prednost u očima zakona. Egipatski obiteljski život je uveliko čuvao i veličao moralnu kulturu, djelujući kao nadahnuće kasnijem izvanrednom obiteljskom životu palestinskih Židova.

Kobna slabost Ikhnatonovog evanđelja počiva u njegovoj najvećoj istini, učenju da Aton nije stvorio jedino Egipat, već i "cijeli svijet, ljude i zvijeri i sve tuđe zemlje, čak i Siriju i Kuš, ne samo zemlju egipatsku. On svakog na njegovo mjesto postavlja i svačije potrebe udovoljava." Bili su to veliki i visoki, ali ne i nacionalistički koncepti Božanstva. Takvi nazoni religioznog internacionalizma nisu mogli povisiti moralnu spremnost egipatske vojske na bojnopolju, dok su istodobno pružili djelotvorno oružje svećenicima protiv mladog kralja i njegove nove religije. Dok je njegov koncept Božanstva bio daleko iznad kasnijeg židovskog koncepta, bio je suviše napredan i nije mogao poslužiti gradnji nacije.

Iako je jednobožački ideal patio prilikom Ikhnatonovog pada, ideja jednog Boga nastavlja djelovati u umovima mnogih grupa. Ikhnatonov zet je prihvatio učenja svećenika, vrativši se obožavanju starih bogova i promijenivši ime u Tutankamon. Teba je ponovo postala prijestolnica i svećenstvo je cvalo, s vremenom ostvarujući kontrolu nad sedminom egipatske zemlje; određeni svećenik koji iz ovog reda je s vremenom imao hrabrosti da si prigrabi vlast.

Ali svećenici nisu mogli posve prevazići val jednobožstva. Sve više su bili primorani spojiti dva božanstva u jedno; božanska obitelj se sve više smanjivala. Ikhnaton je povezao Boga stvoritelja s nebeskom plamenom kuglom i ova je ideja nastavila plamtjeti u srcima ljudi, čak i svećenika, dugo nakon svrgnuća ovog mladog reformatora. Jednobožačka ideja nikad nije preminula u srcima egipćana i ostalog svijeta. Štoviše se održala sve do dolaska Sina Stvoritelja istog ovog božanskog Oca, jednog Boga koji je tako gorljivo predložen u Ikhnatonovim učenjima kao predmet obožavanja cijelog Egipta.

Slabost Ikhnatonove doktrine počiva u tome što je njegova religija bila toliko napredna da su jedino obrazovani egipćani mogli shvatiti njegova učenja. Svagdašnji svijet koji se sastojao od zemljoradnika, nikad nije u cjelosti uspio shvatiti njegovo evanđelje i tako se spremno pridružio svećenicima pri pokušaju povratka starom obožavanju Izide i njezinog supruža Ozirisa koji se navodno čudom podigao iz okrutne smrti u rukama Seta, boga tame i zla.

Učenje o produženju života svih ljudi se pokazalo jednako prenaprednim za ove Egipćane. Po njima su jedino kraljevi i bogataši mogli preživjeti smrt; Egipćani su upravo iz ovog razloga tako pažljivo

against the day of judgment. But the democracy of salvation and resurrection as taught by Ikhnaton eventually prevailed, even to the extent that the Egyptians later believed in the survival of dumb animals.

Although the effort of this Egyptian ruler to impose the worship of one God upon his people appeared to fail, it should be recorded that the repercussions of his work persisted for centuries both in Palestine and Greece, and that Egypt thus became the agent for transmitting the combined evolutionary culture of the Nile and the revelatory religion of the Euphrates to all of the subsequent peoples of the Occident.

The glory of this great era of moral development and spiritual growth in the Nile valley was rapidly passing at about the time the national life of the Hebrews was beginning, and consequent upon their sojourn in Egypt these Bedouins carried away much of these teachings and perpetuated many of Ikhnaton's doctrines in their racial religion.

6. THE SALEM DOCTRINES IN IRAN

From Palestine some of the Melchizedek missionaries passed on through Mesopotamia and to the great Iranian plateau. For more than five hundred years the Salem teachers made headway in Iran, and the whole nation was swinging to the Melchizedek religion when a change of rulers precipitated a bitter persecution which practically ended the monotheistic teachings of the Salem cult. The doctrine of the Abrahamic covenant was virtually extinct in Persia when, in that great century of moral renaissance, the sixth before Christ, Zoroaster appeared to revive the smouldering embers of the Salem gospel.

This founder of a new religion was a virile and adventurous youth, who, on his first pilgrimage to Ur in Mesopotamia, had learned of the traditions of the Caligastia and the Lucifer rebellion--along with many other traditions--all of which had made a strong appeal to his religious nature. Accordingly, as the result of a dream while in Ur, he settled upon a program of returning to his northern home to undertake the remodeling of the religion of his people. He had imbibed the Hebraic idea of a God of justice, the Mosaic concept of divinity. The idea of a supreme God was clear in his mind, and he set down all other gods as devils, consigned them to the ranks of the demons of which he had heard in Mesopotamia. He had learned of the story of the Seven Master Spirits as the tradition lingered in Ur, and, accordingly, he created a galaxy of seven supreme gods with Ahura-Mazda at its head. These subordinate gods he associated with the idealization of Right Law, Good Thought, Noble Government, Holy Character, Health, and Immortality.

balzamirali tijela kraljeva, kako bi spriječili raspad do sudnjeg dana. Ali s vremenom je pobijedila demokratičnost Ikhnatonovog spasenja, čak do te mjere da su egipćani kasnije počeli vjerovati u opstanak njihovih životinja.

Iako je nastojanje ovog egipatskog vladara da nametne svom narodu obožavanje jednog Boga naizgled pretrpjelo neuspjeh, bitno je zabilježiti da su odjeci njegovog rada nastavili postojati u Palestini i Grčkoj kroz više stoljeća i da je zahvaljujući njihovom utjecaju Egipat postao kanal prijenosa spojenog djelovanja evolutivne kulture iz doline Nila i obznanjene religije iz Eufratove doline svim kasnijim narodima Zapada.

Veličanstvenost ovog znamenitog razdoblja moralnog razvoja i duhovnog rasta koji se odigrao u dolini Nila ubrzano gubi utjecaj otprilike u razdoblju koje je obilježeno početkom razvoja židovskog nacionalnog života i po odlasku iz Egipta ovi beduini sa sobom nose velik dio ovih učenja i ovjekovječuju u svojoj rasnoj religiji mnoge Ikhnatonove doktrine.

6. SALEMSKA RELIGIJA U IRANU

Određeni melkizedeški misionari putuju iz Palestine kroz Mezopotamiju gdje stižu na prostranu Iransku visoravan. Kroz više od pet stotina godina, salemski učitelji šire svoja učenja u Iranu i cjela nacija počinje nagnjati u smjeru melkizedeške religije, kad određena smjena vlasti vodi k ljutom progonu koji praktično uništava jednobožačka učenja salemskog kulta. Učenja o Abrahamovom zavjetu gotovo posve iščezavaju u Perziji kad se tijekom ovog bitnog stoljeća, šest tisuća godina prije Krista, javlja Zaratuštra koji nanovo oživljava tinjajuće ugarke salemskog evanđelja.

Ovaj osnivač nove religije, muževni i pustolovni mladić koji je na svom prvom hodočašću u mezopotamijskom Uru čuo o Kaligastijim tradicijama i Luciferovoj pobuni--kao i mnogim drugim tradicijama--koje su zajednički ispoljile snažan utjecaj na njegovu religioznu prirodu. Zaratuštra se tako nakon određenog sna koji je doživio u Uru, odlučio posvetiti preobrazbi religije svog naroda po povratku u svoju zemlju sjeverno od Ura. Usvojio je židovsku ideju o Bogu pravde koja predstavlja Mojsijev koncept božanstvenosti. Imao je jasnu ideju o jednom vrhovnom Bogu i proglasio je sve druge bogove đavlima, demonima o kojima je čuo u Mezopotamiji. Bio je upoznat s idejom o Sedam Glavnih Duhova, predanjem koje se očuvalo u Uru, i tako je stvorio sustav od sedam vrhovnih bogova s Ahurom-Mazdom na čelu. Uspio je povezati ove podređene bogove idealizacijom Ispravnog Zakona, Dobre Misli, Plemenite Vlade, Svetog Karaktera, Zdravlja i Besmrtnosti.

And this new religion was one of action--work--not prayers and rituals. Its God was a being of supreme wisdom and the patron of civilization; it was a militant religious philosophy which dared to battle with evil, inaction, and backwardness.

Zoroaster did not teach the worship of fire but sought to utilize the flame as a symbol of the pure and wise Spirit of universal and supreme dominance. (All too true, his later followers did both reverence and worship this symbolic fire.) Finally, upon the conversion of an Iranian prince, this new religion was spread by the sword. And Zoroaster heroically died in battle for that which he believed was the "truth of the Lord of light."

Zoroastrianism is the only Urantian creed that perpetuates the Dalamatian and Edenic teachings about the Seven Master Spirits. While failing to evolve the Trinity concept, it did in a certain way approach that of God the Sevenfold. Original Zoroastrianism was not a pure dualism; though the early teachings did picture evil as a time co-ordinate of goodness, it was definitely eternity-submerged in the ultimate reality of the good. Only in later times did the belief gain credence that good and evil contended on equal terms.

The Jewish traditions of heaven and hell and the doctrine of devils as recorded in the Hebrew scriptures, while founded on the lingering traditions of Lucifer and Caligastia, were principally derived from the Zoroastrians during the times when the Jews were under the political and cultural dominance of the Persians. Zoroaster, like the Egyptians, taught the "day of judgment," but he connected this event with the end of the world.

Even the religion which succeeded Zoroastrianism in Persia was markedly influenced by it. When the Iranian priests sought to overthrow the teachings of Zoroaster, they resurrected the ancient worship of Mithra. And Mithraism spread throughout the Levant and Mediterranean regions, being for some time a contemporary of both Judaism and Christianity. The teachings of Zoroaster thus came successively to impress three great religions: Judaism and Christianity and, through them, Mohammedanism.

But it is a far cry from the exalted teachings and noble psalms of Zoroaster to the modern perversions of his gospel by the Parsees with their great fear of the dead, coupled with the entertainment of beliefs in sophistries which Zoroaster never stooped to countenance.

This great man was one of that unique group that sprang up in the sixth century before Christ to keep the light of Salem from being fully and finally extinguished as it so dimly burned to show man in his

I ova nova religija nosi obilježje djelovanja--akcije--a ne samo molitve i rituala. Njezin Bog je pokrovitelj civilizacije i biće najviše mudrosti; ova se militantna religiozna filozofija usudila uhvatiti u koštac sa zlom, neaktivnošću i nazadnošću.

Zaratustra nije poučavao obožavanje vatre, već je nastojao iskoristiti plamen kao simbol čistog i mudrog Duha univerzalne i uzvišene dominacije. (U cjelosti je istina da su njegovi kasniji sljedbenici obožavali ovu simboličku vatru.) Konačno, nakon što je određeni iranski princ prihvatio ovu novu religiju, njezino je promicanje počelo napredovati pomoću sablje. I Zaratustra je herojski izgubio život u borbi za ono što je smatrao "istinom Boga svjetla."

Zaratustrizam je jedina vjera Urantije koja ovjekovječuje dalamatijska i edenska učenja o Sedam Glavnih Duhova. Dok ne uspijeva razviti koncept Trojstva, na određeni način prilazi ideji Sedmostrukog Boga. Izvorni oblik zaratustrizma nije posve dualistički; iako rana učenja govore o vremenski ravnopravnom statusu dobra i zla, jasno su prožeta idejom vječnosti u najvišoj stvarnosti dobrog. Jedino u kasnijem razdoblju prevladava vjerovanje u ravnopravnost statusa prilikom borbe dobra i zla.

Dok se tradicionalna židovska učenja o nebu i paklu kao i doktrine o postojanju đavla koje su zabilježene u židovskim spisima, temelje na ostacima predanja o Luciferu i Kaligastiji, ona u principu vuku porijeklo iz Zaratustrinih učenja, iz razdoblja koje je obilježeno političkom i kulturnom dominacijom Perzijanaca nad Židovima. Dok je je poput Egipćana Zaratustra poučavao o "sudnjem danu," on je povezivao ovaj događaj s koncem svijeta.

Zaratustrina učenja ispoljavaju snažan utjecaj čak i na slijedeću bitnu perzijsku religiju. Nastojeći oboriti Zaratustrina učenja, iranski svećenici nanovo oživljavaju obožavanje Mitre. I mitraizam se tako širi levantskim i mediteranskim oblastima i na određeno vrijeme postaje suvremenik judaizma i kršćanstva. Zaratustrina učenja tako sukcesivno ispoljavaju bitan utjecaj na tri znamenite religije, prvo na judaizam i kršćanstvo, a kroz njih i na Islam.

Ali bitno je naglasiti veliku razliku između uzvišenih učenja i plemenitih psalmi Zarature na jednoj i suvremenih izopačenja njegovog evanđelja na drugoj strani; ova su izopačenja djelo farizeja koji su bili obuzeti strahom od smrti i vjerovanjem u sofisterije koje Zaratustra nikad ne bi odobrio.

Ovaj veliki čovjek predstavlja dio jedinstvene grupe koja se javlja u šestom stoljeću prije Krista i koja čuva od potpunog i konačnog uništenja salemsko svjetlo koje za ovog razdoblja plamti teško primjetnim

darkened world the path of light leading to everlasting life.

7. THE SALEM TEACHINGS IN ARABIA

The Melchizedek teachings of the one God became established in the Arabian desert at a comparatively recent date. As in Greece, so in Arabia the Salem missionaries failed because of their misunderstanding of Machiventa's instructions regarding overorganization. But they were not thus hindered by their interpretation of his admonition against all efforts to extend the gospel through military force or civil compulsion.

Not even in China or Rome did the Melchizedek teachings fail more completely than in this desert region so very near Salem itself. Long after the majority of the peoples of the Orient and Occident had become respectively Buddhist and Christian, the desert of Arabia continued as it had for thousands of years. Each tribe worshiped its olden fetish, and many individual families had their own household gods. Long the struggle continued between Babylonian Ishtar, Hebrew Yahweh, Iranian Ahura, and Christian Father of the Lord Jesus Christ. Never was one concept able fully to displace the others.

Here and there throughout Arabia were families and clans that held on to the hazy idea of the one God. Such groups treasured the traditions of Melchizedek, Abraham, Moses, and Zoroaster. There were numerous centers that might have responded to the Jesusonian gospel, but the Christian missionaries of the desert lands were an austere and unyielding group in contrast with the compromisers and innovators who functioned as missionaries in the Mediterranean countries. Had the followers of Jesus taken more seriously his injunction to "go into all the world and preach the gospel," and had they been more gracious in that preaching, less stringent in collateral social requirements of their own devising, then many lands would gladly have received the simple gospel of the carpenter's son, Arabia among them.

Despite the fact that the great Levantine monotheisms failed to take root in Arabia, this desert land was capable of producing a faith which, though less demanding in its social requirements, was nonetheless monotheistic.

There was only one factor of a tribal, racial, or national nature about the primitive and unorganized beliefs of the desert, and that was the peculiar and general respect which almost all Arabian tribes were willing to pay to a certain black stone fetish in a certain temple at Mecca. This point of common contact and reverence subsequently led to the establishment of the Islamic religion. What Yahweh, the volcano spirit, was

svjetlom ukazujući ljudima ovog tamnog svijeta na put koji vodi k vječnom životu.

7. SALEMSKI MISIONARI U ARABIJI

Melkizedeška učenja o jednom Bogu prilično kasno nalaze utemeljenje u Arabijskoj pustinji. Kako u Grčkoj tako i u Arabiji, salemski misionari podbacuju pri svojim nastojanjima zahvaljujući neuspjehu razmišljanja Makiventine opomene u pogledu pretjerane organizacije. Ali oni se nisu jednako dali sputati tumačenjem Melkizedekovih opomena da se okane svakog nastojanja da promaknu evanđelje bilo vojnom silom ili civilnom prinudom.

Ali čak ni u Kini ili Rimu, melkizedeška učenja ne doživljavaju tako cjelovit neuspjeh kao u ovoj pustinjskoj oblasti u neposrednoj blizini Salema. Dugo nakon što većina naroda Istoka i Zapada prihvaća bilo budizam ili kršćanstvo, Arabijska pustinja ostaje neprimijenjena tisućama godina. Svako pleme obožava svoj drevni fetiš i mnoga individualna domaćinstva imaju svoje obiteljske bogove. Dugo se nastavlja borba između babilonskog Ištar, židovskog Jahve, iranskog Ahure i kršćanskog Oca Gospodina Isusa Krista. Ni jedan koncept ne uspijeva postići potpunu prevlast.

Ovdje i ondje širom cijele Arabije, određene obitelji i klanovi imaju nejasnu ideju jednobojstva. Ove grupe temelje svoja vjerovanja na tradicijama Melkizedeka, Abrahama, Mojsija i Zaratustre. Dok su postojali brojni centri koji su bili spremni prihvatiti Isusovsko evanđelje, kršćanski misionari koji djeluju u ovim pustinjskim oblastima predstavljaju oporu i nepopustljivu grupu u usporedbi s kompromisnim inovatorima koji djeluju u Mediteranskim zemljama. Da su Isusovi učenici ozbiljnije prihvatili uputu da "idu po cijelom svijetu promičući evanđelje" i da su ovo činili s nešto više dostojanstva, bili bi manje nepopustljivi u pogledu samostvorenih i popratnih društvenih obveza tako da bi mnoge zemlje spremno prihvatile jednostavno evanđelje tesarevog sina, uključujući i samu Arabiju.

Unatoč činjenici da znameniti levantinski pokreti jednobojstva nisu uspjeli pustiti korijen u Arabiji, ova pustinjska zemlja uspješno proizvodi vjeru koja je unatoč nešto nižim društvenim zahtjevima, svejedno bila jednobojška.

U ovo vrijeme postoji samo jedan činitelj plemenskog, rasnog ili nacionalnog obilježja primitivnih i neorganiziranih vjerovanja pustinjskih naroda, i to je neuobičajeno i univerzalno poštovanje gotovo svih arabijskih plemena prema određenom fetišu, kamenu u određenom hramu u Meki. Ova točka zajedničkog kontakta i poštovanja kasnije rezultira uspostavom islamske religije. Isto što Jahva, duh

to the Jewish Semites, the Kaaba stone became to their Arabic cousins.

The strength of Islam has been its clear-cut and well-defined presentation of Allah as the one and only Deity; its weakness, the association of military force with its promulgation, together with its degradation of woman. But it has steadfastly held to its presentation of the One Universal Deity of all, "who knows the invisible and the visible. He is the merciful and the compassionate." "Truly God is plenteous in goodness to all men." "And when I am sick, it is he who heals me." "For whenever as many as three speak together, God is present as a fourth," for is he not "the first and the last, also the seen and the hidden"?

[Presented by a Melchizedek of Nebadon.]

vulkana, predstavlja židovskim Semitima, to kamen u Kabi postaje njihovim arapskim rođacima.

Snaga Islama počiva u jasnoj i potanko definiranoj predstavi Alaha kao jednog i jedinog Božanstva; njegova slabost počiva u upotrebi militarne sile prilikom promicanja, kao i u degradaciji žena. Ali Islam se čvrsto drži svog koncepta Jednog Univerzalnog Božanstva svih ljudi, "onog koji poznaje nevidljivo kao i vidljivo. Onog koji je svemilosan i samilosan." "Obilna je dobrotu istinskog Boga prema svim ljudima." "I kad sam bolestan, on je taj koji me liječi." "Jer kad god se trojica zajedno nađu, Bog je prisutan kao četvrti," jer zar on nije "prvi i posljednji, viđeni i nevidljivi?"

[Predsatvio Melkizedek od Nebadona.]