

CHAPTER THIRTEEN God's Justice

The *Urantia Papers* offer teaching on planetary ages and world judgments, but do not tie this directly to our planetary physical past. In fact, virtually no mention is made of how the physical aspects of world judgments are related to planetary administrations, although some deductions may be made.

Many may ask why this important subject is neglected. My personal view is that if the Revelators had been too explicit about cataclysmic transformations the Revelation would have upset the minds associated with its birth, and hence it would be in jeopardy of survival. Certain elements of revelation were too far beyond the thought and culture of 1935 to be accepted. Those minds may have looked with serious doubt on the validity of those subjects and hence been unwilling to accept the information as coming from reliable sources.

Nevertheless, we have valuable information. The coming geophysical upheavals will forever remove such doubts from the minds of men.

Page 589:1 From the inception of life on an evolutionary planet to the time of its final flowering in the era of light and life, there appear upon the stage of world action at least seven epochs of human life. These successive ages are determined by the planetary missions of the divine Sons, and on an average inhabited world these epochs appear in the following order:

1. Pre-Planetary Prince Man — From the appearance of man until the advent of the Planetary Prince.
2. Post-Planetary Prince Man — From the advent of the Prince until the arrival of Adam and Eve.
3. Post-Adamic Man — From the advent of Adam and Eve until the first Magisterial Son.
4. Post-Magisterial Son Man — From the first Magisterial Son until the Bestowal Son.
5. Post-Bestowal Son Man — From the Bestowal Son until advent of the Trinity Teacher Sons.
6. Post-Teacher Son Man — From the Teacher Sons until the onset of Light and Life.
7. The Era of Light and Life — The maturation of mortals into the far reaches of the future.

Page 589:9 The worlds of space, as soon as they are physically suitable for life, are placed on the registry of the Life Carriers, and in due time these Sons are dispatched to such planets for the purpose of initiating life. The entire period from life initiation to the appearance of man is designated the prehuman era and precedes the successive mortal epochs considered in this narrative.

Unfortunately, because of the double catastrophes of rebellion by the Prince, and the default of Adam and Eve:

Page 597: Urantia is not proceeding in the normal order. Your world is out of step in the planetary procession.

Jesus appeared as a Bestowal Son to preempt the appearance of a Magisterial Son.

Page 514: Eras of the Magisterial Sons and Teacher Sons and the ages of light and life are to be anticipated on Urantia, regardless of unexpected visitations of divine Sons which may or may not occur.

Teaching on these Sons, and their function in Creation is scattered throughout the Papers. Three orders of Paradise Sons are revealed. These Sons come forth from Paradise, from beyond time and space. They are not of origin within the physical universe. They are the Creator Sons, the Michaels — the Magisterial Sons, the Avonals — and the Trinity Teacher Sons, the Daynals.

Page 226:1 The Avonals are known as Magisterial Sons because they are the high magistrates of the realms, the adjudicators of the successive dispensations of the worlds of time. They preside over the awakening of the sleeping survivors, sit in judgment on the realm, bring to an end a dispensation of suspended justice, execute the mandates of an age of probationary mercy, reassign the space creatures of planetary ministry to the tasks of the new dispensation, and return to the headquarters of their local universe upon the completion of their mission.

We can easily see the dramatic epochal changes in a planet that take place at such a Judgment. The statements are pregnant with meaning.

A: To bring to an end a dispensation of suspended justice.

A dispensation is a planetary mortal epoch, the time from the initiation of one divine administrative period to the next. If Caligastia rebelled, and Adam and Eve defaulted, and furthermore, if Jesus, as a Creator Son, took over rulership of this world, then he began another dispensation, a period of suspended justice. The past two thousand years are known in the Dead Sea Scrolls as the Era of

Wrath. The Devil is still free on our world to prosecute his wicked designs. Now comes the Judgment.

This is cosmic justice, justice that proceeds from God. What is justice?

The quality of being right, righteousness, equitableness, or moral rightness.

Page 36:6 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."

The quotations are from Ps 145:17, Ezek 14:23, Ps 19:9, 2 Chron 19:7 respectively.

Rightfulness or lawfulness, as of a claim or title, justness of ground or reason.

Page 237:3 A Creator Son is given the range of a universe by the consent of the Paradise Trinity and with the confirmation of the supervising Master Spirit of the superuniverse concerned. Such action constitutes title of physical possession, a cosmic leasehold. But the elevation of a Michael Son from this initial and self-limited stage of rulership to the experiential supremacy of self-earned sovereignty comes as a result of his own personal experiences in the work of universe creation and incarnated bestowal. Until the achievement of bestowal-earned sovereignty, he rules as vicegerent of the Universal Father.

Jesus now has full title to this universe. He is now a supreme sovereign. As a result he can bring his personal judgments to any segment of that creation, especially his home world. As a supreme sovereign he can assume the role of the Magisterial Sons.

The administering of deserved punishment or reward.

God's justice was suspended.

We will now receive our just rewards for being so godless.

Page 36:7 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 man sows that shall he also reap." True, even in the justice of reaping the harvest of wrongdoing.

ing, 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.

The principles of justice that pertain to an individual citizen of the universe also pertain to a planet, star system, or administrative realm. All are judged; all must meet God's justice.

The maintenance or administration of what is just by law, as by judicial or other proceedings.

In our attempt to comprehend the severity of the corrective action God now brings we should be mindful of the extremity of the current planetary condition. The more extreme the departure of a planet from his projected plans, the more severe the necessary corrective action.

Page 1597:4 Then Jesus went on to say: "When your children are very young and immature, and when you must chastise them, they may reflect that their father is angry and filled with resentful wrath. Their immaturity cannot penetrate beyond the punishment to discern the father's farseeing and corrective affection. But when these same children become grown-up men and women, would it not be folly for them to cling to these earlier and misconceived notions regarding their father? As men and women they should now discern their father's love in all these early disciplines. And should not mankind, as the centuries pass, come the better to understand the true nature and loving character of the Father in heaven? What profit have you from successive generations of spiritual illumination if you persist in viewing God as Moses and the prophets saw him? I say to you, Jacob, under the bright light of this hour you should see the Father as none of those who have gone before ever beheld him. And thus seeing him, you should rejoice to enter the kingdom wherein such a merciful Father rules, and you should seek to have his will of love dominate your life henceforth."

The great difficulty for the Old Testament prophecies is their presentation of God's corrective actions as vengeful.

Isa 34:8 — For the LORD has a day of vengeance, a year of recom-

pense for the cause of Zion.

Isa 47:3 — Your nakedness shall be uncovered, and your shame shall be seen. I will take vengeance, and I will spare no man.

Jer 50:28 — Hark! they flee and escape from the land of Babylon, to declare in Zion the vengeance of the LORD our God, vengeance for his temple.

Micah 5:15 — And in anger and wrath I will execute vengeance upon the nations that did not obey.

The Hebrew word *naqam* is taken to mean vengeance, or to avenge. It also means requital, as measuring out the actions necessary to correct the consequences of unrighteous behavior. God cannot entertain vengeance, a purely human emotion. But he can judge the actions necessary to bring restitution to his creation.

We should regard the cultural and religious milieu on which these warnings were presented. Would they have struck the minds of the generations if they had been stated less forcefully? Was it possible to present God as a loving and merciful Father if his righteous judgments were portrayed less emphatically? Did not the old teachings also portray him as a merciful God, full of compassion and love?

Joel 2:12-13 — “Yet even now,” says the LORD, “return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.” Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil.

Page 38:1 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.”

The quotations are from Ps 86:15, Rom 10:13, Isa 55:7, Ps 103:17, Ps 106:1 and others, Jer 9:24, Lam 3:33, 2 Cor 1:3, respectively.

Page 38:3 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.

Page 41:5 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 personality; the divine unity is perfect. In the Paradise Trinity there is absolute unity despite the eternal identities of the co-ordinates of God.

We should be mature enough to understand that an infinite being cannot be wrathful and angry. But his actions may be regarded at the human level as vengeful, and executed in anger.

Will the generations view the extreme planetary judgment less than one of anger and wrath?

We should take these words to heart:

Page 2017:5 Neither do genuine believers trouble themselves so much about the future punishment of sin. The real believer is only concerned about present separation from God. True, wise fathers may chasten their sons, but they do all this in love and for corrective purposes. They do not punish in anger, neither do they chastise in retribution.

B: To execute the mandates of an age of probationary mercy.

What are the mandates?

Mandates are commissions, authorizations, and commands for the administration of the realms of creation.

Mandates are the conditions laid down by God for the management of a world.

Part of God's mandate for the past world age was the mercy to be exercised in permitting men to demonstrate what they are without divine guidance from above.

Why was the mercy probationary?

Because God, in his mercy, was giving us time to show ourselves.

We should always keep in mind the process of bringing judgment.

1. An assessment is made of the current condition.
2. A review is made of the most appropriate corrective actions if it is found that the current condition does not correctly fulfill projected plans.
3. A decision is made among options for corrective action.
4. The action is implemented.

Page 37:3 In any universe contest between actual levels of reality, the

personality of the higher level will ultimately triumph over the personality of the lower 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.

Page 41:4 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.

Page 41:6 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.

Page 48:1 We are all a part of the family of God, and we must therefore sometimes share in the family discipline. Many of the acts of God which so disturb and confuse us are the result of the decisions and final rulings of all-wisdom, empowering the Conjoint Actor to execute the choosing of the infallible will of the infinite mind, to enforce the decisions of the personality of perfection, whose survey, vision, and solicitude embrace the highest and eternal welfare of all his vast and far-flung creation.

Page 48:2 Thus it is that your detached, sectional, finite, gross, and highly materialistic viewpoint and the limitations inherent in the nature of your being constitute such a handicap that you are unable to see, comprehend, or know the wisdom and kindness of many of the divine acts which to you seem fraught with such crushing cruelty, and which seem to be characterized by such utter indifference to the comfort and welfare, to the

planetary happiness and personal prosperity, of your fellow creatures. It is because of the limits of human vision, it is because of your circumscribed understanding and finite comprehension, that you misunderstand the motives, and pervert the purposes, of God. But many things occur on the evolutionary worlds which are not the personal doings of the Universal Father.

Page 47:6 The planetary creatures of God's spirit indwelling, scattered hither and yon throughout the universes of space, are so nearly infinite in number and order, their intellects are so diverse, their minds are so limited and sometimes so gross, their vision is so curtailed and localized, that it is almost impossible to formulate generalizations of law adequately expressive of the Father's infinite attributes and at the same time to any degree comprehensible to these created intelligences. Therefore, to you the creature, many of the acts of the all-powerful Creator seem to be arbitrary, detached, and not infrequently heartless and cruel. But again I assure you that this is not true. God's doings are all purposeful, intelligent, wise, kind, and eternally considerate of the best good, not always of an individual being, an individual race, an individual planet, or even an individual universe; but they are for the welfare and best good of all concerned, from the lowest to the highest. In the epochs of time the welfare of the part may sometimes appear to differ from the welfare of the whole; in the circle of eternity such apparent differences are nonexistent.

Page 3:4 Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

Page 38:4 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.

Actions are always determined by what is best for the long-term benefit of the world. God could not do less.

Page 1488:2 This rule of the Most Highs in the kingdoms of men is not for the especial benefit of any especially favored group of mortals. There is no such thing as a "chosen people." The rule of the Most Highs, the overcontrollers of political evolution, is a rule designed to foster the greatest good to the greatest number of all men and for the greatest length of time.

Even though this statement refers to political evolution the same principle applies to all the actions of our planetary judges.

Page 226:2 When they sit in judgment on the destinies of an age, the Avonals decree the fate of the evolutionary races, but though they may render judgments extinguishing the identity of personal creatures, they do not execute such sentences. Verdicts of this nature are executed by none but the authorities of a superuniverse.

Again the statements are pregnant with meaning.

C: The fate of the evolutionary races.

Remember, Jesus has taken over the function of the Magisterial Sons. This statement should be read in that light.

A planetary judgment may be so extreme that entire races would be extinguished. For example, if North America is destroyed, and the North American red man does not heed the warnings to escape, he and his genes may be forever lost to the world.

Page 226:4 Avonal Sons may act as planetary judges prior to both the magisterial and bestowal experiences. On either of these missions, however, the incarnated Son will judge the passing planetary age; likewise does a Creator Son when incarnated on a mission of bestowal in the likeness of mortal flesh. When a Paradise Son visits an evolutionary world and becomes like one of its people, his presence terminates a dispensation and constitutes a judgment of the realm.

The statement about rendering judgments extinguishing the identity of personal creatures is one of those mixing of elements we find in the *Urantia Papers*, and a juxtaposition of themes. While the fate of the evolutionary races may cause the physical loss of individuals, the extinguishing of identify means eternal loss of personal survival on the roll calls of the universe. The one event is temporal; the other eternal.