

*Duane Faw*

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URANTIA

The URANTIA Book and the Law  
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by Duane L. Faw

To say that the cosmos is a highly ordered system is redundant, for the word "cosmos" means "the universe as an ordered and harmonious system." The universe is popularly conceived as being "everything there is" or as "all of reality." Thus it is not new to philosophize that everything which exists, all of reality, is both ordered and harmonious. But what is it that "exists?" And what--or who--made it that way?

To readers of The URANTIA Book the words "cosmos" and "universe" have new and expanded meanings. We, alone, know that the cosmos includes many universes: a Central and Divine Universe, seven Superuniverses and hundreds of thousands of local universes. We understand the sweep of the Grand Universe and even the scope of the Universe of Universes. In short, we know that the cosmos, the orderly reality "out there," is much greater and much more ordered and harmonious than is popularly conceived. And we know something of the source, scope, purpose, nature and detail of that "order," and why it is a single coordinated "system" instead of a hysterical mass.

That which you and I accept as true would be far beyond man's ability to conceive, to postulate or to understand without some sort of celestial assistance, without *revelation*.

The URANTIA Book IS a revelation, the Fifth Epochal Revelation, about the cosmos: about the order and the harmony in the Grand Universe. And to this extent it can properly be called a LAW book: the greatest law book ever written!

What do we mean by "law?" The Oxford English Dictionary contains at least 26 different definitions of the word "law" divided into 6 different categories. The first category treats law as "a rule of conduct imposed by authority." The first definition is "the body of rules" so imposed. And the ninth definition is "the body of commandments which express the will of God." Certainly The URANTIA Book can qualify as a law book under these definitions. It contains much of the "body of rules" by which the Grand Universe is ordered--more than any other book. And, since it reveals God as the "imposing authority," such "rules" (commandments) reflect, if they do not express, the "will of God."

The third category of definitions pertains to scientific and philosophical uses of the word "law." The seventeenth definition is "a principle deduced from observed facts;" the eighteenth is "ordered regularity--the laws of nature in general;" and the nineteenth is "rules for the use of numbers, mathematics." Many portions of The URANTIA Book meet these definitions: particularly those reflecting physical reality.

It would be fruitless to try to tell you what "the law" IS according to the Book. One would have to cover over half of it in detail. Rather, in treating "The URANTIA Book and the Law" I will focus upon those things which it says ABOUT the law: about the nature and function of law, itself; about the origins of different types of law; and about the differences between the laws of different origins--from God's law to natural law to man's law.

Although I have started with Oxford English Dictionary definitions of law, I will actually re-define "law" according to The URANTIA Book.

The URANTIA Book divides law--and laws--into three broad, general categories: the extremes being God's law (the law of God) on one end and human law (the law of man) on the other, and lying in between the two--much as the morontia lies between the spiritual and the physical--is the law of spirit personalities, God's subordinate intelligences, which I will call, for lack of a better word, the law of nature.



It is important to notice that there are three, not two, categories. Before I studied The URANTIA Book I assumed that there were only two, God's law and Man's law, and that the law of God and the law of nature were the same. But, as we will see, this was not correct.

When we think of law as being a "body of rules imposed by authority," if we are presented with a body of rules said to be law, our first inquiry is "who says so?" By whose authority have they been issued?

And if the body of rules we are examining is the rules governing the cosmos, our quest for the "issuing authority" leads us to a source known to religionists for centuries: God is the issuing authority! At least, He is the "first cause." The URANTIA Book confirms.

"All the universes know that 'the Lord God omnipotent reigns.'...It is eternally true, 'there is no power but of God.'

"...The long-drawn-out evolutionary processes of peoples, planets and universes are under the perfect control of the universe creators and administrators and unfold in accordance with the eternal purpose of the Universal Father, proceeding in harmony and order and in keeping with the all-wise plan of God. There is only one lawgiver. He upholds the worlds in space and swings the universes around the endless circle of the eternal circuit.

"...Viewed as an unspiritual phenomenon, God is energy. This declaration of physical facts predicated on the incomprehensible truth that the First Source and Center is the primal cause of the universal physical phenomena of all space. From this divine activity all physical energy and other material manifestations are derived." pp 46-47

From other portions of the book I gather that God, the Universal Father, bears the same causal relationship to all spiritual reality as He does to all physical reality.

"...Spiritual energy acts in accordance with established laws, just as does physical energy. That is, spirit force, when studied, yields dependable deductions and can be precisely dealt with, even as can the physical energies. There are just as certain and reliable laws in the spirit world as obtain in the material realms." p. 505

At several places the Universal Father, as the First Cause, is said to be the "only uncaused reality" (p. 3) or the "only self-caused reality" (p. 1126) in the universe. He must therefore be the cause of all other reality, including spirit reality, and the architect and builder of all that is and does.

And yet--most important--God is only the FIRST cause! His creatures, His subordinate intelligences, have the power given to them by the First Cause to become "causes," themselves, in much the same manner that we delegate human authority. Since God is "perfect," it is only the laws of these "subsequent causes" which have the possibility of imperfection or error.

We are taught that the law of the Universal Father, the First Source and Center, acting alone or with His co-creators, is incapable of imperfection. His supreme mandate is: "Be you perfect, even as I am perfect." (p. 21) "The great Controller makes no mistakes." (p. 34) On page 35 a section of the paper on the Nature of God discusses "the Father's Eternal Perfection."

It is this absolute perfection, this inevitable "result following cause," this harmony and consistency of operation, this lack of conflict, and this desirability of results which characterized the law of God.



## THE LAW OF GOD

We can learn much about the law of God from The URANTIA Book.

"The laws of God are merely the habits of God, His way of repeatedly doing things; and He ever does all things well." p. 137

"God is not a habit-bound slave to the chronicity of the repetition of His own voluntary acts. There is no conflict among the laws of the Infinite; they are all perfections of infallable nature; they are all the unquestioned acts expressive of faultless decisions. Law is the unchanging reaction of an infinit, perfect and divine mind.." p. 137

Where does the perfect law of God prevail? Certainly in the Central Universe.

"The Father-Absolute is the creator of the central and perfect universe....God personally chooses that which is infinitely perfect, hence the supernal perfection of the central universe...." p. 58-59

"It is easy to deduce that the purpose in creating the perfect central universe of Havona was purely the satisfaction of the divine nature... such a supernal creation must exist primarily for the pleasure and satisfaction of the perfect and infinit Creators." p. 54

We think of the law of God as a body of law, and in this sense it is singular. And so far we have looked largely at its source, the Universal Father. Although it is true that the source of God's law is the Universal Father, the entire Trinity and a host of Trinity-created personalities are deeply involved in the processes of promulgating, administering and enforcing God's law.

"All law takes origin in the First Source and Center; *he is law*. The administration of spiritual law inheres in the Second Source and Center. The revelation of law, the promulgation and interpretation of the divine statutes, is the function of the Third Source and Center. The application of law, justice, falls within the province of the Paradise Trinity and is carried out by certain Sons of the Triadity." p. 114

Please notice that "justice" is defined in this paragraph as "the application of law." Nothing is said of the wisdom or correctness of the law--only that it be applied.

And the paragraph just quoted is followed by three paragraphs headed "justice," "evidence" and "judgment"--indicating that these three familiar concepts are involved in law of the highest order: God's law.

And these paragraphs are followed by a list of ten "groups" of Trinity Sons which were specifically designed by the Trinity for the work of applying God's law: administering justice. See if you recognize some of the names: Eternals of Days; Ancients of Days; Perfections of Days; Recents of Days; Unions of Days; etc. When you read of these personalities in The URANTIA Book you probably did not realize that they were so highly specialized in administering God's law.

Inasmuch as God's law is perfect, and inasmuch as justice demands enforcement of God's law, you might conclude that--since all creation is subject to God's law and God is just--everything which has been created is now perfect. If so, you would be wrong. For example, we humans are a part of creation and we certainly are NOT perfect. What has gone wrong with our logic? Why aren't we perfect?

Three things have not been taken into account.

First, the very existence of "free will" within any of God's creatures requires that such creatures must have the opportunity, the option, to do something OTHER than God's will: to BE imperfect and to DO imperfect things. This is sin, a violation of God's law.



Second, since God is weaving His developmental pattern upon a web of time, His "perfection" can be in the potential rather than in the present, and involve a progression from the imperfect to the perfect as a part of the perfect plan, itself. The imperfection which exists at the moment is only a means to future perfection.

And third, we have not considered the quality of bestowed love: the mercy of God.

It is easy to see the first two of these--free will and developmental time--as a part of the "will of God," hence a part of the perfect law of God *in the potential*, so that justice, itself, requires the possibility of imperfections among "will creatures" for a period of time. This will be discussed later under the law of nature. But the third of these, mercy, seems to be quite a different thing.

"Justice is the collective thought of righteousness; mercy is its personal expression. Mercy is the attitude of love; precision characterizes the operation of law; divine judgment is the soul of fairness, ever conforming to the justice of the Trinity, ever fulfilling the divine love of God.... Thus in the Trinity, as man would view it, the personalities of Father, Son and Spirit are adjusted to coordinate ministry of love and law in the experiential universes of time." p. 115

In the eyes of men, justice--in the sense of the certain application of the law--requires that the result always follow the cause, the punishment always follow the sin. Mercy is viewed as an escape from justice. Human views of salvation involve the idea of an escape from deserved punishment, a suspension of the law through mercy.

The URANTIA Book teaches that mercy is merely a "higher law." In our legal system we have a body of law passed by Congress called "statutes." These statutes ARE the law (when applicable) so long as they do not violate higher law. But there is a higher law: the Constitution. When a statute violates some provision of the Constitution, it is the provision of the Constitution--the higher law--rather than statute--the lower law--which applies. The statute is "unconstitutional." The whole idea of unconstitutionality involves merely the overcontrol of a higher law when in conflict with a lower law. Both are part of a single "system" of law.

I like to think of the law of God as legislation and the mercy of God as a Constitutional right. When the law of God would otherwise conflict with the mercy of God, the law must yield as being "unmerciful." Of course, this is not in The URANTIA Book verbatim, but the idea is certainly there. This is what it means when it says:

"It should be made clear...that, if, in the divinity of any situation, in the extremity of any circumstance, in any case where the course of the supreme wisdom might indicate the demand for a different conduct--if the demands of perfection might for any reason dictate another method of reaction, a better one, then and there would an all-wise God function in that better and more suitable way." p. 137

Perhaps mercy is the greatest example of the application of this principle.

"..When fully perceived and completely understood, the righteous justice of the Trinity and the merciful love of the Universal Father are coincident." p. 115

Viewing mercy as merely a "higher law of God," we can better understand the passage beginning at the bottom of page 137:

"Because God is changeless, therefore you can depend, in all ordinary circumstances, on his doing the same thing in the same identical and ordinary way. God is the assurance of stability for all created things and beings. He is God; therefore he changes not.

And all this steadfastness of conduct and uniformity of action is personal, conscious, and highly volitional, for the great God is not a helpless



slave to his own perfection and infinity. God is not a self-acting automatic force; he is not a slavish law-bound power. God is neither a mathematical equation nor a chemical formula. He is a freewill and primal personality. He is the Universal Father, being surcharged with personality and the universal fount of all creature personality." p. 137-138

To summarize: I see God's law as being originated in the Universal Father, the First Source and Center, and as being administered by the Trinity and Trinity-created Sons of God. When stated in terms of cause and effect, justice demands that effect always follow cause; however, when the cause involves a higher law which results in the application of God's love, the effect is called "mercy," and it supercedes justice. God's law is not only "just," it is perfect in the sense that it represents the exact will of God.

God's law prevails absolutely--it is the only law--on Havona, the Central Universe. And it forms the basis for law in the Superuniverses, but--as we will see--it does not everywhere prevail there.

The law which prevails in the seven Superuniverses is the law which I have called the law of Nature.

#### THE LAW OF NATURE

Let me point out that I am considering nature in an expanded sense. Historically, man has explored the universe around him with his senses and has felt that he learned only from the physical universe. His observations of the physical universe are the bases for his views of nature. But I am suggesting that nature cannot exist as a physical reality, alone. And I am including in the concept of nature two other elements: mind and spirit. My reason for doing so will be explained shortly.

There is a sentence we skipped on pge 137 which gives us some hint that there may be something which WE HUMANS SEE as the law of God which is less than perfect.

"...But all this (perfection and changelessness) which can be truly said of the Universal Father cannot be said with equal certainty of all his subordinate intelligences or of his evolutionary creatures." p. 137

Note that there are TWO groups mentioned which may be less than perfect: God's subordinate intelligences and his evolutionary creatures.

We are some of God's evolutionary creatures. Certainly our law is not perfect. But we will cover this under the heading of the law of man.

This leaves the law of God's subordinate intelligences. It is these laws of God's subordinate intelligences which I have called "the law of nature" for lack of a better name.

Our local universe, Nebadon, was created by a Creator Son of God, Michael of Nebadon. This creation includes not only the physical universe, but mental and spiritual components as well. Even so, intelligences subordinate to Michael, created by and with Him, had a hand in formulating and implementing the laws of this universe as we know them. Both the Universal Father and the Creator Son will it this way.

In major part the law we humans see is not really the law of God the Universal Father, as we believe, but rather the law of God's subordinate intelligences. It is not the law of God as defined above, but rather is the law of nature as I have re-defined it.

As man looks at nature--at physical phenomena collectively--he associates observed results with observed causes, and begins to deduce "natural laws" from observed physical facts. This is the realm of science.



To be a valid scientific law there must be both a cause and a result, and the stated result must always follow stated cause. Absolute certainty--as we are able to determine it--is essential. And natural justice is that the result inevitably follow the cause. Neither natural justice nor natural law are involved in moral judgments, they are not concerned with right or wrong.

Some results may also become causes, and some causes may have been results, as occurs in chain reactions. And scientists are frequently able to follow a series of causes and results for several generations in either, or both, directions; but science has NEVER, in any instance, been able to trace any result to its first or original cause, its primal origin. Nor can it do so.

Thus, to the scientist, natural law has two characteristics: first, the cause and result relationship is absolute and certain (so they say); and second, each series of results begins with an uncaused cause, a cause which is arbitrary in the sense that science can find no reason for it. Where do the building blocks of science come from?

It is only the readers of The URANTIA Book who know of the overcontrol of all natural phenomena by God, and that nature as we experience it is not merely physical: it reflects both mind and will, the Divine counterpart of reason, as well as spirit.

"The universe is nonstatic. Stability is not the result of inertia but rather the product of balanced energies, co-operative minds, co-ordinated morontias, spirit overcontrol, and personality unification....

"In all your contemplation of universal phenomena, make certain that you take into consideration the interrelation of physical, intellectual, and spiritual energies, and that due allowance is made for the unexpected phenomena attendant upon their unification by personality and for the unpredictable phenomena resulting from the actions and reactions of experiential Deity and the Absolutes." p 135-136

"...You should also remember that nature is not the exclusive act of Deity; othr influences are present in those phenomena which man calls nature." p. 137

This is why, in discussing the law of nature, I am including more than physical laws, and considering them only as a part of a greater whole.

We are told on page 155 that there is no government on the Central Universe, that "Havona is so exquisitely perfect that no intellectual system of government is required." There are no legislatures, no courts; only administrative direction is needed.

But with respect to the seven Superuniverses, it is a different story. To enforce God's law each Superuniverse is presided over by three Ancients of Days (p. 178) and six other "executive groups" named on page 178. Each of the ten Major Sectors in each Superuniverse is ruled by a Perfection of Days (p. 179). Each Minor Sector is directed by a Recent of Days (p. 179). And each local Universe has, as a Paradise Advisor to its ruler, a Union of Days.

Each of these personalities is a member of an order of Stationary Sons of the Trinity specifically designed for executive judgment--justice. Thus God's law prevails at certain levels of the Superuniverses.

But much law of a Superuniverse is local law. Each Superuniverse has deliberative assemblies to sit as legislative or advisory councils (p. 179) and supreme tribunals which vary in composition according to the nature of the case, including judicial review (p. 180).

The governments of Major Sectors are organized somewhat like those of the Superuniverses except that their courts do not sit in spiritual judgment. Major Sectors are primarily concerned with intellectual status: mind (p. 181).



And the governments of the Minor Sectors are largely concerned with physical control: matter (p. 181)

When we get down to the Local Universes, at least to the Local Universe of Nebadon, we see a remarkably recognizable governmental organizational structure: a form of government not unlike those on this planet. It is designed to administer and enforce the law of this universe: the natural law. In the past we have considered this natural law to the law of God, but in reality it is only the law of God as revealed to us, it being in large part the law of God's subordinate intelligences.

Let us look at these similarities in our own Local Universe.

First, there is a Sovereign Ruler: the Creator Son of God, Michael of Nebadon. The Local Universe, itself, is not a democracy--or even a republic. It is not an oligarchy. It resembles a monarchy.

Second, there is a Chief Executive: Gabriel, the Bright and Morning Star (p. 369). The General Administration which Gabriel heads is generally concerned with coordination of subordinate governments (p. 371).

Third, although there are no legislative assemblies, as such, on Salvington, (p. 373) each of the 100 Constellations has a legislative assembly, and on the Vorondadek worlds of Salvington the Constellation laws are "co-ordinated" into the equivalent of "legislation" for the Local Universe (p. 391). There are, however, advisory councils on Salvington (p. 373).

And fourth, there are courts, but they can best be described as administrative courts because the Creator Sons do not personally participate in the judicial work of the universe, this being reserved for specialized Trinity Sons (p. 372). They are occupied with problems of general universe import, and with appeals from lower courts.

Also, the Sovereign, Michael, has a supreme advisory cabinet consisting of the reigning Most High of each of the 100 Constellations--the Vorondadek Son serving as the Constellation Father (p. 390-1).

There is even an Ambassador. The Union of Days who is the Ambassador of the Paradise Trinity assigned to advise Michael of Nebadon with respect to executive judgment--justice--is Immanuel of Salvington (p. 370).

Levels of government below the Constellations are generally headed by a special order of Local Universe Sons of God known as Lonandek Sons. They are usually the System Sovereigns and Planetary Princes (p. 392-3). These rulers are not supervised by Trinity observers, and are well-nigh sovereign in local affairs. They have so much personal liberty in choosing and planning that they can make mistakes. They can even rebel by personal disloyalty.

To those of us who formerly believed that the laws of nature were fixed and immutable, and that result always followed cause without any application of mind or intelligence or emotion; even to those of us who perceived that there was more to the world around us than just the physical; it comes a quite a shock to learn that the Local Universe, including this planet, is virtually teeming with personalities having to do with the law. The earth is not flying on automatic pilot; it is being guided by intelligent hands. It is interesting to consider some of these personalities with whom we may be in contact on Urantia and after leaving here.

Listed among the personalities of the Local Universes under the heading of Higher Spirit Orders of Assignment are two such orders having particular relationships to the law. These are the Universal Conciliators and the Technical Advisors.

"The *Universal Conciliators* are the traveling courts of the universes of time and space, functioning from the evolutionary worlds up through every section of the local universe and on beyond. These referees are registered on Uversa; the exact number operating in Nebadon is not of record, but I estimate that there are in the neighborhood of one hundred million conciliating commissions in our local universe." p. 114



These apparently function much as do our circuit courts--sitting where the case arises rather than making the parties come to them as courts of original jurisdiction.

"Of the *Technical Advisors*, the legal minds of the realm, we have our quota, about one-half billion. These beings are the living and circulating experiential law libraries of all space." p. 114

Among the Ministering Spirits of Local Universe origin, the Seraphim with associated cherubim and sanobim, there are many which have primarily to do with the law. It seems that each order has one group of "angels" primarily concerned with law in its broadest context: the second group in each order.

Among the highest of the seven revealed orders of Local Universe angels, the Supreme Seraphim, the second of seven groups is called the Court Advisers.

"2. *Court Advisers*. These are the seraphic advisers and helpers attached to all orders of adjudication, from the conciliators up to the highest tribunals of the realm. It is not the purpose of such tribunals to determine punitive sentences but rather to adjudicate honest differences of opinion and to decree the everlasting survival of ascending mortals. Herein lies the duty of the court advisers: to see that all charges against mortal creatures are stated in justice and adjudicated in mercy.....

"The seraphic court advisers serve extensively as defenders of mortals. Not that there ever exists any disposition to be unfair to the lowly creatures of the realms, but while justice demands the adjudication of every default in the climb toward divine perfection, mercy requires that every such misstep be fairly adjudged in accordance with the creature nature and the divine purpose. These angels are the exponents and exemplification of the element of mercy inherent in divine justice--of fairness based on the knowledge of the underlying facts of personal motives and racial tendencies." p. 428

These appear to be a special kind of defense counsel specializing in "mercy," humanly known as "mitigation and extenuation." While human courts hear evidence in mitigation and extenuation with respect to the sentence, celestial courts hear it with respect to innocence or guilt.

But this is not the only group concerned with mercy. Among the second highest revealed order of Local Universe angels, the Superior Seraphim--an order in which all seven groups are concerned with the "higher activities of a local universe"--the second group is called the Voice of Mercy.

"2. *The Voice of Mercy*. Mercy is the keynote of seraphic service and angelic ministry. It is therefore fitting that there should be a corps of angels who, in a special manner, portray mercy. These seraphim are the real mercy ministers of local universes. They are the inspired leaders who foster the higher impulses and holier emotions of men and angels..." p. 430

It thus appears that mercy is placed above justice in the higher activities of a local universe.

Among the third highest order, the Supervisor Seraphim, the second group is the Law Forecasters.

"2. *Law Forecasters*. The intellectual foundation of justice is law, and in a local universe law originates in the legislative assemblies of the constellations. These deliberative bodies codify and formally promulgate the basic laws of Nebadon, laws designed to afford the greatest possible co-ordination of a whole constellation consistent with the fixed policy of noninfringement of the moral free will of personal creatures. It is the duty of the second order of supervisor



seraphim to place before the constellation lawmakers a forecast of how any proposed enactment would affect the lives of freewill creatures....These seraphim seek no special favors for one group or another, but they do appear before the celestial lawmakers to speak for those who cannot be present to speak for themselves. Even mortal man may contribute to the evolution of universe law, for these very seraphim do faithfully and fully portray, not necessarily man's transient and conscious desires, but rather the true longings of the inner man, the evolving morontia soul of the material mortal on worlds of space." p. 432.

The Law Forecasters seem to perform the dual function of legislative analysts and lobbyists as we commonly call them, however the lobbyists seem to have the public interest, rather than private interests, at heart.

And among the fourth highest revealed order, the Administrator Seraphim, the second group is called Justice Guides.

"2. *Justice Guides.* These are the angels who present the summary of evidence concerning the eternal welfare of men and angels when such matters come up for adjudication in the tribunals of a system or a planet. They prepare the statements for all preliminary hearings involving mortal survival, statements which are subsequently carried with the records of such cases to the higher tribunals of the universe and the superuniverse. The defense of all cases of doubtful survival is prepared by these seraphim, who have a perfect understanding of all the details of every feature of every count in the indictments drawn by the administrators of universe justice.

"...These seraphim often function on the local worlds, commonly appearing before the referee trios of the conciliation commissions--the courts for minor misunderstandings..." p. 434

These Justice Guides bear a remarkable resemblance to the Procurators used in states following the Roman law to prepare and present the evidence to the court in summary form. They bear some resemblance to a fact-finding magistrate in this country.

In the next two orders of Local Universe angels the second groups are concerned with brotherhood (p. 437) and racial interpretation (p. 434), suggesting that these have some special relationship to justice.

The physical universe is only the backdrop of the stage upon which the drama of creation is being acted out. The stage is not empty. It is teeming with actors. That which man calls nature cannot exist without three co-existent realities: matter, mind and spirit. This is why I call all of it the law of nature.

A godless science recognizes only one reality: matter. It assumes that this is all of reality, and that energy, time and space--which are partly understood--along with mind, spirit and even life, itself, are but special manifestations of matter not yet fully understood. Godless scientists see all the law of nature as being the province of science: either known or knowable by human observation of physical phenomena. We URANTIA Book readers know this is not true.

"The foundation of the universe is material, but the essence of life is spirit....Matter--energy--for they are but diverse manifestations of the same cosmic reality, as a universe phenomenon is inherent in the Universal Father..." p. 467

"The creation of energy and the bestowal of life are the prerogatives of the Universal Father and his associate Creator personalities." p. 468

"In the evaluation and recognition of mind it should be remembered that the universe is neither mechanical nor magical; it is a creation of mind and a mechanism of law. But while in practical application



the laws of nature operate in what seems to be the dual realms of the physical and the spiritual, in reality they are one...

"Mechanisms do not absolutely dominate the total creation; the universe of universes in *tozo* is mind planned, mind made and mind administered..." p. 481

Therefore, everything which we humans see around us, everything we feel, everything we think--the totality of our contact with reality which we so thoughtlessly have called nature, is more than a physical universe: it includes matter mind and spirit. And it is one law, one body of rules, which governs it all. There is not one body of rules for matter, another for mind and another for spirit; these are each coordinate realities governed by coordinate laws.

This represents the area lying between the perfect law of God, epitomized by the law in the Central Universe--Havona--and the highly imperfect law of man, epitomized by human efforts at self-regulation. It is the law of the Superuniverses, ranging from perfection--or near perfection--at the "top," that is, in those portions nearest to Havona, to gross imperfections at the "bottom," that is, in the mortal worlds of time and space farthest removed from Havona.

Let us look at the ways this law of nature can be imperfect.

We have defined perfection of God's law in two respects: first, by the fact that it is always applied: result always follows cause; and second by the fact that it always represents the ultimate will of God.

When either of these facts do not exist, the law can said to be imperfect.

Let us first consider the certainty of the law of nature. We humans see the law of nature as certain--in fact, we define scientific law by the idea of certainty. Yet is it? Modern science assumes that atoms, for example, behave precisely the same at all times, and that each atom of an element is exactly like all other atoms of the same element. But do they? On page 478 The URANTIA Book tells about the unpredictability of atoms. It continues:

"...some of this electronic unpredictability is due to differential ultramatomic axial revolutionary velocities and to unexplained "huddling" proclivities of ultramatons. Other influences--physical, electrical, magnetic, and gravitational--also operate to produce variable electronic behavior. Atoms therefore are similar to persons as to predictability. Statisticians may announce laws governing a large number of either atoms or persons but not for a single individual atom or person ." p. 478

If even atoms--the building blocks of the physical sciences--are unpredictable, what about the remainder of nature?

"Nature is in a limited sense the physical habit of God. The conduct, or action, of God is qualified and provisionally modified by the experiential plans and the evolutionary patterns of a local universe, a constellation, a system, or a planet....

" Therefore, nature, as mortal man understands it, presents the underlying foundation and fundamental background of a changeless Deity and his immutable laws, modified by, fluctuating because of, and experiencing upheavals through, the working of the local plans, purposes, patterns, and conditions which have been inaugurated and are being carried out by the local universe, constellation, system, and planetary forces and personalities. For example, As God's laws have been ordained in Nebadon, they are modified by the plans established by the Creator Son and Creative Spirit of this local universe; and in addition



to all this the operation of of these laws has been further influenced by the errors, defaults and insurrections of certain beings resident upon your planet and belonging to your immediate planetary system of Satania.

"Nature is a time-space resultant of two cosmic factors: first, the immutability, perfection and rectitude of Paradise Deity, and second, the experimental plans, executive blunders, insurrectionary errors, incompleteness of development, and imperfection of wisdom of the extra-Paradise creatures, from the highest to the lowest.... in each universe, on each planet, and in each individual life, this nature is modified, qualified, and perchance marred by the acts, the mistakes, and the disloyalties of the creatures of the evolutionary systems and universes; and therefore must nature ever be of a changing mood, whimsical withal, though stable underneath, and varied in accordance with the operating procedures of a local universe.

"Nature is the perfection of Paradise divided by the incompleteness, evil, and sin of the unfinished universes...." pp. 56-57

Thus the law of nature is neither certain nor does it represent the ultimate will of God--as do God's law.

We have already seen the application of mercy on God's law. Does God's mercy also apply to natural law?

If I interpret my URANTIA Book correctly, the ministry of mercy--God's mercy--is far more active and necessary in the Superuniverses where natural law prevails than in Havona where only God's law prevails. The quality of mercy seems to over-control both the law of God and the Law of nature.

If we think of justice as being the certain application of the law--as the certain result following its cause--then all law is just when applied and unjust when not applied. If mercy acted to prevent the application of the law, mercy would be unjust; there could not co-exist both justice and mercy: one must prevail.

But if we view mercy as being merely a higher law, and not an exception to the law, then we can say that when a certain cause triggers God's mercy, mercy is the result of the cause, therefore the application of mercy is "just." In this manner does God's mercy become a part of God's justice, and not an exception to it.

Although I have made a point that natural law is uncertain--which is an imperfection--the most significant distinction between natural law and God's law is that natural law does not always represent the ultimate will of God. Thus we may obtain natural justice (application of natural law) and still not conform to the ultimate will of God. Because of man's sins, natural law may decree extinction; but I doubt if it is the ultimate will of God that any man cease to exist as a personality.

To summarize: the law of God is certain and reflects the ultimate will of God; the law of nature is not necessarily certain--and in some instances, uncertain--and it does not necessarily reflect--and in many instances does not reflect--the ultimate will of God.

We are now ready to examine that third category of law discussed in The URANTIA Book, the law of man.

#### THE LAW OF MAN

To perceive the perfection of the law of God is an impressive experience; but to look at the opposite end of the evolutionary scale and perceive the law of man is a depressing experience. It is so far from perfection that it can hardly be called law at all.



Law p. 12

It takes no URANTIA Book to show us the first major imperfection in human law: result does not always follow cause: its application is uncertain. Human laws are not self-executing, and the humans administering them have neither the ability, the resources nor the administrative machinery to execute them. Only a portion of our law-breakers are "caught," and of these, only a portion are tried, and of these, only a portion are convicted, and of these, only a portion pay the prescribed penalty. The results are similar when we consider the civil (vis-a-vis the criminal) law: the majority of those violating "rights" of others are not held fully accountable, if at all.

The URANTIA Book helps us to measure the second imperfection in human law: the fact that the application of such law does not reflect the ultimate will of God. We have suspected this deficiency all along, but now that we know something about the will of God--from the book--we can see how far some of our laws go astray. For many years in most of the world racial discrimination has been supported by law. This is not "brotherhood."

In fact, our laws are so bad that we have had to redefine "justice." Although we still see justice as involving the certain application of the law, and although we have learned about the application of mercy, we have added a new dimension to justice: the rightness or wrongness of law--a personal moral evaluation of it. We make no moral evaluations of God's law or of the law of nature; but we constantly evaluate man's law. And many people conclude that many laws are "bad," even by human standards. In such cases, we say that justice results not from the application of the law, but rather from the non-application of the law.

And, of course, man has many laws which have nothing to do with will of God. I doubt if God really cares whether we drive on the right-hand side of the street as in America or on the left-hand side as in Britain.

Thus, when we look at the laws made by man and to be obeyed by man, we see--even in the more advanced states--an amazingly primitive and imperfect system of law.

But actually, there are two bodies of law applicable to human beings: those laws imposed by our creator and applied by God's subordinate personalities--the law of nature (discussed above); and those laws imposed and applied by humans upon themselves, the law of man which we have just examined. Let us look, for a moment, to some of the natural law applicable to humans.

"Human society is controlled by a law which decrees that the population must vary directly in accordance with the land arts and inversely with a given standard of living. Throughout these early ages, even more than at present, the law of supply and demand as concerned men and land determined the estimated value of both...." p. 769

"There is a basic law of justice in the universe which mercy is powerless to circumvent. The unselfish glories of Paradise are not possible of reception by a thoroughly selfish creature of the realms of time and space. Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive. Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate." p. 1638-9

"...My children, do you not perceive the law of the spirit which decrees that to him who has shall be given so that he shall have in abundance; but from him who has not shall be taken away even that which he has." p. 1689

And on page 1661 we see spelled out three "laws of relation to the Father's will" pertaining to evil, sin and iniquity.

These are but random samplings of the law of nature applicable to humans. It is NOT the law of man, and should not be confused with man's law.



The laws of men are made by men to apply to men. And--if enforced--they are enforced by men. The law, therefore, can never be any more advanced than the civilization of which it is a part. Primitive man had primitive law, and this law developed along lines of evolution as man, himself, progressed by social evolution. That which we now call modern law will undoubtedly be looked upon in later millenia as primitive law.

This is because the laws of nature have created man as a free-will creature and--except for the laws of nature--subject only to such human law as he wills to impose upon himself. And man's natural environment--including the physical characteristics of man, himself, make it wise, if not necessary, that man impose self restraints in order to live in the same environment with each other. These first take the form of institutions, then of laws.

Paper 69, beginning on page 772, touches upon the Origins of Human Institutions, and institutions cannot exist without rules of conduct equating to law. The first laws probably had to do with the institutions of division of labor and possession of property, including the right to hunt and the right to enjoy common property.

The following paper, paper 70 beginning on page 783, outlines the Evolution of Human Government--the ultimate institution--and the law upon which governmental institutions are founded.

Of particular interest is the clear-cut showing that human law developed as a restraint of individual power, a curb on selfish appetites, in such a fashion and to such a degree as the group *in its collective judgment* saw best. Thus the views of the group as to right and wrong, acceptable conduct and unacceptable conduct, become the law of man.

This is why DEMOCRACY, at least ENLIGHTENED democracy, is the highest source of human law. It begins with an enlightened self-interest and hopefully progresses to an enlightened altruism based upon a living belief in the brotherhood of man under the Fatherhood of God.

But human rights are a human concept, not a divine concept.

"Nature confers no rights on man, only life and a world in which to live it. Nature does not even confer the right of life, as might be deduced by considering what would likely happen if an unarmed man met a hungry tiger face to face in the primitive forest. Society's prime gift to man is security." p. 793

"When rights are old beyond knowledge of origin, they are often called *natural rights*. But human rights are not really natural; they are entirely social. They are relative and ever changing, being no more than the rules of the game--recognized adjustments of relations governing the ever-changing phenomena of human competition." p. 794

Even man's concept of "justice" is quite different from God's concept.

"Natural justice is a man-made theory; it is not a reality. In nature, justice is purely theoretic, wholly a fiction. Nature provides but one kind of justice--inevitable conformity of results to causes.

"Justice, as conceived by man, means getting one's rights and has, therefore, been a matter of progressive evolution. The concept of justice may well be constitutive in a spirit-endowed mind, but it does not spring full-fledgedly into existence on the worlds of space." p. 794

The collective views of society as to the "rights" involved in justice are called "mores." When such mores are enforced by society, no matter by what means, the phenomenon becomes "law."



"It is just as difficult to draw sharp distinctions between mores and laws as to indicate exactly when, at the dawning, night is succeeded by day. Mores are laws and police regulations in the making. When long established, the undefined mores tend to crystalize into precise laws, concrete regulations, and well-defined social conventions." p. 796

"Law is a codified record of human experience, public opinion crystallized and legalized. The mores were the raw material of accumulated experience out of which later ruling minds formulated the written laws. The ancient judge had no laws. When he handed down a decision, he simply said, "It is the custom." p. 797

The URANTIA Book makes another observation which is fully supported by all the legal history which I have studied; although nowhere have I seen it said so well.

"Law is always at first negative and prohibitive; in advancing civilizations it becomes increasingly positive and directive. Early society operated negatively, granting the individual the right to live by imposing upon all others the command, "you shall not kill." Every grant of rights to the individual involves the curtailment of the liberties of all others, and this is effected by the taboo, primitive law. The whole idea of taboo is inherently negative, for primitive society was wholly negative in organization, and the early administration of justice consisted in the enforcement of the taboos...." pp. 796-7

The law, no matter what form it may take--from taboo to constitutions--is always decalred, pronounced, promulgated, administered and enforced by some form of human institution: the family, the clan, the tribe, the federation or the state. The highest human institution enforcing the law is the state.

Paper 71, on page 800, is concerned with the Development of the State. It tells not only how the state has developed, but also how it should develop. Among its many interesting points are:

- "Democracy, while an ideal, is a product of civilization, not of evolution. Go slowly! select carefully! for the dangers of democracy are:
1. Glorification of mediocrity.
  2. Choice of base and ignorant rulers.
  3. Failure to recognize the basic facts of social evolution.
  4. Danger of universal suffrage in the hands of uneducated and indolent majorities.
  5. Slavery to public opinion; the majority is not always right." p. 801

[And this is the most promising form that we have? Wow!]

"The ideal state functions under the impulse of three mighty and co-ordinated drives:

1. Love loyalty derived from the realization of human brotherhood.
2. Intelligent patriotism based upon wise ideals.
3. Cosmic insight interpreted in terms of planetary facts, needs and goals" p. 803

[We still have a way to go before becoming "ideal."]

"The laws of the ideal state are few in number, and they have passed out of the negativistic taboo age into the era of the positive progress of individual liberty consequent upon enhanced self-control.." p. 803

[We seem to be moving backwards.]

"Idealism can never survive on an evolving planet if the idealists in each generation permit themselves to be exterminated by the baser orders of humanity. And here is the greatest test of idealism: Can an advanced society maintain that military preparedness which renders it



secure from all attack by its war-loving neighbors without yielding to the temptation to employ this military strength in offensive operations against other peoples for purposes of selfish gain or national aggrandizement? National survival depends upon preparedness, and religious idealism alone can prevent the prostitution of preparedness into aggression. Only love, brotherhood, can prevent the strong from oppressing the weak." p. 805

[The implications of this are rather frightening. Can America meet this test? Is any other nation in a position to prevent the destruction of idealism?]

"The only sacred feature of any human government is the division of statehood into the three domains of executive, legislative and judicial functions. The universe is administered in accordance with such a plan of segregation of function and authority. Aside from this divine concept of social regulation or civil government, it matters little what form of state a people may elect to have provided the citizenry is ever progressing toward the goal of augmented self-control and increased social service. The intellectual keenness, economic wisdom, social cleverness, and moral stamina of a people are all reflected in statehood." p. 806

The progress of civilization has paralleled the size of the state: the greater the state, the greater the civilization. Just as tribes united into states, states have united into larger states--as in both the United States and Russia. The single characteristic of a state is the unification of its people under a single law.

There is no doubt that we are slowly headed for the day in which the entire planet will be under a single government--will be a single state. Jesus looked forward to that day in His Urmia lecture on Law, Liberty and Sovereignty.

"If one man craves freedom--liberty--he must remember that all other men long for the same freedom. Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals. If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically and politically. Freedom is the gift of civilization made possible by the enforcement of LAW.

"Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency" p. 1490

"World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government--the sovereignty of all mankind.

...

"Collective security will never afford peace until the collectivity includes all mankind.

"The political sovereignty of representative mankind government will bring lasting peace on earth, and with the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized." p. 1491



10  
I think we can now begin to see how human law--the law of man--imperfect as it is, is absolutely essential for human movement toward light and life. This highly imperfect law of man is really an instrumentality of God, inexorably moving mankind toward his intended divine objective. Perhaps this is the way the angels planned it. Perhaps this is the implementation of constellation law.

Perhaps the best summary of what I am saying is contained in a passage on page 138 of The URANTIA Book:

"The will of God does not uniformly prevail in the heart of the God-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then does God's will become increasingly discernable in the spirit fruits which are borne in the lives of the spirit-led children of God. And then, if human life is further enlarged to include the morontia experience, the divine will is observed to shine brighter and brighter in the spiritualizing acts of those creatures of time who have begun to taste the divine delights of experiencing the relationship of the personality of man with the personality of the Universal Father." p. 138

In short, we humans move by means of our imperfect human law to and through the more nearly perfect--but still imperfect--law of nature on to the sublime and perfect law of God.

Isn't it remarkable what God can--and does--do with and through our terribly imperfect human law? It is almost as miraculous as what He can--and does--do with and through these terribly imperfect humans!