

WORK-IN-PROGRESS (SEPTEMBER 21, 2014) PARALLEL CHART FOR  
**2:6-7 (“The Goodness of God” and “Divine Truth and Beauty”)**

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**Sources for 2:6-7**

- (1) Albert C. **Knudson**, *The Doctrine of God* (New York: Abingdon-Cokesbury Press, 1930)
- (2) Robert Ernest **Hume**, M.A., Ph.D., *Treasure-House of the Living Religions: Selections from Their Sacred Scriptures* (New York: Charles Scribner’s Sons, 1932)
- (3) H. A. **Overstreet**, *The Enduring Quest: A Search for a Philosophy of Life* (New York: W. W. Norton & Company, Inc., 1931)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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21 September 2014

Work-in-progress Version 6 April 2012  
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*Revised 15 July 2013 and 21 Sept. 2014*

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## PAPER 2 — THE NATURE OF GOD

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### 6. THE GOODNESS OF GOD

2:6.1 In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience.

### IX: THE GOODNESS OF GOD (Knudson 325)

[PREAMBLE] (Knudson 325)

In its essence religion is trust in the goodness of God (K 325).

The bare absoluteness of God might awaken the sense of wonder and his metaphysical personality might elicit a spirit of inquiry with reference to the ultimate meaning of life; but these mental states belong only to the antechamber of religion (K 325).

It is only insofar as he is morally good, and so worthy of being trusted, that he is truly God in the religious sense of the term.

At first the idea of divinity probably had very little ethical content; the gods were feared more than they were trusted (K 325).

In its true essence, religion is a faith-trust in the goodness of God.

God could be great and absolute, somehow even intelligent and personal, in philosophy,

but in religion God must also be moral; he must be good.

Man might fear a great God, but he trusts and loves only a good God.

This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

Faith in the **responsiveness** of the **superworld** to **human need** has always been the heart of religion,

and the development of religion through the ages has consisted largely in the increasing clearness and thoroughness with which men have moralized this responsiveness. The first great step in this process was the more definite personalizing of the superhuman world through animistic influences—a change that laid the foundation of a more distinctly **ethical** relation between the human and the divine.

The second great step was the rise of ethical monotheism in Israel and the ascription of **moral** absoluteness to God. This advance was due to the prophets, who thus created a new ethical and **spiritual** atmosphere in which the Jewish-Christian religion has since lived and moved and had its being. Here it is that we have the essence of **“revealed” religion** (K 326).

2:6.2 Religion implies that the **superworld** of spirit nature is cognizant of, and **responsive** to, the fundamental **needs** of the **human** world.

Evolutionary religion may become **ethical**,

but only **revealed religion** becomes truly and **spiritually moral**.

The olden concept that God is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, than which there is none more tender and beautiful in mortal experience.

## III: THE DIVINE GOODNESS AND WONDER (Hume 11)

CHRISTIANITY (Hume 11)

Despiseth thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? (H 11)

Every good gift and every perfect gift is from above,

and cometh down from the Father of lights,

with Whom is no variableness/neither shadow of changing (H 11).

HINDUISM (Hume 12)

God is the good man's refuge in his need (H 12).

JUDAISM AND CHRISTIANITY (Hume 13)

The Lord, the Lord God, merciful and gracious,

Long-suffering, and abundant in goodness and truth! (H 13)

O taste and see that the Lord is good! Blessed is the man who trusteth in Him (H 13).

The Lord is gracious and full of compassion.

The Lord is good to all.

And His tender mercies are over all His works (H 13).

O God of our salvation, Who art the confidence

Of all the ends of our earth?

Thou crownest the year with Thy Goodness (H 13).

2:6.3 The "richness of the goodness of God leads erring man to repentance."

"Every good gift and every perfect gift

comes down from the Father of lights."

"God is good; he is the eternal refuge of the souls of men."

"The Lord God is merciful and gracious.

He is long-suffering and abundant in goodness and truth."

"Taste and see that the Lord is good! Blessed is the man who trusts him."

"The Lord is gracious and full of compassion.

He is the God of salvation."

SOURCE OR PARALLEL

He healeth the broken in heart,  
And bindeth up their wounds (H 13).

ZOROASTRIANISM (Hume 14)

O Wise One! Verily, I will regard Thee  
As the All-powerful Benefactor;  
For, with Thy cherishing hand Thou  
offerest help  
Both to the righteous as well as to the  
wicked (H 14).

IX: THE GOODNESS OF GOD  
(Knudson 326)

BIBLICAL TEACHING (Knudson 326)

Belief in the divine Kingship had its  
ethical and religious value for the ancient  
Israelite. It meant the deification of law  
and the common conscience, and in that  
respect it marked a most significant  
advance beyond the earlier nature-  
religions (K 329).

[Jehovah's] arbitrariness was regarded as  
inherent in his sovereignty and not as a  
moral shortcoming, but it was on that  
account none the less a fact that needed to  
be reckoned with. It left the believer with  
a feeling of insecurity. He did not know  
with certainty what God might do, and  
this was inevitable so long as he was  
thought of primarily as King or Judge (K  
329).

God is called "Father" a number of times  
in the Old Testament, and the term was in  
common use among Jesus' contem-  
poraries.

URANTIA PAPER 2

"He heals the brokenhearted and binds up  
the wounds of the soul.

He is man's all-powerful benefactor."

2:6.4 The concept of God as a king-  
judge,

although it fostered a high moral standard  
and created a law-respecting people as a  
group,

left the individual believer in a sad  
position of insecurity respecting his status  
in time and in eternity.

The later Hebrew prophets proclaimed  
God to be a Father to Israel;

But it is generally held by New Testament scholars that its use by Jesus had a new and different character.... Indeed, this was one of the most characteristic things in his teaching, that God appears in it not simply as the Father of men in general, but as *his* Father (K 331-32).

In the Old Testament a man might suffer in spite of his being just, but in the New Testament suffering is a *necessity* for one who is in perfect fellowship with God. In other words, **self-sacrifice is inherent in perfect love.** And this thought Jesus introduced into his conception of God (K 332-33).

The attribute of *righteousness* brings out the thought that **God is the ultimate source and ground of moral distinctions** and that in him we have the perfect standard of right.

The *justice* of God involves the same general idea, but directs special attention to the activity of the divine will in apportioning good and ill to men according to their deserts.... The attribute of **truth** differs from the preceding attributes in that it takes special cognizance of **God as Revealer** (K 336).

In Scripture we find the categorical statement that God is love; he has no higher attribute. By love in its human form is meant a **craving** and a **giving** impulse. Both impulses are essential to true love (K 337).

Jesus revealed God as the Father of each human being.

The entire mortal concept of God is transcendently illuminated by the life of Jesus.

**Selflessness is inherent in parental love.**

God loves not *like* a father, but *as* a father. He is the Paradise Father of every universe personality.

2:6.5 Righteousness implies that **God is the source of the moral law** of the universe.

**Truth** exhibits **God as a revealer**, as a teacher.

But love **gives** and **craves** affection,

[The divine love] is objective, it seeks the welfare, the redemption of all men.... At the same time there must be in it more or less of the love of complacency, the love which takes pleasure in men and seeks fellowship with them. This is implied in the idea of the divine Fatherhood (K 338).

RIGHTEOUSNESS AND LOVE (Knudson 339)

But in the course of the development of Christian theology the conviction arose that the divine righteousness and the divine love are logically opposed to each other and that the real genius of Christianity lies in the way in which this opposition was overcome in the interest of the divine love (K 342).

In God [according to the above-mentioned conviction] there is a deep-seated dualism, a dualism that in practice can be overcome only by an act of atonement (K 348).

The divine righteousness, in other words, does not involve strict retributive justice. No atonement in the ordinary sense of the term is necessary before the forgiving love of God can become operative (K 346).

seeks understanding fellowship such as exists between parent and child.

Righteousness may be the divine thought, but love is a father's attitude.

The erroneous supposition that the righteousness of God was irreconcilable with the selfless love of the heavenly Father,

presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine,

which is a philosophic assault upon both the unity and the free-willness of God.

2:6.6 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;

The question ... has arisen as to whether **wrath** may properly be attributed to God, and, if so, how it should be construed (K 346).

According to [one] view, wrath is a “**restrained** manifestation of **love**.” It is “holy love itself, feeling so far hindered because *they* have turned away from its blessed influence whom it would have received into its fellowship.” There is in the divine wrath, therefore, nothing of the vindictive or **vengeful** (K 347).

The **love of righteousness** implies **hatred of sin**. Between the wrath of God and his love there is, consequently, no antithesis. Both serve the same holy purpose, and if love be the proper designation of this purpose, then wrath is an instrument of love or an altered form of it (K 347).

LOVE AND PERSONALITY (Knudson 349)

[contd] It is customary to say that **God loves the sinner and hates the sin** (K 349).

In this distinction between sin and the sinner there is an element of truth.

God as a father transcends God as a judge.

2:6.7 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.

2:6.8 **God loves the sinner and hates the sin:**

such a statement is true philosophically,

but God is a transcendent personality,



But it is not a distinction made by Scripture, nor is it one that can be accepted as ultimately valid. Love is properly directed only toward persons, and the same is true of hate insofar as it is the ethical antithesis of love (K 349).

And yet there is a sense in which we may think of God as hating the sin and loving the sinner. Only in very extreme cases, if at all, does the sinner completely identify himself with his sin. The sin is not a complete expression of his personality.... Toward him as the subject of redemption the divine love in the sense of benevolence is, consequently, directed. Sin, on the other hand, is by its very nature evil. It has nothing good in it, and hence upon it the divine wrath or hatred is properly vented. Its destruction is the necessary condition for the salvation of the sinner (K 349-50).

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.

As over against a legalistic but theistic Pharisaism we would naturally say that God is **personal love**, but as over against an impersonal naturalism we would more fittingly say that God is a **loving Person**.

At **bottom** the two expressions have virtually the same meaning (K 352).

It remains to be pointed out that the attributes of personality and **love** agree in fixing attention on the **volitional**, as distinguished from the intellectual, side of the divine nature. The fundamental thing in personality is **will**, and this also is true of love (K 353).

2:6.9 Facing the world of personality, God is discovered to be a **loving person**; facing the spiritual world, he is a **personal love**;

in religious experience he is both.

**Love** identifies the **volitional will** of God.

The goodness of God rests **at the bottom** of the divine free-willness—the universal tendency to love, show mercy, manifest patience, and minister forgiveness.

## 7. DIVINE TRUTH AND BEAUTY

2:7.1 All finite knowledge and creature understanding are *relative*. **Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true.**

2:7.2 Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. **That which apparently may be wholly true in one place may be only relatively true in another segment of creation.**

2:7.3 Divine truth, final truth, is uniform and universal, but the story of things spiritual, as it is told by numerous individuals hailing from various spheres, may sometimes vary in details owing to this relativity in the completeness of knowledge and in the repleteness of personal experience as well as in the length and extent of that experience. While the laws and decrees, the thoughts and attitudes, of the First Great Source and Center are eternally, infinitely, and universally true; at the same time, their application to, and adjustment for, every universe, system, world, and created intelligence, are in accordance with the plans and technique of the Creator Sons as they function in their respective universes, as well as in harmony with the local plans and procedures of the Infinite Spirit and of all other associated celestial personalities.

IX: THE PHILOSOPHIC TEST: THE CRITERION OF ACTUALITY  
(Overstreet 129)

[Preamble] (Overstreet 129)

While indeed the illumination that we thus achieved [from physics and biology] was very real, there was much that induced in us a considerable dismay. We were aware that to be dismayed was no indication of the untruth of what dismayed us. Indeed, we learned to take the scientific sentence pronounced upon us without even so much as a protest. Nevertheless it was a drastic sentence, for it deprived us of that which, in our civilized history, we had prized most greatly of all: our sense of significance (O 129).

[As we have realized in the more recent decades, there is nothing particularly joyous in an outcast relation to the universe (O 125).]

2:7.4 The false science of materialism would sentence mortal man to become an outcast in the universe.

Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical.

X: THE FIRST ELEMENT: TRUTH: REALITY AND THE TRUTH-PROCESS (Overstreet 140)

*One Basic Quest* (Overstreet 149)

Most of reality still remains an unfathomed mystery, but even for us, small human beings fumbling about in this nursery stage of our existence, it seems not impossible to say that in pursuing the way of **truth** we are pursuing the way of **reality** (O 150).

When man searches for **truth**, he pursues the divinely **real**.

IX: THE PHILOSOPHIC TEST: THE CRITERION OF ACTUALITY (Overstreet 129)

[*Preamble*] (Overstreet 129)

In reviewing that heritage of ideas we seemed to find traces in it of **gravely fallacious thinking**. We noted chiefly the **fallacy of abstraction**, or of “misplaced concreteness,”

2:7.5 Philosophers commit their **gravest error** when they are misled into the **fallacy of abstraction**,

which consisted of **concentrating upon one aspect of reality**

the practice of **focusing the attention upon one aspect of reality**

and pronouncing that one aspect the whole (O 130).

and then of pronouncing such an isolated aspect to be the whole truth.

*A Deeper Inquiry* (Overstreet 132)

In a preceding chapter, we tried to indicate the “unreality” of the thing-minded person’s attitude toward the things of his world.... In order, then, to get a “real” view of his world of things, he would have to go back through the whole scheme of **action** which the thing implied to the initiating factors which brought it into being (O 134).

The wise philosopher will always look for the creative design which is behind, and pre-existent to, all universe phenomena.

The creator thought invariably precedes creative **action**.

X: THE FIRST ELEMENT: **TRUTH: REALITY AND THE TRUTH-PROCESS** (Overstreet 140)

2:7.6 Intellectual self-consciousness can discover the beauty of **truth**, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the **unerring response of the ever-present Spirit of Truth.**

*The Principle of Coherence* (Overstreet 148)

To discover enduring coherence and to bring enduring coherence into life is, apparently, to move toward reality. For coherence—so the long history of man seems to have shown—**can be acted out** (O 148).

Happiness ensues from the recognition of truth because

it **can be acted out**; it can be lived.

Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience.

Divine truth is best known by its *spiritual flavor*.

*One Basic Quest* (Overstreet 149)

[contd] We discover, then, the reason for one of the most continuing **quests** in human nature—the quest for **coherence**, the movement away from the fragmentary and disconnected to the connected and the **unified**.

The reason apparently lies in the fact that the **universe** is itself fundamentally a **coherent** system (O 149).

XI: THE SECOND ELEMENTAL: **BEAUTY**: BEAUTY AS A LIFE-PRINCIPLE (Overstreet 152)

*The Cosmic Basis* (Overstreet 154)

For the scientist, as for the philosopher, these processes of nature have a profound and stirring beauty. The heavens show forth an **integration** so far transcending anything of human fashioning that they lift our emotions to another plane (O 155-56).

Above all and comprehending all, there was [for Plato] the trinity of the Good, the True, and the Beautiful. The Good was the True, and the True was the Good. And always the **Good** and the **True** were the **Beautiful** (O 156).

2:7.7 The **eternal quest** is for **unification**, for divine **coherence**.

The far-flung physical **universe coheres** in the Isle of Paradise; the intellectual **universe coheres** in the God of mind, the Conjoint Actor; the spiritual **universe is coherent** in the personality of the Eternal Son.

But the isolated mortal of time and space coheres in God the Father through the direct relationship between the indwelling Thought Adjuster and the Universal Father. Man's Adjuster is a fragment of God and everlastingly seeks for divine unification; it coheres with, and in, the Paradise Deity of the First Source and Center.

2:7.8 The discernment of supreme **beauty** is the discovery and **integration** of reality:

The discernment of the divine **goodness** in the eternal **truth**, that is ultimate **beauty**.

*The Significance of the Arts* (Overstreet 158)

Every fine art, in greater or less degree, has this effect upon us. A great piece of sculpture is the organization of matter out of relative formlessness into significant form. It is a unity that has no distracting irrelevancies, a whole that animates all its parts and in which all the parts together animate the whole (O 159).

XII: THE THIRD ELEMENTAL: THE GOOD: THE OBJECTIVITY OF THE GOOD (Overstreet 162)

[Preamble] (Overstreet 162)

The last thing we wish is to be “good.” We wish rather to be free, frank, adventurous. We wish to be happy. Our present rebellion against goodness is not difficult to understand. It is our reaction against a scheme of existence that has overstressed morality and left out of account two fundamental interests of life. In the first place, Christianity, as an institutionalized religion, has laid no stress upon the pursuit of truth....

It has also, in the main, been the foe of beauty-for-its-own-sake (O 162).

Even the charm of human art consists in the harmony of its unity.

2:7.9 The great mistake of the Hebrew religion was its failure to associate the goodness of God with the factual truths of science and the appealing beauty of art. As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the goodness of God to the relative exclusion of truth and neglect of beauty, there developed an increasing tendency for

certain types of men to turn away from the abstract and dissociated concept of isolated goodness.

The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many twentieth-century men,

What we wish now is **truth**. We ask for the right to be fearless about it, to be frank and open, to be skeptical even if our skepticism leads to the overthrow of everything we have ever believed.

And we also wish **beauty**. Having been denied it, we wish it all the more ardently (O 163).

Perhaps if we confess at the outset that goodness without truth and beauty is never really goodness at all, we shall be permitted to continue. **Goodness** is a special kind of **truth** and **beauty**. It is truth and beauty in human behavior (O 163).

would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to

the **truths** of science, philosophy, and spiritual experience,

and to the **beauties** of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement.

2:7.10 The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love.

2:7.11 All truth—material, philosophic, or spiritual—is both beautiful and good. All real beauty—material art or spiritual symmetry—is both true and good.

All genuine **goodness**—whether personal morality, social equity, or divine ministry—is equally **true** and **beautiful**.



*The Principle of Integration* (Overstreet 166)

Health is integration, the parts linked in harmonious working relation (O 167).

A truth-system, in short, as we noted in a previous chapter, is a coherence system (O 167).

*The Fundamental Need* (Overstreet 169)

[contd] Human life, in brief, grows more adequate as it grows increasingly competent in the linking of itself with the various realities of its environment. If this is true, then the basic education of life should be a training in unification or integration. [Etc.] (O 169)

Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience.

Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

2:7.12 Truth is coherent,

beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty.

The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience.

Reality is finite on the human level, infinite and eternal on the higher and divine levels.

2:7.13 [Presented by a Divine Counselor acting by authority of the Ancients of Days on Uversa.]