

# Error, evil, sin, and iniquity

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UUI online Café

Tuesday, February 2, 2021

*EVOLUTIONARY man finds it difficult fully to comprehend the significance and to grasp the meanings of evil, error, sin, and iniquity. Man is slow to perceive that contrastive perfection and imperfection produce potential evil; that conflicting truth and falsehood create confusing error; that the divine endowment of freewill choice eventuates in the divergent realms of sin and righteousness; that the persistent pursuit of divinity leads to the kingdom of God as contrasted with its continuous rejection, which leads to the domains of iniquity. [UB 54:0:1 (613:1)]*

Without the trials and errors of human experience, mankind is challenged to stimulate the growth of human wisdom; thus there is presented a cosmic “scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected.” [UB 130:4:11 (1436:3)] The very nature of mortal free will entails the possibility of error and hopefully this provides valuable life lessons to learn from. Choosing between truth and untruth, fact and falsehood, creates the possibility for error. Errors in judgment are always possible because evolutionary man is inherently fallible. Living a life filled with error leads to disappointment and sorrow. Such a life filled with error and evil also affects all those around us: it contributes to the tribulation of everyone connected.

## **ERROR**

- **A misconception or distortion of reality.**
- **A lack of intellectual keenness.**
- **An act involving an unintentional deviation from truth.**

Mistakes in mortal judgment and errors in human conduct are built into our finite and imperfect nature. But we can be confident that, although they may hinder and retard the

evolution of the human soul, our freewill consent for the possession of the Father's living spirit within us has assured our hopes for eternal survival. Although our finite imperfect being is tied to nature, we have full freedom of spiritual choice and action. We are told to become perfect as our Father in heaven is perfect and this means that we must resist the temptation for decisional errors, potential evil and for developing a life-killing arrogance towards committing sin.



The exercise of man's moral nature is rewarded by his growing virtue of choosing good over evil, but man's persistence in ignorance, immaturity, and delusion may still result in his distorted choosing of the lesser in place of the greater. Potential evil is subject to the limitations of human nature. Moral misadaptation is a repercussion of "the inaccuracies of mind and the immaturity of the evolving self." [UB 130:4:11 (1435:3)] The error of imperfection can lead to a penalty of evil. Potential evil signifies a remoteness from the ideals of divinity.

### **EVIL**

- **The unconscious or unintended transgression of the divine law, the Father's will.**

- **The measure of the imperfectness of obedience to the Father's will.**
- **A partial realization of, or maladjustment to, universe realities.**
- **The misadaptation of plans and the maladjustment of techniques resulting in disharmony and confusion.**
- **Resistance to goodness, rejectfulness of beauty, disloyalty to truth.**
- **A deficiency in spiritual reasoning for rectifying the disharmonies of augmenting error.**
- **The distorted choosing of the lesser in place of the greater.**
- **A partiality of creativity which tends toward disintegration and eventual destruction.**

God does not create evil in this world. The possibility of evil arises because our universe creation of time and space is one of finite imperfection "embracing differential levels of perfection meanings and values." [UB 54:0:1] The infinite goodness of God affords a natural contrast with comparative evil in the finite creations. All expressions of goodness stand out in stark contrast to the relative imperfections of time and space.

Spiritual insight guides us to choose good over evil, truth over error, the spiritual over the material. If we reject the leadings of our spirit insight, then we are aligning ourselves with darkness, error and eventual death. A perverse and self-seeking human will twists and distorts the mortal mind rendering it evil and ugly.

Evil results from a deficiency in spiritual reasoning for rectifying the disharmonies of augmenting error. Although human nature tends toward evil, it is not inherently sinful. As long as free-willed man can choose between good and evil, the potential for sin exists: "Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity." [UB 2:2:7 (36:5)]

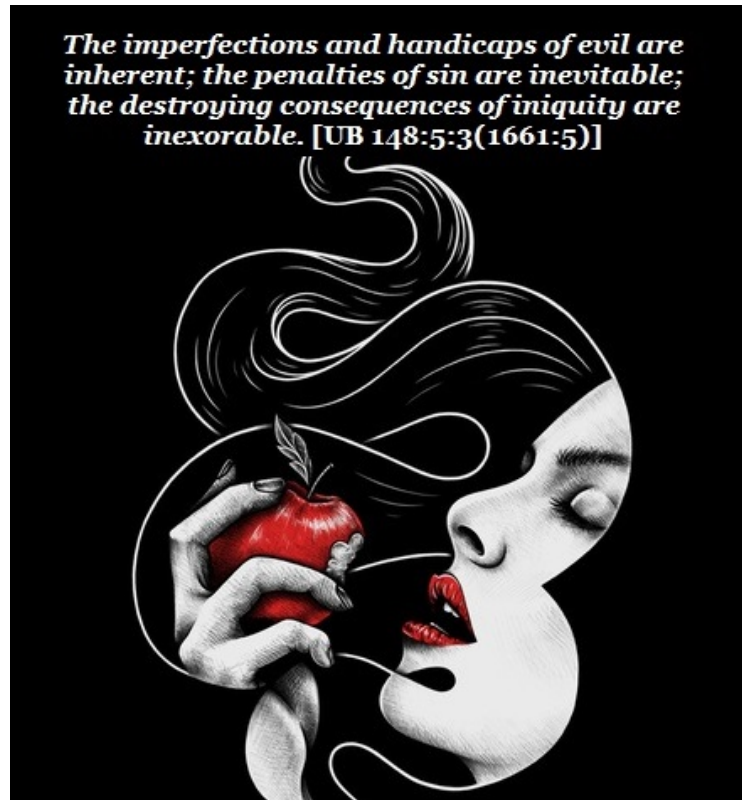
Unrestrained evil can evolve into deliberate and willful sin. Evil practices lead to immorality and sin when they are consciously and deliberately embraced. Sin constitutes a deliberate choice for evil. All the way on our ascent through the worlds of space we will entertain error and experience evil though our experience of evil will diminish as we gravitate towards truth and goodness. It is not until we achieve final soul-spirit identification that we will be free of these pre-cursors toward sin.

Upon the establishment of a pattern of error and evil, there dangerously arises a growing urge towards embracing sin. This embrace signifies an over focus on self and unreserved liberty; it is a self-deception that gives one a sense of power over others

while ignoring one's obligations to a fraternal society. Sin becomes real when the human will consciously and deliberately endorses an immoral judgment (evil).

## **SIN**

- **The conscious, knowing, and deliberate transgression of the divine law, the Father's will – deliberate disloyalty to Deity.**
- **The measure of unwillingness to be divinely led and spiritually directed.**
- **Deliberately embraced evil.**
- **A purposeful resistance to divine reality—a conscious choosing to oppose spiritual progress.**
- **Abject spiritual poverty.**



The enticement towards sin greatly retards intellectual development, moral growth, social progress and spiritual attainment. The actuality of sin in time and space is a condition of the temporal liberty of the finite mortal will that fails to perceive supreme obligations and responsibilities of being a cosmic citizen. While being subservient to material nature, on spiritual levels man can triumph over nature and rise above "all things temporal and finite" [UB 111:6:2].

By confessing one's sins, one seeks to renew one's loyalty to Deity and thereby to reestablish personal religious growth and spiritual progress. The sought-after forgiveness from God has only to be faithfully received for reestablishing loyalty relations between creature and Creator, for "the love of God saves the sinner; the law of God destroys the sin" [UB 2:6:8]

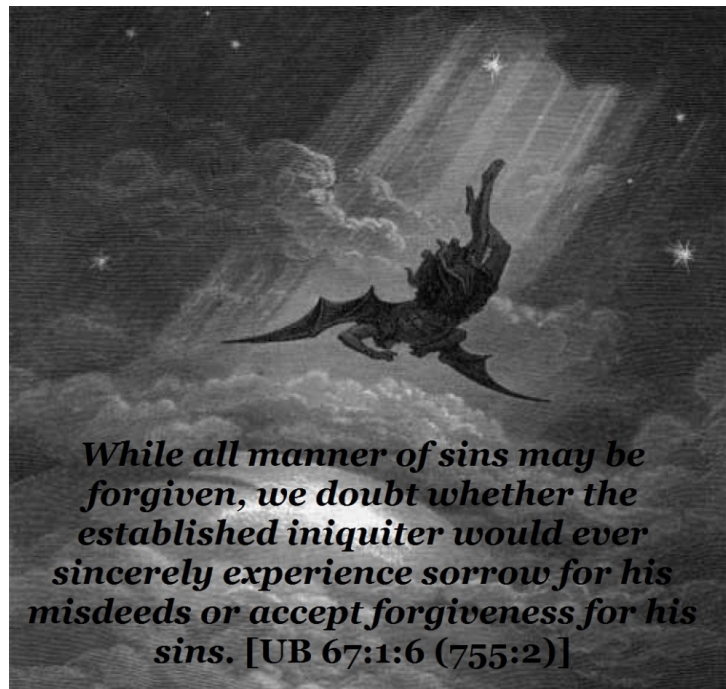


The mortal's willful and persistent rejection of God's divine light leads to a soul-destroying harvest of iniquity. A sin-identified individual, having embraced iniquity, destroys himself by becoming wholly unspiritual in nature. He will become personally unreal, unrecognizable to a personal God.

### **INIQUITY**

- **The willful, determined, and persistent transgression of the divine law, the Father's will.**
- **The measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.**
- **The wholehearted pursuit of sin and error.**
- **An open and persistent defiance of recognized reality signifying such a degree of personality disintegration as to border on cosmic insanity.**
- **Habitual sinning, sinners becoming wholehearted rebels against the universe and all of its divine realities.**

The sovereign law of God is the cosmic force that seeks to destroy all sin; therefor "undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal." [UB 2:3:5 (37:3)] Wholehearted sin is iniquity, the result of which is eventual personal annihilation. By the final judgment and sentence of annihilation, the iniquiter will undergo extinction of being. He will become as though he had never existed; eternal obliteration. His vital factors of self-identity become resolved back into "the cosmic potentials whence they once emerged" [UB 2:3:4], and his personality is absorbed into the Supreme oversoul of creation.



## **QUESTIONS TO PONDER:**

- **Why do you think that our loving Father in heaven created a cosmic “scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected.” [UB 130:4:11]**
- **Do you agree with the UB perspective that “undiluted evil, complete error, willful sin, and unmitigated iniquity are inherently and automatically suicidal.” [UB 2:3:5 (37:3)]?**