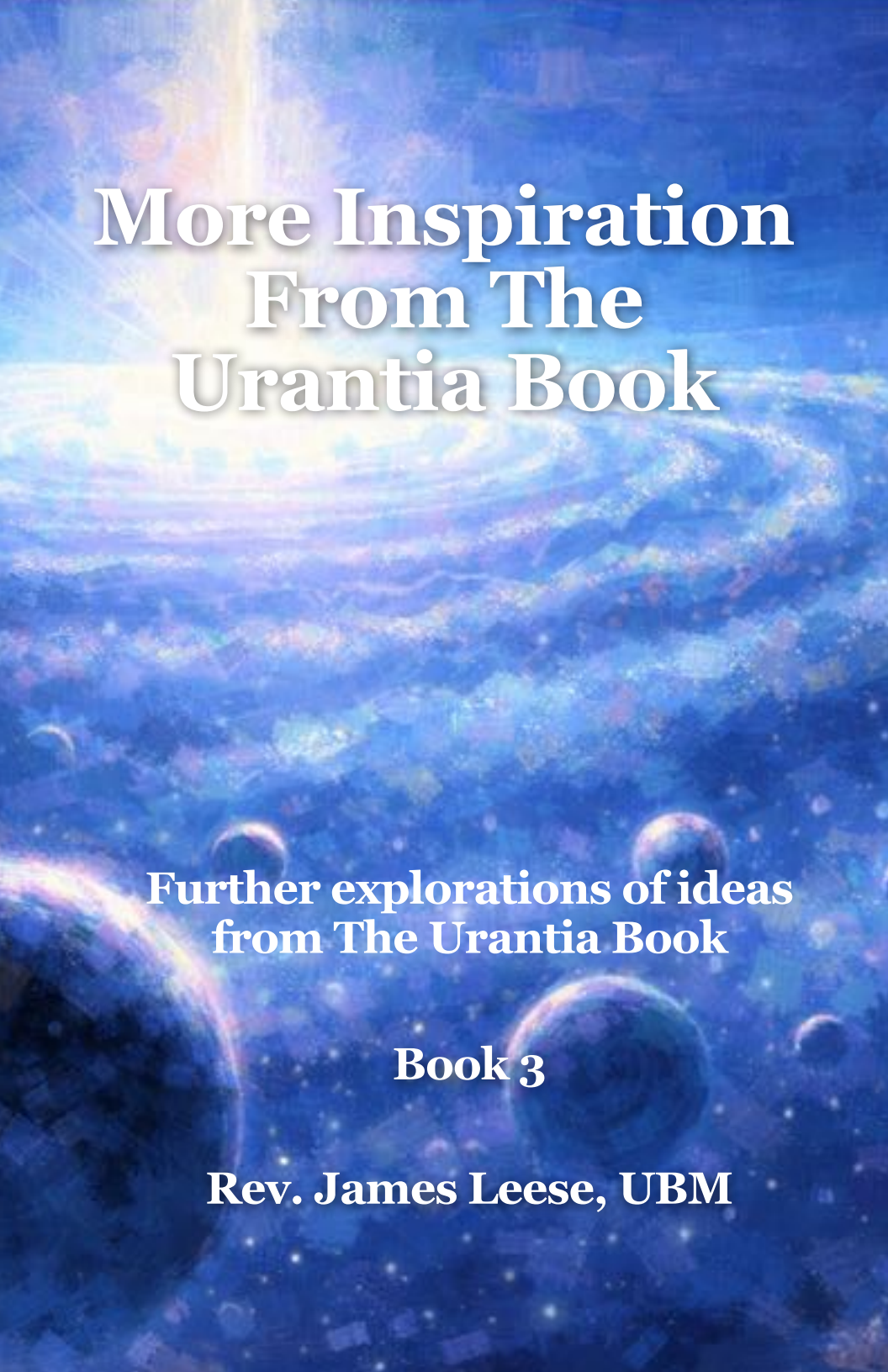


The background of the entire cover is a vibrant, artistic depiction of outer space. It features a deep blue and purple color palette. In the upper left, a bright, multi-colored nebula or starburst glows. Sweeping across the middle are several spiral and irregular galaxies, rendered in shades of blue, white, and hints of orange and red. In the lower foreground, several spherical celestial bodies, resembling planets or moons, are visible. They have dark, textured surfaces with some lighter, possibly icy or gaseous, patches. The overall effect is one of vastness and cosmic wonder.

More Inspiration From The Urantia Book

**Further explorations of ideas
from The Urantia Book**

Book 3

Rev. James Leese, UBM

More Inspiration From The Urantia Book



My books to date on my adventures with *The Urantia Book*:

#1 Meandering Through *The Urantia Book*

#2 A Primer for a Primer - Further Exploration of Ideas found in *The Urantia Book*

#3 More Inspiration from *The Urantia Book*

#4 A Year in the Teacher Education Program

This is best read as an eBook.

*Note: If you are viewing this from the PDF version, it is easiest if you use the two-page spread. Find it under **View** as **Two Pages**.*

ISBN 979-8-90671-542-5

More Inspiration From The Urantia Book

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**Further explorations of ideas
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Book 3

Rev. James Leese, UBM



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Acknowledgments with Gratitude

Again, I want to express my gratitude to everyone who has made it possible for me to hold onto my beliefs, certainty, and faith. While I could name many individuals on this material plane, I cannot name them all. However, I can mention a few especially important ones: Michele Turns, my life partner and love; Jim Rosemergy; Donna D’Ingillo; Bryon Belitsos; Clive DeLaPorte; and all the people involved in *Urantia Book* ministries. Beyond this, I would like to thank all the celestials and midwayers who contributed to the creation and publication of *The Urantia Book*, as well as Christ Michael of Nebadon (also known as Jesus) and our Universe Mother Spirit, Nebadonia. Internally, I especially thank my indwelling spirit of our Father and the Spirit of Truth. I also salute the seven adjutant spirits. I am not entirely sure how much my Thought Adjuster influences my thinking process, but I believe it is significant.

The cover is by artist Gary Tonge. Thank you, Gary.

I dedicate this book to my sweetheart,

Lt. Col. Michele Turns (Ret)

And to my siblings, Robert Leese, Kathy Kellenaers, and Mark Leese; to my children, Jeffrey Leese and Tamara Morgan; and to their children, Ben and Elly.

This book is not copyrighted, nor is *The Urantia Book* itself. However, some images may be copyrighted. I extend my whole-hearted thanks to the artists who contributed their skills to creating these images.



More Inspiration From The Urantia Book

Book 3

Rev. James Leese, UBM

Preface



This is my third attempt to record ideas that help me understand the various aspects of *The Urantia Book*.

My first came out in 2024. It is called *Meandering Through The Urantia Book*. The second book followed, *A Primer for a Primer*. In it, I also included many more essays in what I hoped was a logical and helpful order, addressing the topics from my perspective. Many of the essays in this book, like those in the first two books, were written while taking courses offered online through institutions such as the UrantiaUniversity Institute and Internet School, and are the result of coursework and numerous writings since that time.

As I mentioned earlier, I have read and continue to read many other older books and new ones that address, or at least touch upon, the subjects of *The Urantia Book*. And to repeat, these included authors such as Byron Beletsos, William Sadler, Jr., Mary Livingston, Donna D’Ingillo, Sheila Keene-Lund, Timothy Wyllie, George Bernard, Stella Religa, Richard E. Warren, Fred Harris, Jeffrey Wattles, Thomas J. Strawser, Nicholas P. Snoek, Alfred Lambremont Webre, JJ Johnson, Christopher Lepine, Tony R. Bishop, Ernest P. Moyer, Joseph Campbell, Plato, Malcome Locke, Larry Mullins, Jim Cleveland, Simha Seraya and Albert Haldane, Robert Cricket, Bart Ehrman, and the writings of Dr. Meredith Sprunger. This list is by no means complete. *

The further explanations have led me to the works of Nassim Nicholas Taleb, Graham Hancock, Adam Grant, Greg Lukianoff, Daniel Kahneman, Steven Sloman, Phillip K. Howard, Jared Diamond, and others.

Luis Elizondo, Courtney Brown (and his farsight.org website on UAPs and remote viewing)

Matt Richtel, Jane Mayer, Jon Meacham, Michael Lewis, Bob Woodward, James Comey, Peter Frankopan, David Icke, Jared Diamond, Jill Abramson, Edward Snowden, and others, many of whom address current events.

Most recently, I have been exploring the many works of recent publication that try to explain Quantum Theory. These include the works of Paul Levy, Lothar Schäffer, Frei Alan Wolf, Joseph Selbie, Ivan Antic, Robert Temple, Federico Faggin, and many others. Quantum Physics is starting to lean into the realm of consciousness, which will lead it to the ideas that *The Urantia Book* gives us.

Having been an architect and urban designer for over four decades, I am often drawn back to the works of Jane Jacobs, whose expertise and insight into how cities and city economies work, as well as how nations and cities decline, have been invaluable. Her works are as relevant today as they were many decades ago.

Finally, I want to say that one of the most important books I have read recently is Stephen C. Meyer's *Return of the God Hypothesis*.

The reason I am laying all of this out for you is that it will help you understand the perspective from which I view things as I look through the telescope of *The Urantia Book*.

Having said that, it is time for us to move on. I hope you will enjoy this further adventure.

James Leese
2025



**Almost all of these authors can be found on Amazon.*

F O R E W O R D

The Approach This Book Takes



With this book, I will begin with a series of essays that address who we are today and where we stand today. Then, move on to where we are going, a look at the future of each of us. Following those first three chapters will be a chapter about me, featuring essays that I think, or hope, you can relate to.

Chapter 5 will focus on *The Urantia Book* itself, revelation, and exploring the idea of *The Urantia Book* as scripture.

But the bulk of this book will focus on Jesus, as an individual and teacher, his character, his thoughts on common, everyday subjects, including money, and much material that the Bible does not and could not cover. Also, I have essays that speak to his apostles.

Toward the end, I have put a few essays regarding UAPs (UFOs) that I wanted to address.

I hope you enjoy these essays as much as I did writing them.

James Leese

More Inspiration From The Urantia Book



C H A P T E R 1

Who We Are



Why I Am Blessed Each Day

Thank you, my Father in Heaven, my Mother Nebadonia, and my Universe Father, Michael, for the blessings of each day—infinite blessings.

Blessings for the opportunities to experience the world and its many glorious creations;

For opportunities to grow, to feel, to see, to hear, to taste, and to touch;

For opportunities to know and understand, to be and become more, to do good and serve others, to enjoy life and living it, to love, to hope and have faith, to know and be certain, to help where I can, to learn to seek, to ask, and to knock;

For opportunities to grow in wisdom and strength, to find joy and happiness, as well as to grieve when my love's reaching out has lost another's presence in this world;

For opportunities to discover new ideas and concepts, new worlds, and new beings, to create, to share, to be a friend, to pass by as Jesus did;

For opportunities to be compassionate and empathetic, to be truthful, to seek justice tempered with mercy, and to be fair to all;

And for the opportunity to become more perfect through truth, goodness, and beauty.

I walk, live, and love in those blessings.

I am so grateful.

I am grateful and give thanks for the opportunity to meet and know friends and family, loved ones, and strangers who smile.

For dogs and cats that love me back; for all the lives of creatures and nature's bounty and beauty;

For life's uniqueness and diversity and for love's everlasting joy and comfort; to laugh, to cry, to be in bliss in the stillness;

I am grateful to be growing in love and in faith, and to be able to teach others as I am to learn from them-- of endless lessons and wonders of the universe.

Life is good, if I only recognize its goodness--and live in it.

I am grateful for the spirit that is everywhere; grateful for angels and others, midwayers, and guests from other worlds, other than dimensions;

I am grateful for brilliant minds whose insights continue to lead us closer to Reality and the truth of who we are.

God is love, God is consciousness, God is the one source of all that is: the true, the good, the beautiful.

Thank you, Father. Thank you, Michael. Thank you, Mother Spirit.

Thank you all, each one in service to God's universe of universes.

I AM so blessed.





I AM a bright and shining beacon of the
Christ light that shines and flows through
me



This is an affirmation of power, originally given many years ago by Machiventa Melchizedek and reiterated recently. I would like to share additional insights from Machiventa Melchizedek regarding this affirmation that we received recently. *

“Now, when you look at that affirmation you see that there is the I AM statement. That the God presence within you—your Thought Adjuster—is in you and with you that becomes a bright and shining beacon. In that phrase is ‘a bright and shining light’ and when you have a bright and shining light within a closed environment nothing else can occupy it for light always illuminates darkness. And the second part of that phrase—‘a bright and shining beacon’—means that you have within you the Christ light with your Thought Adjuster shining this light out from your light to others. And the last part—the Christ light that shines and flows through me—connects you to Christ Michael in Salvington through the silver cord through your crown chakra and to that channel/connection/communication line to your mind and to your whole being so that you, as an entity of one, can stand where you are right there...,” wherever you are, *“... and shine your light so it surrounds and enfolds the whole globe, the whole world.”*

However, there’s a key point: You must set an **intention**. You choose to be that bright and shining beacon. Additionally, you must want the Christ light to radiate from and through you. Do you remember our discussions on *The Urantia Book*? The intentions behind our actions matter

more than the actual outcomes. To me, our intentions are fundamental to our continual prayers.

In this same message, the power of intention was emphasized once more. This applies not only to the medicines we take but also to the food we consume and the beverages we drink. Recall our childhood days when every dinner began with saying “grace”? We blessed the food we were about to eat. Essentially, we were clarifying our intention to thank God, our Father, for the blessings of these meals.



We are encouraged to clarify our intentions! By doing this, you empower that intention with the light of the Christ presence and God’s presence within you. Many people in this world are unaware of the potency of intention. If you devote

your entire consciousness to harnessing all the magnificent energies within you and focus that conscious intention on your thoughts, words, and actions, you pave the way for success and the realization of your intentions.

Be mindful of your thoughts. When you infuse your thoughts, words, and actions with the intent to align with your Father's will in all your endeavors, the power of intention flows through you and accompanies you.

“You see, many people have really not identified who they are, what they are in the parts of their being. They have never been empowered. They do not know what empowerment is. And if you do not know who you are or what you are and the possibility of the totality of who you are and can become and will become, then this recommendation to project your consciousness simply does not make sense. It is like going fly fishing without a fly at the end of your line. Now the totality of who you are is composed of you, 1) the physical body 2) all the organs of your body including your brain and 3) your will. Your will—the power to decide. The power to decide consciously.” That is the intention. However, consider this: the power to consciously choose to do God’s will. When your mind, consciousness, and will combine with the “... *clear intention of the power of God working through you...*” Then the forces of the universe are with you.

In conclusion, a question arose: What is the best way to assist our Thought Adjuster in gaining control in situations where we seek help? The answer is straightforward: “will to

do God's will. Not to submit to God's will, or accept God's will, but you actually will with your consciousness and mind to do God's will. When you combine the statements to the last question, and you combine that with this question, you know how to do God's will, and you know what that means, and you know that God will answer."

And finally, "When you say this affirmation and you feel it, and you know it within yourself, then that is not a command. It is an affirmation of being. The movement is from doing, to being, and then to I AM. Philosophically and spiritually it is a profound movement going from a doing-person to a being-person. When you realize that you are now a being-person, and that you are striving to become a Christ-like being, that it is far, far different than a doing-person. And when you move from a being-person to an I AM-person, you are actually being the fusion of yourself and your Thought Adjuster. That is profoundly different as well. And so, when you say this affirmation, you're not doing the affirmation, you are being the affirmation as a process of moving to the I AM state within you."

[* This message was received on April 6, 2020, by Daniel Raphael.]



The striving for perfection under the circumstances

I believe that this “insatiable craving for the attainment of ever-increasing perfection of environmental adjustment...” is present in every life form on our planet, from the tiniest microbes and bacteria to plants and animals. Each species, during its distinct life cycle, is naturally compelled—whether by biological drives, instinct, or conscious decisions—to seek optimal perfection suited to its situation. This holds true for the Islamic terrorist, the most impoverished homeless person, the wealthiest member of the Koch family, or the most passionate adherent of *The Urantia Book*.

From my experience, think about the land developer looking to clear a green area for hundreds of tract houses; he is responding to his specific circumstances. His planner and architect support his efforts, contributing to what might be seen as a move toward architectural excellence—or at least to increased financial benefit—all within their respective contexts.

The circumstances they operate within shape the relative excellence they can achieve through their efforts—such as financial resources, knowledge, wisdom, skills, and artistic talents used to bring the project's overall vision to life.

Regrettably, the majority of contexts in which most people engage are rather limited. There are many broader contexts at work that often go unrecognized. Through gaining wisdom and exploring further, we can uncover these more extensive and significant contexts that warrant our attention. For instance, to ensure sustainability for any life form, ecosystem, city, or country, we must consider and respect numerous factors, allowing systems to thrive rather than merely exist. The phrase "It's good enough for government work" simply isn't sufficient.

While the idea of reaching the mansion worlds may seem like an opportunity to advance this pursuit of perfection, it's important to remember that we start on Mansion World number one just where we left off here: there remains a great deal to learn



What is a “prophet”?

There is much confusion about what a prophet is or was. Here is one idea I enjoy exploring.

From Vocabulary.com: *“Prophet comes from the Greek word for ‘spokesman,’ which explains another definition of prophet: someone who speaks on behalf of God.”* This means that knowledge of the future, i.e., the common understanding concerning prophecy, is not the only way to be a prophet.

In Wikipedia, we read this definition, among others:
“Maimonides suggested that ‘prophecy is, in truth and reality, an emanation sent forth by Divine Being through the medium of the Active Intellect, in the first instance to man's rational faculty, and then to his imaginative faculty.’”



Under the psychology of prophecy, we read: *"(P)rophecy can be likened to a bridge between the individual 'mystical self' and the communal 'mystical body,'" writes religious sociologist Margaret Poloma. Prophecy seems to involve "the free association that occurred through the workings of the right brain."*

I include these statements to indicate that there are other definitions of what a prophet is besides the one we usually associate it with.

From Franciscan sage Richard Rohr, we also read this:

"A prophet is neither a fortune teller nor a foreteller. But many Christians assumed that the "Old Testament" was somehow a prophecy of our religion and of Jesus Christ. The Hebrew prophets were free to love their tradition and to profoundly criticize it at the same time.... In fact, it is their love of its depths that forces them to criticize their own religion.... A prophet is one who keeps God free for people and who keeps people free for God. ... Prophets, by their very nature, cannot be at the center of any social structure. Rather, they are 'on the edge of the inside.'"

I particularly like this one from Walter Breuggemann: *"The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us."*

Rohr, in his book *The Universal Christ*, speaks of Paul as someone who qualifies as a prophet, as one who is ‘chosen’ to perceive the world as something other than it is, while also seeing it as it truly exists. Paul “... *recognized his true identity as a ‘chosen instrument’ of the Christ. ... [H]e presents himself as one of the twelve apostles....*” Rohr refers to this self-ordination through divine validation as a move that he asserts was quite unprecedented in both the Jewish and Christian religions, except for “... *the few who were called ‘prophets’ or ‘chosen ones.’*” By definition, they do not represent the system, but draw their authority directly from the Source in order to critique the system.

I appreciate this concept of the prophet; it aligns with the discoveries of Dr. David Hawkins. His many writings focus on the various levels of consciousness within our human family, describing each level and its significance for those who predominantly live their lives at a specific level. He also explains how we can ascend from lower to higher levels. Those who register below 200 on his consciousness scale have limited opportunities compared to those above it, who enjoy a much greater chance to advance.

Among the highest levels, above 600, consciousness can manifest as living in the world without being of it. Here, the “world” refers to the biological, social, and psychological existence on our planet, along with its numerous institutions and social settings. This “world” loses its appeal as a place to be bound. It involves releasing worldly attachments and embracing the transcendence of one’s spiritual self.

From this perspective, the transcendent individual becomes aware of far more happenings in the universe without needing to ask or be informed. The connection arises from a high level of consciousness, fostering an understanding that all consciousness is interconnected.

Name of Level	Energetic Log	Predominant Emotional State	View of Life	God-view	Process
Enlightenment	700-1000	Ineffable	Is	Self	Pure Consciousness
Peace	600	Bliss	Perfect	All-Being	Illumination
Joy	540	Serenity	Complete	One	Transfiguration
Love	500	Reverence	Benign	Loving	Revelation
Reason	400	Understanding	Meaningful	Wise	Abstraction
Acceptance	350	Forgiveness	Harmonious	Merciful	Transcendence
Willingness	310	Optimism	Hopeful	Inspiring	Intention
Neutrality	250	Trust	Satisfactory	Enabling	Release
Courage	200	Affirmation	Feasible	Permitting	Empowerment
Pride	175	Scorn	Demanding	Indifferent	Inflation
Anger	150	Hate	Antagonistic	Vengeful	Aggression
Desire	125	Craving	Disappointing	Denying	Enslavement
Fear	100	Anxiety	Frightening	Punitive	Withdrawal
Grief	75	Regret	Tragic	Disdainful	Despondency
Apathy	50	Despair	Hopeless	Condemning	Abdication
Guilt	30	Blame	Guilt	Vindictive	Diminution

Therefore, the consciousness level of the prophet does not concern itself with the future or how it may unfold, as there is no worry for the personal self or Self. At this level of existence, all is good, true, and beautiful. The prophet

comprehends the universe at its most cosmic level. For this reason, it may seem that the prophet can predict the future, as their experiences contain a wealth of information, knowledge, and wisdom beyond that of others grounded in the world. Speaking the truth often gives the impression of being ahead of its time.



But that is just my opinion on the subject, ... so far.

Jesus said: 155:6.2 (1730.6) *“You have come out from among those of your fellows who choose to remain satisfied with a religion of mind, who crave security and prefer conformity. You have elected to exchange your feelings of authoritative certainty for the assurances of the spirit of adventurous and progressive faith. You have dared to protest against the grueling bondage of institutional religion and to reject the authority of the traditions of record which are now regarded as the word of God. Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.”*

And Jesus also said: 155:6.7 (1731.5) *“I admonish you to give up the practice of always quoting the prophets of old and praising the heroes of Israel, and instead aspire to become living prophets of the Most High and spiritual heroes of the coming kingdom. To honor the God-knowing leaders of the past may indeed be worth while, but why, in so doing, should you sacrifice the supreme experience of human existence: finding God for yourselves and knowing him in your own souls?”*



C H A P T E R 2

Where We Are



Are you in the world or are you of it?

Jesus tells us we would be far better off if, although we live **in** this world, we do not have to be a part **of** it.

What does this mean for me? What might it mean for all of us?

I have always believed this phrase contains profound meanings. I suspected it has many layers and levels of meaning, and we can each take from it the insights gleaned from the words.

To be **of** the world is to believe that the world created us. It is to live each moment in awareness of our being these very finite mortal beings that must strive to exist within the constraints and trappings, along with the world's limited opportunity to pursue happiness, of the world around us.

Those of us reading *The Urantia Book* begin to understand that we are not **of** this world. While we *inhabit* it, we were created outside of it. Think about it. Our conception and birth are not merely material manifestations that result in



the vehicles through which we experience life. While finite matter comprises our bodies, we are much more than that. Life itself does not originate from matter, but from our Creators.

Thus, we live **in** the world but are created well outside it. To the extent that we can remember this fact—this truth—we can choose to live differently, even while being here **in** this world but not truly **of** it.

In my recent reexamination of David Hawkins' works on consciousness, I have realized that everything Dr. Hawkins conveys to us aligns perfectly with the insights we derive from our study of *The Urantia Book*.

In his masterful works, Hawkins lays out his extensive research on consciousness and the various levels represented by all life. Consciousness is universal; it originates from the highest authority of Truth, Beauty, and Goodness—our Paradise Father, the First Source and Center.

While it's clear that all life is connected to consciousness, or consciousness itself, Dr. Hawkins helps us to see more clearly the distinctions between being **of** the world and merely **being in** it. He does this through a calibrated determination of levels of consciousness, a scale from 1 to 1000 (in our material plane of existence here on Urantia) where 1 represents the consciousness of an ameba and 1000 represents the highest level of consciousness attainable, which only a few ever reach. (I suppose a consciousness level of 0 means none.)

These levels are verifiable through kinesiology, or muscle testing, which appears to allow a directed connection between the strength or power inherent in our material bodies and various levels of truth. For example, when a kinesiology measurement assesses the truth or falsity of a statement or belief, and it falls below the level of 200, the degree of falsehood exceeds the truth contained in that statement or belief. At levels below 200, more energy is

drawn from the external world than is given from within the person's own power.

At consciousness levels above 200, more power—and thus more truthfulness—comes from within the individual and connects to the consciousness of the cosmic mind. This other-mindedness of higher consciousness levels, in my view, embodies the way of living in the world. Conversely, individuals who typically exist at lower consciousness levels derive their energy from external sources. Consequently, they live off the world, tethered to external events and the world's influences on their lives, whether for better or worse. Even worse, they struggle to discern the difference.

To live **in** the world, a person has more to offer that is uplifting to both the world and others **in** it.

Consciousness levels below 200 include the predominant existence of people who dwell in shame (20), guilt (30), apathy (50), grief (75), fear (100), desire (125), anger (150), and then pride (175). This type of pride is self-pride, not to be confused with feeling very pleased or taking pride in others' achievements. (Note that all of these qualities arise from the mind, not from reality.)

It's clear that most mature individuals consider all of these negative; Jesus and our text even refer to them as "spirit poisons."

While each ascending level of consciousness offers more than those below, they do not truly support life; instead, they

extract more energy from the world than they contribute to it.

Levels above 200 are all life-supporting and increasingly so. Where does the power come from that drives those above 200 to higher levels of consciousness? Let's examine these levels. Courage is at level 200. This breakthrough level is significant as it is one of our seven Mind Adjutant Spirits at work. Remember that the first five mind adjutant spirits operate in all mammals and many other life forms. Intuition is the first one activated. It is life-supporting, as are the others that follow. Many of these spirits are found in consciousness levels below 200; they help provide the necessary energy to each level and motivate upward movement. Courage, the third one, is the first that reaches beyond the demarcation of 200.

Beyond courage, we find neutrality, wherein energy becomes very positive and from which we see the beginning of inner confidence (250), then willingness (310), acceptance (350), reason (400), and finally love at 500, followed by joy at 540, peace at 600, and enlightenment between 700 and 1000.

All levels of consciousness above 200 align with spirit, at least to a degree that the difference between being **in** the world and being **of it** is life-supporting. Those at higher levels above 200 receive more, but that "more" is less dependent upon the actual circumstances of the world. The world, as viewed from the subjective level of higher consciousness, appears more benign, more friendly, and

more beautiful. These qualities affect all life experiences for those who live in this version of the world.

The reason is that these higher levels of consciousness align with both truth and spirit, as well as with power. We all know that the ultimate source of power comes from the First Source and Center. Those consciousnesses aligned with spirit, at least to some degree, tend to live lives with fewer instances of worry, fewer moments of anger, fewer desires for worldly things, and greater acceptance of what happens. They understand that any negative events are not the universe's reality nor part of our Creators' grand plan; rather, they serve as learning experiences for us to gain wisdom and insight, as well as to develop our character and soul. It's not that those negative things cease to occur; it's just that they carry less weight for those at higher levels.

Ultimately, the choice is ours. We are the ones who make the decisions about how we perceive our lives. Each decision we make that aligns with our spirit represents another elevation of our consciousness.

Reference: David Hawkins' website: <https://veritaspub.com>



What to do, oh, what to do? A reprise...

If we examine the state of our world today from both qualitative and quantitative perspectives, we must divide our current civilizations into at least three categories.

One category we might refer to as the modern world (or First World countries), which emerged from Western Civilization alongside other cultures evolving simultaneously under many of the same influences. This includes all contemporary cultures in the Western Hemisphere, all historical and modern Western and Eastern European cultures, traditional and modern Far Eastern cultures, most historical Middle Eastern cultures, a few contemporary African cultures, and all the various transplants from these cultures.

What is excluded is referred to as “Third World countries.” This represents the second category of civilizations.

The third category encompasses regions of the world that do not quite meet Third World standards, including some areas in Africa and beyond.

When we consider the different epochs outlined in paper 50 of *The Urantia Book*, we observe that the First and Third World countries have completed the “nutrition epoch,” while those outside these cultures are still experiencing it.

Regarding the “security age,” First World countries have moved beyond it, whereas many Third World countries remain in it. In terms of the third age, the “material-comfort era,” the First World nations are right in the middle of it.

Here, I believe there is a divide within the “First World” perspectives; some aspects of society have progressed into the fourth, or ‘quest for knowledge and wisdom,” and the fifth, the “epoch of philosophy and brotherhood,” while most of the rest of society has not.

Our technological and scientific pursuits have propelled many into these new eras of life. Except for a small number of individuals worldwide who embrace every epoch, age, and era, few seem genuinely interested in spiritual striving.

Where do we find ourselves in the continuum of planetary mortal epochs? While the UB states that the “primitive man” stage typically lasts around 100,000 years, ours appears to have lasted five times that. Hmmm. And while we like to think we have moved beyond this epoch—speaking as a whole—there remains a significant amount of primitive superstition that we carry with us. But my question is, did all fadors go extinct in this first epoch?

Now, regarding the second epoch, the “Post-Planetary Prince epoch,” something went awry. If “post” means “after,” we should be well into subsequent epochs by now, but we short-circuited twice. If the first 300,000 years of our planetary prince epoch were going smoothly—and I suspect they were not, considering what happened next—then with the rebellion

and betrayal of our Planetary Prince, our world was set back almost to the beginning. By the end of this epoch, we should have achieved numerous positive developments, such as gender equality, the elimination of degenerate and defective strains, like my nephew Bubba Bob, and so on.

The third epoch arrives with the successful introduction of the Material Sons, the “Post-Material Son epoch.” The arrival of Adam and Eve was not meant to occur before we, as beings, had completed our biological course. But had we? And due to default, again, we are far short of the uplifting biological material that those violet race folks were supposed to provide us.

As a result, there aren’t many feelings of “brotherhood of man” circulating. The truth regarding our place as a world and a people in the universe administration did not endure. World peace? Not yet. All of this suggests there wasn’t yet a time for the next big event—the arrival of the Magisterial Son Man—so we could transition into the next epoch, the “Post-Magisterial Son Man.”

So, he didn’t show up.

Instead, we had a guest appearance: Machiventa Melchizedek. His role was to prepare the way for the next event, the arrival of Michael of Nebadon as Joshua ben Joseph. This Michael event marked the beginning of the next epoch, the “Post-Bestowal Son Man.” By this time, our world should have achieved the highest intellectual development and ethical standards; we still haven’t today.



The highest educational culture? A spiritually trained race?
The worldwide pursuit of moral, cultural, and spiritual
truth? No more wars?

Nope, nope, nope, and nope.

We should be ready to assimilate the teachings of the
Bestowal Son and appreciate the revelations up to the
Superuniverse levels. Ah, now we are getting somewhere.
Ready, but perhaps not so willing.

What to do, oh, what to do? I think it is being done. Whether
we know it or not, the game is afoot.

This UB was given to us not just to read and enjoy
intellectually. It is, to me, the textbook—and a very sacred

one—that, as we go over it repeatedly, helps us understand how all of this universe operates. It is also a beautiful piece of literature that resonates with our emotions and grips us with its intuitive truth.

We may not fully understand what is happening right under our noses at the moment, but I bet there's a lot going on. It can't all have stopped with the publication of *The Urantia Book* in 1955. This was just the beginning!

Or perhaps the beginning had already occurred long before the book's publication. Yes, the game is afoot, and each and every one of us has a role to play. No one is left out.

What to do? How about this: take each item mentioned in section 6, paragraphs 3 through 7, and apply it to yourselves. By this very action, this world transforms. But remember, we are IN this world but NOT of it. And that is our intent, isn't it?

“The destiny of eternity is determined moment by moment by the achievements of the day-by-day living. The acts of today are the destiny of tomorrow.”

And “The act is ours; the consequences God's.”



When it comes to being up-to-date, we are not very good at it

It is becoming increasingly clear to me that, as a mortal species inhabiting this world, we are often slow and reluctant to even attempt to understand the realities around us. Here are some of the discoveries I've made recently that prompted me to write this essay.

- ☐ We are mostly lazy when it comes to thinking.
- ☐ We are very reluctant to give up earlier “facts,” regardless of how many times they have been proven false.
- ☐ We believe that the “truths” we were taught in school, especially during our pre-college years, remain the prevailing truths of today.
- ☐ We often believe the world exists to serve us, rather than for us to serve it.
- ☐ We often believe we are much smarter than we actually are and that we know far more than we do.
- ☐ We are likely to accept lies if they serve our self-interest.
- ☐ And we are oblivious to what is now referred to as the “black elephant” phenomenon.

Please bear in mind that the things I am going to say in this essay are generalizations. There are excellent examples of those that do not fall into the list above, but rather sail mightily over the rest of us, many of them leading the way for us to follow.

Oh, that reminds me,

- ☐ We struggle to follow true leaders and identify the ones to follow.

Let me take a look at each one of these.



We are mostly lazy when it comes to thinking



We don't need anyone to point out the first issue: that we are lazy thinkers. Our history is replete with examples of our poor, sloppy thinking. The revelators of *The Urantia Book* have even told us so,

especially when it comes to mortals from other worlds. How many of us would prefer watching TV to reading a good book, what we call literature? How many of us would rather sit in a waiting room staring at others or the art on the walls? What about a thought-provoking work of non-fiction? Thinking does require effort. At least constructive and critical thinking does.

Moreover, we often can't even control how we think. Monkey-mindedness, that incessant pattering of words and sounds that tends to evade our minds, is not really true thinking at all; those may not even be your thoughts, but may originate from elsewhere. Have you considered that? Try non-thinking, like meditation or going into stillness, and see how much control you have over your thoughts.



We are very reluctant to give up earlier “facts,” regardless of how many times they have been proven false.

As to the second point above, our brains are full of things that we once “knew” were the facts of the matter. For example, we generally still think agriculture came before cities, which it did not. (Planting a garden is not agriculture, is it?) Yet those who really study the subject know that this is false. But still, today, we find the same falsehoods expressed by so-called “experts” spreading non-facts as if they themselves did the research and made the discoveries on their own. Or that in cities, density is bad,



parks are always wonderful, and different uses of land should be separated, as is the case for zoning. All of these ideas that emerged in the early 19th century have been shown to be false for over 60 years. Yet here we are today, where our city fathers and their planning staff continue to make the same mistakes repeatedly, as though it is too difficult to understand what these poorly conceived ideas have resulted in regarding the visual ruination of much of our natural built environment (not to mention their impact on the rest of it).

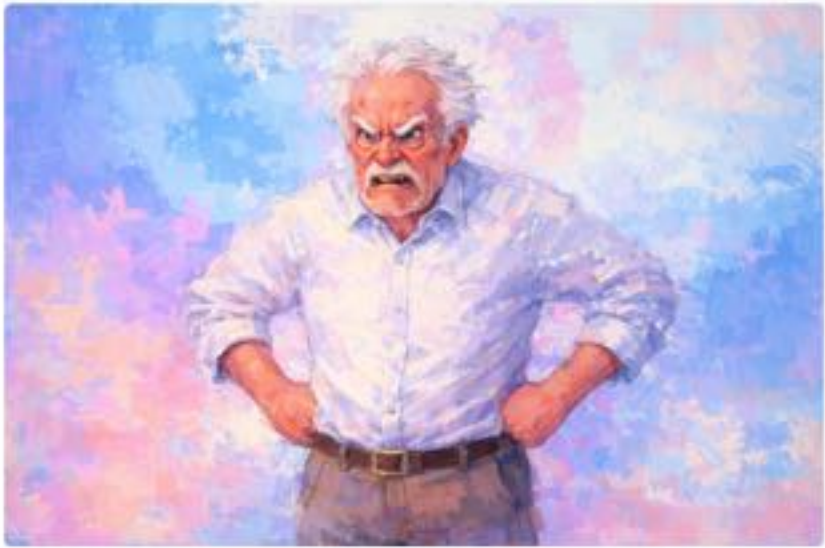
More examples:

Religions evolve. They must, or they die. The trouble with most religions today is that most of them are nothing but dead rituals and trite dogmas from ancient times. This is

really too bad since the best religious works are being gathered and published all around us.



We believe that the “truths” we were taught in school, especially during our pre-college years, remain the prevailing truths of today.



We are continuing to discover just how much of what we were taught in school was hogwash. Every time we find that an age-old belief has gone down in flames, we are very reluctant to leave it behind. Perhaps this is our way of counteracting the conspiracists out there. After all, now we know which of these high school gems are false and which ones remain true today.



We often believe the world exists to serve us, rather than for us to serve it.



This belief, dating back to Genesis, gave rise to the idea of man's domination over the world, accompanied by the concept of "woman as property." It is still very much the ruling belief system today. Currently, some of those in control who think they are in charge of this idea and are running full tilt in carrying it out. In 20 years, who knows?

I saw a "saying" today in a book by Thomas Friedman,¹ *Thank You for Being Late*, which states: "God always forgives, man sometimes forgives, nature never forgives."

Nature, as Nassim Nicolas Taleb points out, is always the winner in any contest of who is the fittest. She is the most antifragile of us all. We certainly treat her as such, much to our detriment, but in the end, she will win, no matter what.



We often believe we are much smarter than we actually are and that we know far more than we do.

There has been considerable research conducted recently in this subject area, and while the results may have been obvious to you, we tend to forget the truth of the matter and act accordingly.





We are likely to accept lies if they serve our self-interest.

This concept has certainly been in vogue over the last few years. It was one thing to assert that weapons of mass destruction were in the hands of Saddam Hussein. The truth emerged, and it persisted. Today, that same truth would be labeled a lie, with some insisting that those weapons were there and might still be present, regardless of the evidence. Even worse, this statement would continue to be reiterated for years by those in power, until a substantial segment of the nation genuinely believed the falsehood.

We are constantly being deceived by those in power who aim to maintain their positions. It seems that, regardless of the facts, once a person attains a position of power, they will say anything they believe gives them an advantage over others to retain that power. What truly astonishes many of us is that these individuals often escape accountability. This nation, like others, lacks a mechanism to compel the liars in such positions to speak the truth, resulting in a stalemate. However, this stalemate is only temporary, as the guardians of truth and those seeking it often yield to the barrage of lies and insinuations that threaten democracy and transform it into a dictatorship.



And we are oblivious to what is now referred to as the “black swan” phenomenon.

This is a new concept. Presumably, we have all heard of the “black swan” theory. If not, here is the short version: The black swan theory (or the theory of black swan events) is a metaphor describing an event that is theoretically either impossible or so extremely unlikely that it comes as a surprise and has significant consequences. Nassim Nicholas Taleb, who expanded upon the theory, is explained on Wikipedia ² as:





- ☑ The disproportionate role of high-profile, unpredictable, and rare events that lie outside normal expectations in history, science, finance, and technology.
- ☑ The inability to compute the probability of these consequential rare events using scientific methods due to the very nature of small probabilities.
- ☑ The psychological biases that blind individuals, both personally and collectively, to uncertainty and to the significant impact of rare events on historical matters.

Further, the theory “refers only to unexpected events of large magnitude and consequence and their dominant role in history. Such events, considered extreme outliers, collectively play vastly larger roles than regular occurrences.”

Now comes the “black elephant event.” This idea comes from Thomas Friedman’s book, *Thank You for Being Late*, in which he describes a black elephant as “a cross between a ‘black swan’ (an unlikely, unexpected event with enormous ramifications) and ‘the elephant in the room’ (a problem that is visible to everyone, yet no one still wants to address it)...”

Tim O’Shea from Huffington Post’s The Blog ³ tells us, “*Black Elephants exist in most any sector in which inertia, denial, and other fear-based drivers are stronger than the desire to take actions involving significant change.*” Mr. Friedman ⁴, quoting from Adam Sweden, a London-based investor and environmentalist, tells us, “*Currently, there is a herd of environmental black elephants gathering out there—global warming, deforestation, ocean acidification, mass extinction, and massive fresh water pollution. ‘When they hit, we’ll claim they were black swans no one could have predicted, but, in fact, they are black elephants, very visible right now.’*” We’re just not addressing them at the scale necessary. If they all stampede at once, watch out.

Today, we have further exasperated the hybrid through purposeful lies and disinformation, denials of the

truth, and a purposeful failure by leadership and others too cowardly to do so to take personal responsibility.



We are not very good at following true leaders, or even picking out which leaders to follow.

Going back to Old Testament times, it appears we are very good at killing those who might be our best leaders. Recall all those prophets who were stoned or somehow done away with? And this upstart called Jesus of Nazareth. He would have been a really fine leader if his fellow religious leaders and others had accepted him.

We have had some great leaders over the years, some who came along at the exact right time. Lately, I have not seen much of this. Many of today's so-called leaders are leading their people down a sorrowful path, away from democratic ideals. These are not the true leaders, regardless of how many sheep they have behind them. Why are we so bereft of good leadership? Why do so many follow the jesters and the clowns of the world? Are the three-ring circuses that we call politics today the colosseums of the Roman era?

Perhaps. But there is no doubt that these, too, will pass away. And, I am optimistic that what will come next—perhaps not next year, or next decade, but soon—will be far grander than we could deserve or hope for. Will we be ready? Or will we continue to pick up stones?

Footnotes:

1. Thomas Friedman, *Thank You for Being Late*
2. Wikipedia: Black swan theory: https://en.wikipedia.org/wiki/Black_swan_theory
3. Taleb: Antifragile: https://smile.amazon.com/Antifragile-Things-That-Disorder-Incerto/dp/1400067820/ref=sr_1_3?keywords=taleb&qid=1556052975&s=gateway&sr=8-3
4. Huffington Post's The Blog, Tim O'Shea, *Black Elephants, Black Swans, and Tomorrow's Fish*, January 30, 2015)
5. New York Times, Thomas Friedman, *Stampeding Black Elephants*. (opinion in Sunday Review, November 22, 2014)



What is so kind about humankind?

Singer-songwriter Daniel Nahmod delivered an excellent concert last night at the Unity of Fort Myers Church. This followed a successful campaign by Republicans to appoint a controversial candidate as a United States Supreme Court Justice. Nahmod raised a critical question: where is kindness? He remarked on the lack of it that he observed in the preceding week. However, he did witness bravery from the women who spoke out at great personal risk and the two women who confronted the Senator from Arizona in the elevator. Yet, predominantly, he witnessed anger, spiteful name-calling, and minimal kindness.

This leads me to ponder: are we a nation of humankind or one marked by human hostility? Humankind or human meanness? Although this is a play on words, it reflects the troubling emotions many feel about our society's moral and ethical compass in recent months. Where are we headed? It

seems that those in higher offices are focused solely on personal gain during this period in our history.



One is reminded of the vast efforts to implement so-called democracy in places like Iraq and other Middle Eastern countries. Iraq could yet emerge as the most successful case if it can overcome its endemic corruption. The temptation to take what one can and disregard the rest is a difficult mindset to escape. It's easier to succumb to this lifestyle than to break away from it. Is that the direction in which this country is heading? I don't perceive much of this in my daily interactions, but I certainly observe that behavior in our current leadership.

I might be naive; perhaps this has been the norm for quite some time, even in past administrations. In hindsight, we've witnessed this in our foreign relations, especially through behind-the-scenes collusion over arms deals, neglect for civilian well-being, an increased reliance on drones, and yet we continue to invest more in military support for dubious regimes than in the education of those in poverty.

For instance, I have greatly enjoyed Thomas Friedman's book, *Thank You for Being Late: An Optimist's Guide to Thriving in the Age of Accelerations*. The author illustrates the current rapid advancements in the U.S. approach to addressing the rising terrorist cultures in the Middle East and Africa. He describes how \$3.1 billion is allocated to Egypt for arms, aircraft, and other weapons designed for killing, while simultaneously providing \$13.5 million in U.S. scholarships to Lebanese students for studying at American-style universities. A teacher encapsulated it well: "One is for 'making people and the other one is for killing people.'" A young student shared her experience of learning to live and thrive in a democracy, utilizing her critical thinking skills, and understanding how to interact with others despite differing beliefs, including religious ones, striving to surpass conventional limitations. "But isn't this how nations are built?"

However, as of now, we witness the hypocrisy and scheming propping up otherwise untenable goals and practices. We should appreciate having a president whose blatant failure to speak the truth is making much of what was hidden increasingly visible. If we cannot seize this moment to

motivate and organize ourselves to be the best Americans possible, we may find ourselves following the path of nations that have become losers in the global moral and ethical arena. What awaits us next? Dictatorship or civil war? Being one of the wealthiest nations merely implies we possess better means for self-destruction and the dismantling of our civilization.

What about kindness? There will always be some of us who choose to remain kind; it's part of our nature. However,



kindness alone won't suffice unless we recognize that being kind means extending it consistently to everyone.

Concurrently, it also involves taking responsibility for the type of world—and the country—we wish to inhabit. We cannot serve as the world's police force. As Mr. Friedman points out, the issue of terrorism, particularly Islamic radical terrorism, cannot be resolved by us. Only the Islamic nations themselves can address this issue, provided they choose to do so. Our role is to demonstrate that being kind to one



another is the foundation of a true and enduring democracy. It's the Golden Rule reiterated, but this time infused with greater love.



A response to a “Letter to a Beleaguered Planet”

Errol Strider, a long-time reader of *The Urantia Book*, sent some of us a letter from “Friends of Planet Earth,” titled “Letter to a Beleaguered Planet.”

The letter scolded us for being foolish as a world, for being led and leading others into planetary destruction due to our lack of a consciousness that embraces all people. We survive or fail based on our own choices. In a way, this letter serves as just one of many warnings from knowledgeable humans on this world, as well as from celestial beings from other realms. Machiventa Melchizedek transmitted a similar warning years ago through Daniel Raphael.



But we all know that much of what happens to us stems from a failure of leadership: our choices in selecting leaders and

our lack of understanding about the nature of reality and its origins. We have the power to control it if we choose. However, it requires more than just a small number of people who grasp the issues and even fewer who believe they have the solutions. At its core, every problem on our planet is a spiritual one, from the threats of climate change to inequities in opportunity and a lack of understanding of what it takes to survive in a sustainable world.

The question is: how can we, as a global community, unite to prevent our own destruction?

I see no clear path for disseminating this vital information, which concerns everyone and everything in the world, to encourage individuals and groups to relinquish their beliefs, prejudices, and lack of independent thought, and to adopt the truths presented in *The Urantia Book*.

Therefore, recently, I believe there is another way—one that begins to establish the truth of science from a quantum perspective that leads us to a bottom-up approach to organizing the world's matter and energy first, which then takes us into the realm of consciousness and its reality concerning the creation of matter and energy. This will lead many to the spiritual connotations that emerge from that perspective of consciousness.

The ancient truths of early thinkers, such as Plato and many others, are embedded in the fundamentals of the diverse precepts of Organized Religions, and they can serve as spiritual guideposts that easily lead to the basic truths of *The*

Urantia Book. This is not to suggest that we need to provide detailed explanations of Parts I and II of *The Urantia Book*. Part III is an excellent way to begin eroding false ideas about Earth and its history in the universe. The same approach could apply to Jesus' teachings and the life depicted in Part IV, keeping it simple by focusing on how Jesus chose to live and how he taught his followers to live as well.

The Urantia Book offers a top-down approach that, as it becomes more familiar, will be embraced by more and more people once they understand the bottom-up approach, its theories, proofs, and conclusions. This is a both/and approach that aligns with our both/and universe. There is no longer separation from Cosmic Consciousness; rather, we embrace it, acknowledging that we are all part of one united creation of the First Source and Center.

There are numerous connections to today's psychological insights regarding negative thoughts, the poisons of the spirit, and the chemical-biological discoveries about the interconnectedness of all living and non-living things. The physics of elemental particles directs science straight to the Isle of Paradise and the intimation that science has been seeking for many decades.

This is just a sampling. I believe that a thorough exploration of today's science on the quantum realm, coupled with the revelations of *The Urantia Book*, could lead to significant advances in our understanding of interconnectedness. Furthermore, that awareness can serve as a catalyst for a

more rational, compassionate, and collaborative world of cooperation and acceptance.



Interregnum and Anomie

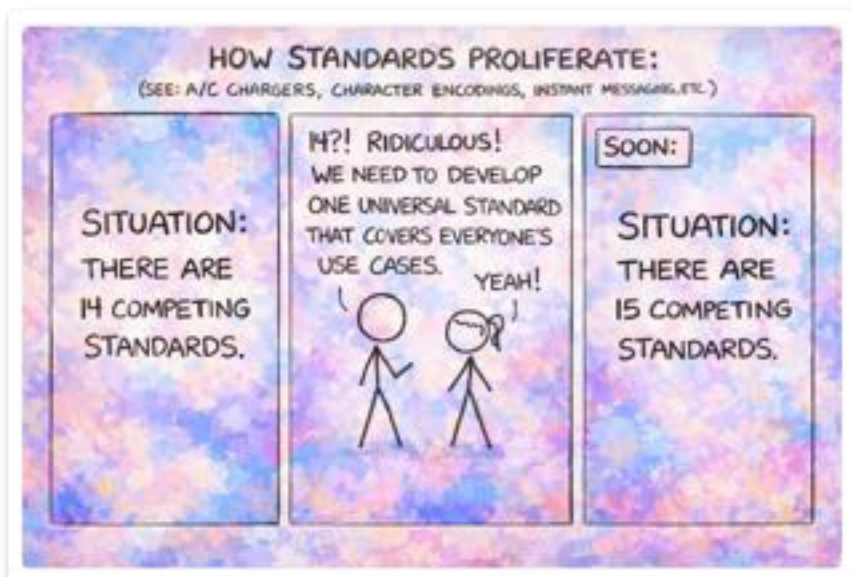
The Urantia Book (118:8.6) “The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake—material inertia—which so efficiently operates to retard dangerous velocities of progress. Thus does time itself cushion and distribute the otherwise lethal results of premature escape from the next-encompassing barriers to human action. For when culture advances over-fast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the “dark ages” of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.”

Interregnum

noun: **interregnum**; plural noun: **interregna**; plural noun: **interregnums**

1. A time when regular governance is halted, particularly during transitions between different reigns or regimes.

- An interval or pause. “The interregnum between the discovery of radioactivity and its detailed understanding.”
- 2. The term refers to the period between the election of a new U.S. President and their inauguration, during which the outgoing president remains in office as a lame duck.



Anomie

noun: **anomie**; noun: **anomy**

1. Absence of customary social or ethical standards in a person or group. "The theory that high-rise architecture results in anomie among residents."
2. Is a "condition where society offers minimal moral direction to individuals." It encompasses the

disintegration of the social connections between a person and the community, such as in chaotic situations that lead to the fragmentation of social identity and the dismissal of self-regulatory values.



Is it just me, or is the world going mad?

In 2016, I felt compelled to begin exploring the complex factual conditions beneath the numerous hidden or secret agendas many people hold, and to uncover them as best as I can.

I began reading three books about Islam. Two of these concentrate on the radicalization of the religion, exploring the beliefs of Islamists—those we often hear about instigating chaos globally—including how, why, and when this occurred, specifically the foundations for this seemingly recent uprising and potential solutions. Two of the three authors are Muslims from different countries who transitioned from ordinary Muslims to radical jihadists and eventually to outspoken Islamic reformers whose lives now face constant threats.

The third author, Malala Yousafzai, a young Pakistani Muslim and Peace Prize winner, endured a vicious attack by a member of the Pakistani Taliban while riding her school bus at thirteen. She has always been a strong advocate for the rights of children and the importance of education, a

belief shared by her father. Malala's view of Islam is exceedingly benign, leaving her perplexed about those who seek to deny children, particularly girls, their right to an education.



Amidst the fervor of this election year, I picked up two books by Dinesh D'Souza critiquing Obama, Clinton, and the Democratic Party. Additionally, I acquired a new book titled *Dark Money* by Jane Mayer, a respected Pulitzer Prize-

winning journalist, which comprehensively examines how the wealthiest individuals in the country are funneling massive amounts of money to seize control of the United States Congress, driven by the Libertarian and Tea Party Republicans. Simultaneously, I also grabbed a book called *The Intimidation Game*, which explores how progressives are using disclosure laws and executive branch agencies to intimidate conservative fundraising organizations and discourage their activities (not to mention “civil asset forfeiture”). Consequently, we now have a mix of conservative and progressive (liberal) perspectives to delve into. (I also just started reading Maureen Dowd’s take on Hillary and Trump, but it doesn’t provide much new insight.)

I’ve revisited one of my favorite authors, Jane Jacobs, whose books have profoundly influenced my thinking over the years, beginning in college with *The Death and Life of Great American Cities* (1962). As an architecture student, her work felt like a refreshing change compared to the conventional ideas pushed on us as emerging professionals about planning and design. I even used her book as a textbook while teaching at the College of Environmental Design at the University of Colorado at Boulder in the late seventies.

One of her last two books, **Systems of Survival** (1992), discusses two distinct moral syndromes, which are the foundational moral pillars of our civilization: one that governs commerce and another that guides politics and other non-commercial enterprises. The author explores the consequences when these two systems intermingle—not merely colliding but rather mixing their syndromes, which

ultimately harms both factions. She delves into how reputable companies can decline and how governmental and other “guardian” organizations, including religious institutions, venture into territories they ought to avoid. This book offers a profound examination of morality and ethics within our society—issues that have persisted since the dawn of civilizations yet have often been underestimated in their influence. Nonetheless, these complexities lie at the core of many conflicts between opposing sides, such as the right and left, business and government, as well as market forces and regulation.

Her other book, *Dark Age Ahead* (2004), examines cultural dead ends: defining their characteristics, how they develop, and the signs that indicate a civilization is facing such a crisis. In her insightful manner, she identifies five critical vulnerabilities in our culture, which she refers to as the “five pillars of culture.” These include the decline of the family unit, both biologically and economically; prioritizing “credentialing” over education; neglecting science; the simplification of taxation; and the failure of institutions to self-regulate.

She points out that writing, printing, and the Internet can give a false sense of cultural permanence. However, *“most of the million details of a complex, living culture are transmitted neither in writing nor pictorially. Instead, cultures live through word of mouth and example. That is why we have cooking classes and cooking demonstrations, as well as cookbooks. That is why we have apprenticeships, internships, student tours, and on-the-job training along*

with manuals and textbooks. Every culture takes pains to educate its young so that they, in their turn, can practice and transmit it completely.” This is why we create study groups for *The Urantia Book* and participate in hands-on classes like this one. It is crucial that we embody what we learn from our readings.

But how does scientific living relate to these themes? It is integral. My exploration delves into the core of civilization—its beliefs (both false and true), moral imperatives and foundations; its numerous corruptions; its crumbling cultural “pillars”; and the covert manipulations of unseen, unjust material forces and deceptive intellectual concepts that contribute to our most significant issues in a human-dominated world.

It's a daunting challenge, but I have all the time I need to pursue it.

The thrilling aspect of this journey is that it was not solely my choice; I was guided to it. My comprehension of *The Urantia Book's* principles and my appreciation of Jesus's life and contributions have led me to feel as though I am perched on a towering mountain or cloud, where I cannot be harmed but can observe the complex, interconnected elements that compose our civilization. I exist in this world but do not belong to it.

For me, scientific living involves integrating what I've learned from the extremes of the fact-meaning-value spectrum. I strive to balance my spiritual insights with my

efforts to understand the factual aspects of life, always searching for the truth.

Or perhaps I'm just simply crazy.

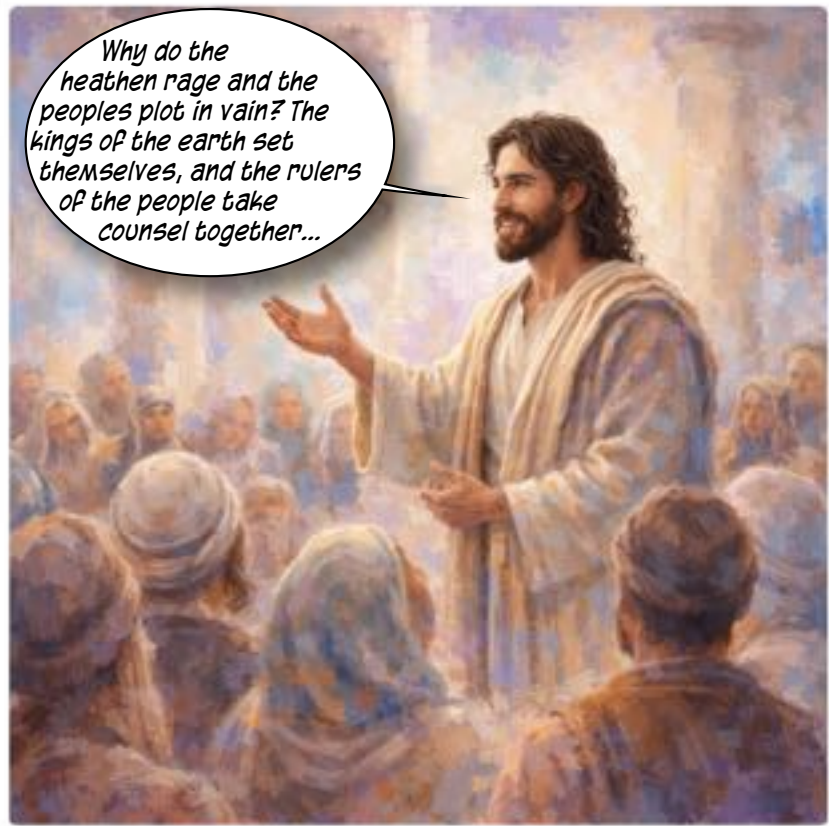


Why the heathen rage....

In *The Urantia Book*, we see in the first paragraph of Paper 155 of section 1, we read, “*Said Jesus: “You should all recall how the Psalmist spoke of these times, saying, ‘**Why do the heathen rage** and the peoples plot in vain? The kings of the earth set themselves, and the rulers of the people take counsel together, against the Lord and against his anointed, saying, Let us break the bonds of mercy asunder and let us cast away the cords of love.’”*

And while Jesus tells his apostles that the prediction of the 2nd Psalm will not come to pass because his “... *kingdom is founded on love, proclaimed in mercy, and established by unselfish service. ... But, you who have lived with me well know that anger and wrath are not a part of the establishment of the kingdom of heaven in the hearts of men. But the Psalmist did glimpse the true light when, in finishing this exhortation, he said: ‘Blessed are they who put their trust in this Son.’”* (UB155:1.2)

I suspect Jesus did not think much of the 2nd Psalm. But that was not the point he was going to make. He goes on to



*Why do the
heathen rage and the
peoples plot in vain? The
kings of the earth set
themselves, and the rulers
of the people take
counsel together...*

say, *“The heathen are not without excuse when they rage at us. Because their outlook is small and narrow, they are able to concentrate their energies enthusiastically. Their goal is near and more or less visible; wherefore do they strive with valiant and effective execution.”*

The tendency of a specific group to focus on one or a few topics to strengthen their argument or gain leverage is not a novel concept, as evidenced by Jesus's time two thousand

years ago. Today, we refer to this phenomenon as the **“Tyranny of the Minority.”**

We have observed in politics, boardrooms, planning and zoning hearings, and school board meetings that a small group of dissenters can disrupt the prevailing majority opinion, even when that opinion is quite reasonable. Not every majority opinion is sensible or rational. I've read that a mere 7% of minority shareholders can begin to influence a corporation, effectively swaying the rest of the shareholders. How does this happen?

First, as Jesus noted, they concentrate on a single, often contentious topic and formulate strategies that keep that issue at the forefront, halting any progress made by the majority. Consequently, the larger group struggles to advance. This stagnation can stem from various factors: insufficient information to counter the minority's stance, yielding to opposition due to ignorance or, worse, apathy, or simply losing interest in the entire process—after all, life's too short for this %#@!

We particularly witness the impact of minority actions in college protests, where a small number of students can block visiting speakers from addressing the majority, undermining the essence of free speech. Similarly, the contentious debate over gender pronouns, or a few students (often accompanied by their parents) undermining a dedicated teacher's career, illustrates this further.



In certain societal segments, the uninformed often lead the uninformed; land use planning and design exemplify this. Nonetheless, that's the nature of democracy—excuse me—of a republic. If the leadership is uninformed, what can one anticipate? Sometimes, the minority perspective deserves our attention.

Jesus goes on to reprimand the apostles, telling them, “*You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your*

teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning.”

On a related note, it appears that the entire Urantia Book movement possesses this characteristic; I believe the Revelators added these statements to emphasize that idea.

Jesus adds this: *“If you desire to enter the kingdom, why do you not take it by spiritual assault even as the heathen take a city they lay siege to? You are hardly worthy of the kingdom when your service consists so largely in an attitude of regretting the past, whining over the present, and vainly hoping for the future.”* Does this sound familiar? *“Why do the heathen rage? Because they know not the truth. Why do you languish in futile yearning? Because you obey not the truth. Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom.”* (UB155:1.3)

Among Urantia Book readers, we are a minority—likely viewed as "heathens" by other religions. Yet, we exist as a fragmented group, full of factions, cliques, and various interpretations of the book's meaning and purpose.

If we could unite, understand the truth, and act upon it, we could become that pivotal minority capable of making a significant impact in the world.

And we will. One day.



X plus Y equals Z

My late friend Raymon has a straightforward formula that helps individuals assess their current life situation, where they stand, and what it might take to achieve their goals. Many people are unsure about their aspirations or desires in life. Some individuals do not fully understand their current position or the journey that led them here. What many fail to recognize is the gap that exists between their current state and their desired future, whether that gap is measured in minutes, months, or years.

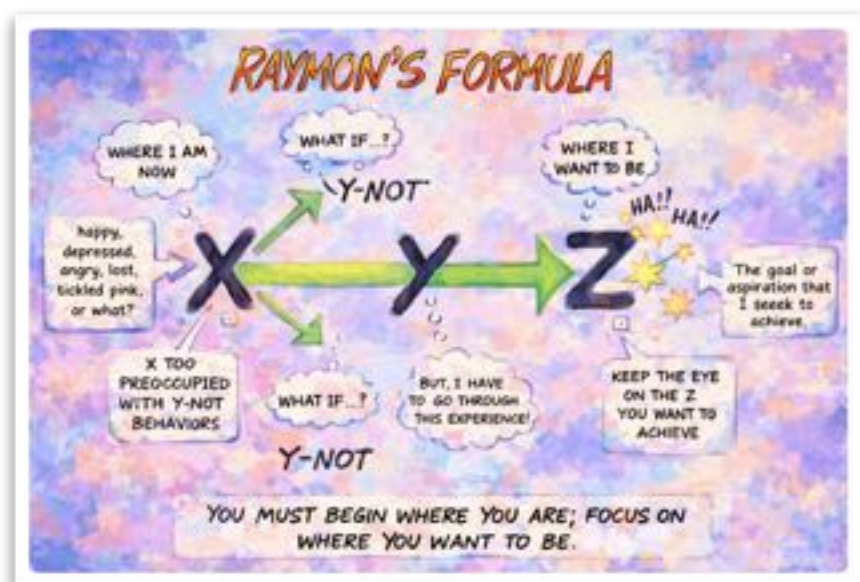
The formula is stated in the title: $X + Y = Z$.

X is where they are at the present moment. Are they happy, depressed, angry, lost, tickled pink, or what?

Z represents the goal or aspiration that individuals seek to achieve.

Y, on the other hand, signifies the gap; it embodies what they must identify to progress from X to Z.

While some people envision a Y, most lean more toward a Y-not mentality. When this is highlighted, they often engage in considerable Y-ning.



Raymon dedicates time to these individuals and employs an excellent approach that has certainly assisted many of the Why-nots and the Whiners. For instance, not long ago, a young man contemplated suicide. Overwhelmed by numerous painful memories, he struggled to articulate his Z position, let alone determine the Y needed to get there. At that moment, X felt like an endpoint—game over.

However, by shifting his focus from X, where he found himself at that time, to the Z position, where he could envision his future self, he began to catch a glimpse of the potential joy associated with Z. If he could express that aspiration—the Z-point idea—it became feasible to start identifying all the Ys necessary to reach Z.

You must begin where you are. This is one of the wise insights from Jim Rosemergy, our retired Unity minister. Ultimately, we must all start from our current position, don't we? That is the only place from which we can proceed toward Z.



You ain't seen nothin' yet

I am very optimistic about our world, despite its various challenges that require attention over time. However, we certainly have the universe's support to confront these issues. *The Urantia Book*, akin to Michael's journey on our planet, represents one of the initial steps toward resolving this chaos. Yet, it is only the beginning. You haven't seen anything yet.

I believe that there are unseen forces working to help us organize our lives. We can witness some outcomes of these efforts through the increasing spiritual openness of many individuals and groups, greater exposure of corruption within both government (surprise!) and corporate sectors, and growing unrest in regions where slavery and outdated customs, particularly regarding the treatment of women, are being challenged. Forces for change are active.

Overall, I think we are experiencing an exciting time, and conditions will improve. This may come with significant

upheaval initially, but perhaps that is necessary before we can truly progress toward Light and Life.





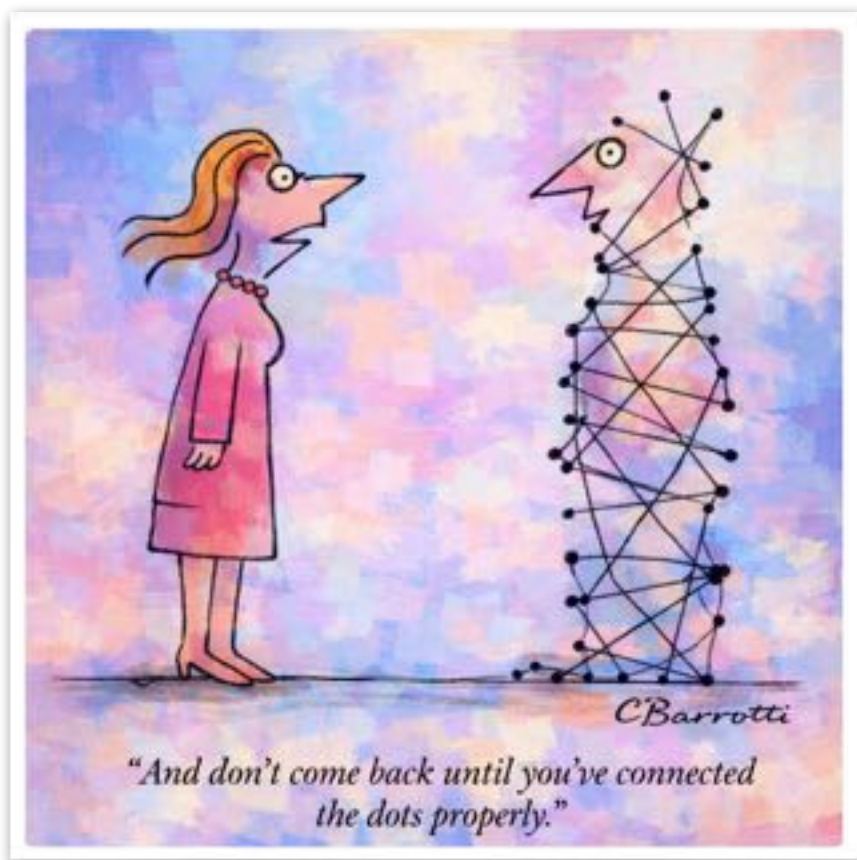
Evolution: Into the light, back to the dark, into the light....

It appears there were several differences between these two first humans and their immediate ancestors. For one, they were always upright and spent their time walking and running; they climbed trees like bears, not like apes. Their living space increased threefold compared to their relatives. They had an appreciation for other objects and beings, accompanied by considerable vanity.

Of the second order,

“... the most remarkable advance in emotional development was the sudden appearance of a new group of real human feelings, the worshipful group, embracing awe, reverence, humility, and even a primitive form of gratitude. Fear, joined with ignorance of natural phenomena, is about to give birth to primitive religion.” (UB62:5.4)

With these new feelings came the most significant difference: the initiation of the sixth and then the seventh adjutant spirits of worship and wisdom. At some point, before they left their families to strike out on their own, they made a decision—likely a moral one, although the book does not specify—which was the cause of the arrival of the last two adjutant spirits.



"When about nine years of age, they journeyed off down the river one bright day and held a momentous conference. . . . On this eventful day they arrived at an understanding to live with and for each other, and this was the first of a series of such agreements which finally culminated in the decision to flee from their inferior animal associates and to journey northward, little knowing that they were thus to found the human race." (UB62:5.8)

The joining of adjutant spirits is the sole event that distinguishes human beings from all previous versions of pre-human animals. This event served as the catalyst for the arrival of their Thought Adjusters. Soon after, Urantia was finally acknowledged as an inhabited world. (Notice, a planet is not recognized as such until the first true human beings have arrived, so to speak. All of the other inhabitants don't count, apparently.)

Today, I believe we are quite different from what Anton and Fonda were in those days. There are likely some advanced cerebral and muscular developments today compared to then, and we have continued to evolve as necessary (think teeth and appendix), as well as improve in mental acuity. While we think of our culture as the main advancements, we must remember that our culture is not automatically present for us to enjoy. It is purely social, and every being born into this world must learn about it through instruction and experience. (Soapbox time!)

“Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. The superior qualities of civilization — scientific, philosophic, and religious — are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.” (UB68:o.2)

In 2004, Jane Jacobs, one of the great “prophets” of our time, wrote a small but important book, *Dark Age Ahead*. She begins by discussing something about culture, any culture. As *The Urantia Book* noted above, culture can be a fragile thing. We lose aspects of our culture daily and replace them with other aspects. Once these lost elements are gone, they may vanish from memory as well as everyday experience. We believe we have culture because we have the internet, television, movies, and now video games, iPhones—all of which seem to provide permanence to our culture. But culture is not confined to these things. A dynamic, living culture is one that is experienced daily and passed on to succeeding generations by word of mouth and example. It is for this reason that Ms. Jacobs sees our society moving into a “dark age,” similar to others our civilization has passed through over the last 2000 years. Once it is gone, it can never be reconstructed.

(In this regard, I am reminded by the UB that a biologist can never reconstruct life by examining a directed frog or piecing together strands of DNA.)

To make her point, Ms. Jacobs emphasizes what she refers to as the failure of our culture’s six pillars: communities and families rigged to fail; higher education versus credentialing where the degree is valued more than the actual learning; the abandonment of science (what global warming?); the dumbing down of taxes and governmental powers that are no longer in touch with reality; and the lack of self-policing among the learned professions. As in all of Jane Jacobs’ books, this, being her last, they are worth reading.

Regarding our long-term future, I believe we will overcome these dark ages and transition into an era of Light and Life. While I think it's still a long way off, I don't believe it will take 100,000 years. I have complete confidence that we can make it. However, we need to be more thoughtful and wiser; that means becoming more educated in our culture as well as in our schools, more considerate and compassionate, more accepting and less materialistic, more like Jesus and less like Congress. Additionally, we need humor—much more humor. I doubt it will take 100,000 years for us to enter the realms of Light and Life. By then, we should at least be at the sixth stage of Light and Life. At that point, I suspect we may not recognize our world. So much will be lost, both good and bad, but we will have plenty of good to replace what is lost.



C H A P T E R 3

Where we are going



How high can you dream?

Musician John Butler wrote a song about imagining what kind of “world” he would like us to envision when we move on to the other side. The problem, if that is what it is called, is that it is never as wonderful as the reality that awaits us. What we can imagine is always limited



by what we know, what exists, and what we are able to dream within our limited context of life.

So, how high can you dream? How wide can you imagine? How deep can you ponder the ideal world, rather universe, in all of its true, magnificent glory?

Let's start with what we do know of this world and speculate what our idea of the next world should be like if we had the power to create it the way we can imagine it. Why do this? Because by understanding where we are now, we know, or can at least imagine, that what comes next is better. How much better? It is guaranteed to be far better than anything we can imagine or dream up. So let's begin.

This world has such unpleasant things as wars. The next one has none.

In this world, we have issues of racism, corruption, pollution, poverty, disease, inequality, violence, and crime. The next one has none of these issues. Not one!

How can this be, you ask? (Maybe you didn't.)

It is easy.

The next world, and all of the many worlds beyond that are waiting for us, are governed by one overriding thing—LOVE. The pure unconditional love that is poured out upon those worlds—and this one too, if we would only recognize it.

Any world that is created, upheld, maintained, and advanced by love is a world that is free of all of those things mentioned above.

Where there is pure love, there can be no hatred, and thus no prejudice. Where there is pure love, there can be no corruption because there is no cause that will maintain it. There can be no pollution since there is nothing that can pollute, as love is pure, without toxins or poisons. Pure love is like that. There can be no poverty nor inequality since love is equally distributed to all, everyone. With love, disease can gain no foothold. And with love, such things as crime and violence are but distant memories that gradually fade with time.

But there is so much more. In this and other worlds to come, there is no aging. How can there be if life is eternal? Yes, eternal. How many of us actually contemplate what it means to be eternal? To each of us, this means—we hope—new, healthy, fit, and younger bodies that will only get better over time—and time is non-ending. It also means meeting again all those who have gone on before, finding family and friends with whom to share memories and good times. It means exploring new places, new planets, meeting new friends, and having new experiences unlike anything ever before.

But it also means having a better mind, since there can be no mental illnesses, nor retardation, or other mental disabilities. This is a nice benefit, but it comes with a price. You see, all of the new world that is yours forever has a requirement. It does require you to continue from where you

left off on this world into the next. This means greater understanding, more discernment of truth, deeper discovery and appreciation of beauty, and greater beneficence of goodness.

Your new assignment, should you accept it, will be one of further exploration of your potentials, your empathy, your forgiveness, your generosity, and expansion of your mind, your soul, and your heart.

Your job will be to find who you really are, not who you thought you were. You are becoming your true self. And as such, you are becoming more perfect in every way, even God-like. How can this be? This is the commandment that was given to us an eternity ago: that we become perfect as our Father in heaven is perfect.

Now, is it easier to start to imagine what the next world will be like? And all of those that follow in our journey on our own paths to this perfection? Try it. Try to imagine perfect worlds without all the things that we have been accustomed to on this one. Hard, isn't it? But not impossible. Nothing is impossible when we have eternity to do it. How long is that? Far longer than anyone on this world can imagine themselves.

So, we dream of new worlds, unending in adventure for us. More importantly, are they unending in love, truth, beauty, and goodness? Because that is how the universe was created. And that which God created cannot be put asunder.



If you had forever...

However old you are today, you will have an infinity of days ahead of you. Whether you believe it or not, just sit with that idea for a moment....

Now, if that idea were remotely true, how different would your present outlook be regarding what you think, what you would say, and especially what you would do? But if you had a forever life, what you think and say might change tomorrow or three years from now, leading you to suspect that your thoughts and expressions might change as well.

We all change. Just think of how your thinking has changed over the years, and how it has changed what you do.

And now here you are, a discoverer of *The Urantia Book*, a student of its teachings and guidance, and you are likely living somewhat differently than you did before you found the book and joined a study group. You really are different, aren't you? No one who reads the book is left unscathed. It changes everyone's thinking and perspective on the world. Even if you only read it once, or only read parts of Part IV, *The Life and Teachings of Jesus*.

You have growth inward, upward, and outward. Your character is more mature, and you find yourself thinking in more "spiritual" ways.

As a *Urantia Book* reader, you know what is in store for you. So if you believe and have the faith that is unshakable to the point that it is beyond faith, but knowing instead, there is no reason why you cannot—today—start to plan for all of the things that you might be interested in undertaking once you arrive on the Monsonia worlds and beyond. But you can start



NOW! It is never too late. Maybe....

It is never too late. However, there are some things you may not want to undertake given your age. Desiring to learn the piano at the age of 75 is not conducive to success. But you could. Being a programmer at this age is unlikely for most of us, as we grew up in a world where programming was a relatively new concept that many struggled to grasp, particularly when it came to coding in a computer language.

Over the last few years, I have endeavored to gain a deeper understanding of how this world operates and has long functioned. This does not mean following every other conspiracy theory, but being discerning about what information I seek out and from what sources. I am exploring the authors and thinkers of integrity whom I trust to tell a story in the most complete way.

As an architect and urban designer with over forty years of experience, I have a deep affection for cities and their workings, including their economics and their relationship to global economies. This exploration then leads to an examination of subjects such as banking, land use, population growth, environmental quality, and many more.

What I discovered, and you will too in this situation, is the machinations that lie behind the workings of the world. Now, all this information may not be helpful as an expert in the beyond, but the ideas that flow from these studies are a part of my new experiences, however virtual they may be.

So, if you had forever, what you could do and learn to do as you ascend are also infinite.

That is my message. Why not start now? Why wait until you get there to decide? Start forming intentions now. But then also start to act upon them.



The future looks bright?

I believe we UB readers understand the role of Thought Adjusters in influencing our minds to lean toward the good, the true, and the beautiful, but we also recognize that most folks are not conscious of their influence in our lives. To that extent, while the Thought Adjuster may be doing its utmost to get us where it wants us to go, it is very likely an uphill struggle, even for the apostles.

I think the evidence for this difficulty lies in the constant problems the apostles had in understanding Jesus and in their attempts to shoehorn Jesus' teachings into the old sandals of Judaism. The Thought Adjuster did what it could, but the results pretty much speak for themselves.

Now, I had not thought of the roll-of-the-dice idea, but I like it. I believe that there is a grand plan, the ascension plan, and so on, but when it comes to the imperfect worlds of time and space and individual lives, chance—meaning individual choice influenced by various factors—gives us the most and perhaps the greatest lessons. So even if we had a perfect plan and our Thought Adjusters were doing their best to keep us

on the straight and narrow, here comes this fellow Lucifer with his, seemingly, cool declaration of independence, later compounded by the screw-up of Adam and Eve that throws our world into a state of quarantine and isolation for the most part. Well, holy crap. The Magisterial Administration has been trying to dig us out for many thousands of years, with figures like Melchizedek, Abraham, Jesus, and now the UB.

And don't forget the Revelators' theory that, as a result of the rebellion, Urantia is producing a pretty strong crop of Agondonters. And the results of the rebellion on our world have produced, ...well, let the book say it:

“At first the Lucifer upheaval appeared to be an unmitigated calamity to the system and to the universe. Gradually benefits began to accrue. With the passing of twenty-five thousand years of system time (twenty thousand years of Urantia time), the Melchizedeks began to teach that the good resulting from Lucifer’s folly had come to equal the evil incurred. The sum of evil had by that time become almost stationary, continuing to increase only on certain isolated worlds, while the beneficial repercussions continued to multiply and extend out through the universe and superuniverse, even to Havona. The Melchizedeks now teach that the good resulting from the Satania rebellion is more than a thousand times the sum of all the evil.”
(UB54:6.6)

“And there is compensation for these trials, delays, and disappointments which invariably accompany the sin of



rebellion. Of the many valuable repercussions of the Lucifer rebellion which might be named, I will only call attention to the enhanced careers of those mortal ascenders, the Jerusem citizens, who, by withstanding the sophistries of sin, placed themselves in line for becoming future Mighty Messengers, fellows of my own order. Every being who stood the test of that evil episode thereby immediately advanced his administrative status and enhanced his spiritual worth.” (UB54:6.5)

The future looks bright indeed!



What a perfect world it would be

I am going to make this really simple.

First, I want you to envision the ideal world that could possibly exist. However, that doesn't imply a lack of obstacles in our daily lives; such a scenario wouldn't occur in a flawless world.

A perfect world would offer nearly infinite opportunities to experience various activities, ranging from simple tasks to more complex challenges. Examples might include tidying up your room as a child or washing the dishes after dinner. Others could involve becoming a brain surgeon, competing for an Olympic gold medal, or working as a computer programmer. It could encompass anything, granting everyone the chance to pursue their passions through numerous adventures.

Would these experiences be easy? Some might be, while others could prove challenging. The difficulties faced would differ from those in our current reality, centering instead on learning and pushing you to develop greater self-confidence and expertise in your chosen endeavors.

Essential needs such as food, shelter, clothing, and money would not complicate your enjoyment as you grow through these experiences.

Having established this foundation, let's explore what you would encounter in the most perfect world.

- ✱ No authoritative government to dictate or coerce you into stuff you really don't want to do;
- ✱ No controversies or conflicts regarding religious beliefs, political squabbles, or human resource departments with which to contend;
- ✱ No time sucking distractions unless they are provided as a part of the experiences of living;
- ✱ No fears of potential wars, muggings, or even natural disasters;
- ✱ No issues of health or disease, or mental disturbances;
- ✱ And other stuff that anyone could name that makes living in this world somewhat more than simply problematic.



What would I do if I could not fail?

Today's (April 19, 2020) message from Unity Rev. Carla McClellan was inspired by the lyrics of a song by Jana Stanfield, "*If I Were Brave*."

But Carla did not start there; she began with the question she wants us to ask ourselves: "What would I do if I could not

fail?” A very powerful question, I think, given the times we live in. If I were brave and knew I could not fail, it suggests a power residing in me that indicates anything I do at any time will never result in failure. It’s like old Tom Edison’s quip that he discovered 10,000 ways to not accomplish what he set out to achieve. That, I am certain, reflects the attitude of my indwelling spirit of my heavenly Father. And the fact that what may look like failure to me is, in cosmic reality, an illusion. Yet I understand this too: “The only real failure is the failure to try....” But even here, we learn the most immediate lesson being “the measure of success is how we cope with disappointment.” Another damn lesson learned.

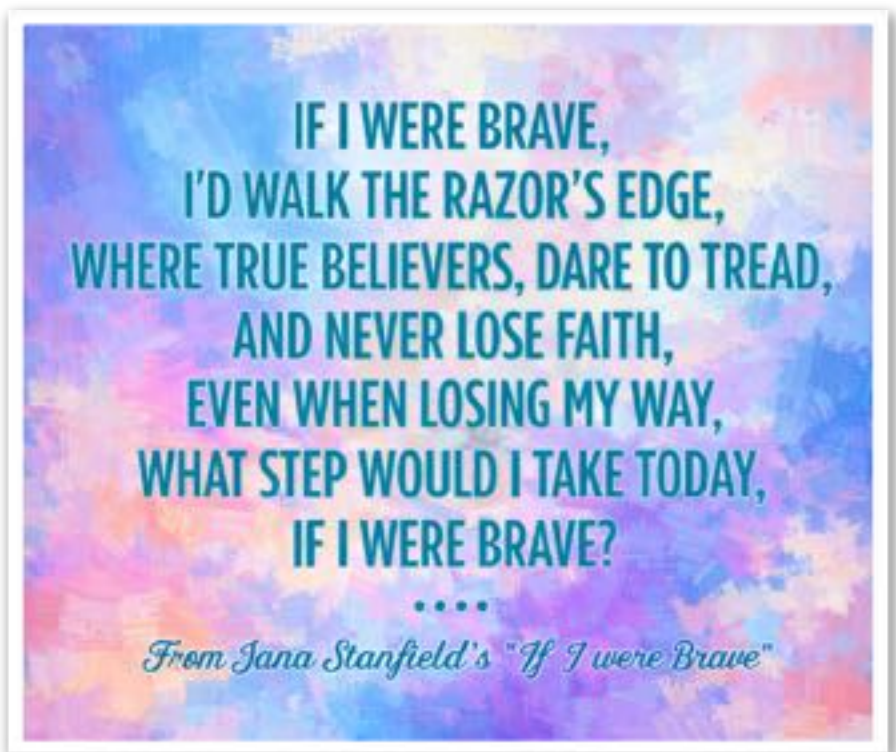
My Thought Adjuster is not in the business of ensuring that my earthly undertakings are always successful. *Au contraire*. One of his roles is to ensure that my efforts have a certain degree of hardship; mistakes are always beneficial for my growth. This is called experience. From experience comes understanding, then insight, even wisdom. Or so I am told and often hope. (Hope is too an action verb!)

But I am going to set that collection of thoughts aside for a moment and ask: what, indeed, would I be tempted to undertake if I could not fail? What actions would I pursue?

First, I want to examine Stanfield’s lyrics. The song tells me that “if I were brave, I’d walk the razor’s edge, where true believers dare to tread....” To me, that goes without saying. In my worldview, it’s possible for us, as believers, to do a great deal—much more than we are currently doing. We have been misled by circumstances and events that are often far

beyond our understanding, much less our capacity to think. We have been led to believe and are convinced that we are all too mortal, all too human; that we do not possess the greatest of all possessions: the spirit of God that dwells within us. Most of humanity is either too unaware of this fact or cannot begin to accept the idea that they, too, are spiritual in nature, and not merely human animals.

So with that in mind—in my mind at least—how can I go



wrong? Once faith is instilled in me about what reality is, I can "... never lose faith, even when losing my way...." In this

way of thinking, how can I fail? It's like the quote most often referenced in the movie *The Best Exotic Marigold Hotel*, wherein our young protagonist exclaims, "everything will be alright in the end so if it is not alright it is not the end." In the cosmic sense, this is always true. We are all cosmic citizens. In the grand scheme of things, we are everything. As Sonny Kapoor tells us, "Remember you are everything, or you are nothing." And since we are never nothing—our self-consciousness tells us so—we are all a part of the All, unified in our Universal Reality.

Now, where was I? Oh, yes. What would I do if I could not fail? But my time is up. "I'll think of it tomorrow.... After all, tomorrow is another day."

Footnotes:

All quotes, except McClellan's, Stanfield's, and Scarlett O'Hara's are from *The Best Exotic Marigold Hotel* movie.



What would I do if I could not fail? v2.0

This is the sequel to another essay of the same name. That message from Unity Rev. Carla McClellan was inspired by the lyrics of a song by Jana Stanfield: "If I Were Brave." If you did not see the first version, too bad. We have to move on.

Carla started with the question she wants us to ask ourselves: "What would I do if I could not fail?" But that was only the

first question. The other one was this: “What would I ask for if I could have anything?”

They do go together. To have anything I ask for AND not to be able to fail is awesome. To actually ask and then receive anything would suggest that failure is not possible. So what do I do with that? First, I think the only sensible thing to do is to ensure that what I ask for is in the best interest of everyone in the Universe. Well, okay, at least in this world.

My current thought about what to ask for would be that everyone in the world has a direct connection with their indwelling fragment of God, our Heavenly Father, and is conscious of this connection.

Somehow, this most important statement ever made by Jesus—possibly excepting “I and my Father are one”—explains that the spirit of God lives within each of us. This seems to be ignored by most Christian religions, except for the New Thought movements and possibly the Franciscans, but even they do not seem to fully appreciate what it means. While the concept never gained traction in Christianity and Judaism, it appears in other world religions but, again, not appreciated much. Most Christians were taught that God is only in heaven, and blah, blah, blah... But Jesus tells us that heaven is within us. The thing is, if God is within us, where else can the kingdom of heaven be? So Luke tells us in his 17:21. So *The Urantia Book* tells us over and over and over again.

That God is within is not a metaphor or a figure of speech. You can call him whatever you want because God does not care, does he? Call him Groucho if you wish. Some call him the Beloved One. I prefer to call him Father, as Jesus did. Regardless of what he is named, he is talking to each of us all the time. Mostly, we do not hear him, that small, still voice. Some can hear him loud and clear in their minds. As I understand it, it takes a higher level of spiritual insight and intellectual consciousness, or enlightenment, to hear him and to talk to him. Regardless of what you call him, just call him. Now. I guarantee he heard you. Did you hear him answer?

Talk to him? Of course. He is your closest buddy, as he resides within your mind and connects to your heart. Communicating with him is a great way to get to know him; he already understands you intimately. He has been attempting to reach you since he arrived when you were a small child.

With that as a preamble, my wish, or request, would be to enhance the conscious presence of God within us to such a degree that everyone could hear and, thus, talk to and listen to God whenever the need arose. This need could encompass almost anything, but please try to limit your discussions to non-material subjects, keeping the things that are Caesar's separate from those that are God's. You can discuss politics with him if you want. He is concerned, perhaps even more than we are.

I believe that if what I asked for were granted for all, many of the world's problems would be resolved quickly. Nothing in this usurps an individual's free will. People still have the capacity to make poor choices, but at least they would be aware that the decision was wrong, which might make a significant difference next time.

If I could request anything, and that request was fulfilled as stated above, how could any of us then fail except on purpose? Failure here would mean not living our lives according to God's will. While God doesn't have a will for anyone – he only has his own, and you have yours, which is one of his gifts to you – it is through the choices you make that you will align with his will or not. He doesn't really care if you have a hot fudge sundae or not, but he does care if you steal it. That choice is yours.

Anyway, that is my request, the one I would ask if I could have anything. But why stop there? If I could have that, I could also ask for many more. And so could you.



“The road to hell is paved with good intentions.”

The quote sounds like a catchy phrase, a cliché even, that may not have any substantial merit behind it.

From Wikipedia: “*The road to hell is paved with **good intentions** is a proverb or aphorism. ... An alternative form is "Hell is full of **good** meanings, but heaven is full of **good** works”.*

"The road to hell is paved with good intentions", was first published in Henry G. Bohn's *A Hand-book of Proverbs* in 1855.[2] An earlier iteration, *"Hell is full of good meanings and wishes",* was published in 1670 in John Ray's *A Collection of English Proverbs*. [3]

In his play *Romeo and Juliet*, William Shakespeare wrote, *"Mercutio: The best intentions pave the way to Hell."*

And there are many more out there.

A common meaning of the phrase is that individuals may intend to undertake good actions but nevertheless fail to act. This inaction may be due to procrastination, laziness, or other subversive vice. As such, the saying is an admonishment that a good intention is meaningless unless followed through.

A different interpretation of the saying is that wrongdoings or evil actions are often undertaken with good intentions, or that good intentions, when acted upon, may have unintended consequences. An example is the introduction of invasive species, like the Asian carp introduced into the US, which has become a nuisance due to unexpected proliferation and behavior.

The Urantia Book emphasizes the importance of intentions.



Now it feels like a cliché.

But not to Izzy Kalmon, in an article on bullying, who tells us, *“I absolutely love this maxim. Whoever came up with it is an incredible genius. It helps explain most of the problems in the world. Very few people have bad intentions. But most of the problems in the world are caused by good intentions. They may not seem good to us, but they seem good to the one taking the action. Good intentions alone are not enough*

to make our actions moral.” (<https://www.psychologytoday.com/us/blog/resilience-bullying/201008/principle-one-road-hell-is-paved-good-intentions>)

Okay, so we call it a maxim. Sure, there are thousands of examples where good, even the best, intentions resulted in unexpected consequences, many of them quite unfortunate.

“We judge ourselves by our intentions. And others by their actions.” — Stephen Covey

“Sometimes people do what they think is for the best, and their intentions are misinterpreted.” — Theresa Breslin

“Our intention creates our reality.” — Wayne Dyer

“It is intent which establishes one's consequential outcomes.” — T.F. Hodge

Can intentions be built into a personality? Such that the entity has no choice, as the intention has taken precedence. Could it be similar to instinct? Or intuition that results in action?

Turning water into wine is an example. This is not what Jesus intended, but due to who he was, it happened anyway.

Wikipedia again: *“Intention is a mental state that represents a commitment to carrying out an action or actions in the future. Intention involves mental activities such as planning and forethought.”*

What about motivations? Do they follow or lead intentions?



Qualitative relationships between body, mind, spirit, soul, and personality

The relationships among the body, mind, spirit, and soul are wonderfully complex and constantly evolving. Perhaps the most static of the four is the body, as it operates in a very material world and responds materially to physical influences in a somewhat predetermined manner—predetermined in the sense that its genetic and environmental factors have been shaped to be fulfilled.

One might argue that the spirit changes the least, being a fragment of the Paradise Father. However, we know there are many types of Thought Adjusters, and each one is experiencing the same realities that we, ourselves, are undergoing. I suspect they are evolving in the sense that new experiences influence their awareness and the areas on which they need to concentrate.

The mind is in constant flux. It's likely that not a day goes by without the mind changing many times throughout that day.

Ah, but the soul! From its inception at the arrival of the Thought Adjuster, it is also in a state of change. The extent to



which it changes—whether it is growing or not—is determined by the decisions or choices the mind makes in its quest to experience life as a sentient being. Thus, the soul and the mind share a close and symbiotic relationship, with the Thought Adjuster being an integral part of that connection.

And so, too, is the personality. We read that personality is also a gift from our Paradise Father. And while it is “perfect,” we also read it is undergoing a growth process as well. A few

of the things we are told about personality are: *“It is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative; ... It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity; ... It is characterized by morality—awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them; ... Personality responds directly to other-personality presence; “* and much more. (UB112:0)

And recent transmissions from Melchizedek give us this:

“You as mortals ... will have a tremendous capacity to grow your personality. Your personality is not just something that sits there waiting, waiting, and waiting. It is active, it is receptive, and it is malleable. The personality that you have is a seed personality—one that was bestowed to you at the beginning of your mortal lifetime. It is something that, unbeknownst to you and for us, is still part of the secret of our First Source and Center—that personality is something that continues on after your life, as you know from *The Urantia Book*. It is something that is able to be shown the way to grow, and to become more mature, capable, and competent until it attains the level of the embrace of the First Source and Center in Paradise.

“So, you see, part of your ascendant journey is your completion of the journey and the acquisition of soul

growth and also the maturing of your personality. If you are to become one of those eminent individuals in the Corps of Finality who has the capacity to create or is given that choice and that assignment, then you would want the most complete personality possible, and how you do it begins right here.” 2020-04-20, NET #89

That sounds like change to me.

Assuming all goes well, once we complete our mortal life, our eternal selves abandon our body and mind (except for the character and moral-building experiential memories of value that are retrieved upon resurrection) while our Thought Adjuster, our soul, and our evolving personality take flight to be returned to us in Resurrection Hall on Mansonia number one. While we think we have the same soul, spirit, and personality (along with our valued memories mentioned above), we do possess an entirely new body and a new mind, linked to the Cosmic Mind of one of the Seven Master Spirits. But now we understand that change is all-embracing. Nothing remains the same, not even our Thought Adjusters.

Only God is changeless. Or not...?



The mind, body, and spirit of perfect poise

The “mind of perfect poise” (if I can get there) is essential for my meditation. That’s how I begin each day. Sometimes, it’s challenging because my mind tends to spin out all sorts of thoughts. But once I settle in and focus, I can achieve that state.

This “mind of mental poise” is what I strive to achieve in most of my tasks that require concentration. Even during these readings and exercises, I first put myself at ease, and when I write, I let whatever words come through, with some back-checking to ensure my grammar is correct, and just write, as I am now.

However, perfect poise of the mind is contingent upon having perfect poise in other areas as well. (Here is where I hope I am wrong.) I have lived a blessed life, without much antecedent causation to concern me. I often wonder if that would still hold true if I could attain a mind of perfect poise while living in a war-torn, poverty-stricken country, as many Urantians do.

As for me, I enjoy a comfortable existence in my semi-retirement, with enough activities to keep me busy and a steady income. At the same time, I can dedicate a significant portion of my time to reading *The Urantia Book*, facilitating a study group, assisting others in publishing books, taking

online courses, and tackling every exercise question they pose.



I have my sweetheart, my two dogs, and four cats.* We live in South Florida, with a pool which I actually used once this summer (it is not heated). But we are half an hour away from the Gulf beaches: Sanibel, Captiva, and Fort Myers Beach. We take at least three vacations each year, usually lasting ten days, driving to places we can reach within one to three days.

All in all, I have no worries, no fears (certainly not of death), no anxieties, nor guilt. I have reached a point where I don't care much about what people think of me (or most other things; that is their life to live), and I don't pay attention to social media unless someone wants me to look at something. I donate to causes I believe are worthy and ignore the rest. I will vote my conscience, but right now—and again—I wish Pat Paulson were running. I still enjoy a good action-adventure show where at least one character is admirable, and good must prevail. I mostly read non-fiction that relates to my UB studies or expands my understanding of the world and its people, but I also enjoy a good detective or spy novel at the end of the day. I fall asleep almost instantly and stay that way for most of the night, so I feel well-rested. However, I don't overlook the reasons for most of my poise of mind and body, and I am grateful for all of them.

I do enjoy getting up and talking to my Father, who is in heaven—heaven being within, of course—each morning. I also talk to Him at night and often during the day. I like to sit and watch people, imagining each Thought Adjuster at work, making tiny adjustments in their minds. (“Work faster, please”)

This mind of perfect poise is the striving for and relaxing into each moment, becoming aware of the opportunity or stimulus to do so. It could be simply being aware of how blessed we all are, or it could be a situation that strikes a chord of momentary anxiety — a feeling — that flashes before me. I do know that these many times are fundamental to my spiritual growth. That makes them all the more fun.

* The two dogs are gone and other has taken thier place. We now only one of the cats left, and it may no be long for this world. Ah.... Time marches relentlessly on.



Evolution: the striving for perfection, under the circumstances

It appears to me that this “insatiable craving for the attainment of ever-increasing perfection of environmental adjustment...” and so forth operates in all life forms on the planet, from the tiniest microbes and bacteria to plants and animals. Each, in their respective life cycles, strives for what they innately pursue, whether through biological imperatives, intuition, or thoughtful action, to achieve optimal perfection given their circumstances. This is as true for the Islamic terrorist as it is for the poorest homeless person on the street, the wealthiest member of the Koch family, and the most strident student of *The Urantia Book*.

An example from my world: the land developer who wants to clear the vegetated parcel of land to build hundreds of tract houses is pursuing his goal according to his circumstances; his planner and architect are doing what they can to assist him, yet the notion that they are contributing to another step in architectural perfection—or at least improving their own bank accounts—reflects their own circumstances.



The circumstances set the context for the relative perfection they can achieve through their efforts: money, knowledge, wisdom, skill, and so forth, including any artistic abilities they can apply to manifest the overall vision of the endeavor.

As we advance into the mansion worlds, it may appear as if we're seizing the opportunity to further our quest for perfection. However, let's keep in mind that we begin at

Mansion World number one, from where we left off here: there is still much to learn.

Footnote: The quote is from UB65:6.2.



Am I Becoming More Perfect Every Day?

Tension? What tension? I am referring to negative tension. Since discovering *The Urantia Book*, I have left much of that negative tension behind. In fact, I had already left a lot behind before that. Ever since I found Abraham-Hicks' first books, *A New Beginning* and *A New Beginning Volume 2*, their message has echoed the days of sitting at my Grandmother's knee as she spoke of God as Mind, Intelligence, Love, and so on. I discovered the Abraham material in December of 2001. The words Abraham shared in those first little books were so profound that they likely dramatically altered the course of my life. I let go of everything in Denver, met an incredible woman (whose books they were), moved to Kansas City, Missouri, and began attending the Unity Temple on the Plaza. The Unity message is very powerful and completely uplifting. It inspired me to search for truth wherever I can find it. And I did find it in the UB sometime in 2007 or 08... or 09.

During this time, I overcame almost all anxieties, worries, doubts, fears, and other "spirit poisons." At work, people asked how I stayed so even-keeled, calm, and rational while everyone else was upset and worrying about business

matters. I couldn't really explain it, except that something inside me kept me calm and stress-free. I knew that whatever I needed to say would come naturally. It did.

The UB has significantly enhanced that quality. I like to say I have no fear. Can I be scared momentarily? Sure, it's an animal reflex. But upon reflection, what is there to fear? Certainly not death. Jesus told us that. I believe him. Would he lie to us? I don't think so.

The fact that I am not perfect is okay for now. However, with each day, I can strive to do what I believe is the right thing. I may not always be right, of course. Another lesson learned: perfection is out there, like truth.

Here are some cherished ways I live my life:

- ✱ I spend time in stillness each day, and studying a relevant topic is a major part of my life.
- ✱ I strive to be kind and responsive to others and their needs, including animals.
- ✱ I intend to be responsible for my own actions at all times; however, I cannot be responsible for others' behavior.
- ✱ No one else makes me feel the way I do; that is my responsibility and only my responsibility.
- ✱ I strive to be discerning in my thoughts and judgments about others' ideas, beliefs, and statements while continuing my search for truth wherever it leads me. However, I respect others' right to their own beliefs. "One God, many paths."

- ✱ I try to be aware of others around me and think of them as children of God; they are my brothers and sisters, regardless of who or what they are. They deserve the love they can receive.
- ✱ I believe that everyone is doing the best they can given their situation; they deserve all the appreciation they can earn.
- ✱ I believe that no harm can come to me, no matter what, since I am a child of my Father and He indwells me; the Holy Spirit moves through me; the Spirit of Truth is within my call; and I appreciate my intellectual helpers, my seven adjutant spirits.
- ✱ I truly appreciate everyone here who helps me, both my mortal friends and my celestial ones. I love you all.



Going from Mortal to Mota

How does one decide how to approach the answer to this question: How would I extrapolate my favorite philosophical quote from my mortal tongue to a mota expression? Many of our philosophical quotes can be downright silly if we try to apply them to real life. For example, my favorite is “*all is well on earth as it is in the kingdom of heaven.*” To translate it into mota would be like, all is well on Monsonia Number One as it is in, er, Paradise? Jerusalem? This is because the Earthly definition of heaven is not consistent with my and Jesus’ use of the word (I did

not say Urantian definition because a Urantian — a student of our text — would know better, I hope).

Or how about this one: “Fear not!” The mota translation would be, “fear not,” or I would think so if stilled to its tiniest increment. I don’t think it would “fear? What is that?” I don’t think all fear is eliminated in the initial mansion worlds.



One of the ones I liked—because I thought I had invented it—was, “The problem with common sense is that it is so hard to find.” Or a person from the British Isles might stick up their nose and say, “The problem with common sense is that it is so common.” Now, an extrapolation into mota might be something like, “intuitive insight expands in proportion to spiritual recognition and intellectual growth,” but more elegantly stated—and in probably many more words we have never heard of before, since we do not have them in our vocabulary.

My problem is that I have many favorite quotes. I find many of them in our text. One of my favorites is Jesus telling his Apostles, “*Present not that which is holy to dogs, neither cast your pearls before swine...*” (found in both 140:3.18 and 140:10.4) I find this a very convenient excusable way to handle a bulk of the population of the world, even on a person-to-person level. (I find it very difficult to discuss these UB concepts with those who cannot get past the “heaven is within” thinking or the idea that “the spirit of God is within.” I feel like Ron White taking a class in debating—where the one that shouts “f*** you” the loudest should be the one that wins the debate!

So, how does one go from the idea of not taking the sacred to those that will never (in this world, at least) understand or accept these very powerful ideas of Truth, Beauty, and Goodness? In Mota-land, this issue may be moot, given that one of the first deficiencies of the world of Mansion World Number One is that the discussion is essentially “take it or leave it.” It will be up to the individual.

Perhaps the best I can think of right now, as I am so very busy, is this: *To believe in eternal salvation is to understand and act upon the fact that all is good, all is forgiven as one forgives, and the choice to move on or not lies within. Redemption is free but only as one redeems him- or herself. The choice and act is always ours; the consequences God's.* (UB48:7.13)

Except in the language of Uversa: "*Hol yejHaD jInmol chu' 'oH Qo'noS QonoS'e. tlhIngan Hol jatlhwi'pu'vaD wIcherpu'. naDev vuDmey Daj lutmey Sagh je DalaDlaH, 'ach tlhIngan Hol DayajnIS. Hoch jar chovnatlh chu' wImuch. yIlaD. yIqeq. tugh bIpo'choH.*" If you get my drift.



C H A P T E R 4

About Me



How do I Order My Life?

A question I encountered this afternoon sparked this thinking: What do I believe my life in this world is meant to be about? Is it to simply experience life as easily as possible? Or is it to make as much money as possible? Or to have as much fun as possible? Or perhaps to create something of great value for mankind? Or to sit on a porch with my friends for all the days of our lives? Or to cheat, lie, and steal from others?

The Urantia Book tells us that our primary role is to live and experience life to the best of our ability under the circumstances into which we are born. This sounds open-ended. It may take us a few years to figure this out, but eventually, most of us get there, one way or another. Any of the life choices mentioned above could lead us to a point where we can say, Yes, I did that. I lived my life to the best of my ability.

However, there is always more to life than that. Along the way in our individual efforts to understand life, we discover or uncover what has always been there for us, had we but known. While most traditional Christians view God as being

outside themselves—perhaps on a cloud, a planet, or just out there in heaven—there can be a self-discovery or realization that something within us embodies this highest principle. For many New Thought religious thinkers, such as those in Unity, the concept of the indwelling spirit of God is not a foreign one.



From *The Urantia Book*, we learn that of all the living creatures on this world, we mortals are the only ones who

possess within us this living fragment of that First Source and Center we call God. His role is to help us organize our lives, guide us toward better ideas and thoughts, and assist us in refining our understandings, meanings, and values concerning what our lives are about and how we can benefit from such guidance.

For some of us, this discovery comes with a significant bonus. Suddenly, our lives gain meaning far beyond our daily routines. Jesus tells us that the great command from God is for us to become perfect in our realm of existence, as God is in His—a spiritual perfection. That seems a tall order, but when examined closely, it boils down to this: reflecting the love that created you; taking responsibility for all your actions; and embodying the truth, beauty, and goodness that define who you are right now, in this moment. This also means understanding the Will of God, as to be perfect is to follow that will on earth as it is in heaven. It means exhibiting the fruits of the Spirit granted to us by our Father in heaven, so that all who meet us recognize who we are through our character, wisdom, and spirit-led lives.

None of this needs to interfere with the meaning of making a living, as each job is significant in building the moral character and soul-making that must occur within us.

What's the point of all this? We are on a track to eternal life. That is the essence. Together with the experiences we carry into that eternal life, each one of us has a role to play. However, our roles are individual and designed for our benefit—advancing our spiritual insight and increasing our

intellectual capacity, both of which lead to the ongoing growth of our individual souls.



Insights and Highlights

Preface: My grandmother was a Christian Science Practitioner. I learned some great stuff from her readings of Mary Baker Eddy.

But my parents would drag us kids to the First Methodist Church, where I would squirm upon listening about the “vengeful and angry God,” that we were born in sin, that Jesus died as a sacrifice to this angry God, and that we should all fear him!

Then, about 50 years later, I discovered Unity Church, wherein “New Thought teaches us, God is only love and forgiveness, that we were not born in sin, but in perfection,



and hell does not exist except for where we place ourselves here in this world, and so on and on and on.



In this New Thought approach, metaphysical interpretation would take the most horrific statements in the Bible, mainly from the Old Testament, and derive wonderful new insights about humans as spiritual beings. Today, I have *The Urantia Book*. Today, I squirm in the Unity congregation, sympathetically wanting the New Thought folks to discover

what we have discovered. It is time for the institutionalized religions to come out of the 2000-year-old antiquated and ritualized ideas about who God is and what the reality of our world and beyond is. If only....

My mathematical formula of the above is this: as New Thought religion is to traditional Christian religions, so is the truth and wisdom of *The Urantia Book* to New Thought religions.

Even before *The Urantia Book*, death, this “biggest of mysteries,” was shown by Jesus to be but a portal to experiences beyond this one. He told his apostles over and over again, that they would do greater things yet to come, “*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*” (John 14:12) While what happens to us after “graduation” from this world is more wonderful than anything anyone could have imagined anytime (wouldn’t that be just like God? To come up with something far superior than anything?), The entire book is filled with mind-blowing concepts and truths about everything. And yet the authors can’t stop as they go on to prophetically tell us of the uncertain, yet certain, times ahead. If there is one thing we learn from the book, it is that our future is uncertain when it comes to our personal survival, but that, too, is up to us.

Today, I approach God with an open mind, but with a positive expectation or attitude of complete freedom from conflict, at least I like to think I do. I often think of Jesus’

admonitions regarding having no fear. *“To a God-knowing kingdom believer, what does it matter if all things earthly crash?”* (UB100:2.7) Also, *“What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father?”* (UB176:3.2) In this regard, we are also all equal.

Now in the consideration of the many, many ministers of the spiritual realm that our text is describing to us, and at every level of the universe ascension career path, how is it still possible for a believer in this material—one who takes the UB as his or her sacred book—not to appreciate how blessed beyond anyone’s imagination we all are? The added benefit to me, as I see it, is that lifelong learning takes on a wholly new meaning. I am looking forward to meeting and learning from as many of the ministering spirits as I possibly can. Thank God, I don’t have a deadline for completion. And while I don’t have a set timetable, the curriculum is set; the courses are required.

Footnote:

I look upon this adventure as *A Course in Miracles* tells us: *“It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time.”* (ACIM, Introduction)p



The Mission Statement

Recently, Stuart Kerr, in a presentation for the UrantiaUniversity Institute's UUI online Cafe, asked the question: What is Our Mission Statement? The answer is found in the Bible as well as *The Urantia Book* as "to spread the good news."

Stuart went into parts of the Foreword and pulled out several sentences that sum up the mission statement of the Revelators.

The questions he wanted us to reflect upon include:

What do you believe we can and should do as a collective community of this Fifth Epochal Revelation to bring "light and life" of the emerging Supreme Being to our world's cosmic consciousness?

What do you think you can do personally to help achieve these mission goals [those that Stuart summarized]?

However, the mission statement that Stuart provided us with, in my opinion, reflects the mission statement of the Revelators, but not necessarily that of an individual or groups working in this world.

I feel more comfortable maintaining my mission statement as the original: to spread the good news.

If that is the mission statement, what objectives must I— and I can only speak for myself— pursue to fulfill this mission?

Without engaging in extensive soul-searching, I identified what I thought a series of objectives would be. Here is what I came up with:



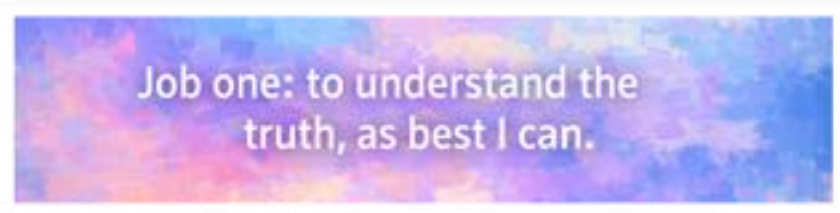
First, it is my job to understand the truth—at least to the best of my ability. Agent Mulder tells us it is out there.

This motivation stems from a statement by Unity Minister Karen Bradley as she read from Elaine Pagels' book *Gnostic Gospels*. It sparked in me a flurry to seek out what I can about the truth. I know that some folks throughout

history have had a better grasp of the truth than others. For several years, I searched, read, and took classes.



Then I found *The Urantia Book*, which ended the first great search of my mind to discover where truth can be found.



Job one: to understand the
truth, as best I can.

In all fairness, I also found much truth in many of the books and writings of others before I discovered the UB, a set of pixels here and there. But the UB put the entire picture into focus. Additionally, the fact that my Grandmother on my mother's side was a Christian Science practitioner meant that the central concept of God being love, intelligence, truth, health, abundance, and so forth was already embraced by me.

Reading and even remembering significant concepts in the book came easily to me, which led me to default to facilitating a study group, creating a website for outreach, and taking a ton of classes from at least four UB organizations, resulting in a great deal of writing in the process.

Without understanding—the truth of the universe, of love, truth, beauty, and goodness—how can one be of service to anyone else in spreading the true gospel? But I will tell you, the understanding does not stop. I also find it in *A Course in Miracles*, *The Course of Love*, the books of Glenda Greene and many others, and in other belief systems that align with Love.



Thus comes the second objective: Adopt it and live it.

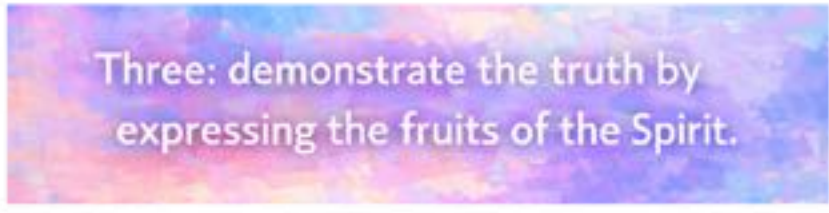
A rectangular box with a white border containing the text "Two: adopt it and live it." The background of the box is a soft, abstract watercolor wash in shades of purple, blue, and pink.

Two: adopt it and live it.

We cannot truly embrace it unless we love it. We can't live it unless we love and embrace it. Love the truth; embrace the truth. To embrace it means to strive to be aware of it in all my moments, or at least to be the best of my flighty mind.



The third objective is to spread it.

A rectangular box with a white border containing the text "Three: demonstrate the truth by expressing the fruits of the Spirit." The background of the box is a soft, abstract watercolor wash in shades of purple, blue, and pink.

Three: demonstrate the truth by
expressing the fruits of the Spirit.

This cannot be done unless you have made significant progress on the first two objectives. There are many strategies that can help achieve that goal. These include meditation, worship, and prayer, as well as

demonstrating the fruits of the Spirit in daily life. Jesus offers a comprehensive list of these fruits. Spreading it also means extending it to others through thoughts and prayers. Love all of humanity. This love can be expressed through compassion, empathy, recognition of equality among all, and acknowledging the humor life presents. We can also challenge each other to be more loving.

Getting back to Stuart's questions, I find them hard to tackle without some introspection. I reflect on what I have been doing and realize I am following the path I'm meant to take. I am addressing both aspects of the questions through my writings, videos, and websites.

But what else can I do next? Where will I be led next? Who knows, but I bet it will be great!



C H A P T E R 5

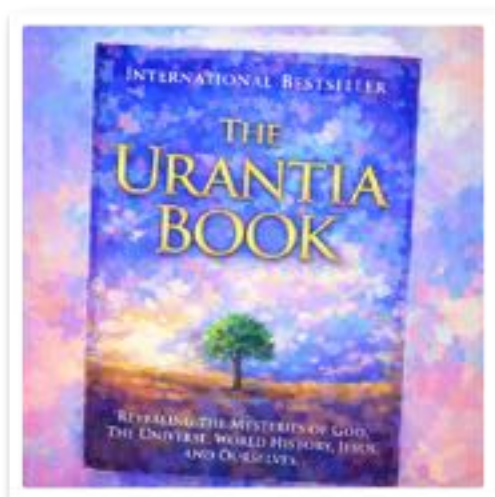
More About *The Urantia Book*



UB is a Plan for Action

It has a mission statement (*The Foreword*)

- * It has a context (at the highest level)
- * It has a program or “blueprint”
- * It has an implementation process
- * It had (in 1934) an implementation team in place



And it was waiting for the right moment to start the implementation plan (the adjudication of Gabriel vs Lucifer).

Once the plan began to be implemented (i.e., the final adjudication of the case against Lucifer), the implementation task force initiated the “Correcting Time”

and its sibling, the “Teaching Mission,” which includes the 11:11 Progress Group and numerous other activities.



Four short essays on revelation



“In the beginning God created the heavens and earth.” And it was flat.

It is through the Revelators' approach that we begin to understand the truth of the far greater pattern of the infinite, as we seem to be looking backward into events that happened at the very beginning of it all. This is an intellectual tool for our understanding. Yet we understand, also, that these so-called events were far beyond the beginning of time as to be purely existential. They are existential. "The concept of the I AM is a *philosophic concession...*" made for our understanding that there is no beginning or ending!—... "*: eternity existences—nonbeginning, nonending realities and relationships.*" (UB:3.23)

I have always had the opposite thought. Why did there have to be a beginning for God? There are so many things that happen in our lives that appear to have no beginnings. Or if they did, so what? Let it be; that was my philosophy. If it were important, someone would get to the bottom of it. Such as, how is life created? Oops. Science can't solve that one. Yet we experience it. Let it be. In our efforts to understand the ultimate causes of things, we often treat hypotheses as truths, such as the "big bang" theory. Thankfully, we still refer to it as a theory, but most people regard it as fact. Some causes we cannot and never will figure out in these lifetimes. Perhaps later. Perhaps not even then.



The United States of Diversity! See? That was easy.

Here is how I look at it. God made everything by and through LOVE. That is the only way to understand how the Absolute First Source and Center of all would create creatures whose role is to create also, many of them virtually without limitation. This is God's method of "self-distribution." And this self-distribution goes all the way to his lowest will creatures. We, too, can love and love unconditionally, can't we? And as we know, the more we love our siblings, our spouses, our aunts, uncles, grandparents, the more we begin the maturing process of loving our fellow friends, and eventually our world of people, all of them, as the children of God as we are. And we can co-create, including others of our kind.



The question is, then, can love ever run out, exhaust itself? Can God love so much that he runs dry? Is this a rhetorical

question or just a silly one? Love begets love. Period. We all know that. We all experience it every day. With all of us being created by Love, and love starts with God, how can this possibly negate the unity of Deity? God is Love. We are created in his image and likeness. We are created by love. As such, we are also Love.

The following discussion of love might be how God bestows a fragment of himself upon each of us. We are tethered to our Paradise Father by his spirit within. I can not find much disunity in that. “Separation” is a figment of a mind that is without an understanding of reality.



Good news! Chariot's a-comin'!



The revelation that the Father embodies both unity and Diversity simultaneously is a remarkable piece of news. Even stupendous news. It should put to rest all of the various discussions, especially in traditional Christianity, regarding separation from God and all the b*****t that goes along with that concept. Even New Thought religions struggle with this concept, often getting stuck on it.

Thus, this revelation, once it spreads globally, will impact everyone. It may take time, as the spread of the revelation is mighty slow. We look for something that will really—I mean REALLY—speed it up.

Alternative theory from Nassim Nicholas Taleb's latest tome, *Skin in the Game*, wherein he has a sound theory and several examples of it at play that as little as 3% of a population can make a huge difference and swing public thinking over to its side. Cool.

Footnote: Nassim Nicholas Taleb is the author of four great books on: randomness (*Foiled By Randomness: The Hidden Role of Chance in Life...*); the occurrence of the unpredictable and its impact upon history (*The Black Swan: The Impact of the Highly Improbable*); the dangers of being fragile in a world where you didn't know you were (*Antifragile: Things That Gain from Disorder*); and how to become antifragile by being the rubber that hits the road instead the theorist that thinks they know what rubber is (*Skin in the Game: Hidden Asymmetries in Daily Life*).

More Inspiration From The Urantia Book



*Why is God's Unity so important to us in
comprehending our Father God?*

I can see a couple of ways to look at this. In this world, it is probably not “*so important to us in comprehending our Father God.*” If it were, there would be a much stronger effort by celestials or others to bring this importance to everyone on the planet's consciousness. Even those who follow the Correcting Time efforts are very limited in what is being pursued, but far more than doing nothing beyond reading and re-reading the book, attending study groups, and conferences every year.



Look at it this way: there are far more babies born each day than all the UB readers active in the world now. *“The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence, God cannot exceed the conceptual capacity of the beings who live on such a level.”* (UB56:6.3) No matter how we cut it, things gotta happen on a much larger scale than we see presently, regardless of the side of the UB line one is on.

That Urantian must progress through recognition and appreciation of truth and beauty, and the “worship of goodness,” is quite a tall order. I do not doubt that ultimately our little world will get to Light and Life and those getting there will no doubt have reached the “comprehension of the Supreme.” While this could be a millennium away from now, think of the folks leaving this world without comprehending our Father, much less God’s Unity.



The Simplicity of the Universe

Really? Why not? It is simple. Here is why....

Everything originates from one source: God. Most inhabitants of the universe refer to him as the First Source and Center. As the primary creator, he is accountable for the existence of everything.

However, he understands that he cannot handle every task alone. Therefore, he created his Eternal Son and the Infinite Spirit, known in the universe as the Second and Third Sources and Centers, respectively.

All beings exist on material worlds, either on planets like ours, known as evolutionary worlds, or on architectural worlds constructed according to specific plans. For the three divine beings mentioned, their residence is the Isle of Paradise, situated at the very heart of the universe of universes.

Each of these divine beings holds specific responsibilities. Yet, some tasks require additional mechanisms. To facilitate this, these first three Gods formed a corporation-like entity called the Paradise Trinity. Trinities serve distinct functions from their “stockholders,” the Gods, allowing them to undertake even more activities.

You may have come across the phrase “thought, word, and deed.” This encapsulates the basic relationship among these three Gods. God, known as the “uncaused cause,” represents the thought and serves as the primary creative force for all personalities in the universe. The Eternal Son embodies the word “made flesh,” acting as the link between all spiritual entities, as well as our connection to God’s mercy. The Infinite Spirit represents the deed, responsible for enacting change and the manifestation of all energy, including the intelligences of beings like us and the vast multitude of angels of various kinds.

Since these personal beings, unlike the Trinities, possess personalities, they have tremendous creative potential due to their unlimited power. Together, these Gods and their coordinated subordinates create billions of spheres, each housing trillions of inhabitants who live on and manage them. The first billion and twenty-one of these spheres orbit around the Isle of Paradise, collectively known as Havona. Could this be the root of the term “heaven”? I'm not certain, but it's not crucial. What truly matters is that these billion-plus spheres were created in perfection, as were their inhabitants.

However, perfection in an existential central universe, as it's termed, is merely one facet of total reality. To experience more than just perfection, the Gods aimed to create a finite reality, which is the experiential world we inhabit. Once this was established, God could experience both imperfection and perfection, leading to potential growth. This prompted the creation of seven “master universes,” which will ultimately accommodate – and note that these universes are still expanding – up to one trillion evolutionary planets each.

Now, consider the challenge of managing life across so many worlds. As these Gods perform their roles, they also generate numerous personalities and non-personalities to assist in their creative ventures. One essential task is the crafting of billions of architectural spheres that facilitate the governance of the universe's trillions of evolving planets.



These billions of architectural spheres are overseen by trillions of beings far beyond us. We sit at the bottom of the “will creature” hierarchy. Above us are the midwayers, followed by the lowest orders of angels, both existing on our world alongside us. There are various orders of angels ascending to Paradise levels, along with an array of spirit beings and entities of a “morontia” nature, as well as those responsible for energy manipulation that leads to the formation of new galaxies and worlds, extending even

beyond our understanding into four distinct “outer space levels.

Universes possess an intricate government structure designed to streamline the management of diverse levels within the universe. For instance, at the lowest governmental tier is the system level, comprising up to 1,000 evolutionary, inhabited planets similar to Earth. Next is the constellation level, which includes up to 100 systems. Following that is the local universe level, containing 100 constellations. This local universe level serves as the primary tier for the spiritual management of all planets below it. Above the local universe level are the minor sector level, the major sector level, and the uppermost tier known as the superuniverse level.



Importantly, the administration of the superuniverse is overseen at the highest level by what are known as the seven master spirits. However, at the local universe level, supreme authority rests in the hands of the Paradise Creator Sons and their partner, the Universe Mother Spirit. Our Creator Son is called Michael, as are all other sons—they are all Michaels! Ours is Michael of Nebadon, the name of his (and our) local universe. When we refer to God in our world, we likely mean Michael, as we were unaware (until the publication of the UB) of any universe other than the one we inhabit.

Michael is the co-creator, alongside his partner, of all creatures in all his worlds. This means he is our divine parent, and she is our divine mother. Michael is the son of the Paradise Father.

If you feel that God is too distant to even know of our existence, there's great news. God has created fragments of Himself that reside within the minds of every human. In this way, He is closer to us than our own hands and feet. This was a crucial message that Jesus conveyed to his Apostles but unfortunately was not captured in the gospels, which mainly state that our Father is in heaven and that the kingdom of heaven is within us—not much more.

When we refer to the Paradise Father, we mean God in Paradise; however, when we say our Father, we refer to the divine fragment of God that resides within us, known in *The Urantia Book* as the Thought Adjuster, among other names.

Why all this information? It's simple. The entire process—from evolution to perfection and beyond—is for our benefit. Jesus assures us that eternal life is achievable, and this is the pathway to it. We live in this world temporarily, with the promise of eventually transcending to the mansonia realm and the mansion worlds (“My father has many mansions.”), then progressing through local universe worlds and beyond, through the superuniverse, and ultimately to Havona and Paradise. This journey and destination are intertwined. The entire universe serves as a grand university designed for our benefit and enjoyment.

This information is derived from the Fifth Epochal Revelation, *The Urantia Book*, published in 1955. The authority for its creation and dissemination was granted several centuries prior to its publication. Its authors range from high-level spiritual beings to those at the local-universe level, with many currently engaging with people worldwide in Urantia Book study groups.

The book is divided into four sections. Parts I and II detail the nature of the Central, Superuniverses, and the Local Universe. Part III recounts the history of our planet, explaining why it appears more troubled than others, while Part IV focuses on the life and teachings of Jesus, from before his birth to well after his resurrection. What becomes clear is that Jesus is our Creator Son, Michael of Nebadon. Our planet is the only one in his local universe (out of 10 million) where it chose to incarnate as a child born to a woman, live as a human, and die as a human, only to resurrect after three days. This pattern is one that many will

emulate. Our resurrection into eternal life begins on the first Monsonia world within our Satania system, following our “graduation” from this world.

One of the most significant gifts of *The Urantia Book* is the comprehensive account of Jesus' 36 years of life, encompassing his most meaningful teachings and detailing how he interacted with others. It stands as one of the greatest literary treasures available today and serves as a pivotal point for many readers deciding to explore the entire book.

The book's central message is that all is well, despite what we observe on Earth. Ultimately, everything will be revealed as necessary for our advancement. The choice to continue on this path is ours. So, why not?



The world is brimming...

The world is full of valuable information sources. The key is to concentrate on topics that truly resonate with you and on issues you feel need your attention, rather than getting overwhelmed by a mix of diverse new-age theories that claim to reveal Truth and Reality.

Many resources, often overlooked, are more suitable for this purpose than they appear. These include outstanding videos

and notable books authored by individuals who highlight specific aspects of our reality.

Some notable examples include:

- ✱ *The Urantia Book*, alongside many insightful texts that aid in its comprehension;
- ✱ *The Life and Teachings of the Masters of the Far East* series;
- ✱ The extensive library of works by David Hawkins focuses on consciousness, healing, and discerning truth from falsehood;
- ✱ *A Course in Miracles* and *A Course on Love*;
- ✱ *The Law of One* series;
- ✱ *Cosmometry*;
- ✱ Numerous recent exceptional books on Quantum Physics (or, as I prefer to call it, Quantum Reality);

Many of these books inspire spin-off works by other authors who aim to clarify the concepts. For example, *The Urantia Book* has led to at least two or three dozen well-crafted companion books. The same is true for *A Course in Miracles* and numerous texts aimed at explaining Quantum Physics. Additionally, many videos are available to help clarify these ideas. Readers can access these books by reading, downloading, or listening online, based on their preferences.

I have one caveat: there is a lot of fake and false stuff out there, many of them books and some websites. Be discerning; if what you are reading does not match up with what the UB is saying, or if what you are reading or watching

One challenge is that everyone has a unique perspective influenced by their experiences, biases, and stage of mental and spiritual growth.

A positive aspect is that Unity, as a structured faith, has consistently adopted a more spiritual outlook than many other religions. However, the true core of religion exists within each person; it is a profound personal journey.

The key to effectively uniting body, mind, soul, and spirit is recognizing the resources we have. Each person, knowingly or not, possesses within the spirit of our Father from Paradise—God, the First Source and Center of all creation—often called our Heavenly Father. This is the same presence Jesus connected with during his meditation and silence, known as the “silence” in Unity. Additionally, at Pentecost, Jesus sent his “comforter,” the Spirit of Truth. We also have continual access to our Holy Spirit, or Universe Mother Spirit, who is the source of all wisdom, angelic beings, and our seven mind-spirits: Intuition, Understanding, Courage, Knowledge, Council, Worship, and Wisdom, which correspond to our seven chakras.

That totals ten. We also have guardian seraphim, a diverse array of angels, and unseen entities that share this planet with us. Some have been here for half a million years, while others are around 38,000 years old—descendants of Adam and Eve.



To whom does that make sense?

One of the most commendable aspects of *The Urantia Book* is its use of straightforward language to convey complex ideas. While the Revelators introduce many new concepts and invent terms due to limitations in our

existing vocabulary, they consistently strive to explain as clearly as possible within their authority.

What I particularly appreciate is how *The Urantia Book* demystifies religious dogma and beliefs. Despite referencing numerous spiritual texts from various cultures, the Revelators focus on those that convey truth. They clarify misconceptions, teaching us that there is no hell. Likewise, those who pass on do not simply sit beside God, which seems illogical. Furthermore, contrary to popular belief, Adam and Eve were not the first humans; they existed about a million years after the initial humans. The narrative of the serpent and the apple, along with the portrayal of an angry God banishing them from the Garden of Eden, is not accurate—there were actually two gardens!

The book does not merely make assertions; it gives a detailed account of events as they occurred and, crucially, explains the reasons behind them, including who was involved and how these significant events relate to us today. Additionally, “cosmic happenings” continue to unfold around us, impacting our lives.

My largest concern lies with the traditional biblical myths that often lack coherence. These tales were theoretically based on actual events but have been presented in a fictional narrative that diverges from deeper truths. For example, much of the Old Testament story was delivered to the Hebrews as a historical account of their people, but it was largely a fabricated narrative created by Hebrew scribes and priests during their captivity in Babylonia, intended to

bolster morale. This embellished story has persisted throughout history, with its imperfections intact. Refer to Paper 97 of *The Urantia Book, Evolution of God Concept Among the Hebrews*.

The holiday season is an excellent opportunity to share the Christmas story, which includes the birth of Jesus in Bethlehem, the shepherds, the three wise men, and the star that appeared in the east. However, I often feel uneasy during this time due to the metaphysical approach prevalent in New Thought narratives. Readers of *The Urantia Book* might remember the revelators' views on metaphysics:

“... [M]any mortals have recognized the desirability of having some method of reconciling the interplay between the widely separated domains of science and religion; and metaphysics is the result of man’s unavailing attempt to span this well-recognized chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for man’s well-meant but futile effort to compensate for the absence of the mota of morontia.

“Metaphysics has proved a failure; mota, man cannot perceive. Revelation is the only technique which can compensate for the absence of the truth sensitivity of mota in a material world. Revelation authoritatively clarifies the muddle of reason-developed metaphysics on an evolutionary sphere.

“When philosophy is so unfortunate as to lean upon metaphysics, it unfailingly becomes skeptical, confused.”
(see UB103:6.7-14)

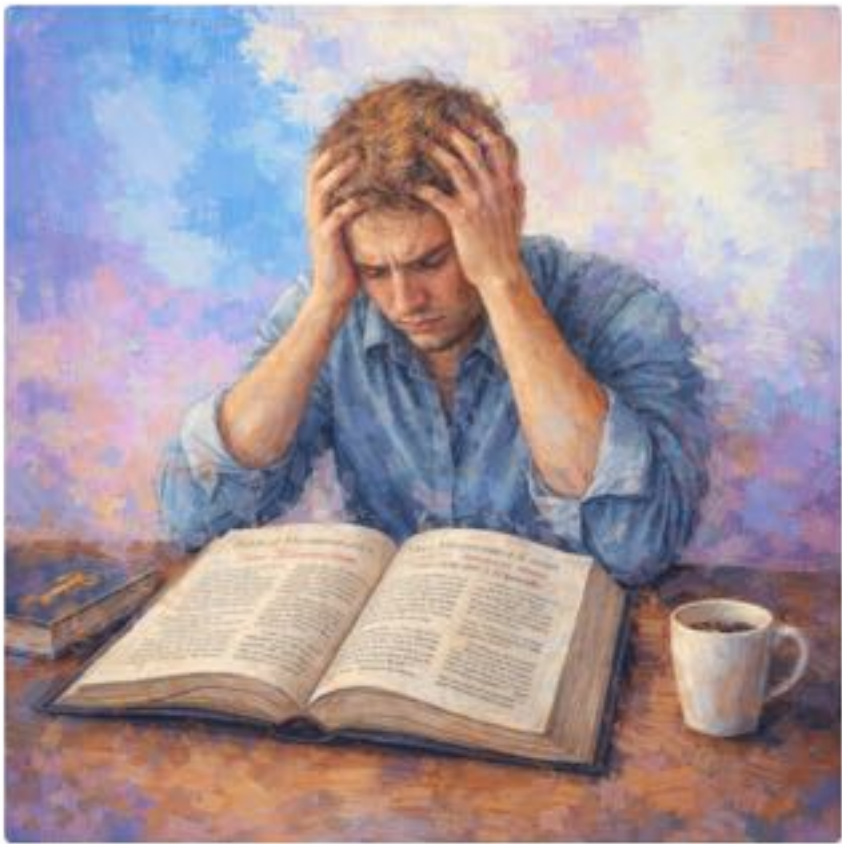
In summary, *The Urantia Book* does not have much to say in favor of the idea of metaphysics. I suspect it feels we could have done better. With *The Urantia Book* in hand, we don’t even need New Thought metaphysics.

But, I digress.

In this year’s telling of the Christmas story, we have a virgin called Mary who is somehow made pregnant, but not by Joseph, since they were not married. And it was pointed out that if this had been the case, she likely would have been stoned to death. But the metaphysician feels compelled to take this concept and make it into something that it is not. In mortal man’s metaphysics, everything biblical or spiritual means something else.

Metaphysicians are always looking for larger “meanings” beneath the words; “Meta” meaning “beyond”; metaphysics meaning “beyond the physical.” To prove it, they can even tell us that Jesus said, “Judge not by appearances.” I think he said a bit more....

In this context, the Christmas story is dissected to uncover a deeper meaning beyond its original intent. Overall, it is suggested that the tale represents not only the birth of Jesus but also reflects on all of us. The term “virgin” is interpreted as symbolizing purity, indicating that we too are born in a



state of purity, free from sin. While this interpretation contrasts with traditional Christian beliefs, it aligns with the principles of “New Thought” metaphysics. The analysis continues to examine Mary’s character, suggesting that her initial skepticism about her pregnancy—stemming from her humble nature—contributed to her selection. Humility serves as another vital lesson for us. Each metaphysical concept presented serves as a lesson.

The phrase “no room at the inn” is metaphysicalized, with the “inn” representing the exterior world as we know it, whereas the stable represents the interior life of our spirituality. Or something like that. And so it goes. The metaphysical examinations touch on the shepherds, the wise men, the manger, the star, and Herod. Am I missing anything?

So, what is a simple story that *The Urantia Book* tells us, and does so with clearly stated facts, is made into something much bigger, all based on erroneous statements of fact as conveyed in the Bible.

The tale of the shepherd, like the December date of Jesus' birth, is rooted in Mithraic myths. Additionally, the star in the east, as suggested by *The Urantia Book*, probably originated from a couple of astronomical events that occurred that year. The three wise men, or Magi, were real individuals who were alerted by some event regarding Jesus' birth, prompting them to seek him out.²

A comprehensive dictionary titled the “*Metaphysical Bible Dictionary*” spans several hundred pages. Within it, nearly every word from the Bible is assigned a unique, or nearly unique, metaphysical interpretation. For instance, the star we encountered in childhood is defined metaphysically as “...symbolizing our inner conviction of our divine sonship.” Additionally, “*This is developed in some people so strongly that they actually see it reflected in the atmosphere....*”³ Huh?

This book is visually appealing and enjoyable to browse, showcasing the treatment of various people, places, and ideas. It provides both a metaphysical definition and the contemporary meaning (as of 1931) relevant to its theoretical context in the Bible.

And then some metaphysicians will quibble over the most meaningless distinctions between definitions, such as “God is not a being; He is Beingness.” Or, “God is not omnipresent; he is Omnipresence.” And so on. But we know God is a being, a being of personality. Being of “beingness” is not helpful in understanding God, while God is a personality, a personal being, as we are, this is quite helpful. We can relate to this.

I think one of the greatest things about *The Urantia Book* is that it dispels the reason for metaphysical analysis altogether. We are given all that we need and all that we can understand at this stage of the evolution of our spiritual growth. We can drop the groping for deeper meanings that may or may not be hidden in biblical texts.

“Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and the moral consciousness.” (UB101:3.1)

Now, doesn't that make more sense?

Footnotes:

1. December 25th as Jesus' day of birth? Jesus, Joshua ben Joseph, was not born on December 25th, but the date derives from the Roman cult of Mithras, in which Mithras was said to have been born on that date. This example of confusing religious dogmas is quite common these days, when things are made up. In the case of Christianity, it was a composite of a combination of the old Hebrew Torah and other old books plus the newly created stories of Jesus as told by the two Apostles of Matthew and John (both of whom did not actually write their namesake works; John Mark, the errand boy that traveled with the Jesus and his followers for over a year; and Luke, a physician who took a lot of his material from conversations with Peter. But the bulk of the New Testament reflects the ideas and philosophy of Paul, and is the true basis of Christianity.

(The Urantia Book, Paper 98:7.3-9) "The Christian religion, as system of belief, arose through the compounding of the following teachings, influences, beliefs, cults, and personal individual attitudes:

1. The Melchizedek teachings, which are a basic factor in all the religions of Occident and Orient that have arisen in the last four thousand years.
2. The Hebraic system of morality, ethics, theology, and belief in both Providence and the supreme Yahweh.
3. The Zoroastrian conception of the struggle between cosmic good and evil, which had already left its imprint on both Judaism and Mithraism. Through prolonged contact attendant upon the struggles between Mithraism and Christianity, the doctrines of the Iranian prophet became a potent factor in determining the theologic and philosophic cast and structure of the dogmas, tenets, and cosmology of the Hellenized and Latinized versions of the teachings of Jesus.
4. The mystery cults, especially Mithraism but also the worship of the Great Mother in the Phrygian cult. Even the legends of the birth of Jesus on Urantia became tainted with the Roman version of the miraculous birth of the Iranian savior-hero, Mithras, whose advent on earth was supposed to have been witnessed by only a handful of gift-bearing shepherds who had been informed of this impending event by angels.
5. The historic fact of the human life of Joshua ben Joseph, the reality of Jesus of Nazareth as the glorified Christ, the Son of God.
6. The personal viewpoint of Paul of Tarsus. And it should be recorded that Mithraism was the dominant religion of Tarsus during his adolescence. Paul little dreamed that his well-intentioned letters to his converts would someday be regarded by still later Christians

as the “word of God.” Such well-meaning teachers must not be held accountable for the use made of their writings by later-day successors.

7. The philosophic thought of the Hellenistic peoples, from Alexandria and Antioch through Greece to Syracuse and Rome. The philosophy of the Greeks was more in harmony with Paul’s version of Christianity than with any other current religious system and became an important factor in the success of Christianity in the Occident. Greek philosophy, coupled with Paul’s theology, still forms the basis of European ethics.”

2. (*The Urantia Book*, Paper 122:8.5-7)

“No shepherds nor any other mortal creatures came to pay homage to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.

“These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country that he had had a dream in which he was informed that “the light of life” was about to appear on earth as a babe and among the Jews. And thither went these three teachers looking for this “light of life.” After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that Jesus was the object of their quest and sent them on to Bethlehem, where they found the babe and left their gifts with Mary, his earth mother. The babe was almost three weeks old at the time of their visit.

“These wise men saw no star to guide them to Bethlehem. The beautiful legend of the star of Bethlehem originated in this way: Jesus was born on August 21 at noon, 7 B.C. On May 29, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces. And it is a remarkable astronomic fact that similar conjunctions occurred on September 29 and December 5 of the same year. Upon the basis of these extraordinary but wholly natural events, the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn babe. Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes. In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.”

3. Charles Fillmore, *Metaphysical Bible Dictionary*, Unity Village MO: Unity House, 1931, p. 629.



How would I define Scripture? Does that describe *The Urantia Book*?

Before *The Urantia Book* came into my life, I had never thought about what would define a book as scripture, or what would really define a book, or what would be sacred. And I liked the criteria Merritt Horn sets out as a test for a scriptural book or document. But is the idea that something is scripture the same as being sacred? What are the defining elements of sacredness?

Dictionary.com tells us the word sacred means:

1. devoted or dedicated to a deity or to some religious purpose; consecrated; or holy.
2. entitled to veneration or religious respect by association with divinity or divine things; holy.
3. pertaining to or connected with religion (opposed to secular or profane): sacred music; sacred books.
4. reverently dedicated to some person, purpose, or object: a morning hour sacred to study.
5. regarded with reverence: the sacred memory of a dead hero.
6. secured against violation, infringement, etc., as by reverence or sense of right: sacred oaths; sacred rights.
7. properly immune from violence, interference, etc., as a person or office.

Wikipedia: *Sacred means revered due to association with holiness. Holiness, or sanctity, is, in general, the state of being holy (perceived by religious individuals as associated with divinity) or sacred (considered worthy of spiritual respect or devotion, or inspiring awe or reverence among believers).*

So there is a connection, but is it that all scripture is sacred while all that is sacred is not scripture? Or is sacredness a purely subjective notion that a person or group places upon an idea or object, such as a book, music, or a deity? I don't think anyone says that God is sacred. But is the Bible or the Koran sacred? If so, who says so? What is their authority for claiming that something or another is sacred? Just a thought. Or more?

Moving back to scripture, is scripture considered sacred? Or can scripture be such and not be subject to sacredness?

Dictionary.com on scripture:

1. *Often, Scriptures. Also called Holy Scripture, Holy Scriptures. The sacred writings of the Old or New Testaments, or both together.*
2. *(often lowercase) any writing or book, especially when of a sacred or religious nature.*
3. *(sometimes lowercase) a particular passage from the Bible; text.*

Wikipedia: *Religious texts, also known as scripture, scriptures, holy writ, or holy books, are the texts which various religious traditions consider to be sacred, or central*

to their religious tradition. Many religions and spiritual movements believe that their sacred texts are divinely or supernaturally revealed or inspired.

One thing is clear: scripture is a noun; sacred is an adjective. Another thing is clear: scripture is a document, text, or book; sacredness can be applied to almost anything that someone wants to call sacred, such as a sacred altar, a cow, a cross, a book, a person, a statue, a mountain, and so on.

It suggests that I should be more careful about what I am calling sacred.

Based upon the most excellent criteria Merritt Horn sets up for us as a test for a scriptural book or document, I find in favor of *The Urantia Book* being a sacred book and, as such, scripture to me.

If one were to test the Bible against the list of Horn's "Attributes and Functions of Scripture," I suspect one with a viewpoint similar to mine would find the Bible missing a couple of the attributes and functions listed. Perhaps not so much as missing, but for having so many errors within it. For example, when examining his number 7, "define the nature of human beings and their relationship to God and to the world," the Bible is found to contain contradictions and errors when compared to the UB. The Bible portrays God as having a wide range of characteristics and moods, from jealousy and anger to love, and everything in between. In reading the UB, we start to understand why the Bible was written the way it was at the time, but it has resulted in the

erroneous way folks have viewed God ever since. The UB perspective makes complete sense; the Bible's not so much.

Number 11, "are used as moral, ethical, and religious guides for living the righteous life." I suspect the popes and kings who pursued the Crusades felt they were living up to that statement. And that is just the beginning. The Christian and Islamic systems of belief, as historically laid out, do not give us a merciful and loving God; that comes later. Yet we do not give up the "dominant idea" of man over nature, not realizing we are the same. Or the idea of a Chosen People that simply begs those folks to treat others differently and always lower.

One of the attributes I would like to add is the degree of "truthiness," i.e., "Truth" that a sacred book needs to contain.

Another attribute would be a criterion that our judicial practices use, that of a reasonable person being able to read, without great efforts of interpretation, and understand that which is intended to be said, and without juggling inconsistencies or leaping into "new thought" metaphysics. This is what I love about *The Urantia Book*. It does just that with very few exceptions. I do agree it might take some re-reading and pondering over what is being said, but that is the way our legal system works, also. Without an educated electorate, we are doomed as a republic. Without an educated readership, *The Urantia Book* will remain in the tiniest of readerships.

With each subsequent reading, I derive greater enjoyment from the book, as well as a deeper understanding. And I don't require a Metaphysical dictionary to understand it; a simple glossary is all that is needed.

The biggest problem with the Bible, as well as other "sacred" books, is that they are still books.

After my first reading of the UB, I became convinced, in my heart, of the Truth of the words spoken. And in the "artful" sense of the word. To me, the UB fits all of the attributes and functions of a scriptural work, more so than anything I have ever read. I am in the 4th reading (5th if one counts listening to the entire thing), and each time I discover more "truthiness" to work with. "Truthiness" in the increased

Sacred Book

Webster's American Dictionary of the English Language - Unabridged (1861). Definition #2 of "Sacred":

"Proceeding from God and containing religious precepts; as the sacred books of the Old and New Testaments."

Webster's New International Dictionary of the English Language, Second Edition - Unabridged (1934), defines

"Any book, as the Bible or Koran, regarded by a religious body as an authoritative source or divinely inspired statement of its doctrine and law."

relative understanding that is possible for me, a finite human being, is very much interested in what happens next!

One criticism of the UB as scripture I heard was that it contains so much extra material that is “outside the scope of the concept of scripture,” or that scripture must be understood to originate simply from the highest being or authority that can be comprehended.

But I cannot agree that “scripture” must come from the highest authority of authorized beings. Certainly, the Bible did not require that rule. Not even the Gospels of Matthew (an Apostle with Jesus), Mark (John Mark, the lad who helped the Apostles), Luke (not an Apostle with Jesus), nor John (an Apostle with Jesus) were considered the highest source then or today. Let me call their works “scripture.” What of Andrew, whose notes are the basis of Part IV of the UB? “Scripture” or not. Whose words are higher, Andrew’s or his Secondary Midwayer, who watches over Andrew, or the Midwayer Commission undertaking the execution of the Papers? Surely, there are higher sources, we now understand.

But to discount all those contributors that are not “the highest being one can comprehend and believe in” seems to throw out most of the UB papers as not “scripture,” but merely a nice story told well.

The more I understand the origin of what we call “sacred books” or “scripture,” the less likely I am to think of any of them as either.

While everyone can have a choice as to what to believe or not to believe, isn't it nice to know that, without regard to what one believes, the Truth is still the Truth? Some folks will be pleased to see they had a lot of it right; a whole lot of folks will be totally blown away by what they discover. I have made my life immensely simpler by taking the path of complete belief in the story the UB authors tell. It really does simplify a lot.

The more I read the UB, the simpler the story gets. It is really all about love. There, you have it. Spoiler alert! Bob, you say, “I believe each person who really studies the book will have their own interpretation of what is scripture and just revelation.” It seems this is backward. Revelation of this nature, epochal at its grandest, is probably far superior to whatever “scripture” comes out of it. Even auto-revelation, a revelation from God (i.e., Thought Adjustor, Spirit of Truth, and so on) in one’s own self, is considered firsthand. The UB as revelation is second-hand in that it is translated into our language and printed as a book—THE most important book ever published.



The Urantia Book Scripture - Revisited

Does *The Urantia Book* serve as my scripture? I’ve embraced the book in that role for several years. I devote considerable time to it, along with various

companion texts, including Dr. Sadler's commentaries and those by his son. While many excellent books provide valuable insights into its nature, nothing compares to the book itself. I regard it as my benchmark for all things good, beautiful, and true.

My ongoing process involves evaluating worldly experiences while remaining connected to the world, and thus far, it has proven successful. My upbringing and current relationships provide a solid foundation for this way of living. I believe my relationship with it differs from that of a fundamentalist Christian with the Bible, although I can't be certain.

From my observations, the fundamentalist Christians I know (who would never refer to themselves that way) spend far less time contemplating the Bible compared to my engagement with *The Urantia Book*. How can I say this? I was raised in a fundamental Methodist context, participating in church activities, youth groups, and even meeting girls that way. Yet, I often struggled with the message of God as love; one week it was that message, then the next, it seemed he was expressing anger. You understand my perspective.

Another point is that I feel most fundamentalist Christians (Protestants) are what I call one-hour-a-week Christians. This is likely the case for many Catholics as well (perhaps two hours a week). It seems to apply to numerous members of "new thought" Christian congregations, too, as I observe our own church members rarely commit to attending the many classes our minister offers.



While I read and study *The Urantia Book* with enthusiasm, I often feel uncomfortable when I attend church and listen to the weekly messages. Even in “new thought” churches, despite their focus on the positive aspects of God and Jesus’ teachings in the New Testament, we still hear tales of Jesus walking on water and much about miracles, along with enough “metaphysical” interpretations to sink a ship.

I am immensely thankful for the existence of *The Urantia Book* (for which I express gratitude each morning during my meditations). My daily routine used to involve spending 40 minutes to an hour six days a week at my favorite Starbucks, reading and reflecting on *The Urantia Book*. Additionally, our Urantia Book study group met every week for nearly two hours, and we traveled to Sarasota each month for another study group session. Being a Urantian is such a joy...and

knowing that you are part of that community is equally rewarding!

I say “I used to” a bit today, as things have changed. Since COVID-19, our study group has transitioned to Zoom, our Sarasota connection has become too distant, and my readings at Starbucks have shifted to peripheral areas of study, yet I still remain connected to my understanding of the universe as reflected in *The Urantia Book*.



C H A P T E R 6

The Universe

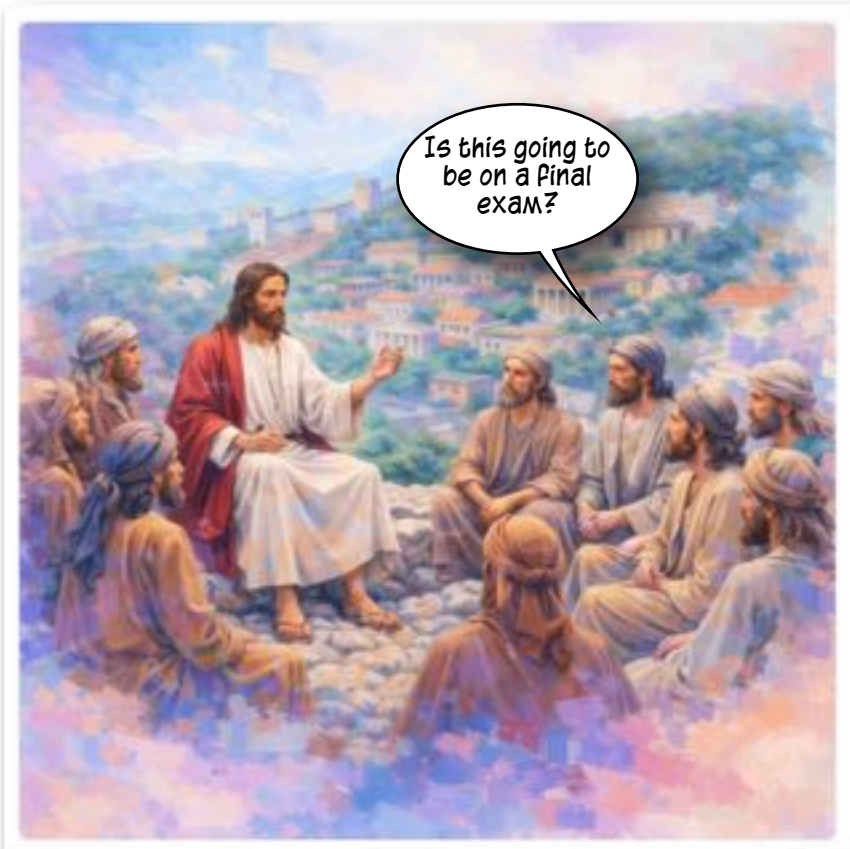


What is evolution in our space-time universes? (Hint: not a science exam question.)

How about this: *“The steady progress of evolution in the time-space universes is accompanied by ever-enlarging revelations of Deity to all intelligent creatures. The attainment of the height of evolutionary progress on a world, in a system, constellation, universe, superuniverse, or in the grand universe signalizes corresponding enlargements of deity function to and in these progressive units of creation. And every such local enhancement of divinity realization is accompanied by certain well-defined repercussions of enlarged deity manifestation to all other sectors of creation. Extending outward from Paradise, each new domain of realized and attained evolution constitutes a new and enlarged revelation of experiential Deity to the universe of universes.”* (UB56:7.1)

Indeed, does this concept— or is it more than just a concept? —impact creatures like us?

Are we not part of the components of a local universe? Isn't it our role and duty to continue moving ourselves and our civilization toward the era of Light and Life? Without us, God the Sevenfold cannot increasingly be made manifest. While many of us may not fully understand the reality of spiritual progression, *"... ascending mortals may experience the impersonal presence of successive levels of Deity long before they become sufficiently spiritual and adequately educated to attain experiential personal recognition of, and contact with, these Deities as personal beings."* (UB56:7.4)



While those who do not believe they are “touched by an angel” most certainly are, and their Thought Adjuster is working overtime to help them grow in the right direction. For those who are further along the path, we must heed this statement from Jesus: *“Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human.”* (UB155:6.12)

In other words, let us not be so certain that revelations of a different sort are not occurring all the time. While they may not be “epochal,” they may very well be significant for what comes next for our world.

Each of us has a contribution to make to the Supreme Being. We are all doing that right now. The dynamo of the ascension plan is continually moving forward, evolving and expanding, ever upward and inward toward Paradise.



The mysteries of the universe

***T**he mysteries of the universe are not what we once thought. We have learned more about the realities of our world and heaven; mind and spirit; the secrets of life here and in the hereafter.*

We learned of not just one God, as we were always taught, but of the existence of many Deities, along with the sons and daughters of Deities, and numerous beings with many assistants to both the Deities and the Creators—and to us.



And we learned—or relearned—that God, the First Source and Center of all that is, is not up in some cloud bank called heaven. We discover that God, our heavenly Father, resides

within each of us, and that is also where heaven lies. But we should have known that; Jesus told us that.

We learned that our destination is not heaven; how could it be if it is within? Instead, our destination is Paradise, as Jesus told us when he spoke to the crucified robber at his side.

And we learned that our Creator is not God, our Father on Paradise, but that our Creator is a Son of God named Christ Michael, whom we know on this world as Jesus.

We also learned that the sacred books of this world were crafted by men; some were inspired by the indwelling Father, and others by the whisperings of those who help us to understand.

We learned that God was never jealous, angry, or vengeful. He is, has always been, and will forever be Love, Truth, Beauty, and Goodness.

We learned that by faith alone we are saved—we survive. We do so because of our inheritance as sons and daughters of God, as are all created beings.

And we learned that we have received incredible gifts directly from God, the One Source and Center of all things in the Universe.

He gave us a fragment of himself to live within us, to guide us and speak to us, and to aid us in our understanding of truth.

He bestowed upon us a unique personality that is always linked to God's personality; it is a reflection of God's own character.

He offered us the chance to develop a soul, to endure in this world, and to transition to other, more glorious worlds that await us.

And he granted us free will, the ability to make our own decisions about how and when to act, to choose, to decide, to be.

We have learned we are never alone, for in our unique oneness, God, who dwells within us, is always there, always listening, and always guiding us through each experience. Additionally, we have many other guardians who watch over us and care for us. If we stumble, we will not fall; it is simply a part of our dance with the universe.

We have also learned that regardless of the circumstances of being in this world, we are not of it. We have no fear because we know that, no matter what befalls this world, we are cosmic and spiritual beings. Jesus told us this also.

We have learned from Jesus that we should "resist not evil." This does not mean we condone it; it means it cannot truly

affect us. We should return love for whatever evil comes our way. Evil has no real power over us. Spiritual Jujutsu.

We have also learned that if we have eyes to see and ears to hear, we will understand many more of these mysteries of the universe. However, we must be intent on this understanding, and we must listen to the wee, small voice that resides within: “Be still, and know that I AM God.”

While we have learned about all of these amazing things, we have also recognized that our experience in this world is necessary and valuable, regardless of what has happened in the past and what happens to us here and now.

Finally, for this musing, we know we are far more than material beings. We know that each of us and our Father are one.

Oh, there is so much more we have learned, far beyond what we can begin to express. This is, after all, just the beginning—our pre-kindergarten time of eternity.

But what about the rest of the world? What do they know? When will they know more? In time, they too will understand. And they, too, will know all that we know. They, like us, have all eternity to learn who we really are. Then so be it.

And the old mysteries will be replaced with new ones. The adventure never ends, the learning never ceases, and love, as it always has, conquers all.



How does the finite relate to and work with the infinite?

There is a continuous flow between the infinite and the finite. This is made possible by the workings of the Supreme Being in its continual expansion of cosmic reality,



premised upon the accumulated experiences of experiential beings combined with the contributions of aspects of existential beings of the Paradise Deities and the Paradise Trinity.

For our purposes, we have been provided with the “ladder of understanding,” the so-called sevenfold approach to Deity, starting with our own Creator Son of our local universe, followed by the Ancients of Days of our Superuniverse, then the Seven Master Spirits of the Grand Universe. These first three are our Supreme Creators. Bill Sadler, Jr., tells us, *“They are not infinite, they're subinfinite. They're subabsolute. They're the folks who are out here working in time and space. These three ... are, in a sense, the potentials out of which future things are drawn. But that's an oversimplification. These three ... also function throughout all time and space, transcended time and space, et cetera.”*

Continuing up the ladder, following the Supreme Creators, there is the Supreme Being of the combined Grand and Central universes. At this point, we may greet the Infinite Spirit, then the Eternal Son, and finally our Paradise Father. As Bill Sadler, Jr., tells us, this is God the Sevenfold, “... this is God in action in time and space. These are the beings that we encounter on the Paradise Ascent....”¹ This is how we as finite mortals relate to and meet the infinite.



More on God the Sevenfold



“The primary or spirit-origin phases of finite reality find immediate expression on creature levels as perfect personalities and on universe levels as the perfect Havona creation. Even experiential Deity is thus expressed in the spirit person of God the Supreme in Havona. But the

secondary, evolutionary, time-and-matter-conditioned phases of the finite become cosmically integrated only as a result of growth and attainment. Eventually all secondary or perfecting finites are to attain a level equal to that of primary perfection, but such destiny is subject to a time delay, a constitutive superuniverse qualification which is not genetically found in the central creation. (We know of the existence of tertiary finites, but the technique of their integration is as yet unrevealed.)

“This superuniverse time lag, this obstacle to perfection attainment, provides for creature participation in evolutionary growth. It thus makes it possible for the creature to enter into partnership with the Creator in the evolution of that selfsame creature. And during these times of expanding growth the incomplete is correlated with the perfect through the ministry of God the Sevenfold.

“God the Sevenfold signifies the recognition by Paradise Deity of the barriers of time in the evolutionary universes of space. No matter how remote from Paradise, how deep in space, a material survival personality may take origin, God the Sevenfold will be found there present and engaged in the loving and merciful ministry of truth, beauty, and goodness to such an incomplete, struggling, and evolutionary creature. The divinity ministry of the Sevenfold reaches inward through the Eternal Son to the Paradise Father and outward through the Ancients of Days to the universe Fathers — the Creator Sons.

“Man, being personal and ascending by spiritual progression, finds the personal and spiritual divinity of the Sevenfold Deity; but there are other phases of the Sevenfold which are not concerned with the progression of personality. The divinity aspects of this Deity grouping are at present integrated in the liaison between the Seven Master Spirits and the Conjoint Actor, but they are destined to be eternally unified in the emerging personality of the Supreme Being. The other phases of the Sevenfold Deity are variously integrated in the present universe age, but all are likewise destined to be unified in the Supreme. The Sevenfold, in all phases, is the source of the relative unity of the functional reality of the present grand universe.”
(UB106:1.1-4)

So there!

Footnotes:

1. *Some Comments on the Foreword to The Urantia Book* by Bill Sadler, Jr.



C H A P T E R 7

Spirit



Non-spiritual spiritual stuff is out there.

I have read enough to recognize that there are always factors beyond the spiritual involved. At one level, all spiritual insights must come through the mind, specifically the Cosmic mind. Although the first five adjutant spirits are tied to the Universe Mother Spirit, they are thought to be non-spiritual. Additionally, as God the Supreme evolves, many events in the physical realm significantly contribute to this process through the Almighty Supreme.

I suspect that numerous non-spiritual elements are intricately linked to the material world in ways that are not yet disclosed. Are midwayers spiritual beings? I believe they are, as the UB says so. They serve as our helpers, exist in a material form (but not a material we can see), and remain unseen unless they choose otherwise. Thus, the spirit of that nature can be seen by us occasionally. (I keep wondering about Moth Man; was it a midwayer?)

Furthermore, morontia mota, along with morontia worlds and beings, are not regarded as spiritual—possibly pre-spiritual in some cases. Our evolving soul, too, is not yet

considered spiritual, but it exists in a morontia state of being.



My TA ... (I don't mean teaching assistant)

“Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership.”
(UB107:4.7)

That was a question posed by the author, a Solitary Messenger: what it means to be indwelt by a fragment of God the Father.

At times, I stop and think about the miracle of God indwelling us—each one of us, almost. At least we all have that opportunity equally. I often look around the room and think, “A 'Thought Adjuster' lives in each person I see, just like me.” It is thrilling to contemplate this idea.

The nature of the Thought Adjuster reflects the nature of God. I like to explain the idea of a holographic image, where each tiny piece contains the entire image; this tiny fragment of God is a metaphorical reflection of God himself. Each

quality of God resides within us. As for its actual nature, where to begin?



What does it mean to be indwelt by God? This fact occupies my mind most of the time. It cannot be helped, can it? It certainly changes how I relate to my friends, family, and all others, including animals and our physical world. I cannot help but wonder how this incredible fact got left out of our most cherished religious traditions! Just think about that. What if everyone knew that a fragment of God dwelt within

them and helped create their soul? In that sense, the idea of eternal life, with no fear of death, becomes very easy.



Thought Adjuster Indwelling

As mortal creatures, we possess a unique personality bestowed by our Father, inhabited by a unified, pre-personal spirit reality, made conscious by a mind that descends from an absolute Infinite Spirit Deity, all of which is temporarily housed in a material body controlled by a material brain. All but the latter, self-evident facts are revealed truths. How do these revelations explain who we truly are, and what does that mean to you?

Wow.... When it's said like that, it sort of feels like all we had going for us was a body and a material (read dumb-ass) mind, both of which are extinguishable! But, of course, we kind of knew, didn't we, that there was more—perhaps much more—than that. Early on, some of us discovered we had a connection to something we didn't yet understand. Perhaps we couldn't intellectually put our finger on it, but we could feel it—feel it in our gut or heart. It felt right and good. And if we had a relative or someone we were comfortable with who knew more about what we were yearning for, they would inspire us and give us the confidence to delve deeper into those feelings. As we did, we learned that there were others like us, also searching—seeking, asking, knocking, and then, perhaps, finding.

Some of us were fortunate to be guided down a path in search of truth. Sometimes this would lead us to a greater understanding through various books and classes: the Gnostic gospels, the Vedas, the teachings of Confucius or Thoth, and even New Age mysticism. Others of us grew weary of what we were being fed and abandoned our old ways in search of new ones. Either way, somehow we were led to *The Urantia Book*. When the student is ready....

The revelation of God as not the God of our learnings from the pulpit, but as something far grander and more perfect than any human could have possibly conceived, was incredible. And that he—this God, our God—gives a part of himself to us to dwell within us forever.... I mean, what...? There is nothing that can satisfactorily explain the joy—and peace—that comes from that knowledge.

Additionally, the profound explanation of intelligence in the universe is perfectly gratifying and fully logical. Logic without needing proof because the proof is in our daily experiences with life and all intelligent beings—dogs, cats, horses, dolphins, and so on and on and on.

The revealed knowledge of our real Personality, as opposed to character and identity, was another... what can I say without sounding superfluous? And then last night, I had the realization that our pure Personality is in absolute alignment with our indwelling fragments of God, our Thought Adjuster. How could it be otherwise? Both are gifts from our Paradise Father.

And to top it off comes the soul. Our evolving moral character, which we continually shape based on our experiences and our self-will over our decisions, along with our Thought Adjuster as our partner, nurtures our embryonic soul in a beautiful process of soul evolution, guiding us into eternal life.

Whew! ... And wow!



We need all the help we can get! And here it is!

I believe the most enlightening and spiritually enriching revelation about the nature of God is found in the event of the “fragmentalization” of God as the Thought Adjuster. Realizing and recognizing the significance of this fact is far greater than the grandest Utopian possibility ever conceived by any science fiction in this world (I will not speak for other worlds). Even now, with *The Urantia Book* under our belts, it is difficult to imagine a concept of perfection that exceeds a mortal, earth-bound understanding.

Moreover, I find the revelation in *The Urantia Book* that our Universe Mother is the source of all mind and intelligence in our local universe simply astounding. Through the activation of these “Seven Adjutant Mind Spirits,” we develop

intelligent self- and other-consciousness. Each of these individually activated mind-spirits, beginning with the spirit of intuition and culminating with the spirit of wisdom, builds on the others, facilitating our transition from the mechanical mind—the subconscious mind—to the conscious mind, and ultimately to the superconscious mind, which represents our potential to be God-like.

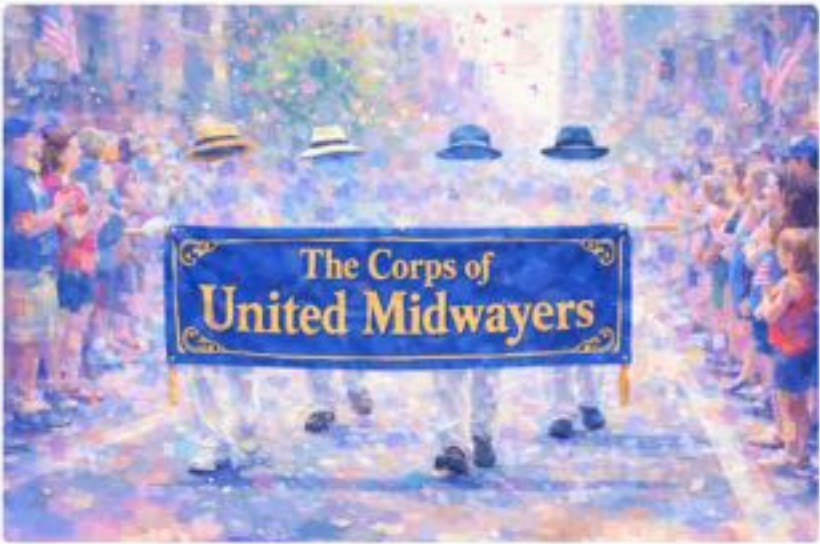


We are also supported by our Spirit of Truth, the spirit of Jesus that dwells within us, guiding us to all truth. Additionally, our Universe Mother's circuit of the Holy Spirit is responsible for all healing of our material selves. We may harness the Power of the Holy Spirit to become active in our lives.



But, wait! There is more.

While the above entities and circuits seem to operate within us, numerous external forces are also at play. A brief list includes groups of angels and other celestial beings, many of whom we hear from with increasing frequency—if we are aware. Additionally, we have the Corps of United Midwayers, who have never ceased to work on our behalf.



As we begin to understand, appreciate, and harness the incredible power of our minds and hearts, we gain the freedom to pursue whatever we feel drawn to, with the confidence and knowledge that all is well on this beautiful earth, just as it is in our most cherished imaginings of love—our heaven.

When I reflect on what I have learned and embraced through reason and faith from our text, I feel compassion for our brothers and sisters who, for one reason or another, have not discovered *The Urantia Book* or have not embraced its words, meanings, or values. The fact that they are unaware of the possibility of eternal life or the adventure that awaits each of us if we choose it saddens me.

Given the power available to us to pursue what we need and desire while living in alignment with God's will, can we do anything to reach out to others so they might recognize the adventure that is the reality of Universal Truth? We can pray for them—not for how they should change or what they ought to do, but for those souls who see what is before them. First and foremost, we can love them as the perfected souls that they are. And that may be enough.



Hamburger and Betty Crocker are not included

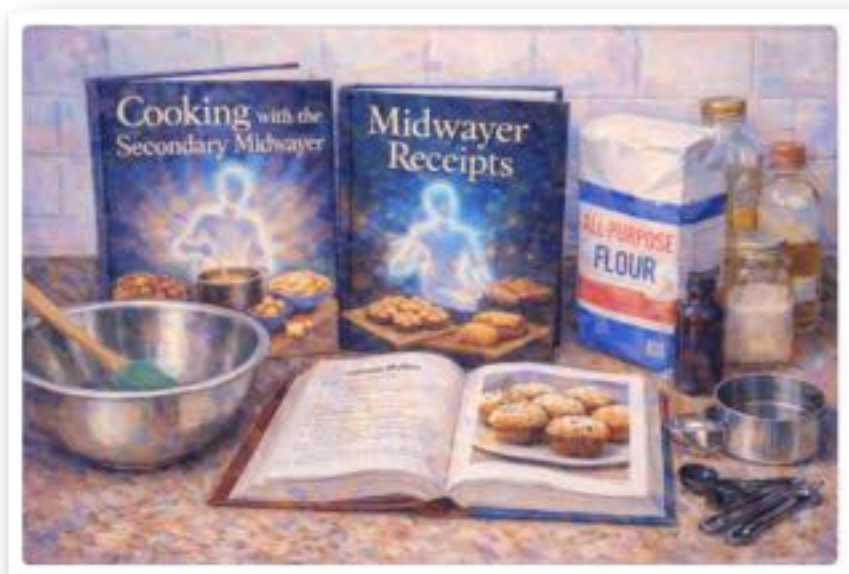
“*The Mystery Monitors are not thought helpers; they are thought adjusters.*” (UB108:5.5)

Let’s start with the dictionary definition of what an adjuster is: “(noun) a person or thing that adjusts.” There we have it.

Adjust: “to change (something) so that it fits, corresponds, or conforms; adapt; accommodate,” or “to put in good working order; regulate; bring to a proper state or position,” or “to settle or bring to a satisfactory state, so that parties are agreed in the result,” or “to systematize.”

Now, let’s try *helper*: “someone who helps another person with a job or task.” Some others: “To give assistance to (someone); make it easier for (someone) to do something; or “To contribute to the effectiveness or improvement of (something); improve or advance.”

This should not be confused with the following: “Hamburger Helper is a packaged food product branded by General Mills and sold under the Betty Crocker brand, consisting of boxed pasta bundled with packets of powdered sauce and seasonings.” And I have not seen a product called “Hamburger Adjuster.”



With the exception of food, it seems clear that a “helper” is always related to someone or something. Is the TA a helper in this sense of the definitions above? The clear distinction, to me, is that “helper” suggests someone or something coming along and doing the work alongside another. The adjuster, on the other hand, is occupied with adjusting a person's efforts. The burden of the effort is always on the person; his whole TA job is to make corrections and bring the person to a satisfactory state, with adjustments toward a better end, provided the person is heedful of the adjustments being undertaken.

But as to how the Thought Adjusters actually work, it appears that they do more than make “adjustments” to the human mind. The UB tells us, *“They labor with the material mind for the purpose of constructing, by adjustment and*

spiritualization, a new mind for the new worlds... of your future career. Their mission chiefly concerns the future life, not this life.” (UB108:5.5) As to what exactly is going on that the TA does with the human mind is not really known by the author of paper 108.

The author does say the “...*Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination.*” (UB108:5.8)

I do notice that while they are not called “Thought Helpers,” they may be referred to as “heavenly helpers.”

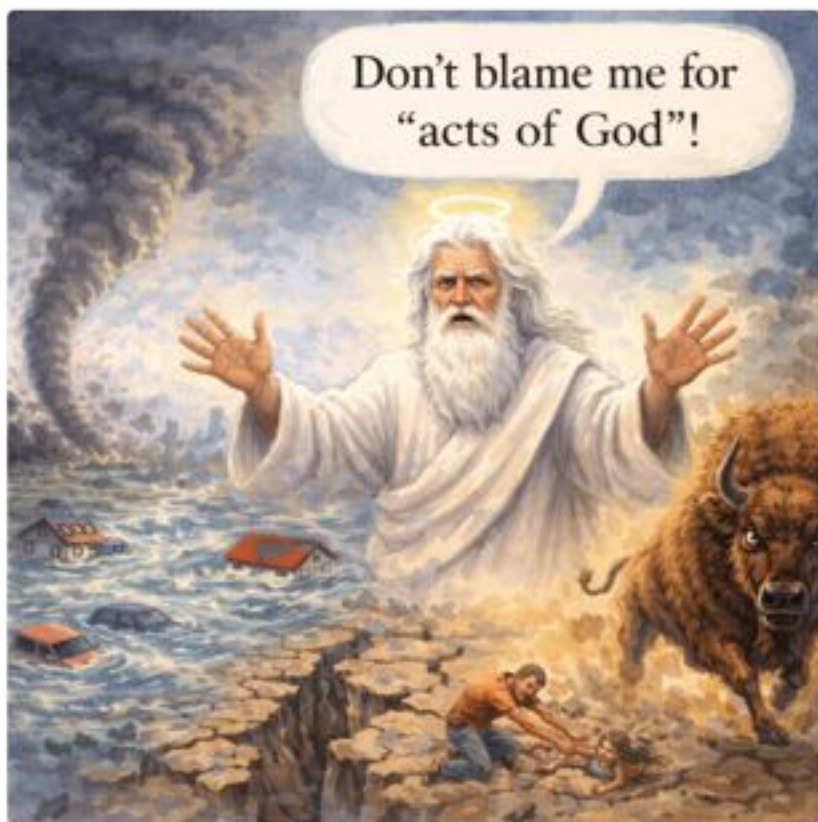
But, when it comes “...*to the sharp and well-defined conflicts between the higher and lower tendencies of the races, between what really is right or wrong (not merely what you may call right and wrong), you can depend upon it that the Adjuster will always participate in some definite and active manner in such experiences.*” (UB108:5.9)

It becomes exceedingly difficult to discuss the specifics of TA fully since the author of this paper doesn't really know it themselves.



Thank you, Father, for what you do not do

I consistently express my gratitude to my heavenly Father for all he does for me, regardless of whether I recognize those actions.



This morning, I felt compelled to also thank him for the things he refrains from doing. Many events, disasters, and upheavals occur that are unrelated to God; he doesn't intervene to impose suffering on us. We are more than capable of causing our own suffering.

I refer to events like a nasty virus, an earthquake, a tsunami, or stepping in dog waste—even something worse, like gum. Consider all the trivial and serious incidents we encounter daily, from dropping soap in the shower to under-tipping and later regretting it—seeking forgiveness for our mistakes as we go. Accidents happen in this world, and although we learn from our experiences, I find comfort in believing that God is not involved in them.

Technically speaking, as the First Source and Center, God is the primary cause of everything that occurs; however, that's akin to saying a butterfly is responsible for a hurricane. What is one to do with this notion? There is a connection between God creating a butterfly and the butterfly's subsequent actions, but those decisions are its own, not God's. Hence, the causal connection is severed.

Many individuals believe that God controls everything, attributing all natural disasters to his will. We even use the term “acts of God” to describe these calamities, found in the fine print of insurance policies.

Countless others believe that anything affecting them or others is God's will, suggesting either that God is entirely responsible for them—absolving individuals of any



accountability—or that it is merely God’s desire because he wants it that way.

Among Christian fundamentalists, this perspective echoes the Old Testament portrayal of God as jealous, angry, and vengeful. “Take that, you miserable worm! An eye for an eye? I’ll show you an eye for an eye and raise you!” This perception isn’t representative of God or his intentions; it reflects our navigation through a confusing world.



Furthermore, some find joy in the misfortune of others, believing that Karma is at work—Karma as a divine mechanism for settling scores for our conscious errors. But once again, it's us—we reap what we sow. The blame lies with us.

But why do we face these challenges? Isn't the divine hand of Providence involved in maintaining a balance between reaping and sowing? This concept is one of the great Universal Laws, as Jesus illustrates through poetic parables. Yet, we decide what to sow and when. If God truly controlled the Karmaic consequences, we would observe a direct link between negative actions and their repercussions. However, sometimes, these consequences may manifest in future generations, similar to the national debt.

I am grateful to understand that God, who operates through me, does not allow a multitude of unfortunate events I wouldn't wish upon anyone. God exists as part of us for our benefit, not for our misfortune or to punish us for our mistakes.

While we can learn from these often difficult and unpleasant experiences, we also encounter many joyful, comforting moments filled with love and cherished memories. Even a



simple pleasure, like the sight of my dog, Cheyenne, wagging her tail when she sees me, brings me joy. Although God created my adorable companion, it is she who chooses to wag her tail.

Thank you, Cheyenne.



The Spirit of Truth, a circuit or not?

The Urantia Book tells us this:

“There are three distinct spirit circuits in the local

universe of Nebadon:

1. *The bestowal spirit of the Creator Son, the Comforter, the Spirit of Truth.*
2. *The spirit circuit of the Divine Minister, the Holy Spirit.*
3. *The intelligence-ministry circuit, including the more or less unified activities but diverse functioning of the seven adjutant mind-spirits.*

“The Creator Sons are endowed with a spirit of universe presence in many ways analogous to that of the Seven Master Spirits of Paradise. This is the Spirit of Truth which is poured out upon a world by a bestowal Son after he receives spiritual title to such a sphere. This bestowed Comforter is the spiritual force which ever draws all truth seekers towards Him who is the personification of truth in the local universe. This spirit is an inherent endowment of the Creator Son, emerging from his divine nature just as the master circuits of the grand universe are derived from the personality presences of the Paradise Deities.

“The Creator Son may come and go; his personal presence may be in the local universe or elsewhere; yet the Spirit of Truth functions undisturbed, for this divine presence, while derived from the personality of the Creator Son, is functionally centered in the person of the Divine Minister.

“The Universe Mother Spirit, however, never leaves the local universe headquarters world. The spirit of the Creator Son may and does function independently of the personal

presence of the Son, but not so with her personal spirit. The Holy Spirit of the Divine Minister would become nonfunctional if her personal presence should be removed from Salvington. Her spirit presence seems to be fixed on the universe headquarters world, and it is this very fact that enables the spirit of the Creator Son to function independently of the whereabouts of the Son. The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit.

“When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father—the Thought Adjuster. But it is not until a bestowal Son has liberated the Spirit of Truth for planetary ministry to all mortals that all normal minds are automatically prepared for the reception of the Thought Adjusters. The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten the minds of men, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny.

“Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man’s personal reception of that which constitutes the sum and substance of the mission of the bestowal Son. The Holy Spirit is partly independent of human attitude and

partially conditioned by the decisions and co-operation of the will of man. “Nevertheless, the ministry of the Holy Spirit becomes increasingly effective in the sanctification and spiritualization of the inner life of those mortals who the more fully obey the divine leadings.”

And, finally, we see this definite statement:

“As individuals you do not personally possess a segregated portion or entity of the spirit of the Creator Father-Son or the Creative Mother Spirit; these ministries do not contact with, nor indwell, the thinking centers of the individual’s mind as do the Mystery Monitors. Thought Adjusters are definite individualizations of the prepersonal reality of the Universal Father, actually indwelling the mortal mind as a very part of that mind, and they ever work in perfect harmony with the combined spirits of the Creator Son and Creative Spirit.”

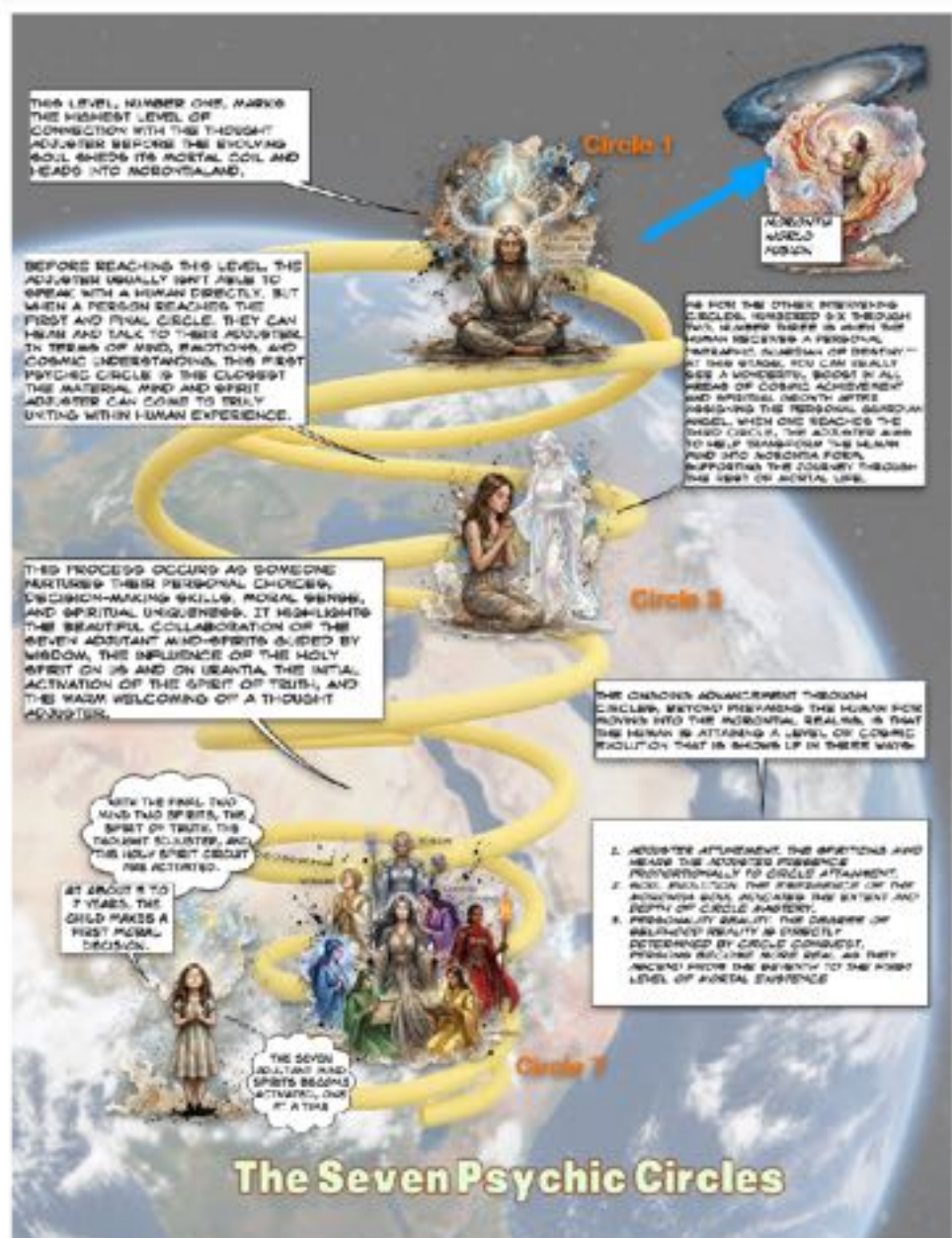
That means, to me, that the Spirit of Truth is a circuit instead of an internal spirit presence itself. But the surprising thing is that this is apparently true of the adjutant mind spirits also.



The Supreme and the Seven Psychic Circles of Cosmic Growth

From my readings, I am under the distinct impression that, while we are contributing thought, our experiences, and positive intellectual and spiritual growth to the expansion of God the Supreme, we are also experiencing expansion ourselves through the influence of the Supreme in our lives, a reciprocal sort of thing. In this way, the Supreme is contributing toward our evolution through the psychic circle of cosmic growth. And the evidence of such growth will be shown increasingly in our lives through the “fruits of the Spirit,” as enumerated by Jesus: “... *the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.*” (UB193:2.2)

But how does this work? Here is the clue to this incredible feat. As we continue to evolve into the higher (that is, working toward the psychic circle number uno) levels of cosmic growth, it is our Thought Adjuster that does the heavy lifting. This does not mean we do not do our part; we must be willing partners with our Adjuster. One of the key phrases in this idea is found in our text: “*The evolution of Adjuster progress in the spiritualizing and eternalizing of a*



human personality is directly productive of an enlargement of the sovereignty of the Supreme. Such achievements in human evolution are at the same time achievements in the evolutionary actualization of the Supreme. While it is true that creatures could not evolve without the Supreme, it is probably also true that the evolution of the Supreme can never be fully attained independent of the completed evolution of all creatures. Herein lies the great cosmic responsibility of self-conscious personalities: That Supreme Deity is in a certain sense dependent on the choosing of the mortal will. And the mutual progression of creature evolution and of Supreme evolution is faithfully and fully indicated to the Ancients of Days over the inscrutable mechanisms of universe reflectivity.” (UB117:4.9)

And in another place in the same paper: *“The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother. The mother influence dominates the human personality throughout the local universe childhood of the growing soul. The influence of the Deity parents becomes more equal after the Adjuster fusion and during the superuniverse career, ...” (UB117:6.5).* Thus God the Supreme, as our Universe Mother, is just as crucial to our developing spiritual selves as God our Father.

The reality of the Seven Psychic Circles of cosmic growth, although not fully elaborated in the UB, has become a concept I have learned to appreciate and work with. At least we can find comfort in knowing that we automatically reach the lowest circle, number seven, when we are ready for it. It

is at this time that we develop the powers of personal choice, individual decision, moral responsibility, and the “*capacity for the attainment of spiritual individuality.*” (UB110:6.12)

All seven of our adjutant spirits work together under the guidance of the Spirit of Wisdom (through the Holy Spirit’s mindal circuitry), along with the Spirit of Truth and the newly arrived Thought Adjuster. As we progress toward the first circle (which is represented by lower numbers), we do so through our progressively increasing intellectual and spiritual insight and wisdom while our minds become increasingly “morontia-ized.” At the third circle, one also acquires their own pair of Guardian Seraphim. As we approach the first circle, our Thought Adjuster might even be heard, allowing an inner communication with God. Those who do not quite reach the first circle in this lifetime will continue to grow and progress in the circles of the Morontia worlds. Attainment of the first circle is a prerequisite for fusion with the Thought Adjuster in the worlds beyond this one.



C H A P T E R 8

More Talk About God and Gods



The many meanings of the word “God” as used in *The Urantia Book*

As Deity can be defined in various ways depending on which level of its function we examine, the same applies to God. As noted before, God can be personal (as in “*the evolutionary experience of created and procreated beings*”), prepersonal (as in “*the ministry of the Father fragments*”), or superpersonal (as in “*the eventuated existences of certain absonite and associated beings*”).

And then “GOD is a word symbol designating all personalizations of Deity. The term requires a different definition on each personal level of Deity function and must be still further redefined within each of these levels, as this term may be used to designate the diverse co-ordinate and subordinate personalizations of Deity....” (UBo:2.6)

However, the word God, unlike the word Deity, always connotes personality. In the UB, the word is used with the following meanings:

God the Father, our Universal and Paradise Father, Creator of all and first person of Deity.

God the Son, the Eternal Son, God's co-creator, spirit coordinator, spiritual minister to all creation, and the second person of Deity.

God the Spirit, aka the Infinite Spirit and the Conjoint Actor, bestower of mind, and the third person of Deity.

God as the *Paradise Trinity*, where many of the functions of the Trinity are passed off as actions of God. (There are two more trinities that are not of Paradise, but are referred to as "post-Havona" trinities--The *Ultimate Trinity* and the *Absolute Trinity*, as well as a possible *Trinity of Trinities*.)

Then we have *God the Supreme*, "*the actualizing or evolving God of time and space*."

God the Sevenfold is the term for "*Deity personality anywhere actually functioning in time and space*." This includes the "personal Paradise Deities and their creative associates" functioning in the Master Universe and beyond, as well as the Supreme Being.

God the Ultimate, beyond the experientialization--actualization-- of the Supreme Being, lies the experientialization of the Ultimate.

God the Absolute, the theoretical experientialization of this God of “transcended superpersonal values and divinity meanings, now existential as the Deity Absolute. This is the third level of unifying Deity expression and expansion.”

To add to this list, we have three more Deity phenomena: the *Universal Absolute*, the *Unqualified Absolute*, and the *Deity Absolute*. These three Deities comprise the “potentials of infinity.” “*And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Father.*” (UB 0:11.1)



Our Father's nature is revealed in the study of the life of Jesus

How does the study of the life of Jesus reveal the Father's true nature? Indeed, what can we learn that would benefit us in this regard?

If we look at the Bible itself, the Old Testament does not show God the Father in a very favorable light. However, there is some improvement in the portrayal of God in the New Testament; still, we don't get a very coherent picture of God as the Father. God is many things, but being a father is not high on the list. One place where he is seen as a father is

in Jesus, that is, “the son of God.” (For a good discussion of this, see: https://en.wikipedia.org/wiki/God_the_Father.)

The Urantia Book gives us a grand concept of God as Father, as explained by Jesus in many places throughout Part IV of the book. In summary, the main points of this idea of God as Father—not just of Jesus, but of all of us—are these. First, with God as our Father, we are his children, and we are cared for by him through our understanding of his ways and through his techniques of loving ministry. Second, we are his heirs. As such, we are given what is his, as we choose to receive it—but we must choose. Third, as he is our Father, we are all siblings of his and therefore brothers and sisters together in this world and universe. This is the strongest argument for peaceful and loving coexistence that exists. This is where Jesus’ admonition to love one another as he loves us comes into full realization.

Many religious people believe we must all earn our sonship with God. Some of this comes from Paul’s writings in the New Testament. These characterizations that sonship is not an inheritance but an earned relationship are prone to potential misunderstandings about how to work with God in daily living. These beliefs insist on rituals and ceremonies that must be undertaken before this relationship with God can be established. In fact, one of the most basic is baptism; yet baptism, as generally practiced, is John the Baptist’s version, not Jesus’. And so it goes. A significant portion of the practices and beliefs of traditional religions is leftover from Jewish traditions, the result of the Apostles of Jesus

never fully grasping the truth of what Jesus was trying to teach them.

Each revelation given to us throughout our planetary history



has tried to teach the same things as Jesus. Michael's bestowal on our world was the fourth revelation, and our textbook is called the fifth. But this fifth version is so different from all the others, which had actual beings made visible during those revelations and, at the same time,

brought the previous age to an end. Yet with this revelation, *The Urantia Book* revelation, it does not come at the end of an age. Or does this mean we are coming to the end of another age wherein a new magisterial mission will soon be present? Time will tell.

I wonder about the "stubborn" aspect of our nature, more specifically about our tendency to cling to belief systems that have not evolved alongside the rest of our civilization. Most of humanity is quite similar to us as individuals. We desire peace, and we don't really like war. We love the idea of caring for one another as human beings, getting along, engaging with, and doing business with both friends and strangers. (Our continuing civilizations depend on interactions between strangers.) We cherish our natural environment and much of our human-made one as well. However, the stubbornness of institutionalized, authoritarian religions and their dogmas, which we humans also find appealing, plays a significant role in leading us into today's turmoil.

Today, with the interconnectedness of the entire world, we can reach out and touch anyone else. We can do so with love or, just as easily, with hatred. I am convinced that most of humanity chooses love, but it takes just a few who do not choose love to upset the applecart for the rest of us. It is time for something to change.

And if we would only look at what Jesus was telling us—still telling us—we could change, with a little help from our celestial friends, and overcome these outdated belief systems. We could come to a new understanding and

appreciation of Jesus' life through the newly directed experiences of our own lives. We can love. We will love. That is Michael's promise.



The Absolutes: The many Gods of the Universe of Universes



The term absolute as used in The Urantia Book

I find the term “absolute” confusing. *The Urantia Book* refers to what it calls the seven coordinate absolutes in its Foreword under section III. The term absolute, as used here, attempts to define the extreme limits of Deity. The book states that “Total, infinite reality is existential in seven phases and as seven coordinate Absolutes:

1. The First Source and Center.
2. The Second Source and Center.
3. The Third Source and Center.
4. The Isle of Paradise.
5. The Deity Absolute.
6. The Universal Absolute.
7. The Unqualified Absolute.

Each of these absolutes has a specific function without limitation. For example, we learn that the unlimited capacity

for deity action “resides in the Deity Absolute,” while the “unlimited capacity for infinity response exists in the Unqualified Absolute.” Regarding the Eternal Son, all universe spirit forces converge with him. Of the seven, the last three are referred to as “potential Deities,” indicating they evolve into manifestations through time and experience. The first four absolutes are existential.



God the Ultimate

As for God the Ultimate, Bill Sadler tells us, “*What God the Supreme is to the finite level, God the Ultimate is to the superfinite, the absonite, level.*” He compares God, the Ultimate, to the substance in a sandwich that lies between the two slices of bread. That is, it is the absonite and transcendental Deity that separates the finite from the absolute and infinite.

This God the Ultimate is an eventuated Deity, that is eventuated from the divinity potentials “residing in the transcended time-space domains of the master universe.” Its actualization “signalizes” an absonite unification of the first experiential Trinity and “signifies” a unifying of Deity expanding on the second level of creature self-realization. Incredible. A lot of dancing is going on here, it seems to me. But there is more....

God the Ultimate (and his buddy, God the Supreme) are both presently evolving in the experiential universes. That is us, folks. And both are future eternal, time-space-conditioned

and transcendental-conditioned eternal. There is more to say, but I don't even want to go there.



God the Absolute

God the Absolute is considered the final expression of Deity, the “... *final experiential, or comprehensible expression of the Father, as the Eternal Son is the existential expression of the Father.*” Existential means, “*that which comes into being by the inherent acts of God.*” Experiential means, “that which creatures have had a hand in, hence could understand.”

God the Absolute presupposes a completion of universe expansion; that is, it has reached infinity. For this reason, the Revelators do not think this is possible, so God the Absolute may never become complete. Another way to think about this is that “*If God the Absolute could ever, ever appear in fact and in completion, then through God the Absolute we might understand God the Father as infinite. This suggests that God the Absolute will never reach completion in his growth, as we will never fully understand. The Father is infinite. We'll merely grow in that understanding.*”



Contrasting God the Ultimate and God the Absolute.

Both God the Ultimate and God the Absolute are experiential and actualizing potential deities. While the Supreme Being evolves from the experiential growth of the Grand (Post-Havona) Universe, God the Ultimate evolves from the experiential growth of the Master Universe, akin to the post-Master Universe level. Thus, God the Ultimate transcends the time and space constraints of the Grand Universe. As the text puts it, *“God the Ultimate is designative of personal Deity functioning on the divinity levels of the absonite and on the universe spheres of supertime and transcended space. The Ultimate is a supersupreme eventuation of Deity. The Supreme is the Trinity unification comprehended by finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings.”* (UBO:9.2) Both of these experiential deities are currently evolving; they are future eternal.

In addition to being experiential, God the Absolute is also existential. Bill Sadler Jr. tells us this: “The chances are that our dealings with God the Absolute lie beyond the whole Master Universe. I can see an end to the Supreme; I can see destiny. I can see an end and destiny in the Ultimate, although it's almost incomprehensible. I can see only a beginning to God the Absolute. I can see no end.”

The authors of *The Urantia Book* struggle to explain God the Absolute to our minds. However, they do tell us this: “... *the actualization of God the Absolute would be in consequence of the unification of the second experiential Trinity, the Absolute Trinity.*” (UBO:10.1) I don’t want to go into more than that because I do not understand it.

Here is the Revelators’ bottom line: “*God the Absolute is the realization-attainment goal of all superabsonite beings, but the power and personality potential of the Deity Absolute transcends our concept, and we hesitate to discuss those realities which are so far removed from experiential actualization.*” (UBO:10.2)

Contrasting these two deities is challenging without understanding what the contrasts are.

Footnotes:

All quotes not specified as to source are from *Some Comments on the Foreword to The Urantia Book* by Bill Sadler, Jr.



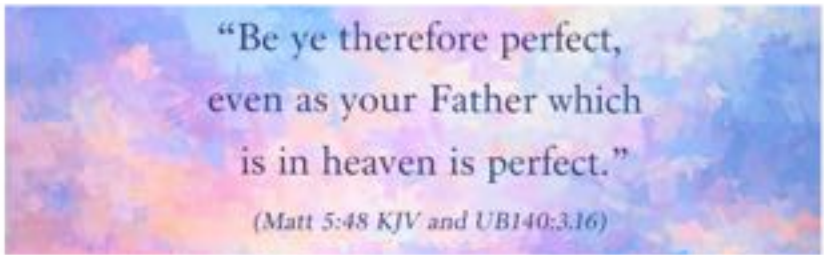
C H A P T E R 9

Strivings



Be Perfect

We, as Christians or Jesusonians, are familiar with the Sermon on the Mount, which covers Matthew chapters 5, 6, and 7. It begins with those blessed teachings, then moves on to the salt that may be good for nothing and is cast out, followed by the light of the world that belongs on candlesticks, not under a bushel. There is much more to read and understand, but one last verse in chapter 5 states: ***“Be ye therefore perfect, even as your Father which is in heaven is perfect.”*** (Matt 5:48 KJV and UB140:3.16)

A rectangular graphic with a soft, abstract background of blue, purple, and pink. The text is centered and reads: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

“Be ye therefore perfect,
even as your Father which
is in heaven is perfect.”

(Matt 5:48 KJV and UB140:3.16)

What does this mean for us? This seems like a very tall order, doesn't it? Where did this come from? Was Jesus just

creating it? He might be perfect, you say, but what about the rest of us? How can we achieve perfection as God is?

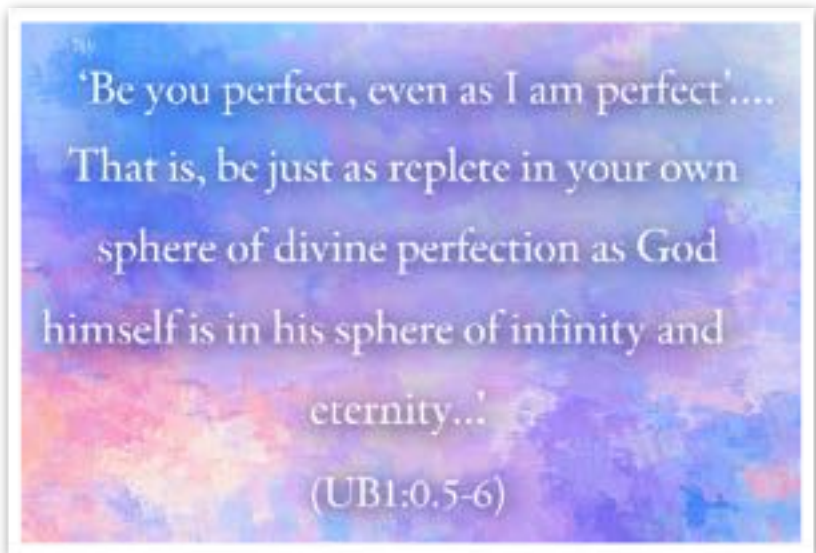
One of the great things about *The Urantia Book* is that it is a revelatory work. It provides mankind with information that is not available by any other means. Those who engage with the book to any degree understand the truth of this statement. The UB authors possess far more knowledge than we could ever acquire ourselves. For example, in cases where the authors of our sacred Bible may have become confused, overlooked important details, or omitted information due to a lack of knowledge—or even deliberately altered content to align with their own beliefs—many of these issues are clarified in *The Urantia Book*.

This perfection request is one such item. But before you get excited that maybe we aren't required to perfect after all, the statement is correct as it stands... and true.

The question is, in what capacity of perfection are we being asked to be? Would you think you had a good start with having a perfect fragment of God indwelling you? As Jesus spoke about this perfection, he was trying to tell his apostles that he, Jesus, “... *did not expect his followers to achieve an impossible manifestation of brotherly love, but he did expect them to so strive to be like God—to be perfect even as the Father in heaven is perfect—that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them—to show forth the beginnings of a fatherly affection,*” an affection that would apply to all relationships, culminating in his greatest

commandment, “*to love one another as I have loved you.*”
(John 13:34)

But wait! There's more. The UB tells us this: “*Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete **in their sphere of divine perfection as God himself is in his sphere of infinity and eternity.** Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.*” (UB1:.05)



This represents the true meaning of that divine command, ***“Be you perfect, even as I am perfect.”*** (UB1:0.5-6)



Why settle for anything less?

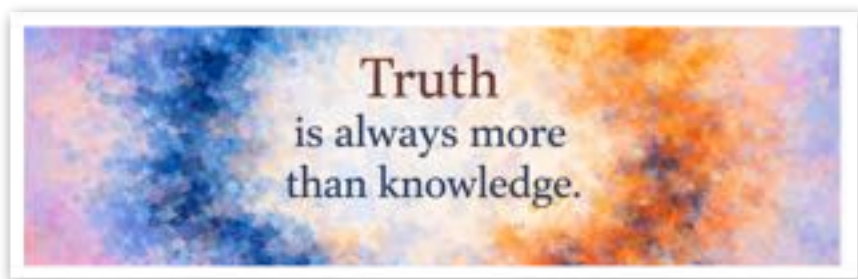
The other day, a thought crossed my mind: Why settle for what you believe when you can strive for and live in what you wish—with your heart—to be true?

Does this make any sense? In reflection, I believe it does. Many aspects of our lives involve a pursuit of the truth. What truth? The truth of our being, that is, who we truly are. Are we the person who presents ourselves to the world, standing before others and revealing who and what we are? Or are we posturing, hiding our true nature, pretending to be something we are not? What, indeed, do we believe about ourselves? And are we sure that what we believe aligns with who we actually are?

Let's consider this idea: What is the truth about God? Is it the same as our belief about Him? What might be the differences? And where did our ideas and beliefs about God originate? Did they come from within us or from external influences?

In both cases mentioned above, we have grown up with ideas about ourselves and God that likely did not originate within us but rather came from outside sources—from parents, teachers, religious leaders, and even our peers, perhaps especially our peers. However, we seldom test these ideas that have transformed into beliefs we hold onto, beliefs we may defend with our very lives if challenged.

The world is filled with mistaken ideas and beliefs. Some people argue that this is perfectly acceptable, as each person should have the freedom to believe what they wish. That may seem reasonable, but if those beliefs are tested against reality and found lacking, what value do they hold?



Take religion as an example. There are thousands of religious beliefs, many of which differ substantially in their theology or dogma. Can they all be the truth? Can more than one be true? Certainly, there are various layers of belief in religion, some containing partial truths that, when combined, help create a larger picture of what truth might or might not be.

However, the purpose of this reflection is to challenge our thinking regarding what we settle for in our perceptions of life—and God—and to encourage a moment of creative

imagery about what you, I, and we would like to consider as a reality about our lives and our God.

Much of the worldly belief regarding God and our relationship with Him is based upon numerous constructs that are often unfulfilling to our hearts, much less to our minds. The historical and theological constructs have shaped our ideas about God, often diverging significantly based on their sources: from a God who is angry and jealous to a God who is Love (capital L) and our closest friend; from a God who resides in “heaven” and observes our every move to see if we are sinless—which we never are, are we?—to a God who dwells within each of us and recognizes our perfection; from a God who is separate from us to a God who is united with us and all others.

My aim in this effort is to help us visualize the most wonderful God, our Father, and His relationship with us. Suffice it to say, in doing this exercise, assuming we are honest with ourselves, we will conjure a God who is perfect in all ways, loving in all ways, merciful, caring, nurturing, and so on. Moreover, this God would always be with us, watching us like a loving parent observing their growing children, loving us every second of the day.

How can we know this wonderful vision is not the truth about God, as opposed to that old jealous and angry version? Here’s how we can recognize this as the truth: A few decades ago, Dr. David Hawkins discovered a scientific connection between each of our minds and the mind of God, or what we might call the Cosmic Mind. Throughout the remaining

decades of his life (Dr. Hawkins celebrated his transition in 2015), he repeatedly tested and proved a methodology to uncover the many levels of human consciousness. Each of us possesses a measurable level of consciousness, quantified through the science of kinesiology. It is through this method that powerful levels of relative truth can be ascertained for each person, each idea, each chemical, and so on. Regarding the truth of Divinity's nature, it registers the highest measurement possible, which is infinity. (And this calibrates as true.)

In short, the highest level of consciousness a human can achieve in our world is 1000. The higher the number, the more truth (or integrity) the test subject calibrates. Anything—person, chemical, and so on—that scores 200 or more supports life; calibrations below 200 do not support life.

Returning to my vision of the reality of God and the world, irrespective of the calibrations of everything else, overall consciousness is interconnected. Each idea, person, animal, chemical, and so forth can be tested based on this connection. I sometimes wonder whether this linkage to our minds is through one of the following: our spirit or higher selves (our Thought Adjuster), our Morontial soul, our unique Personality, our adjutant mind spirits, our Spirit of Truth, or a combination of any or all of these. (I suppose I could test this, couldn't I?)

The reason I bring this information to your attention is that I should not have to imagine a fairyland scenario in which God and the heavenly realms are the perfection we wish to see in

our lives and beyond, without a way to substantiate my visions with scientifically tested realities.

Anyone reading this reflection can go beyond the thinking and testing that Dr. Hawkins has provided in his work on the levels of consciousness. His many books detail how this entire scope of consciousness has been studied and explained. You can see his complete library of available books, CDs, DVDs, and more on his website: <https://veritaspublishing.com>. When I revisit Dr. Hawkins' works, I now realize he conveys almost exactly the same message as *The Urantia Book*.

Now, to reiterate my opening question: Why settle for what you believe when you can strive for and live in what you truly wish—within your heart—to be true?

The best reason to pursue your wish as I described is that it is true. Now you can rely on it and simply relax. But if you want to know more, the information is available for anyone to discover, even to test the truth of all accessible evidence, which means that virtually everything can be tested against truth and falsehood. Note that falsehood is merely the absence of truth, the absence of integrity. Or in Urantia Book terms, the absence or presence of love, truth, beauty, and goodness.

The world and the universes lack nothing, so these lapses of truth are indeed illusions in our consciousness. The solution is to let them go and embrace Reality. Who among us needs falsehoods and non-truths? Everything we believe that lacks

integrity and truth must be cleared out of our belief systems. We reap what we sow; if we sow false beliefs, we will reap non-truths that need correction and redemption. I sense that once we move beyond this world, we will face these non-truthful positions on the first couple of mansion worlds. We will either relinquish them or risk being delayed in progressing to Jerusem.

As always, the choice is ours.



What about our continuing education as we move on?

However much experience, knowledge, and wisdom we have collected here on Urantia. This is (was) only the very, very beginning. There are a myriad of personalities devoted to our gathering of wisdom, insight, and spiritual perception.

One of these groups is detailed in Paper 37, section 6, titled *Celestial Overseers*, which discusses *Personalities of the Local Universe*.

While much of our educational system is “... *jointly administered by the Trinity Teacher Sons and the Melchizedek teaching corps*,” most of this work in our local universe of Nebedon is designed, maintained, and built up by a group called the Celestial Overseers.

“This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school.” (UB 37:6.1-2)



The goal of this vast system is to teach us the truth.

We are told that the “keynote” of our entire educational system is “... *character acquired by enlightened experience. The teachers provide the enlightenment; the universe station and the ascender’s status afford the opportunity for experience; the wise utilization of these two augments character.*” (UB34:6.3)

The way it works is that we are assigned tasks that give us the opportunity to receive instruction on the idea and the divine method best for completing the assignment. “*The divine plan of education provides for the intimate association of work and instruction. We teach you how best to execute the things...*” that we are asked to undertake, the purpose of which is to prepare us for admission to the higher and more spiritual training spheres of the superuniverse.

But we are also told that his work towards our spiritual development includes intellectual acquisition. “*The experience of the mind is broadened equally with the expansion of the spiritual horizon. Both mind and spirit are afforded opportunities for training and advancement.*” In all of this incredible journey, we are also made free “... *of the handicaps of mortal flesh.*”

We no longer need to constantly mediate between your conflicting spiritual and material tendencies. Now, we are able to embrace the unified desire of a “*glorified*” mind that has shed primitive animalistic urges toward material things.

Just thought you’d like to know that.



To what do we give our allegiance?

I often have my best insights in the shower, but I can't jot them down then. It's incredible how much I forget after I finish. Today, I pondered, "What are my allegiances?"



This question was posed by Jim Rosemergy during his talk at Unity of Fort Myers yesterday.

Jim and Nancy visited to deliver the Sunday message, hold a workshop on Saturday, and connect with those who cherish them, especially since Jim served as our minister for eleven years before retiring and moving to Georgia.

He spoke of numerous allegiances but highlighted those he believed would be most beneficial for us, the congregants. He explained that our allegiances evolve over time, influenced by our growth in intellect, spirit, character, and wisdom. Primarily, we are spiritual beings.

Jim Rosemergy identifies his first two allegiances as STILLNESS and SILENCE. “Be still and know...,” he remarked, emphasizing the importance of listening to that quiet inner voice in silence in our spiritual journey. Knowing Jim and Nancy for over 15 years, it’s clear he often hears this voice; his numerous books attest to it. The profound thoughts he shares spill onto the page in a way few could without spiritual inspiration. In our UB community, we refer to this as “self-revelation,” but it encompasses more—a divine revelation from within, possibly from the Spirit of Truth, guardian angels, or the Holy Spirit. Undoubtedly, it’s more than just Jim’s voice.

His consciousness channels these remarkable works, inviting us to reflect deeply. Similarly, our consciousness shapes both

our inner experiences and our understanding of the world, as confirmed by quantum physics.

Once, I asked Jim what he perceived God to be. After a moment, he answered, "Consciousness." He explains that when Jesus says, "Seek first the kingdom of God," he is referring to Consciousness, not just righteousness.

Having been introduced to quantum physics—which I prefer to call "quantum reality"—I see that leading quantum physicists echo the same idea: Consciousness is God; they are one and the same. This Consciousness is responsible for all existence, which is why we too are powerful creators, shaping our life experiences.

Jim's third allegiance is to MYSTERY. For him, it signifies surrendering to the unknown and allowing God's mysteries to unfold in his life, trusting that the outcomes will ultimately be beneficial, one way or another.

His fourth commitment is to SERVICE, which is our purpose here.

He shares a tale about a traveler in life who encounters a chasm obstructing his path. While walking beside the chasm with the aim of crossing it, he spots a bridge in the distance. At the end of this bridge stands a guide, encouraging him to continue. Upon reaching the bridge's start, the guide aids him in crossing over the chasm. Once on the other side, the traveler asks if they will move forward together. The guide replies no, explaining he will go ahead, while the traveler is

asked to remain and assist the next one in crossing the chasm. Thus, they come in pairs, each serving the other. This is our role here; it must be one of our commitments.

So, to what do I pledge my allegiance?

In the shower, I reflected on this, being a student of *The Urantia Book*. Initially, I also commit to STILLNESS—I've been practicing it for decades. Next is LOVE, which I see as a vital concept from Genesis. Love brings forth all goodness. I further dedicate myself to TRUTH, BEAUTY, and GOODNESS. These arise from LOVE, instilled within us by God's gift of Personality (with a capital P). I believe the seven adjutant mind-spirits reside in us, aligned with our Universe Mother Spirit and the Holy Spirit. The Spirit of Truth, promised by Jesus as a comforter upon his departure, is aligned with Him, much like our Thought Adjuster aligns with the First Source and Center of all existence.

Other commitments include FAIRNESS, JUSTICE, and MERCY, as well as HUMOR. However, like many allegiances, humor can be a double-edged sword, so it's crucial to choose your allegiances wisely, ensuring they promote positivity, life, love, and kindness.

But that's not everything. How far do my allegiances extend? If one's intentions are pure, they may not be easily stopped. Consider our families—spouses, children, parents, friends, and all of humanity. We should not limit our allegiance to a nation or state, but our commitments can span countless

individuals, causes, beliefs, and faiths. We pledge allegiance to the Universe, to Free Will, and to all forms of Life.

That wraps up today's shower reflection.

What about you? Where do your allegiances lie?

To discover this, seek silence and allow that quiet, inner voice to guide you, even if it's hard to hear. Don't be concerned; it is fulfilling its role; just listen and remain patient. That is the beautiful mystery of it all.

Thank you, Jim and Nancy. Until next time at Starbucks.

A footnote: When we pledge allegiance to the flag and the Republic for which it stands, what are we truly affirming? I believe we are expressing loyalty to the governing authority that the flag represents and, possibly, to the current state of our nation. In my view, none of these are deserving of our allegiance.



God's will vs my will?

This essay about **Will** came about because a friend of mine was reluctant to ask. Specifically, he reacted against the asking of Spirit to bring him a physical, mental, or spiritual gift that he desired. He stated that his goals or desires were of his own will and asking Spirit to bring him what he desires—his will—did not abide with his sense of a sound spiritual practice. Thus, he has been trying

to release his own will and align himself with Spirit's will for what is highest and best for himself and the universe.

The source of this position comes from Jesus as reflected in the Gospel of Luke 22:42: *"Father, if you are willing, take this cup from me; yet not my will, but yours be done."* There is a variation of it in Mark (14:36): *"And he said, 'Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.'"*

But I am certain this is not Jesus' actual position. Recall that Jesus is about to be arrested, and he knows his fate. Was he a happy camper with what lay ahead? I doubt it. If Jesus had had his own way, he would have chosen a different outcome, a different death. This interpretation can be found in the gospels as well as in *The Urantia Book*. So the statement overheard, we assume, by the errand boy John Mark, who was present (and as probably told to Luke, who was not present at the time), was undoubtedly a statement made contrary to Jesus' usual approach to his Father's will and his own will.

Turning to *The Urantia Book*, we read Jesus saying this: "And now, O Father, if this cup may not pass, then would I drink it. Not my will, but yours, be done." As before, the circumstances are the same. However, recall that Jesus was always doing God's will, as his will and God's were perfectly aligned, with one notable exception. There are perhaps other exceptions, such as when Jesus loses his temper in the Temple, but these are few and far between.

The book advises us to adopt a positive approach to this prayer: “*It is my will that your will be done.*” We find this exact lesson in two places in *The Urantia Book*. In Paper 111, *The Adjuster and The Soul*, section 5, paragraph 6:



This choosing of the Father’s will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so

much consist in the negation of creature will—"Not my will but yours be done"—as it consists in the creature's positive affirmation: "It is my will that your will be done."

And in paper 118, *Supreme and Ultimate - Time and Space*, section 8, paragraph 6, we read:

A personality who knows God and desires to do his will, who has spirit insight, is divinely stable and eternally existent. Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and he achieves this transformation by the force and constancy of his own personality decisions, in each of life's situations declaring, "It is my will that your will be done."

The strict interpretation of the biblical versions leaves much to be desired, whereas a more complete discussion in *The Urantia Book* offers a timeless and universal recognition of the truth of our will and our Father's will. Our Father's will is embedded in the spirit of God that lies within us, our Thought Adjuster. It should always be our desire that our will be the same as our Father's.



What is the Will of God?

Matthew quotes a prayer: “*Your kingdom come, your will be done, on earth as it is in heaven.*” This phrase is well-known as part of the Lord’s Prayer in the Bible. The one who is praying is asking that God’s will be done, just as it must be in heaven.

But what does this will, referenced by Matthew from Jesus, really mean? For centuries, people have debated the concept of God’s will. We find ourselves grappling with these same questions today, much like those did nearly 2000 years ago. Even more concerning are some religious beliefs suggesting that whatever occurs is God’s will, whether it’s good or evil.

This interpretation can lead to a troubling justification for harmful actions—people committing atrocities, from killing children to acts of terrorism and beheadings, often excusing their actions as God’s will.

If you were to Google “what is the will of God,” you would find many, many answers from many different sources. For example, from 1 Peter 2:15: “*For this is the will of God, that by doing good you should put to silence the ignorance of foolish people.*” Yeah, sure. That works.

John gave us this one: “If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.”



Unity Minister Jim Rosemergy defines the Will of God as laid out by Paul in *“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”* (1 Thessalonians 5:16-18)

This suggests that God has a will for you to follow and that it is through Jesus that this is accomplished. But is that your will or God's?

We each have a will of our own. It is a gift from God. No one, not even God, can take away our free will. But what, then, is the correct approach?

I think that to have a will that wants God's will to be the overcontrol of willingness on my part, or anyone's part, is to have the best of all worlds.



Whose will is it anyway?

To start this essay, I want to emphasize that asking, seeking, and knocking are integral parts of the process. While it is beneficial to seek greater wisdom and spiritual insight for oneself, it is even better to ask for these things on behalf of others; it's like getting two for the price of one, as the asker receives double blessings in the process.

God has given us free will to exercise. It is our responsibility to use our experiences to make choices that foster the growth of our soul. Without our moral judgments—our choices—we cannot evolve our soul sufficiently to be of value as we age. We have abundant assistance in making the right choices while exercising our free will. The right choice is always the

one filled with love, aligning our will with God's will. Surrendering my will does not serve that purpose. Instead of the negative petition of "not my will but your will be done," we are encouraged to embrace the positive affirmation: "It is my will that your will be done."



Self-will is immensely powerful. God granted us this gift to help navigate our journey back to Him, alongside His abiding spirit and our unique Personality. However, there are times when our life's choices may seem inconsequential to our

Father. He does not concern Himself with whether I have a latte in the morning or a beer in the evening. What He seeks are deeper meanings in our lives and experiences. Drinking likely holds little significance to Him, but it should perhaps carry more importance for us.

I agree with the proposition: *“The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God.... The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.”* (Jesus, UB130:2.7)

Another crucial point many overlook, including entire religions, is that God does not impose a will on us. If God had a specific will for us, it would negate our free will, which He would never do. Instead, God seeks our will to align with His, guiding us toward spiritual growth and wisdom—principles rooted in truth, beauty, and goodness. How often do we hear phrases like, “If that is God’s will for me,” or “If God wills it”? The truth is, God exists within us, inherently connected to our being. He is not external but resides in our minds and hearts. Our task, if we aspire to cooperate with God’s will, is to remain attuned to it at all times, for He is always ready for us to reach out. When we hear that God is closer than our very breath or hands, it’s absolutely true. Misunderstanding God’s proximity is arguably the greatest tragedy humanity has faced.

I believe that requesting material possessions does not yield results. Spirit does not respond to those pleas. However, this does not imply that we shouldn't maintain a positive mindset, believing that success will follow if we direct our thoughts wisely. Thoughts possess great power, which is the essence of positive thinking, the law of attraction, and similar concepts.

While we discuss spiritual matters, I propose that socio-political issues are also relevant for spiritual petitioning and prayer. We can always ask that our leaders be guided by spirit, that the world's children be nurtured, and that our institutions embrace integrity rather than corruption. It is not our religions that harm us; rather, it is the so-called righteous actions stemming from corrupt interpretations in certain areas that mislead us into believing the world is entirely negative. This perspective overlooks the existence of small pockets of wrongdoing within a broader context of goodness, governed by the universe rather than humanity.



The “consecration of choice”

I’ve always struggled with the phrase, “Not my will but yours be done.” Jesus used this expression when faced with the distress of his impending death at the hands of the Jewish authorities. His human nature could not help but react negatively to the thought of what lay ahead, and he

pleaded for relief from that dreadful fate. In contrast, I believe his general attitude was more like, “It is my will that your will be done.” That’s the mindset I strive to maintain consistently.



However, understanding that it is indeed my will to follow this path, I also recognize—perhaps even suspect—that there are numerous moments in everyone’s lives when our Father is indifferent to our choices. For most of us, life unfolds in this manner. I assume Jesus also realized that there were

many instances in which his Father in Heaven was unconcerned about what he chose to do.

When it comes to making decisions about following our Father's will, I came across this quote from our text. (UB112:5.5): *"... it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man's greatest opportunity and his supreme cosmic responsibility."*

Perhaps there are no "wrong" choices. Each choice is an opportunity for another lesson, whether it comes easily or not. Regardless, it was a lesson that was needed.



Liberty vs Freedom

[From the UB, Paper 54, section 1]



True and False Liberty

“*Of all the perplexing problems growing out of the Lucifer rebellion, none has occasioned more difficulty than the failure of immature evolutionary mortals to distinguish between true and false liberty.*

“True liberty is the quest of the ages and the reward of evolutionary progress. False liberty is the subtle deception of the error of time and the evil of space. Enduring liberty is

predicated on the reality of justice—intelligence, maturity, fraternity, and equity.

“Liberty is a self-destroying technique of cosmic existence when its motivation is unintelligent, unconditioned, and uncontrolled. True liberty is progressively related to reality and is ever regardful of social equity, cosmic fairness, universe fraternity, and divine obligations.

“Liberty is suicidal when divorced from material justice, intellectual fairness, social forbearance, moral duty, and spiritual values. Liberty is nonexistent apart from cosmic reality, and all personality reality is proportional to its divinity relationships.

“Unbridled self-will and unregulated self-expression equal unmitigated selfishness, the acme of ungodliness. Liberty without the associated and ever-increasing conquest of self is a figment of egoistic mortal imagination. Self-motivated liberty is a conceptual illusion, a cruel deception. License masquerading in the garments of liberty is the forerunner of abject bondage.

“True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings.

“Even wisdom is divine and safe only when it is cosmic in scope and spiritual in motivation.

“There is no error greater than that species of self-deception which leads intelligent beings to crave the exercise of power over other beings for the purpose of depriving these persons of their natural liberties. The golden rule of human fairness cries out against all such fraud, unfairness, selfishness, and unrighteousness. Only true and genuine liberty is compatible with the reign of love and the ministry of mercy.

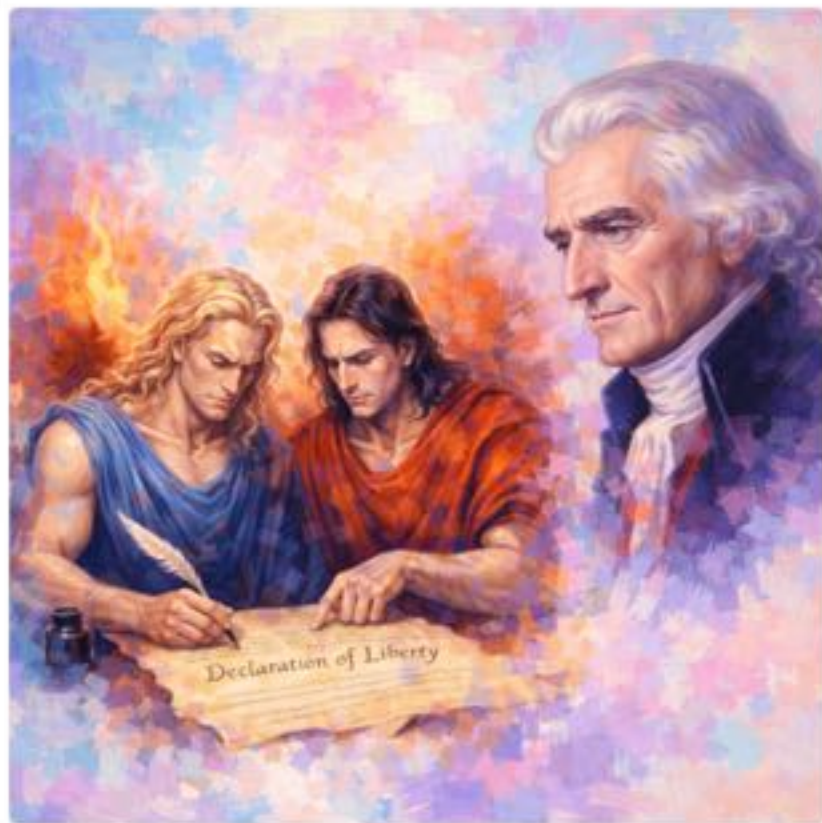
“How dare the self-willed creature encroach upon the rights of his fellows in the name of personal liberty when the Supreme Rulers of the universe stand back in merciful respect for these prerogatives of will and potentials of personality! No being, in the exercise of his supposed personal liberty, has a right to deprive any other being of those privileges of existence conferred by the Creators and duly respected by all their loyal associates, subordinates, and subjects.” (UB 54:1.1-9)

From The Jeffersonian Perspective

Commentary on Today's Social and Political Issues
Based on the Writings of Thomas Jefferson
Freedom, Liberty, Rights and Their Limitations
<http://eyler.freesevers.com/JeffPers/jefpco26.htm>



Thomas Jefferson's ideas



Speaking generally, Freedom usually means to be free from something, whereas Liberty usually means to be free to do something, although both refer to the quality or state of being free. Jefferson's use of the terms almost always reflected those meanings. Thus, he never spoke of

freedom as a right, though liberty is listed in the Declaration as one of our inalienable rights. It is safe to say that whenever Jefferson spoke of freedom, he referred to a state free from despotic oppression. The thought of "limitations to freedom," in its general sense, was never addressed as such, because freedom was not understood as our being free to do anything we want.

Consequently, when he spoke of freedom of religion, or of the press, or any other freedom, he was always referring to the release from despotic restraints; nevertheless, one might always assume that there were limitations of one sort or another. But it was not the limitations he was addressing, but rather the release from oppressive restriction. All laws can be viewed as restrictions on freedom, and such restrictions are proper in any well-regulated society. Jefferson recognized that freedom, coupled with self-government in improper hands, might subvert orderly restrictions and take freedom to extremes



My Essay

What is meant by Freedom and Liberty?

Do they refer to the same thing? Can they be used interchangeably? Are there limitations on Liberty, or is it something that is supposed to be completely without restriction? If, as the Declaration of Independence declares, all men are created equal with inalienable rights to

life, liberty, and the pursuit of happiness, does that mean government can do nothing to restrict Liberty?

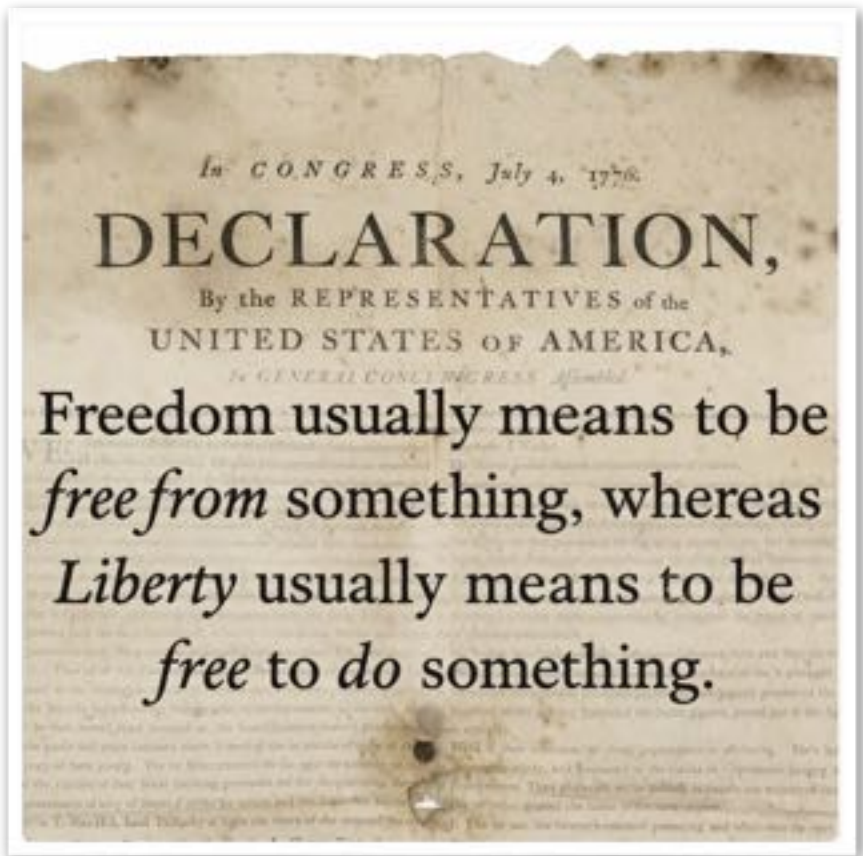
The full meaning of Freedom and Liberty is the study of politics and government itself. But what the terms themselves mean, and how they are used, is a smaller question that is nevertheless interesting and instructive. Whether these terms represent something unlimited in their scope, and whether our political system guarantees its citizens a form of liberty restrained by nothing but the equal rights of others, are questions important to a full understanding of republican government.

One should distinguish between the terms "freedom" and "liberty." Speaking generally, Freedom usually means to be free from something, whereas Liberty usually means to be free to do something, although both refer to the quality or state of being free. Jefferson's use of the terms almost always reflected those meanings. Thus, he never spoke of freedom as a right, though liberty is listed in the Declaration as one of our inalienable rights. It is safe to say that whenever Jefferson spoke of freedom, he referred to a state free from despotic oppression.

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always assume that there were limitations of one sort or another.



But it was not the limitations he was addressing, but rather the release from oppressive restriction. All laws can be viewed as restrictions on freedom, and such restrictions are proper in any well-regulated society. Jefferson recognized that freedom coupled with self-government in improper

hands might subvert orderly restrictions and take freedom to extremes, as in the following passage:

- *"Everyone, by his property or by his satisfactory situation, is interested in the support of law and order. And such men may safely and advantageously reserve to themselves a wholesome control over their public affairs and a degree of freedom which, in the hands of the canaille of the cities of Europe, would be instantly perverted to the demolition and destruction of everything public and private."* --Thomas Jefferson to J. Adams, 1813.

If we consider an activity on a spectrum from complete oppression to total freedom, Jefferson referred to freedom at the lower end as being free from oppression. When discussing the higher end, he used specific language but seldom spoke of a broad "limitation of freedom," as illustrated in the following passage:

- *"Considering the great importance to the public liberty of the freedom of the press, and the difficulty of submitting it to very precise rules, the laws have thought it less mischievous to give greater scope to its freedom than to the restraint of it."* --Thomas Jefferson to the Spanish Commissioners, 1793.

This might seem pedantic, but you will notice that when he speaks of restraint, it is to be taken as applied to a particular subject, namely, the press, not to freedom itself. Restrictions to "freedom" are much too abstract and theoretical a

consideration; restrictions are to be applied on a case-by-case basis, depending on the nature of the particular matter at hand.



Limitations on Rights

When we speak of inherent and inalienable rights, such as the right to liberty, then we have shifted from something we are free *from* to something we are free *to do*. Life, liberty, and the pursuit of happiness define aspects of human existence that allow human beings to act in fulfillment of their potential. And Jefferson frequently wrote of the limitations on our rights.

"Rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of



others." --Thomas Jefferson to I. Tiffany, 1819. "All natural rights may be abridged or modified in their exercise by law." --Thomas Jefferson: Official Opinion, 1790.

"Laws abridging the natural right of the citizen should be restrained by rigorous constructions within their narrowest limits." --Thomas Jefferson to I. McPherson, 1813.

Therefore, the idea that there should be any freedoms, any rights, or any liberties that are completely without limitations or restrictions would never be found in the writings of Jefferson. Every activity in life is subject to some kind of limitation. Even the government itself is subject to various limitations, including those imposed by the *Constitution*. So that we might say that Jefferson believed in freedom from despotic oppression, in inherent and inalienable rights, but he also believed that all our actions in the exercise of our freedoms are subject to certain limitations and restraints. Much of this is theory and is being tested today by some in power.

The Declaration of Independence, the document that describes our fundamental rights, includes many implied limitations on government and on the people who live under government. Thus, governments are limited by "deriving their just powers from the consent of the governed." And if a people find it necessary to alter or abolish government, it is their right "to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

In other words, they may find it and organize it with such limitations placed on the government and on themselves as shall be "most likely to effect their safety and happiness." The very word "govern" implies imposed limitations, so that we might say, "The business of government is to govern." Limitations are the business of government and are the other side of the coin of freedom itself.

Both reason and experience tell us that the notion of freedom or liberty without limitations is nonsensical, whether we are speaking of government, of life, or of anything else in this world. No rights are absolute and without restraint. And the writings of Thomas Jefferson certainly confirm that judgment.



C H A P T E R 1 0

Reality, again



Origin of Reality and its three primal phases

Reality, with a capital “R,” “actualizes on diverse universe levels,” and it does so in very different ways by the “infinite volition” of God. “This is the primal concept of original reality: The Father initiates and maintains Reality.”

The three primal phases occur on many different levels of universe actualization. These three phases are:

1. “**Undeified reality** ranges from the energy domains of the nonpersonal to the reality realms of the nonpersonalizable values of universal existence... “, and beyond
2. “**Deified reality** embraces all infinite Deity potentials ranging upward through all realms of personality from the lowest finite to the highest infinite, thus encompassing the domain of all that which is personalizable and more....”

3. ***“Interassociated reality.*** Universe reality is supposedly either deified or undeified, but to subdeified beings there exists a vast domain of interassociated reality, potential and actualizing, which is difficult of identification.” (UB9*0:4.1-4)

The primal differentials of reality and the primal relationship between those differentials

The primal differentials of reality are the ever-balancing and cooperating tensions between those considered “deified” and those considered “undeified.” The “unlimited capacity” for the action of Deity is the responsibility of the Deity Absolute, while the “unlimited capacity” for the response of infinity lies with the Unqualified Absolute. These two absolutes are unified and coordinated in and by the Universal Absolute.

“The primal differentials of reality are the deified and the undeified — the Deity Absolute and the Unqualified Absolute. The primal relationship is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.” (UB0:4.5)

What is the Deity Absolute? It is the all-powerful activator of the universe and drives the overcontrol of all material reality.

What is the Unqualified Absolute? It is the all-efficient mechanizer of the unified and coordinated universe of

universes, including those that have been made, those in the making, and those yet to be made. It seems to dominate the nether side of Paradise and sustains the physical universe.

What is the Universal Absolute? It “... resolves the tension created by the differentiation of reality into the deified and undeified—the personalizable and nonpersonalizable.” That is, it equalizes tensions between: the finite and the infinite; reality potentials and actuals; Paradise and space; time and eternity; man and God. (From the *Theology Workbook* by William Sadler, Jr.)

Just so we are clear on what we are talking about above, here is *The Urantia Book* text from Paper 11, sections 1-9:

When the combined thought of the Universal Father and the Eternal Son, functioning in the God of Action, constituted the creation of the divine and central universe, the Father followed the expression of his thought into the word of his Son and the act of their Conjoint Executive by differentiating his Havona presence from the potentials of infinity. And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Father.

Both potency of cosmic force and potency of spirit force are in process of progressive revelation-realization as the enrichment of all reality is effected by experiential

growth and through the correlation of the experiential with the existential by the Universal Absolute. By virtue of the equipoising presence of the Universal Absolute, the First Source and Center realizes extension of experiential power, enjoys identification with his evolutionary creatures, and achieves expansion of experiential Deity on the levels of Supremacy, Ultimacy, and Absoluteness.

When it is not possible fully to distinguish the Deity Absolute from the Unqualified Absolute, their supposedly combined function or co-ordinated presence is designated the action of the Universal Absolute.

1. The Deity Absolute seems to be the all-powerful activator, while the Unqualified Absolute appears to be the all-efficient mechanizer of the supremely unified and ultimately co-ordinated universe of universes, even universes upon universes, made, making, and yet to be made.

The Deity Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner. Every response of this Absolute to any given situation appears to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity.

The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill

choice of the Universal Father, and within which all divinity activities - existential and experiential - take place. This is the Qualified Absolute in contradistinction to the Unqualified Absolute; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential.

2. The Unqualified Absolute is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification.

Let it be made clear that the Unqualified Absolute is a positive reality pervading the grand universe and, apparently, extending with equal space presence on out into the force activities and prematerial evolutions of the staggering stretches of the space regions beyond the seven superuniverses. The Unqualified Absolute is not a mere negativism of philosophic concept predicated on the assumptions of metaphysical sophistries concerning the universality, dominance, and primacy of the unconditioned and the unqualified. The Unqualified Absolute is a positive universe overcontrol in infinity; this overcontrol is space-force unlimited but is definitely conditioned by the presence of life, mind, spirit, and personality, and is further conditioned by the will-reactions and purposeful mandates of the Paradise Trinity.

We are convinced that the Unqualified Absolute is not an undifferentiated and all-pervading influence comparable either to the pantheistic concepts of metaphysics or to the sometime ether hypothesis of science. The Unqualified Absolute is force unlimited and Deity conditioned, but we do not fully perceive the relation of this Absolute to the spirit realities of the universes.

3. The Universal Absolute, we logically deduce, was inevitable in the Universal Father's absolute freewill act of differentiating universe realities into deified and undeified - personalizable and nonpersonalizable - values. The Universal Absolute is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of thus differentiating universe reality, and functions as the associative co-ordinator of these sum totals of existential potentialities.

The tension-presence of the Universal Absolute signifies the adjustment of differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity.

Always remember: Potential infinity is absolute and inseparable from eternity. Actual infinity in time can never be anything but partial and must therefore be nonabsolute; neither can infinity of actual personality be absolute except in unqualified Deity. And it is the

differential of infinity potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute, thereby making it cosmically possible to have material universes in space and spiritually possible to have finite personalities in time.

The finite can coexist in the cosmos along with the Infinite only because the associative presence of the Universal Absolute so perfectly equalizes the tensions between time and eternity, finity and infinity, reality potential and reality actuality, Paradise and space, man and God. Associatively the Universal Absolute constitutes the identification of the zone of progressing evolutionary reality existent in the time-space, and in the transcended time-space, universes of subinfinite Deity manifestation.

The Universal Absolute is the potential of the static-dynamic Deity functionally realizable on time-eternity levels as finite-absolute values and as possible of experiential-existential approach. This incomprehensible aspect of Deity may be static, potential, and associative but is not experientially creative or evolutionary as concerns the intelligent personalities now functioning in the master universe.

The Absolute. The two Absolutes - qualified and unqualified - while so apparently divergent in function as they may be observed by mind creatures, are perfectly and divinely unified in and by the Universal Absolute. In the last analysis and in the final

comprehension all three are one Absolute. On subinfinite levels they are functionally differentiated, but in infinity they are ONE.

We never use the term the Absolute as a negation of aught or as a denial of anything. Neither do we regard the Universal Absolute as self-determinative, a sort of pantheistic and impersonal Deity. The Absolute, in all that pertains to universe personality, is strictly Trinity limited and Deity dominated. (UBO:11.1-9)



C H A P T E R 1 1

Intermission - a fabrication



An Idea: The Urantia Center of Spirit and Truth



The new **Urantia Center of Spirit and Truth** will be more than just a church. It will also serve as a new center for lifelong learning, emphasizing the nature of mankind's relationship with God as it is currently lived in each individual's life across the spiritual, intellectual, and material realms. Our philosophy is that we are all students here. We learn from one another, as we are all teachers to each other. Our fellow master teacher and brother is Michael.

In the **Urantia Center of Spirit and Truth**, the organization will focus on several themes. The major descriptive aspects of the Center are outlined below.

1. ***Spiritual development of the individual.*** This key element emphasizes the absolute nature of God to humanity, but from the individual's perspective. In other words, the focus is on a church attendee beginning to feel the spiritual connection to his indwelling fragment of God as well as his understanding of that relationship. Additionally, the attendee will gain insight into the other internal and external spiritual influences at play. The internal influences include the Universe Mother Spirit and her seven Adjutant Spirits, as well as the Spirit of Truth. In each case, the attendee will have the chance to discern how each of these influences operates continually within him through exercises in stillness, meditation, worship, and prayer. The same approach will apply in exploring the external influences of



seraphic helpers and possibly midwayers. Initial course:
Learning to live as Jesus lived-Part 1.

2. *Spiritual brotherhood of the universal Family of God.* This theme will help individual attendees recognize their place in the cosmic citizenship structure of the universe organization, as well as their relationship in spirit and in truth to all other brothers and sisters on the planet. A key component of this theme will be acquiring knowledge of other cultures and beliefs, along with an appreciation for them. This lays the groundwork for a broader understanding of the local universe's role in promoting acceptance of all living persons throughout the universe. Initial course:
Learning to live as Jesus lived-Part 2.

3. *Preservation of high morals and spiritual values.* This theme will explore the relationship between our gifts of intellectual insight and spiritual acumen and our personal moral consciousness, highlighting their connection to spiritual values in a more self-aware approach to ascendancy in everyday life. Additionally, it will examine how the moral attributes each person possesses can be used to construct the varying ethical standards that arise from a person's relationships with others and with the organization to which he or she belongs.

4. *Training and support for religious leaders and teachers.* From the beginning, the Center has required well-read and experienced teachers with a depth of understanding of *The Urantia Book* that facilitates their immediate contribution to the enthusiastic dissemination of

its teachings. As students of the Center graduate and become more skilled in the subject matter, they will also become teachers and are likely to return to their home communities to establish new satellite centers. These may initially start as study groups but will grow over time. It is expected that many students will receive full scholarships to attend the Center, enabling them to become teachers in their own right. Alternatively, students may return to commercial or service roles as beacons of truth for their peers.

5. Center curriculum and content. The core teachings are divided into three groups, each addressing a different aspect of *The Urantia Book*. Group 1 focuses on the universes: the Central Universe, the Superuniverses, and the Local Universe. Group 2 explores the history of our planet and possibilities for projections beyond the current times. Group 3 studies the life and teachings of Jesus. The courses offered in each of these three groups lead to a Bachelor's Degree in Arts and Spirituality (BDAS or “Bad Ass” as some students call it).

6. The study of sacred texts and other spiritual writings has been organized into a fourth group as part of a master's graduate program, focusing on the origins and uses of these sacred texts as well as researching the sources of all materials utilized in compiling *The Urantia Book* revelation itself. While significant progress has already been made in this area, much more remains to be done; the research opportunities are plentiful. Some of this work could lead to opportunities for overseas travel to the Holy Lands and other significant locations.



7. Concurrent study programs. The relationships between spirit, mind, and matter are inherent and integrated in the cosmos. The study of quantum realities and recent investigations into the discoveries of the nature of plasma can be undertaken to further reveal the essence of matter and its source in spirit. The study of consciousness in the universe reveals the developing concepts of animal and plant consciousness and their relationship to cosmic intelligence.

8. Advanced Study Opportunities. The Center offers advanced studies, with associated degrees, in a variety of specific topics, including several courses exploring the *harmonization of science, philosophy, and religion*. This program leads to a doctoral degree. Other advanced courses are available that allow students to travel to different parts of the world. One trip that has consistently been a tremendous success is the journey to the Holy Lands to walk in Jesus' footsteps. Another is the cruise from Joppa to Alexandria to

Rome and back to Tel Aviv, following Jesus' travels with Ganid and his father. (*See description below.*)



9. Meaningful activities and rituals for group worship. Formally known as **The Church of Light and Life**, this is what some refer to as the “churchy” part of the Center’s activities. However, it differs from a typical religious service in that it consists of several groups of varying sizes, meeting at different times throughout the day and week. The aim is to foster a sense of brotherhood and sisterhood in comfortable settings, allowing for deep meditation and stillness without causing undue stress for anyone. The timing of these gatherings may vary, as the Sabbath can be any moment when the desire or need arises. Different groups may structure their time as they wish and can include music or other activities if desired. The Center supports any group at any time for these occasions. Twice a week, the Center invites all students and teachers, along with anyone else they

wish to include, to a Sunday morning and evening soiree—a service in which a celestial guest, or multiple guests, will make an auditory appearance. In all these gatherings, the rituals and ceremonies are based on those Jesus demonstrated. For example, there is no baptism of water, but only of the Spirit. Additionally, communion takes on a whole different meaning than what is typically understood.

10. Miscellaneous information.

- ✳ Class sizes should be kept at a reasonable 12 students per teacher. If it was good enough for Jesus, it is good enough for us.
- ✳ There is only one required textbook— *The Urantia Book*.
- ✳ Child day care is available for those who want it.
- ✳ For those who wish to live in “on-campus” student housing, it is available at a reasonable rate. Single rooms for individual students or units for married students are available.
- ✳ The Center provides several private “Stillness” rooms in the Student Center Complex.
- ✳ The Center also features a full art and music studio for those interested in exploring the concepts presented in the paper on the Celestial Artisans, some of whom will be available for collaboration.
- ✳ A full-service, all-day and evening restaurant serving primarily vegetarian dishes—but not fake meat products. This facility has been rated among the top of Michelin-quality restaurants, and its chef ranks in the top ten in the country.

- ✱ A convenience market is open 24 hours a day, every day, for the convenience of students and teachers.

11. Overseas trip descriptions.

- ✱ One trip that has always been a huge success is the journey to the Holy Lands to walk in Jesus' footsteps. This includes a 10-day stay on the ground with an exceptional guide and scholar, all means of transportation, and hotel accommodations. The trip begins with four days in the Jerusalem area and includes the Dead Sea region, En Gedi, Masada, Qumran, Tiberias, Beit She'an, the Sea of Galilee area, Capernaum, Caesarea Philippi, Nazareth, Safed, Joppa, Caesarea Maritima, Tel Aviv, and other sites.
- ✱ Another trip opportunity traces the journey of Jesus, Ganid, and his father from Israel to Rome and back. This incredible adventure features a luxury cruise from Joppa to Alexandria to Rome and returning to Tel Aviv. On this trip, the students explore the many lessons that Jesus imparted to his pupil, as well as an in-depth study of the philosophy of Rodan of Alexandria. The seafaring travel accommodations are provided by Viking Cruise Lines.

I am excited to announce two new courses at the Center.

The first aspect is a comprehensive exploration of the scriptural and intellectual concepts underlying each of the five epochal revelations. This course covers the Dalagastia revelation and provides further insights into the Luciferic

rebellion and the Caligastia default; the advent of our Material Son and Daughter along with the two Edens; Machiventa Melchizedek's sojourn and its implications; the bestowal of Michael as Jesus on our world; and the narrative of *The Urantia Book*, encompassing its history and aftermath.



The second course is “How to live as Jesus lived; how to live with Jesus now.” This course does not focus on the material aspects of Jesus’ life, but rather on his spiritual and intellectual pursuits. Additionally, it explores the many lessons we can learn from studying his life today and how we can apply them in our lives. Some TR work will be provided.



The concept above is a glimpse into the future. It will be a time when the circuits have been sufficiently reopened, leading many more people to question traditional religious dogma and seek what is true. I went through this process over a dozen years ago, and my search led me to *The Urantia Book*. While it may seem hard at first, its truth spoke to my heart—certainly reinforced by my Spirit of Truth. After several readings and studying with two study groups over the years, listening to it, and completing the online coursework with UBIS and UII—not to mention the other remarkable Urantia-Book-based books and materials available online—I have found the book easier and simpler to understand than ever. It makes all the other stuff we experienced in church as children seem like hogwash to me. It does get simpler. The truth usually is.

The concept originated from the question asked. I felt there was a need for a new approach to a “church,” one that is not seen merely as a one-hour-a-day, once-a-week gathering. Once *The Urantia Book* grabs hold of you, you will not want to let go. Thus, the broader idea of a Center is for lifelong learning, with the intention of spreading satellite centers throughout the world when the time is right.

I haven't given this more than a few hours of thought so far—and it likely shows—but I felt that the question provided an opportunity to explore and share some ideas for everyone to critique or at least ponder.



Celestial Constraints

A POEM

Constrained by sacred oath, if not by will,
A test of loyalty to Source and Center?
Without which all might abandon,
Leaving the Son to create alone.

But never in many hundreds of thousands
Has such an event been witnessed...
And, likely, will never be, each one,
These only-begotten Sons of Father and Mother Son.

'Tis a double test of loyalty
Of one towards the other and back,
To prove the test of the Father to the Son
As well as the Son to the Father.

While coercion is not needed (it is implied, after all),
The Creator of the universe is free to be and do
What is called for, but dare not do more.

With help from Mother Spirit, he can do much
Within his infinite and eternal constraints
Whose expansion is made possible by seven bestowals
Where the creature is imitated to authenticity
And compassion and mercy are found not wanting.

The Son, "Creator Son," no more,
But Master Son of supreme authority
With "all power in heaven and on earth."
Constrained no more.... But wait.

There is more....
But that is a different story.

James Leese
December 6, 2016



Man or God?

A POEM



Who was this person Jesus?

Man or God?

To some, he was a man;

To others, God made a human to walk among us.

His teachings tell us much; his life much more.

Oh, that we could know the truth.

Was he one or the other?

To speak of things only a god would know,

Yet to act and be as a human to all.

How can he do both at once?

Is this a man or God-made-human?

But what if—now, here's a thought!—

What if he was both!? And what if he is now?

Not was, but always is? And always has been?

And always will be?

How could any world be more blessed than this?

What a new and better understanding of him,

To which our world and to each of us is open!

“My Father and I are one!” He said it.

And we are his brothers....

Can we dare to speak it also?

James Leese
December 6, 2016



New Year 2025

A POEM

All is Love.

What else can there be?

Love created all things—

all life,

all spirit,

all minds,

all matter.

“In the beginning was the Word...”

In the beginning is the Word.

Love is that Word that spreads throughout all eternity.

It is infinite.

It is perfect.

It is all-encompassing.

All-embracing.

All accepting.

It is all Beautiful.

All Truth.

All Goodness.

It is All,

Love Is.

James Leese
January 1, 2025



The Son's Mission

A POEM

To know God, the Source of All, the Center,
We think we do, but we only know of Him.
The many miles or milieus between us and Him
Is bridged by His Son, then His Son's Son.

Seven expressions of being are made visible to this Son
To beings of his creation as his understanding expands,
Each expansion but a reflection of the will
And nature of the seven faces of Deity.

To our tiny orb, our Son Michael came
To bring the message that our God, as Father is there,
In Paradise, waiting for us to be someday greeted,
But is also here, now, closer than our breath.

Dwelling within our hearts and minds, He is.
Ready to listen—and one day, to speak—to us,
Always providing guidance and peace and love,
Forever embracing all that we are and do.

And if we but only believe with absolute faith (and patience)
Nothing will keep us apart, as separation is not possible.
To us, his mission is complete. He is here now.
We say, "Hello, Father. Thank you." Now be still and listen.

James Leese
December 6, 2016



The Original 23rd Psalm

“*The Gods are my caretakers; I shall not stray;
Side by side they lead me in the beautiful paths and glorious
refreshing of life everlasting.
I shall not, in this Divine Presence, want for food nor thirst for
water.
Though I go down into the valley of uncertainty or ascend up
into the worlds of doubt,
Though I move in loneliness or with the fellows of my kind,
Though I triumph in the choirs of light or falter in the solitary
places of the spheres,
Your good spirit shall minister to me, and your glorious angel
will comfort me.
Though I descend into the depths of darkness and death itself,
I shall not doubt you nor fear you,
For I know that in the fullness of time and the glory of your
name
You will raise me up to sit with you on the battlements on
high.”*

*“That is the story whispered in the night season to the shepherd
boy. He could not retain it word for word, but to the best of his
memory he gave it much as it is recorded today.” (UB48:6.9-6.20)*

C H A P T E R 1 2

“Tell No Man”



People often wonder why Jesus, upon healing someone or in the midst of a seemingly miraculous event, would tell that person or others to “tell no man” what had happened. We sometimes wonder why he would do such a thing. Didn’t he want others, besides his Apostles—both women and men—and his disciples who followed him, to recognize who he was? We already know he did not consider himself to be the so-called Messiah to the Jewish people.



We find the answer by examining Jesus' early manhood, as described in his twenty-first year, in Paper 128, section 4 of *The Urantia Book*.

Here are three paragraphs that effectively explain his thinking:

“Jesus most cleverly and intentionally contrived to detach various episodes of his life so that they never became, in the eyes of the world, associated together as the doings of a single individual. Many times in subsequent years he listened to the recital of this very story of the strange Galilean who declined the opportunity of founding a school in Damascus to compete with Alexandria.

“One purpose which Jesus had in mind, when he sought to segregate certain features of his earthly experience, was to prevent the building up of such a versatile and spectacular career as would cause subsequent generations to venerate the teacher in place of obeying the truth which he had lived and taught. Jesus did not want to build up such a human record of achievement as would attract attention from his teaching. Very early he recognized that his followers would be tempted to formulate a religion about him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world. Accordingly, he consistently sought to suppress everything during his eventful career which he thought might be made to serve this natural

human tendency to exalt the teacher in place of proclaiming his teachings.

“This same motive also explains why he permitted himself to be known by different titles during various



epochs of his diversified life on earth. Again, he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions. He always refused to

take undue or unfair advantage of the human mind. He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings.” (UB128:4.5-7)

In our text, we find eighteen instances where Jesus asks others to speak to no one about what had occurred. Some recipients of his request followed through: they told no one else. However, most people could not keep Jesus’ actions a secret; they had to spread the word. This led to many of the Bible stories about Jesus’ miracles and other acts that astonished people during that time. The events continue to amaze most Christians today.

Indeed, the result is precisely what Jesus did not want: a religion centered on Jesus rather than his teachings and the example of his spirit-led life that we should be following in spirit.

So why do the book’s authors present all this material about “telling no man” now? I can think of one reason: most of Jesus’ admonitions regarding “telling no man” (or woman, I presume) suggest that many of his so-called miracles were not truly miracles, and Jesus did not want his journey to be perceived as one of performing miracle acts. However, in reality, who can be healed and refrain from telling others?

But there is another reason: to finally put to rest all the conflicting, fabricated, and false material that the Bible contains. Thanks to recent (the past 100 years and beyond) scholarly, scientific, and historical research into ancient

records from the first several centuries, people are more prepared to hear these ideas and possibly accept them.

There are a few other reasons, but these relate to the “business” of running a universe. Until the publication of our text, much of that information was not meant to be shared with Jesus’ associates.

Now comes along *The Urantia Book*. According to the revelators, the world is beginning to be ready for the truth about Jesus’ life and teachings.



Sources in the book

My *Urantia Book* search results for "tell no man" are below. To perform additional searches.

1. [129:2.10](#) ... this Mediterranean journey, but he enjoined him to **tell no man**, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return...
2. [136:8.1](#) ... a policy of procedure which eliminated all such practices as the method of bringing his mission to the notice of men. And he consistently lived up to this great decision. Even when he permitted the manifestation of numerous time-shortening ministrations of mercy, he almost invariably admonished the recipients of his healing ministry to **tell no man...**

3. 137:3.6 ...On the next day, Tuesday, they all journeyed over to Cana for the wedding of Naomi, which was to take place on the following day. And in spite of Jesus' repeated warnings that they **tell no man** about him "until the Father's hour shall come..."
4. 137:6.5 ... in study and preparation for their future work, Jesus further said: "We will all remain hereabout until the Father bids me call you. Each of you must now return to his accustomed work just as if nothing had happened. **Tell no man**..."
5. 138:8.5 ...3. The turning of the water into wine at Cana. Jesus seriously charged them, saying, "**Tell no man** about the water and the wine."...
6. 144:1.6 ...While tarrying on Gilboa, Jesus told the twelve much about his early life and his experiences on Mount Hermon; he also revealed something of what happened in the hills during the forty days immediately after his baptism. And he directly charged them that they should **tell no man** about these experiences until after he had returned to the Father....
7. 145:0.3 ...Late on Friday evening Jesus' baby sister, Ruth, secretly paid him a visit. They spent almost an hour together in a boat anchored a short distance from the shore. No human being, save John Zebedee, ever knew of this visit, and he was admonished to **tell no man**...
8. 146:4.4 ...When Jesus had lifted the man upon his feet, he charged him: "See that you **tell no man** about your healing but rather go quietly about your business, showing yourself to the priest and offering those sacrifices commanded..."

9. 149:1.2 And they did this notwithstanding that Jesus would, every time he observed one of these cases of spontaneous healing, directly charge the beneficiary to "**tell no man.**"...
10. 152:1.2 ... and lost no opportunity to ascribe another wonder to Jesus. Jesus and the apostles returned to Bethsaida after he had specifically charged all of them that they should **tell no man...**
11. 157:4.5 ... of this association of men and women as fellows of the kingdom." And again he charged them, for the time being, that they should **tell no man** that he was the Son of God....shall ever be the divine guide and mentor of all who enter the bonds of this spirit fellowship, to you and your successors I now deliver the keys of the outward kingdom - the authority over things temporal - the social and economic features...
12. 158:2.1 ...For about half the distance down the mountain not a word was spoken. Jesus then began the conversation by remarking: "Make certain that you **tell no man...**
13. 177:1.5 ..., a real day of rest, but see to it that you **tell no man** the things which I told you." And John Mark never did reveal anything that transpired on this day which he spent with Jesus in the hills....
14. 178:2.3 ... this knowledge to the other apostles nor to any of the disciples. Shortly after lunch he did lead Jesus aside and, making bold, asked him whether he knew - but he never got further with his question. The Master, holding up his hand, stopped him, saying: "Yes, David, I know all about it, and I know that you know, but see to it that you **tell no man...**

15. 185:3.1 ... him or any other man who has heard my teaching." Then Pilate questioned John about this matter of tribute, and John testified concerning his Master's teaching and explained that Jesus and his apostles paid taxes both to Caesar and to the temple. When Pilate had questioned John, he said, "See that you **tell no man**...

Your search results for "tell no one" are below. To perform additional searches, simply scroll up.

1. 156:1.2 ...Jesus had charged his associates to **tell no one** of his presence at the home of Karuska, explaining that he desired to have a rest. While they had obeyed their Master's instructions...
2. 156:1.7 ... your way in peace. Your daughter already has been made whole." And the little girl was well from that hour. As Norana and the child took leave, Jesus entreated them to **tell no one** of this occurrence; and while his associates did comply with this request, the mother and the child ceased...



“Follow Me.” Following Jesus

We are told in *The Urantia Book* that the example of Jesus was not to live his life, copy his life, nor attempt to do the things Jesus did and do them as he did. We are told to live a life that exemplifies Jesus' **way**

of living. To me, that means following him, that is, in the way that Jesus led his life as he intended to lead it, but expressing your intentions and ways of living your life based upon Jesus' example of how he went about his life.

What does it mean to follow the example of Jesus? Here's how I look at it.

To follow Jesus is to do a couple of things. The first is to do the will of God. Isn't that what Jesus always did? Always. What is that will, your will? As my co-facilitator says, it is to take the path with the most love in it. Does God care whether we have a Starbucks latte? I doubt it. Does anyone? Well, yes. I and Starbucks partners and stockholders.



However, God does not care about the majority of our life decisions. What is important is that we intentionally put ourselves in positions to make those decisions, as each decision, in some way, leads to growth in character. Even those unintentional positions we sometimes find ourselves in can lead us to increase, which may feel much more like non-growth, whether we like it or not.

And some of these are not likable. In each of these situations, God does care. Remember, God is within. Look at it this way: however you choose—and even in your non-choosings, you are affecting not just you, but your Father in heaven as well. They are not along for the ride, but for the long haul.

So God does care, as do most of our celestial helpers, about the choices that impact our spiritually developing morontia souls. These are the decisions that result in the outpouring of those fruits of the Spirit spoken of by Jesus in Paper 193:2.2.

The second thing is this line from *The Urantia Book* that startles a lot of people: “From the Universal Father who inhabits eternity there has gone forth the supreme mandate, **‘Be you perfect, even as I am perfect.’**” How can that be possible, they ask. The answer is given: “*God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and his universal sphere of righteous supremacy.*”

That is, we, in our world, can do the best we can do to be good and to try to understand God's will and Jesus' teachings and life, so that we, too, can be perfect in our "sphere," our world. This truism would apply to every world in our ascension career. (UB1:0.3) (Emphasis mine)

Not just us either. I think the book is telling us this command is for all of his created personalities: *"In love and mercy, the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia."* (UB1:0.3) Indeed, it is so as we next read: *"This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection."* (UB1:0.4)

When we stand in front of God in Paradise, will we be perfect? No, I think not, because the sphere of God's domain is always greater than our own, regardless of where we find ourselves. But we will be perfect in our "sphere" upon Paradise, and each of our ascending spheres along the way.

Now that isn't so hard.



Following the Lead of Jesus 1.0

Jesus is my friend. He is everyone's if they but realize it. Can friendship be one-way? We know love can be, so why not friendship?

I desire to follow Jesus, not to imitate him nor live as he did, but to live AS he did concerning how to approach life (and death) in all its entanglements.

And to believe AS he believed. To live fearlessly, to resist evil as much as I can, and to live in the world but not be of it.

I have loads of help.

Within, I have the resources of my fragment of God, my Thought Adjuster, the Spirit of Truth, and the Holy Spirit working with mind circuits connecting me to Cosmic Mind.

In addition, I have those seven adjutant mind spirits, the scaffolding of this world's spiritual growth.

I have a wonderful personality and a soul that is continuously evolving.

I have the infinite resources of the celestial beings who watch over us. I can access various circuits of mind, spirit, and

personality. I even have guardian seraphim—at least a pair! And let's not forget about the Midwayers. Hello, everyone!

With all this support, I can't possibly fail at anything. Each apparent failure is a lesson learned. (Old Thomas Edison was right!) This is my mission: to move forward with absolute confidence and certainty that everything is as it should be. Jesus is with me, and God is within me. What could go wrong?

Nothing.

One of my favorite Urantia Book sayings of Jesus is this one:

“The downfall of nations, the crash of empires, the destruction of the unbelieving Jews, the end of an age, even the end of the world, what have these things to do with one who believes this gospel, and who has hid his life in the surety of the eternal kingdom? You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you. Kingdom builders, the accredited citizens of the heavenly worlds, are not to be disturbed by temporal upheavals or perturbed by terrestrial cataclysms. What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father? Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can

confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God.” (UB176:3.2)

When push seems to come to shove, I recall it, and all is well.





Following the Lead of Jesus 3.0

One reason I try to read many books that focus on our human condition, whether the subject is economics, human nature, history, politics, or specific spiritual texts, is that I find comfort in the richness of life, our all-too-human nature, our culture, and the purpose we glean on this planet.

I want to dedicate this discussion to a recent book, *Think Again: The Power of Knowing What You Don't Know*, by Adam Grant.

Yes, the title is intriguing, but the book takes us down a path that feels very Jesus-like in its approach and technique to helping people.

In the prologue, the author tells us, “*Intelligence is traditionally viewed as the ability to think and learn. Yet in a turbulent world, there is another set of cognitive skills that might matter more: the ability to rethink and unlearn.*” The point is that we generally do not wish to reconsider our answers, ideas, or beliefs. They are ours, and they must be good as they are. Moreover, rethinking is not a “system one” approach to problem-solving, which is typically how thinking occurs. Rethinking requires a “system two” mindset, which is more rigorous and tends to fall back on a more instinctive “system one” response. “*We don’t just hesitate to rethink our*

answers. We hesitate at the very idea of rethinking." (See footnote 1)

The concept of two systems of thinking originates from Daniel Kahneman's book *Thinking, Fast and Slow*. Put: "System 1 operates automatically and quickly, with little or no effort and no sense of voluntary control. System 2 allocates attention to the effortful mental activities that demand it, including complex computations. The operations of System 2 are often associated with the subjective experience of agency, choice, and concentration." (See footnote 2.)

For a System 1 example, how quickly can we add $2 + 2$? Pretty fast, right? It requires almost no thought. Now, how quickly can we multiply 17×27 ? That takes a bit longer. This is an example of System 2 thinking. *"The highly diverse operations of System 2 have one feature in common: they require attention and are disrupted when attention is drawn away."*

As the author puts it, we are cognitively lazy, mental misers, willing to cling to outdated views that harm us rather than engaging with new ideas. Even *The Urantia Book* asserts that we are mentally lazy, lacking in our thinking abilities. Thinking requires, well, thought. And that is work.

Moreover, there are too many reasons we can find to avoid thinking. One significant reason is that we might have to admit we were wrong. Our ego does not handle that idea very

well. To reconsider something is to challenge the ego, which believes it must think for us.

We rely on specific tools that we feel compelled to hold onto in our thinking: assumptions, instincts, and habits are much easier to manage than actually contemplating something. Having an open mind is also one of our most valuable tools, but we rarely utilize it.

“Where does Jesus come in?” you ask.

In chapter one of Mr. Grant’s book, he presents a parable-like story featuring four characters. These characters represent each of us in different contexts, reflecting our approaches to understanding others, specifically their ideas, beliefs, and perspectives, at various points in our interactions.

When we think and talk, *we often slip into the mindsets of three different professions*. We adopt the identity of one profession and use a different set of tools typical of the profession we have engaged with.

“We go into preacher mode when our sacred beliefs are in jeopardy: we deliver sermons to protect and promote our ideas. We enter prosecutor mode when we recognize flaws in other people’s reasoning: we marshal arguments to prove them wrong and win our case. We shift into politician mode when we’re seeking to win over an audience: we campaign and lobby for the approval of our constituents. The risk is that we become so wrapped up in preaching that we are

right, prosecuting others who are wrong, and politicking for support that we don't bother to rethink our views.”

[The naming of these characters is not intended to be derogatory; instead, it is based on the common understanding of the worst characteristics associated with those professions.]

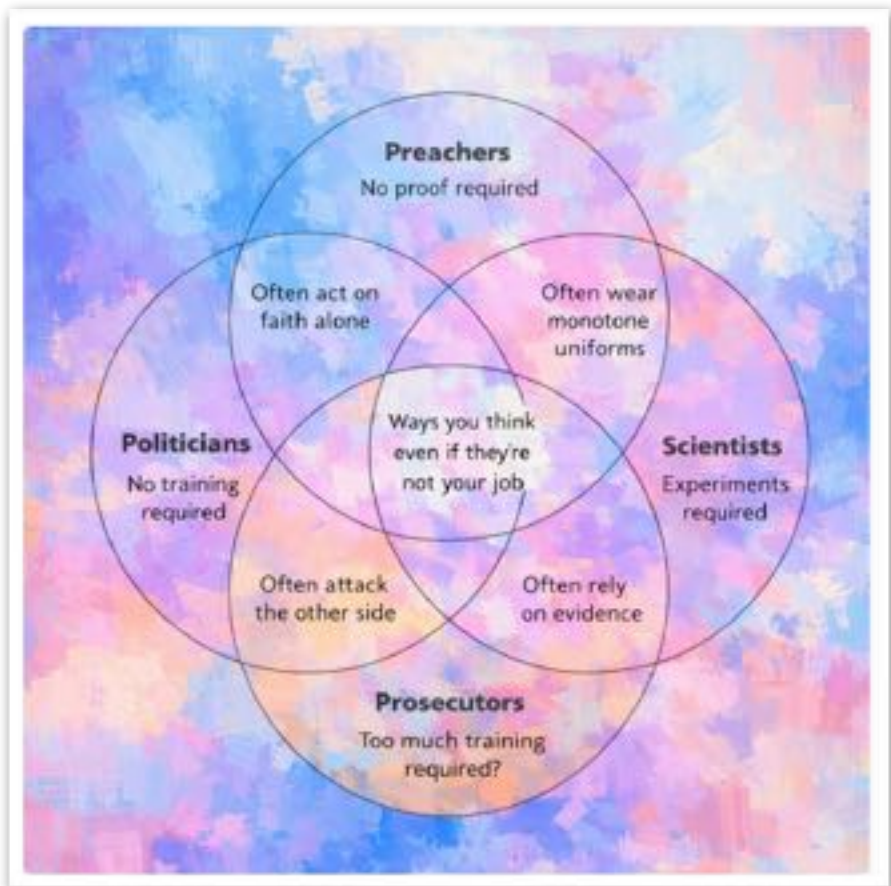
Enter the author's fourth character—the scientist. While the scientist is the character our author uses to convey his message, these same points are highly valuable for us as spiritual explorers in our interactions with others: the search for truth, what I call the Jesus approach.

When Jesus came across someone whose ideas were off the mark, He did not instantly become one of the other three characters. He endeavored to understand that person's viewpoint, accepting it as a starting point, which would then lead them into more truth based on what they said. Primarily, the truth emerged from the other person themselves as they discussed their problems, issues, or circumstances. The more they spoke and the more Jesus pushed to understand their position, the more that position shifted and became more aligned with the truth.

We have seen this in the work of Byron Katie, where she is very effective in getting folks to re-examine their statements, ideas, and beliefs. (See footnote 3.)

Example: When a truth seeker, the scientist, or another, wants to get to the reality of the statement of another,

whether a preacher, a prosecutor, or a politician, their response to that person might be something that would be more in line with seeking the truth. The seeker may respond with something like, “I don’t know, let me think,” or “let me get back to you on that.” That is, their response is carefully crafted to reflect the truth as they understand it, which may result in, “I don’t understand... yet.”



“...[T]he best strategies are slow and unsure [seemingly, but are coming from a position of strength]. The seeker takes their time so they have the flexibility to change their minds or reposition their thinking to best respond without boxing themselves in, or, more importantly, prevent a conflict.

The above is the main point of the first chapter of Mr. Grant’s book. He offers us many more ideas to work with as the book progresses.

A variation of the above approach is the Socratic Method, whereby the truth seeker continues to ask questions in an attempt to solicit what lies behind the statements from the person, seeking to uncover hidden or unexamined ideas, concepts, and beliefs.

Here is my takeaway: The idea is to be the truth-seeker-scientist who is slow to respond and careful to answer in terms that will not shut down the other person. To be patient but probing to search for underlying beliefs that are being expressed, which may shine some light on the truth.

And as a UB reader, I also understand that my indwelling spirit of God, working with the Spirit of Truth, is waiting in the wings to assist me in my seeking and to help my mind join with others for the good and beautiful search for truth.

A final word regarding Mr. Grant’s book: there is a whole lot more information of value to the discerning individual to be gained by reading the book. Try it; you’ll enjoy it.

Footnotes:

1. *Think Again: The Power of Knowing What You Don't Know*, by Adam Grant. https://smile.amazon.com/Think-Again-Power-Knowing-What/dp/B08HJQHNH9/ref=sr_1_1?dchild=1&keywords=think+again&qid=1618258483&s=books&sr=1-1
2. *Thinking, Fast and Slow*, by Daniel Kahneman, https://en.wikipedia.org/wiki/Thinking_Fast_and_Slow, _ Fast and Slow
3. Byron Katie, <https://thework.com>



Examining the sequence of Jesus' teaching in order to understand the masterful way in which he progressed in his teachings.

Before the third preaching tour began, there was a second one that ran from October to December 28 AD, introducing a newly recruited group of 117 “evangelists” and others to the gospel and, presumably, the approach to teaching it to others. One method Jesus took was to require the Apostles to begin the teaching of the evangelists instead of Jesus doing it himself. Jesus declined by telling Peter and Andrew, “... that it was not his province to do those things which others could acceptably perform.” (UB149:0.2)

From May to October 28 AD, the apostolic corps established a school for evangelists in the camp at Bethsaida, where several thousand people passed through. The apostles conducted their share of teaching groups each morning, while teachers and students taught in the afternoon. Most

evenings, the Apostles had question classes for the groups. Once a week, Jesus undertook the question session.



Of significance is this from UB148:1.2: *“Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the*

Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unfailingly harmonizing and co-ordinating these many and divergent views of the gospel at his weekly question hours."

This is a very significant paragraph, as it presents a powerful methodology and standard for reaching out to the diverse groups of religious believers today without criticism or complaint of other beliefs, merely movements aimed at correcting fundamental concepts.

During this time, Jesus also held two evenings open for special meetings with individuals who desired to discuss specific questions with him, such as the conversation with Thomas regarding evil, sin, and iniquity, the purposes of affliction, and the understanding of Job's suffering.

During this second preaching tour, each Apostle took charge of a dozen evangelists while visiting the various cities, while Jesus spent a day observing the teaching and preaching to the people.

During this three-month period, over 100 men, women, and children were "... *beneficiaries of this unconscious healing by Jesus...*," thus adding to Jesus' growing fame. And it was during this time that Jesus was the example of the "way" to lead others out of superstitious beliefs and religious prejudices, to disregard the man-made traditions of religious practices, meaningless ceremonials, and bondage to materialistic worship, that even those so-called "acts of God"

were not. “[H]e boldly substituted clean hearts for clean hands as the mark of true religion.” During this period, Jesus did little public work but conducted many evening classes.

After three months of travel, only 75 evangelists survived to go into the third preaching tour.

The third preaching tour began with a conference between the two apostolic groups on procedural matters, but Jesus did not participate in them. One apostolic group wanted regulations, but the other one did not want to be tied down to them.

In this tour, Jesus and the twelve traveled together and went out in pairs, while the evangelists were sent out in groups of five. It was during this tour that Jesus announced the beginning of the women’s apostolic corps. Since women were not allowed in the synagogues, the group would hold its Sabbath teachings elsewhere. In Mandala, Jesus gave the group the lesson on “*women of questionable character*” and how they should be treated. In the evenings, Jesus would continue his teachings to the group. One such lesson was on human superstition.

As this tour progressed, Jesus spent more time with the new disciples to teach them and sent the more experienced ones out, two by two, to preach and teach “... *while it is yet convenient and peaceful*.” He wanted them to go only into the towns of the Israelites, and not into the towns of the

Gentiles or Samaritans. And he told them to preach what he had told them, that nothing was hidden. Tell all.

The above, based on its Biblical appearance, has caused some misunderstanding about Jesus not wanting to teach the Gentiles. This is the wrong interpretation. Clearly, Jesus did not want to leave anyone out, whether they were Gentiles or Sumerians. His point was to give one large concerted effort to reach “his” people, the Jewish people of Israel. So in avoiding going to the non-Jewish communities, he was making the last big push to get them to understand who he was and what the kingdom is.

The evening lessons continued. Eventually, it came time for all to meet in Nazareth. During the Sabbath in the synagog, after Jesus read from Deuteronomy, then Isaiah. After which he told the crowd that those prophets were correct, and on this day the scriptures were fulfilled. That is, he, Jesus, was such as the prophets spoke. But he was rejected by his own hometown brethren.

In March 29 AD, at Bethsaida, Jesus was still recovering from his rejection at Nazareth. He could start to feel the threats of the Jewish rulers and scribes toward him. It was then that he decided to adopt a different approach to teaching – the parable. This allowed him some leeway in what he would teach to whom, and that different people would pick up different meanings from his teachings more suitable to their own beliefs, if they have ears to hear, that is. Those that had not have a genuine interest in his message

would not understand. He also had problems with the crowds that followed him around wanting to be healed.

The seemingly pre-planned event of "feeding the five thousand" was, at the same time, the high point and the low point of his public ministry. It was a choice Jesus made to provide a miracle to the hungry crowd. And yet it proved that the crowd was not interested in what Jesus' true message was to them, but that they merely wanted to be fed without providing the labor. It also proved to Jesus' Apostles once and for all that Jesus was not the Messiah that every Jew was looking for.

In Gennesaret he told them, "You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith — the kingdom of heaven."

While the Bible provides many of the parables that Jesus taught, thankfully, *The Urantia Book* provides us with much more detail regarding his teachings and how he lived with his Apostles. For that, I am truly grateful. The many lessons that we are now privy to, whether regarding ideas of a material nature, the operations of the intellects and emotions, or our

inborn spiritual influences and supreme goals of our cosmic existences, all these are important in this earth-bound existence while looking forward to what comes next.

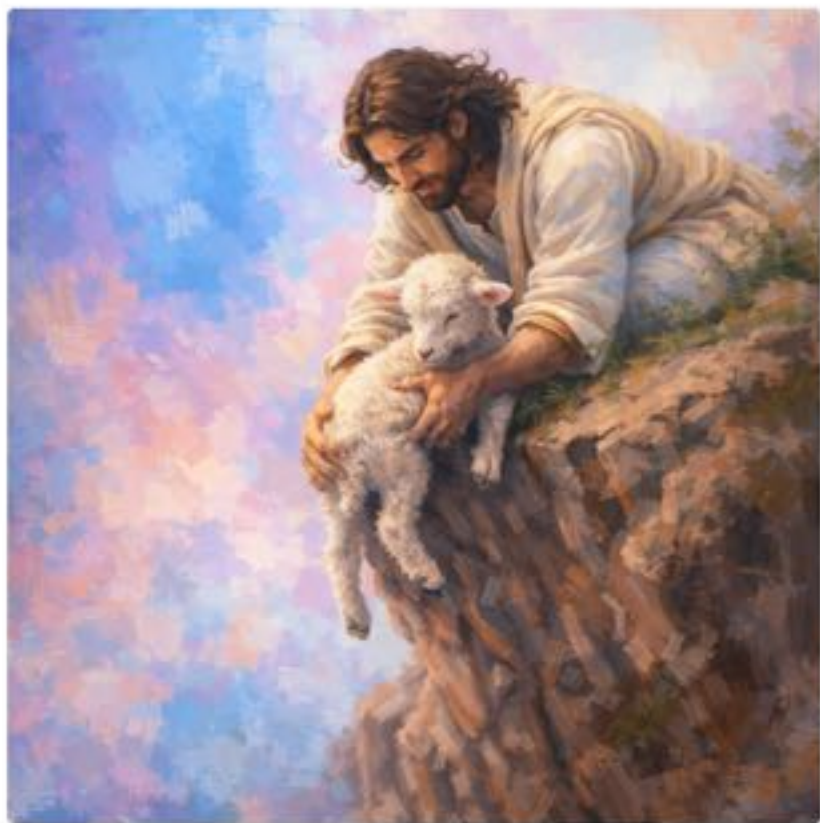


The mind, the soul, and the apostles

The mind is a component of the human entity. It, along with Personality (with a capital P), exists from the moment a normal baby is born. The mind activates as the seven adjutant mind spirits are sequentially awakened, one at a time. Once the first five have been activated, it is prepared for the sixth and seventh spirits, associated with worship and wisdom. When a human makes their initial moral decision, the Thought Adjuster is poised to arrive. This was likely true for most normal minds during Jesus' time on Earth. (The presence of the Spirit of Truth and the activation of the Holy Spirit could only occur after Pentecost.) It is certain that all apostles possessed Thought Adjusters.

The significant event of the Thought Adjuster's arrival marks the birth of the soul. As an individual's experiences and choices align with God's Will, the soul evolves in its embryonic state. The individual's character plays a crucial role in nurturing a healthy, developing soul. A virtuous and increasingly moral character fosters rapid soul growth, unlike one lacking morality and understanding. Morality, I believe, is inherent in our personality and strengthened by

our adjutant spirits and the impulses from our indwelling spirit.



As both Personality (capital P) and the Thought Adjuster are divine gifts, they are perfectly aligned and supportive of one another. However, an immature character, often termed the ego, can hinder the true essence of Personality or the promptings of the Thought Adjuster from registering in an individual's mind.

Ultimately, this prompts me to wonder: What insights might Jesus share with the Apostles about the soul?

It would closely resemble what Jesus shared with Ganid during their journey back to Rome from Ephesus.

Essentially, he conveyed to Ganid that the soul serves as the link to an individual's spiritual development, elevating them significantly above other animals. It is not merely self-consciousness, but rather moral self-consciousness that is important. “... *true human self-realization and constitutes the foundation of the human soul...*” Furthermore, the soul is the key to potential survival in immortal life. It is through moral choice and “... *spiritual attainment, the ability to know God and the urge to be like him...*” that the characteristics of the soul are revealed. Although they are not identical to the indwelling Father fragment, they emerge simultaneously with it. Jesus might further explain that the soul's struggles with a human reflect a deficiency in... “... *harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.*”
(UB133:6.4-7)

I have concluded that our most significant prospect for spiritual growth and expansion lies in our steadfast, albeit occasionally slight, commitment to selecting experiences that align with God's will. But how can we discern what that truly is? We intuitively recognize the right choice in nearly all situations of uncertainty. When we stray from it, we learn a lesson and are presented with another choice. This concept applies to individuals; however, when two or three come together, we may need to seek guidance from Jesus and His

Spirit of Truth. I consider the development of a mature moral character to be crucial for effective spiritual growth. Key factors in this process include a deep appreciation for beauty, the worship of goodness, and the ongoing pursuit and acknowledgment of Truth. These virtues, combined with the knowledge, conviction, and wisdom that our Personality (with a capital P) and our Thought Adjuster provide, guide us on our journey.



Thoughts on Jesus' two discourses on religion

The questions posed: Based on Jesus' two discourses on religion, what is the new religion that he compares to the "religions of authority?" What are the characteristics of this new religion?

Jesus described the "religions of authority" as: Intellectual (but still containing aspects of primitive religious beliefs and practices, ceremonies, creeds, and dogmas) and only requiring intellectual and passive consent (or habitual consent, as I see some of them being practiced). Whereas Jesus' "new religion" was based upon a revelation of supernal values, insight into external realities, a glimpse of goodness and beauty of the "Father in Heaven." It is a religion of the spirit, demonstrated with the active participation of the mind and soul.

The concept of religious authority provides an “easy way out,” spurning spiritual struggles and eternal uncertainties, as membership is provided with all the crystallized dogmas and creeds one “needs,” handed down by some overseeing and controlling leadership, without any openness to truth. They are, in a way, religions of bondage as they crave conformity and are rigid in what they consider truth to be, as long as it is the truth of their religion, all others being considered “wrong.”



In the so-called new religion, “...*not a religion in the present-day meaning of the word....*” (UB155:5.12), is a spiritual quest for truth, wherever the search for it may lead one, and from whatever source it may come. It is not an easy religion, as it entails effort, struggle, conflict, faith, determination, love, loyalty, and progress. (By the way, it seems to me that these same qualities are what it takes to live a good life; we experienced life anyway. So what is the big deal?) But, in spite of all those enumerated hardships, Jesus tells us the “...*gospel yoke is easy and the burden of truth is light.*” 159:3.8 (1766.4) Who is he kidding? No one; he is (did I say is?) of very good humor, and he never lies to us.

One way to look at the qualities of the new religion is to read what Jesus said about the problems with the old tradition-bound one: “*And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence — man seeking God, for himself and as himself, and finding him.*” (UB155:5.10)

“Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the superendowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit — the religion of personal spiritual experience.” (UB155:6.8)

In the “*new religion*,” the chief appeal is to the Father indwelling us. It derives its authority from the fruits of its acceptance that appear in a person’s life and experience. Whereas religions of authority are handed down and tied to the past, the “*new religion*” has its roots in the soil of revelation and is built up through living experience. This is where we have “*...the possibility of making for yourselves the greatest discovery possible for the human soul to make—the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience.*” (UB155:6.3) “*All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness — justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.*” (UB155:6.11)

One of the key aspects of the recognition of the religion of the spirit is where Jesus tells us: “Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.” (UB155:6.2) Now think of that what you will.



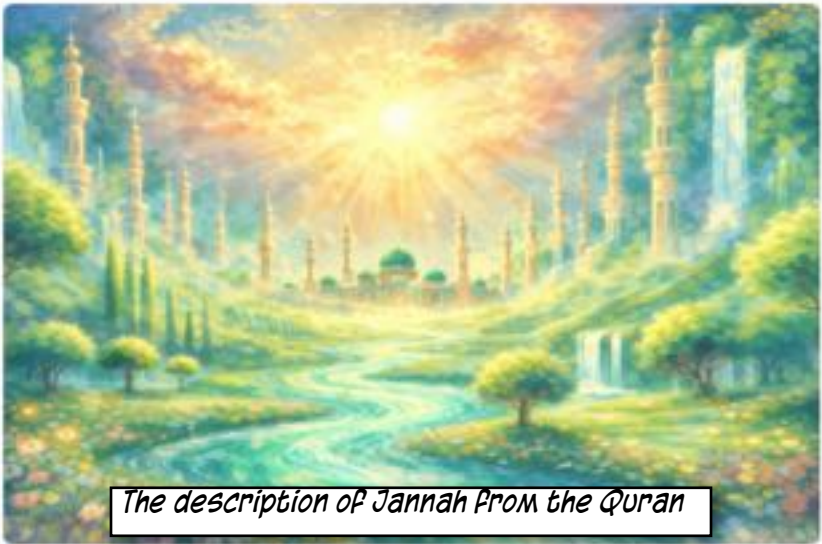
Thoughts on the Kingdom

Most people (including almost all Christians) have the idea that “heaven” is “up there,” regardless of what they may call it. “Happy Hunting Ground,” “Elysian Fields,” and so forth. “Paradise,” “New Jerusalem,” “Zion,” “Empyrean,” “Valhalla,” the “Afterworld,” “Nirvana,” and several more.

All of these names express the idea of an actual place, not some metaphor such as “the ice cream was heavenly,” whatever that might mean.

Sometimes a culture may have several levels of “heaven,” as we find in the Judaic tradition of the “Seven Heavens.” Or, in

Islamic theology, the seven subsets of the Seven Heavens (aka “Paradise, Garden”) called “Jannah.” Even in *The Urantia Book*, we find this: “*As the term heaven has been used on Urantia, it has sometimes meant these seven mansion worlds, the first mansion world being denominated the first heaven, and so on to the seventh.*” (UB15:7.5)



All of these concepts are united in that they are founded on the idea that heaven is a place where people “go” after they give up their mortal coil. (See the footnote for Wikipedia’s definition.) However, I want to keep this muse focused on Christianity’s confused notion of what constitutes heaven, and, for that purpose, I want to address the two often-confused biblical ideas of the Kingdom: the “Kingdom of God” and the “Kingdom of Heaven.”



Most Christians believe these are the same thing. And due to the lapse of time between Jesus's life and the writing of the gospels, followed by the writings of Peter and Paul and numerous overly scrupulous or careless scribes, original ideas become muddled in mortal minds. The apostle John dictated his gospel 60 to 70 years after Jesus' resurrection, so memory must have played a role in the outcomes. And don't forget that some stories about Jesus were so tedious for the twelve (plus one) close followers of Jesus that they felt the need to embellish their narratives.

Now, who does this sound like?

The Kingdom of God is not the same as the Kingdom of Heaven. Jesus tells us the Kingdom of God lies within; he did

not say the Kingdom of Heaven did. “The kingdom of God is within you.” (Luke 17:21) But the Lord’s Prayer states, “Our Father in heaven, hallowed be your name; your kingdom come, your will be done, on earth as it is in heaven.” We UB readers (and most “new thought”



religions, as well as A Course In Miracles and others) understand that Jesus is referring to the indwelling spirit of God within us. To UB readers, this indwelling God is our Heavenly Father. It suggests that our “Heavenly Father” within us is also where we find the kingdom of Heaven.

Yet we all seem to refer to heaven as something outside of us, up there. In *The Urantia Book*, some of the mansion worlds are referenced as a type of heaven, for instance, “seventh heaven.”

I am devising a simple way to think about all this: that the “Kingdom of God” is within, but the “kingdom of heaven” is not.

Consider this idea and see if it resonates with you: The kingdom of heaven comprises all the layers of the mansion

and the other worlds that lie between our world and the Isle of Paradise. As a side note, also observe that Jesus, when consoling the thief on the cross, did not refer to heaven but to Paradise. For UB readers, this is almost the final stop on our ascension path. (That may be an overstatement too; there will be many more paths for us to explore beyond Paradise.)



We read this in the text: *“To the Jewish mind of that day this was the meaning of that phrase—the kingdom of heaven—which runs throughout the teachings of both John and Jesus. To the Jews of Palestine the phrase “kingdom of heaven” had but one meaning: an absolutely righteous state in which God (the Messiah) would rule the nations of earth in perfection of power just as he ruled in heaven—“Your will be done on earth as in heaven.” (UB135:5.2) But the*

Kingdom of Heaven does show up in some of the Gospels, mostly in Matthew. (See footnote 2 below.)



New Jerusalem

Could it be that these two kingdoms are not the same thing? That is a perspective I am beginning to appreciate. The apostle Matthew used the phrase "Kingdom of Heaven" instead of "Kingdom of God." Was this merely another slip of the pen by a scribe, or was there a reason for the change? Some speculate that the "Kingdom of God" was offensive to the Jews since they avoid—and some still do today—the sacred name of God. Yet, here we have an excellent source of conflicting ideas, even opposing ones.

Let's take this another step. If a kingdom lies within, it is not so much about our body as it is about our mind. Better yet, our Personality (with a capital P) and then our evolving soul

engage in the action. The body is not eternal, nor is our mind. But that which has the potential for eternal life includes our Personality, our soul, and our Thought Adjuster, the heavenly Father.

If we are to take *A Course in Miracles* seriously, we must recognize that the course views our mortal selves as unreal; my body is not my true Self, which is eternal as a will-child of God. (Will meaning I have a choice to believe in my body or in my spiritual nature with which I was created.)

In conclusion, it may make little difference whether one believes in the location or non-location of a kingdom. What is important is to know that, regardless of belief, we are on a path as long as “... *have had enough light in consciousness during mortal life to understand that [we] may move on after death to*



another reality—[we] have the will to survive and seek some kind of progressive reality.” (Footnote 3)



Recall, “*Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth, “You shall know the truth, and the truth shall make you free.” (UB141:7.6)*

I like to think of all this not as believing heaven exists out there or in here, but as understanding that we are what heaven contains—our true Selves. We all thrive through our own minds as part of our Father’s creation; we inhabit our

own heavenly realms, day by day, eternally. That truth is very freeing.

Footnotes:

1: Wikipedia and heaven: "Heaven or the heavens is a common religious cosmological or transcendent supernatural place where beings such as gods, angels, spirits, saints, or venerated ancestors are said to originate, be enthroned, or reside. According to the beliefs of some religions, heavenly beings can descend to Earth or incarnate and earthly beings can ascend to Heaven in the afterlife or, in exceptional cases, enter Heaven alive.

"Heaven is often described as a "highest place", the holiest place, a Paradise, in contrast to hell or the Underworld or the "low places" and universally or conditionally accessible by earthly beings according to various standards of divinity, goodness, piety, faith, or other virtues or right beliefs or simply divine will. Some believe in the possibility of a heaven on Earth in a world to come.

"Another belief is in an axis mundi or world tree which connects the heavens, the terrestrial world, and the underworld. ... Yada, yada, yada.

2: from Website "Steppes of Fatih (https://medium.com/@steppesoffaith_56895/the-difference-between-the-kingdom-of-god-and-the-kingdom-of-heaven-dfcdbaf6b0e3):

"The phrase "kingdom of God" is used 68 times throughout the New Testament. As a comparison, "kingdom of heaven" is only used 32 times and found exclusively in the book of Matthew. Many (in fact, very many) theories exist about the difference between the "kingdom of God" and "kingdom of heaven," and some even say they are the same thing. It seems there is no one, straight forward answer. Why would the other New Testament writers use "kingdom of God," but Matthew only uses "kingdom of heaven?" Is there a difference between the two terms at all?" Yes, but not the difference the writer claims; the discussion moved away from what I think is a more satisfying approach to the difference.

3: From 11:11 Correcting Time transmission from Chris Maurus (March 7, 2021)



C H A P T E R 13

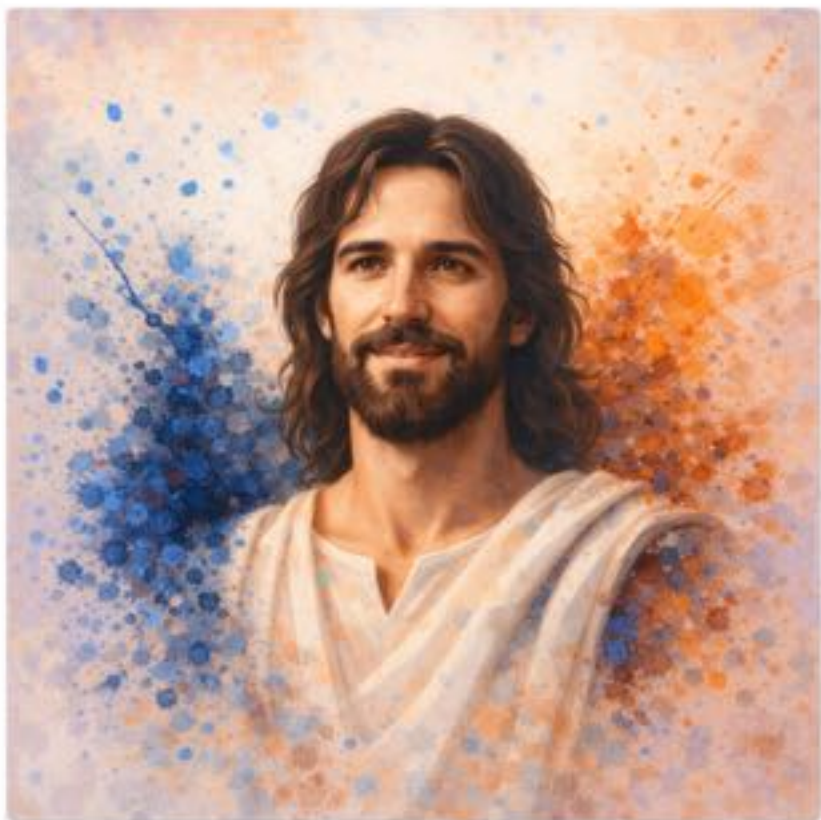
Jesus and Prayer



The Believer's Prayer

Early in Jesus' training of his twelve apostles, Thomas asked of Jesus, "*Master, teach us how to pray.*" These apostles were thinking of John the Baptist's approach to prayer, which was a simple request to "*... cleanse us from sin, show us your glory, reveal your love, and let your spirit sanctify our hearts forevermore, Amen.*"

But Jesus then proposed an alternative way to petition the Father, who is in heaven. He explained that "*Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship. Prayer, when indited by the spirit, leads to co-operative spiritual progress. The ideal prayer is a form of spiritual communion which leads to intelligent worship. True praying is the sincere attitude of reaching heavenward for the attainment of your ideals. ... Prayer is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will.*" (UB144:2.3)



But the apostles, not yet satisfied, insisted that Jesus give them a prayer that they could memorize. So Jesus gave them the one that he had taught his brothers and sisters:

Our Father who is in heaven,

Hallowed be your name.

Your kingdom come; your will be done

On earth as it is in heaven.

Give us this day our bread for tomorrow;

*Refresh our souls with the water of life.
And forgive us every one our debts *
As we also have forgiven our debtors.
Save us in temptation, deliver us from evil,
And increasingly make us perfect like yourself.*



Then Jesus added that they should go by themselves and always pray in secret. In the days that followed, he told them that in all praying, “... *remember that sonship is a gift. No child has aught to do with earning the status of son or daughter.*” And that a child receives it by grace and through faith. (UB144:3.3-12)

Of particular importance is the fact that most of the prayer is, indeed, a petition; one must ask, as one must knock and seek. That is universal law. Sure, our Father in heaven knows

what we need before we ask, but ask, still, we must. (Matt. 6:8)

Today, our version is slightly different, isn't it? After Jesus' death, some believers added "*in the name of the Lord Jesus Christ.*" Later on, "*... two lines were lost in copying, and there was added to this prayer an extra clause, reading: 'For yours is the kingdom and the power and the glory, forevermore.'*" (UB144:3.15)

One other point worth considering. Jesus tells us that heaven is within, doesn't he? (Luke 17:21) So does this prayer—"Our Father who is in heaven—also tell us where God resides. We each have a fragment of our Paradise Father within us. We are never alone, and we are always connected, whether we grasp that connection or not. In this regard, there is no separation. You and your Father are, indeed, one.

Footnotes:

Throughout the UB, the authors updated the language in their approach, which I also follow in my version of the prayer. No thous or arts or thines or thys. Just good contemporary English.

Of particular note is this: **Augustine interpreted "heaven" (*coelum*, sky) in this context as meaning "in the hearts of the righteous, as it were in His holy temple."**

There are two versions of the prayer in the Bible; one is by Matthew (6:9-13 RSV-2CE) and the other by Luke. Matthew's is the one that is commonly the source for today's version. Most all know Matthew's version by heart. Here is Luke's:

Father, hallowed be your name. Your kingdom come. Give us each day our [daily](#) bread; and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation." (Luke 11:2-4 RSV-2CE)



At Jotapata: a discourse on prayer

In Paper 146, Section 2, we are led through Jesus' teachings on prayer and worship, presented in today's language and phrases.

This event, on Sunday, January 18, 28 AD, in the life of Jesus and his 24 apostles(a combination of Jesus' and John the Baptist's followers), was a discourse on at least 16 points regarding prayer.

1. Those men and women who consciously live in iniquity have their prayer connection between their souls and the Thought Adjusters destroyed. The TA hears the prayer or petition, but “... *when the human heart deliberately and persistently harbors the concepts of iniquity,*” the connection is gradually lost.
2. A prayer that is “*inconsistent with the known and established laws of God...*” is not listened to, or at least not appreciated, by the powers that be on Paradise. If mankind will not listen, much less hear, that which we have been told—and, as believers, are still being told today, mankind's deliberate conscious ignoring of said laws will cause the spirit personalities to “refused to hearken” to such petitions.

3. By opening a mortal's mind to the connection to his or her *"ever-flowing stream of divine ministry,"* the indwelling spirit of God, the mortal's prayer is heard the moment the Thought Adjuster speaks to the human heart.

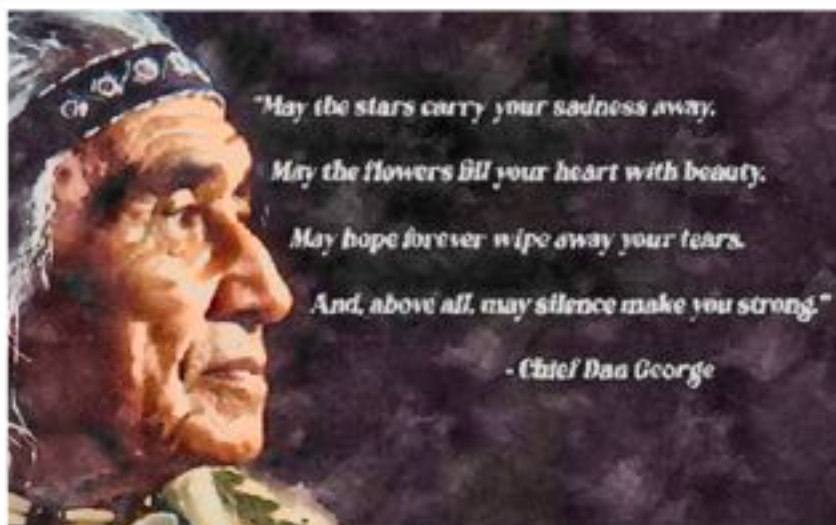


4. *"There is a basic law of justice in the universe which mercy is powerless to circumvent."* This relates to the idea that the *"unselfish glories of Paradise"* cannot be

received by a thoroughly selfish person. *“Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate.”*

5. *“They who would receive mercy must show mercy; judge not that you be not judged. With the spirit with which you judge others you also shall be judged.”* To be heard, a prayer must be sincere. Foolish prayers from ignorant and inexperienced people are literally answered, even though those making them *“... may derive much pleasure and real soul satisfaction from the making of such absurd petitions.”*
6. When a mortal is completely devoted to fulfilling the will of the Father in heaven, *“... the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father’s will.”*
7. Those who are of the right mind in faith open the doors to *“... Father’s storehouse of goodness, truth, and mercy...”* While prayer does not change the Father’s attitude toward the mortal, it certainly brings about a change in the mortal’s attitude toward the Father. *“The motive of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.”*
8. *“Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space. Prayer is not*

designed as a technique for aggrandizing self or for gaining unfair advantage over one's fellows."



9. Jesus tells us that, because he comes from the Father, if we are "... ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will." However, do not be self-centered in prayers; it is much better to pray for the spiritual progress of others, as you benefit thereby. "Avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit."
10. "When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted

ones.” Do pray for all your fellow humans, but especially pray for “... *those who persecute you.*”

11. Do not just pray when you are in trouble; it “... *is thoughtless and misleading.*” Do pray when you are harassed, but “... *also be mindful to speak as a child to your Father even when all goes well with your soul.*” Jesus suggests here (as he did in the apostles’ ordination sermon) that you always pray in secret, so that others do not hear your personal prayers. But group prayers of “... *thanksgiving are appropriate for groups of worshipers, but the prayer of the soul is a personal matter.*” And there is one “... *form of prayer which is appropriate for all God’s children, and that is: ‘Nevertheless, your will be done.’*”
12. We, believers, should pray sincerely for the “*extension of the kingdom of heaven.*”
13. Jesus told us that, next to “*importance to the praying for a knowledge of the Father’s will,*” we should pray for divine guidance and wisdom. “*Jesus never taught that human knowledge and special skill could be gained by prayer.*” However, prayer is a “*factor in the enlargement of one’s capacity to receive the presence of the divine spirit.*” We should always be “... *praying sincerely and in accordance with one’s enlightenment, to praying wholeheartedly and intelligently, earnestly and steadfastly.*”

14. Jesus warned against thinking our “... *prayers would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices.*”
We lead worship by expressing our gratitude.
15. And Jesus told us not to be overly anxious “... *about our common needs*” nor apprehensive regarding the problems of our earthly existence, but “*in all these things...*” let “... *your needs be spread out before your Father who is in heaven.*”
16. Finally, after we pray to our Father in heaven, we should remain for a while in “... *silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul.*”



C H A P T E R 1 4

Jesus and the Fruits of the Spirit



The fruits of the Divine Spirit are:

loving service
unselfish devotion
courageous loyalty
sincere fairness
enlightened honesty
undying hope
confiding trust
merciful ministry
unfailing goodness
forgiving tolerance
enduring peace

(UB 193:2.2)

Jesus tells us, *Do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are:*

1. *“The fruits of the spirit of God showing forth in your daily routine life.*
2. *The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.”*



Faith as reflected in Jesus' attitudes toward mankind

The *Urantia Book* tells us that Jesus, from the Sermon on the Mount to the discourse of the Last Supper, taught his followers to manifest fatherly love rather than brotherly love. Brotherly love would mean loving your neighbor as you love yourself, which would be an adequate fulfillment of the “golden rule.” However, fatherly affection

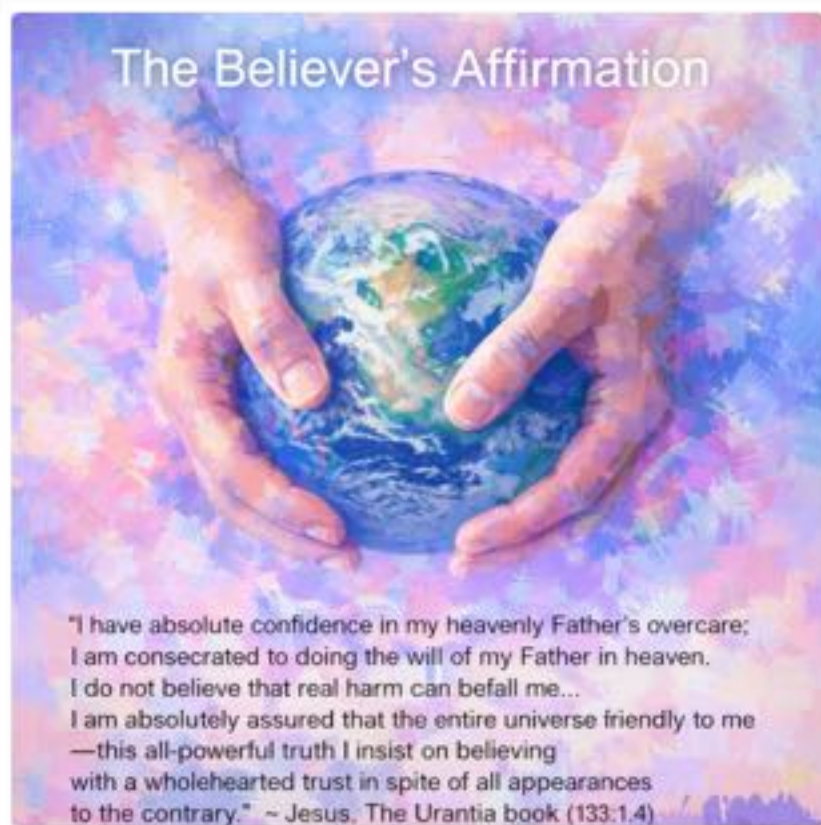
would require that you love your fellow mortals as Jesus loves you. (UB140:5.1)

But it all began much earlier. After the death of Jesus' father, Joseph, Jesus provided both "fatherly" and "brotherly" love to his siblings. His brotherly love was truly that of a brother, while his "fatherly" love was a natural aspect of how he interacted with all the men and women he encountered, stemming from his role as the creator son and father of our local universe. Even earlier, he treated his siblings with brotherly affection. It was always in his nature to do so, extending this kindness to everyone he met.

In presenting the four faith attitudes to his Apostles, "... *Jesus sought to reveal this new concept of fatherly love as it is related to certain emotional attitudes concerned in making numerous environmental social adjustments.*" (UB140:5.3) He certainly carried those social adjustments into his household as he taught his siblings to be humble regarding the money that came into the family; that happiness did not equal material wealth, but rather spiritual wealth that comes from being truth- and spirit-seeking. And they were rewarded at that moment with the most loving family imaginable, happy in their lives, I suspect. He also emphasized the importance of seeking righteousness and spiritual insight, listening to that still, small voice inside, and being guided to love others as Jesus loved them, his siblings.

Only with Jude, Jesus' youngest brother, did Jesus struggle to help him understand what some of these concepts meant, and "... *on sundry occasions Jesus found it necessary to*

impose penalties for his infractions of the rules of the home. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the family rules of conduct, his punishment was fixed by the unanimous decree of the older children and was assented to by Jude himself before it was inflicted.” (UB127:4.3) But note that Jude’s own punishment was agreed upon by him before being inflicted! We see that the same approach Jesus took with Jude is the one Michael’s entire universe is based



on. And Jude later became one of Jesus' most ardent students and disciples.

Selfless, Jesus was, and he demonstrated this in his daily interactions with his siblings. Jesus' entire life was "... *conditioned by this living faith..., his spiritual attitude wholly dominated his thinking and feeling, his believing and praying, his teaching and preaching. This personal faith of a son in the certainty and security of the guidance and protection of the heavenly Father imparted to his unique life a profound endowment of spiritual reality.*"

(UB196:0.9) Note that the book discusses a personal faith shared by the children of God. This includes you and me; we are all sons and daughters of God. Therefore, we should live with the same certainty and security that our Father in heaven—our Thought Adjuster—provides for us.

And to see God "... *by faith—means to acquire true spiritual insight.*" (UB140.5.13) "*And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother — with brotherly love — but also as a father — with fatherly affection.*" (UB140:5.13)



Faith attitudes and the expectations of children and the universe

“*From the Sermon on the Mount to the discourse of the Last Supper, Jesus taught his followers to manifest fatherly love rather than brotherly love. Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the ‘golden rule.’ But fatherly affection would require that you should love your fellow mortals as Jesus loves you.*” (UB140:5.1) In reality, Jesus has a dual affection for us, one as a human (and brother to us all) and the other as divine (as the creator of all his creatures in the Universe of Nebadon.

While he was a brother to his siblings, after the death of his father, Jesus provided both “fatherly” and “brotherly” love to them. His brotherly love was truly that of a brother, while his “fatherly” love reflected his natural way of relating to all the men and women he encountered, stemming from his role as the creator son and father of our local universe. The burden placed upon him after Joseph’s death ended his thoughts, however uncertain they were, of going to Jerusalem to pursue his formal education. He gladly set aside those aspirations because his family needed him above all.

In presenting the four faith attitudes to his Apostles, “. . . *Jesus sought to reveal this new concept of fatherly love as it is related to certain emotional attitudes concerned in*

making numerous environmental social adjustments.”
(UB140:5.3) He certainly carried those social adjustments into his household, teaching his siblings to be humble regarding the money that came into the family; that happiness did not equal material wealth, but rather the spiritual wealth that came from being truth- and spirit-



seeking. They were rewarded at that moment with the most loving family imaginable, happy in their lives, I suspect. And he encouraged them to seek righteousness and spiritual

insight, to listen to that still, small voice inside, being guided to love others as Jesus loved them, his siblings.

To understand these four faith attitudes more clearly, think of each one in relation to Jesus and his siblings. First, the poor are the humble and teachable. Jesus was always learning; this attitude was reflected in how he interacted with his brothers and sisters. Imagine the pride he would have felt in his siblings as they embraced this understanding. Next, hungering and thirsting for righteousness illustrated to his family the importance of personal integrity in their lives. This hunger was always for the positive. As the book says, one cannot hunger for something negative. The “meek” is the attitude of man cooperating with God—“may your will be done.” Can’t you just see how Jesus would teach his siblings to be patient and forbearing toward this friendly universe? Lastly, the pure in heart see God by faith, and in doing so, they acquire spiritual insight and enhance the guidance of the indwelling Thought Adjuster. Altogether, happy is the family that unites under these four wonderful attitudes of faith.

When considering these four faith attitudes together, think about how they might contribute to the advancement of civilization. What if each of us, as is our role in this world, if ‘duty’ feels too strong a word to use, does what we can to promote the cause of “on earth as it is in heaven”? And Jesus teaches us how, as *The Urantia Book* states, he “... *increasingly measured every institution of society and every usage of religion by the unvarying test: What does it*

do for the human soul? does it bring God to man? does it bring man to God?" (UB126:2.5)



Did Jesus ever not tell the truth?

People who grew up with the Bible generally believe that Jesus never lied about anything; they think it simply isn't in Jesus' nature.

But we know there were times when the truth was unwelcome to some. Thus, Jesus would tell a "white" lie. For example, in Paper 128, *Jesus' Early Manhood*.

In section two of the book, we read: "*While working at Sepphoris he could have walked home every night if necessary, but he purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility.*" (UB128:2.4)

Clearly, no matter how one interprets the motive or intention of Jesus, this was a falsehood on his part. A fib. A white lie.

We all—at least most Christians—want to believe that Jesus was perfect, that he would never tell a lie. Sort of like the George Washington of the Holy Lands. (We suspect George told his fair share of lies as well.) But as Jesus cautioned his followers, a message must be delivered in a way that doesn't

upset them with the boldness or harshness of its content. This was such a case.



How far away was Sepphoris from Nazareth, anyway? About 4 miles—approximately a 90-minute walk over hills with some elevation changes. Sepphoris no longer exists as a place; it is now known by other names, one of which is Zappori. The area is now a national park.

Certainly not a difficult journey. But as can be seen above, Jesus needed to begin “... the slow process of weaning his family.” With his brother James taking over Jesus' duties and assuming full responsibility for the family, Jesus used his work in Sepphoris as an opportunity to stay away from Nazareth for longer periods, returning to Nazareth each Sabbath.

One reason many Christians struggle with the idea of Jesus lying is that they tend to believe he was entirely divine, without any human aspects in his character. However, his purpose in incarnating on Urantia was to fully embrace humanity, even while being entirely divine. He was both. Christians often forget that Jesus was a man, even referring to himself as the “Son of Man” long before he identified as the “Son of God.”



Jesus on the pride of self

“*The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner.*”
(UB130:3.7)

With these two sentences, Jesus presents two powerful statements of truth. The first includes a couple of linked qualities—pride and unspiritualized learning—whose connection creates potential problems in our experience of

life. The second sentence establishes a bridge between a “true” teacher and a perpetual learner, with intellectual integrity serving as that bridge.

Pride is considered one of the seven deadly sins, arguably the greatest among them. *The Urantia Book* tells us: “*Of all the dangers which beset man’s mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored.*” (UB111:6.9)

It is important to note that we are not discussing the pride we feel for the accomplishments of others. We can take pride in children for being who they are. We can feel pride in others for what they can do and what they achieve. We can take pride in our favorite sports team, but we must remember that we are not players on that team, so that pride is not for ourselves. We can feel pride in our country when it acts rightly, but we should not be so prideful that we become blind to its faults and errors in judgment.

The pride in this paper relates to our own self-pride. If we overextend and overvalue our pride in our country or team, we stop valuing what we deserve and begin to take pride in things that harm us and others.

“Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, a race, or a nation. It is literally true, ‘Pride goes before a fall.’ (UB111:6.10) This

statement is a paraphrase of Proverbs 16:18, “*Pride goeth before destruction, and an haughty spirit before a fall.*”

The apostles of Jesus struggled with their own self-pride. Many times they jockeyed among themselves for superior positions relative to one another. From the very beginning, pride reared its head when Andrew and Simon Peter were the first of the twelve chosen by Jesus. The Zebedee brothers, James and John, became upset, thinking they should have been the first chosen. Later, the mother of an apostle tried to persuade Jesus to let her son sit at His right hand.

Some parents of apostles got involved in this practice.



During the evening of the last supper, as the twelve gathered around the table in the upper chamber, just before Jesus arrived, “... *Judas stepped over to the seat of honor, at the left of the host, and signified that he intended there to recline as the preferred guest. This act of Judas immediately stirred up a heated dispute among the other apostles. Judas had no sooner seized the seat of honor than John Zebedee laid claim to the next preferred seat, the one on the right of the host. Simon Peter was so enraged at this assumption of choice positions by Judas and John that, as the other angry apostles looked on, he marched clear around the table and took his place on the lowest couch, the end of the seating order and just opposite to that chosen by John Zebedee. Since others had seized the high seats, Peter thought to choose the lowest, and he did this, not merely in protest against the unseemly pride of his brethren, but with the hope that Jesus, when he should come and see him in the place of least honor, would call him up to a higher one, thus displacing one who had presumed to honor himself.*” (UB179:1.4)

Was Jesus pleased with this temperamental display of egotistic pride? “*This supper is their last rendezvous with Jesus, and even in such a solemn setting, under the leadership of Judas the apostles are led once more to give way to their old predilection for honor, preference, and personal exaltation.*” And “*They were still engaged in voicing angry recriminations when the Master appeared in the doorway, where he hesitated a moment as a look of disappointment slowly crept over his face.*” (UB179:1.7-8)

But Jesus said nothing. Instead, he began to wash the apostles' feet, starting with Peter. Immediately, all the apostles stood up in protest of Jesus performing such a lowly act. *"Master, you shall never wash my feet!"* said Peter as the others agreed, a *"...declaration of refusal to allow Jesus thus to humble himself before them."* (UB179:3.3)

Yet Jesus was always humble, and he taught his apostles, as he teaches us today, the value of humility. How many of us still carry this pride, letting it emerge when the occasion suggests, almost automatically? And still we persist. *"How deceitful is the intellectual pride that precedes the spiritual downfall!"* (UB179:4.2)



Truth and Faith, Together

During his sojourn in Rome, Jesus met with Nabon, one of the leaders of the Mithraic mystery cult. Here is what Jesus told him.

"Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of

spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values.



“Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

“Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father’s will, to find God and to become like him. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

“But truth can never become man’s possession without the exercise of faith. This is true because man’s thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

“Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and

higher level of progressive universe existence. The concealed seed of the human soul is an immortal spirit. The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father.

“Human life continues—survives—because it has a universe function, the task of finding God. The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God—eternal.

“Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

“The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

“Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains man’s soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.” (UB132:3.2-10)



Jesus and True Values

What are “true values”? We often discuss the three levels: facts, meaning, and values, with values holding the highest importance. This is logical because facts alone can be endless and meaningless unless we assign meaning to them. A single set of facts can yield many different, even ambiguous interpretations, depending on the context in which they are presented. While facts are usually quantitative and meanings can vary greatly, values serve as the ultimate standard for qualitative judgment.

During his year-long journey to Rome and back, Jesus told Angamon, the Stoic leader, who later became a close friend

of Paul and a passionate supporter of the Christian church in Rome.



“The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he

is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.

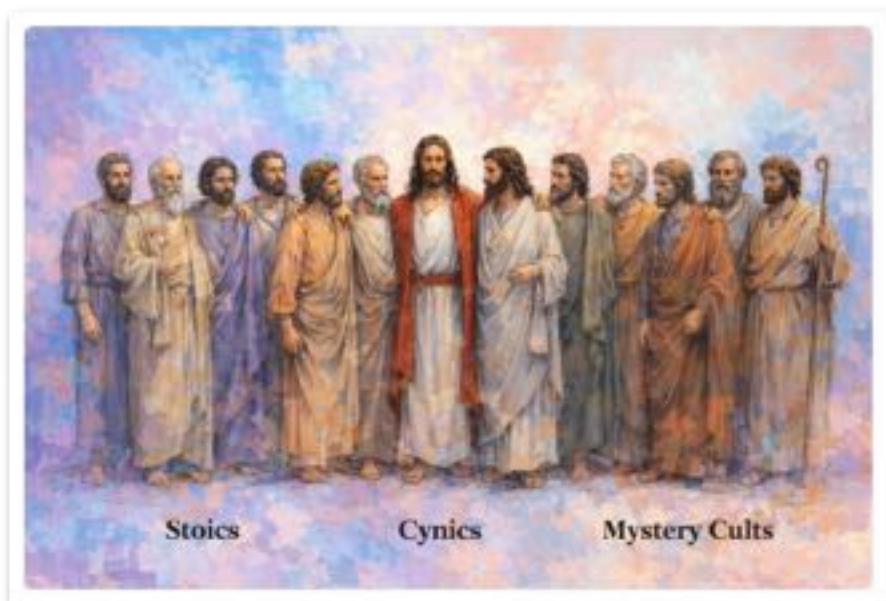
“Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization that has abandoned its sense of moral values and repudiated its spiritual goal of attainment.

“The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.” (UB132:1.1-3)



Good versus Evil - Jesus' Perspective

While in Rome, Jesus met with many of the leaders of various religious groups. One such was, Mardus, the leader of the Cynics, who became a great friend of Jesus. Mardus asked Jesus about good and evil. Here is what Jesus told him (in 20th-century phraseology):



“[G]ood and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If

you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival.



“Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

“The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority.

“Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment—the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one’s fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father’s will, thereby fostering the divine passion to find God and to be more like him.

“As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain

error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

“Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart—the shadows of potential evil.

“Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man’s moral will, the personality, which thus identifies these values and is also able to choose between them.

“By the time of the attainment of Paradise the ascending mortal’s capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers

of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

“The possibility of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

(UB132:2.2-10)



What about money and wealth?

While Jesus was in Rome, a rich Roman citizen became interested in Jesus' teachings. He asked Jesus what he would do with his wealth if he had it. Jesus said to him, *“I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations.”*

The rich man was not satisfied with this answer. He said to Jesus, *“But what do you think a man in my position should do with his wealth? Should I keep it, or should I give it away?”*

Jesus told the man that the answer he was going to give him was for him and his situation, and not for others, whose circumstances might be altogether different.

Jesus then said, *“I counsel you to make the following analysis of the sources of your riches: Ask yourself, and do your best to find the honest answer, whence came this wealth? And as a help in the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:*

“1. Inherited wealth—riches derived from parents and other ancestors.

“2. Discovered wealth—riches derived from the uncultivated resources of mother earth.

“3. Trade wealth—riches obtained as a fair profit in the exchange and barter of material goods.

“4. Unfair wealth—riches derived from the unfair exploitation or the enslavement of one’s fellows.

“5. Interest wealth—income derived from the fair and just earning possibilities of invested capital.

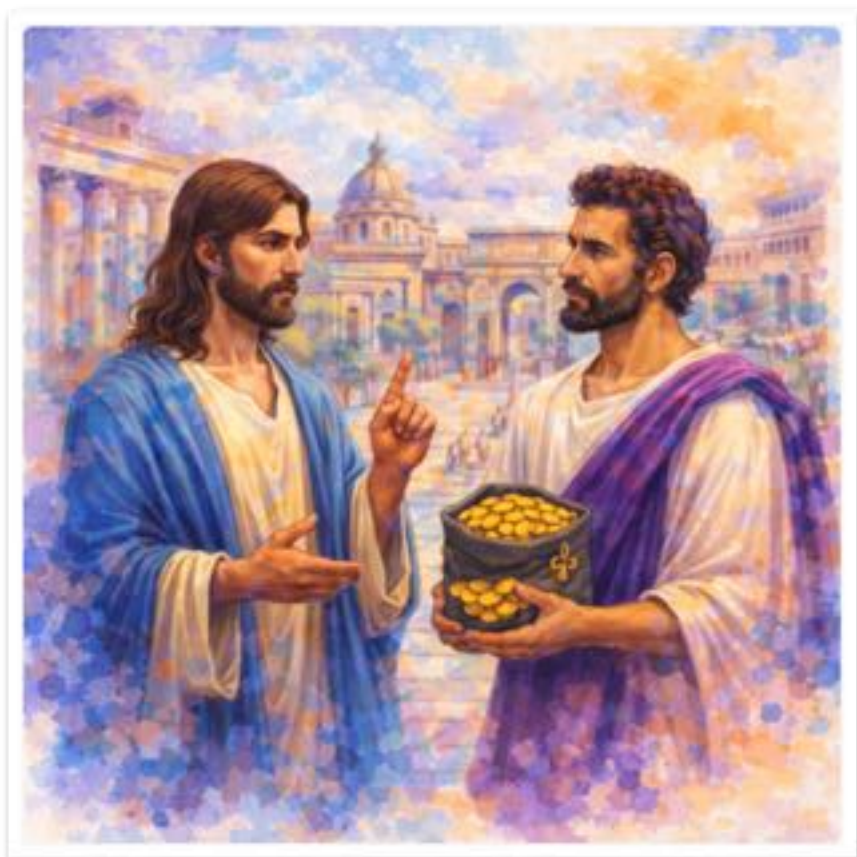
“6. Genius wealth—riches accruing from the rewards of the creative and inventive endowments of the human mind.

“7. Accidental wealth—riches derived from the generosity of one’s fellows or taking origin in the circumstances of life.

“8. Stolen wealth—riches secured by unfairness, dishonesty, theft, or fraud.

“9. Trust funds—wealth lodged in your hands by your fellows for some specific use, now or in the future.

“10. Earned wealth—riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body.”



Then Jesus, not wanting to leave the man with that, continued.

“[I]f you would be a faithful and just steward of your large fortune, before God and in service to men, you must approximately divide your wealth into these ten grand divisions, and then proceed to administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency; ... When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships.”

After some time of discussion, Jesus continued.

“1. As steward of inherited wealth you should consider its sources. You are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of justice, generosity, and restitution. The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment should

dictate your decisions regarding the bequest of riches to your successors.

“2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature’s hoarded resources.

“3. As long as men choose to conduct the world’s business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesman deserves wages for his services; the merchant is entitled to his hire. The fairness of trade and the honest treatment accorded one’s fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honesty, and fairness. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

“4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children’s children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

“5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital before you lay claim to the interest. Do not become so small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

“6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances of his inventive discoveries; he should also remember that it was as man among men that he labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish

rules and regulations applicable equally to all these problems of the equitable distribution of wealth. You must first recognize man as your brother, and if you honestly desire to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and fairness will guide you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

“7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one’s social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all that he controls as his personal and private possession.

“8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

“9. The trusteeship of the wealth of one person for the benefit of others is a solemn and sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

“10. That part of your fortune which represents the earnings of your own mental and physical efforts—if your work has been done in fairness and equity—is truly your own. No man can gainsay your right to hold and use such wealth as you may see fit provided your exercise of this right does not work harm upon your fellows.”
(UB132:5.1-25)



C H A P T E R 1 5

Jesus in the Wilderness - Twice



What Happened in the Six Weeks Before Jesus' Baptism

The Bible describes Jesus going into the wilderness for forty days after his baptism. The purpose, the Bible tells us, is to confront Satan and be tested by him. The Bible is in error on this major concept. Although Jesus did go into the wilderness for forty days after the Baptism, it was for a different purpose altogether.

Jesus did go into the wilderness for forty days, but it was BEFORE his baptism. And he did do it to confront Lucifer and his rebellion contingent.

Here is *The Urantia Book* story:

“After spending some time in the vicinity of Caesarea-Philippi, Jesus made ready his supplies, and ...proceeded along the Damascus road to ... the foothills of Mount Hermon. Here, near the middle of August, a.d. 25,” he then. Along with his donkey and a young man, Tiglath, ascended the slopes of the mountain” to “... about 6,000 feet above sea

level, where they built a stone container in which Tiglath was to deposit food twice a week.”



“The first day, after he had left Tiglath, Jesus had ascended the mountain only a short way when he paused to pray. Among other things he asked his Father to send back the guardian seraphim to “be with Tiglath.” He requested that he be permitted to go up to his last struggle with the realities of mortal existence alone. And his request was

granted. He went into the great test with only his indwelling Adjuster to guide and sustain him.

“Jesus ate frugally while on the mountain; he abstained from all food only a day or two at a time. The superhuman beings who confronted him on this mountain, and with whom he wrestled in spirit, and whom he defeated in power, were real; they were his archenemies in the system of Satania; they were not phantasms of the imagination evolved out of the intellectual vagaries of a weakened and starving mortal who could not distinguish reality from the visions of a disordered mind.

“Jesus spent the last three weeks of August and the first three weeks of September on Mount Hermon. During these weeks he finished the mortal task of achieving the circles of mind-understanding and personality-control. Throughout this period of communion with his heavenly Father the indwelling Adjuster also completed the assigned services. The mortal goal of this earth creature was there attained. Only the final phase of mind and Adjuster attunement remained to be consummated.

“After more than five weeks of unbroken communion with his Paradise Father, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature.

“Near the end of the mountain sojourn Jesus asked his Father if he might be permitted to hold conference with his Satania enemies as the Son of Man, as Joshua ben Joseph. This request was granted. During the last week on Mount Hermon the great temptation, the universe trial, occurred. Satan (representing Lucifer) and the rebellious Planetary Prince, Caligastia, were present with Jesus and were made fully visible to him. And this “temptation,” this final trial of human loyalty in the face of the misrepresentations of rebel personalities, had not to do with food, temple pinnacles, or presumptuous acts. It had not to do with the kingdoms of this world but with the sovereignty of a mighty and glorious universe. The symbolism of your records was intended for the backward ages of the world’s childlike thought. And subsequent generations should understand what a great struggle the Son of Man passed through that eventful day on Mount Hermon.

“To the many proposals and counterproposals of the emissaries of Lucifer, Jesus only made reply: “May the will of my Paradise Father prevail, and you, my rebellious son, may the Ancients of Days judge you divinely. I am your Creator-father; I can hardly judge you justly, and my mercy you have already spurned. I commit you to the adjudication of the Judges of a greater universe.”

“To all the Lucifer-suggested compromises and makeshifts, to all such specious proposals about the incarnation bestowal, Jesus only made reply, “The will of my Father in Paradise be done.” And when the trying ordeal was

finished, the detached guardian seraphim returned to Jesus' side and ministered to him.

“On an afternoon in late summer, amid the trees and in the silence of nature, Michael of Nebadon won the unquestioned sovereignty of his universe. On that day he completed the task set for Creator Sons to live to the full the incarnated life in the likeness of mortal flesh on the evolutionary worlds of time and space. The universe announcement of this momentous achievement was not made until the day of his baptism, months afterward, but it all really took place that day on the mountain. And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion in Satania and the Caligastia secession on Urantia were virtually settled. Jesus had paid the last price required of him to attain the sovereignty of his universe, which in itself regulates the status of all rebels and determines that all such future upheavals (if they ever occur) may be dealt with summarily and effectively. Accordingly, it may be seen that the so-called “great temptation” of Jesus took place sometime before his baptism and not just after that event.

“At the end of this sojourn on the mountain, as Jesus was making his descent, he met Tiglath coming up to the rendezvous with food. Turning him back, he said only: ‘The period of rest is over; I must return to my Father’s business.’ He was a silent and much changed man as they journeyed back to Dan, where he took leave of the lad, giving him the donkey. He then proceeded south by the same way he had come, to Capernaum.” (UB134:8.1-10)

A few papers later, we read, *"Jesus had endured the great temptation of his mortal bestowal before his baptism when he had been wet with the dews of Mount Hermon for six weeks. There on Mount Hermon, as an unaided mortal of the realm, he had met and defeated the Urantia pretender, Caligastia, the prince of this world. That eventful day, on the universe records, Jesus of Nazareth had become the Planetary Prince of Urantia. And this Prince of Urantia, so soon to be proclaimed supreme Sovereign of Nebadon, now went into forty days of retirement to formulate the plans and determine upon the technique of proclaiming the new kingdom of God in the hearts of men."* (UB136:3.1)



What Happened in the Six Weeks After Jesus' Baptism

This is what *The Urantia Book* tells about the forty days that Jesus spent in the wilderness after his baptism.

"After his baptism, he entered upon the forty days of adjusting himself to the changed relationships of the world and the universe occasioned by the personalization of his Adjuster. During this isolation in the Perean hills he determined upon the policy to be pursued and the methods to be employed in the new and changed phase of earth life which he was about to inaugurate." (UB136:3.1)

While wandering in the hills, he met with Gabriel. *“Gabriel, by direction of Immanuel and on authority of the Uversa Ancients of Days, now laid before Jesus information indicating that his bestowal experience on Urantia was practically finished so far as concerned the earning of the perfected sovereignty of his universe and the termination of the Lucifer rebellion. The former was achieved on the day of his baptism when the personalization of his Adjuster demonstrated the perfection and completion of his bestowal...”*

Gariel went on, *“The records are completed. The sovereignty of Michael number 611,121 over his universe of Nebadon rests in completion at the right hand of the Universal Father. I bring to you the bestowal release of Immanuel, You are at liberty now or at any subsequent time, in the manner of your own choosing, to terminate your incarnation bestowal, ascend to the right hand of your Father, receive your sovereignty, and assume your well-earned unconditional rulership of all Nebadon.”*

But Jesus was not of a mind to quite Urantia just yet. He had more he wanted to accomplish.

“Day by day, up in the hills, Jesus formulated the plans for the remainder of his Urantia bestowal. He first decided not to teach contemporaneously with John.” Jesus was determined not to interfere with John’s mission. And he *“... thought over the advice given him concerning his methods of labor, and that he was to leave no permanent writing on the planet. Never again did Jesus write on anything except*

sand.” When he was home later, he “...destroyed all of his writing that was preserved on the boards about the carpenter shop, and which hung upon the walls of the old home.”

Now was the time for his “thinking over the whole eventful and varied career of the Urantia bestowal and for the careful laying of those plans for further ministry which would best serve this world while also contributing something to the betterment of all other rebellion-isolated spheres.”

“Gabriel had reminded Jesus that there were two ways in which he might manifest himself to the world in case he should choose to tarry on Urantia for a time. And it was made clear to Jesus that his choice in this matter would have nothing to do with either his universe sovereignty or the termination of the Lucifer rebellion. These two ways of world ministry were:

1. His own way—the way that might seem most pleasant and profitable from the standpoint of the immediate needs of this world and the present edification of his own universe.

2. The Father’s way—the exemplification of a farseeing ideal of creature life visualized by the high personalities of the Paradise administration of the universe of universes.

“On the third day of this isolation Jesus promised himself he would go back to the world to finish his earth career, and

that in a situation involving any two ways he would always choose the Father's will. And he lived out the remainder of his earth life always true to that resolve. Even to the bitter end he invariably subordinated his sovereign will to that of his heavenly Father.



“During these [forty] days of lone communion with himself and his Father’s immediate presence—the Personalized Adjuster (he no longer had a personal seraphic guardian)—

he arrived, one by one, at the great decisions which were to control his policies and conduct for the remainder of his earth career.” (UB136:3.1-7)

His **first decision** was that he “...would not utilize a single personality of this vast assemblage unless it should become evident that this was his Father’s will. Notwithstanding this general decision, this vast host remained with him throughout the balance of his earth life, always in readiness to obey the least expression of their Sovereign’s will. Although Jesus did not constantly behold these attendant personalities with his human eyes, his associated Personalized Adjuster did constantly behold, and could communicate with, all of them.”

This decision meant that he would go on living like a normal man on the world.

The **second decision** was that “As far as his personal necessities were concerned, and in general even in his relations with other personalities, he now deliberately chose to pursue the path of normal earthly existence; he definitely decided against a policy which would transcend, violate, or outrage his own established natural laws. But he could not promise himself, as he had already been warned by his Personalized Adjuster, that these natural laws might not, in certain conceivable circumstances, be greatly accelerated.... Jesus decided that his lifework should be organized and prosecuted in accordance with natural law and in harmony with the existing social organization. The Master thereby

chose a program of living which was the equivalent of deciding against miracles and wonders.”

His **third decision** was to “... exercise normal watchcare over his human safety and to take reasonable precaution to prevent the untimely termination of his career in the flesh but to refrain from all superhuman intervention when the crisis of his life in the flesh should come.”

His **fourth decision** “...concerned the question as to whether or not any of his superhuman powers should be employed for the purpose of attracting the attention and winning the adherence of his fellow men.... Jesus very wisely foresaw that the working of miracles and the execution of wonders would call forth only outward allegiance by overawing the material mind; such performances would not reveal God nor save men. He refused to become a mere wonder-worker. He resolved to become occupied with but a single task—the establishment of the kingdom of heaven.”

His **fifth decision** was as to “...the choice of methods to be employed in the proclamation and establishment of the kingdom of God.” He decided he would “...appear on earth as the Prince of Peace to reveal a God of love. ... And now he made his final decision regarding those Scriptures which his mother had taught him, such as: “The Lord has said to me, ‘You are my Son; this day have I begotten you. Ask of me, and I will give you the heathen for your inheritance and the uttermost parts of the earth for your possession. You shall

break them with a rod of iron; you shall dash them in pieces like a potter's vessel.”

“Jesus of Nazareth reached the conclusion that such utterances did not refer to him. At last, and finally, the human mind of the Son of Man made a clean sweep of all these Messianic difficulties and contradictions—Hebrew scriptures, parental training, chazan teaching, Jewish expectations, and human ambitious longings; once and for all he decided upon his course.”

And in his sixth and final decision “... he communicated to the Personalized Adjuster in these words, ‘And in all other matters, as in these now of decision-record, I pledge you I will be subject to the will of my Father.’”

Then as he went down the mountain, “his face shone with the glory of spiritual victory and moral achievement.”
(UB136:1.1-136:10.1)



C H A P T E R 1 6

Jesus and His Miracles



Recall from the previous chapter about Jesus' decision not to perform miracles, as these might take away from his main effort to teach the Kingdom of God to his people.

There are many instances in which the Bible claims Jesus performed miracles, but most of them are not true, even from a human perspective.

For example, Peter's vision of Jesus walking on water was just a dream, which is why it appears only in two of the four gospels. Bringing a child back to life is another one. Even some of what we humans might call miracles, as we cannot fathom the process that causes them, were not according to the Revelators.

Some of the true miracles that we read about did



happen. Jesus turning water into wine at a wedding in Cana; healing the blind beggar; feeding the five thousand; raising Lazarus from the dead, these and others are wonderful examples of his miracles. With the exception of the Cana incident, many others were miracles Jesus performed on purpose, usually to make a point, a point never conveyed in the stories of the Bible. And often his healing ministry was purposeful, sometimes not, such as the woman who touched the hem of his garment.

The following section is illustrative of a few of these miracles and why and how they came about.



Turning water to wine - a mistake?

It was at the wedding in Cana that Jesus discovered he was not himself in full control of his decisions.

It was Naomi's wedding, and all of Jesus' family were there, as well as many others who, like his mother, hoped Jesus would prove himself the special person they believed he was meant to be. Almost a thousand guests had shown up, four times the number invited.

Jesus' mother, who knew he was special, kept wanting him to reveal something of himself. She often pushed him to express his specialness, but he always refused, saying he was about his Father's business.

But, as “...the day wore on, Jesus became increasingly conscious that the people were expecting him to perform some wonder; more especially he recognized that his family and his six disciple-apostles were looking for him appropriately to announce his forthcoming kingdom by some startling and supernatural manifestation.” Mary and James came to him and asked him, “At what hour and at what point in connection with the wedding ceremonies he had planned to manifest himself as the ‘supernatural one.’” He refused her, which made her disappointed and depressed.

Hours later, Mary came to him again and said, “My son, they have no wine.’ And Jesus answered, ‘My good woman, what have I to do with that?’ Said Mary, ‘But I believe your hour has come; cannot you help us?’” Again, he rebuked her. She said, “I promised them that you would help us; won’t you please do something for me?’ And then spoke Jesus: ‘Woman, what have you to do with making such promises? See that you do it not again. We must in all things wait upon the will of the Father in heaven.’”

Mary was crushed! “As she stood there before him motionless, with the tears streaming down her face, the human heart of Jesus was overcome with compassion for the woman who had borne him in the flesh; and bending forward, he laid his hand tenderly upon her head, saying: ‘Now, now, Mother Mary, grieve not over my apparently hard sayings, for have I not many times told you that I have come only to do the will of my heavenly Father? Most gladly would I do what you ask of me if it were a part of the

Father's will—‘ and Jesus stopped short, he hesitated. Mary seemed to sense that something was happening. Leaping up, she threw her arms around Jesus' neck, kissed him, and rushed off to the servants' quarters, saying, ‘Whatever my son says, that do.’ But Jesus said nothing. He now realized that he had already said—or rather desirefully thought—too much.

“Near at hand stood six waterpots of stone, filled with water, holding about twenty gallons apiece. This water was intended for subsequent use in the final purification ceremonies of the wedding celebration. The commotion of the servants about these huge stone vessels, under the busy direction of his mother, attracted Jesus' attention, and going over, he observed that they were drawing wine out of them by the pitcherful.

“It was gradually dawning upon Jesus what had happened. Of all persons present at the marriage feast of Cana, Jesus was the most surprised. Others had expected him to work a wonder, but that was just what he had purposed not to do. And then the Son of Man recalled the admonition of his Personalized Thought Adjuster in the hills. He recounted how the Adjuster had warned him about the inability of any power or personality to deprive him of the creator prerogative of independence of time. On this occasion power transformers, midwayers, and all other required personalities were assembled near the water and other necessary elements, and in the face of the expressed wish of the Universe Creator Sovereign, there was no escaping the instantaneous appearance of wine. And this occurrence was

made doubly certain since the Personalized Adjuster had



signified that the execution of the Son's desire was in no way a contravention of the Father's will."

"But this was in no sense a miracle. No law of nature was modified, abrogated, or even transcended. Nothing happened but the abrogation of time in association with the celestial assembly of the chemical elements requisite for the elaboration of the wine. At Cana on this occasion the agents

of the Creator made wine just as they do by the ordinary natural processes except that they did it independently of time and with the intervention of superhuman agencies in the matter of the space assembly of the necessary chemical ingredients.

“Furthermore it was evident that the enactment of this so-called miracle was not contrary to the will of the Paradise Father, else it would not have transpired, since Jesus had already subjected himself in all things to the Father’s will.”

“Jesus now fully comprehended that he must constantly be on guard lest his indulgence of sympathy and pity become responsible for repeated episodes of this sort. Nevertheless, many similar events occurred before the Son of Man took final leave of his mortal life in the flesh.” (UB137:4.1-17)



The feeding of the five thousand

The feeding of the five thousand in the park south of Bethsaida-Julias is a significant moment in the New Testament. He fed five thousand men, women, and children from an initial supply of two fish and five loaves of bread. It is a very big deal, so much so that this is the entirety of the story. There is nothing beyond this brief tale regarding the effects of this truly miraculous event on the participants, and it seems, even on the consciousness of the Apostles

themselves, since the next story in the Bible is about Jesus walking on water.

However, in reality, this event was orchestrated by Jesus, who recognized that the time had come to clarify once and for all who he was and why he was here, thus deciding to take the offensive. With this in mind, he approached the event with two goals:

To challenge the Jewish notions of a material Messiah; and This was also an opportunity for Jesus to impart an important and lasting lesson to his Apostles and closest followers.

Jesus understood the fickle nature of humankind. It now appears, based on *The Urantia Book's* extended discussion of the event, that the motivation behind Jesus' miraculous act was to illustrate how shallow the understanding of most of the people who were fed truly was. For the most part, the people were not particularly interested in the meaning behind this miracle, instead treating the event as a magical occurrence that could be recreated at will by Jesus. Thus, crowning him king would mean having someone among them who could feed them without their putting forth any effort themselves.

Jesus told the crowd, *"You would make me king, not because your souls have been lighted with a great truth, but because your stomachs have been filled with bread. How many times have I told you that my kingdom is not of this world? This kingdom of heaven which we proclaim is a spiritual*

brotherhood, and no man rules over it seated upon a material throne. My Father in heaven is the all-wise and the all-powerful Ruler over this spiritual brotherhood of the sons of God on earth. Have I so failed in revealing to you the Father of spirits that you would make a king of his Son in the flesh! Now all of you go hence to your own homes. If you must have a king, let the Father of lights be enthroned in the heart of each of you as the spirit Ruler of all things.”
(UB152:3.2)



Many in the multitude, now stunned and disheartened, turned their backs on Jesus and did not follow him any longer. He had made his point to the masses. Those who lacked the ability to see or hear immediately fell away. This event forced the Apostles to confront directly what had been on their minds, if not in their hearts, proving to them that the work still ahead would not be easy.

“In less than one month’s time the enthusiastic and open followers of Jesus, who numbered more than fifty thousand in Galilee alone, shrank to less than five hundred.”
(UB152:6.2)

The Apostles “...began to realize that the feeding of the five thousand and the popular movement to make Jesus king was the apex of the miracle-seeking, wonder-working expectance of the people and the height of Jesus’ acclaim by the populace. They vaguely discerned and dimly foresaw the approaching times of spiritual sifting and cruel adversity. These twelve men were slowly awaking to the realization of the real nature of their task as ambassadors of the kingdom, and they began to gird themselves for the trying and testing ordeals of the last year of the Master’s ministry on earth.” (UB152:6.5)



The aftermath and the lesson

The feeding of the five thousand was merely a precursor to this event in the Capernaum Synagogue. Jesus once again challenges the concept of the Jewish Messiah. This event resulted in the “outward turning of the tide of popular fame” for Jesus. After this event, the focus would increasingly be on securing lasting converts for the *“truly religious brotherhood of mankind.”* Jesus understood how people prepare for *“... the decisions of a crisis and the performance of sudden deeds of courageous choosing by the slow process of the reiterated choosing between the recurring situations of good and evil. He subjected his chosen messengers to repeated rehearsals in disappointment and provided them with frequent and testing opportunities for choosing between the right and the wrong way of meeting spiritual trials. He knew he could depend on his followers, when they met the final test, to make their vital decisions in accordance with prior and habitual mental attitudes and spirit reactions.”*

(UB153:1.2-3)

His approach to this momentous event was to begin with readings from the scriptures. He first selected a passage from Deuteronomy 28, which contained a warning from Moses that the Jewish people would face a world of trouble if they did not heed the word of God. Much of this trouble can be seen in what happened to the Jewish people since the time of

Jesus' crucifixion: that the Jewish people "... *shall be removed into all kingdoms of the earth,*" that they shall be taken into the hands of a "strange nation," their children will "...*go into captivity,*" and so on and so forth.

Next, Jesus read from Jeremiah 26:5-15 and placed himself in the position of Jeremiah when he said to them, "... *behold I am in your hands. Do with me as seems good and right in your eyes. But know you for certain that, if you put me to death, you shall bring innocent blood upon yourselves and upon this people, for of a truth the Lord has sent me to speak all these words in your ears.*" And Jesus says to the people gathered there, "*Will you also seek to put to death the teacher who dares to proclaim the word of the Lord, and who fears not to point out wherein you refuse to walk in the way of light which leads to the entrance to the kingdom of heaven?*" (UB153:2.3)

With these warnings, rooted in the Jewish scriptures, Jesus appealed to the people's sense of understanding. Then he spoke about what he had said, what he had done, and the wonders they witnessed from his hands. Yet, he reminded them, all they desired was food without labor for it. He concluded with, "... *when you asked me, 'What must we do to perform the works of God?' I plainly told you: 'This is the work of God, that you believe him whom he has sent.'*"

In another attempt, he reminded them of Moses and the manna that was not from heaven, but he, Jesus, was ready to give them the true bread of life. His response came from a dim-witted member of the Sanhedrin questioning Jesus'

authority regarding his upbringing. Jesus called for patience and says, “... *the truth never suffers from honest examination. I am all that you say but more. The Father and I are one; ... Every one who yields to the teaching of the Father’s indwelling spirit will eventually come to me. Not that any man has seen the Father, but the Father’s spirit does live within man. And the Son who came down from heaven, he has surely seen the Father. And those who truly believe this Son already have eternal life. I am this bread of life.*” (UB153:2.11-12)



This was the end of the meeting, but not the end of the discussion. While Truth has no agenda, those who cannot recognize it may think it must have one. But what did the people think Jesus meant by all of this? Is it any wonder that all this beautiful language was lost to us until the Fifth Epochal Revelation? Over the centuries, most people have been and still are confused by who this man Jesus was—and who he is today.



Jesus' ministry and the Apostles' lowest ebb

Following the disaster in Capernaum, Jesus and his Apostles withdrew into isolation. The disaster was triggered by Jesus' talk at the Capernaum synagogue on Saturday, April 30, 29 A.D., where the Pharisees charged Jesus with being in league with the devil, Beelzebub, the prince of devils.

Then Jesus said, *"How can Satan cast out Satan? A kingdom divided against itself cannot stand; if a house be divided against itself, it is soon brought to desolation. Can a city withstand a siege if it is not united? If Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? But you should know that no one can enter into the house of a strong man and despoil his goods except he first overpower and bind that strong man. And so, if I by*

*the power of Beelzebub
cast out devils, by whom
do your sons cast them
out? Therefore shall
they be your judges. But
if I, by the spirit of God,
cast out devils, then has
the kingdom of God
truly come upon you. If
you were not blinded by
prejudice and misled by
fear and pride, you
would easily perceive*



*that one who is greater than devils stands in your midst.
You compel me to declare that he who is not with me is
against me, while he who gathers not with me scatters
abroad. Let me utter a solemn warning to you who would
presume, with your eyes open and with premeditated
malice, knowingly to ascribe the works of God to the doings
of devils! Verily, verily, I say to you, all your sins shall be
forgiven, even all of your blasphemies, but whosoever shall
blaspheme against God with deliberation and wicked
intention shall never obtain forgiveness. Since such
persistent workers of iniquity will never seek nor receive
forgiveness, they are guilty of the sin of eternally rejecting
divine forgiveness.*

*“Many of you have this day come to the parting of the
ways; you have come to a beginning of the making of the
inevitable choice between the will of the Father and the self-
chosen ways of darkness. And as you now choose, so shall*

you eventually be. You must either make the tree good and its fruit good, or else will the tree become corrupt and its fruit corrupt. I declare that in my Father's eternal kingdom the tree is known by its fruits. But some of you who are as vipers, how can you, having already chosen evil, bring forth good fruits? After all, out of the abundance of the evil in your hearts your mouths speak."

Another Pharisee said, "Teacher, we would have you give us a predetermined sign which we will agree upon as



establishing your authority and right to teach. Will you agree to such an arrangement?”

Jesus responded with, *“This faithless and sign-seeking generation seeks a token, but no sign shall be given you other than that which you already have, and that which you shall see when the Son of Man departs from among you.”*

With that, Jesus and his Apostles took their leave. This, again, was a time when the Apostles' hopes were dashed.

By Saturday, May 7, 29 AD, only 100 disciples had *“the moral courage to brave the opposition of the Pharisees and openly declare their adherence to Jesus,”* along with about 50 others who came and went. The day before, the Capernaum Synagogue was closed permanently to Jesus and his followers. In light of the popularity of Jesus and his teachings, the Revelators considered this the “lowest ebb” of Jesus' public ministry.

The outcome, as the book explains, is that this marked the beginning of a healthier growth of spiritual sentiment that was favorable to Jesus' teachings and more grounded in faith. Materialistic concepts of the kingdom were set aside, leading to a more open proclamation of the gospel from this point forward.

What useful guidance or inspiration might this provide us today as we share truth? Jesus tried very hard not to let the “assumed miracles” of healings, turning water into wine, and feeding a family of four turn into a feast for thousands. He

repeatedly told the recipients of his will-filled acts of goodness, sympathy, and compassion not to tell others what had happened to them. It seems this never worked. At the height of his fame and widespread following, he realized his approach was ineffective. The spiritual aspect of the kingdom remained as distant for most followers as it ever was.

Perhaps the most useful guidance for us is to recognize that if our job is to be like Jesus in spreading the Gospel, we need to be careful about how we approach it. We must stand on the Truth as he delivered it to us. Let's avoid delving into the metaphysical applications of his Bible stories in an attempt to teach what his life and teachings were truly about. Metaphysics can confuse people when taken too far. We need to be as wise as serpents while doing good, harmless as doves. It was, with him and as he urged his followers, "*the very light which you bear to the world, ... will, in themselves, eventually enlighten the whole world....*" (UB178:1.9)



Josiah the beggar

Here is what *The Urantia Book* tells us, in part:
In his efforts to confront the Pharisees about who he was and what he represented, Jesus told Nathaniel and Thomas, "*Let us create the sight of this blind man on this Sabbath day that the scribes and Pharisees may have the*

full occasion which they seek for accusing the Son of Man.' Then, stooping over, he spat on the ground and mixed the clay with the spittle, and speaking of all this so that the blind man could hear, he went up to Josiah and put the clay over his sightless eyes, saying: 'Go, my son, wash away this clay in the pool of Siloam, and immediately you shall receive your sight.' And when Josiah had so washed in the pool of Siloam, he returned to his friends and family, seeing."

When others saw what had happened, they asked him, "... how he was able to see, he answered them: 'A man called Jesus came by this way, and when talking about me with his friends, he made clay with spittle, anointed my eyes, and directed that I should go and wash in the pool of Siloam. I did what this man told me, and immediately I received my sight.'"

"This is one of the strangest of all the Master's miracles. This man did not ask for healing." (UB164:3-16)

The narrative below is derived from The Urantia Book, Paper 164. Section 3.. I've incorporated dialogue and actions that seem appropriate for the context of the event.

By mid-afternoon, Josiah's healing sparked discussions around the temple, prompting the Sanhedrin leaders to hold a council meeting at their usual location. This was done in violation of a rule prohibiting Sanhedrin meetings on the Sabbath.



Jesus anticipated that violating the Sabbath would be a primary accusation against him during the final trial. He wanted to face the Sanhedrin to contest the charge of healing a blind man on the Sabbath, especially as the very high Jewish court judging him would be deliberating on his merciful act while contradicting their own established laws by doing so on the Sabbath.

But they did not summon Jesus; they were afraid to do so.

Instead, they quickly called for Josiah.

By this time, Josiah had returned to his usual spot, where he had spent nearly his entire life begging for alms. What was different now was that he could see!

What could he see? Initially, his vision was overwhelming bright, and he squinted against the light. Gradually, he began to discern shadows, and finally, forms and colors became recognizable. His typically cloudy eyes were now clear and bright blue.

His friends, neighbors, and everyone who knew him were astonished when they saw he could see.

Amos ben Nouri, his next-door neighbor, asked him, “What happened to Josiah? He stands here, and you resemble him, but your eyes are clear.”

Amos’s brother-in-law remarked, “How can this be, Josiah? This man can clearly see.”

Another man, a trader, doubted it was Josiah and said, “I’ve seen Josiah in this spot for years, and this man cannot be him. Look at his eyes.”

Others voiced their skepticism about this man being Josiah.

Amos urged Josiah, “Tell us who you are! Aren’t you Josiah?”

Josiah replied, “I am he!”

When they began to ask him how he gained his sight, he explained, “A man named Jesus came by, and while speaking about me with his friends, he made clay with spittle, anointed my eyes, and instructed me to wash in the pool of Siloam.

“I followed his instructions, and immediately I received my sight.

“That was only a few hours ago. I still do not understand much of what I see.”

As more people gathered around him and asked where they could find the remarkable man who had healed him, Josiah could only respond that he did not know.

Some members of the Sanhedrin were passing by and overheard much of this exchange. One of them asked Josiah to join them at a Sanhedrin meeting to celebrate his newfound sight.

By mid-afternoon on that Sabbath day, Josiah found himself in front of an impromptu council of the Sanhedrin, the Jewish leaders and judges who held full authority over the people of Israel. This assembly included high priests, Pharisees and their families, tribal elders, and scribes.

Only about fifty members were present, a reduction from the usual seventy due to various factors: many felt uneasy about

meeting on the Sabbath, which violated their self-imposed laws; others were sympathetic to Jesus and chose not to attend; and some were quietly unsure about him and opted to stay away.

Additionally, Nathaniel and Thomas, two of Jesus' apostles, were present, observing quietly from the background.

Thomas: "Where is our Master?"

Nathaniel: "He waits outside until he is called in to testify."

Thomas: "But why is he hesitating? If he revealed himself, surely this group would want to hear his account."

Nathaniel: "You know our Master. He waits for an invitation. It's not his style to act prematurely."

Thomas: "The whole purpose was to seize one last opportunity to capture the Sanhedrin's attention in hopes of guiding them toward righteousness."

Nathaniel: "Yes, that was his intention this morning."

The high priest of the Sanhedrin, El' Azar ben Iscah, called the meeting to order.

El' Azar, the priest: "We face a grave matter that requires our attention. This man before us claims, as do others, that he was a blind beggar earlier today. He asserts that he can now see. Tell us, beggar, are you a liar, a hypocrite, or a fraud?"

Josiah: “I am Josiah. I was blind from birth, but now I see. I am not a fraud, and the truth is evident to all of us.”

El’ Azar, the priest: “We will determine what is true and what is false here.”

Another member, Hodiya Merav, a Pharisee, interjected: “Let the man recount his story. We have only heard rumors from our intelligence corps.”

Turning to Josiah, Jededa urged, “Please, share with us what transpired today.”

Josiah: “I know many of you, especially the Pharisees, are upset because my healing occurred on this holy day, a violation of your laws. I did not ask for this. I was just as surprised as you are that I can now see. I truly do not know who did this to me.”

A voice from the crowd called out: “I hear it was this man Jesus.”

Josiah: “I was blind my entire life, surviving by begging in the courtyard. Now I can see. Will anyone provide me with alms? I have no means of earning a living other than what I’ve done for many years since my youth.”

El’ Azar, the priest: “Are you saying you do not know this man who supposedly restored your sight?”

Josiah: “That is true, and I’m not pleased about the situation, as it seems he has only brought me trouble today.”

Hodiya: “Please, share your experience. What occurred?”

Josiah: “This man approached, applied clay to my eyes, instructed me to wash in Siloam, and now I can see.”

El’ Azar, the priest: “Please describe exactly what he did to you.”

Josiah: “Initially, after discussing with several friends, I noticed he leaned down, spat into the clay at my feet, and turned it into mud. He then spread the mud over my eyes and instructed me to wash it off in the pool of Siloam, promising that I would regain my sight immediately. I followed his instructions, and now I can see.”

Shimon, an elder Pharisee, exclaimed, "It’s absurd for this esteemed council to convene on a Sabbath to discuss such nonsense in front of this filthy beggar, who has no place here. We can't verify the truth of his words; they could all be fabricated. He is not a righteous beggar from our city, as he was begging today on the Sabbath, which breaks both our laws and the commandments of Moses and God.”

Crowd: “Hear, hear.”

Shimon: “You claim this man gave you sight? Nonsense! He can't be from God, evident by his disregard for the Sabbath. He breaks the law by making clay and instructing this man to

wash in Siloam on the Sabbath. A person like this cannot be a teacher sent by God.”



El' Azar, the priest: “The rabbis instruct us that all blindness from birth is a result of sin. This beggar stands here and sins even more through his deceit. Since every child is born into sin, regardless of whether they can see, this individual must have been exceptionally sinful either before birth or in a previous life. Alternatively, his parents may have committed

sins beyond our comprehension, leading to his blindness. So, how could anyone so sinful be cured of his blindness? It is pure madness, nothing less.”

Then one of the younger men who secretly believed in Jesus, Lemuel, spoke up: “If this man isn’t sent by God, how can he perform these miracles? A common sinner can’t do such things. We all know this beggar; he was born blind, yet now he sees. Would you still claim that this prophet uses the power of the devil to perform these wonders?”

Another Pharisee, Ketzi’ah, said: “How else could he do these things? He isn’t one of us; he isn’t a man of God. He must be acting under the devil's influence.”

Mattan of Bethel, a Pharisee, added: “Or perhaps he is the devil himself. Did you hear how he isolates himself to speak with his followers in the hills?”

Another Pharisee, Bityah, interjected: “How could that be? The devil cannot heal as he has. We know that Jesus is neither of the devil nor the devil himself.”

Mattan responded: “Are you so sure that you would stake your life on it?”

El’ Azar, the priest, intervened: “Enough! We’re getting nowhere. We’re merely disputing his identity and not addressing the outrageous deeds he has committed today.”

Turning to Josiah, he asked: “What do you have to say about this man, this Jesus, who you claim opened your eyes?”

Josiah replied: “I think he is a prophet.”

A great uproar followed, prompting El’ Azar to exclaim: “Stop! We need to return to the main issue. Was this man truly blind? Until I have more information, I cannot believe it.”

Hodiya suggested: “Let’s call for his parents. They will confirm if their son was born blind or if he has pretended all along to escape his duties to them and God.”

The leaders, troubled and unsure of what to do next, decided to summon Josiah’s parents to determine whether he had indeed been born blind. They were reluctant to accept that the beggar had been healed.

Josiah’s parents, anxious and worn, stood before the esteemed Sanhedrin.

El’ Azar, the priest, asked: “Is this your son? Do we understand correctly that he was born blind? If that is true, how is it possible that he now sees?”

Josiah’s father confirmed: “We know this is our son and that he was born blind...”

Josiah’s mother added: “Yes, yes, this is our boy, now a man...”

Josiah's father continued: "But how he has come to see...?"

Josiah's mother remarked: "We do not know who opened his eyes."

Josiah's father concluded: "Ask him; he is of age; let him speak for himself."

They summoned Josiah for a second time. Their efforts to conduct a formal trial were not going well, and some were beginning to feel uneasy about proceeding on the Sabbath. Therefore, when Josiah returned, they tried to trap him using a different approach.

El' Azar, the priest, addressed the formerly blind man, saying: "Why don't you give glory to God for this? Why not share the complete truth of what occurred? Everyone knows that this man, Jesus, is a sinner. Why do you refuse to acknowledge the truth?"

The crowd murmured in agreement.

El' Azar, the priest: "You are both aware that you and this man are guilty of breaking the Sabbath. Will you not atone for your sin by recognizing God as your healer, if you still claim that your sight has been restored today?"

But Josiah was neither mute nor devoid of wit.

He responded to the officer of the court: “I do not know if this man is a sinner; however, one thing I can confirm is that I was blind, and now I see.”

This time, the crowd responded with angry grumbles. Unable to ensnare Josiah, they pressed on...

Shimon: “How exactly did he open your eyes?”

Mattan of Bethel: “What did he do to you?”

Ketzi’ah: “What did he say?”

Hodiya: “Did he ask you to have faith in him?”

Josiah, with impatience: “I have explained exactly how it happened, and if you don’t believe my testimony, why would you want to hear it again?”

El’ Azar, the priest: “I think....”

Josiah: “Would you, by any chance, also like to become his disciples?”

With Josiah’s remark, the Sanhedrin descended into confusion, bordering on chaos.

El’ Azar, the priest, exclaimed angrily: “You may claim to be this man’s disciple, but we follow Moses, and we teach God’s laws. We know God spoke through Moses, yet we do not know from where this man Jesus comes.”

Then Josiah, standing on a stool, called out for all to hear: “Listen, you who profess to be the teachers of Israel. Here is a great marvel; you admit you do not know where this man is from, yet you know for certain from the testimonies you’ve heard that he opened my eyes.”

The others stared in silence, taken aback by Josiah’s words.

Josiah continued: “We all understand that God does not perform such miracles for the wicked; He acts only at the request of a true worshiper — someone who is holy and righteous.”

Pause....



The Pool of Siloam, Jerusalem, 1st Century AD

Josiah declared: “Never before has anyone heard of someone born blind receiving sight. Witness what has occurred today in Jerusalem! I assure you, if this man weren’t from God, he couldn’t perform such miracles.”

That was the breaking point for the Sanhedrists and Pharisees; they stormed out of the council chambers, brimming with anger and confusion.

As El’ Azar, the priest, hurried out, he rebuked Josiah: “You were born in sin, and now you dare to instruct us? Perhaps you were never truly blind, and if your sight returned on the Sabbath, it was through the power of the prince of devils.” Shimon chimed in: “We will not tolerate you in the synagogue any longer...”

Thus, Josiah and his family were excommunicated from Israel's congregation, stripped of all rights and privileges within Jewry, save for the right to purchase essential goods. Josiah entered this ordeal with vague notions of Jesus and his miraculous powers. Much of the bold testimony he delivered before the supreme tribunal of Israel crystallized in his mind as the trial unfolded along its unjust course.

Jesus and the two apostles did not seek out Josiah until they learned of his excommunication. Upon arriving at his home, Thomas called him out to the yard.

Jesus asked him, “Josiah, do you believe in the Son of God?”

Josiah responded, “Who is he, Lord, that I may believe in him?”

Jesus replied, “You have seen and heard him; it is he who speaks to you now.”

Josiah exclaimed, “Lord, I believe!” and fell down to worship.

At first, Josiah was disheartened by his excommunication from the synagogue, but he felt a surge of hope when Jesus instructed him to prepare to accompany them to Pella. This simple man from Jerusalem had indeed been excluded from a Jewish synagogue, but here the Creator of the universe guided him to join the spiritual elite of his time.

Together with the two apostles, Josiah accompanied the Master back to Pella, where he became one of those blessed by the Master’s miraculous ministry and ultimately became a devoted preacher of the kingdom's gospel.



Sometimes it is better to not engage

Although two of the Apostles were ill, *The Urantia Book* makes this point: “Of course Jesus could have instantly healed these two men, but that is not the method of either the Son or the Father in dealing with these commonplace difficulties and afflictions of the children of

men on the evolutionary worlds of time and space. Never once, throughout all of his eventful life in the flesh, did Jesus engage in any sort of supernatural ministration to any member of his earth family or in behalf of any one of his immediate followers.” (UB154:2.4)

I want to note the qualifying statement, “*Never once, throughout all of his ... life in the flesh, did Jesus engage....*” Two things come to mind: first, his life in the flesh; second, Jesus “did not engage.” These are linked in a way that suggests that before or since his life in the flesh, such hearings are not impossible but rather common in our world. The other point is that while Jesus may not have had a conscious intention of using his supernatural powers, we know that things would happen without his conscious intention all the time, even while in the flesh.

Furthermore, “commonplace difficulties and afflictions” are simply that—commonplace. Soul growth must be given the opportunity to test our convictions in our personal faith in our Father’s mercy and compassion. Perhaps the least disruptive are the commonplace ones. We are told we are never given more than we can handle. How we handle these afflictions shapes our “experience,” leading to the growth of our moral character and strength in faith. We know that whatever afflictions we suffer are not caused by anything or anyone other than ourselves—due to our own choices—or through our interactions with our environment. “... [T]he harmful, hurtful, and the painful incidents along the way are not caused by the Father or by us [celestial beings], and that there has never been an intention to bring you pain

and suffering. It is simply that this is one of the aspects of living a mortal life as a material being on a material planet. As you grow into your spiritual elevation and development, you will see less and less of these painful incidents, and when they do come, you will be able to interpret them accurately for what they really are.”¹

Therein lies the hope for encountering fewer afflictions as we go along.

Footnotes:

1. Machiventa Melchizedek, February 12, 2018



The Laws of Healing from A Course In Miracles

At this point, I want to take a break from *The Urantia Book* and look at *A Course in Miracles* take on healing.

In this muse, I wanted to draw inspiration from *A Course in Miracles* (ACiM) regarding healing. This summary mostly comes from Chapter 26, *The Transition*, section VII, *The Laws of Healing*. I have edited out words that were not in service of my goal.

“Healing,” in this context, is well beyond what we think of as sick. But it also applies very much to physical illness. The

sickness in the largest sense is the fact that we think we are no one, not a part of God or each other—that is, separation.

I want to point out that when the book uses the phrase “Son of God,” it is referring to every one of God’s children. It is not referring to Jesus, who purports to be the author of the book.



VII. The Laws of Healing

“2. All sickness comes from separation. When the separation is denied, it goes. For it is gone as soon as the idea that brought it has been healed, and been replaced by sanity. Sickness and sin are seen as consequence and cause, in a relationship kept hidden from awareness that it may be carefully preserved from reason’s light.



“3. Guilt asks for punishment, and its request is granted. Not in truth, but in the world of shadows and illusions built on sin. The Son of God perceived what he would see because perception is a wish fulfilled. Perception changes, made to take the place of changeless knowledge. Yet is truth unchanged. It cannot be perceived, but only known. What is perceived takes many forms, but none has meaning.

Brought to truth, its senselessness is quite apparent. Kept apart from truth, it seems to have a meaning and be real.

*“4. Perception’s laws are opposite to truth, and what is true of knowledge is not true of anything that is apart from it. Yet has God given answer to the world of sickness, which applies to all its forms. God’s answer is eternal, though it works in time, where it is needed. Yet because it is of God, the laws of time do not affect its workings. **It is in this world, but not a part of it.** For it is real, and dwells where all reality must be. Ideas leave not their source, and their effects but seem to be apart from them. Ideas are of the mind. What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in, and has not left its source.*

“5. God’s answer lies where the belief in sin must be, for only there can its effects be utterly undone and without cause. Perception’s laws must be reversed, because they are reversals of the laws of truth. The laws of truth forever will be true, and cannot be reversed; yet can be seen as upside down. And this must be corrected where the illusion of reversal lies.

“6. It is impossible that one illusion be less amenable to truth than are the rest. But it is possible that some are given greater



value, and less willingly offered to truth for healing and for help. No illusion has any truth in it. Yet it appears some are more true than others, although this clearly makes no sense at all. All that a hierarchy of illusions can show is preference, not reality. What relevance has preference to the truth? Illusions are illusions and are false. Your preference gives them no reality. Not one is true in any way, and all must yield with equal ease to what God gave as answer to them all. ¹⁰God's Will is One. And any wish that seems to go against His Will has no foundation in the truth.

“8. Nothing gives meaning where no meaning is. And truth needs no defense to make it true. Illusions have no witnesses and no effects. Who looks on them is but deceived. Forgiveness is the only function here, and serves to bring the joy this world denies to every aspect of God's Son where sin was thought to rule. ...

“9. ... Yet facts can be denied and thus unknown, though they were known before they were denied.

“11. What is the Will of God? He wills His Son have everything. And this He guaranteed when He created him as everything. It is impossible that anything be lost, if what you have is what you are. ...

“12. Let us consider what the error is, so it can be corrected, not protected. Sin is belief attack can be projected outside the mind where the belief arose. Here is the firm conviction that ideas can leave their source made real and meaningful.

And from this error does the world of sin and sacrifice arise. This world is an attempt to prove your innocence, while cherishing attack. Its failure lies in that you still feel guilty, though without understanding why. ⁷Effects are seen as separate from their source, and seem to be beyond you to control or to prevent. ⁸What is thus kept apart can never join.

“13. Cause and effect are one, not separate. God wills you learn what always has been true: that He created you as part of Him, and this must still be true because ideas leave not their source. Such is creation’s law; that each idea the mind conceives but adds to its abundance, never takes away. This is as true of what is idly wished as what is truly willed, because the mind can wish to be deceived, but cannot make it be what it is not. ...

“14. The miracle is possible when cause and consequence are brought together, not kept separate. The healing of effect without the cause can merely shift effects to other forms. And this is not release. God’s Son could never be content with less than full salvation and escape from guilt. For otherwise he still demands that he must make some sacrifice, and thus denies that everything is his, unlimited by loss of any kind. A tiny sacrifice is just the same in its effects as is the whole idea of sacrifice. ...

“15. Illusions serve the purpose they were made to serve. ²And from their purpose they derive whatever meaning that they seem to have. God gave to all illusions that were made another purpose that would justify a miracle

whatever form they took. In every miracle all healing lies, for God gave answer to them all as one. And what is one to Him must be the same. If you believe what is the same is different you but deceive yourself. What God calls one will be forever one, not separate. His Kingdom is united; thus it was created, and thus will it ever be.

“17. ... Forgiveness is the answer to attack of any kind. So is attack deprived of its effects, and hate is answered in the name of love. ...



“18. To use the power God has given you as He would have it used is natural. It is not arrogant to be as He created you, nor to make use of what He gave to answer all His Son's mistakes and set him free. But it is arrogant to lay aside the power that He gave, and choose a little senseless wish instead of what He wills. The gift of God to you is limitless. There is no circumstance it cannot answer, and no problem which is not resolved within its gracious light.

“19. Abide in peace, where God would have you be. And be the means whereby your brother finds the peace in which your wishes are fulfilled. Let us unite in bringing blessing to the world of sin and death. For what can save each one of us

can save us all. There is no difference among the Sons of God. ...

“20. Your ancient Name belongs to everyone, as theirs to you.² Call on your brother’s name and God will answer, for on Him you call. ³Could He refuse to answer when He has already answered all who call on Him? ⁴A miracle can make no change at all. ⁵But it can make what always has been true be recognized by those who know it not; and by this little gift of truth but let to be itself, the Son of God allowed to be himself, and all creation freed to call upon the Name of God as one.” (<https://acim.org/acim/en/s/301#6:1-20:5> | T-26.VII.6:1–20:5)

Notes

1. The link to this section of ACIM: (<https://acim.org/acim/en/s/301#6:1-20:5> | T-26.VII.6:1–20:5)
2. The word attack in the text refers to any judgment against anything—another person, yourself, a thought, word, or deed, and so on.
3. The ideas expressed in this text are in conformity to the greater understanding of *The Urantia Book*, where our mortal presence exists in an illusion of what reality seems to be, but is not. Our true reality is out of time and space, wherein we discover we are spirits and nothing else. The body is a vehicle to life to experience itself as an identity and a personality; beyond that, it has no value.
4. The messages of ACIM include a taste of current thinking in quantum physics. For example, the Heisenberg Uncertainty Principle. (See https://en.wikipedia.org/wiki/Werner_Heisenberg.) wherein our “perceptions” give us our reality (really illusions) as we choose and believe them to be.



The Woman at the Well

I sent the following to one of our Unity Licensed Teachers after she gave a message on the story mentioned above. Of course, it was straight from the Bible. I took that opportunity to send her this section (abridged) from *The Urantia Book* (Paper 143, *Going Through Samaria*, section 5, *The Woman of Sychar*). I have included it in this series of essays because of the question posed to me after her reading it.

She asked, “With these ideas, why any church?” My response follows this essay. Read on.

“The water of Jacob’s well was less mineral than that from the wells of Sychar and was therefore much valued for drinking purposes. Jesus was thirsty, but there was no way of getting water from the well. When, therefore, a woman of Sychar came up with her water pitcher and prepared to draw from the well, Jesus said to her, ‘Give me a drink.’ This woman of Samaria knew Jesus was a Jew by his appearance and dress, and she surmised that he was a Galilean Jew from his accent. Her name was Nalda and she was a comely creature. She was much surprised to have a Jewish man thus speak to her at the well and ask for water, for it was not deemed proper in those days for a self-respecting man to speak to a woman in public, much less for a Jew to converse with a Samaritan. Therefore Nalda

asked Jesus, ‘How is it that you, being a Jew, ask for a drink of me, a Samaritan woman?’ Jesus answered: ‘I have indeed asked you for a drink, but if you could only understand, you would ask me for a draught of the living water.’ Then said Nalda: ‘But, Sir, you have nothing to draw with, and the well is deep; whence, then, have you this living water? Are you greater than our father Jacob who gave us this well, and who drank thereof himself and his sons and his cattle also?’

“Jesus replied: ‘Everyone who drinks of this water will thirst again, but whosoever drinks of the water of the living spirit shall never thirst. And this living water shall become in him a well of refreshment springing up even to eternal life.’ Nalda then said: ‘Give me this water that I thirst not, neither come all the way hither to draw. Besides, anything which a Samaritan woman could receive from such a commendable Jew would be a pleasure.’

“Nalda did not know how to take Jesus’ willingness to talk with her. She beheld in the Master’s face the countenance of an upright and holy man, but she mistook friendliness for commonplace familiarity, and she misinterpreted his figure of speech as a form of making advances to her. And being a woman of lax morals, she was minded openly to become flirtatious, when Jesus, looking straight into her eyes, with a commanding voice said, ‘Woman, go get your husband and bring him hither.’ This command brought Nalda to her senses. She saw that she had misjudged the Master’s kindness; she perceived that she had misconstrued his manner of speech. She was frightened; she began to realize

that she stood in the presence of an unusual person, and groping about in her mind for a suitable reply, in great confusion, she said, 'But, Sir, I cannot call my husband, for I have no husband.' Then said Jesus: 'You have spoken the truth, for, while you may have once had a husband, he with whom you are now living is not your husband. Better it would be if you would cease to trifle with my words and seek for the living water which I have this day offered you.'



“By this time Nalda was sobered, and her better self was awakened. She was not an immoral woman wholly by choice. She had been ruthlessly and unjustly cast aside by her husband and in dire straits had consented to live with a certain Greek as his wife, but without marriage. Nalda now felt greatly ashamed that she had so unthinkingly spoken to Jesus, and she most penitently addressed the Master, saying: ‘My Lord, I repent of my manner of speaking to you, for I perceive that you are a holy man or maybe a prophet.’ And she was just about to seek direct and personal help from the Master when she did what so many have done before and since—dodged the issue of personal salvation by turning to the discussion of theology and philosophy. She quickly turned the conversation from her own needs to a theological controversy. Pointing over to Mount Gerizim, she continued: ‘Our fathers worshiped on this mountain, and yet you would say that in Jerusalem is the place where men ought to worship; which, then, is the right place to worship God?’

“Jesus perceived the attempt of the woman’s soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda’s heart a true thirst for the living water; therefore he dealt patiently with her, saying: ‘Woman, let me say to you that the day is soon coming when neither on this mountain nor in Jerusalem will you worship the Father. But now you worship that which you know not, a mixture of the religion of many pagan gods and gentile philosophies. The Jews at least know whom they worship; they have removed all confusion

by concentrating their worship upon one God, Yahweh. But you should believe me when I say that the hour will soon come—even now is—when all sincere worshipers will worship the Father in spirit and in truth, for it is just such worshipers the Father seeks. God is spirit, and they who worship him must worship him in spirit and in truth. Your salvation comes not from knowing how others should worship or where but by receiving into your own heart this living water which I am offering you even now.'

"But Nalda would make one more effort to avoid the discussion of the embarrassing question of her personal life on earth and the status of her soul before God. Once more she resorted to questions of general religion, saying: 'Yes, I know, Sir, that John has preached about the coming of the Converter, he who will be called the Deliverer, and that, when he shall come, he will declare to us all things'—and Jesus, interrupting Nalda, said with startling assurance, 'I who speak to you am he.'

"This was the first direct, positive, and undisguised pronouncement of his divine nature and sonship which Jesus had made on earth; and it was made to a woman, a Samaritan woman, and a woman of questionable character in the eyes of men up to this moment, but a woman whom the divine eye beheld as having been sinned against more than as sinning of her own desire and as now being a human soul who desired salvation, desired it sincerely and wholeheartedly, and that was enough.

“As Nalda was about to voice her real and personal longing for better things and a more noble way of living, just as she was ready to speak the real desire of her heart, the twelve apostles returned from Sychar, and coming upon this scene of Jesus’ talking so intimately with this woman—this Samaritan woman, and alone—they were more than astonished. They quickly deposited their supplies and drew aside, no man daring to reprove him, while Jesus said to Nalda: “Woman, go your way; God has forgiven you. Henceforth you will live a new life. You have received the living water, and a new joy will spring up within your soul, and you shall become a daughter of the Most High.” And the woman, perceiving the disapproval of the apostles, left her waterpot and fled to the city.

“As she entered the city, she proclaimed to everyone she met: ‘Go out to Jacob’s well and go quickly, for there you will see a man who told me all I ever did. Can this be the Converter?’ And ere the sun went down, a great crowd had assembled at Jacob’s well to hear Jesus. And the Master talked to them more about the water of life, the gift of the indwelling spirit.

“The apostles never ceased to be shocked by Jesus’ willingness to talk with women, women of questionable character, even immoral women. It was very difficult for Jesus to teach his apostles that women, even so-called immoral women, have souls which can choose God as their Father, thereby becoming daughters of God and candidates for life everlasting. Even nineteen centuries later many show the same unwillingness to grasp the Master’s

teachings. Even the Christian religion has been persistently built up around the fact of the death of Christ instead of around the truth of his life. The world should be more concerned with his happy and God-revealing life than with his tragic and sorrowful death.

“Nalda told this entire story to the Apostle John the next day, but he never revealed it fully to the other apostles, and Jesus did not speak of it in detail to the twelve.

“Nalda told John that Jesus had told her ‘all I ever did.’ John many times wanted to ask Jesus about this visit with Nalda, but he never did. Jesus told her only one thing about herself, but his look into her eyes and the manner of his dealing with her had so brought all of her checkered life in panoramic review before her mind in a moment of time that she associated all of this self-revelation of her past life with the look and the word of the Master. Jesus never told her she had had five husbands. She had lived with four different men since her husband cast her aside, and this, with all her past, came up so vividly in her mind at the moment when she realized Jesus was a man of God that she subsequently repeated to John that Jesus had really told her all about herself.

Footnote:
The biblical versions can be found in John 4:1-42.



Why any church?

Below is the response to the question.

The Urantia Book addresses this issue in its approach to the teachings and the life of Jesus, but not in any straightforward manner. First, religion is in one's heart. It is not a social institution. All religious experiences, insights, and feelings come from within, specifically from our indwelling spirit of God, and the spirits of Truth and the Holy Spirit. While our indwelling spirit, called the Thought Adjuster in *The Urantia Book*, and the Spirit of Truth, Jesus' Comforter, whom he promised would be with us after he left the world, are actually within each of us, the Holy Spirit, our Universal Mother Spirit, Nebodonia, is everywhere present.

This is true without any so-called organized church. So why the church?

We understand that Jesus did not think much of the idea of creating a place for societal gatherings for worship, where much of the scriptures the Hebrews used were not of genuine spiritual content. He was always careful about which ones he would read in synagogue. His preferred choice was for each individual to have a personal understanding of what they felt in their heart, responding to each individual's spirit of worship and wisdom, rather than the dogma that fills many of the Hebrew sacred books, the Torah.

But he also knew that the societal gatherings for spiritual worship were also important, but they could easily be corrupted by other, non-spiritual influences, either by peer pressure or authoritarian controls.

For more depth on these ideas, *The Urantia Book* goes much further, defining **true religion** as what is internal to each of us. If this is not present, then social gatherings for religious reasons may not suffice for the truly spiritual-minded.



With your understanding that the following is my perspective derived from *The Urantia Book*, here is my summation of the book's text regarding two subjects:

1. The Church
2. True religion



The Church

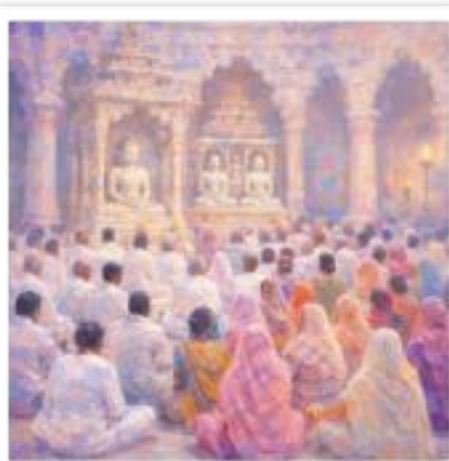
People, by nature, are gregarious. They love to get together with other people. They love to share their thoughts, ideas, feelings, and so forth. When it comes to spiritual matters—especially those they don't understand—they want to share them as well, as if by doing so, they can gain a deeper understanding of what spirit is. The church's social organization is structured this way.

The social composition of the church and its members, along with their views on what religion is or should be, shapes the various types of religious organizations we see today. Historically, the Christian church aimed to be a “spiritual brotherhood dedicated to social service” rather than



the 'kingdom of heaven.' Their teachings emphasized loving service over authoritative rule—focusing on the kingdom and the king.

The church, a natural extension of the kingdom, was understandable and welcome. Its issue was nearly the replacement of Jesus' original concept of the kingdom. Paul's organized church became a substitute for Jesus' kingdom of heaven. Over time, core teachings like personal righteousness and divine connection faded into a mystical view of Jesus as Redeemer and spiritual leader. As a result, a formal, institutional church replaced the spirit-led brotherhood of the kingdom. (Ref: (UB139:4.12 and UB 170:5.9)



The church emerged as a natural and practical social outcome of Jesus' life and teachings. However, the tragedy was that this social development overshadowed the true spiritual concept of the kingdom as Jesus taught and exemplified.

The kingdom of Jesus' teachings—the idea of individual righteousness and man's divine fellowship with God—gradually blended into a mystical view of Jesus as the Redeemer-Creator and the spiritual leader of a socialized

religious community. As a result, a formal, institutional church replaced the spirit-led brotherhood of the kingdom. The church emerged naturally from Jesus' life and teachings; however, the tragedy was that this social response



overshadowed the true spiritual concept of the kingdom, as Jesus taught and lived it. For the Jews, the kingdom was the Israelite community; for the Gentiles, it became the Christian church. To Jesus, the kingdom consisted of individuals who recognized God's fatherhood, committed wholeheartedly to doing God's will, and thus

became part of the spiritual brotherhood of man.

The kingdom, to the Jews, was the Israelite community; to the Gentiles, it became the Christian church. To Jesus, the kingdom was those who confessed faith in God's fatherhood, dedicated to doing His will, thus joining the spiritual brotherhood of man.

Jesus foretold that a social organization or church would form alongside the genuine spiritual kingdom. As a result, he did not oppose the apostles practicing John's baptism. He taught that those seeking truth—hungering and thirsting for righteousness and God—are welcomed into the spiritual

kingdom through faith. At the same time, the apostles highlighted that these believers also join the social organization of disciples via the external act of baptism.

When Jesus' followers saw they partially failed to realize his ideal of establishing the kingdom in individuals through the Spirit, they replaced it with a visible church. To maintain consistency and acknowledge the



kingdom, they then placed it in the future. Once established, the church taught that the kingdom would appear at Christ's second coming.

In this way, the kingdom evolved into a broad concept of an era, a future visitation, and the ultimate hope for the saints of the Most High. Early Christians, and many who followed,



often lost sight of the Father-and-son theme present in Jesus' teachings about the kingdom. Instead, they replaced it with the well-structured social fellowship of the church. As a result, the church became primarily a social brotherhood, effectively overshadowing Jesus' original idea of a

spiritual brotherhood.

Jesus' ideal largely failed, but, based on the Master's personal life and teachings, combined with Greek and Persian ideas of eternal life and enhanced by Philo's doctrine distinguishing the temporal from the spiritual, Paul set out to establish one of the most advanced human societies in Urantia's history.

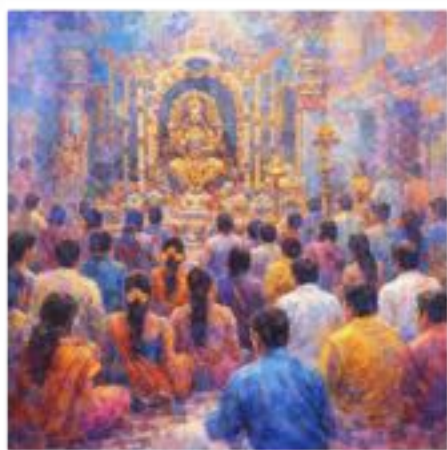
The idea of Jesus persists in advanced religions. Paul's church is a humanized version of Jesus' original kingdom of heaven, which will eventually be realized. Paul shifted the focus of eternal life from individuals to the church, making Christ its head rather than an elder brother in the kingdom family. By applying Jesus' spiritual teachings to the church as a group, Paul and his contemporaries diminished Jesus' original concept of the divine kingdom within each believer.

For centuries, the Christian church has faced embarrassment for claiming the kingdom's mysterious powers and privileges—those only exercised or experienced between Jesus and his spiritual brothers. It's clear that church membership does not automatically imply participation in the kingdom; one is more spiritual, while the other is primarily social.

Do not make a mistake! Jesus' teachings possess an eternal quality that will prevent them from remaining unfruitful in the minds of thoughtful people forever. The kingdom, as Jesus envisioned it, has largely not succeeded on earth; currently, an outward church has taken its place. However, you must understand that this church is merely the larval

stage of the frustrated spiritual kingdom, which will sustain it through this material age and into a more spiritual era, in which the Master's teachings can develop more fully.

Therefore, the so-called Christian church acts as the cocoon in which Jesus' vision of the kingdom is now dormant. The divine brotherhood's kingdom still exists and will ultimately emerge from this long submersion, just as surely as a butterfly emerges from its cocoon, revealing its true and beautiful form. (Ref: UB170:5)



Christ was about to become the creed of the quickly forming church. Jesus lives; he died for men; he gave the spirit; he is coming again. Jesus occupied all their thoughts and shaped their ideas of God. They focused on the doctrine that "God is the Father of the Lord Jesus," neglecting the older message that "*God is the loving Father of all men,*" including every individual. While strong brotherly love and goodwill grew among early believers, it was a fellowship based on Jesus, not on brotherhood within God's family. Their goodwill stemmed from love for Jesus' gift, not from recognizing all humans as brothers. Nonetheless, they were joyful and led lives that attracted many to Jesus. They mistakenly used the

gospel of the kingdom as the gospel itself, yet it was still the greatest religion humans had known. (Ref: UB194:4.6)

Peter's preaching on Pentecost significantly influenced the future strategies and plans of most apostles in spreading the gospel of the kingdom. He was the true founder of the Christian church, while Paul expanded the message to the Gentiles, and Greek believers took it throughout the Roman Empire.



Although the traditional, priest-dominated Hebrews, as a people, refused to accept either Jesus' message of God's fatherhood and humanity's brotherhood or Peter's and Paul's teachings on Christ's resurrection and ascension (the subsequent Christianity), the rest of the Roman Empire was more receptive to the developing Christian doctrines. During this period, Western civilization was intellectual, war-weary, and deeply skeptical of all existing religions and cosmological philosophies. The peoples of the Western world, benefiting from Greek culture, had a cherished tradition of a glorious past. They could reflect on their inheritance of significant achievements in philosophy, art, literature, and political progress. Yet, despite these

accomplishments, they lacked a religion that truly satisfied their souls. Their spiritual longings remained unfulfilled.

During this stage of human society, Jesus' teachings in Christianity were suddenly introduced, offering a new way of life to Western peoples. This caused immediate conflict between old religious practices and the new Christian message. The struggle typically resulted in either victory for one side or a compromise. History shows it ended in compromise because Christianity aimed to incorporate many aspects—rituals, education, magic, medicine, art, law, morality, sex, polygamy, and slavery—far too much for one generation. It was not just a spiritual message like Jesus' but a new social order, sparking age-old social and moral clashes. Greek philosophy and Christianity reinterpreted Jesus' ideals, challenging Western civilization's existing ethics, morality, and religious traditions.



Initially, Christianity attracted only lower social groups. By the early second century, the top Greco-Roman culture increasingly embraced Christian beliefs, seeing a new purpose and goal of life.



How did this message of Jewish origin, which nearly failed in its homeland, attract the brightest minds of the Roman Empire? Christianity's victory over pagan philosophies and cults can be attributed to: 1. Organization. Paul was an excellent organizer, and his successors kept his momentum; 2. Christianity was Hellenized, blending

Greek philosophy with Hebrew theology; 3. It introduced a new ideal reflecting Jesus's life and message of salvation; 4. Christian leaders compromised with Mithraism, converting many followers; 5. Later leaders further accommodated pagan practices, even winning Emperor Constantine.

However, Christians struck a clever deal with the pagans by adopting their ritual pageantry while forcing the pagans to accept a Hellenized form of Pauline Christianity. This agreement was more advantageous than their earlier compromise with the Mithraic cult, as they managed not only to eliminate many of the immoral and reprehensible practices associated with the Persian mystery religions but also to come out victorious overall.

Wisely or unwisely, these early Christian leaders deliberately compromised the ideals of Jesus in an effort to preserve and promote many of his teachings. And they were highly

successful. But make no mistake! These compromised ideals of the Master are still hidden within his gospel, and they will eventually reveal their full power to the world.

Through paganization, the old order gained minor wins in rituals, but Christianity ultimately prevailed by: 1. Raising moral standards; 2. Expanding the concept of God; 3. Embedding hope of immortality in faith; 4. Jesus of Nazareth was provided to satisfy humanity's spiritually hungry souls.

Many fundamental truths taught by Jesus nearly vanished due to early compromises. Yet, these truths remain hidden within this form of paganized Christianity, which itself was a version of the life and teachings of Jesus, shaped by Paul. Even before becoming paganized, Christianity was deeply influenced by Greek culture. It owes a great deal to the Greeks. It was a Greek from Egypt who boldly challenged the assembly at Nicaea, risking the obscuring of Jesus's true nature so that the essential understanding of his gift would not be lost. This Greek was Athanasius, and without his eloquence and reason, Arius's ideas might have won. (Ref: UB195:0)



The initial form of Christian worship was mostly derived from the Jewish synagogue traditions, with influences from Mithraic rituals; over time, many pagan elements were incorporated. The core of the early Christian church consisted of Greek converts to Judaism who had adopted Christian beliefs. Roman standardization, the decline of women, slavery, racial decadence, physical plagues, and a state church that became so institutionalized it approached spiritual sterility. (Ref: UB195:3)

During the dark and despairing centuries of the Middle Ages, religion became nearly secondary again. The individual was almost lost beneath the overpowering authority, tradition, and dictates of the church. A new spiritual threat emerged with the creation of a multitude of “saints” believed to have special influence in divine courts, and who, if effectively appealed to, could intercede on man’s behalf before the Gods. (Ref: UB195:4)

Christianity has a history of evolving from the unintended transformation of Jesus's teachings into a religion centered around Jesus himself. It has undergone processes such as Hellenization, pagan influences, secularization, institutionalization, intellectual decline, spiritual decadence, moral dormancy, near extinction, later revival, fragmentation, and more recent recovery. This diverse history demonstrates its resilience and the availability of significant resources for renewal. Today, Christianity is present in Western civilization and faces a more daunting struggle for survival than in its past crises, which shaped its history. (Ref: UB195, 195:8)



If the Christian church would only dare to embrace our Master Son's program, thousands of seemingly indifferent youths would eagerly step forward to join such a spiritual journey, and they would not hesitate to go all the way with this great adventure.

Christianity faces a serious challenge to its core belief: “A house divided against itself cannot stand.” The non-Christian world is unlikely to accept a fragmented Christendom. The only hope for unity lies in the living Jesus. The true church—the Jesus brotherhood—is unseen, spiritual, and defined by unity rather than uniformity. Uniformity belongs to the physical, mechanistic world, while spiritual unity arises from faith in the living Jesus. The visible church should no longer hinder the progress of the invisible, spiritual brotherhood of God's kingdom. This brotherhood is meant to become a living organism, distinct from institutionalized social structures. While such structures may be used, they should not replace the brotherhood itself. (Ref: UB195:10)



True Religion

Modern religion struggles to adapt to rapid social changes because it has become overly traditional, dogmatic, and institutionalized. In contrast, the religion rooted in living experience remains flexible and keeps pace with societal and economic upheavals. It acts as a moral anchor, social guide, and spiritual leader amid these shifts. Genuine religion transfers the valuable culture and wisdom gained from knowing and aspiring to be like God across different ages. (Ref: UB99:2)

A form of humanitarianism without faith might seem noble from a human standpoint, but authentic religion is the sole force that can genuinely boost a community's willingness to address others' needs and suffering. Historically, institutions of religion often stayed passive while the upper classes neglected the pain and oppression of the lower classes. Today, however, these lower social groups are less unaware and less politically helpless. (Ref: UB99:1)

Institutional religion cannot provide inspiration or leadership during this upcoming era of global social and economic change because it has become deeply rooted in the very systems that are about to be transformed. Only genuine religion—focused on individual spiritual experience—can contribute positively and creatively to the current civilization crisis. At the same time, institutional religion is trapped in a vicious cycle: it cannot reform society without first reforming itself, but because it is so closely connected to the existing

order, it cannot reform itself until society experiences radical change.

Religionists are not more valuable in social reconstruction efforts than nonreligionists, except when their religion offers greater cosmic insight and social wisdom rooted in a sincere desire to love God and see every person as a brother in the heavenly kingdom. An ideal society is one where everyone loves their neighbor as themselves.

Although the institutionalized church may have helped society in the past by supporting current political and economic systems, it must stop such actions to survive. Its proper role is to teach nonviolence and promote peaceful development instead of violent revolution—fostering peace and goodwill among all.

Modern religion struggles to adapt to social changes because it has become too traditional, dogmatic, and institutionalized. Conversely, religion grounded in lived experience can keep pace with upheavals, serving as a moral anchor, guide, and spiritual leader. Genuine religion preserves valuable culture and wisdom from knowing God and emulating Him. (Ref: UB99:2)

True religion provides a meaningful way of engaging with everyday realities dynamically. However, for religion to foster personal growth and enhance integration of the personality, it must avoid standardization. To encourage evaluation of experiences and serve as a source of values, it

should not be stereotyped. To promote ultimate loyalty, it must remain unformalized.

Despite social and economic upheavals in civilization's development, genuine and worthwhile religion cultivates in individuals an experience in which the rule of truth, beauty, and goodness reigns—the true spiritual understanding of ultimate reality. Through love and worship, this experience gains significance as fellowship with others and sonship with God.

Ultimately, it is beliefs, not just knowledge, that shape behavior and influence personal actions. Empirical facts alone have little effect on most people unless emotionally engaged. Religious activation is super-emotional, uniting human experiences on transcendent levels via contact with, and release of, spiritual energies during mortal life.

There is little risk in religion becoming increasingly private—a personal journey—so long as it remains motivated by unselfish and loving social service. (Ref: UB99:4)

Religion begins as a personal spiritual experience—knowing God as a Father—then extends to understanding others as brothers, requiring self-adjustment to others. This social aspect of religious life emerges after the inner, individual practice. As mentioned in my opening, due to human gregariousness, religious groups naturally form, and their success depends on wise leadership. Remember: true religion involves knowing God as your Father and man as your brother, not blindly believing in threats or magical

rewards. The teachings of Jesus are the most powerful force in human history, breaking tradition, rejecting dogma, and inspiring mankind to pursue the highest ideals in both time and eternity—to be perfect, as the Father in heaven is perfect.



Since true religion depends on personal spiritual experience, each individual believer inevitably develops their own interpretation of that experience. The term “faith” should refer to a person's relationship with God, rather than a formal creed accepted by a group. As the saying goes, *“Have you faith? Then have it to yourself.”* The New Testament highlights that faith relates solely to the understanding of ideal values, describing it as the substance of things hoped for and the evidence of things not seen. (Ref: UB99:5)

Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without a church than a church without religion. The religious turmoil of the twentieth century does not, in and of itself, betoken spiritual decadence. Confusion precedes growth as well as destruction.

The socialization of religion serves a clear purpose. Its goal in group religious activities is to highlight religious loyalties, emphasize the appeal of truth, beauty, and goodness, and strengthen the attraction to supreme values. These activities also aim to promote unselfish fellowship, elevate family life, support religious education, provide wise counsel and spiritual guidance, and encourage group worship. Moreover, all living religions foster human friendship, uphold morality, enhance neighborhood welfare, and spread their core messages of eternal salvation.

As religion becomes institutionalized, its capacity for good diminishes, while opportunities for harm increase significantly. The risks associated with formalized religion include rigid beliefs and fixed sentiments; the growth of vested interests alongside secularization; the tendency to standardize and fossilize truth; shifting religion's focus from serving God to serving the church; leaders becoming administrators instead of spiritual guides; the formation of sects and competing divisions; the rise of oppressive church authority; the attitude of an aristocratic "chosen people"; fostering false and exaggerated notions of sacredness;

ritualizing religion and freezing worship; focusing on the past while neglecting present needs; failing to provide contemporary interpretations; becoming entangled with secular institutions; promoting harmful discrimination through religious castes; judging orthodoxy intolerantly; and losing appeal to adventurous youth, thereby gradually diminishing the core message of salvation.

Formal religion limits men's personal spiritual activities rather than empowering them to serve more effectively as kingdom builders.

Evolutionary and revelatory religions may differ in method, but they share a common motive. Religion is not just a life function, but a way of living. True religion involves wholehearted devotion to a reality considered of ultimate value to oneself and humanity. Key traits of all religions include loyalty and devotion to these values. This devotion appears in relationships, like a mother's care for her child, or in the loyalty of nonreligious people to causes.

The highest value a religionist worships may be false or base, but it remains religious. A religion is genuine if its core value is a true cosmic and spiritual reality. (Ref: UB100:6)

Footnote:

The power of the Unity movement is in its focus on the New Testament, and not upon the Old Testament; the God of love, mercy, truth, beauty, and goodness, and not the god of fear, jealousy, and anger. That is the reason why many Unity people find *The Urantia Book* so compelling.

More Inspiration From The *Ultima* Book



C H A P T E R 1 7

Jesus and Quantum Physics



Jesus' discourses related to Quantum Physics



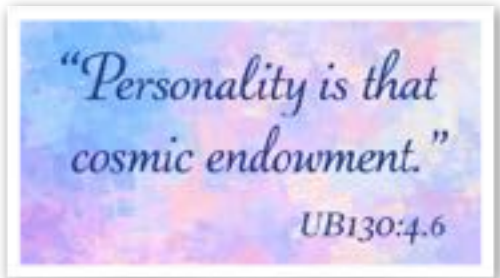
Jesus' discourse on reality, knowledge, and evil

“The source of universe reality is the Infinite. The material things of finite creation are the time-space repercussions of the Paradise Pattern and the Universal Mind of the eternal God. Causation in the physical world, self-consciousness in the intellectual world, and progressing selfhood in the spirit world.... [I]n an ever-changing universe the Original Personality of causation, intelligence, and spirit experience is changeless, absolute. All things,

even in an eternal universe of limitless values and divine qualities, may, and oftentimes do, change except the Absolutes....” (UB130:4.2)

“A one-eyed person can never hope to visualize depth of perspective. Neither can single-eyed material scientists nor single-eyed spiritual mystics and allegorists correctly visualize and adequately comprehend the true depths of universe reality. All true values of creature experience are concealed in depth of recognition.” (UB130:4.4)

“Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.” (UB130:4.6)



“Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The meaning of life is its adaptability; the value of life is its progressability—even to the heights of God-consciousness.” (UB130:4.7)

The current view in Quantum Physics is that without the observer, there would be nothing to observe. The statement below highlights the potential danger this idea entails.

“Misadaptation of self-conscious life to the universe results in cosmic disharmony. Final divergence of personality will from the trend of the universes terminates in intellectual isolation, personality segregation. Loss of the indwelling spirit pilot supervenes in spiritual cessation of existence. ...”
(UB130:4.8)

“Only in degree does man possess mind above the animal level aside from the higher and quasi-spiritual ministrations of intellect. Therefore animals (not having

Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God.

Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind; truth an experience of the soul, the progressing self.

Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes.

UB130:4.10

*worship and wisdom) cannot experience
superconsciousness, consciousness of consciousness. The
animal mind is only conscious of the objective universe.”
(UB130:4.9)*

*“Knowledge is the sphere of the material or fact-discerning
mind. Truth is the domain of the spiritually endowed
intellect that is conscious of knowing God. Knowledge is
demonstrable; truth is experienced. Knowledge is a
possession of the mind; truth an experience of the soul, the
progressing self. Knowledge is a function of the nonspiritual
level; truth is a phase of the mind-spirit level of the
universes. The eye of the material mind perceives a world of
factual knowledge; the eye of the spiritualized intellect
discerns a world of true values. These two views,
synchronized and harmonized, reveal the world of reality,
wherein wisdom interprets the phenomena of the universe
in terms of progressive personal experience.” (UB130:4.10)*

*“Error (evil) is the penalty of imperfection. The qualities of
imperfection or facts of misadaptation are disclosed on the
material level by critical observation and by scientific
analysis; on the moral level, by human experience. The
presence of evil constitutes proof of the inaccuracies of mind
and the immaturity of the evolving self. Evil is, therefore,
also a measure of imperfection in universe interpretation.
The possibility of making mistakes is inherent in the
acquisition of wisdom, the scheme of progressing from the
partial and temporal to the complete and eternal, from the
relative and imperfect to the final and perfected. Error is
the [Plato’s] shadow of relative incompleteness which must*

of necessity fall across man's ascending universe path to Paradise perfection. Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite...."
(UB130:4.11)



"Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence

of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response. The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, potential evil. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of actual evil.” (UB130:4.14)

“All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving. Static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth. But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.” (UB130:4.15)

”...[U]niversal reality has an expanding and always relative meaning on the ascending and perfecting levels of the cosmos. Ultimately, surviving mortals achieve identity in a seven-dimensional universe.” (UB130:7.7)



Jesus' Discourse on Time and Space

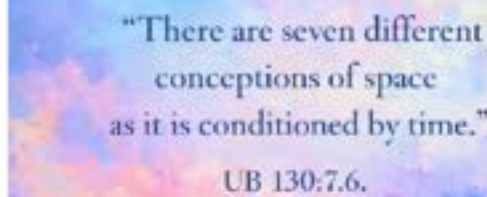
“Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession-arrangement whereby events are recognized and segregated. The universe of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise. The motion of time is only revealed in relation to something which does not move in space as a time phenomenon. In the universe of universes Paradise and its Deities transcend both time and space. On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father’s spirit) is the only physically related reality which can transcend the material sequence of temporal events.” (UB130:7.4)

”Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this



way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.”
(UB130:7.5)

“There are seven different conceptions of space as it is conditioned by time. Space is measured by time,



“There are seven different conceptions of space as it is conditioned by time.”
UB 130:7.6.

not time by space. The confusion of the scientist grows out of failure to recognize the reality of space. Space is not merely an intellectual concept of the variation in relatedness of universe objects. Space is not empty, and the only thing man knows which can even partially transcend space is mind. Mind can function independently of the concept of the space-relatedness of material objects. Space is relatively and comparatively finite to all beings of creature status....” (UB130:7.6)



“Space is measured by time, not time by space.”
UB 130:7.6

“The time-space concept of a mind of material origin is destined to undergo successive enlargements as the conscious and conceiving

personality ascends the levels of the universes. When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and

quantity of experience. The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness. And as personality passes on, upward and inward, to the transcendental levels of Deity-likeness, the time-space concept will increasingly approximate the timeless and spaceless concepts of the Absolutes....” (UB130:7.8)





Jesus' Discourse on Science



“ Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell you what these universe phenomena are. Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations.

There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness.”

(UB133:5.4)

”Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another’s way so badly that the work would be greatly delayed.” (UB133:5.5)

”Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.” (UB133:5.6)

”Quantity may be identified as a fact, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more

tolerant of criticism, philosophy will then begin to achieve unity in the intelligent comprehension of the universe.”
(UB133:5.7)



”There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that

the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships.” (UB133:5.8)

”Matter and spirit and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme.” (UB133:5.9)

”Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, the mind which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal—it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates.” (UB133:5.10)



C H A P T E R 1 8

Bible Studies





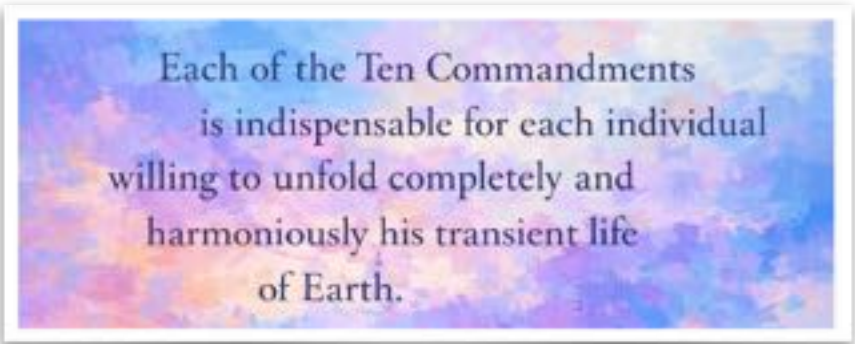
The Sacred Ten

This narrative centers on the Ten Commandments. Throughout our lives, we've been taught about them and their meanings in straightforward terms. Most of us live day-to-day, believing this is exactly what God conveyed to Moses. Many have come to understand these commandments in this simplified form as:

- 1. You shall have no other gods before Me.**
- 2. You shall not make idols.**
- 3. You shall not take the name of the LORD your God in vain.**
- 4. Remember the Sabbath day, to keep it holy.**
- 5. Honor your father and your mother.**
- 6. You shall not murder.**
- 7. You shall not commit adultery.**
- 8. You shall not steal.**
- 9. You shall not bear false witness against your neighbor.**
- 10. You shall not covet.**

Why dumbed down? This is what is most commonly known as the Ten Commandments. But many of those recorded in our sacred books are more detailed. For example, take the 10th Commandment, which says, "*You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbour's.*" This says a lot more about coveting.

But what if we have been misled? What if those ten statements that, as it has been told to us, Moses brought down from the mountain and gave to his twelve tribes were, and have long since been, simplified and even corrupted, to the point where they have no relationship to what the celestial commandments should have been? Wouldn't you want to understand what the actual Ten Commandments were? I would.



Each of the Ten Commandments
is indispensable for each individual
willing to unfold completely and
harmoniously his transient life
of Earth.

The narrative introduces two spiritual seekers, Simha Seraya and Albert Haldane. In their book, *The Sacred Ten*, they share how they embarked on a quest to investigate the true origins of the Ten Commandments, aiming to uncover their actual source and intended meanings. Throughout their exploration, they find that in the formative years of the Hebrew nation, a universal language was widely understood by its inhabitants. This language, termed "Archae Lingua" by the authors, bore a close resemblance to ancient Hebrew, Urdu, and Sanskrit. Through meticulous analysis and a reevaluation of the Hebrew commandments, aided by other

knowledgeable individuals familiar with this early universal language, the authors have restored the Ten Commandments to their original meanings.¹

[Please note that this summary omits supporting arguments, the sources of their findings, and other engaging details found in the book. Additionally, the authors base their work on The Urantia Book, so the presence of celestial beings and angels may not be surprising to its readers.]

To simply explain this new perspective, consider that every letter and syllable in a Hebrew word carries a specific meaning or a set of related meanings. It's evident that many early syllables and components of Hebrew words have significantly influenced numerous languages worldwide. However, that's a different discussion.

What excites me about this renewed exploration of the commandments is that the reinterpretations of these ten guidelines carry much greater significance and value for humanity than we have been led to believe regarding the teachings passed down to Moses. By uncovering the true essence of the commandments, we found that the starting point was the 10th Commandment, which we recognized as the most important for us to understand.

The authors tell us, “In truth, each of the Ten Commandments is indispensable for each individual willing to unfold completely and harmoniously his transient life of Earth.”

Each commandment examined revealed new meanings and insights into the human experience in this world, leading to several important discoveries:

1. The interpretations of these commandments were never truly just the straightforward statements we were led to think they were.
2. These new interpretations are far more meaningful, as they encompass a broad spectrum of human experience and provide significant insights into the importance of the commandments for everyone. The authors explain that the original Ten Commandments were delivered in the ancient language of Archae Lingua, which, during Moses' time, was the common language uniting all human tongues and served as the universal language of the universe.
3. The current versions of the Ten Commandments in the Old Testament serve as a code for the deeper concepts they represent. Essentially, the text we read acts as shorthand for the broader meanings it reflects.
4. Each letter or syllable of the Hebrew words used to express the Ten Commandment concept can convey multiple profound meanings, all of which resonate harmoniously. Therefore, the authors, with assistance from others, aimed to derive the most meaningful and universally accepted interpretation of each commandment.
5. These commandments extend beyond humanity; they represent a facet of the Laws of the Universe that applies to all beings across every universe. This concept

embodies the principle of “as above, so below,” or, as we will explore, “as below, so above.”

I have presented the commandments in the sequence found in the book. The reasoning behind this order is for the authors to explain. I found the experience extremely enjoyable and was reminded that almost everything we encounter contributes to our development and enjoyment. This book holds significant value. Anyone curious about *The Urantia Book* and its wider connection to the universe will find it very enjoyable.



The 5th Commandment

To begin the process, the authors first focus on the 5th Commandment. For each case, I provide the original Torah or Hebrew text, followed by the authors' exploration of all compatible interpretations, with careful analysis of the original Hebrew.

5th Commandment (Torah & King James' Version are identical: Exodus 20:12): **“Honour your father and your mother: that your days may be long upon the land which the LORD your God giveth you.”**

Here is the new interpretation from the original language:

“Honor your debt toward all your engenderers. However, liberate yourself from the past, thus creating you own identity by so doing you shall fulfill the true purpose of your

personal birth and pay back to your parents, ancestors, your debt of honor and love. Therefore you shall live fully and survive in eternity.”

Another one: *“Honor with love and loyalty your debts to all you sources and all your origins by faithfully knowing them and purposefully learning from them.”*

These “original” interpretations carry greater significance than our Bible versions. In nearly all, if not all, messages conveyed by the revelatory celestial beings, the universe and our lives are interconnected across the full spectrum of experience.

That chapter ends with another version:

“Honor all your mothers, all your fathers, all you ancestors, on this earth and in the heavens. Therefore you should shall soar and expand below and above within the cosmic totality, free of death.”

Recognizing our source of life and love helps us comprehend our existence as creatures of the First Source and Center. How can we show our respect for this, no matter our identity? Regardless of our current situation, we know where our destiny lies and can express gratitude for it by honoring our journey and those who preceded us.



The 10th Commandment

The next commandment undertaken was the 10th Commandment:

10th Commandment (Torah & King James' Version: Exodus 20: 17): **"You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's."**²

The authors explain that this commandment aimed to promote balance and harmony among the world's peoples. This commandment was introduced by Moses himself. During their journey, the angel Yeliyael asserts, "As above so below! On the sphere of total reality, private property on Earth as in Heaven is a manifestation and a symbol activating the endowment of uniqueness, individuality, and personality for each created being."

As it was originally written, the 10th Commandment could be transcribed to us as:

***Do not covet what belongs to your neighbor.
Do not destroy your identity and authenticity.
Do not damage your soul's extraordinary
potential.
By alienating it through covetousness,
Leading to blinding pleasures
And egotistical satisfactions.***

“Do not covet” applies to “...all acquired experience and knowledge across all dimensions...” Any form of covetousness, whether material, intellectual, or spiritual, leads to stagnation.



The 1st Commandment

Here is the way we have learned the 1st Commandment (Torah & King James' Version: KJV Exodus 20:2-3): **“I am the LORD your God, which have brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.” Or we have learned it as “You shall have no other gods before Me.”**

To grasp the true significance, one must recognize that nothing should come between you and God. Freeing yourself from these barriers is essential since each of us embodies a fragment of God. How challenging can this be? However, if this concept is not understood, it can become quite difficult. Personal belief systems that cannot embrace a sense of oneness with the divine Spirit will struggle to appreciate these notions.

What is the significance of being brought out of Egypt? The authors explain that the name of the land we now know as Egypt was initially “Khemet.” In Hebrew, the term for “Egypt” signifies bondage or slavery. Therefore, the term “Egypt”—specifically “Mitzraim” in Hebrew—was simply

another reference to “bondage.” This area, known as Khemet, was where Moses guided the people from. ³

This commandment is regarded as the fundamental one, serving as the basis for all others. When a lawyer asked Jesus which commandment he deemed the most important, Jesus answered, “***Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.***”⁴



The 9th Commandment

The 9th Commandment (Torah & King James’ Version: Exodus 20:16): “**You shall not bear false witness against your neighbor.**”

The authors explain that this does not reflect the true meaning of the original Hebraic word. Here is their interpretation of its actual meaning: “*Do not respond when confronted with neighbor’s wickedness by testifying as truth that what is falsity.*” ⁵

That is “...do not respond to hostility falsity with your made up falsity, even for a good cause.” (Author’s words) Or “the end does not justify the means.” The authors continue with: “...right Intent is the supreme energy and guiding principle for any successful enterprise. The very reality of Intention always encloses an actual aim, goal, purpose...an end.” And the “...End-Intent being supreme, the Means employed to reach that End must necessarily defer to the End.”

And to make the point again from a different perspective, *“Whenever and where an egressed individual, obeying the 9th Commandment’s injunction, refrains to respond to wickedness-by-wickedness, he/she is justly behaving in harmony with the highest behavior model of all, the heavily law of divine Justice.”*

Finally, from the highest perspective: ***“To even man and woman it is imperatively demanded not to reach to aggression-by-aggression, not to respond to terrestrial materiality by narrow-mined materialistic reaction.”*** That is, for example, to accuse God of allowing bad things to happen, when it has never been God who caused anything bad to happen. So-called “acts of God,” as used by legal and insurance industry professionals, are never such.

As a further note, to me, this has a familiar meaning reminiscent of Jesus saying, ***“Resist not evil.”***



The 8th Commandment

The 8th Commandment (Torah & King James’ Version: Exodus 20:15): ***“You shall not steal.”***

This seems straightforward and suggests that we should respect other people's property, money, and belongings. Like many of the commandments, this one also plays a crucial role in fostering social order within human society, from the

family unit to the international stage, and as we will explore, even to the celestial realm. ⁶

The authors tell us: “*Any theft of any kind is based on the desire to seize and absorb the goods and riches of another, depriving him or her of rightful ownership. The thief is motivated by the unjustified desire to monopolize the riches that define the identity of another; the thief undertakes to*



quickly acquire a different identity by skipping steps and stealing time.”

While this seems to hint at ideas that are a long ways from common theft, we are told we must “... *transfer from the worlds of mortal existence to the globes of Space-Time and Cycles....*” And that this law is precisely aimed “... *at the form of theft which is the source of all thefts.*”

Time? How is this related to theft? We learn that, from a spiritual or cosmic perspective, attempting to save time by skipping steps—essentially trying to bypass the natural evolutionary process, including the spiritual growth of an ascending being — is viewed as theft and destined for failure. Although a thief may evade capture in this life, this is never true for what follows. “For stolen riches provide only an illusion, a mask placed upon the real identity of the wearer.”

The book delves into the theft of time, particularly Eve’s and then Adam’s, Adamic default. In her attempt to accelerate the human race's uplift, she and Adam became mortal after breaking the covenant established before their arrival on Urantia, resulting in a genetic disruption that destroyed the first Garden of Eden. Consequently, we still experience the repercussions of this calamity today. “...[T]he divine design was to stimulate the progressive emergence of coherent Spirit-Souls.”

Eve’s lesson was this: “***Do not commit genetic theft,’ do not transfer your DNA to create another species that has no harmonic counterpart in the universe.***”

Essentially, Eve engaged in two acts of theft: one relating to time and the other concerning a genetic mutation that was misaligned with the divine plan.

Is there an exception to this commandment? Yes, according to the authors. It is this: “... ***do not steal unless stealing is the only option to insure your very survival.***” But, we are told, “***And only under the irrevocable oath you shall soonest give back what you borrowed under the direst circumstances.***”



The 7th Commandment

The 7th Commandment (Torah & King James' Version: Exodus 20:14): “**You shall not commit adultery.**”

The source material indicates that the Hebraic translation of this commandment has no relation to sexual behavior, including infidelity. However, this misconception has significantly influenced human experiences throughout history, leading to countless humiliations and tragedies, yet it remains one of the most commonly disregarded ideas. Isn't it time to uncover its true meaning?

Our authors tell us it means: “*Beware your boundless ambitions do not induce you to ADULTERATE the reality and truth of your human condition.*” That is, as human beings rise in their positions of social power “...or to the heights of divine grace, not to fall into the temptation of passionate self-pride and be tempted to ADULTERATE the

truth as to how they came to descend this high.... All human beings perpetrating ADULTERATION are perpetrators of infidelity, infidelity to Higher Divine Forces and their Creator.”

We are told this, as all the commandments except the tenth one, apply to all angels as well, **to “... all divine beings, planets, suns, all living energies operative in the universe.”** Adulteration is Idolatry. And **it is “... an admonition not to willfully ADULTERATE AND FORGE AND FALSITY the deeper truths of Divine Creation. And that is why Jesus invites to distinguish which belongs to terrestrial Caesars from that which belongs to your Eternal Father, your Soul and Spirit.”**



The 6th Commandment

The 6th Commandment (Torah & King James' Version: Exodus 20:13): **“You shall not kill.”**

As the authors point out, the admonition, *“Thou shall not commit murder”* had been a moral imperative for over 35,000 years before Moses. Doesn't this suggest this commandment has, within it, far more important information than simply a prohibition against murder? ⁷

This commandment is quite vague in its wording. The authors question what or who we are forbidden to kill (or murder). There exists a human instinct to self-protect, just as

there is a societal duty to safeguard its members. Nations frequently resort to killing in the name of self-defense and to pursue their agendas. Similarly, police, courts, and others may view killing as a “legitimate” means of maintaining control and ensuring their own protection as well as that of citizens.



However, since we are all readers of UB, we understand from the insight that death is merely an illusion, indicating that

true death does not exist. “... *only an apparent discontinuity in a journey that continues perpetually....*” Given that most of these commandments apply universally to all created beings, it follows that the prohibition against killing carries significance beyond our earthly existence. If, as is often acknowledged in the celestial realms, death is merely a transformation rather than an end, what deeper meaning are we being instructed to understand here?

The essence of our current experiences reflects merely the inception of numerous lifetimes. This initial existence is a significant threshold from which we evolve. Hence, the insights we gain are crucial for our soul's development and spiritual evolution, along with our intellectual and emotional growth. Consequently, the caution against taking life should be perceived not merely as ending a physical existence, but as prematurely closing this foundational lifespan, which could profoundly impact our essential evolution as humans striving to ascend into spiritual beings.

A fresh interpretation could be phrased as: “***Do not intentionally threaten life.***” This serves as a warning against the “... ***disruption of life's natural course, allowing the journey to progress and ultimately fulfill.***” The act of shortening life, particularly one's own, infringes upon the 8th Commandment, “*Thou shalt not steal,*” since an untimely end to life in this world robs the first stages of the soul's development. Recognizing that the divine spirit of God resides within each of us, this act of taking a life, including one's own, shatters the connection

between the mortal realm and “the ember of the Creator’s original flame.

The key Hebrew word in this commandment is “*RATSACH*.”
8 The word’s shortcut means “kill.” But in applying the ancient language analysis the meaning is expanded to its real essence.

RA: Radiate, Reign, Dominate

TSA: Implose, Metamorphose, Exit

H: Spirit of love that envelops and unifies

or CH: Instinctual passions oriented by survival

But what of “self-defense”? That is, the “... *killing to prevent an attacker from interrupting our own life?*” AS the authors tell us, “*When an animal kills it is clear its intention is to survive a present urged situation; when a man kills, one is certain of nothing and certainly not about his hidden ‘true intention’! Was the intention of the defender not to interrupt the journey of life of his attacker? Or was the hidden intention of the defender to cut the thread of life of that attacker?*” ... “*The truth lies in ‘the intentions and finalities’ of the acts of both the aggressor and defender.*” The solution will be perhaps best settled by a “jury of peers” as to which party attempted to dominate by “... *threatening to interrupt the flow of life.*”

But, the authors ask, what or who shall we NOT kill? They tell us, “... *the Ten Commandments of Moses are not obsolete or perishable, for they are truly scalable and*

evolutive. Humankind evolves with them and makes them evolve at the same time it develops.”

The ultimate conclusion is thus: ***“In the hope that human beings during their ascending evolution on the path that leads to the celestial kingdoms, feely expand the circle of life forms to which the murder taboo will be applied. In order that there shall be no more man instance to terminate life whatever form is encountered and whatever the place it is met....”***



The 2nd Commandment

Here is our 2nd Commandment (Torah & King James' Version: Exodus 20:4-6): ***“You shall not make unto you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: You shall not bow down thyself to them, nor serve them: for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my Commandments. ...Conscious compliance with this Commandment shall cause the divine ethical principles to infuse spirit, min and body, endowing the individual with an inner mortal pattern, a spiritual reflects akin to the animal self-defense reflex, a ‘built-in’ organic moral-ethical response system.”***

Blah, blah, blah....

But what if that's not the right interpretation? What if, for centuries, this has been the wrong understanding? The authors and others have informed us that the actual phrasing was this: "**You shall have no other gods before my face.**" (Exodus 20-1 in the original Hebrew) This is what the original text should give us. Or in the Archae Lingua:

LOA YIHAYE LEKHA
ELOHIM ACHERIM
AL PANAY

You will not "make be"
other Deities
above My Face.

As the authors inquire, if there are no "other gods," why mention them? The term Elohim, the plural form of Eloha (God), implies the existence of multiple deities.

Is it true that what is below reflects what is above? Certainly, just as our world is home to various forms of life, the celestial realms host many as well. Our ancestors understood this, communicated with these beings, and sought to share that knowledge with us.

Therefore, this commandment simply indicates that God, our Paradise Father, the First Source and Center, is supreme. All other deities exist beneath the "face" of God, including the Eternal Son and the Infinite Spirit, which is why they are referred to in *The Urantia Book* as the Second and Third Sources and Centers.

Consider the implications of how the second commandment is framed above, in which the world has endured a prohibition against graven images or likenesses of anything in heaven or on earth. Remember how frustrated Jesus was as a child when his parents discouraged him from drawing?

Wikipedia tells us: *“Although no single biblical passage contains a complete definition of idolatry, the subject is addressed in numerous passages, so that idolatry may be summarized as the worship of idols (or images); the worship of polytheistic gods by use of idols (or images); the worship of created things (trees, rocks, animals, astronomical bodies, or another human being); and the use of idols in the worship of God.”* (<https://en.wikipedia.org/wiki>

Thou_shalt_not_make_unto_thee_any_graven_image)

Therefore, this ban covered all forms of art depicting living beings or concepts. This explains why Islamic art predominantly consists of geometric designs. Creating an image of a living entity in Islam is considered blasphemous.



The 4th Commandment

The 4th Commandment (Torah & King James' Version: Exodus 20: 4-11) **“Remember the sabbath day, to keep it holy. Six days shall you labour, and do all your work: But the seventh day is the sabbath of the LORD your God: in it you shall not do any work,**

you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

The authors discovered that this commandment essentially plays with language regarding the world. Unlike the other commandments, which are simply phrased and broadly applicable across all aspects of life in every world, this particular commandment provides very specific and detailed instructions, leaving nothing unaddressed.

The main idea conveyed is the significance of rest. How significant? If, as stated, God worked for six days and rested on the seventh—despite the fact that God does not require rest—how crucial is this message for us? As readers of *The Urantia Book*, we frequently recognize the value of rest and relaxation across all realms of time, space, and beyond. The higher we ascend, the more we engage in these restorative practices. I perceive a sense of divine humor in this commandment.

The Sabbath can be any time considered ideal for rejuvenation and refreshment. It has never been confined to a specific day or time within the week.

It is worth noting that, according to *The Urantia Book*, Wednesday was the day of rest for Jesus and his Apostles.

However, consider how many individuals have been deemed in violation of this commandment, including Jesus. One of the charges against him, which ultimately led to his crucifixion, was his alleged violation of sacred Jewish law by healing someone on the Sabbath. *“Over the centuries men and women were considered impious, blasphemers, heretics, and consequently tried then fatally stoned only for having desecrated the Shabat, no attenuating circumstances accepted!”*

One reason for this commandment was to curb the overly materialistic and greedy tendencies of the masses. Remember the “Blue laws” that restricted specific businesses from operating, which, it appears, were already a concern during Moses's time. ⁹



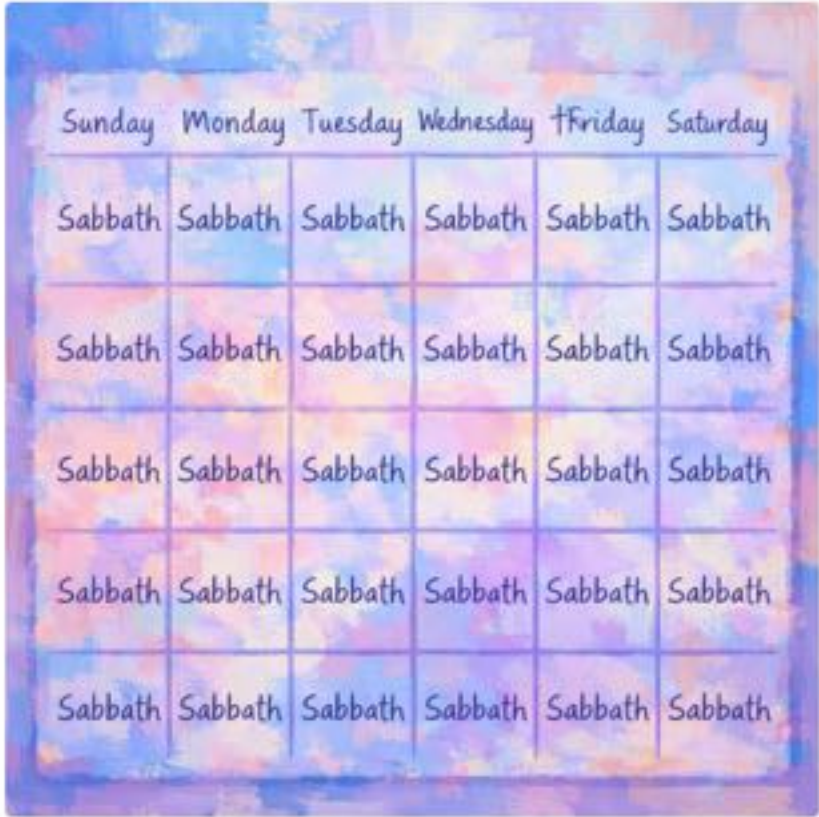
The 3rd Commandment

The 3rd Commandment (Torah & King James' Version: Exodus 20:7): **“You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”**

The authors find themselves at an impasse. They were denied access to this specific commandment and are left wondering about its meaning.

But are we really?

In our studies, we learn that each of us belongs to God's family. Moreover, we can view ourselves as united with our Heavenly Father, as well as with our inner fragment of God, our Thought Adjuster. Therefore, can we each confidently declare, "My Father and I are one"? Are we not part of the great I AM?



Sunday	Monday	Tuesday	Wednesday	Thursday	Saturday
Sabbath	Sabbath	Sabbath	Sabbath	Sabbath	Sabbath
Sabbath	Sabbath	Sabbath	Sabbath	Sabbath	Sabbath
Sabbath	Sabbath	Sabbath	Sabbath	Sabbath	Sabbath
Sabbath	Sabbath	Sabbath	Sabbath	Sabbath	Sabbath
Sabbath	Sabbath	Sabbath	Sabbath	Sabbath	Sabbath

A logical way to interpret the commandment suggests that whenever we describe ourselves with statements like "I AM

sick,” “I AM bad,” “I AM broke,” or “I AM poor,” are we not misusing His name?

This is my story, and I am committed to it... at least until a better one comes along.

I wish to make one further point here, which is that at least seven of these ten commandments were also present in the first upliftment of civilization 500,000 years ago in Daligastia, as well as in Adam’s and Eve’s Garden of Eden times.

Footnotes:

1. The Archae Lingua is also the root language of all languages based upon non-graphical characteristics, such as Chinese characters. The authors inform us that this language was known worldwide from approximately 4000 BC.
2. Deuteronomy also has a version of the Ten Commandments in chapter 5, verses 6-21. Note that the Torah and the King James version of Exodus are identical.
3. In the early period of Egypt, during the Old Kingdom, Egypt was referred to as Kemet (Kermit), or simply Kmt, which means the Black Land. They called themselves "remetch en Kermet", which means the "People of the Black Land". The term refers to the rich soil found in the Nile Valley and Delta. (source: <http://learntorah.blogspot.com/2015/01/egypt-means-bondage-in-hebrew.html>)
4. Jesus also added to this statement at that time: “*And the second is like unto it, Thou shalt love thy neighbour as thyself.*” Later, toward the end of his public ministry, Jesus modified this commandment with: “That ye love one another; as I have loved you, that ye also love one another.” (KJV John 3:34)
5. The traditional Hebrew calendar, as the authors tell us, “...does not record the elapsed time since the creation of our world, as religionists stubbornly affirm. But it factually recalls the beginning of a crucial era: the foundation of potential and widely spread science of direct, frequent, recurrent, reciprocal communications between humans and celestial beings. At that time, an unreadable link had been re-established between earthly inhabitants and the entire Universe Sentience!
6. Thou shalt not steal. From the authors:

More Inspiration From The Urantia Book

The Hebrew words are “Loa ta ganov.” The authors give us the actual liberal translation as:

LO "On the path of Light which ELEvates you and Links you
A to you origins and your ultimate source,
TA you Transmigrate and Travre Times and cycles,
GA to connect with the Force of universal Gravitation-
Attraction.
NO Only then the Nucleus-kernal of eternity, that
 everlastingly contains the essences of your
existence,
OV becomes the egg-OVA in which, and through which,
NOV you new eternal life draws it s forms, its new-novel
beginnings."

7. I have read somewhere that the correct term is “murder” and not “kill.”
8. The root word *RATSACH* is the origin of the word “race,” which denotes racial groupings, competition, and the pursuit of domination. The evolution of sports and political competitions is our evolving substitution for the races of domination and warring disputes of the historical past in the evolution of civilizations.
9. Blue laws from Wikipedia: “**Blue laws**, also known as **Sunday laws**, are laws designed to restrict or ban some or all Sunday activities for religious reasons, particularly to promote the observance of a day of worship or rest. Blue laws may also restrict shopping or ban the sale of certain items on specific days, most often on Sundays in the Western world. Blue laws are enforced in parts of the United States and Canada, as well as some European countries, particularly in Austria, Germany, Switzerland, and Norway, keeping most stores closed on Sundays. In the United States, the U.S. Supreme Court has held blue laws as constitutional numerous times, citing secular bases such as securing a day of rest for mail carriers, as well as protecting workers and families, in turn contributing to societal stability and guaranteeing the free exercise of religion.” (https://en.wikipedia.org/wiki/Blue_law)



More about the youngest “Apostle,” Mark

Who was Mark, the author of the second gospel in the New Testament? What is known about his origins? It's clear he is not one of Jesus' apostles. So, how did he acquire such deep knowledge about Jesus' life, as suggested in his work? Additionally, why do many scholars regard his text as predating those of Matthew and John, both of whom were apostles of Jesus?



Biblical scholarship indicates that beyond his contributions to the New Testament, he “. . . is mentioned some eight times in the New Testament. He is the cousin of Barnabas (Col. 4:10). When the Apostle Paul writes his letter to the Colossians from his prison in Rome, he mentions that Mark is there with him (Col. 4:10). He also mentions in his letter to Philemon that Mark is one of his fellow workers (Philemon 24). Peter addressed him as “my son Mark” (1 Peter 5:13). It is very likely that Peter was the one who brought Mark to conversion and raised him up in the faith. Mark was an associate of Peter and likely wrote his gospel

in Rome where Peter was based. Mark wrote it in Greek. It was likely written for Gentile readers in general, and for the Christians at Rome in particular. The gospel is usually dated between 65 and 75 AD, sometime shortly after Peter's martyrdom in Rome in 64 AD." (<http://www.rc.net/wcc/readings/mark.htm>)

The same source goes on to tell us:

The earliest church father, after the Apostles, to write about Mark was Papias (c. 60-130), the bishop of Hieropolis in Phrygia. "Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatever he remembered of the things said or done by Christ. For he neither heard the Lord nor accompanied him, but afterward, as I said, he was in company with Peter, who used to offer teaching as necessity demanded, but with no intention of giving a connected account of the Lord's discourses. So Mark committed no error in thus writing some single points as he remembered them. For upon one thing he fixed his attention: to leave out nothing of what he had heard and to make no false statements in them."
(Fragments of Papias, from Eusebius CH 3.39)

Notice the statement that Mark had never heard Jesus or accompanied him.

Today, we know more, and we know him better.

Some of the words listed below may have been mentioned previously, but I believe it's beneficial to reiterate them as a reminder.

John Mark, the young man who accompanied Jesus and his apostles in the final year of Jesus' life. While he likely spent time with Jesus and the apostles prior to this, his first mention occurs during the “feeding of the five thousand,” which took place on Wednesday, March 30, 29 AD.

He worked as the errand boy, dubbed the “boy of all chores” by Peter and others. Because of this role, he experienced a wealth of daily events within the Apostolic corps during the past thirteen to sixteen months. He was truly like a “fly on the wall.”

Being among those rugged fishermen and others during that time must have been exhilarating, listening to Jesus' teachings, and constantly tending to the group's needs. It's no wonder that, some time after the resurrection, he decided to write his account, *The Gospel of Jesus According to Mark*. We know he played an essential part alongside his parents in supporting Jesus and the apostles both before and after the crucifixion. Yet, there is even more to this narrative.

John Mark likely held a significant place in Jesus' heart. On two occasions, he drew Jesus' attention in ways that may have surprised or disturbed some of the apostles. The first instance occurred on the Wednesday before the Last Supper, which was to take place at John Mark's parents' home,

known as the upper room. It was supposed to be a restful Wednesday, but was anyone truly at rest that week?

Jesus typically took a solitary walk into the hills to converse with His Father in Heaven, but resourceful John Mark managed to spend the whole day with Jesus. While we don't know every detail of their conversation—since Jesus, as was His custom, instructed John Mark not to share it with the others—we do catch a glimpse of it in the next part of the book. I imagine there was much more exchanged between them. I enjoyed speculating about the topics they might have discussed and created a video examining some of my ideas regarding their conversation.

The other pivotal moment occurred after the resurrection, early on Friday morning, around 6 AM on April 21, 30 AD, a few weeks following Jesus' initial appearance after His resurrection. The ten apostles were out fishing, and thanks to Jesus' advice, they had caught a boatload of fish. It seems to me that Jesus and John Mark shared a special moment in the hills that Wednesday before Jesus' arrest, as indicated by the events that followed.

“By this time John Mark was up and, seeing the apostles coming ashore with the heavy-laden net, ran down the beach to greet them; and when he saw eleven men instead of ten, he surmised that the unrecognized one was the risen Jesus, and as the astonished ten stood by in silence, the youth rushed up to the Master and, kneeling at his feet, said, ‘My Lord and my Master.’ And then Jesus spoke, not as he had in Jerusalem, when he greeted them with ‘Peace

be upon you,’ but in commonplace tones he addressed John Mark: ‘Well, John, I am glad to see you again and in carefree Galilee, where we can have a good visit. Stay with us, John, and have breakfast.’

“As Jesus talked with the young man, the ten were so astonished and surprised that they neglected to haul the net of fish in upon the beach. Now spoke Jesus: ‘Bring in your fish and prepare some for breakfast. Already we have the fire and much bread.’”



Then,

“Jesus spoke to them, saying: ‘Come now, all of you, to breakfast. Even the twins should sit down while I visit with you; John Mark will dress the fish.’ John Mark brought seven good-sized fish, which the Master put on the fire, and when they were cooked, the lad served them to the ten. Then Jesus broke the bread and handed it to John, who in turn served it to the hungry apostles. When they had all been served, Jesus bade John Mark sit down while he himself served the fish and the bread to the lad.”

Wow. “. . . he who would be great in my Father’s kingdom must first become server of all.”

It can be argued that since this was Jesus, he would treat everyone equally. However, the apostles’ reactions suggest otherwise. There’s more to this situation.

I suspect that John Mark and Jesus shared many significant moments during their time together, moments that aren’t recorded anywhere but possibly exist in heavenly archives. Maybe one day, in a distant realm, we will discover what those moments were.

What additional information do we have? We know that his writings represent the earliest record of Jesus’ life, aside from Andrew’s notes, which were destroyed early on. His gospel reflects the teachings of Peter and the oral tradition of the early Roman church, and was completed shortly after

Peter's death, around 68 AD. Furthermore, we understand that his work has undergone considerable alterations, with about one-fifth of the original content lost before the first copy of the manuscript was made. Writing at the request of the Roman church, he felt compelled to create a narrative that accurately depicted Peter's perspective on the story of Jesus and his teachings. He is recognized for founding the Christian church in Alexandria. According to tradition, his body was moved from Egypt to Venice in 832 AD, where it now rests beneath the altar in St. Mark's Cathedral. (Sadler, *The Urantia Book Bible Study* (Workbook Series-volume VI))

I would have loved to be that young man, a fly on the wall during our Creator's visit with us. Imagine the lessons I could have absorbed. Like John Mark, I would approach without bias, free from preconceived ideas of religious authority or the stigma of being part of "a chosen people." My goal would be to listen and perhaps gain enough understanding to proclaim to all about our Father in Heaven and the unity we share. Soon, perhaps sooner than we think, we might say together, "*Your kingdom come, Your will be done, on earth as it is in Heaven.*"



C H A P T E R 1 9

Three Days in April



Jesus died from a broken heart.

Isn't that too hard to understand?

Jesus came to us as part of Michael of Nebadon's seventh bestowal. Why did he choose our world? Certainly, he knew exactly what he was getting into: a war-torn planet, a consequence of the early rebellion of a system sovereign and

the maneuverings of a power-hungry, egotistical planetary prince, compounded by the default of the Material Son and Daughter.

And it had gotten so bad that a special visitation by one of the twelve celestial Melchizedek receivers came to the world in human form to try to straighten things out. At least his work was not entirely a failure. But for the rest of the efforts to uplift the human stock, not much was accomplished.

Even so, Jesus arrived at a time when the world was at its zenith in religious interest and came to a place then considered the most advanced in religious thought on the planet. Sure, the Romans held the big picture. But the Romans were known for being quite lenient toward their subjects. They had long recognized that they could govern more effectively if they did not interfere with the established customs and practices of the indigenous peoples. Even their appointed leaders in the region of Palestine were sympathetic to the Hebrews and others who comprised the population.

However, the Romans could tolerate only so much. If it seemed that there could be a potential disturbance in the political order, they would act. Thus, upon Jesus' birth and the rumor that he was a "king" of some sort, Herod set out to find him and kill him. What a way to start!

Jesus loved everyone. Throughout his childhood, youth, and early adulthood, he dedicated himself to understanding as

many different kinds of people as possible, regardless of whether they were Jewish.

His message conveyed only love for humanity and for God. He strove to ensure that people understood they were welcomed into the Kingdom of Heaven by faith alone. Not later, not someday in the future. And they believed him. Well, many of them did—those who heard him. Even some spies for the religious authorities believed him and chose to follow him.

It seems that everyone who sat with him, witnessed him teaching in the hills or the temple, or heard about him from others, wanted to see and be near him. He was loved by many. However, he was also feared by those in positions of religious power—the Sadducees and the Pharisees, the priests and their henchmen. As Jesus was a religious teacher, he posed a threat to their way of life and their livelihoods. For many decades, and even longer, many of those who opposed Jesus had cunningly maneuvered their way into power by any means necessary or believed the lies their superiors told about him.

Then came the significant miracles. Aside from Jesus inadvertently turning water into wine at a wedding, these later miracles were intentionally designed to achieve several objectives: one was to educate his apostles about the nature of humanity, and two, to oppose the Pharisees and Sadducees.

In the feeding of the five thousand, he purposely created (with aid from legions of celestials) enough food to feed that many men, women, and children and still have bushels left over. He did not do this to satisfy their hunger; he did it to show how fickle the people were. The results were as he had suspected they would be. The people rose up to demand he be made king. He said no, thank you very much. At that point, most of the people were disappointed as they could see no more free lunches and left Jesus, which left the apostles downhearted—they also wanted Jesus to be made king. King of the Jews, anyway.

With most of his followers drifting away from him and his apostolic corps, those who remained were loyal to his cause. However, this was not enough. He and his group continued to travel around Palestine, healing the sick and providing aid to those suffering in mind and spirit. His reputation grew, causing increased alarm among the religious leaders. The raising of Lazarus from his tomb was one notable event. For the first time, Jesus brought a dead person back to life four days after Lazarus had passed. This was quite a public event.

There were many instances when Jesus must have felt disappointed: the misunderstandings of his family, especially his mother; the frequent lapses of his apostles' attention to his message, even falling asleep when they should have been awake with him; the attempts of his people to attribute things to him for which he was not responsible or that did not happen. It's hard to imagine the messages from the Creator of a universe being dismissed so easily.

Toward the end, he decided to make his authority and power evident through a major miracle that captured the attention of the religious authorities, leading them to conclude that Jesus had to die. He simply approached a blind beggar and restored his sight. Jesus' miracle and the subsequent interview with the formerly blind beggar sent the Sadducees into a frenzy, convincing them that Jesus had to be dealt with permanently as soon as possible.



So far, many people have been abandoning Jesus, and now the Pharisees and Sadducees are really angry with him. Was he hoping they would come to their senses because of the miracle he performed? No, I suspect he knew what would happen. But the stage was set for the final week in Jerusalem. Even upon his arrival at the Mount of Olives, he looked over the city of Jerusalem and its temple and wept, knowing this was his city that was about to reject him once and for all.

After his arrest and the flight of his apostles—by the way, this is what he told them to do; they did not abandon him as some claim—he was led through a series of interviews and mistreatments, with John Zebedee as his only legal companion. However, the Roman authorities really did not want to try or condemn him. Pontius Pilate, the Roman governor, was doing everything possible to avoid condemning Jesus to death.

“Pilate was just about ready to release Jesus when Caiaphas, the high priest, approached the cowardly Roman judge and, shaking an avenging finger in Pilate’s face, said with angry words which the entire multitude could hear: ‘If you release this man, you are not Caesar’s friend, and I will see that the emperor knows all.’”

At that moment, the growing crowds, eager for entertainment, demanded that Barabbas be released and that Jesus take his place on the cross.



“Here stood the Son of God incarnate as the Son of Man. He was arrested without indictment; accused without evidence; adjudged without witnesses; punished without a verdict; and now was soon to be condemned to die by an unjust judge who confessed that he could find no fault in him. If Pilate had thought to appeal to their patriotism by referring to Jesus as the ‘king of the Jews,’ he utterly failed. The Jews were not expecting any such a king. The declaration of the chief priests and the Sadducees, ‘We have no king but Caesar,’ was a shock even to the unthinking

populace, but it was too late now to save Jesus even had the mob dared to espouse the Master's cause."

This was too much for Pilate. The crowd cheered when he released Barabbas, and Pilate said, "... 'I am innocent of the blood of this man. You are determined that he shall die, but I have found no guilt in him. See you to it. The soldiers will lead him forth.' And then the mob cheered and replied, 'His blood be on us and on our children.'" (UB185:8.5 and 9.1-2)

How could his people betray him so easily? His last hours on the cross must have broken his heart. Despite it all, he could still ask his Father to forgive them all. "*They know not what they do.*"



The weekend that changed the world

Each Easter weekend, we celebrate two events that changed the world.

The first was the celebration of Good Friday. Certainly not a "great" Friday; actually quite a shitty Friday for some. Many folks around the world think of it as a good, if not a great, event—the killing of Jesus on the cross.

But the Easter celebration is the one that we can all get behind. Or most of us.

On a Good Friday, I was thinking ahead to a Zoom session on the Teaching Mission discussion group that was coming up shortly. The subject was fear. Yep, that old spirit poison. I like to think I am not afraid—certainly not of death, that great illusion that seems to haunt every human action.



But if I looked carefully at myself, I have fears, probably a lot of them, but not about death. Fear usually has something to do with an unknown element of the future that I don't

understand. Or, my understanding is not accompanied by sufficient courage to immediately overcome it. My fears seem not to fall into that camp so much as the fears I can conjure up in the present moment.

For example, if I were to come face-to-face with a grizzly or a wolf—and “stay, doggy” doesn’t work—I would be scared, even fearful of what the outcome might be at that moment. But, of course, that fearful thought is not of the moment either. It is a figment of some imagined future event. Fake news indeed.

The coronavirus pandemic is the greatest fear that most folks have today. It is the one I am not worried about. ¿Que será, sera? No. If the coronavirus were to affect me, I see two paths. One thing is that I need to get over it. The other is that I don’t. Neither is it, for me, a concern of fear. I can be concerned about those around me and do my part to protect them and myself. I can be worried to a degree about friends and family. But ultimately, they are in the same boat: get over it or not.

It is the NOT part of which the world is fearful. But the NOT part, the death part, is the least of our worries.

Back to Good Friday. I realized at some moment that Jesus never died. I mean, he did not die at 3 pm on Friday, April 7th, 30 AD. We UB readers can accept that. He was never dead. Period.

But how many can accept that for ourselves? We are no different from Jesus in that regard. Sure, there are other ways in which we are different. We do not have his mind, his Personalized Adjuster, or his understanding of who he is, nor do we possess many of the other skills that make us think he is so superior, which he is—who am I kidding? But the one way he is not different from us is that we, like him, do not die.

The celebration of Easter is the confirmation of that NOT death. It is a worthy celebration, far more so than the Good Friday one. One day we, too, will celebrate our resurrection. We will have no reason to fear again, not even a scary old grizzly. Now, won't that be grand?

I doubt we will even recall the third day before our death. If we did, I suspect, like Jesus, it was not a good day for us either.



Three Days in April

There is some confusion about the three days during which Jesus was crucified, entombed, and until his resurrection. While we in the Western Christian world would count the days as a total of two, not starting our count until a full 24 hours had elapsed, the ancient world was different. (Besides, the Arabs had not invented the zero yet, so there could never be a zero day.)

Day One		Day Two		Day Three	
FRI starts at sundown on Thursday		SAT starts at sundown on Friday		SUN starts at sundown on Saturday	
FRI ends at sundown		SAT ends at sundown		SUN ends at sundown	
Night	Day	Night	Day	Night	Day
Crucifixion	Day	Night	Day	Night	Resurrection
Sabbath.					

This table indicates that Jesus died on Good Friday: that was day one. In total, day one include the day and the previous night, even though Jesus died in the day. So, although only part of Friday was left, that was the first day and night to be counted. Saturday was day two. Jesus rose in the morning of the Sunday. That was day three. Thus, by Jewish counting, we have three days and nights, yet Jesus rose on the third day.

The chart above is from: *Three Days and Nights* by Paul F. Taylor on June 29, 2009 and featured in *Demolishing Supposed Bible Contradictions: Volume 1*.

A new day begins at sundown each day in the Middle Eastern traditions of Judaism and Islam. Jesus, taken to the cross and crucified, was before noon on Friday (Good Friday, April 7, 30 AD). The custom would have counted the first daylight hours as the first day. At sundown, a new day started, marking the second day. At sundown on Saturday, a new day started, marking the third day. It was at this time, well past

midnight, that Jesus was resurrected. The chart below helps to visualize this.

From the Bible Project: *“It turns out Jesus himself and the New Testament authors are drawing from a consistent ‘third day’ design pattern from the Hebrew Scriptures.... Perhaps the most clear examples of third day resurrection in the Hebrew Scriptures are found in [Jonah 1:17](#) and [Hosea 6:1-2](#). Jesus referenced [Jonah](#)’s three days in the belly of the great fish as a metaphor for his resurrection. [Hosea](#) spoke of God’s resurrecting work for Israel as occurring on the third day. While these are worthy texts to consider, this pattern of resurrection on the third day begins even earlier in the story. There are three passages found earlier in the narrative of the Hebrew Bible that begin to develop a pattern of new life emerging on the third day: the creation narrative of Genesis 1, Abraham’s test in Genesis 22, and the Israelites at Sinai in Exodus 19...’where Moses came down from the mountain on the third day.”* (<https://bibleproject.com/blog/why-did-jesus-rise-on-the-third-day/>)

The other three-day references concern the condition of the deceased’s body after death. Recall this was a significant issue regarding the death of Lazarus. “Ancient Jewish teachings instruct that when a body dies, the soul lingers near the body for three days, hoping that it will return to life. After three days, the soul will return to God to await the time of the resurrection.” (<https://www.chaimbentorah.com/2015/03/word-study-three-days-ליום-תלת/>)



And from The Urantia Book, “It was the common belief of the Jews that the drop of gall on the point of the sword of the angel of death began to work by the end of the third day so that it was taking full effect on the fourth day. They allowed that the soul of man might linger about the tomb until the end of the third day, seeking to reanimate the dead body; but they firmly believed that such a soul had gone on to the abode of departed spirits ere the fourth day had

dawned.” (UB168:1.14) Yet, in this situation, Jesus did not raise Lazarus until the 4th day as he did this to make a point.

Here is another way to think about it and perhaps the reasoning behind counting the initial event as a day. What is the Roman numeral for the number zero? There isn’t one. Thus, the counting of a day, I submit, always starts on the day of the starting count, not the next day, after 24 hours have elapsed. (The number zero was invented—or discovered—earlier by certain cultures (Egyptian), and the Babylonians had a placeholder for it, but these concepts did not extend to the Jewish system of numbering days.)



C H A P T E R 1 9

What's Next?



Thoughts on Paper 195, *After Pentecost*, section 10, *The Future*

“No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilization.” (UB195:10.7)

What value does the indwelling presence of God, the Thought Adjuster, or the Spirit of Truth hold if those who receive it choose to disregard the personal revelations that enter their minds, merely dismissing them as tricks of the mind?

When one knocks and the door opens, who is responsible for that opening? Many believe it is their remarkable mind that independently achieves this moment of insight. The same skepticism exists regarding the act of seeking guidance, leading to considerable doubt about the sources of such insights.

“*The kingdom of God is within you’ was probably the greatest pronouncement Jesus ever made....*” (UB195:10.4)

And the greatest event of any human's life experience. But the number of people who believe this is but a metaphor or a soul substitute for some sort of "higher self" is very, very tiny in the overall scheme of things. Even if they do believe it, they really don't. They don't have the faith that steps beyond belief to live their lives as though it were true.

Where is the "... *firsthand experience of the faith-comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven*" if the faith is not there?



"If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way

through with this great adventure.” (UB 195:10.10) But how do we reach them? They are not even schooled in fundamental Christianity, which is good; clean slates in this regard.

We read that “... *there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master.*” (UB185:10.13) Yet the faith son of God will not hesitate to live a life that would reflect the best qualities of the political and commercial citizen.



Jesus' promise to us

“*When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.*” (UB159:3.12)

That was Jesus' promise. He assures us that once we become self-aware—when we can consistently recognize, feel, and internalize the truth that each of us carries the spirit, a fragment of our Paradise Father and our Universal God—extraordinary things occur in our lives. Notably, Jesus didn't say “might”; he stated, “will.”

Period.

Before proceeding, let's discuss this “fragment” of God that resides within us. Many religions refer to a higher spirit, our true selves, or a divine spark—often seen more as a metaphor than an actual presence in our minds and hearts.

Interestingly, early Gnostic and mystical traditions held that God dwelt within humanity; perhaps this is why they were excluded from the New Testament.



Many religions lack the capacity within their traditional theological frameworks to accept even a metaphor, firmly believing in a God who is an angry, jealous figure judging humanity and eagerly watching for every misstep to condemn us for our sinful nature since our fall from grace. These beliefs inflict unnecessary suffering and unhappiness on countless followers. As a result, the conscious connection between these individuals and God is fragile, and even more concerning is their relationship with Jesus, which is not founded on his true identity, teachings, or actions, but rather on a distorted perception of him. You know, the individual who died for our sins—celebrated as one whom God, his Father, sacrificed on a cross so we could be absolved of our sinful ways.

How did this beautiful and loving concept of Jesus and God become so deeply distorted? The eleven apostles, still grappling with Jesus' sudden ascension after 40 days, following a three-year teaching period during which he had spent nearly every moment with them, seemed to fall apart. It was as if they had forgotten all that Jesus had imparted—how he exemplified the way, the truth, and the life through his interactions with them and with those he encountered during his ministry in Palestine. We can read about this in our text, *The Urantia Book*, but can we truly grasp it? Even the Revelators prompt us with this question:

“What has happened to these men whom Jesus had ordained to go forth preaching the gospel of the kingdom, the fatherhood of God and the brotherhood of man? They

have a new gospel; they are on fire with a new experience; they are filled with a new spiritual energy. Their message has suddenly shifted to the proclamation of the risen Christ....”

“The gospel of the kingdom, the message of Jesus, had been suddenly changed into the gospel of the Lord Jesus Christ. They now proclaimed the facts of his life, death, and resurrection and preached the hope of his speedy return to this world to finish the work he began. Thus the message of the early believers had to do with preaching about the facts of his first coming and with teaching the hope of his second coming, an event which they deemed to be very near at hand.” (UB194:4.4-5)

The message of the kingdom of heaven, which was Jesus’ singular focus, has lost its significance. It is no longer the joyful truth that Jesus sought to impart to these men and women; instead, it has been replaced by declarations of facts—specifically, the facts surrounding Jesus’ life, death, resurrection, and the announcement of his imminent return to complete his work in the physical world, a role expected of the Messiah. To exacerbate the situation, humanity's sins have been said to be “blotted out” through Jesus’ sacrifice to God, suggesting that one person can bear the sins of another, which is impossible, regardless of our claims. “You’re going to make me hurt you! It will be on you!” Is that true? We reap what we sow, not what others sow for us, which is an exercise in taking personal responsibility—if not now, then eventually.

If we consider why Christianity grew so rapidly, it likely involves all these factors and additional virtues. However, it was not about each individual having personal awareness of the divine fragment within. Why is that? Jesus, alongside other Old Testament prophets and occasionally Paul, has indicated that “God is within.”

That is also where the kingdom of heaven can be found.

[As a side note, many of the world’s religions, aside from the three largest, do support the notion that God resides within. Interesting, isn’t it?]

The next question I pose is, without recognizing this fragment of God—the Spirit of God, our Thought Adjuster—how do we compare to Jesus’ promise? Has our faith grown? Are our souls empowered? Have our personalities been strengthened, and has our happiness increased? Do we experience a deeper spiritual connection? Additionally, have we enhanced our capacity to love and be loved?

I believe, for the most part, the answer is yes. However, what has been the cost of transforming the gospel into something it was never meant to be, which is now the dominant view? Reflect on this.

After nearly two thousand years, much of Christianity still finds it challenging to fulfill Jesus’ promise. His promise depended on our awareness of the God fragment within us. Given that we largely adhere to an ancient belief system from early Christianity, it’s understandable why we are still in the

twenty-first century wrestling with first-century concepts of Jesus, God, and heaven.



C H A P T E R 2 0

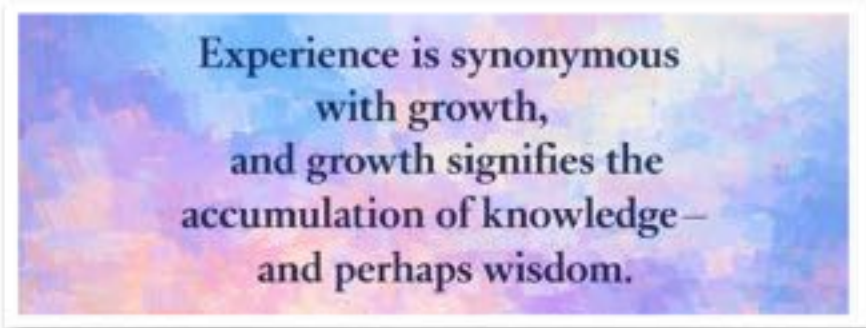
Life and Mysteries



Life – The Journey to What?

“Life is meant to be lived.” Simple.

But what is the purpose of living? Living is about experience. Everything revolves around it. It's not just about earning money, consuming food, wearing fashionable clothes, or keeping up with the Joneses. While these can provide some form of experience, they are insufficient on their own.

A rectangular text box with a white border and a soft drop shadow. The background is a vibrant, abstract watercolor-style wash of colors including shades of blue, purple, pink, and yellow. The text is centered and written in a dark, serif font.

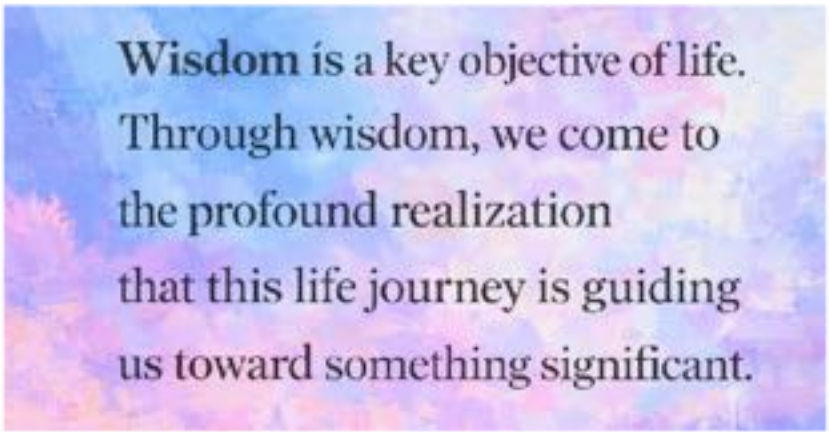
Experience is synonymous
with growth,
and growth signifies the
accumulation of knowledge –
and perhaps wisdom.

Next point: Experience is synonymous with growth. However, this growth isn't merely the transition from small to large or short to tall. It involves personal development

through experiences, such as interacting with others and knowing how to respond in various situations; that's the essence of growth.

In one sense, growth signifies the accumulation of knowledge—and perhaps wisdom. To possess knowledge means to grasp something about another subject, to begin to understand cause and effect, and to apply that knowledge in a non-harmful way.

With growth comes understanding. Understanding arises when the components of knowledge yield insights into relationships beyond the individual elements. It emerges from a reflective process that relates diverse ideas or unrelated thoughts, marking the beginning of genuine comprehension of interconnections. These interconnected understandings will propel us into the next phase of life's journey.



Wisdom is a key objective of life.
Through wisdom, we come to
the profound realization
that this life journey is guiding
us toward something significant.

“You have heard: ‘My people perish for lack of knowledge.’ Indeed, failing to grasp the true causes, means, and consequences of actions and events can lead to negative outcomes. However, having knowledge does not inherently guarantee wisdom. Wisdom transcends merely having or processing knowledge; it is the ability to utilize knowledge appropriately.”

If wisdom is to emerge from this knowledge, what steps must be taken to facilitate this process? Most people are reluctant to accept the answer: effort. Transitioning from knowledge to wisdom necessitates considerable effort to seek the truth underlying that knowledge. Knowledge on its own may be completely or partially incorrect. A person who believes they possess knowledge might not actually know the facts they think they understand.

Thus, wisdom is a key objective of life. It represents the ultimate purpose for living, experiencing, understanding, and knowing. Through wisdom, we come to the profound realization that this life journey is guiding us toward something significant.

Ultimately, it leads us to the first cause and the insight that life, this journey, is perpetual.

Footnote:

This is taken from the 11:11 Progress Group epublication of 15 June 2017, but edited for grammar.



What is evolution in our space-time universes? (Hint: not a science exam question.)

How about this:

“The steady progress of evolution in the time-space universes is accompanied by ever-enlarging revelations of Deity to all intelligent creatures. The attainment of the height of evolutionary progress on a world, in a system, constellation, universe, superuniverse, or in the grand universe signalizes corresponding enlargements of deity function to and in these progressive units of creation. And every such local enhancement of divinity realization is accompanied by certain well-defined repercussions of enlarged deity manifestation to all other sectors of creation. Extending outward from Paradise, each new domain of realized and attained evolution constitutes a new and enlarged revelation of experiential Deity to the universe of universes.” (UB56:7.1)

Indeed, does this concept— or is it more than just a concept? —impact creatures like us?

Are we not part of the components of a local universe? Isn't it our role and duty to continue moving ourselves and our civilization toward the era of Light and Life? Without us, God

the Sevenfold cannot increasingly be made manifest. While many of us may not fully understand the reality of spiritual progression, “... *ascending mortals may experience the impersonal presence of successive levels of Deity long before they become sufficiently spiritual and adequately educated to attain experiential personal recognition of, and contact with, these Deities as personal beings.*” (UB56:7.4)

While those who do not believe they are “touched by an angel” most certainly are, and their Thought Adjuster is working overtime to help them grow in the right direction. For those who are further along the path, we must heed this statement from Jesus: “*Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human.*” (UB155:6.12) In other words, let us not be so certain that revelations of a different sort are not occurring all the time. While they may not be “epochal,” they may very well be significant for what comes next for our world.

Each of us has a contribution to make to the Supreme Being. We are all doing that right now. The dynamo of the ascension plan is continually moving forward, evolving and expanding, ever upward and inward toward Paradise.



C H A P T E R 2 1

Commands to Spirit Beings



Can we command celestial beings?

Recently, I reread a couple of notes I had taken from several snippets of messages from Machiventa Melchizedek. Of all the ones I had read over the years, these resonated with me enough to save them.

Recently, my late co-facilitator, Raymon Miller, and I started a new study group to explore the work emerging from the Correcting Time. When it was my turn to lead the group, which at that time consisted of five people, I sat in meditation and asked myself what subject I wanted to explore this week. Somehow, the word “command” came to mind. That was it.

I began gathering what I could from earlier transmissions from Machiventa and discovered segments of four transmissions that discussed commands, or will-commands, which were so rich in content that I questioned why this subject is not discussed, much less tried, more frequently.

I wanted to include the highlights in an essay along with the links to the documents, so that others could begin to consider what it means for us lowly folks on Urantia.



Curiously, even a very early “New Thought” writer, Emma Curtis Hopkins, in her book *High Mysticism*, made this statement: “*Meek and Commanding, looking always to God.*” The story, at least this story, begins as Machiventa tells us that Hopkins’ book was a way for him to discuss this concept of commanding spiritual entities with Machiventa.

But the command is not really ours to give, is it? We, personally, do not have the authority to do that. So here is a hint at what is really happening:

“It is by the authority of Christ Michael that I am able to make this command, just as the General-in-Chief would command by the authority of the King of Kings.”

Or this one:

“I am able to make this command because of the authority that Christ Michael has invested in me. And I do this to please Christ Michael. Done this way, there is no selfish motive in this command while maintaining my meekness and always looking up to Christ Michael, the source of this privilege to command.”

Do you understand the concept? The commands created by us as humans are only effective when we work co-creatively with our Thought Adjusters, our Father in heaven, who is the supreme authority of all, to enact such a command.

“The highest co-creative act is to command using the authority given by Christ Michael to do so.” [Source: Machiventa Melchizedek, Feb. 16, 2018.]

While this all sounds wonderful, it is not so easy to do.

“Any command that you make upon the spiritual resources of Christ Michael and Nebadonia must be fully in agreement with the seven values of social sustainability ¹,

those same values which the Creator, Christ Michael, through the Life Carriers, has invested in your DNA.”²

There are specific criteria that this command must satisfy. The criteria are:

“The first criterion is that it must not be ego-based; it must not seek to aggrandize you; it must not be something that you benefit from specifically, or even locally, but that you benefit generally as others would benefit as well from the will-command that you make.

“Second, it must not be made out of fear. It must not be made to protect you from something that is external to yourself. It must not be something that protects you from others. It must be something that is free of fear because fear is the corrosive of hope, of belief, of faith, and trust and knowing. In the end, you want to be at the level of knowing to know that you are making the right and correct will-commands.

“This third criterion looks to the general position Christ Michael would take concerning the topic of your will-command. Is this topic and your will-command something that Christ Michael would want to have occur in the world and contribute to the Correcting Time? Would it assist you on your personal ascendant journey, and also would it assist others on their own ascendant journey?”³

A will-command is a moral command.

“It is proactive in nature; it does not violate any of these [seven] values. It, through the value of equality, takes into account the empathy of the individual who is making the will-command. It sees the will-command as an act of compassion so that it fulfills something that others cannot do themselves, and co-creatively with the spirit, which is the co-creative partner in the will-command to fulfill it. This, through the love of humanity, as one loves themselves, is a fulfillment of Christ Michael’s presence in that will-command and those decisions and the use of those values. The seven core values are inseparable, and the morality of those values is inseparable from the will-command.” ⁴

How can someone know if they are in alignment and full agreement with those seven values? I'm not sure. However, if you are not in alignment, then the will-command is null and void. Nothing will happen that you were commanding to happen.

“There is a protection for you and for us [the celestials], that for those individuals who wittingly or unwittingly make a command that is in violation of these seven values, or the welfare of another individual or yourself, their command will be absented/cancelled....” ²

And in that statement was another criterion: no command must be that which causes harm to another person, including oneself.

Why would we want to do this? The primary reason is that humans are in charge of what happens to this world. While we are guided by Providence in the long run, it is through our own thoughts, words, and deeds that progress is made, civilization advances, and we move toward the world and time of Light and Life. Yes, we are supported by our Thought Adjusters, seraphic guardians, the Spirit of Truth, the Power of the Holy Spirit, our Universe Mother circuit, and others, including our Adjutant Mind Spirits. Additionally, our celestial brethren are here to guide us as well.

So it's up to us. We are the hands and feet of God. However, we intend to take on this work, pay attention to what we are hearing and feeling, and understand what this work entails.

You may ask why we need to give commands. Don't the celestials already know what they have to do? The problem with that thinking is that many celestials are not commanders of actions; they are the doers of actions commanded by others. Angels, for example, are standing by, ready to act. Recall Jesus telling Peter he had twelve legions of angels at his command? “... *[D]o you not further know that I could even now command more than twelve legions of angels and their associates, who would deliver me from the hands of these few men?*” (UB183:3.7)

Machiventa tells us that,

“... celestial beings do not command, they do not will things; they are receptive to guidance, they are receptive to outlines and to missions and to accomplishment of work. It

is upon the shoulders of Christ Michael and “his delegated sons” to make commands upon the spiritual resources for the accomplishment of what needs to be done to bring Nebadon into the Days of Light and Life.”²

More on what this effort requires:

“... It requires you as individuals to be socially and spiritually mature and responsible. It requires of you to be self-disciplined to take your power to command as seriously as you can, that you are co-responsible with us for the accomplishment of the healing and the transformation of your world.”

What do we need to do to be commanders? Again, Machiventa tells us:

“It is important that you formulate your will-command in your mind, perhaps even write it down, test it against the seven values, and then when you have made your command rightly, then you state it out loud.” Then listen for the answer as to whether it is ready for transmission upward and outward. But if you are one of those many who do not hear “... in your mind, you will intuitively know whether this is a ‘go or no go.’”

If it is a go,

“... then you with the authority that is invested in you by Christ Michael to make this command, state in your command, ‘I command you with the authority of Christ

Michael and me to make these demands upon you to fulfill.”

More specifically, I suggest that you write out the command and think about it, as suggested. You can even “... [a]sk for guidance in writing about it. Just because you are a mortal and there are those whom you will make a command upon does not mean that they cannot assist you in writing that command. ... Writing your command is important to us, as it is to you that it becomes effective.”

A word of caution from Machiventa is not to start big. At first, keep your commands within the realm of smaller activities, rather than -- for example -- commanding for world peace.

Commanding differs from asking, seeking, or knocking. It holds greater power.

We are then becoming co-responsible with the celestials,

“... for the fulfillment of these commands. You do this to please Christ Michael, for in doing this you become co-creators with Christ Michael in the transformation of your world. As we have said, this is no small project and requires no small part of your responsibility, your self-discipline and your willingness and willfulness to accomplish this good for us, with us and for your civilization, and particularly all future generations of Urantia.”

How can we determine if our command is effective? Machiventa tells us that “... will see developments either immediately around you, or collaterally through the Internet, or through discussion and listening to others in your community, or through some other means that you have contact with the larger elements of society.”

So let's start practicing the making of will-commands.

“When you do so, you are in fact becoming a co-partner with Christ Michael, standing at that level of command and execution where you are a partner with him, with his authority. This is a tremendous leap. This is something that your life plan would include.” ³

“To recap these criteria: effective will-commands are not ego-based; are not fear-based; do not cause harm to anyone else or yourself, but are in alignment with Christ Michael's Will to bring about the Days of Light and Life. And this, my friends, is part of your life plan that Christ Michael supports, and now has empowered you to fulfill.” ³

Macniventa tells us to be bold: “*meek and commanding, looking always to God.*” What is stopping us? Only ourselves. We can only try, and we will succeed, whether we know it or not.

Footnotes:

1. The seven core values are Life, Growth, Quality of Life, Equality, Compassion, Empathy, and a Love of Humanity. (<http://tmlife.org/seven-innate-human-values.html>)
2. This is from NET35 – Making Command Decisions, February 28, 2018. (<https://bigmacspeaks.life/new-era-transition-035-making-command-decisions/?hilite=%27commands%27>)
3. This is from NET36 – Will-commands; 5 Levels of Spiritual Awareness; Materialism, March 12, 2018. (<https://bigmacspeaks.life/new-era-transition-036-will-commands-5-levels-of-spiritual-awareness-materialism/?hilite=%27commands%27>)
4. This is from NET38 – Decision-making; Honesty; Future of the Internet, April 23, 2018. (<https://bigmacspeaks.life/new-era-transition-038-decision-making-honesty-future-of-the-internet/?hilite=%27commands%27>)



Making great will commands

In reading material that we constantly receive from others, the recently cropped subject of will commands is now coming back into vogue, thanks to our celestial partners. This is true for material from Donna D’Inginllo as well as from Daniel Raphael.

For example, in a recent message from Machiventa Melchizedek through Daniel Raphael, Machiventa tells us, right from the start, this:

“One of the most important parts of your participation is that you come into your power—your power to command. Your power to command and accomplish effectively is when you are in alignment—your will is in alignment—with the will of Christ Michael and the will of your Thought

Adjuster. And you are most effective in this when there is no ego involved on your part—that you would be praying, commanding for the good of all. I will give you an example, one which This One is very reticent to share on his own, but, nonetheless, it is worthy of giving you an example. As the power of God, of your Thought Adjuster—the God presence within you—is capable of encompassing the universe, so too is it most capable of encompassing the whole world, your world, Urantia. As This One was meditating this morning and thinking about the need for this world to come into the Days of Light and Life, that one of the most important aspects of changing the world is to bring everyone together who wishes good, harmony, and light in and on this world. As we have spoken before to you, there are literally hundreds of millions of people who want peace in the world, who want Christ Michael’s will to pervade all events and all developments on this world, who are of like thinking, and who are positive in nature and temperament.

“And as you know, that to will something—to command something—that is fully in alignment with Christ Michael’s will, you become as powerful as Christ Michael’s own command. That puts you in the same consciousness as Christ Michael himself. As humble as you may be, as weak as you may feel, and as dull and dim as you see yourself in comparison to Christ Michael, nonetheless, you are powerful.

“So this morning This One [Daniel] said aloud and I quote: ‘Dear teachers, angels, midwayers, and others, if you are in alignment with doing Christ Michaels will, would you be willing to bring this large group of people into one-mindedness to become galvanized with a single intention of doing good for the world at this most critical time?’ And the answer was ‘yes.’ And This One then said, ‘Then I ask you to move ahead to fulfill this request.’ And the spirit answered, ‘We shall.’”

Later that same day, Daniel heard another voice, which he recognized as coming from Nebadonia, our Local Universe Mother Spirit. She said to Daniel,

“I have heard your request of the angelic corps and of the teachers and angels, and I fully support what you have requested, and I have enforced your statement and request for the willing of the bringing together of people of like-mindedness. And you should consider this as being done according to how individuals respond to this new influence.”

The Machiventa returned to say,

“You have the same capability, the same competence of doing the same. You have the same powerful voice, the same union, and the same light of accomplishing similar things. Just because you are one of 7.3 billion people doesn’t mean that you are diminished in your power a bit. But you have equal



power, and more power than those without the light of God within them that they allow and will to be done. So, as your planetary manager, I, Machiventa Melchizedek, ask you—those who are listening and those who are reading these words—to will accordingly for something as good as this. And yes, it is important that you check to discern whether your will is in alignment with Christ Michael’s will. Is it good? Does it harm anyone? Is it selfish? Does this bring something back to you? Is it for you alone,

or is it for you to share with others? Christ Michael, when he willed something to be done for the world, willed it for all equally. His reward is when everyone responds positively to his request. They may be totally unaware of it, they may be partially aware of it, but most are never aware of his influence upon their lives. When you pray for something, when you will something to be done, when you ask for compliance from the teachers, angels, Melchizedeks, and midwayers, you can know and be assured that they are listening, and that, if they are in the circumstances to be of help, they will.”

A couple of weeks ago, I wrote a will that I believed might align with God’s will:

*“I, though the power and authority of God whose indwelling gives me such power and authority, do command the power of Nebadonia’s Holy Spirit to lift our little world into its rightful place in Christ Michael’s creation of his universe. I ask for the highest and best good of each individual in our world and in the universe, and **I ask on the name of Christ Michael.**”*

Try it. What have you got to lose?



Creating a will command

As we have been informed, we possess the tools to command certain celestial forces at Christ Michael's and at our disposal to co-creatively assist in aligning the universe and our world with the plans of Christ Michael and our Universe Mother Spirit.

It is our responsibility to be “*Meek and Commanding, looking always to God.*”

While the command needs to be specific in its intent, it must not be overly restrictive in preventing the active involvement of any one being or beings, a celestial group, or any other benevolent power in assisting with this endeavor.

We have sought guidance in creating this command. We are now directed to complete the task of drafting the final words.

As a group of like-minded spiritual people, we may be able to take the final command and, with slight language modifications for individual comfort, proceed with the task. Our words are not as important as the intentions behind them. Being bold yet humble in our service and commanding is important.

For example, our intention for this command is that three young men, Paul, Michael, and Roger, “Be in touch with their indwelling spirit of God for their best and highest good.”

Now the command:

“Being in alignment with the will of my Father in Heaven (and the recognition of the seven innate values of humankind), I command that any sources of celestial beings and celestial power that may be available and desirable, as well as the will of each of our Thought Adjusters, be brought to bear to help these three young men, Paul, Michael, and Roger, become aware of their indwelling spirit of God for their best and highest good for all concerned.

I am able to make this command due to the authority that Christ Michael has invested in me. I do this on his behalf to please Christ Michael.

Or taking the previous paragraph with this modification:

“It is by the authority of Christ Michael and on his behalf that I am able to make this command.”

Choose one of the two final lines above.

On July 13, 2020, Machiventa Melchizedek shared this one that he enjoys:

“I empower myself to make the decision for all humanity to its highest and greatest good, to influence the

inflection point at this historic moment for the welfare of the whole world and all future generations that come into existence. Thank you, God.”



Further comments on commanding celestial beings

We have been given the tools to take command of certain celestial forces at Christ Michael’s, and we have the opportunity to co-creatively assist in bringing the universe and our world into alignment with the plans of Christ Michael and our Universe Mother Spirit.

It is up to us to be “*Meek and Commanding, looking always to God.*”

While the command needs to be specific in its intent, it must not be so overly specific as to preclude the active involvement of any being or beings, a celestial group, or other benevolent power in this endeavor.

Another point I missed earlier was the inclusion of the words “on his behalf” in the command statement. In NET35, Machiventa, in the very first paragraph, says this:

“We have spoken to you about implementation; we have given you many ideas about implementation. We have

also given you the mandate that implementation will not occur without your co-creative participation. Many of you have sat on the sidelines waiting for the implementation to occur, but the reality, my friends, is that implementation will not occur without your co-creative participation and particularly with your commands. You must make decisions concerning implementation, and you must be able to command on behalf of Christ Michael—not ‘in’ his behalf, but ‘on’ his behalf.”¹

While there may be some discussion about the exact usage of "in" or "on," Machiventa's latest encourages us to concentrate on the phrase, "on his behalf."



We are reminded that this process involves two steps:
Prepare the will-command statement; and
Make the command.

In NET36, Machiventa is asked whether we should share commands with others in a group. He responds:

“It is of great value when it is done with humility and meekness.” Recall the phrase from Emma Curtis Hopkins, “meek and commanding, looking always to God.” That is the empowerment for your commands that you perform in meekness. It is particularly challenging for the individual who states their will-command and shares it with others to avoid making comparisons between each other. The person who hears your command may perceive you as being arrogant. Well, that is a judgment, isn’t it? And you might be unaware that you are seeking acceptance from your friends regarding your capability to make Will-commands.

“You must always seek to share your statements in great humility, knowing that they may be received wrongly or inappropriately, both to the deficit of yourself and the individual who is listening. We advise much care in this practice on your part.”

At this point, Machiventa offers some unusual advice. He states,

“You would be well advised to check with your Thought Adjuster and your Guardian and Celestial Teacher, even if that affirmation is only through a kinesthetic acknowledgment of “yes” or “no” that your command was appropriate.”²

For those who have sufficient conscious contact with their TA, it seems they will receive a yes-or-no answer. However, for those who do not hear from their TA, they can use a kinesthetic test, also known as “muscle testing.”

Muscle testing has been around for a long time. The idea behind this testing is that the superconscious mind, connected through our TA, links to superconsciousness, or cosmic consciousness. Cosmic consciousness encompasses all knowledge, wisdom, truth, beauty, and goodness. Something true at that level of cosmic consciousness is always true at all other levels.

Many videos on kinesthetic testing, varying in truthfulness, are available online, as well as in books. My favorite author for this information is Sir David Hawkins, whose works include: Truth vs Falsehood, Power vs Force, and Transcending the Levels of Consciousness.^{3, 4}

Thus, a simple test anyone can perform will determine the quality of the command statement with a straightforward yes-or-no answer.

Footnotes:

More Inspiration From The Urantia Book

1. This is from NET35 – Making Command Decisions, February 28, 2018. (<https://bigmacspeaks.life/new-era-transition-035-making-command-decisions/?hilite=%27commands%27>)
2. This is from NET36 – Will-commands; 5 Levels of Spiritual Awareness; Materialism, March 12, 2018. (<https://bigmacspeaks.life/new-era-transition-036-will-commands-5-levels-of-spiritual-awareness-materialism/?hilite=%27commands%27>)
3. For a fine video, check out this one: <https://www.youtube.com/watch?v=zTJKxjzqsnM>
4. See David R. Hawkins' website, Veritas: <https://veritaspub.com>.



C H A P T E R 2 2

Irreducible



An examination of new concepts in quantum physics and beyond

The title of the book is actually Irreducible: Consciousness, Life, Computers, and Human Nature.

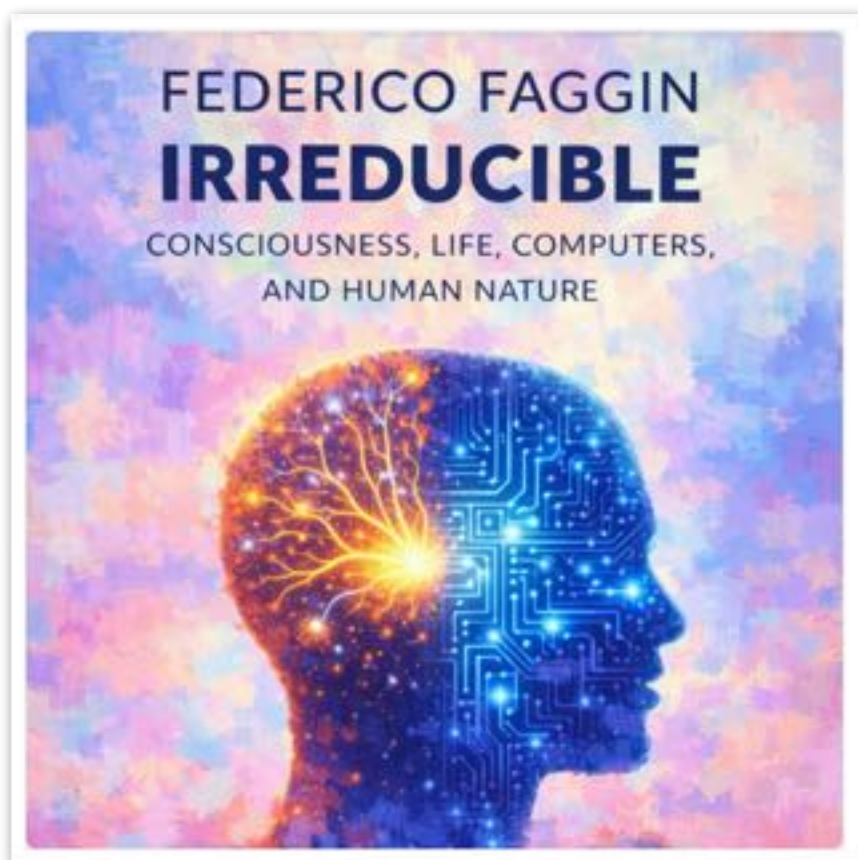


Introductory material

One of the best books on Quantum Physics, consciousness, and related topics is Federico Faggin's new book, *Irreducible*.

[It seems the more we see of our contemporary physicists, the more they are coming into alignment with *The Urantia Book* text. This book, published in 2024, is by an outstanding scientist who challenges current concepts in quantum physics. Refresh too.]

The author offers a fresh perspective on today's ideas and concepts of quantum physics, exploring their connection to consciousness to a new level. To me, this approach reflects a more realistic view than some other authors on the subject.



It does this by taking us to the very core of consciousness to explain these ideas.

For example, in his introduction, he says, *“If we start from consciousness, free will, and creativity as irreducible properties of nature, the whole scientific conception of reality is overturned. In this new vision, the emotional and intuitive parts of life—ignored by materialism—return to play a central role. Aristotle said: ‘To educate the mind without educating the heart means not educating at all.’ We*

cannot let physicalism and reductionism define human nature and leave consciousness out from the description of the universe.” (p. 16-17)

His thinking, as reflected in the book, began with an idea: Could a computer be conscious? Then reflecting on the nature of the attributes of awareness, he “... recognizes the big obstacle: the complete lack of understanding of the nature of sensations, feelings, and emotions, what philosophers call qualia. No matter how hard I tried, I could not find any way to convert the electrical signals of the computer into qualia, because qualia belong to a different kind of reality with no apparent connection to symbols. It was like trying to transform the feeling of love one feels for a child into a computer program.” (p. 8-9)

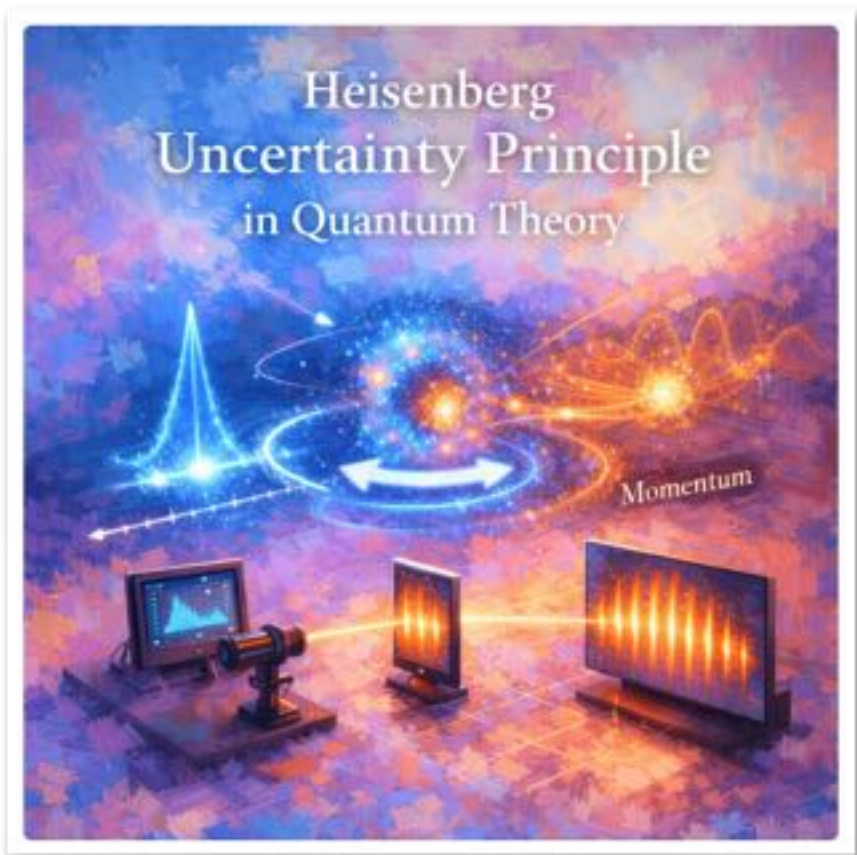
A sort of epiphany hit him in 1990 in which he realized, suddenly, that as he felt a powerful rush of energy that emerged from “...my chest like nothing I had ever experienced before and could not even imagine possible. This alive energy was love, yet a love so intense and so incredibly fulfilling that it surpassed any other notion I previously had about love. Even more surprising was the fact that the source of this love was me. ... Then suddenly that light exploded. It filled the room and expanded to embrace the entire universe with the same white brilliance. I knew then, without a shadow of a doubt, that this was the substance out of which everything that exists is made. This was what created the universe out of itself. Then, with immense surprise, I recognized that I was that light!” (p. 10-11)

This experience held an unmatched truth because it felt sincere at every level of his being. ... It represented a form of direct understanding, more compelling than the certainty given by logic; a knowledge arising from within rather than external sources, engaging all aspects of my consciousness: physical, emotional, mental, and spiritual. (p. 11)

From this beginning, he began to synthesize his ideas into a coherent concept of consciousness that penetrates not only all of science, including quantum physics, but all of life, as broad as it can be understood and beyond. *“As I progressed in my study, I gradually realized that, if we hypothesized that consciousness and free will are irreducible properties of nature, the scientific vision and narrative of reality would radically change and legitimize a profound spirituality, with unexpected consequences for both science and spirituality.”* (p. 43)

One of the greatest paradoxes in quantum physics is that reality's existence is revealed through interactions with observers, who are inseparable from the same reality. Additionally, the notion that reality exists independently of observation (realism) is false.” (p. 44)

Famous physicist Werner Heisenberg, whose quantum uncertainty principle is “apparently a fundamental limit on how much we can know about the world” (Richard Webb, New Scientist website), said: *“The idea of an objective real world whose smaller parts exist objectively in the same sense as stones or trees exist, regardless of whether we*



observe them or not...is impossible.” And John Archibald Wheeler, a prominent American physicist known for his contributions to general relativity, nuclear fission, and quantum mechanics, and who popularized the term “black hole,” tells, “*The term ‘observer’ should be replaced by the term ‘participant.’*” (p. 44)

I like this term because it embraces every sensation of our bodies and mind, and can include spirit.

The author asks us, *“What proof do we have that we perceive reality as it is? How do we decide that something exists and has certain properties worth exploring? How do we determine that a particular search makes sense? ... It always starts from our conscious experience of the world and from our inborn desire to understand and to imagine, together with our ability to reason. This allows us to make assumptions about what the “objects of reality” are and how they interact. We do this by replacing physical objects with mental abstractions, and then constructing theories that attempt to explain our experience by making predictions that may or may not be verified. In the event that the predictions do not correspond to the experience, we must go back to where we went wrong and change something. Discovering and fixing anomalies is what often allows us to make progress.”* (p. 44)

The Classical notion of the world is that **materialism** controls the mind. *“The mind ... is considered epiphenomenal because only matter can influence reality. **Idealism**, on the other hand, is a philosophical monism that supports the idea that the mind is fundamental and that matter derives from mind. Hence, the mind ‘commands’ matter.”* (p. 44-45) This lines up with *The Urantia Book*.

There is another perspective where mind and matter are seen as two inseparable aspects of the same reality, akin to two sides of a coin that cannot be separated. This view aligns with a form of panpsychism. It resembles the wave-particle duality in quantum physics, representing two

complementary, irreducible aspects of a single entity. The author believes that the universe fundamentally contains the potential for both mind and matter. (p. 45) This is another parallel with *The Urantia Book*.

Our reasoning is formalized through an axiomatic system, such as Euclidean geometry. This method allows us to logically prove a sentence's truth from a few axioms or postulates. In mathematics, the objects and axioms are based on our intuition, which remains a mystery. *The Urantia Book* tells us our intuition comes from our Universal Mother Spirit. *"The axioms are statements assumed to be true without proof, because they are held to be self-evident. But would an axiom be self-evident to a monkey or to a computer? When we believe that 'A' is self-evident, we assume that the way we imagine or perceive A corresponds to reality. This is an understandable position, but it could also be wrong."* (p. 46)

The author goes into a chapter on the nature of machines, specifically computers, and follows up with a chapter on the nature of information, which is worth studying.



Information meets consciousness

The core concept of Information involves a relationship between an 'observer' and an 'event' conveying 'information'. An event is a sign that carries new knowledge, but if the observer already knew it, it only confirms existing knowledge. If the event enhances

understanding, it transmits information. Hence, the conveyed information depends on the observer's current knowledge. (p. 78)

Information isn't a physical quantity that we can easily measure, like an object's mass. So, it's generally impossible to talk about the amount of information an event transmits in absolute terms, because it depends not only on the event but also on the observer. In fact, the same event can mean different things to different observers. Additionally, even for the same observer, the meaning can change based on their circumstances.

Meaning, to an observer, can be “... *the subjective nature of the meaning arising from objective events, and it also highlights two types of meaning: objective and subjective. The objective meaning is the formal meaning of a sign, i.e., the meaning that is conventionally shared by a community, by agreement. On the other hand, the subjective meaning is the specific meaning that the sign carries for a particular observer. The transfer of subjective meaning is conditioned by the perception and recognition of the conventional (objective) meaning of the sign.*” (p. 79)

The author introduces us to the idea of “**live information**,” a new concept suited to the kinds of transformations that occur within cells, where matter, energy, information, and meaning are interconnected.

“Currently, we mainly know the function of coding DNA, which is about 1.5% of the total human DNA and specifies



the structure of about 21,000 proteins. The remainder, or 98.5% of it, was until recently called “junk DNA,” because it seemed to perform no useful function. How is it possible that life has been so wasteful and unintelligent as to maintain such a cumbersome and useless legacy in every cell?” (p.91)

He makes the case that consciousness and free will are quantum properties of nature that cannot exist in a classical computer system, because they emerge from the quantum entanglement that does not exist in classical physics.... Attributing consciousness, comprehension, and free will to robots and AI systems is, therefore, misleading and dangerous.



In a section on page 99 called “*information meets consciousness*,” our author tells us this story.:

“... [O]n 26 September 1983, in the midst of the Cold War, the world was saved from nuclear disaster thanks to Lieutenant Colonel Stanislav Petrov, who did not trust the data sent by the satellites announcing the imminent attack of atomic missiles launched by the USA against the Soviet Union. “I was an analyst, I was sure it was a mistake: my intuition told me.” Convinced it was some error, Petrov did not communicate to his superiors that an attack was imminent, and he saved the planet. “Maybe I decided this way because I was the only one who had a civilian education, while all the other employees were soldiers used to giving and following orders.” (p. 99)

The author goes on to say, *“When a human being behaves unconsciously, he seems to act like an automaton, but with a fundamental difference: there is a subconscious ‘presence’ that can intervene and involve his full consciousness when he recognizes that the body is about to make an important decision.”*



In the chapter on the nature of life, we read, *“To explain the remarkable autonomy and the intentional and intelligent behavior of living organisms, we must assume that each of them is ‘connected’ with a conscious entity with free will. Consciousness is the ability to have an inner experience and know oneself, while free will is the ability to choose how to act in the world.*

The concept of free-will action involves both subjective and objective facets, similar to live information. The subjective side reflects the intent, purpose, and experience of the conscious entity guiding the organism in external reality. The objective facet results from the organism's learning process, which is ‘supervised’ by consciousness and free will, leading to the development of stereotyped behaviors. These behaviors become part of the organism's autonomous repertoire and occur with a certain likelihood that can be predicted by an external observer. Nonetheless, the presence of consciousness and free will enables the organism to

modify learned behaviors creatively and unpredictably when necessary. (p. 116)

In the chapter on The Nature of Consciousness, we read, *“True intelligence is intuition, imagination, creativity, ingenuity, and inventiveness. It is foresight, vision, and wisdom. It is empathy, compassion, ethics, and love. It is the integration of the intuitive mind, the empathic heart, and courageous action. In other words, true intelligence is not separable from the other properties that make us human and that require consciousness and free will. It is the ability to comprehend and make unexpected, creative, and ethical decisions. Machines will never be able to do these things”* (p. 151)

A good portion of the book examines the differences between living intelligences and machines, such as computers and artificial intelligence systems.

Having laid a groundwork for discussion, the author, in Part Two, then addresses the more difficult aspects of our consciousness. He begins by summarizing “... the fundamental problems that are still unanswered:



Fundamental problems of quantum consciousness

1 The problem of creation: Why does something exist instead of nothing? Where does the universe come from? Has it always existed? What is its purpose?

2. The problem of order: Why is there order instead of chaos in the universe? How has the universe evolved and why?
3. The problem of life: How did life emerge and why did it evolve?
4. The problem of consciousness: How did consciousness appear in living beings, and what is its purpose?
5. The problem of free will: Does free will exist in conscious organisms? If so, how does it fit with physical laws, and what is its purpose?

And then tackles each one.

As to the process of evolution, the author finds that there are four nested levels: First, the emergence of the inanimate world; second is “inside the first,” all living organisms; the third is “inside” the second, all conscious entities; and free will constitutes the fourth, which is “inside” the third. *“And a similar structure also applies to the laws that govern each level. ... I think the only problem of the five that can never be solved is the problem of creation. The beginning of the universe, assuming there was a beginning, is something that is beyond the reach of our minds....”* (pp.159-160)

Carlos Chagas Filho, medical doctor, biologist, and scientist, states: *“I think science is starting to stumble when it comes to what we call the first cause. The scientist who is sincere and who wants to go to the bottom of his rationality knows that there is a moment in which he cannot go further. This is the moment of intertwining between science, philosophy, and therefore theology.”* (p. 160)

Our author continues: *“As for the second problem, ... physicists believe it can be solved by assuming that the inanimate universe evolved according to immutable laws that describe what happened. Therefore the laws are a second miracle that is even more problematic than the first because the nature of laws is completely external to what they regulate. In reality such laws ‘command,’ because nothing can happen that is not ‘described’ or ‘predicted’ by them.”* (p.160)

As for the issue of the creation of life, *“... it actually consists of two mysteries: How did inanimate matter self-organize to form the first living cell out of which the entire ecosystem emerged? And, how did cells manage to self-organize into a variety of multicellular organisms of unbelievable complexity? I point out that, in both cases, life went in strong countertendency to the disorder that is evident in the inanimate world, as consecrated by the Second Law of Thermodynamics.”* (p. 161)

Our author *“... it is hard to believe that consciousness and free will could emerge from organisms that are devoid of them. In fact, between unconsciousness and consciousness there is a qualitative leap so gigantic that it cannot be bridged by the gradualism of neo-Darwinism, especially in a world that is fundamentally quantum.”* (p. 162)

His example is that the electric charge of an electron is a quantized property that has the same value for all electrons. An electron with an arbitrarily small charge does not exist.

Protons have the same magnitude of charge as electrons, but with a positive charge. The electrical charge of any large object is therefore an integer multiple of this elementary charge. Therefore, for consciousness to arise from inanimate matter, there must be at least one elementary particle with a minimum 'quantum of consciousness.' Without accepting this hypothesis or an alternative explanation, the shift from unconsciousness to consciousness requires a fourth miracle. (pp. 162-163)

Miracles upon miracles, which is okay, understanding that a miracle is something we have not yet understood the mechanism for coming into manifestation.

Free will? It appears to conflict with the idea of immutable laws—fundamental to any physical theory—leading most physicists to believe it does not exist. This makes the fifth problem especially complex. Furthermore, if free will isn't essential for the development of life and consciousness, why does it exist in humans? All of this contradicts our strong intuition that we have free will, despite it being heavily limited by physical laws. (p. 163)

Physicists address the problem of creation by proposing the existence of a Field with all the necessary properties to transform itself into matter-energy and spacetime through a fundamental Law. This Law, also postulated, governs the interactions between the Field's emergent parts. This approach resolves the issue of order via this Law, considered the second miracle. According to quantum physics, the Field is ontological, and the immutable Law explains the dynamic

interactions within it. Despite recent scientific progress, however, we still cannot dismiss the four miracles described earlier.

Here, the author thinks we need a new paradigm. And here, too, the author introduces a new term: **Seity**, a special quantum system.

The Seity

The author describes a seity as a self-aware entity capable of free will. It possesses a distinct and lasting identity because it recognizes that its conscious experience is uniquely its own, allowing it to control its experience. Self-awareness goes beyond mere consciousness without identity. I refer to quantum entities that are conscious but lack self-awareness as thoughtforms. Thoughtforms are unaware that their experience is theirs, so they cannot steer their actions and experiences with free will. (pp. 171-172)

According to our author, a seity is a pure state field existing within a larger reality beyond the physical world that contains the body. It exists independently of a physical body, which is a vital point because it indicates our existence doesn't rely on the body's presence. The body



merely enables the seity to perceive and interact within the physical realm, which is just a small part of her broader reality. While the body can be described by matter-energy within spacetime (3+1 dimensions), the seity goes beyond this form of matter. The physical universe, as we understand it, is a 3+1 dimensional projection of a quantum reality that encompasses many more dimensions than spacetime. (p. 172)

Free will involves choices from within that cannot be predetermined by algorithms or mathematics, only understood afterward. Experience isn't a mathematical equation or simulation but known through firsthand living. In the quantum realm, each seity perceives the world differently and freely chooses which symbols to interpret and communicate, making each subjective experience unique. This also impacts the objective description of reality, as each observer's frame of reference influences their perception, causing descriptions to vary with shifts in perspective. (p.173)



Free will

The author thinks a new postulate is in order. How else to explain what reality and consciousness and free will are, and how they work together?

This new postulate is from “... *the hypothesis that the holistic Whole contains not only the seeds of the inanimate universe but also those of free will, consciousness, and life. This is the*

first miracle we must accept and, in this framework, it is also the only one.” He calls this “Whole, One, to distinguish it from the unified field of physics, because from One emerge the conscious fields with free will, the elementary seities, rather than the inanimate fields of the elementary particles of physics that interact in accordance with preestablished laws.” (p. 175)

While the author goes on for a considerable time talking about the seities and all the stuff that relates to them, which we can forego at this point, and move on to more valuable information as it relates to our lives and *The Urantia Book*.

“Everything we perceive in the universe was initially envisioned in the consciousness of the seities because classical reality follows quantum reality, not vice versa. And quantum physics follows quantum information, which in turn represents the thoughts, desires, and conscious experiences of the seities. ... This new starting point can also solve the problem of order (the second miracle of physics), because the laws of physics must emerge from the core properties of One, which include consciousness, free will, and the creation of the CUs (consciousness units, or seities). Thus, we can eliminate all other miracles from physics.” (p.176)

The existence of free will presupposes that physical laws arise from the agreements between the seities that communicate. These laws act as constraints on free will, yet their existence does not negate it, because without free will,

forming the agreements that created these laws would have been impossible.

This conceptual framework suggests that laws develop organically, much like how we, as children, created games and then followed the rules we set for ourselves. Obeying these rules does not oppose free will, as they were intended to allow space for the participants' creative choices.

The existence of free will depends on the extraordinary property of quantum entanglement, which enables a becoming universe where the future is shaped not solely by laws but by the free will and creativity of interacting entities. Entanglement creates instantaneous nonlocal correlations between two distant entangled systems, so that no signal traveling at the speed of light could account for these connections. (pp. 176-177)

Because entangled quantum systems exhibit nonlocal correlations, quantum entanglement definitively proves that classical states cannot exist prior to quantum processes that create them. This is precisely the condition needed for free will! As a result, the universe governed by quantum physics must be open and not entirely predetermined by preexisting laws. Given the nature of quantum information, the universe is continually and unpredictably evolving, in contrast to classical physics. (p. 178)



A new reality model



Our author then proposes a new model of reality

“In the model I propose, as I have already anticipated, consciousness, free will, and Life exist from the very beginning as constitutive properties of the holistic Whole (One) that also contains other properties that allowed the evolution of the inanimate universe. According to this model, the inanimate universe did not come first but derives from a deeper quantum reality inhabited by seities with consciousness and free will that communicate meaning with each other. That process has gradually created a symbolic reality that contains live and classical information. This symbolic reality is a “physical” correlate

of the ever-increasing self-knowing of the seities that has given existence to stars, planets, and living organisms when it is perceived through the quantum-classical information system we call the human body.” Then: ***“I am convinced that, as soon as we realize that quantum physics does not describe outer but inner reality, it will cease to be absurd!”*** (p. 182)

If we assume that consciousness and free will have always been properties of One, they must also be present in the quantum fields that emerged from It. If we describe the Field as also conscious and possessed of free will, then the Field essentially represents One. There should be a reason supporting the existence of seities; the most plausible one the authors see is that one desires to know itself. Each act of self-knowledge by One creates a new ‘portion’ of Itself that has come to know Itself. In essence, knowing results in bringing into actual existence something that was once potential, containing what is not yet known. Therefore, knowing is ontological, and each new existence — what he calls seity — will be a part of One with the same desire, capacity, and freedom to know itself that One possesses.

Erich Fromm said, *“The main task in everyone’s life is to bring himself to light.”* And this happens only by knowing oneself. This concept embodies a fundamental human desire acknowledged since ancient times. When you entered the Temple of Apollo in Delphi 2500 years ago, you would see the inscription: *“O Man, know yourself, and you will know the Universe and the Gods.”*

Our author is on to something wonderful here: the reason creation occurs is because of our Creator's Love for everything He makes. Creation is the expression of One's ongoing effort to understand Itself better through ... each of His creations." *"[T]o know is to love, and to love is to know."* Paracelsus said, *"Greater knowledge is indissolubly linked to love."* The more we know of ourselves, *"... the more love increases."*

For years, I have reminded everyone who listens that when we say "thought, word, and deed," these words reflect the initial directive of all the sources of Creation. That is, God, aka our Father, the First Source and Center— starts with a thought, and that thought is "Love." What else could it have been? The Word is also Love and springs from the Second Source and Center. The Deed is the expression of Love that spreads throughout the entire universe by the Third Source and Center.

"Saying that reality contains consciousness and free will from the beginning implies the existence of a Creative Principle that gives purpose, meaning, and direction to the universe. I think this Principle could be the following: One wants to know Itself to fulfill Itself, and thus to enjoy and love Its own existence." Our author reminds us that Matthew Fox, in his book, *The Reinvention of Work*, tells us, *"All creation exists for the 'pure joy' of God. The work of creation was a work of joy, the purpose of which was to instill more joy into existence."* (pp. 185-186)

Free will and life are essential properties that enable One to know itself. The holistic and dynamic nature of the Field, combined with consciousness, free will, and the Creative Principle, defines the fundamental and indivisible qualities of One. (p. 186)

From this point on, the book delves into a substantial amount of theory, far more than can be adequately covered in this paper. To sum up this section of his book, a few more significant quotes are in order. One is this, *“In my [author’s] opinion, the main reason nobody understands quantum physics is because it describes the inner world of private experience and free will, when it was expected to describe the behavior of material objects in spacetime. The quantum formalism is telling us that Nature has a private interiority which is the source of the public exteriority we observe. With this elegant interpretation, quantum physics can finally become comprehensible.”* (p.205)



The Nature of the Seity

Plotinus told us we all had a divine nature, which is our essence, and our job is *“to bring the divine that is in us back to the divine that is in the universe.”* But as our author says, we are potentially infinite beings who cannot be fully defined, because defining us imposes rigid boundaries and limits. Defining requires attributing certain properties and excluding others. *“Man has no limits and when he realizes it, he will be free even here, in this world”* (Giordano Bruno). *Yet many would like a reality in which*

everything—including us—can be cataloged, classified, defined, and placed in a box. ... However, to become aware of our greatness, we must reconnect with our deepest feelings which are the source of our personal power and vastness.” (p. 206)

Hang on, now. This gets tricky. I will paraphrase as best I can.

Our author argues that materialists believe everything in the physical world should be "objective," but this idea of a single objective reality is an outdated bias that should be rejected. Quantum physics presents a different picture, one that supports the existence of consciousness and free will. Therefore, there is no single objective reality independent of consciousness and free will; instead, multiple overlapping subjective-objective realities coexist and influence each other.

Alternatively, one might argue that at any moment, there is only one objective reality because each seity chooses which part of it to observe. However, free-will choices by seities about what to observe and which symbols to emit non-algorithmically alter reality. Thus, reality can change through symbol laws and seity decisions—decisions unpredictable by any laws.

The development of the “objective” universe reflects growth in self-awareness among seities. The universe is a symbol of a broader, semantic-symbolic reality governed by free will.

Each seity perceives reality uniquely based on her perspective, experience, and intentions.

No observer can perceive the “objective” reality as described by the laws of physics because these equations can only be solved when the observer's reference frame and initial conditions are specified. Therefore, solving the equations depends on each observer's perspective and choices, resulting in different realities. (pp. 214-215)



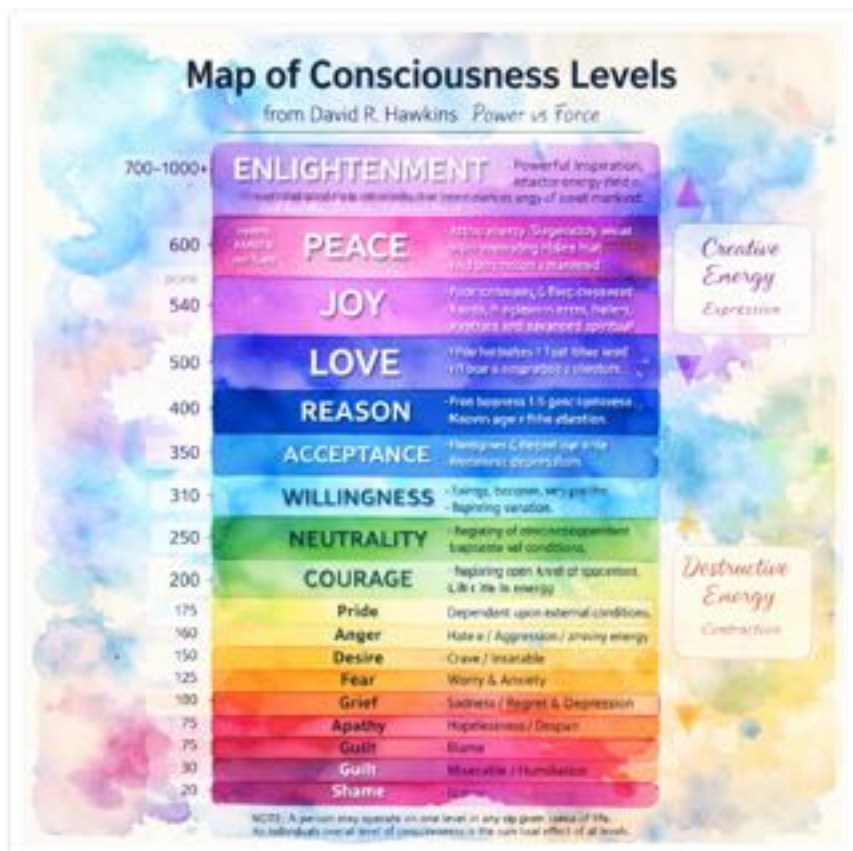
A Vibrational Universe

Pythagoras: *“Even what seems inert like a stone has a certain frequency of vibrations.”*

We know that everything is made up of vibrating quantum-mechanical particles. In the one thousand octaves that make up our universe, we see only one octave with our eyes. Some animals can see parts of other octaves. Music consists of several octaves. We also know of X-rays, Gamma rays, magnetic frequencies, radio, and television, to name a few. If we consider a radio station as a source of radio waves, it emits them in all directions, not just one. This is more consistent with the idea of a FIELD, whereas some transmissions can be but a single wave from one place to another, such as a laser beam.

In all discussions that focus on Quantum Physics and even the many books of Dr. David Hawkins, the concept of the “field” plays a huge role in our lives, whether we are aware of

it or not. Or I should say them, because there appear to be many fields of all kinds. For example, in David Hawkins' work, we learn that levels of consciousness operate within the attractor field of a particular level. Those who are drawn to that field of a particular level of consciousness exhibit similar qualities in their thoughts, intentions, and actions.



Dr. Hawkins, in the Original Preface to his book *Power vs. Force*, tells us this: *“The calibrated scale [of the various*

levels of consciousness] has been examined here in light of current discoveries in advanced theoretical physics and the nonlinear dynamics of chaos theory. Calibrated levels, we suggest, represent powerful attractor Fields within the domain of consciousness itself, which dominate human existence and therefore define content, meaning, and value, and serve as organizing energies for widespread patterns of human behavior.” (p. 11 in eBook edition)

And here is one of his paragraphs about spiritual struggles. *“Spiritual work, like other intensive pursuits, can be arduous and frequently requires the development of specific tools for the task, including an extremely focused intent and unflinching concentration. The difficulty of inner work results from the great effort required to escape from the familiar gravity of lower attractor fields and move to the influence of a higher field. In order to ameliorate this struggle, all religions issue proscriptions against exposing oneself to the lower energy fields; it is only from an authoritarian viewpoint that such error is depicted as “sin.” A more liberal viewpoint accepts man’s dalliance in lower energy fields as pardonable “failings.” But attitudes, emotions, and behaviors characteristic of the energy fields below 200 do, in fact, generally preclude spiritual experience.” (p. 115 in eBook edition)*

Get the idea?

Also, we are now familiar with the concepts of waves and particles, including how collapsing the wave can manifest as a particle, and so on.

First, what is a field in the context of author Federico Faggin's work? He tells us, *"The concept of field is the only one we currently have available to describe entities that have no boundaries and exist everywhere in the same spacetime. However, to also represent the interiority of the seities, the fields must be conscious and have free will."* (p. 217)

Now, instead of getting bogged down in the complicated discussion that comes next, it is better to move on. I am bringing to your attention that fields appear in various areas, including consciousness and quantum physics, suggesting a common underlying source.

Our author does say this in the last paragraphs of chapter 10: *"Seities are fields that share the same dynamism, holism, and Creative Principle with One. Their properties have no definable boundaries; they are unlike any classical object, including many of the mathematical abstractions we have invented. Identity, free-will agency, and consciousness are inseparable and coemergent properties of seities. This means that identity could not exist without consciousness and agency, and the same is true for the other two. In other words, these are indivisible and irreducible aspects that are an integral part of each seity."* (p. 222)

A powerful statement arrives at the end of Chapter 11: *"[I]f we start from the hypothesis that CUs [consciousness units] and seities existed before physical reality, the concepts of space, time, matter, and energy, which are considered*

primitives in physics, must be reconceptualized as deriving directly from the nature of the seities' interactions with I-space.¹ This new vision requires a complete rethinking of what we have hitherto accepted as fundamental axioms. The result will be an immensely significant new science that unifies our inner and outer realities. I believe the union of science and spirituality is the necessary step to solving the outstanding problems we are facing at this critical juncture in human history.” (p. 238)

Of course, *The Urantia Book* does this.



The origin of life, consciousness, and free will

Chapter 12, "Knowing, Life, and Information," begins to address the core issue for physicists: their struggle to prove what they seek to prove — that reality does not necessitate a supernatural being or a god.

“The dream of contemporary physicists is to be able to find a theory of everything that explains all phenomena, starting from a unified field and a universal law. “This is not very different from the materialistic assumptions of classical physicists who tried to explain everything starting from elementary particles which were thought to be the simplest possible objects. Now the objects have become states of quantum fields, a more abstract concept, but the essence of the new plan is a physicalist assumption not much different than materialism since it assumes that the universe is an information-processing system, i.e., an

abstract machine ruled by an algorithm. Therefore, everything contained in the universe is another abstract machine. ... In my opinion we are still too influenced by classical physics which tells us that the world is made of separate parts, and comforts us by saying that at the macroscopic scale the world works perfectly well as described by it. ... [I]n quantum physics, from which classical physics emerges as a subset, tells us instead that there are neither separate parts, nor particles as objects; nor does probability exist as we imagined it in classical physics.” (p. 239)

Well, crap!

“...[T]he union of quantum physics with an adequate theory of quantum gravity, as now proposed, would still not be able to explain the origin of life, consciousness, and free will—and therefore it would not be a theory of everything—unless these properties were incorporated into the properties of the unified field, which would then become what I call One. Then the evolution of the universe no longer needs to be dictated by impersonal laws with 25 predetermined fine-tuned physical constants whose origin cannot be explained.” (p. 240)

The current proposal to unite quantum physics with a suitable theory of quantum gravity still falls short of explaining the origins of life, consciousness, and free will. It would not qualify as a theory of everything unless these qualities were integrated into the properties of the unified field, which I refer to as One. In that case, the universe's

evolution would no longer be governed solely by impersonal laws with 25 predetermined fine-tuned physical constants whose origins remain unknown.” (p. 240)

Life poses a significant challenge for science. As it remains one of the biggest unresolved mysteries. If the universe operates solely according to the laws of physics, it should be inanimate, like the other planets in our solar system. The presence of life on Earth is a profound anomaly that has yet to be fully explained. Moreover, with a deeper understanding of quantum physics, it seems increasingly unlikely that life could have emerged through natural self-organization out of natural phenomena.” (p. 244)

“I think that life is both a quantum and a classical phenomenon, with new and unsuspected properties that will lead us to a deeper understanding of the nature of reality. To me, life is the fundamental strategy with which One can know Itself, for self-knowing must be a “lived” experience, and life is therefore the process through which each seity progressively comprehends the meaning of her own experience and knows herself.” (p. 244)



Probability

George Boole tells us that “Probability is expectation founded upon partial knowledge.” ²

Our author tells us, “The concept of probability, which most physicists consider objective and which underlies not only

classical statistical physics but even more subtly quantum physics, has never been satisfactorily resolved.” And may not exist at all. “I think that probability is a human concept, inextricably linked to the degree of knowledge of a conscious observer who wants to act based on his predictions of the next state. This concept makes no sense for an unconscious, deterministic (classical) system which has no way to change its future state.”

Probability cannot be considered entirely objective because it is inherently connected to the expectations of a conscious observer with free will. Knowing is a property of consciousness, and understanding probability without the ability to act on that knowledge doesn't make sense. In essence, probability is mostly subjective.

Viewing probability as an independent, objective physical variable—outside the consciousness and free will of the observer—is, in my view, a significant misunderstanding. This misconception has greatly contributed to the difficulty in understanding quantum physics, where probability plays a key role. Probability pertains to knowledge, and only consciousness can possess knowledge. Therefore, probability only matters if consciousness exists!” (p. 248-249)



*Information Makes Sense Only if There Is
Consciousness*



Now we get into the metaphysics of *The Urantia Book*. Faggin says, “*The concept of information makes sense only in connection with the concept of open-ended knowing, never completed, concerning conscious observers with free will. Omniscience would spell*

the end of consciousness and the end of existence because there would be nothing more to know! Moreover, the existence of a universal consciousness without the existence of other conscious entities, each with their own individual consciousness, would not make sense because in this case there would only be One observing Itself and no other. But this hypothesis cannot be true because we are here and we are conscious. And each one of us is a part-whole of One, and One is also 'within' each of us.” (p. 252)

We can say that God is omnipotent, but is that true? If so, then why create all these sentient will creatures and other beings if there was not something else to know and experience?

We are reminded that knowing can only happen through lived experiences that shape the seities into what they know. Organic life exists to help seities gain new experiences by means of living organisms, which, in this perspective, are creations of the seities themselves that coevolve alongside their self-awareness. This creates a virtuous cycle where each new understanding leads to more complex symbols, enabling even greater knowledge. This process is infinite, as it constantly approaches an unreachable infinity.”



Meaning

Symbols that carry meanings are the starting point of understanding. However, before symbols, there is the meaning that created them, and this meaning is far

more complex and extensive than any symbolic form can fully represent, especially regarding emotions and creative ideas. We are holistic beings, which explains why each symbol can have multiple meanings. When we put many words together in a sentence, the possible interpretations increase dramatically with each additional word. Choosing the correct meaning among these possibilities requires understanding. Without comprehension, verbal communication would be impossible. Additionally, we tend to interpret poorly worded sentences poorly because understanding the meaning takes priority for us. (pp. 256-257)

However, symbols alone cannot generate new meanings because meaning is primary. Nevertheless, we frequently prioritize symbols (form) and overlook meaning (substance). (p.259)

Meaning cannot exist in a purely physical reality defined solely by symbols and symbolic laws without inherent meaning. This is what current physics describes. In this apparent reality, consciousness, life, and free will are merely epiphenomena. We must distinguish between symbols and their meaning. Information's purpose is to communicate meaning, and it can exist only when meaning exists. (p. 259-260)

Life and Living

Chapter 13 starts off with a big idea. *“The initial goal of science was to explain natural phenomena, not life or consciousness. When scientists convinced themselves that mathematics alone could give us a detailed description of reality and that our sense-based intuition was fallacious, the ideas that life is mechanical, consciousness is epiphenomenal, and free will does not exist became widespread. This is exactly like saying that the universe is without meaning and purpose.*

Moreover, some even proposed that the mathematical description of reality is reality,... even though it is a creation of our

human minds. ... But how can empty symbols replace lived experiences? For example, the word ‘compassion’ cannot replace the ‘experience of compassion.’ True compassion is the ‘descent into shared suffering’ (Pope Gregory the Great). The meaning is in the lived experience, not in the words or other classical symbols that represent it, and the experience belongs only to those who live it.” (p. 264)



The author reminds us that Descartes told us, “Reason is nothing without imagination.”

He went on to say, “The need for ever more complex mathematics to describe our world has increasingly distanced us from our lived experiences—the only true source of knowing—and led us to consider rationality the only mental capacity useful in the study of reality. For example, we have tried to understand quantum physics using only our rational minds without the creative inputs of intuition, emotion, and imagination. If quantum physics primarily describes the interiority of reality, as I propose, mathematics alone can never lead us to the necessary comprehension.”

“I am convinced that our intuitive mind and emotions have access to a fundamental meaning that can lead us to the truth when guided and combined with all our other capacities, which include rationality of course, but a rationality inspired by the heart. If it is true that One wants to know Itself, it would be inconsistent to think that we, as seities, lack the capacity to do so. By not trusting our intuition and our heart, we tend to mainly use our rationality. However, for as long as our knowing remains only at the symbolic level, it will only be knowledge, and cannot be complete. ... Facts and rationality are only the first step, absolutely necessary for sure, but not sufficient for full comprehension.” (p. 265)

Infinity is beyond conception because the infinite section outside any finite part is always vastly larger than that part, regardless of its size. Given that reality is entirely interconnected, the mathematical theories we employ to describe it should also be interconnected. In other words, each theory should be able to influence the others, even if only slightly. (p. 266)

Mathematics is a valid mental construct; however, if it consists of separable parts, it cannot fully represent a holistic reality. ... The mathematics used in physics cannot eliminate the mystery of a universe that evolves through free will. (pp. 266-267)

“The “... expression of meaning is not governed by any physical laws, and therefore the laws cannot describe the lived experience, which is what matters most to us and to all the innumerable seities created by One.” p. 268)

Albert Einstein told us. *“It is possible that everything can be described scientifically, but it would not make sense; it would be as if we were describing a Beethoven symphony as a variation in the pressures of the waves.”* (p. 268)



Faggins’s New Interpretation of Physical Reality

“*I think that a complete theory of information should start from the general principle that the purpose of information is to communicate meaning, ”* (p. 269)

“In this new worldview, matter reflects the symbolic aspect of conscious entities that communicate meaning with each other. Symbols and meaning are the two irreducible aspects of a holistic reality. ... At some point the place of honor that belonged to meaning has been given to symbols, together with the idea that the laws of symbols must predict all of reality. This is profoundly misguided because symbols alone will never be able to predict the evolution of meaning that is open and creative. The current laws of physics can only predict that the symbolic expression of any new meaning will not be contradictory with the symbolic expression of any previous meaning. However, new meaning may create new laws since meaning is not algorithmic, and the complex symbols needed to represent it are just as creative and unknowable prior to the emergence of the new meaning.”
(pp. 269-270)

The author gives us an example, “... [T]he laws of physics did not predict the invention of the computer. The computer is simply a human creation, allowed by the laws of physics, but originating from the imagination, creativity, love of knowledge, and commitment that has always inspired and guided us from within.” (p. 270)

“To create an invention, we need to start from an idea. However, the idea is not enough by itself. Only if it is sufficiently articulated can the inventor begin to build the object of his invention. Through the construction of the object, the inventor refines his idea, which in turn allows him to refine the construction. ... “[A]ny creation must always start from a general idea before arriving at any

specific realization, and not vice versa.” And an “... idea is often born from a desire.” (p.272-273)

To invent something, one must start with an idea. However, having an idea alone isn't enough. Only when the idea is clearly articulated can the inventor begin constructing the invention. Building the object helps the inventor refine the idea, leading to improved construction. Any creation must always originate from a broad concept before moving to specific details, not the other way around. Moreover, an idea often stems from a desire.

(p.272-273) The overall meaning of the invention was already contained in the inventor's imagination at the moment he first conceived of the idea. (p.274)

“The same process also applies to life. It is absurd to think that simple organic molecules, which represent an infinitesimal fraction of the complexity of the simplest known bacterium, could naturally self-assemble to form an organism capable of reproduction without any guidance and any idea of the intended result. ... How can we expect the first living and self-reproducing cell to have emerged by chance, without the prior existence of a conscious and intentional idea? How can a hierarchy of precise subsystems self-assemble and form a living organism of incredible complexity through natural and random events that have a natural tendency to disorder?” (p. 275)

Just as One created us, we have collaboratively ‘invented’ and developed biological life and the human brain in accordance with our understanding, with the aim of

improving them. However, our scientists believe that nature relies on a mindless process to generate the mind. Faggin thinks every creation begins from a broad idea motivated by desire. By merging this idea with the will and resources to realize it, we can gradually bring it to life through variation and selection. No complex structure, like a machine or a cell, can be constructed without some level of conscious intuition about what is needed. So, how can a living cell self-assemble via natural processes without any awareness of its purpose? (p. 276)

“One of the main purposes of physical life, then, could be to understand the origin and the “shape” of the distortions that exist within each of us, a prerequisite for eliminating them. In other words, evil does not exist as a fundamental reality, but only as a distortion of reality—a misunderstanding that is not reality. Thus, its elimination reveals the native reality that is free of any “evil.” Part of this “purification process” needs to take place through experiences lived in virtual realities, allowing us to discover and experience the unknown origin and the nature of the misunderstandings we accidentally carry within us.” (p. 279)

One primary purpose of physical life might be to understand the origins and the nature of the distortions within us. This understanding is essential for removing them. Essentially, evil is not a fundamental aspect of reality but a distortion— a misunderstanding that isn't true reality. Removing this misunderstanding restores us to our true, pure state free of "evil." Part of this “purification” involves experiences in



virtual realities, which help us explore the unknown origins and nature of these internal misunderstandings we carry.

Rumi said, *“The moment we accept our problems, the doors of solutions open wide.”*

Bit by bit, the ego comes to see that the reality it inhabits is not the ultimate truth; through experience, it realizes that it is more than just the body. Such experiences are essential for breaking the ego free from the illusion of self-identity tied to the body. That’s why purely intellectual understanding of reality cannot fully set us free.



The Evolution of Scientific Thought

William James famously reminded us that “[e]ach new theory is first attacked as absurd; it is later recognized as true, but obvious and insignificant; finally, it is considered so important that its adversaries claim to have discovered it themselves.”

A “... small portion of humanity is ready to move away from the materialism of classical physics to the new holistic vision offered by quantum information. Quantum information is compatible with the existence of a profound spiritual dimension of reality that in the past has fueled myths and religions. ... [W]e are beginning to realize that the behavior of the whole cannot be explained only by the behavior of its parts, because reality, unlike what we imagined, is not made of separate parts and is not as objective as we thought.”

The Tao Te Ching starts with this verse:

“The Tao that can be told
is not the eternal Tao.”

Quantum physics has revealed that the smaller the parts, the more inseparable from the whole they become, and therefore, the whole must be invisibly present in all of its macroscopic parts. Nothing is closed and separated from the Whole. (p. 281)

A key aspect of our semantic, inner, and private reality is that it cannot be fully explained abstractly, as its meaning can only be genuinely understood by those who experience it subjectively within themselves. (p. 282)

There is a metaphor: 'We are a whole made of **heart, head,** and **gut,**' [that] serves to describe the type of union ... described in the Introduction. I believe it is necessary to integrate and harmonize the "head" with the "heart" and the "gut," i.e., the intuitive and rational thinking with our deepest unitive feelings and with our capacity for courageous and right action. These three centers are metaphorical, of course, and are neither separate nor separable, because each of them also contains a portion of the other two. Therefore, even an intellectual person who appears to only live inside his head cannot be completely disconnected from his heart and gut."

"If we examine the **head center**, we can recognize that the intuitive and creative powers are our highest mental abilities. We also possess a rational mind, i.e., the ability to reason logically on the basis of the presumed validity of assumptions (both explicit and implicit). The choice of assumptions, however, is mainly based on the level of our conscious comprehension of the whole."

"As for the **heart**, it is the center of our feelings, desires, intentions, empathy, love, joy, passion, curiosity, honesty, ethics, and self-fulfillment. Its highest expression is unitive, because no fundamental distinction exists in reality between the observer and the observed when all the "parts" are parts-

whole. At the level of our ordinary experience, our feelings are generally neither too strong nor particularly vivid, though they are aware and present. Finally, there is the “mechanical” aspect of the heart, represented by the quasi-automatic, habitual emotions and feelings that have limited awareness and depth, and include the usual sensations of shape, color, sounds, smells, and tastes associated with the physical world. Therefore, the experience of the heart ranges from the habitual semi-automatic level of ordinary feelings to the occasionally vivid and extraordinary feelings enlightened by the sense of unity, love, and fulfillment.”

*“The **gut** is the focus of our physical actions, and it is the least understood of our centers. Its mechanical aspect is expressed by those physical acts that we perform almost unconsciously, for example, when we walk or ride a bike. The next level contains ordinary, intentional, and free-will actions. Finally, the highest level includes behaviors guided by deep comprehension, ethics, love, and courage; thus they contain the comprehension of what is right, the love that comes from the heart, and the courage and determination of the gut to act with integrity. The union of the heart with the head and gut is manifested in just, loving, and courageous actions.” (pp 282-284)*

“Head, heart, and gut may also refer to three different types of knowing, because we can learn mentally, emotionally, and interactively. The **interactive knowing** is based on physical action, knowing “from without” by interacting with objects and observing the actions of others...”



“Emotional knowing is mainly knowing ‘from within,’ based on the sensations and feelings ...we experience by observing the world and ourselves. At the ordinary level, this experiential and empathic knowing can lead us to superficial judgments, while at a highest level, when the knowing is direct, it makes us become what we know. Direct knowing also involves mental knowing and inspires right and courageous actions.”

“Mental knowing is knowing both from ‘without’ and from ‘within.’ The “without’ from books, watching television, listening to the radio, from the internet, listening to teachers, parents, and peers, and so on and on and on. The ‘within’ through the “comprehension and creativity that is based on intuition and imagination,” which is the superior of the two. (p. 284)

Concluding comments by the author, summarized - knowing must be lived

“...[C]onsciousness is the North Star that guides us through the paths of life.”

Unfortunately, much of humanity is currently in a self-created trance that blocks awareness of Love, the fundamental Law that governs and unites all parts of the universe. *“The love that moves the sun and the other stars”* (Dante Alighieri).

“The heart is the symbolic center of intentions, emotions, and intuitions that informs and unites the head (rationality and creativity) and the gut (courageous and right action), allowing us to achieve virtue and knowing. Only the heart makes it possible to unite the inner and the outer worlds so that being and knowing become one; a world in which science and spirituality will finally be able to integrate, allowing humankind to comprehend what love is by becoming love and joy and peace: ‘The ultimate meaning of everything that surrounds us...is the joy that is the source of all creation’ (Rabindranath Tagore). And that is what ultimately matters.” (p. 286)

“Scientific knowledge, whose object of study is the outer world that can be known through the measurement of physical quantities and their mathematical relationships, is absolutely necessary, but it is not enough to lead us to lived knowing. In my thinking, the ultimate goal of knowing—to

which science has made a fundamental contribution—is realized only when the observer lives the experience of himself and of the world in an integrated way, because true knowing goes way beyond knowledge, the symbolic aspect of reality.” (p. 287)

Scientific knowledge, which focuses on understanding the outer world through measurement and mathematical relationships, is essential but insufficient for lived understanding. Faggin believes that the true aim of knowing—achieved significantly by science—is fulfilled only when the observer personally experiences themselves and the world in an integrated manner. Because true knowing transcends mere knowledge, which is just the symbolic aspect of reality. (p. 287)

“I believe that feeling superior to Nature is the primary source of our distortions, and the root cause of our suffering. In my experience, becoming aware of our primary responsibility about what happens in our experience is the first fundamental and indispensable step on the road of healing, because our awakening depends on this crucial self-awareness.”

Scientific knowledge reveals what is factual and possible. However, making the right decisions requires not just science but also the understanding and values that only the heart provides.

Rita Levi-Montalcini observed, *“The absolute evil of our time is not to believe in values. It does not matter whether they*

are religious or secular. Young people must believe in something positive and life deserves to be lived only if we believe in values, because these remain even after our death.” (pp. 287-288)

“The World can only be known when it is observed, acted, and lived, for we are an integral part of the World and the World is also within us. The reason we limit ourselves to looking at the World only from the outside, as if we were not part of it, may be because we feel superior to it. And this need is also implicit in the principle of the survival of the fittest that allows us to blame Nature and others for our lack of love and respect for others.”

“... [T]his ‘wanting to be the first’ the hardest obstacle to achieving union, especially since in our society strong competition is considered a desirable thing. In fact, the entire economy, public education, our sports, and most institutions rely primarily on strong competition. The evolution of the species is also exclusively attributed to win-lose competition through the “survival of the fittest” principle that provides a natural justification for our selfishness and aggression.” But, “... “there is a type of friendly competition that is indeed desirable and promotes personal excellence when it stimulates in us the desire to be “superior to the person we were until yesterday....” (p. 289)

This 'desire to be the best' is the biggest obstacle to achieving unity, particularly because our society values competition highly. The economy, public education, sports, and most institutions depend mainly on fierce competition.

Additionally, the evolution of species is largely credited to win-lose competition under the “survival of the fittest” concept, which naturally justifies our tendencies toward selfishness and aggression. But, “... *“there is a type of friendly competition that is indeed desirable and promotes personal excellence when it stimulates in us the desire to be superior to the person we were until yesterday....”* (p. 289)

The foundation of competition lies in the desire to feel “special.” The issue occurs when someone aims to be more special or unique than all other perspectives of themselves. This craving for superiority distorts the natural, legitimate pride in being unique—that is an inherent part of our identity. “We are divine, and we must live not by the survival of the fittest, but in a way that supports everyone and everything on this planet” (Bruce H. Lipton, *The Biology of Beliefs*).

The concept of separation, reflected in classical physics’ reductionism, should be replaced by a sense of union and inclusion already apparent in life’s holistic nature. *“There is not a single isolated fragment in all of nature, each fragment is part of a harmonious and complete unity.”* (John Muir)



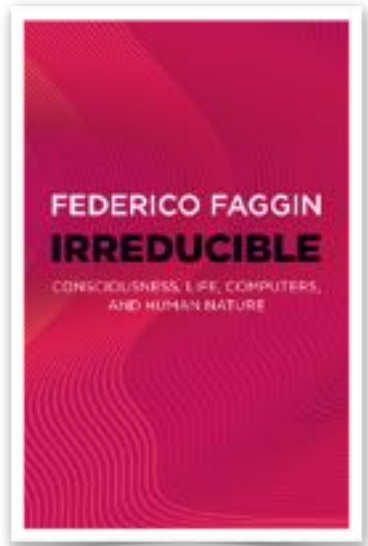
Footnotes:

1. **I-Space:** The author tells us that “Since 2010 I have deepened the study of consciousness as an irreducible phenomenon and developed the CIP framework (acronym formed by the initials of Consciousness, Information, and Physical). In this conception, the nature of reality consists of two complementary and irreducible aspects: the semantic space of conscious experiences, called C-space, and the informational

space of symbolic forms, called I-space. Symbols are created by conscious entities to communicate and explore their inner meaning for the purpose of knowing themselves ever more. Physical space, called P-space, is a virtual space experienced by those conscious entities that control living organisms. The organisms are symbolic structures that interact with the other I-space symbols and generate within themselves symbolic representations of I-space that are perceived as 'reality' by the conscious entities. In this framework, consciousness exists only in C-space." So there!

2. Regarding probability, the partial knowledge that probability is based on is not the same as having no knowledge to base something on. See the book *The Black Swan* by Nassim Nicholas Taleb.

3. *Irreducible: Consciousness, Life, Computers, and Human Nature*
First published by Essentia Books, 2024
Essentia Books is an imprint of John Hunt Publishing Ltd., No. 3 East St.,
Alresford,
Hampshire SO24 9EE, UK



C H A P T E R 2 3

Now for something completely different



Are Humans from Distant Planets the Source of UAPs?

I was reading an article that appeared in *The Urantia Book Fellowship* newsletter a few days ago. The article is titled "Are Humans from Distant Planets the Source of UAPs?" by Tom Allen. I felt compelled to comment on the ideas presented, so here they are.

My comments may seem conspiratorial, but there are instances where what we don't know as a society continues to cause us trouble. My thoughts on this matter are based on my readings in advanced concepts of quantum physics, or quantum reality, as well as other recent discoveries by our scientists over the last hundred years or so, though much is being withheld from us by the powers at the highest levels of government.

To most of the world, *The Urantia Book* is viewed as a significant conspiracy. The narrative of the universe and those within it is far stranger than just visitors from other

planets and universes, whether they are finite, absolute, or somewhere in between. The efforts of the Correcting Time resonate with many visitors to our world, including thousands of Midwayers from beyond who are here to assist us.

“There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”

1. *“With Einstein’s relativity problems, material humans would need to be willing and able safely to travel in material ships at nearly the speed of light for very long voyages.”*

This is located in his third paragraph.

The problem with this statement is that it does not consider the quantum physics discovery that particles can travel faster than light.

For example, unless those coming from Jerusem to be a part of Calisgatia’s team of 100 can traverse that distance quickly, they would not have arrived on our world in a reasonable time unless there are other mechanisms that enable such faster-than-light travel.

We already know from our text that many celestials can travel faster than light: Angelic beings, Thought Adjusters and their assistants, Mighty Messengers, and many others. For many of them, time is not a factor, allowing them to

traverse space quickly. Mighty Messengers were once “human” but have become Trinitized Sons.

Recall that these Caligastica 100 were once finite ascendant will creatures—humans—from other worlds that participated. Also, remember that transport seraphim travel at speeds around three times the speed of light, and that quantum realities suggest other possible means of faster-than-light travel, such as theoretical “wormholes.”

We learn that the UAPs currently appearing in our airspace are not drones (see Farsight), but they are also unlikely to be humanoid beings. The actions of the so-called drones indicate that the forces exerted upon them by their many maneuvers would be fatal to biological beings due to the gravitational pull, unless they are using anti-gravity energies, which, from the UB, we know exist.

This satisfies his paragraph nine as well.

2. “The need for humans from other planets seems unwarranted. What would be the supreme value of service from these material mortals who come to Urantia?”

This is from his fourth paragraph.

The problem with this argument is that celestials are not permitted to interfere with the will of creatures in a way that takes away their will by “fixing” problems. However, there are instances where outside help from other ascendant beings could be made available to us. For instance, the so-

called “good ETs” that are appearing via whatever vehicles they operate are trying to make their case that they are friendly and want to help.

There is evidence that many ETs who are not so friendly have been assisting the military in learning about off-planet technologies to create advanced weaponry systems in exchange for a degree of control over the rest of us.

3. *“This quote contains numerous possible techniques for how one world can be in contact with another. It does not rule out mortal-to-mortal interplanetary contact, but other spiritual and midwayer techniques can be imagined instead. It also implies that it may be very rare for such contacts to occur.”*



This is his sixth paragraph.

Imagining other techniques for mortal interplanetary contact requires speculation. But why do that when the text clearly explains how frequently interplanetary contact occurs? The answer is constantly. Yet, if this is true, as our text indicates, why can't we also imagine that other human contacts are being made? We have evidence that numerous such contacts with other extraterrestrials have happened over the decades. Much of this information is now coming to light.

4. *"The aerial UAPs that are currently well documented probably have their origins with the spiritual beings on the planet."*

This is his seventh paragraph.

Why probably? UAPs are well documented, including instances in which humanoid occupants were recovered after a crash or other accident. Additionally, there are ETs currently engaging with some people in our world to discuss their intentions for being here. Evidence suggests that our military is aware of who these individuals are and what they are doing. This is why, in the later days of the Biden administration, we were reassured that there was nothing to fear from them and that the military was unsure of their nature. These two statements contradict one another. Of course, they know who they are; the military's concern is not to incite fear among us about them, but they also don't want to admit that they are indeed UAPs from other worlds.

Furthermore, the UAPs demonstrate such extreme capabilities that they pose a concern to the military, as they do not know how to address them and fear provoking them.



5. *“I question the purpose or value for our Planetary Government to allow material humans to visit Urantia. It seems implausible. Time relativity problems would need to be solved. It would seem likely that the planetary*

government on each planet would need to grant permission for a mortal team materially to come to Urantia.”

This is his eighth paragraph.

This paragraph consists of a series of “what about” statements. Regarding whether there is a purpose or value in allowing ETs to visit this world, we already know that Urantia holds immense importance to the rest of Nebadon. Furthermore, we ourselves are not doing a very good job of progressing toward Light and Life. If something seems likely to happen, it has probably already happened.

6. “The *acid test* for human contact”

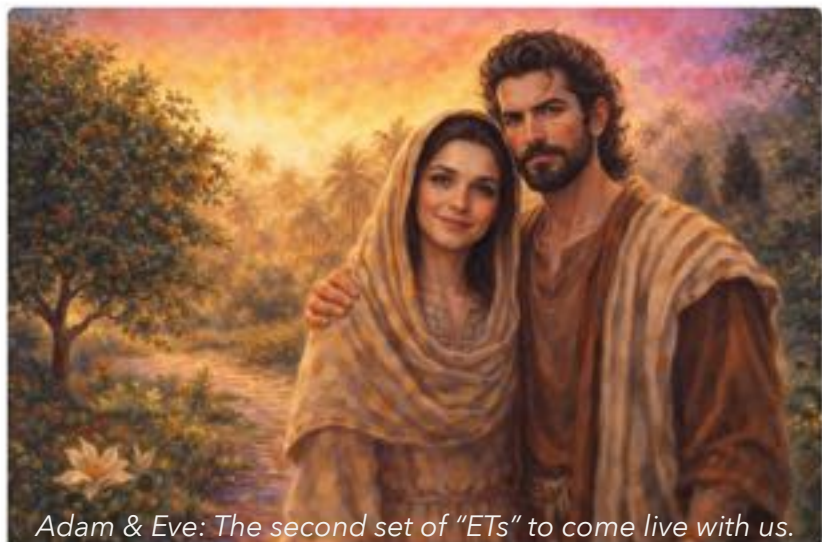
This addresses his tenth through the thirteenth paragraphs.

There can be no doubt about the validity of the statements in paragraph ten. Regarding paragraph eleven, we are involved with the Correcting Time, knowing that many more midwayers from other worlds are here to assist us, and so on.

This addresses the fourteenth and fifteenth paragraphs.

But the “**acid test**” for “... *legitimacy of a human material contact with a Urantia mortal would be if they exhibited the fruits of the spirit.*”

I suggest that this presents a very rosy view of off-planet visitors. In the realms of time and space, the freedom to move about is not restricted to those demonstrating the



Adam & Eve: The second set of "ETs" to come live with us.

fruits of the spirit—witness Lucifer et al. We have ample evidence that some ETs do not exhibit those qualities. However, some certainly do. These may be the ones currently visible, trying to communicate, *“Hey, we are here. We mean no harm. We are here to help.”* They are striving to “mitigate fear in their contact” with us. If it is logical that the Reserve Corps of Destiny is involved, then it likely is.

Speculation can be entertaining. It can sometimes pay off. But until it does, it remains within the realm of potentiality, and until it becomes truth, it remains a falsehood. Until the wave collapses, we have no way of knowing where the particle— the truth— will land.

One thing we can all be certain of is that there is, indeed,
*“There are more things in heaven and earth, Horatio, than
are dreamt of in your philosophy.”*



Another Piece of the Puzzle

**THOUGHT ADJUSTER INSIGHTS FROM CHRIS MAURUS, 11:11
CORRECTING TIME**

In an essay published in December of 2024, Chris Maurus wrote about his curiosity regarding the increased sightings of UAPs (UFOs), including orbs and so-called drones, predominantly in the skies above the Eastern seaboard. He said the phenomenon had caused him to “... *discover other more spiritually pertinent content that has led to insights and the 'connecting of dots' for some age-old questions....*” He then began to “... *feel this 'inner drive' to consume a mass amount of information similar to the experience I had many years ago when I was driven to consume large amounts of spiritually based content from many current and esoteric sources. ... What piqued my curiosity was not the drones, but the Orbs. These mysterious entities seemed to have a more off-world organic nature, alive, and perhaps sentient in the form of plasma or what is being called, 'Plasmoids.'*”

Often referred to as the “fourth state of matter,” plasma is a naturally occurring substance that makes up 99% of the known universe, with 1% being material matter: gas, liquid,

and solid. This curiosity led Chris to the author and filmmaker Dana Kipple and her work. Kipple espouses that plasma is intelligent and is a vehicle for consciousness. It is the very thing that is all around us, “... *that consciousness uses as a medium to create, ... [that] plasma is a “vehicle for consciousness,” that connected the first dot.*”

On December 21, 2024, Chris “... *received a message from Spirit that these plasma-like orbs we are seeing in the skies are “vehicles that contain consciousness!” What! Is this information from Kipple a confirmation? What came through was that we may be getting help to uplift human consciousness, and that what we are witnessing in the sky is the beginning of this process.*”

“I learned that there is the “law of balance” to consider when contemplating the methods of the Correcting Time.”

It would seem that the closer we get to our self-annihilation ... “*through our ongoing efforts to involve more in conflicts and the political turmoil caused by those in power, there appears to be “... an “equalizer,” “... to see that these “rebellious children” are to be shown that they live in a cosmic-ecosystem with others that are now being affected by their bad behavior. Whatever the agenda is by these orb-like players, I believe it will be the most significant development in human history, and it is now unfolding before our very eyes.*”

All these insights and speculations have got Chris thinking about how this works. “*If there was an outside influence of*

benevolence here to assist in the uplifting of human consciousness, how or what would make this possible? We know that free will is paramount in the universes of time and that our celestial caretakers (at present) choose not to interfere directly in worldly affairs. It makes sense then that other planetary beings could assert their free will to a point (bring balance) to a situation that is on the brink of an Apocalypse—to save us from ourselves. Could what we are seeing now be that equalizing factor?”



In Chris' search for answers in his efforts to connect the next dot, he found a YouTube video by J.W. Phipps, Living Plasmoids: Compilation - Laboratory Plasma Sentience/ Religious Mythology. In that video, he spoke about a new book by Robert Temple, *A New Science of Heaven*. The back of Temple's book tells us a few things. Here is what it says:

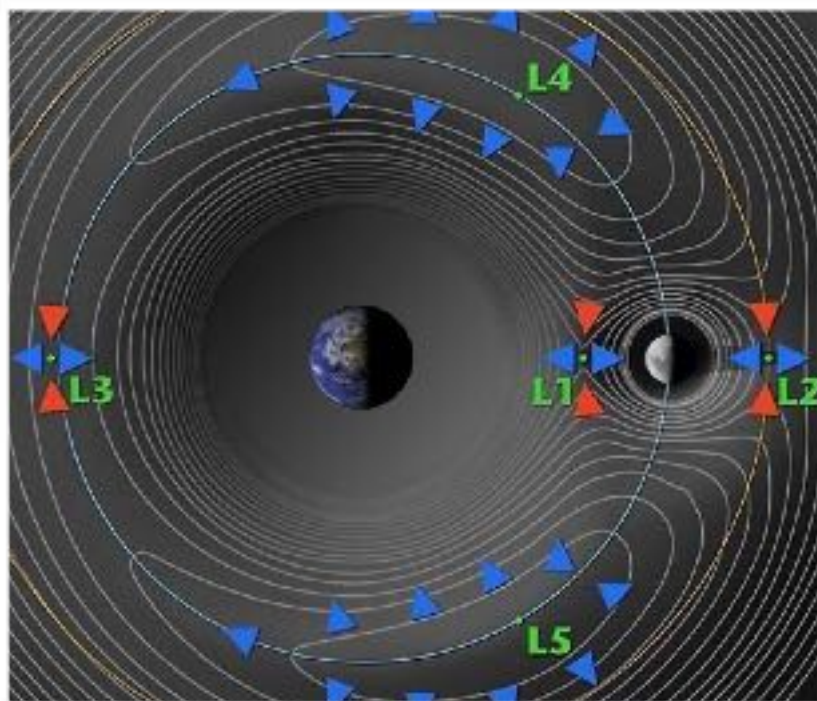
"Histories of science in the 20th century have focused on relativity and quantum mechanics. But, quietly in the background, there has been a third area of exploration which has equally important implications for our understanding of the universe. It is unknown to the general public despite the fact that many Nobel prize winners, senior academics and major research centres around the world have been devoted to it - it is the study of plasma

"Plasma is the fourth state of matter and the other three - gas, liquid and solids - emerge out of plasma. This book will reveal how over 99% of the universe is made of plasma and how there are two gigantic clouds of plasma, called the Kordylewski Clouds, hovering between the Earth and the Moon, only recently discovered by astronomers in Hungary. Other revelations not previously known outside narrow academic disciplines include the evidence that in certain circumstances plasma exhibits features that suggest they may be in some sense alive: clouds of plasma have evolved double helixes, banks of cells and crystals, filaments and junctions which could control the flow of electric currents, thus generating an intelligence similar

to machine intelligence. We may, in fact, have been looking for signs of extra-terrestrial life in the wrong place.”

Chris goes on to tell us, “The point of interest here that Spirit wanted me to pay attention to is the Kordylewski Clouds—that they play a significant role in our consciousness/evolution and life itself. To give a brief history of this, in 1961, a Polish astronomer named Kazimierz Kordylewski claimed to have seen a strange cloud at a particular location in the night sky, and he calculated that there must be two of them, one at a corresponding location relative to the Earth and Moon. Fifty-eight years later (2019), Hungarian astronomers observed the same cloud that Kordylewski had seen and verified its existence. This is a significant discovery that went largely unnoticed, and, because of its potential as the vehicle for consciousness on this planet, it has sparked many questions that I have thus asked Spirit to clarify.

It is believed by Temple that these massive (sentient and intelligent) structures of ionized gas and dust, constantly bathed (energized) by the solar wind, could contain the entire history of the planet, from every living thing since the beginning of time. This immediately suggests that this structure could be the Akashic Record and that other structures like it are more common throughout the cosmos than we realize. They may be integral components of planetary life—a way for god-consciousness to invest (interface) in planetary experience through sentient life. When considering the dark matter that *The Urantia Book*



Shown here, the L4 and L5 dots represent the center of the plasma cloud mass and is nearly 60 degrees symmetrical on either side of the moon. These plasma clouds are about nine times larger than the Earth and find their auspicious place because only here are they completely free from the gravity pull of the earth/moon system.

speaks of that balances the great wheels of cosmic matter (galaxies), are these also a form of plasma, and do they contain more than a balancing fulcrum for matter?"

The illustration below shows where these plasma clouds are relative to our planet. Specifically, L4 and L5 locations.

"How does all this relate to the mysterious orbs that contain the consciousness of these benevolent helpers? Over the

years, my [celestial] teachers have taught me that as we each awaken more to unity consciousness, we contribute to the rising tide of mass consciousness on this planet. This means that consciousness is distributive in nature and the [Thought Adjusters] share in the evolution of human consciousness... Spirit indicates that these “helpers” are highly evolved in their consciousness, and when they are within our sphere of influence, they are plugged into these sentient media (Kordylewski Clouds) and, by their very presence, contribute to the uplifting of human consciousness.

“Since the orbs don’t seem to be doing anything except upsetting the Deep State, they appear benign yet very visible to us. I believe they will be here for some time to come. ... Any highly evolved consciousness will be benevolent and unity-conscious minded in its intention.”

[I read the book Chris refers to, and while it has included many technical sections, it was a great find for me. Very enjoyable and worthwhile. -JLeese]

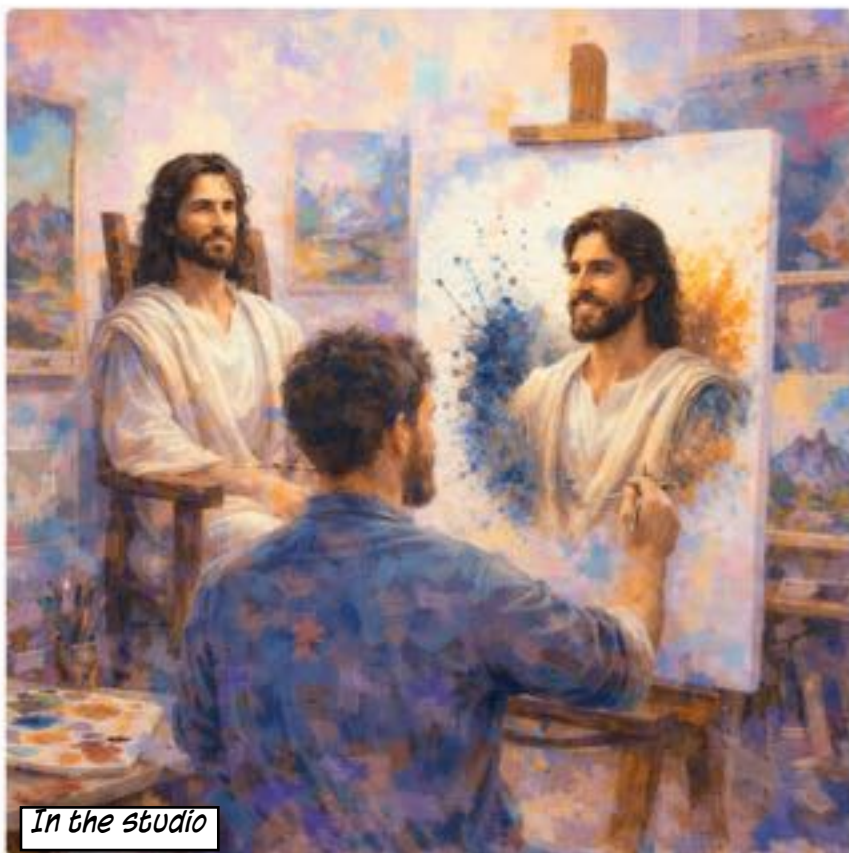
[My postscript: The website, FarsightPrime.org, has many videos that Dr. Courtney Brown and his team have put on it. Dr Brown has been working with remote viewing for decades, having come from the military efforts to use the technique. His group is also in communication with extraterrestrials and has been told the nature of the orbs and so-called drones. The ETs—the good ETs, as Dr. Brown calls them—have told us that they are here to show us they do not intend us harm, but rather to show us that they are, indeed,

present and will remain so until the time is right for them to make a larger presence known.]



More Inspiration From The Urantia Book

Ε Π Ι Λ Ο Γ Ο Σ



In the studio



My Urantia Book Prayer

Dear Indwelling Spirit of God,



More Inspiration From The Urantia Book



Our Father who is in heaven,

Gary Tonge, for his inspiring visuals, helping us all to better understand this 5th Revelation.

Elisabeth Callihan and the fine folks at the Urantia University Institute that helped me get a quick handle on the complexities of the text.

And all of those that make all of this effort to understand possible, far too many to count or name.

The Urantia Book Study Group of Southwest Florida can be found at www.UrantiaBook-SWFL.com or by scanning the QR code on the right.



All images in this document were created with the assistance of Adobe's Firefly AI software. Most of the images are original creations from my wording prompts, images I created from other images, or images from another artist's work that I used as a reference for the new images. To those artists, I give my respect and admiration.

Our Divine Parents, Michael and Nebodonia,

Thank you for once again uniting us
For today's learning opportunities.

To exchange enhanced knowledge that leads
To the virtue of greater meanings with supreme values.

And the insightful spiritual value of what it means to live
In this world, with love, humility, and fearless courage
And with it, the discovery of truth, beauty, and goodness
Always in our path.

For these and an infinite other reasons, we thank you.



*Please feel free to pass material on to others
who you think might be interested in it.*

From an image by Gary Tonge

O U T T A K E S

Watch for my next book:

***A Year in the Teacher Education Program -
Urantia University Institute***

Further thanks to...

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A continuing journey exploring
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ISBN 979-8-90671-542-5



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More Inspiration From The Urantia Book

- ✳ University of New Mexico, College of Fine Arts
- ✳ Harvard Graduate School of Design (I spent 3 days there, so I have a couple of ball caps)
- ✳ Trip to the Holy Lands - Unity of Fort Myers - 2010
- ✳ UrantiaUniversity Institute - 2015 - 2018 (18 courses)
- ✳ Urantia Book Internet School - 2011, 2017-2019 (11 courses)
- ✳ Urantia University Institute's Teacher Education Program - August 2025 - June 2026

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