

A Year in the Teacher Education Program

Urantia University Institute

Book 4

Rev. James Leese, UBM

A Year in the Teacher Education Program



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.

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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.



P R O L O G U E

In the summer of 2025, I received an email that the Urantia University Institute was looking for applicants to spend a year in intensive study of The Urantia Book geared to UB readers who thought they would like to become teachers of the book, to go forth to bring the book's attention to others that might find it worthwhile. Naturally, I was interested. I applied and was contacted by Elisabeth Callihan, Executive Director and Founding Trustee of the Urantia University Institute.

I was very familiar with UUI, and I had taken many of their courses in the past decade. Many of the essays in my first three books are based on essays written while taking those courses. I thought I might enjoy the process.

The beginning of the course consisted of flying to Chicago in August, meeting the other 18 participants* and most of the program's staff and faculty, and spending four to five days at 533 W. Diversey Parkway, the very house where The Urantia Book was born.

We flew into Chicago and checked in on Monday afternoon. We met each other and had a meal together in the house. Some of the participants stayed in the house;

others had rooms in a nearby hotel. We eventually made our way to our rooms. I was in the hotel, but I found a Starbucks a block from my hotel and the 533 Diversey house, which is how I began my mornings.

Several from other parts of the world who could not be in Chicago met online via Zoom every Friday. For those who were present, meals were furnished: a light breakfast and a lunch.

Beginning Tuesday morning, each morning's sessions began with a 20-minute meditation practice. Then we would gather around a large conference table and begin our work.

There were many videos to watch, PowerPoints to view, some writing of our own, and, naturally, some reading. Thursday evening was a last supper together. On Friday morning, we headed out to catch our planes home.

The following week, we began the first 10-week trimester of work, study, and writing, covering parts I and II of the book. After the new year began, we started the second-trimester 10-week program covering Part III, and the late spring into summer was the final 10-week trimester covering Part IV. Graduation was in the middle of June, 2026.

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This book consists of writings and some graphics that I produced over time.

In Appendix A, I have included many of the photos I took during the time in Chicago.

Here are the names of the faculty and staff for this adventure:

Elisabeth Callahan	Marvin Gawryn
Marilynn Kulieke	Gard Jamison
Tim Duffy	Rob Mastroianni
Andre Radatus	Alice Wood
Chris Wood	Geri Johnson
Merritt Horn	Geoff Taylor
Mark Wood	Ruthie Wenger
Sarah Hance	Susan Meyers

* By the time the course ran its course, the participants who completed the program numbered about a baker's dozen.

* I apologize if I have left anyone off this list. If I did, forgive me and let me know.



First Trimester Part I: The Central and Superuniverses & Part II - The Local Universe



C H A P T E R 1



Thinking about the Foreword

This is material that comes from a presentation by Merritt Horn.

The Tradition: We know little about the history of the writing of the Foreword, but a few pieces of evidence:

- ✱ March, 1926: The first mention of a “Foreword” in the available records about the Forum. [Because of other events recorded in the timeline, whatever this was, it cannot have been [same] the Foreword published in 1955.]
- ✱ 1935-1945: At some point, Dr. Sadler and Bill Sadler tried writing an Introduction, but were told by the revelators not to bother,
- ✱ 1941: The last human source used by the revelators in writing the Foreword was published.
- ✱ 1942: “No more questions.” The questions asked by the Forum had to have been a key factor in the composition of the Foreword.

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- ✿ 1945: The last human source used anywhere in the Urantia Book (Part IV) was published.
- ✿ 1950: The printing plates were completed (and therefore all of the text finalized, set, and proofed)
- ✿ 1954: Bill Sadler writes his Simplification of the Foreword
- ✿ October, 1955: The Urantia Book is published.

What IS the Foreword?

In the hope of facilitating comprehension and of preventing confusion on the part of every mortal who may peruse these papers, we deem it wise to present in this initial statement an outline of the meanings to be attached to numerous English words which are to be employed in designation of Deity and certain associated concepts of the things, meanings, and values of universal reality. (UB 0:0.3)

But in order to formulate this Foreword of definitions and limitations of terminology, it is necessary to anticipate the usage of these terms in the subsequent presentations. This Foreword is not, therefore, a finished statement within itself; it is only a definitive guide designed to assist those who shall read the accompanying papers dealing with Deity and the universe of universes which have been formulated by an Orvonton commission sent to Urantia for this purpose. (UB 0:0.4)

Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot

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fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree. (UB 115:1.1)

Why not an Appendix? –

The Data?
Well...maybe
not... Believe me,
they're all
REALLY
IMPORTANT!

Why is the Foreword here—at the beginning?

Just under 40% of the terms are found in Paper 1.

Just over 40% are first encountered in Papers 2-12.

The Foreword is really an index of sorts.

[illegible]

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Description	Count	%	Total %
Selected Concepts Found in the Foreword			
First Text Instance Found in Paper 1	41	38%	38%
First Text Instance Found in Papers 2-12	44	41%	79%
First Text Instance Found in Papers 13-31	6	6%	84%
First Text Instance Found in Parts 2-3	12	11%	95%
Not Found Elsewhere in Urantia Book	5	5%	100%
Total Selected Concepts Found In Foreword	108	100%	100%



For two nice
PowerPoint PDFs by
Merritt Horn, see:
[https://
www.urantiabook-
swfl.com/team-3-19](https://www.urantiabook-swfl.com/team-3-19)



C H A P T E R 2



A bit about religion

Regarding religion, *The Urantia Book* tells us:

“The people of Urantia continue to suffer from the influence of primitive concepts of God. The gods who go on a rampage in the storm; who shake the earth in their wrath and strike down men in their anger; who inflict their judgments of displeasure in times of famine and flood—these are the gods of primitive religion; they are not the Gods who live and rule the universes. Such concepts are a relic of the times when men supposed that the universe was under the guidance and domination of the whims of such imaginary gods.” (UB4:5.3)

I will share my understanding of what happened to our sacred works.

I will start by explaining why the people of Urantia still experience the effects of primitive ideas, and then describe what occurred following Jesus's presence.

A mistake was made by including parts of the Torah, known as the Old Testament, in the Bible. While there are some valuable and poetic sections that resonate emotionally, most of it does not merit inclusion in the Christian scriptures.

There are many reasons for this.

A key point is that the differences between the God of the Old Testament and the God of the New Testament are quite substantial.

For those who believe that God authored the Bible—and some still hold this view—such differences can be confusing.

The Torah, part of the Hebrew Scriptures and comprising the first five books of the Old Testament, is extremely ancient. It was originally passed down orally through generations and is believed to have been given to Moses by God. The Old Testament comprises 24 books of the Hebrew Bible, which was later compiled by the Israelites.

All of this occurred during an early period of religious belief, when it was commonly believed that all events, especially challenging ones like earthquakes, floods, and natural disasters, were caused by God's displeasure and

retribution on sinful or disobedient people. God's reputation was one of vengeance, jealousy, and anger.

Jesus' God is not like the God of the Old Testament; that God disappeared with Jesus.

In the New Testament, particularly in the Gospel accounts, Jesus sought to redefine our understanding of God as a loving, compassionate, and merciful being, present to assist everyone—regardless of their status, wealth, or health.

He introduced new commandments to replace the Old Testament's list of prohibitions, shifting to straightforward guidance: follow these simple instructions, and eternal life will be yours.

So all must be good in the New Testament.

But not so fast.

The Jesus story appears in the first four books of the New Testament and the book of Acts.

However, most of the New Testament consists of writings by Paul, who never personally knew Jesus. Paul often

infused his own biases into his texts, such as downplaying the role of women in the Jewish society of his time.

While Paul's letters to the newly formed Christian churches in the area specifically addressed the needs and issues of those churches, his commentaries about Christianity became part of the official Christian scripture in the fourth century. Thus, Christianity, in its bulk, is very much a creation of Paul, not Jesus.

John Fugelsang, in his book *Separation of Church and Hate*, says, "This human decision has led to sixteen hundred years of people citing Paul talking about God to prove Paul is speaking for God. It's like saying Roger Ebert's review of *The Godfather* is now officially part of *The Godfather's* script."

The people of Urantia continue to suffer from the influence of primitive concepts of God, concepts that should not have extended into the religion of Jesus' teachings. Additionally, most of the New Testament contains little of what Jesus said, what he taught, or how he lived, which is very unfortunate.



Hopi religious beliefs related to The Urantia Book

A few weeks ago, I found the book, “The Hopi Survival Kit,” by Thomas E. Mails, with the subtitle “The Prophecies, Instructions, and Warnings Revealed by the Last Elders.” I was raised in the Four Corners area near Hopi and, as an architect, worked with people from various tribes. I’ve researched them over the years. Here’s what I’ve learned.

The Hopi have been mistreated like all indigenous peoples of the Western Hemisphere, facing broken promises, loss of lands, water, resources, livelihoods, childhoods, spiritual practices, and other injustices. The pursuit of wealth by tribal councils has cost them dearly as it has us.

The Hopi are a very spiritual people. They believe their spiritual practice was given to them by a mysterious figure, Maasaw, almost a thousand years ago, who still guides them. I see similarities between Machiventa Melchizedek and Maasaw, who came to help the Hopi establish their moral code and connect with The Creator.



Maasaw shared a set of "Covenants" and a "Road Plan" (etched in petroglyphs) with the Hopis, which predicted many of the events that have unfolded over the past 900 years or so. These are called "prophecies, warnings, and instructions," and while the prophecies' interpretation of potential outcomes can be open to various paths, the events that have already occurred have shown the

prophecies to be remarkably accurate over that long period.

A few of the Hopi prophecies foretell doom and gloom but most focus on upcoming societal changes affecting us all.

In the late 20th century, these highly secretive prophecies were made public as times grew perilous. With the last Hopi Elder passing, they felt compelled to share their message, making four UN trips to highlight urgent issues. Despite abundant evidence, especially today, their efforts faced skepticism and rejection.



The Hopi elders who held prophecies, warnings, and instructions have since passed on. Before doing so, they shared all their secret information with a few people, who published it in 1995.

Some prophecies warn that greed and power will corrupt the lives of people and leaders, honesty will fade, and children will suffer, causing mental distress and health issues. "A time will come when people's minds will be misled, and the wise will be ignored." This will lead to chaos.

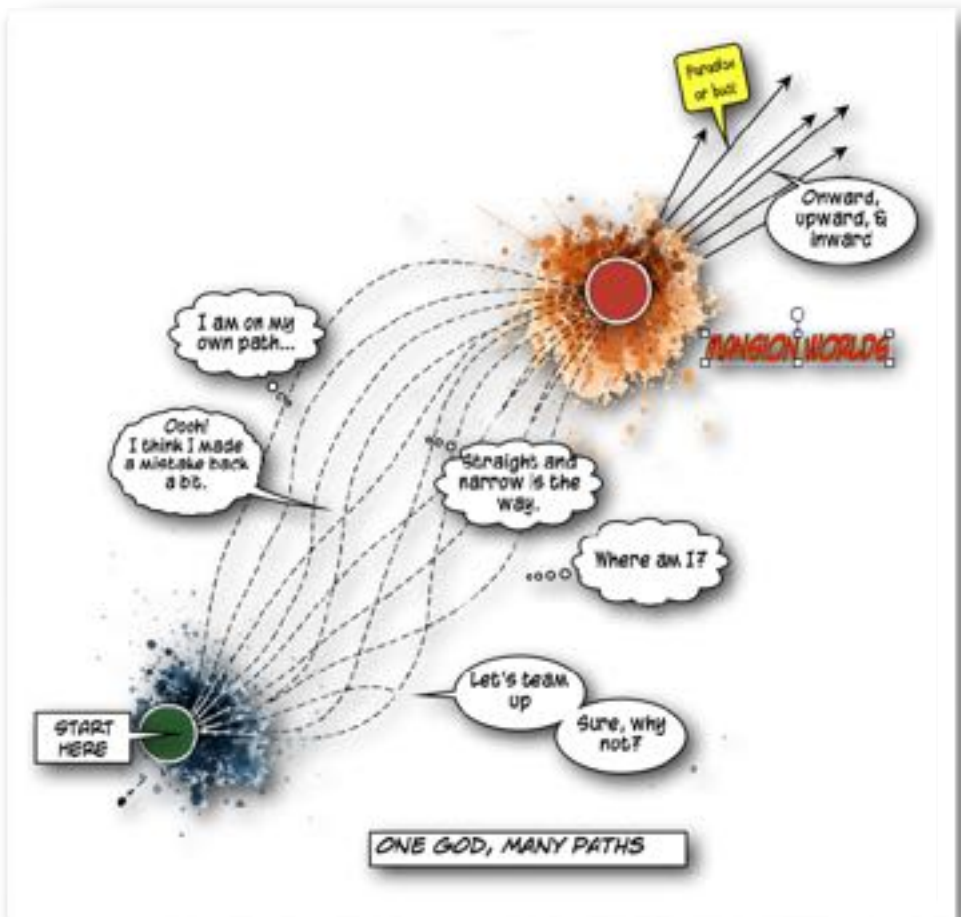
This was written in 1995.

A common thread is that Mother Earth is retaliating against humanity's abuse. A war against terrorism might escalate, driven by militarism born of injustice, poverty, and ignorance, with a government ignoring marginalized voices. As disillusionment grows, revolution could ensue. Many of the prophecies align with the Book of Revelation.

Although the path is set, the outcome depends on humanity's free will. In Hopi belief, free will and choice drive events.

Here are some key, but positive, beliefs of the Hopi:

- ☼ 1 “*Man’s behavior is reflected in space and time.*” To me, this suggests the ever-evolving Supreme Being.
- ☼ 2. The prophecies show we can shape the world's future by making informed choices and changing our lives. It's not about religion, but it is vital for survival.



- ☼ 3. Maasaw told the people they must be free to choose, believing genuine relationships with the Creator's gifts and between people couldn't be forced or imposed.
- ☼ 4. We all share the same Creator.
- ☼ 5. Instructions are like rules guiding our lives and ensuring smooth operation.
- ☼ 7. Everyone has the right to change, but also the right to stay the same when they've found what works for them.

While Hindu beliefs say we're in the fourth yuga, heading toward global destruction and renewal, the Hopi believe we're in the fourth "world," nearing its end. Both traditions emphasize dharma and walking in beauty as ways to achieve balance —the ultimate goal: to regain harmony and escape chaos.

When it comes to the future, the Elders have this to say:

“Let your hearts be filled with happiness, enjoy your lives to the fullest, for this is the best medicine for sickness. Live long, for there are real and exciting adventures awaiting you. Many great events lie before us, and we are witnessing

with astonishment today the fact that our ancients' words were right.

This is a video link of a video I created for the group assignment: "Hopi Prophecies and Religion": <https://vimeo.com/1125888494>.



Hopi religious beliefs related to The Urantia Book - A Talk

The Hopi are a very spiritual people, as are all indigenous peoples. They believe their spiritual practice was given to them by a mysterious figure, Maasaw, almost a thousand years ago, who still guides them. He came to help the Hopi establish their moral code and connect with The Creator.

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have already occurred have shown the prophecies to be remarkably accurate over that long period.

The Hopi elders have since passed on. Before doing so, they shared all their secret information with a few people, who published it in 1995.

Some prophecies warn that greed and power will corrupt the lives of people and leaders, and honesty will fade. "A time will come when people's minds will be misled, and the wise will be ignored." This will lead to chaos.

A common thread is that Mother Earth is retaliating against humanity's abuse. A war against terrorism might escalate, driven by militarism born of injustice, poverty, and ignorance; revolution could ensue.

Although the path is set, the outcome depends on humanity's free will. In Hopi belief, free will and choice drive events.

While Hindu beliefs say we're in the fourth yuga, heading toward global destruction and renewal, the Hopi believe we're in the fourth "world," nearing its end. Both traditions emphasize dharma and walking in beauty as ways to achieve balance —the ultimate goal: to regain harmony and escape chaos.

When it comes to the future, the Elders have this to say:

“Let your hearts be filled with happiness, enjoy your lives to the fullest, for this is the best medicine for sickness. Live long, for there are real and exciting adventures awaiting you....”



Introducing The Urantia Book to other people: some ideas

At this point, I do not see myself as a spiritual companion, nor do I anticipate it in the future. My interests lie elsewhere. I am a writer, conceptualist, artist, and video creator with UB themes.

However, if I were to think about how to go about introducing a person to the UB, I would start out, once I felt there was an inkling with that person that the UB might offer them something that they would be interested in, there are many things that could start a spiritual companionship/mentoring program.

I have done this recently with a young man. Granted, he was already exploring *A Course in Miracles* and *The Law of*

One series, so his introduction to the UB was easy. Now we spend several Saturdays a month at Starbucks going over the many questions he has raised from reading the book.

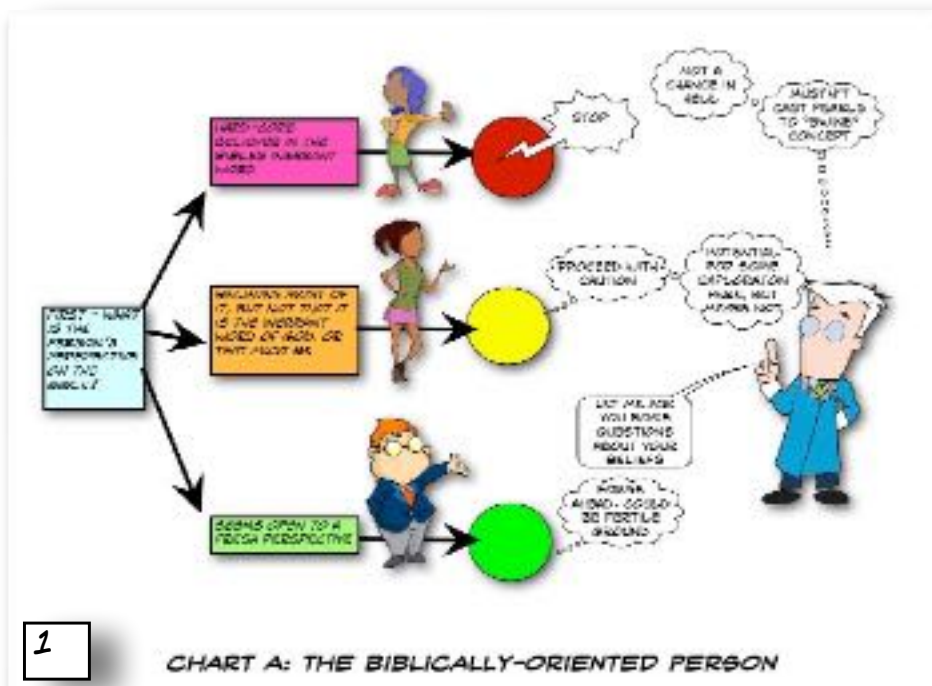
Most people, regardless of who they are, feel a connection to the Bible—some see it as God’s direct words, while others interpret it metaphorically or even metaphysically. Most folks are in between. Others may be more skeptical given their understanding of science.

Which approach to take may depend on which type of person one is talking to. Each person’s relationship to the Bible, to God, or to divine power requires a different approach. Before anything else, one needs to understand who is being addressed.

For example, a science-oriented person needs a starting point that addresses the scientific aspects of the UB, whereas a Bible-oriented person needs an approach that begins with an exploration of their beliefs rooted in the Bible. And the more metaphysical person can be introduced to the book fairly quickly, as their belief system is already open to questioning and exploration. That does not mean it will be a snap for them, just a bit easier.

To start, I will focus on the Biblically-oriented person.

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First, I want to know to what extent this person believes the words of the Bible, as written. If he or she is confirmed in their beliefs of the veracity of the Bible as written (never mind that there are over 700 versions of it), my work is done. I will keep my pearls for tossing in other, potentially more fruitful, directions. (See chart A.)

If, on the other hand, the person believes in the Bible but does not believe it is the inerrant word of God, and has some doubt about its source, there may be an opening for discussion that could develop into a longer inquiry by that person into the Bible and its history.

The Urantia Book does not come up in your discussion, not yet. The next thing is to ask the person about their thoughts on its origin, the sources of its compilation. Probably, that person has thought about it. This may be a good time to ask about other spiritual explorations that they may have had or be open to.

If the person seems open to exploring the Bible's history, this could be an opportunity to delve deeper into their views on its historical sources and the reasons it came into existence. Here is a good place to distinguish the Old Testament from the New Testament. Ask them about their interest in other sources of sacred writings, such as *A Course in Miracles*, or have they heard of the discoveries of the ancient writings found in the caves at Qumran Caves near the Dead Sea, or those found at Nag Hammadi in Egypt. Depending on the answers you get, the opportunity to mention the UB may arise. But proceed with caution.

To me, the most fertile places to find folks who may be sympathetic, or at least in harmony with the ideas in *The Urantia Book*, are churches.

But most congregants of Traditional Christian churches are not very open to new spiritual ideas that differ significantly from those they are fed each Sunday. The best

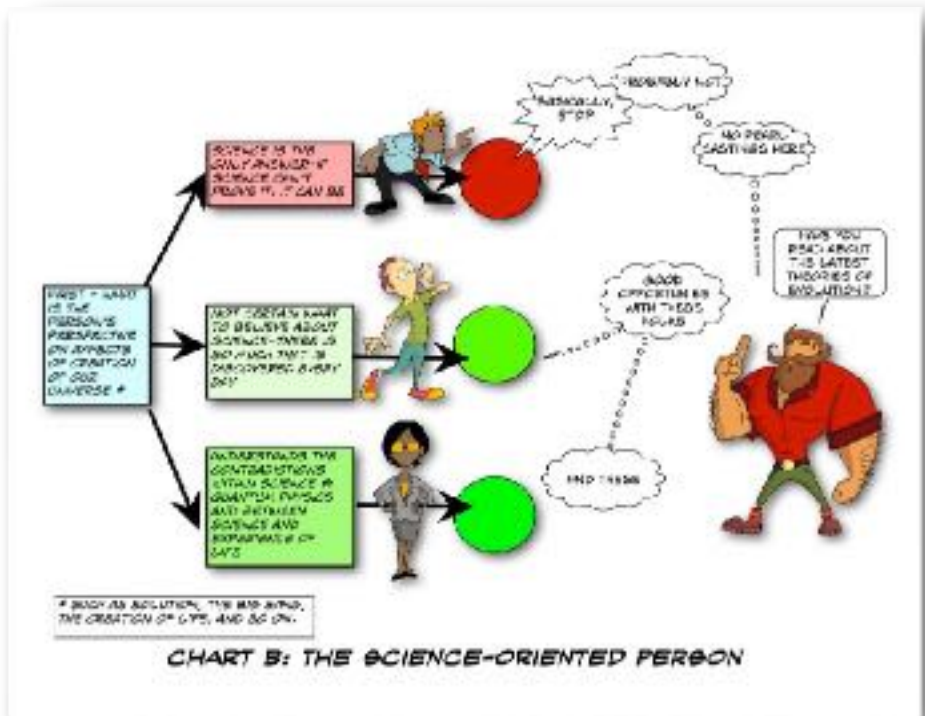
bet is folks who attend the New Thought churches. Here, the most liberal ideas about God and his ministry align with *The Urantia Book*. One significant feature of the New Thought churches is their belief that God lives within them. This is a big head start.

Regardless of which type of biblically-oriented person you are meeting with and talking to, you must have a reasonably sound understanding of the Bible itself – its origins, its history, the histories of many of the characters in it, as well as their social context. *The Urantia Book* does a fairly good job at helping with this, but there are also many fine books that will give you more information to work with, such as those written by Bart D. Ehrman. Also, a recent book by John Fugelsang called *Separation of Church and Hate: A Sane Person's Guide to Taking Back the Bible from Fundamentalist, Fascist, and Flock-Fleecing Frauds* clears up a lot of the nonsense that fundamentalists use to attack those who are like them, which are most of the rest of us. You get many lessons on the Bible as well.

Next, we have the science-oriented person.

These folks can be hard to deal with if they believe that leading science experts, such as Neil deGrasse Tyson, must have the right answers. To them, questions such as the Big Bang have been settled. Or that evolution explains the

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origin of life and all the living things that existed and still exist. And that all of our world was a miraculous accident.

Here again, the information about science in *The Urantia Book* is important, as are the limitations the Revelators place on it. That is, much of the book may become outdated in the future. Yet so far, much of it has proven accurate.

If the person that you are talking to is open to the possibility that science does not have all the answers, that

there is much more to the origin of our universe and life than has yet been discovered, then you have an opportunity to engage on the level of science.

Here again, be prepared to discuss the science behind these issues, including a general understanding of quantum physics. A real help in this area is Stephen Meyers's writing and videos. His latest book is *The Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*. It is worth its weight in gold to a reader of *The Urantia Book*.

There are likely more folks who differ from both biblically oriented believers and those who focus on science, but these may be the two extremes. Later, I will seek to discover other types of folks to address. But, for now, that is it.



C H A P T E R 3

There is a Plan: The plan of "freewill progression toward perfection"



Instructions Purportedly Received by Contact Commissioners

August 21, 1952

In a document which purports to be a copy of a message received August 21, 1952 from the "personal regent of the acting Planetary Prince of Urantia" the following instructions are given:

This communication (August 21, 1952) represents my ruling up to this date respecting your Forum, the Seventy, the Urantia Book, the Urantia Foundation, and the proposed Urantia Brotherhood.

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1. *The Forum: Your Forum shall continue under the supervision of the Contact Commissioners as directed June 24, 1933.*
2. *The Urantia Brotherhood: The plan of organization as it exists on this date is hereby provisionally approved for the inauguration of the Brotherhood. The plan provides for its own subsequent amendment.*
3. *The Starting of the Brotherhood: The launching of the Brotherhood shall be left to the decisions of the Trustees of the Urantia Foundation. They shall act personally--unofficially--and no records of such action shall appear on the transactions of the Urantia Foundation. They shall assume all and full responsibility for the organization and inauguration of the Urantia Brotherhood.*
4. *The Urantia Book: By mandate of the Supreme Court of Urantia, unanimous decisions No. 81 pertaining to [unclear word; looks like "mixed"] planetary mandate, the full custody of the Urantia Book has been placed in my hands. I now make the following rulings:*
 - a. *I, and I alone, will direct the time of the publication of the Urantia Book.*
 - b. *If I do not provide such instructions on or before January 1, 1955, then the Trustees of the Urantia*

Foundation should proceed with plans for publication in accordance with their own judgment. (I reserve the right to intervene at any time.)

c. I approve of your plan to publish the Index of the Urantia Book in a separate volume.

5. The Seventy: This is a project which will terminate with the launching of the Brotherhood. I would continue the present supervision. If, for any reason, this supervision should be terminated, I direct the Trustees of the Urantia Foundation, acting unofficially, to appoint a new leader to act pending the inauguration of the Urantia Brotherhood.

Editor's note: Many years ago I had this message read to me by Edith Cook and Emma Christensen at the Chicago office of Urantia Foundation. At that time they pointed out to me a note at the bottom of the document which said, "To be destroyed by fire no later than the death of the last contact commissioner." The means by which this fragment of the original document has survived is unknown to me. Bud Kagan reports having been present when Bill Sadler burned many documents in the oil furnace in the basement of 533. Carolyn Kendall reports that Edith Cook and Marian Rowley destroyed the file of original messages per Christy's direction when Christy was sick and nearing her death.

An additional message which contains comments related to the above message was purportedly received November 22,



What are the major themes or key points of the plan of "freewill progression toward perfection" that are important?

The plan of "freewill progression toward perfection" is only one of many themes in *The Urantia Book*. Some others that I think are important are stated below.

The assignment asks us to address:

- A. How do these themes appear in different parts of the book?
- B. Do the revelators discuss these themes in a way that lends them special weight?
- C. Do these themes have the potential to have a lasting impact on humanity?

My criteria for identifying themes with the most lasting impact on humanity are their potential to immediately influence the belief systems of the world's populations. If the belief systems can be modified to reflect these themes, the rest should be easy by comparison.

1. The fact that death is not an option this early on. I.e., that life is a continuously evolving experience through now and eternity.

A good part of the book deals with this primary principle; otherwise, why discuss progression at all? We would need no mansion worlds or anything above them.

See 103:5.7: *“The pursuit of the ideal—the striving to be Godlike—is a continuous effort before death and after. The life after death is no different in the essentials than the mortal existence. Everything we do in this life which is good contributes directly to the enhancement of the future life.”*

Paper 1 cites: 1:2.2, 1:3.7, 1:5.12.

Paper 2 cites: 5:6.5, Paper 12 cites: 12:8.16, 12:9.6, and so on for many, many papers.

2. There are certain laws of the universe that are worth knowing now:
 - ✳ We must ask before any answer will come;
 - ✳ We must seek before we will find what we seek;
 - ✳ we must knock, for without knocking, we would never cross the threshold.

We understand that the Revelatory Commission insisted upon questions from the Forum members; No questions, no answers.

This is a crucial law of the universe that few of us consider. But when we think of Socrates, the way to the truth is through asking questions.

Asking. So simple, yet so often skirted over or forgotten. I have heard someone quote, “*Jesus ... said, ‘Your Father knows what you have need of even before you ask him.’*” Yet, ask, you must.

And the asking is not just for us to undertake; keep in mind that Jesus “... *conveyed his teaching by the questions he would ask.*” (UB125:5.8)

How do we ask? Recall that on the way to Rome, Jesus came upon a young man who was afraid. Without telling Jesus anything, Jesus knew what was going on, so he asked the young man, “... *since you have asked me for help, I will not disappoint you.*’ The youth was almost overcome, but he managed to stammer out, ‘But—I did not ask you for anything—’ And Jesus, laying a gentle hand on his shoulder, said: ‘No, son, not

with words but with longing looks did you appeal to my heart.” (UB130:6.2)



To me, seeking is a searching. It is a searching for truth, clarity, honesty, and integrity in my daily life.

Regarding knocking, the UB1:4.2: “... *though they* [will creatures of the inhabited worlds] “*stand at the door*” of consciousness “*and knock*” and delight to come in to all who will “*open the doors of their hearts....*”

In UB144:2.3, Jesus says, “Ask and it shall be given you; seek and you shall find; knock and it shall be opened

to you.” A caveat on this is that “When in spirit and soul you have turned your backs upon the Father’s kingdom, it is useless in mind and body to stand before this door and knock, saying, ‘Lord, open to us; we would also be great in the kingdom.’” Beware.

3. Jesus' new and greatest commandment, which surpasses the older Dalamatia, Edenic, and Hebrew Old Testament Ten Commandments, was this: to “*Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.*” The second is this: *‘Love your neighbor as yourself.’ There is no commandment greater than these.*” (Mark 12:30-31) Later, Jesus amended the second part: “*A new command I give you: Love one another. As I have loved you, so you must love one another.*” (John 13:34-35) From the UB, Jesus said: “*You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. ... I would have you perform still greater acts of love in the kingdom of the believing brotherhood. And so I give you this new commandment: That you love one another even as I have loved you.*” (UB180:1.1)
4. The so-called law of attraction is very much alive and always at work across all three of our realities: material, mindal, and spiritual.

Several times, the UB reinforces this idea. Unity summarizes it as “thoughts held in mind produce after their kind.” This is known as the Law of Mind Action.

5. We each have, within us, a fragment of our Father (in Paradise) that is with us and is striving to assist us in our daily lives.

The book highlights the most unfortunate consequence of this simple idea, one even mentioned in the Bible, that most people struggle to accept within their belief systems; worse yet, they will deny its possibility.

6. The life and teachings of Jesus offer the best insights into how to live our lives.

There are several places in the earlier parts of the UB that call attention to Jesus as our Creative Father and to the role he played in our history, extending even to the history of his universe, Nebadon.

7. We are not alone but are surrounded by trillions of other inhabited planets, full of life and free-will progressors of perfection.

It seems about time we gave up the notion that we are the only planet among tens of billions that has life, much less intelligent life.

8. Have we ever been visited by extraterrestrials from outer space?

We are seeing increasing activity of ETs and UAPs in our earthly experiences. These sightings can no longer be kept hidden from us. There is a reason as to why now. It may be concurrent with the enlarging spread of the ideas set forth in the UB. Our planet's first ETs were Caligastia's 100, and Caligastia himself. The fact that celestials authored the UB makes it important to get the word out that we are not alone.

9. God is a person.



There is a Plan - Free-will action toward perfection

The explanation of the evolution of the I AM into the First Source and Center reminds me of physicists trying to figure out what came before the Big Bang. But what a big difference! The free-will removal of the Father from his son (Second Source and Center) automatically created his fatherhood and the Third Source and Center, and the Trinity was incorporated into being, along with a couple of other things. All, at that time, are driven by the command to be perfect within their own contexts.

To talk about the “God-shaped hole” within a person, to me, starts with the idea that a fragment of God resides within each of us. If we cannot understand and accept that, we need to start elsewhere. Fortunately, most, if not all, new thought religions accept this idea, whether through metaphor or as a literal truth. Many other religious beliefs struggle with this. It must sound like the Invasion of the Body Snatchers to them.



Another way to approach this idea is to ask whether there is anything within them that feels like, or seems to call out to them, a spiritual impulse. If they agree that it is true, that is a great starting point to build upon.



C H A P T E R 4

The First Source



The vicissitudes of existence

[From the assignment: “In the context of our relationship with the Universal Father, because of the vast gulf between his perfection and our state, and as an inevitable result of his decision to endow us with free will, there arises the possibility for that which is not true, beautiful, or good. But, *The Urantia Book* tells us these negative things are: (1) temporary, in that they will vanish in the perspective of eternity; (2) limited, in that they will be reconciled as we are physically unified with the Father, and (3) ultimately positive, in that they form the basis for discerning the value of the experience of becoming perfect, finding, knowing, and being with, the Universal Father.”

From Paper 3, section 5, we are told that without certain “vicissitudes of existence” we would not—could not—grow into perfection. Here is what the book tells us:

“The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain inevitabilities. Consider the following:

- 1. Is **courage**—strength of character—desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.*
- 2. Is **altruism**—service of one’s fellows—desirable? Then must life experience provide for encountering situations of social inequality.*
- 3. Is **hope**—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.*
- 4. Is **faith**—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.*
- 5. Is the love of **truth** and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.*
- 6. Is **idealism**—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.*
- 7. Is **loyalty**—devotion to highest duty—desirable? Then must man carry on amid the possibilities of betrayal and desertion.*

The valor of devotion to duty consists in the implied danger of default.

8. Is **unselfishness**—the spirit of self-forgetfulness—desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

9. Is **pleasure**—the satisfaction of happiness—desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.”

Can we think of other inevitabilities? Here are a few I came up with:

Is the **love of freedom**—the will to live according to one’s convictions—desirable? Then must man be tested by the bonds of captivity, imprisonment, and subjugation.

Is the **love of liberty**—the right to be unconstrained (untethered) and free by circumstances—desirable? Then must man experience oppressive restriction or interference by a government or other power.

Is the love of beauty—the patterns of pleasurable relationships—desirable? Then must man be urged and inspired by the chaos of living in a material world.

Is **goodness**—the perfection of Godliness—desirable? Then must man experience the trials of evil.

Is **loving service**—the urge to help others who are less fortunate than we—desirable? Then must we experience the fruits of those who do not care for us or do so without empathy or compassion. *

*** I suspect we could put the entire litany of Jesus' Fruits of the Spirit (UB193:2.2) into this format.**





Simplify, simplify, simplify

How might one simplify the story of God and his universe for more public appeal but based upon the UB? Where would one start? One could start with God, as the UB does. Or one could start with the nature of the universe, a sequential approach. Or one could start with a very personal storyline and build upon it.

How about an approach that is chronological from the perspective of a single planet? That is the way we all start out.

For example, one could discuss the origin of stars and planets, similar to Part III, but in a simpler manner. Say, ...

Physical manifestations help create material universes governed by the same laws of nature. Here, on Earth, as well as on any other planets, stars, galaxies, and so on. But exactly how, we do not know. Scientists speculate and hypothesize, but they really do not know. And that is okay. Once we learn as human beings that we can never know all there is to know about our world and its workings, we can stop worrying about how much we do not know. Each step

we take, each passing year, each newborn experience sheds more light upon the darkness.

Much of the darkness can be found in our concepts about our universe, our world, and even ourselves. Our institutions of government, industry, economic policy, and religion are chock full of darkness. Due to circumstances that preceded us, we are in a world of darkness, still, in spite of all the light that is being shed upon our planet at this time.

But I digress. To tell the story of ourselves and our world more simply, we should start at the beginning and keep it simple.

First, “in the beginning...” several things happened, but they happened so long ago that for our purposes, we can say it was an infinite time ago, an eternity ago. We can say that because that is the way it is. Period. God, the First Source and Center, created all things. Sure, we knew that. However, due to a couple of distant unpleasant incidents that we cannot recall, and lacking any written records or oral testimony, we are unable to determine what happened. But wait! Yes, we do have those things, but that is for later in our story.

And as this First Source and Center undertook to create the universes, it also created a couple of other gods. What? Yes. He created his son, the Second Source and Center, also known as the Eternal Son, and then went on to create the Third Source and Center, also known as the Infinite Spirit. Oh, and he also created Paradise, aka the Isle of Paradise, at the same time, or no-time, as that is the way it is way out there.

To many on earth, this story seems improbable. Who could believe such nonsense? But, you see, we are not a very enlightened species. In fact, we are ignorant of much of what goes on in the universe. Let's pretend we are really very, very stupid, and our creators are very, very smart. Where does that leave us? One place it leaves us is an awareness that we don't know very much at all, that these creators of the universe are far, far, far—let's call it one million times smarter than we are, and that is an understatement.

Now, if I were a brilliant scientist and were way ahead of the curve on this stuff, I would recognize the logic of the above statement. And accept it, at least as far as who is smarter.

Now let's jump to today. We stand on our little world, and we can now see with some clarity the trillions of stars, like

our sun, that make up the universe as far as our technological eyes can perceive it. Do you think I, the brilliant scientist that I am, might think there is a possibility that there could be another planet out there in space that might possibly contain life? Duh! Of course I would. Would I share this idea with my buddies at the local watering hole? Do you think I want them to think I am crazy? Of course, I would not mention it to them, at least not until I was in a drunken stupor.

Here is another aha moment. If there are other planets with life on them, might there be trillions of them, as there are trillions of suns out there? Yes, of course, there is most likely.

Note that this discussion does not, nor will it ever, give credence to this one solitary planet being an accident of time and circumstance. In thinking about that, it sounds perfectly silly.

And if there are trillions of planets with life on them, evolutionary and evolving as we were, then there must be some sort of organizing principle behind them, even some kind of administrative structure. That means there is an entity, or many of them, that have visited us over the years. They do not generally make themselves known, since we would blast them out of the skies. And we have all read of

or seen images of things that we think could not have been created by mankind, certainly not mankind as we are accustomed to seeing here on Earth.

Okay, so yes, we have been visited many, many times. Could those who visited us have helped us in some ways? For example, in learning about..., well, just about anything—animal husbandry, working with metals and stone, starting a fire, then running from it, and so on. No doubt in my fine scientist's mind that that is the case. Would these visitors have been our teachers long ago, helping us to begin cultures and then civilizations? What about Adam and Eve? Perhaps they, too, were visitors from another world, arriving here to uplift us many thousands of years ago. And for heaven's sake, discard that silly notion of the serpent and the apple. It was really far, far worse than that.

So here we stand. We are still stuck in the thought forms of negative energies that seem to run the world, without giving much thought to killing other living creatures, especially including ourselves, destroying what we do not understand when understanding would save us instead, and thinking that money and its associated power are all that is really important.

But I am jumping ahead when I need to jump back.

The creation of Paradise and these other Gods (yes, Gods, as even our scriptures refer to gods, not just one God) started it all. And this Paradise with its many satellites rotating about it, is the home of God, our Paradise Father, who is known as by the way, and his co-ordinate gods, the Infinite Spirit and the Eternal Son.

Some might ask, “Why does God need a material place to live? Isn’t he a pure spirit? I thought he was everywhere.” The answer is amazingly simple. First, all spirit beings live on material worlds. These material planets of the gods and their subordinates are all made to order, and each one is unique. They are referred to as “architectural worlds.” We live in an evolutionary world, and all beings, including human beings, exist within these evolutionary worlds of time and space.

There are many architectural worlds that have a timeless quality. And all of these architectural worlds have at least double the number of basic elements that we have on evolutionary worlds. Imagine crystals and transparent materials. And some of them are perfect, which means they do not evolve; they were created perfect. And some of them have people (or natives is a better word here) that are also created perfectly.

Why not? If God on Paradise is perfect, and so are his created co-ordinate gods, then why can't he create beings that are also perfect?

Just to build out to our situation, we need to add to this isle of Paradise three circuits of seven planets each circling Paradise. Next are seven rings or circuits, each consisting of one billion planets of perfection, with their own perfect native populations. All of these worlds lie outside (or rather, inside) the worlds of time and space, the evolutionary worlds that our world is but one of.

Can we see these billions of perfect worlds? No. They are shielded from our vision and always will be as long as we are mere mortals of our realms. So what can we see? When we look into the sky, we see (or we used to see) millions of stars with our eyes. Today, we see much more with our various telescopes. What our telescopes tell us is that there are trillions of stars. These trillions of stars are organized around the Central Universe that consists of Paradise and its ring spheres and the one billion other spheres, which is called Havona. Sort of sounds like the word "heaven," doesn't it? These trillions of stars are organized into seven "superuniverses." Our little orb is in one of those superuniverses, ours being called Orvonton. When we look at the Milky Way, we are looking into the density of the

center of our superuniverse, which we can see, and toward the Central Universe, which we cannot see.

The Trinity. A word most of us Christian-based folks know, but what we don't know is that we do not know what it means, and who makes up the Trinity of our religious understanding. Christians typically view the Trinity as comprising the Father (God), the Son (Jesus), and the Holy Spirit. In reality, the Trinity consists of those First, Second, and Third Sources and Centers that individually have much, even infinite power, but when combined have even more, but different powers. It is as if three individuals came together to form a corporation or LLC, undertaking tasks that they could not or would not perform as individuals.

Simple enough?



The Erroneous Ideas of God

Regarding religion, *The Urantia Book* tells us:

“The people of Urantia continue to suffer from the influence of primitive concepts of God. The gods who go on a rampage in the storm; who shake the earth in their wrath and strike down men in their anger; who inflict their

judgments of displeasure in times of famine and flood—these are the gods of primitive religion; they are not the Gods who live and rule the universes. Such concepts are a relic of the times when men supposed that the universe was under the guidance and domination of the whims of such imaginary gods.” (UB4:5.3)

I will share my understanding of what happened to our sacred works.

I will start by explaining why the people of Urantia still experience the effects of primitive ideas, and then describe what occurred **following** Jesus's presence.

A mistake was made by including parts of the Torah, known as the Old Testament, in the Bible. While there are some valuable and poetic sections that resonate emotionally, most of it does not **merit** inclusion in the Christian scriptures.

There are many reasons for this.

A key point is that the differences between the God of the Old Testament and the God of the New Testament are quite substantial.

For those who believe that God authored the Bible—and some **still** hold this view—such differences can be confusing.



The Torah, part of the Hebrew Scriptures and comprising the first five books of the Old Testament, is extremely ancient. It was originally passed down orally through

generations and is believed to have been given to Moses by God. The Old Testament contains 24 books that make up the Hebrew Bible, which was later compiled by the Israelites.

All of this occurred during an early period of religious belief, when it was widely held that all events, especially challenging ones like earthquakes, floods, and other natural disasters, were caused by God's displeasure and retribution against sinful or disobedient people. God's reputation was one of vengeance, jealousy, and anger.



Jesus' God is not like the God of the Old Testament; **that** God disappeared with Jesus.

In the New Testament, particularly in the four Gospel accounts, Jesus sought to **redefine** our understanding of



God as a loving, compassionate, and merciful being, present to assist everyone—regardless of their status, wealth, or health.

He introduced new commandments to replace the Old Testament's list of prohibitions, shifting to straightforward guidance: follow these simple instructions, and eternal life will be yours.

So all must be good in the New Testament.

But not so fast.

The Jesus story appears in the first four books of the New Testament and the book of Acts.

However, most of the New Testament consists of writings by Paul, who never personally knew Jesus. Paul often infused his own biases into his texts, such as downplaying the role of women in the Jewish society of his time.

While Paul's letters to the newly formed Christian churches in the area specifically addressed the needs and issues of those churches, his commentaries about Christianity became part of the official Christian scripture in the fourth century. Thus, Christianity, in its bulk, is very much a creation of Paul, not Jesus.



John Fugelsang, in his book *Separation of Church and Hate*, says, “This human decision has led to sixteen hundred years of people citing Paul talking *about* God to prove Paul is speaking *for* God. It’s like saying Roger Ebert’s review of *The Godfather* is now officially part of *The Godfather’s* script.”

The people of Urantia continue to suffer from the influence of primitive concepts of God, concepts that should not have extended into the religion of Jesus’ teachings. Additionally, most of the New Testament contains little of what Jesus said, what he taught, or how he lived, which is very unfortunate.

**Check out the video on the
“Erroneous Ideas About God”: [https://
vimeo.com/manage/videos/
1125885779](https://vimeo.com/manage/videos/1125885779)**



Questions posed by others to me

1 How would I respond to this question posed by someone not familiar with *The Urantia Book*: How do you know God exists? Do you just ‘believe’ or has God made himself known to you in some way?

A simple answer might be something like this: “I know he exists because Jesus said so. Your question suggests you are familiar with the Bible, so you know what Jesus was about.” Or if addressing an atheist or an agnostic, you might say, “What do you care what I think about whether God exists or not? What do YOU think and why do you think what you think?”



Perhaps the way I might answer the question is more like this: “I know God exists because:

- ✱ There is a rich heritage of historical writings, many of which are based on eyewitness accounts of Jesus' life, death, and resurrection.
- ✱ We have been told that God exists for well over two thousand years, even back beyond Plato, and in consistent terms of this character, attributes, and relationships to us humans (and all without resorting to TikTok, Facebook, Instagram, or X—formerly known as Twitter). There must be something to it.
- ✱ We now have definitive proof of his existence from those who have been with him, seen him, and spoken to him — *the Urantia Book* reader approach.

***The Urantia Book* tells us: "Religion is not grounded 2 in the facts of science, the obligations of society, the assumptions of philosophy, or the implied duties of morality. Religion is an independent realm of human response to life situations and is unfailingly exhibited at all stages of human development which are postmoral" (UB 5.5.2).**

If religion does not arise from these sources, what is its source? If religion is something other than the fulfillment of these human concepts, what is its purpose?

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- * Religion is an upswelling of feeling that there is something much greater than I am.
- * This leads me to an emotional response that can only come from something within that draws me forward, heightening my awareness of the world and beyond.
- * My sense of well-being originates from within, and life appears to be much simpler and easier to manage.

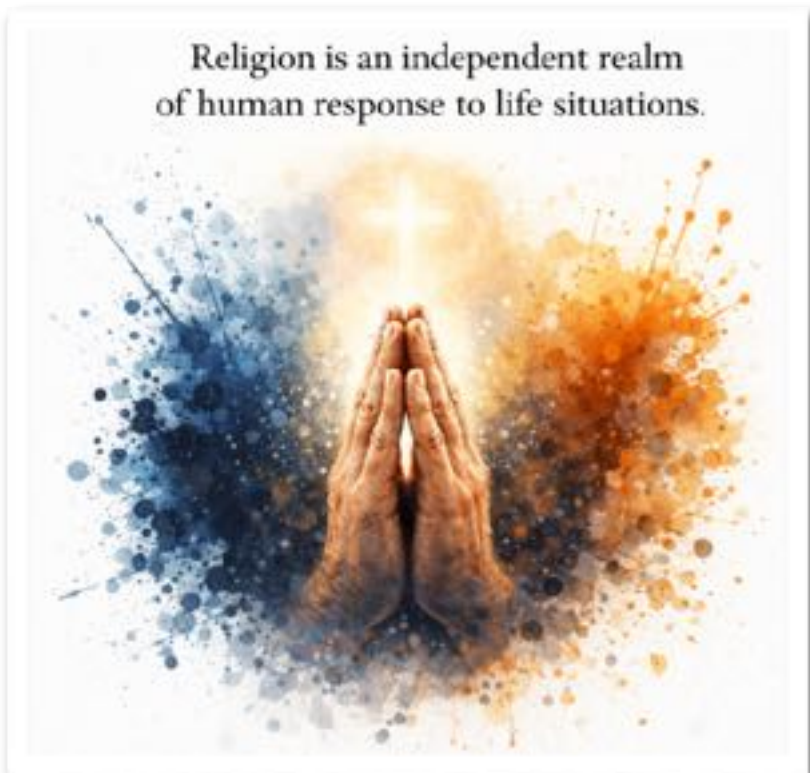
And now that I understand—and have embraced—our Universe Mother Spirit's Adjutant Mind Spirits, I realize that these seven spirit circuits are what aid our minds in the intellectual, emotional, and spiritual appreciation of our Father's gifts of life, personality, truth, wellness, and the gift of himself, our indwelling spirit of our Paradise Father, the Thought Adjuster.

3 What essential qualities of God and our relationship with him can we derive from the statement that "God the Father is the bestower and the conservator of every personality" (UB 5:6:1)?

- ✱ That our destiny is linked to him.
- ✱ That our health resides in our understanding of his infinite powers of control over all things that are important to our well-being.
- ✱ That we are destined to go back to him, as the Personality circuit is a circuit and must be closed, as do all circuits to work properly.
- ✱ That we have within us the desire to search for truth regardless of where it leads.
- ✱ That is have all the qualities within our personaltiy that God has in him, if we pay attention to them: charity, faith, the desire for beauty, goodness, and truth, loving service,... oh, hell, all of the Fruits of the Spirit that

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Jesus enumerated in 193:2.2: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.



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C H A P T E R 5

The Eternal Son & The Son's Spirit Gravity Circuit



Prayer for Guidance



Dear God, in whom mercy is endless and your treasury of love is inexhaustible, I invite you into my heart. Come and dwell there and transform me with the abundant outpouring of your divine love and mercy. May my love for you be a light of hope to those who are in need. And above all, allow your presence in my life to be one of forgiveness and service to others. As you have forgiven me.

Send me forth to bear your message of mercy to all. I choose this day to forgive those who have wronged me. Give me willing feet, gentle hands, listening ears, and searching eyes to make me a vessel of your mercy. Help my acts of mercy flood my mind, heart, passions, feelings, and every part of my soul. Make me an instrument of your perfect and unlimited love for all your creatures, in my acts and words.

With great confidence in your love for me and all of your creatures in the universe, I pray to do your will and become an instrument of your mercy. Amen.



Comparing the Father and Son

A VISUAL REPRESENTATION THAT SHOWS THE DIFFERENCES BETWEEN THE PARADISE FATHER

The Paradise Father

The Father is the source of personality (6:7.1)

The direct [spiritual] action of the Thought Adjusters (3:1.9)

The love of God is more comparable to the love of a father (6:3.5)

The quality and technique of expression of love. (6:3.5)

The spirit fragment of the Father dwells within us. (6:5.7)

In the ... sense that God is the Universal Father ... (6:8.1)

The Father bestows personality upon the Son [and all beings] (6:5.3)

The Father's access to his creatures is through his personality circuit and the Thought Adjuster.

The Eternal Son

The Son is absolute personality (6:7.1)

The spiritual activity of the Eternal Son and his Paradise Sons. (3:1.9)

The love of the Eternal Son is more like the affection of a mother (6:3.5)

The quality and technique of expression of love. (6:3.5)

The spirit presence of the Son envelops us. (6:5.7)

.... the Son is the Universal Mother (6:8.1)

The Eternal Son derives personality from the Father. (6:5.3), but he cannot bestow personality. (0:6.13)

The Son operates through the spirit-gravity circuit. (35:5.3)

The Father and the Son have many qualities in common and many that are unique. The diagrams below illustrate the differences.

A VISUAL REPRESENTATION THAT SHOWS THE SIMILARITIES BETWEEN THE PARADISE FATHER AND THE ETERNAL SON	
The Paradise Father	The Eternal Son
• The Universal Father is the direct ancestor-source of pattern personality. (0:6.13)	The Eternal Son is the pattern personality (0:6.13)
• "He who has seen the Son has seen the Father." (18:5.2)	"He who has seen the Son has seen the Father." (18:5.2)
• You cannot be a father without a child.	You cannot be a child without a father.
• The Universal Father is first a creator and then a controller. (6:1.2)	The Eternal Son is first a cocreator and then a spiritual administrator. (6:1.2)
• The Universal Father is ... changeless and infinitely dependable. (6:2.1)	The Eternal Son is ... changeless and infinitely dependable. (6:2.1)



*What are the so-called “well-known” laws
and transcendence of finality, huh?*

Up until re-reading 6:4.6, I had always thought I could associate the Son’s circuit with the Spirit of Truth (Jesus’/Michael’s indwelling spirit). That it is not within but without and all around is very cool too—“lose” something, gain more. Also, the idea that my Thought Adjuster continues to adjust my mind to “progressively divine attitudes,” and at the same time, my mind “becomes increasingly responsive to the spiritual drawing power of the all-powerful spirit-gravity circuit of the Second Source and Center” is a new idea for me.

I have read those paragraphs over half a dozen times in the last 15 years, but have not connected with them.

I would love to understand more about the statements in 7:1.8, regarding “well-known laws...” that the authors “... can and do measure spiritual gravity just as man attempts to compute the workings of finite physical gravity.” I wonder if this will ever be possible on the finite level.

“The spiritual-gravity pull of the Eternal Son constitutes the inherent secret of the Paradise ascension of surviving human souls.” (7:3.2) Full transparency is not a big thing here. It is more of a need-to-know situation.

One other thing I had not noticed before was this idea that the soul “... when mustered into the Corps of the Finality, becomes allied in some new way with the spirit-gravity circuit of the Eternal Son by a technique of experience known as **finaliter transcendation**.” What is that exactly?



The Eternal Son and His Mercy Ministry - The path to mercy from justice, with some detours

Mercy should seem easy to understand. We often hear that fairness is justice with mercy: *“Eternal justice and divine mercy together constitute what in human experience would be called fairness.”* (UB2:4.4) ¹

But *The Urantia Book* goes into the concept of mercy to a much greater depth. ²

Our assignment asks us to examine the notions of mercy in other religions. I was not particularly familiar with the concept of mercy in other religions, so I conducted an online search.

I began by exploring the concept of mercy among a few indigenous North Americans. I came up with nothing that remotely resembles the idea of mercy. I'm sure there must be some connections of mercy to those native religions, but I guess one must really dig for it.

Next, I tried Islam. Here, the idea is simply that mercy encompasses empathy, forgiveness, and kindness directed towards humans, animals, and the environment. It also impacts Islamic law and justice. Cultivating mercy within oneself and practicing it in all areas of life has the transformative power to promote unity, harmony, and societal well-being. Mercy is more than a religious duty; it is a path to creating a compassionate and just society. ³

Then I went to Judaism. Here I find what is called the thirteen attributes of Mercy, according to the Kabbalah. God, as passed through Moses, is seen as the source of these attributes of Mercy. We read this, "The 13 Attributes of Mercy have been known to bring salvation and forgiveness to the Jewish people throughout the

generations.”⁴ And we would all recognize those attributes spelled out.

The Catholic Exchange website lists seven attributes of mercy. They are: mercy is for everyone; mercy relieves suffering, and there are different kinds of suffering; charity begins at home; charity can’t end at home; mercy is not always convenient; charity is not the same as social work; and mercy is never condescending.⁵

Justice, as the American Heritage Dictionary defines it, is (1) the quality of being just; fairness. (2) the principle of moral rightness; decency; and (3) conformity to moral rightness in action or attitude; righteousness. It is challenging to define justice without built-in fairness. Thus, mercy should intercede between justice and fairness, according to earlier UB statements.⁶

If we want to get really confused, try the Stanford Encyclopedia of Philosophy version of justice.⁷ And let's not forget John Locke, where the term “clemency” is used as a substitute for mercy.⁸

However, the concept of mercy as presented in *The Urantia Book* is more nuanced than one might initially think. The most complex notion of mercy is found in 28:6.8, a section on The Teriary Seconophim.⁹

This is where the specifics of what defines true mercy are revealed to us: "... [T]*here is a great reward of personal satisfaction in being **first just, next fair, then patient, then kind**. And **then**, on that foundation, if you choose and have it in your heart, you can take the next step and really **show mercy**.*" (UB28:6.8) The issue I have is that there seems to be a non-logical sequence among justice, mercy, and fairness concepts.

I have a hard time thinking about the path from justice to mercy. It seems that fairness did not emerge from justice combined with mercy, but rather got stuck in the middle, as though fairness was always inherent in the path from justice to mercy. Being kind and patient are natural outgrowths of being a loving human being, so I don't see them as being strapped to this concept of mercy showing up.

But that is why we are here: to learn more from the celestial point of view. If we are to learn how to reach our fellow Urantians, we need to more fully understand and more clearly what some of the revelations' concepts really mean in the context of our more down-to-earth (down-to-Urantia?) understandings.

Footnotes:

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1. *The Urantia Book* is full of lines about fairness, 47 of them.
2. Examples that link justice and mercy with fairness include these: “Divine mercy represents a fairness technique of adjustment...,” and fairness is “justice in harmony with mercy,” and “It is not the mission of these angels to defeat or to delay justice but rather to insure that unerring justice is dealt out with generous mercy in fairness to all creatures.” And “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.” (UB2:4.5, 10:6.3, 39:4.5, and 155:6.11, respectively)

The other references to fairness do not mention justice or mercy, but we must concede that they are implied. Simple, as far as it goes. I have always liked the idea that fairness was, simply, justice applied with mercy.

Some of the other key statements regarding mercy are:

“... [D]ivine justice is always tempered with mercy. Infinite wisdom is the eternal arbiter which determines the proportions of justice and mercy which shall be meted out in any given circumstance.” (UB2:3.2)

“Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures.” (UB2:4.1)

“Mercy is the natural and inevitable offspring of goodness and love. ... Eternal justice and divine mercy together constitute what in human experience would be called fairness.” (UB2:4.4)

“As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he not only is a primal creator like the Father, but he is also the Eternal Son of that same

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Father, thereby sharing in the sonship experience of all other sons of the Universal Father.” (UB6:3.1)

“The Father’s love is the real and eternal source of the Son’s mercy.” (UB6:3.4)

“God is love, the Son is mercy. Mercy is applied love, the Father’s love in action in the person of his Eternal Son.” (UB6:3.5)

3. See <https://blog.quranmajeed.com/the-concept-of-mercy-in-islam/>

4. https://www.chabad.org/parshah/article_cdo/aid/3609722/jewish/What-Are-the-13-Attributes-of-Mercy.htm

5. In taking a look at the internet search for the Roman Catholic Church’s version of mercy, I found an odd website called the William H. Sadlier Blog with an article about “Doing Works of Mercy for Catholic Families.” (<https://www.sadlier.com/religion/blog/works-of-mercy-for-catholic-families>)

6. American Heritage Dictionary.

7. Stanford Encyclopedia of Philosophy: <https://plato.stanford.edu/entries/justice/>

“The idea of justice occupies centre stage both in ethics, and in legal and political philosophy. We apply it to individual actions, to laws, and to public policies, and we think in each case that if they are unjust this is a strong, maybe even conclusive, reason to reject them. ... We might debate which of these realms of practical philosophy has first claim on justice: is it first and foremost a property of the law.... But it is probably more enlightening to accept that the idea has over time sunk deep roots in each of these domains, and to try to make sense of such a wide-ranging concept by identifying elements that are present whenever justice is invoked, but also examining the different forms it takes in various practical contexts.”

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8. In a judicial context mercy is often termed "clemency". It is a sovereign prerogative that resides in the executive and is entirely discretionary. [John Locke](#) defined it as "the power to act according to discretion, for the public good, without the prescription of the Law, and sometimes even against it." The U.S. [Court of Appeals for the Sixth Circuit](#) explained that "The very nature of clemency is that it is grounded solely in the will of the dispenser of clemency. He need give no reasons for granting it or for denying it." (Locke, John (1980). MacPherson, C.B (ed.). *Second Treatise on Civil Government*. Indianapolis, Ind.: Hackett. §§159–160.)

9. The full quote of my interest: *"While the spirit techniques of mercy ministry are beyond your concept, you should even now understand that mercy is a quality of growth. You should realize that there is a great reward of personal satisfaction in being first just, next fair, then patient, then kind. And then, on that foundation, if you choose and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy. There may be patronage, condescension, or charity—even pity—but not mercy. True mercy comes only as the beautiful climax to these preceding adjuncts to group understanding, mutual appreciation, fraternal fellowship, spiritual communion, and divine harmony."* (UB28:6.8)



C H A P T E R 6

The Infinite Spirit

Based on the paper on The Infinite Spirit, here is a list of the roles and functions of the Infinite Spirit.



1. Conjoint Actor

1. As God the Spirit, he is the personality coordinate and divine equal of God the Son and God the Father. (UB9:1.1)
2. He is an omnipresent spiritual influence, a universe presence, an eternal action, a cosmic power, and a universal mind. (UB8:6.1)
3. He is also a true and divine personality. (UB8:6.1)
4. Both the Father and the Son in like manner share the universal and eternal spirit fully and unreservedly with their conjoint personality coordinate. (UB1:3.4)
5. While the Infinite Spirit. God's spirit is, in and of himself, absolute; in the Son, it is unqualified, in the Spirit, universal, and in and by all of them, infinite. (UB1:3.4)
6. As the Father shares his spirit nature with the Son, so do they together just as fully and unreservedly share the divine spirit with the Conjoint Actor, the Infinite Spirit. (UB6.2.6)



7. The Infinite Spirit functions truly and literally as the conjoint executive of the Father and the Son.
(UB7:4.6)
8. The Infinite Spirit is the Conjoint Actor; he is present not only as himself but also as the Father and as the Son and as the Father-Son.
(UB8:5.5)

2. Universal Integrator

1. He is the correlator of all actual reality; he is the God of Action. (UB9:1.3)
2. He is the Deity repository of the Father's thought and the Son's word. (UB9:1.3)
3. In action is eternally regardful of the material absoluteness of the Isle of Paradise.
(UB9:1.3)
4. He is the instigator of mind beyond the First and Second Sources and Centers.



5. The Infinite Spirit is all the time, everywhere present. (UB8:5.1)
6. The Infinite Spirit projected and put in operation the tremendous and universal enterprise of mercy ministry. (UB7:4.6)

7. The Infinite Spirit is a complete, exclusive, and universal revelation of the Universal Father and his Eternal Son. (UB8:3.6)
8. The Conjoint Actor operates not only as an infinite spirit representing the Son but also as a universal manipulator of the forces and energies of Paradise,.... (UB9:1.4)

3. Mind Bestower

1. The Conjoint Actor operates not only as an infinite spirit representing the Son but also as a universal manipulator of the forces and energies of Paradise, thus bringing into existence the universal and absolute mind. (UB9:1.4)
2. The mind presence of God is correlated with the absolute mind of the Infinite Spirit, but in the finite creations, it is better discerned in the everywhere functioning of the cosmic mind of the Paradise Master Spirits to the worlds of time and space. (UB3:1.8)
3. While there are three distinct spirit circuits in the local universe of Nebadon, two of them



are the action of the Infinite Spirit: the Holy Spirit and the intelligence-ministry circuit, which includes the seven adjutant mind-spirits. (UB34:4:1)

4. The seven adjutants have been given the following names: the spirit of wisdom, the spirit of worship, the spirit of counsel, the spirit of knowledge, the spirit of courage, the spirit of understanding, the spirit of intuition—of quick perception. (UB34:4.10)
5. All animals, and leading to all human, i.e., will-creature life, in the worlds of time and space have adjunct mind spirits, animals with the last five of them (as enumerated above), while humans have all seven (in normal minds, I might add). (UB34:4.9)
6. The mind spirits are functionally antecedent to, and preparatory for, the appearance of this very spirit in evolutionary man. (UB36:5.16)
7. The four points of the compass are universal and inherent in life; all living creatures possess bodily units which are sensitive and responsive to these directional currents (except my sweetheart, Michele, who seems to have no clue). (UB34:4.13)
8. The mind-spirits always accompany the Life Carriers to a new planet. (UB35:5.4)

**Also see the video: “The Roles and Functions of the Infinite Spirit”:
<https://vimeo.com/1125902298>.**



The Family of the Infinite Spirit

1 In our reading of *The Urantia Book*, we see that the Solitary Messengers can travel almost 4600 times the speed of light. This is far beyond our understanding of the physical universe’s limits on how fast an object may move before something else happens to it.

GoodScience.com tells us this: “The speed of light is often referred to as the ‘cosmic speed limit’ because it represents the maximum speed at which information and matter can travel through space. According to Einstein’s Theory of Relativity, no object with mass can reach or exceed this speed due to the requirement of infinite energy. This limit has profound implications on how we perceive time and space, affecting our understanding of causality and the structure of the universe. It delineates the boundary between what is physically possible and what remains theoretical, guiding physicists in exploring the laws of nature.” ¹



The Urantia Book tells us the same thing.² However, we also know from the text that transport angels commonly travel at three times the speed of light. This obviously means that the laws of the Universe of universes are not the same as the physical laws we learned in school.

How might you make a comparison of this information regarding other family members of the Infinite Spirit?

Footnotes:

1. See: <https://goodsciencing.com/science/what-would-happen-if-we-traveled-at-the-speed-of-light/>
2. The Urantia Book, *“The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light. In a dynamic sense the work which resting matter can perform is equal to the energy expended in bringing its parts together from Paradise minus the resistance of the forces overcome in transit and the attraction exerted by the parts of matter on one another.”* (UB42:4.11)

Many members of the Infinite Spirits family belong to groups that deal with apparent legal matters. The 2 Universal Conciliators are the traveling courts of the universes of time and space. ¹ These are like our judges, but when “... these administrative and jurisdictional difficulties have been placed in the hands of the conciliators for study and adjudication, they are supreme in authority. But they will not formulate a decision until all the evidence has been heard, and there is absolutely no limit to their authority to call witnesses from anywhere and everywhere. And while their decisions may not be appealed, sometimes matters so develop that the commission closes its records at a given point, concludes its opinions, and transfers the whole question to the higher tribunals of the realm.



The Technical Advisers, the legal minds of the realm, are the living and circulating experiential law libraries of all space. ² (We also find a similar pattern in the local universes of time and space.) The Technical Advisors are comprised of “... mortals and midwayers who serve transiently with the advisers are chosen for such work because of their expertness in the concept of universal law and supreme justice.”

What does this suggest regarding the issues that may come before the legal institutions of the higher superuniverse realms? Can you extrapolate from our own court systems to determine what kinds of cases may arise in the judicial systems of these traveling courts?

Footnotes:

1. The Urantia Book, 25:2.
2. The Urantia Book, 25:4.

3 In *The Urantia Book* 38:2.1, it states that “[a]ngels do not have material bodies, but they are definite and discrete beings; they are of spirit nature and origin.” However, in Paper 42:12.10, we read, “Even spirit beings have form, and these spirit forms (patterns) are real. Even the highest type of spirit personalities have forms—personality presences in every sense analogous to Urantia mortal bodies.”¹

Clarify to another person what you think is meant by the above statement regarding angelic material bodies.

Footnotes:

1. 42:12.10 goes on to say this: “But there are a few exceptions to this general rule: Thought Adjusters appear to be without form until after fusion with the surviving souls of their mortal associates. Solitary Messengers, Inspired Trinity Spirits, Personal Aids of the Infinite Spirit, Gravity Messengers, Transcendental Recorders, and certain others are

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also without discoverable form. But these are typical of the exceptional few; the great majority have bona fide personality forms, forms which are individually characteristic, and which are recognizable and personally distinguishable.”



4 The seven adjutant mind spirits, as enumerated in Paper 34:3.10, are not spiritual entities within our minds, it appears, but are rather like circuits of the Universe Mother Spirit. Compare the adjutant mind spirits of a human with a dog or a cat (or any other animal) as to the difference between them. Then extrapolate how you think each of these seven adjutant mind spirits is activated in the human mind. Can you speculate how these spirits are connected to the body’s chakra system?

5 In *The Urantia Book* paper 34:4.13, we read that the “... four points of the compass are universal and inherent in the life of Nebadon. All living creatures possess bodily units which are sensitive and responsive to these directional currents. These creature creations are duplicated on down through the universe to the individual planets and, in conjunction with the magnetic forces of the worlds, so activate the hosts of microscopic bodies in the animal organism that these directional cells ever point north and south. Thus is the sense of orientation forever fixed in the living beings of the universe [*except Michele Turns*].



Evolution & The Adjutant Mind Spirits

We know that the Adjutant Spirit of Worship, number six of seven, becomes activated just prior to the activation of the

Adjutant Spirit of Wisdom, and they both become active when the creature is ready to engage with them, meaning a human personality or being. We understand that all five to seven of these activations occur sequentially. This is true for lower animal life forms as well as our own human-animal form. We read on 36:5.1, “Wherever and whenever such mind is manifest, these spirits are variously functioning.”

What got me thinking about this was the careful linking, over time, of the Adjutant of Worship to the Adjutant of Wisdom when they appear in a human. Here is what I came up with:

Just as the Paradise Force Organizers create the physical universes and worlds, the Life Carriers (created by the Universe Mother Spirit) are responsible for implanting life and some original life creations. Once evolution has taken a certain course (sometimes assisted by environmental manipulations from the Life Carriers), plants emerge. These, I believe, are the “non-teachable” aspects of “mind.” However, once animals appear, we certainly enter the realm of “teachable mind.” We read that the Adjutant Spirits are always present, whether activated or not. At this stage, adjutant spirits one through five truly come into play in all animal life. Keep in mind they are not “entities,” but rather circuits of the Creative Mother Spirit.



These adjutant spirits become activated in the minds of animals and humans one at a time, following a sequence where each subsequent adjutant spirit comes after those before it. Recall that the adjutant spirits are numbered one to five in the lower order of intelligent life (all or almost all animals, since the higher order of intelligent life consists of us humans).

First, the adjutant spirit number one, INTUITION, arrives. This is the only one that extensively interacts with the non-teachable levels of the mechanical mind, returning to the Paradise Force Organizers, as the mechanical mind—the brain—is material. This INTUITION is essentially instinct, reflexive, directional, and self-preserving—all aspects that connect it back to its very material self. When a sufficient number of “intuitive” experiences are accumulated, a level of UNDERSTANDING comes into play.

This, then, is the adjutant spirit of UNDERSTANDING. It is a repetitive process stemming from the animal’s intuitive actions that leads it to begin UNDERSTANDING things: connections, cause and effect, the spontaneous and automatic association of ideas, the conductor of acquired knowledge, quick reasoning, rapid judgments, and prompt decisions. Think of Pavlov’s dog. When a bell rings, food arrives, and the dog eats. If the dog understands that much, it can start exploring how to make the bell ring on its own.

This leads us to the next level: COURAGE.

The adjutant spirit of COURAGE provides the impetus to step out and create conditions, no matter how unknown the results may be, to get things to happen on the animal’s terms. (For us humans, whose spirit of courage seems more

acute, it is also the root of moral stamina and spiritual bravery.) Why wait for the bell to ring? The dog can find a way to get that food himself by working around the bell. If he can do this and repeat this cause-and-effect relationship, he now possesses valuable KNOWLEDGE.

KNOWLEDGE grows through curiosity and serves as the mother of adventure and discovery toward useful paths. The dog knows his system works and can get his own food (or so he thinks). Since the dog (and most animals, to one degree or another) is a social creature, it is essential to share this information with his pack and family. Counsel is born. This involves the experiences of sharing, species cooperation, and social interaction.

With the activation of each adjutant spirit, different "differential urges" also arise. But, ". . . *each* (adjutant spirit) *seeking receptivity capacity quite apart from the degree to which its fellows (the other spirits) may find reception and opportunity for function.*" (UB 36:5.7) This suggests ". . . *different extents and qualities of mind functions of the adjutant spirits in any living organism of intelligent status.*" I assume this means animals and not plants or other inanimate things. (But what about the recent results found by Scientist Daniel Chamovitz or the experiments of Masaru Emoto, wherein molecules of water appear to respond to emotional states?)

With humanity, the adjutants operate similarly. Since each of the cumulative spirits, accompanied by the Mother Spirit (our Holy Spirit), works with us, striving for something beyond our quantitative selves enhances our self-awareness, leading to an understanding of relationships between ourselves, others, and potentially something greater. Even if there isn't something greater, the adjutant spirits all suggest a cooperative strategy that results in a type of “golden rule” in the animal kingdom. In our context, we might call this the first moral decision.

One thing seems certain, the book tells us, and that is that the function of the first five spirits is essential for the final two to become activated. And these only by an act of moral decision by the individual animal, now deemed human.

Link to Video on this presentation:

“Angels in the Urantia Book

Comparisons”: [https://vimeo.com/](https://vimeo.com/1126209502)

1126209502.



C H A P T E R 7

The Architecture of the Universe



Unanswered questions about the Big Bang

What is the Big Bang? Does the Universe expand forever? And how old is the Universe? These questions have been asked and answered by science for decades.

But do they have the right answers?

IF we take a look at The Urantia Book, we might see things from a different perspective—from the perspective of our Creators.

Science has long regarded the “Big Bang” ¹ as the only logical, conceivable way the universe could have been created. This theory posits a moment in time, or before time, when an explosion gave rise to the expansion of the present universe, which has been expanding ever since.

This, in theory, happened about 14.5 billion years ago, based upon the technique used to justify this conclusion.



But we know from *The Urantia Book* that the Big Bang was not the beginning. When we look to see if there ever was a beginning of OUR universe, Nebadon, we might conceive that it occurred when Michael began creating his own part of the universe in a space specifically for it, called Nebadon. But where is the bang there? Remember, there are 100,000 local universes in our superuniverse. Did they all go bang?

Next, we might think the bang occurred when our superuniverse, Uversa, was created. Yet, where is the bang part, especially if it is one of seven superuniverses?

Or how about when the First Source and Center decided to create the worlds of time and space? Was that the Bang? Maybe, but that was so long ago it is considered infinitely long ago in eternity; thus, no time is attached to it.

Speaking of time, from our text ², the portion of the universe called the Andronover Nebula, a part of the already existing local universe of Nebadon that was to include our solar system, came to be recognized as a favorable part of Nebadon. Yes, Nebadon already existed, almost a trillion years ago. How does this match up with the 14.5-billion-years-ago concept?

Or that the estimate of the beginning of the world of time and space is more like many trillions of years before that, stretching back to eternity.

As to the “expanding” nature of our universe, yes, it is. It has been for the past one-half billion years. But in another half-billion years, it will start to contract – again. This is the pattern of what is called respiration ³ in The Urantia Book context: the constant expansion and contraction of the entire pervaded areas of space in the universes of time and

space; one billion years out, one billion years in, one billion years out, one billion years in....

Recent discoveries and some clearer thinking have started to put the Big Bang theory to bed.

Beyond *The Urantia Book's* explanation of the nature of the universe, some scientists and others are now questioning the whole idea. For example, the simple question of what existed before the split-second so-called "Big Bang" BANG? Nothing? Seems unlikely.

Dr. Stephen Meyer's recent book, *The Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*,⁴ effectively exposes the silliness of the theory, and dispels a couple of other nonsensical hypotheses including the "fine-tuning" perfection of all the myriad of factors that must be in place before life can start to exist, that must "in philosophical terms ... transcend matter, space, time and energy."

And all of which might lead us to conclude that God is the responsible party after all.

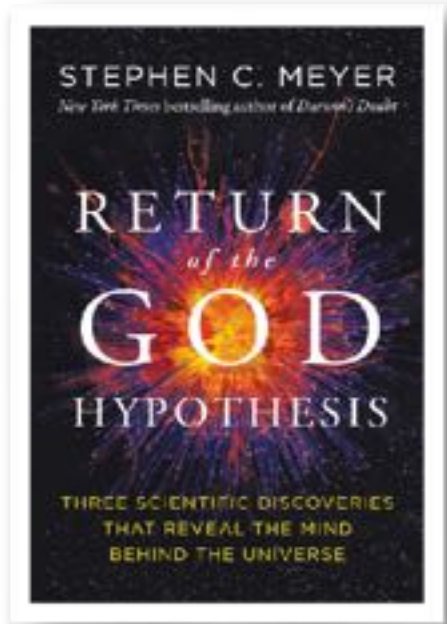
Footnotes:

1. Fred Hoyle came up with the name "big bang. But, according to Popular Science online magazine, "... the name of this popular

origin story came from a guy who thought the whole idea was total nonsense. It all started on March 28, 1949, when physicist Fred Hoyle got on a BBC broadcast to discuss his own ideas about how the universe began—namely, that it didn't actually begin. Hoyle didn't think the universe had an exact starting point, and he championed what's widely known as the steady state model: the notion that the universe is constantly making new matter everywhere, all the time, even if you stretch backward in time for infinity."

The "steady state" theory is also contrary to *The Urantia Book* and is not supported by science.

2. Paper 57 of *The Urantia Book*.
3. Paper 11, section 6, of *The Urantia Book*
4. Dr. Stephen C. Meyer's recent book, *The Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*. Dr. Meyer has many YouTube videos worthy of watching also. See <https://www.youtube.com/@DrStephenMeyer>



Link to video: "The Architecture of the Universe - The Big Bang": <https://vimeo.com/1127804698>.



Images of theotritical Morontial Worlds



A Year in the Teacher Education Program



C H A P T E R 8

The Ascension Plan

Q : What do you think are some of the things with which we will continue to struggle? What is it about the mansion worlds that will allow us to solve these problems that we could not do on Earth?

I am continually surprised at how poorly our religious institutions have managed to mislead and confuse most people worldwide. It's hard to believe that those who study religion can be so misinformed and lack critical thinking skills, if that is indeed the core problem. However, the real issue might be different. Surprisingly, those who know the truth about religious history and how the scriptures were composed and decided upon often refuse to share this information with their congregants, fearing they will lose followers. It seems they prefer to keep feeding them misinformation rather than risk losing tithes, which I consider a form of fraud.

Yes, some of the messaging has merit in helping certain people maintain hope for a better future. However, we continue to see declines in religious attendance and belief,

particularly in Christianity, which reflects poorly on how churches support and guide people spiritually.

Adding to this, a faction within the nation tends to distort religious teachings to promote bigotry and disdain toward those who look different or come from other cultures. Some of these individuals interpret the Bible as their absolute truth, often lacking understanding of its actual message. They are the same people who believe that killing is justified if God did it, treat others as enemies, and cling to Old Testament practices that Jesus replaced with his new commandments. In fact, most of what Jesus taught is disliked by them.

Religious belief systems are much more difficult to change than scientific ones. It will require a concerted effort to develop a system of remedial understanding that can integrate religious concepts with science and philosophy. This is precisely what *The Urantia Book* aims to accomplish, and it does so beautifully. However, few people seem to care anymore. Many people would rather disagree with others than try to understand them.

The first mansion world aims to address these earthly shortcomings. This transition may surprise many people. Some might decide not to proceed, but most will ultimately change. It could take years and involve passing through

two mansion worlds, but it will occur for everyone. No one remains stationary.

Once the light turns on, the obstacles that have been hindering their lives will disappear. Afterward, things will change rapidly for them, always for their benefit and that of all of us. ... Bless their hearts.

One other thought: I hope there is a Santania Claus at the North Pole of Jerusem.



From birth to the beginning of eternal life

My response to this assignment was another video, “From Birth to the Beginning of Eternal Life.” Take a look. <https://vimeo.com/manage/videos/1131859709>.



Divine Plan of Perfection

A Divine Plan of Perfection has been established as the overall path for our ascension to Paradise. It consists of three plans, each the responsibility of one of the three Paradise Deities.

The three aspects of the Divine Plan of Perfection are:

4. **The Plan of Progressive Attainment.** This is the Father's plan for evolutionary ascension. It is the scheme by which evolutionary mortals can attain eternal survival if we choose it. The Eternal Son also accepted the plan, thank God. It is the old proposal of *“‘Let us make mortal creatures in our own image.’ This provision for upstepping the creatures of time involves the Father’s bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.”* (UB7:4.4)
5. **The Bestowal Plan.** This refers to the “Father-revelation enterprise of the Eternal Son and is coordinate sons.” Herein lies the connection between the Creator Sons of the local universes and the Eternal

Son to the Universe Father connection, including the revelations of truth that each of us has the opportunity to grasp. This plan consists of the Father's "... *bestowal of the Sons of God upon the evolutionary creations, there to personalize and factualize, to incarnate and make real, the love of the Father and the mercy of the Son to the creatures of all universes.*" (UB7:4.5) The command from on high is thus: "*Be you perfect, even as I am perfect*" It is incumbent upon each of us to be as perfect in our sphere of life as we can be as we move upward and inward in ascension.

6. **The Plan of Mercy Ministry.** Once the other two plans are in place, this plan represents the sole work of the Infinite Spirit to convey the mercy of the Father to the evolutionary creatures, as reflected in Michael through his bestowal as Jesus on our world. This plan in its execution is "... *essential to the practical and effective operation of both the attainment and the bestowal undertakings.*" (UB7:4.6)



C H A P T E R 9

Personality



My Relationship with God

As long as I can recall, I have had an intuitive sense of the presence of a God -- the God -- or something I can only label as God. This name came from my childhood, either from my mother or my grandmother, perhaps both, reinforcing each other. I think I can also recall my first moral decision. It was not a good decision, but a reactionary one, resulting in a negative act on my part.

When I was very little, I was playing in my sandbox outside the steps that led into the kitchen of my house. I must have really loved that sandbox and I just knew it was mine,... all mine....(Here, imagine a ghostly cackle, sort of like “HA-HAAA haa-hadd-haaaaaaa.”). I discovered, much to my surprise, a set of colorful plastic measuring spoons on a little ring. I was agast! Who had been in MY sandbox?!! I was furious. I bent those spoons until they broke. I threw them out of MY sandbox. So there!

A short time later, my mother opened the kitchen door and asked if I had found the spoons she had left for me.

I was mortified. What had I done to what my mother had given me?!!

I think that was my first moral decision. I could be wrong about that. But it has stayed with me ever since. My eyes mist up just recalling the event.

My grandmother was a Christian Science practitioner. I learned early on about the New Thought beliefs that God is love, intelligence, truth, and so on, and that he is within us as well. I always loved that idea, a metaphor for our “higher selves.”

My parents would encourage me to go to church, but it was a Methodist church, which did not seem like the same idea as my Nana talked to me about. It did not make any sense to me. How can you love a god you are told to fear? Plus, it was really boring and way too confusing and contradictory for me. But there was a cute redheaded girl I wanted to get close to, so I stuck it out. (She was also in all my high school classes, and I tried to sit next to or behind her as often as I could.)

I do recall saying the Lord's Prayer every night all through those later years, so something stuck.

Fast forward about 40 years, when I met a lady from East Tennessee, but I was in Denver. We were both on Match.com looking for companionship nearby. But, as we never understood, except by Divine Guidance, how did we keep matching up with each other when we were so far away? So I reached out to her. We talked long on phone calls. Finally, I had a business trip to Ithaca, New York, and I invited her to meet me there. She did, and a courtship ensued, with me flying from Denver to Knoxville every other weekend. She had both of Jerry and Ester Hicks' first books, *The New Beginning I and II*. I picked one up, and it felt like my grandmother was reading to me again.

A few months later, I moved to Kansas City, and she moved in two months later. One Sunday, we came out of the bedroom all dressed up and announced that she was going to church, and I could come if I wanted, or not. I went.

We walked across a little stream into the Country Club Plaza area of KCMO to Unity's mother church, Unity Temple on the Plaza. Within the first few moments, I knew I was home.

I have heard UB people tell me that Unity is the closest thing to *The Urantia Book*. Now that I know so much more, it may be the closest, but there is still a large gap.

I am so grateful to find the book.

I have been pulled all my life to these incredible moments of finding who our Father really is. I am so grateful. And my heart is on my sleeve.



*Personality: what we think and what we
know*

Personality, in our very limited understanding of it, is thought of as our nature, expressed in how we are perceived by others, as we think we see their personalities. Some are pleasant, some are not. The full gambit of so-called “personality” expressions bumps into us at all times of the day. If that is not enough—which, by our actions, it is not—we find time to explore even more, often violent, personality displays in our media, fictional or not.

Speaking of which, I do think it is part of our personalities to want to reach out to the good in others, to the idea that



An image of Firefly's best guess as to what personality, as described in The Urantia Book, looks like.

good prevails, that the good guys (gender-neutral) win, and that the bad guys lose.

But these are not the personalities of a true nature. The by-and-large superficial nature of the personalities we see in others, and exhibited by ourselves as well, is only a mask we wear. Our true personalities are seldom seen or experienced, even by ourselves.

After *The Urantia Book*, I visualize our Personalities (capital P) as being like a hidden gem that is layered over, like the layers of an onion, totally hidden away from everyone except our inner most being, and, of course, our constant

companions of spiritual influences that we carry with us or have instant access to—all ten of them, twelve if you count our guardian seraphim.

I think as we age, we often become more sensitized to the idea that there is more to our nature than we thought. We become more contemplative, more caring about others and less about what they think. We want to help more, give more, bless and love others more. We want to stop being angry, or sad, or fearful. If we truly understand what our text is telling us, we stop those things and start living for the moment, knowing all is well. We do not fear death, knowing that there is nothing to fear. “Fear not” sits comfortably in the base of our minds.

For UB students, we know what lies ahead. If only everyone knew—or at least believed—fear would lose out, and the good guys win every time.

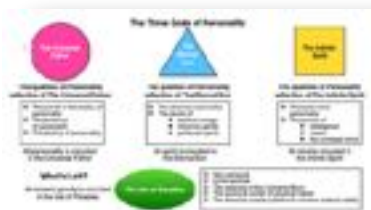
I think of character as a positive quality. Author David Brooks' books on character come to mind. As we build character, we start to peel back the layers of our being: the biases and prejudices, the fake and the false. Then we start to see what we are really made of: love, compassion, and understanding for others. None of us is perfect—well, there was one—and we find that it is okay. We are on the road to

perfection. It may not be easy, but it is another gift we receive gratefully.



Differences and similarities between the qualities of personality in God the Father, Eternal Son, and Infinite Spirit

This graphic speaks to the various qualities of the three Gods of Personality.





**The qualities of Personality
reflective of The Infinite Spirit**

- * The spirit-mind personality
- * The source of
 - * intelligence
 - * reason
 - * the universal mind

All mind is circuited in
the Infinite Spirit

What's Left?

All material gravity is circuited
in the Isle of Paradise



- * Non-personal
- * Extra-spiritual
- * The essence of the Universe Body
- * The source & center of physical matter
- * The Absolute master pattern of universe material reality

Question: Is “Self” another term for self-consciousness?

Example: *“The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.”* ¹ And

“Worship is, therefore, the act of the material mind’s assenting to the attempt of its spiritualizing self....” ² In Paper 109, self-

mastery and character acquirement is placed together as co-ordinated progressions to *“... attain the higher levels of emerging spirituality.”* ³

Of course, there are a myriad of “self-“ nouns: self-understanding, self-conquest, self-mastery, self-reactive, self-realized, self-forgetfulness, self-contained and self-existent, self-willed and self-purposive, self-personalized,

self-distributive, self-expansive, self-experiential, self-projected, self-realization, self-determinative, self-will, self-centered, self-identification, self-explanatory, and so on.

Or is it another term for the Ego? Example, *“The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity.”* ⁴ And *“Man tends to identify the urge to be self-serving with his ego—himself.”* ⁵ Also, *“Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality.”* ⁶ And, *“The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life.”* ⁷

The Urantia Book seldom uses the word “Ego.” The book has a total of 25 times, versus 648 times for the word “self.”

There is a link between self and personality implied in Paper 110, *“... the mortal self is also a personal self; it has personality.”* ⁸ And this, *“The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self—the whole self—material, intellectual, and spiritual.”* ⁹

In Paper 111, I think the answer to the question at the top of this essay is given. We read. *“There is a cosmic unity in the several mind levels of the universe of universes. Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space. On the human (hence personal) level of intellectual selves the potential of spirit evolution becomes dominant, with the assent of the mortal mind, because of the spiritual endowments of the human personality together with the creative presence of an entity-point of absolute value in such human selves. But such a spirit dominance of the material mind is conditioned upon two experiences: This mind must have evolved up through the ministry of the seven adjutant mind-spirits, and the material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.”*¹⁰

The significance of this paragraph is in the line, “... **the material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self,....**”

*“The inevitable result of ... a contactual spiritualization of the human mind is the gradual birth of a soul,.... And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.”*¹¹ And

*“Mind is about all you have of universe reality that is subject to your will, and the soul—the morontia self—will faithfully portray the harvest of the temporal decisions which the mortal self is making.”*¹²

*“During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self.”*¹³

Thus, my conclusion is that the self is the total integration of Personality, Mind, and Identity. And perhaps also an integration with the evolving Soul as well. *“It is through the mediation of mind that the self and the environment establish meaningful contact.”*¹⁴ Thus, integration must also include the context of the organism, the environment in which it exists.

That does not mean it is perfect, or nearly so; there could be a large egoic, or what might be termed a false self at work, one that is not responsive to the spiritual pull of our inner spirit, a misguided self. *“The courage required to effect the conquest of nature and to transcend one’s self is a courage that might succumb to the temptations of self-pride. The mortal*

*who can transcend self might yield to the temptation to deify his own self-consciousness. ... Such a paradox is inseparable from temptation, potential evil, decisional errors, and when self becomes proud and arrogant, sin may evolve.”*¹⁵

To sum up: *“Parts of the self may function in numerous ways—thinking, feeling, wishing—but only the co-ordinated attributes of the whole personality are focused in intelligent action...”*

*(UB112:2.7) “In science the human self observes the material world; philosophy is the observation of this observation of the material world; religion, true spiritual experience, is the experiential realization of the cosmic reality of the observation of the observation of all this relative synthesis of the energy materials of time and space.”*¹⁶

The integration of self can be summed up by this, *“The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal—the secret of the self-consciousness of man’s spiritual nature.”*¹⁷

It is through the *“... seizure of the encircuited morontia phase of the newly segregated cosmic mind by the awakening human self,”* that *“[s]elfhood persists in spite of a continuous change in all the factor components of self...”*¹⁸ And *“In the morontia state the self*

has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. Survival decisions are now being confirmed. When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated upon the fact that survival decisions have been made, which fact has been witnessed by eternal fusion with the Thought Adjuster.”¹⁹

Footnotes:

1. UB5:3.7	7. UB112:2.20	14. UB112:1.15
2. UB5:3.8	8. UB110:3.4	15. UB111:6.2
3. UB109:3.2	9. UB110:6.3	16. UB112:2.12
4. UB5:4.5	10. UB111:1.2	17. UB112:2.14
5. UB103:2.10	11. UB111:2.10	18. UB112:5.20
6. UB103:5.5	12. UB111:1.5	19. UB112:7.6
	13. UB111:3.2	



Some more thoughts on Personality

There are many viewpoints regarding mankind being made in God's image. The version I prefer the most is the one based on God's personality, and that we are linked to that personality through the personality circuit. Perhaps we have expressed all we can based on our current knowledge. What other images of God can we present? Only through evolution ad infinitum, our own perfection as we stand in His presence in Paradise. Our

bodies, regardless of how they may change throughout the ages of the universe, will never be in God's image, but perhaps they will resemble his pattern. Our soul belongs to us, our mind originates from the Cosmic Mind, and our Thought Adjuster is still a fragment of God before and after fusion. What remains?

As for whether our personalities are perfect copies of the personality pattern, I think that is a great way to think about personalities. I had not considered that myself.

While your personality may be perfect, your character is not. Your character is a composite of many influences you have absorbed throughout your life, especially in your early years. I would be tempted to call this character trait the ego, which is neither good nor bad; it simply is. One purpose of our life here is to develop a mature and stable character, one that will come closer to who we really are—our personality.

The origin of each individual's personality lies with God. It is a direct gift from our Paradise Father. The personality is unique, yet it is of God. How can something given by the Father who “changes not” be unique? Another one of those miracle things, I guess. At any rate, personality is so important to God that it is never lost; it must find its way back to Him one way or another. So important that even

those willful creatures who, in their free will, decide not to continue in the ascension plan still have their personality returned to God via the Supreme Being.

As for the rest of us, personality, along with the evolving soul and soul-making memory experiences, eventually fuses with the Thought Adjuster. The result is that we take on the nature of Spirit while the Thought Adjuster is no longer considered pre-personal, as it has taken on our personality. (Note: I don't think it is considered "personalized" either.) All the while, we are also contributing to the Supreme through our experiences and memories, and I believe we are doing this each moment.

That is the beginning and end of it, so to speak. In between, our personalities, while unique and unchanging, seem to be under constant pressure to be or do something other than our pure personality. Throughout our lives, we are influenced by our interactions with nature and nurture to change and conform to what we think is required of us to fit in, to be something other than what we are. Our parents, our siblings, our peers, our teachers, our bosses, our children, our government, and so much more push us and pull us into all kinds of new contortions, and yet, mostly, we get through this life in one piece.

I liken these pressures and influences to layers upon layers of character traits piling up on top of our personalities. At some point, if we are lucky, we may decide to pause and realize that we need to discover who we truly are and return to that. Eventually, we can start to strip away all the extraneous elements and move back to the core of that personality that God so carefully crafted for us. If we can do this, we can reach a state of “personality integration” in which our personality, our soul, our spirit, our body, and our mind can genuinely work together—to unify ourselves—for fulfilling the will of God, as we were intended to do all along.

The following is from Paper 112, Personality Survival, section o, and it provides a great summary of what personality is and is not.

While it may be presumptuous to define personality, it can be helpful to recount some known aspects of personality:

1. Personality is the quality in reality bestowed by the Universal Father himself or by the Conjoint Actor, acting for the Father.
2. It may be imparted to any living energy system that includes mind or spirit.

3. The constraints of antecedent causation do not entirely bind it; rather, it is relatively creative or co-creative.
4. When given to evolutionary material creatures, it inspires the spirit to strive for mastery of energy-matter through the mediation of mind.
5. Personality, while lacking identity, can unify the identity of any living energy system.
6. It reveals only qualitative responses to the personality circuit, in contrast to the three energies that exhibit both qualitative and quantitative responses to gravity.
7. Personality remains changeless in the face of change.
8. It can offer a gift to God — the dedication of free will to doing God's will.
9. It is characterized by morality — an awareness of the relativity of relationships with others. It discerns different levels of conduct and discriminates between them.
10. Personality is unique, absolutely unique: it is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed—there are no duplicates; it is unique in every moment of existence; it is unique in relation to God — He is no respecter of persons, yet neither does He add them together, for they cannot be totalized — they are associable but non-totalable.
11. Personality responds directly to the presence of other personalities.

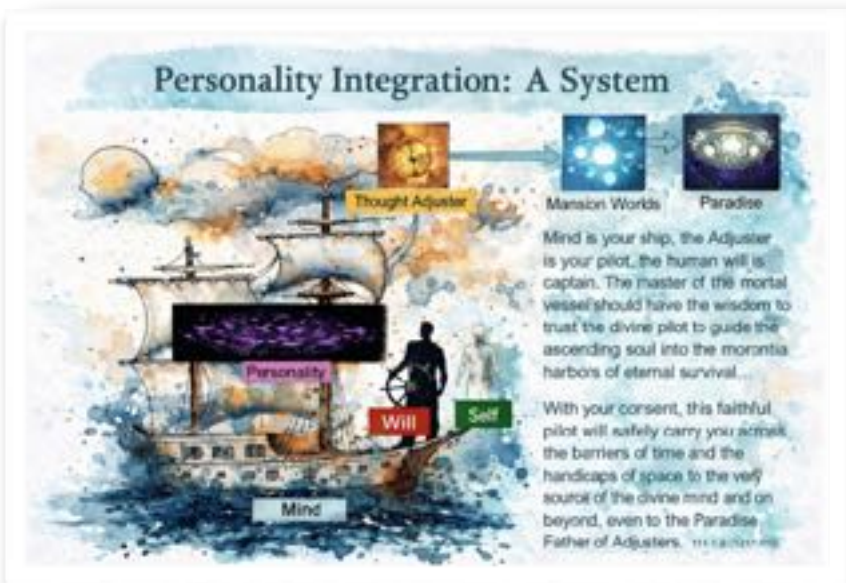
12. It is the one thing that can be added to spirit, illustrating the primacy of the Father in relation to the Son (mind does not need to be added to spirit).
13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality remain changeless; the relationship between them (in the soul) is solely change and continuing evolution; and if this change (growth) ceased, the soul would cease.
14. Personality is uniquely conscious of time, which differs from the time perception of mind or spirit.

See the video: “The Mystery of Personality”: <https://vimeo.com/1171552530>.



Personality integration and disintegration

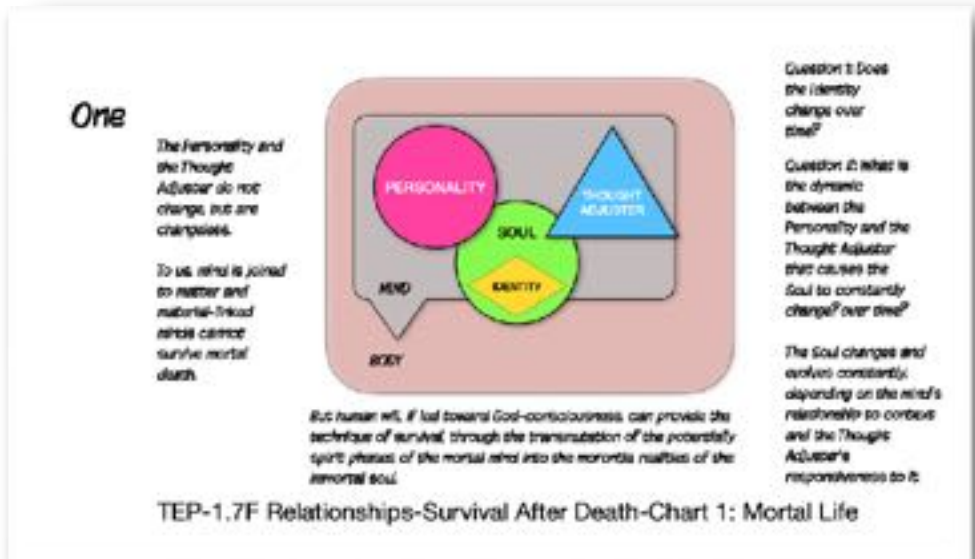
There are many situations where the parts of a system are out of alignment. Briefly describe your observations of a system where the parts are not aligned to the whole. What seemed to be lacking?



Having practiced architecture and urban design for over 45 years, plus teaching and a lot of research, I have seen how we—and the includes most everyone in the so-called business of planning, designing, and building cities and towns, from planning departments, planners and architects, and lay boards such as planning and zoning boards and city councils who have no expertise continue to make the same mistakes regarding what it takes to have a good city, much less a great one.

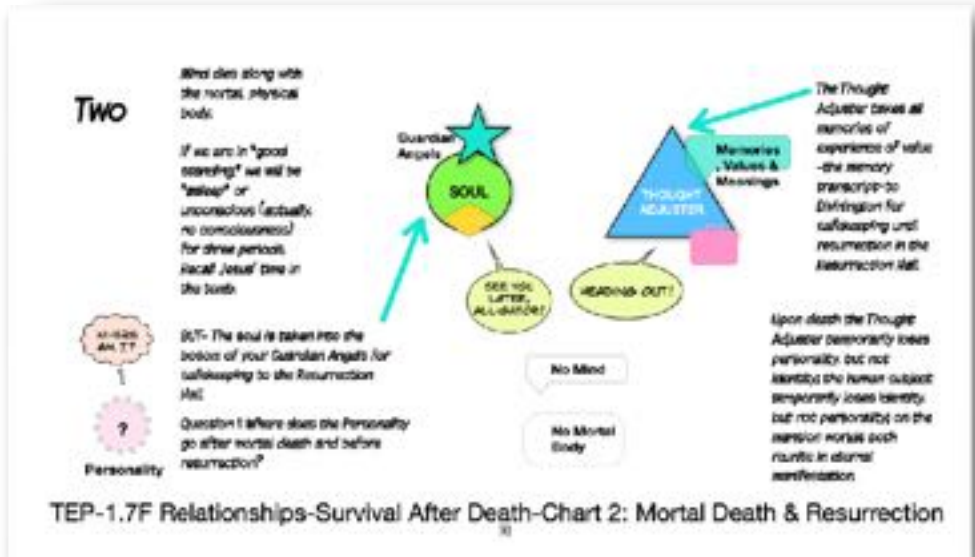
Make no mistake: this subject is not a big mystery to those who aspire to create cities. The information is there if anyone will take the trouble to look. And it has been for

decades. From Jane Jacobs, Ed Bacon, Rem Koolhaas, Kevin Lynch to Andrés Duany and Elizabeth Plater-Zyberk, experts at understanding what makes a city a city that works, a city that is, as Jane Jacobs tells us, “lively, thriving, and safe.” Yet across the country and now across the world, the key ingredients are not understood by most of those whose job is to create cities that are just that—lively, thriving, and safe.



The result is a huge misconnect in how cities work, how they create opportunities for economic growth, how they become havens for crime and isolation, and—perhaps the worst thing—how they suck the life out of the people who

have to live, work, and play in them and squander land and resources that can never be recovered.

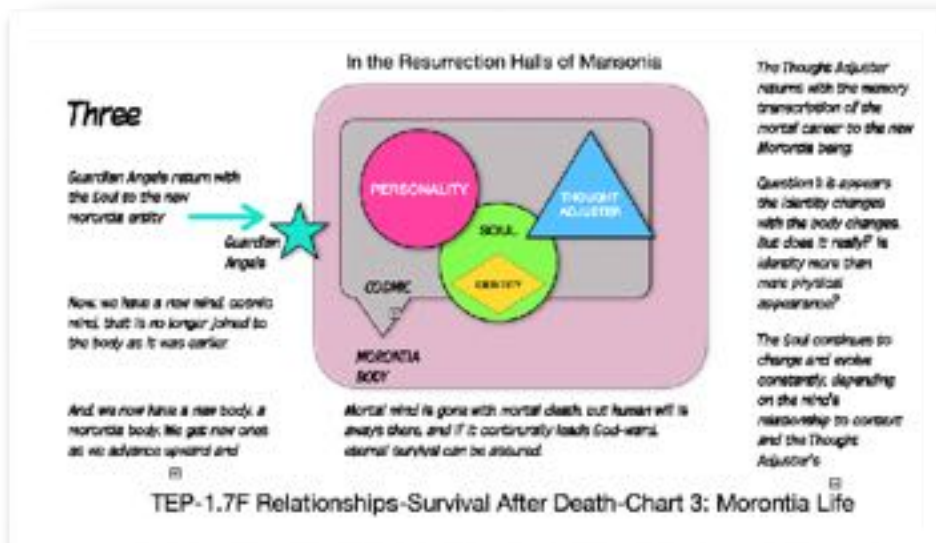


This is the same story with religions, and has been for centuries. Few of them yet offer the kind of intelligent, yet heart-inspiring lessons that *The Urantia Book* does. For example, take the incredibly insightful author of *The Death and Life of Great American Cities*, Jane Jacobs, who, although she was not an architect or planner or urban designer, could cut through the substance to the huge and not-so-huge decisions that go into cities today to understand their shortcomings and the terrible consequences that result. Ms. Jacobs also had a remarkable understanding of

economics as it works—and doesn't—in cities and nations. Most of her books focused on economics, trade, and industry, all of which are essential in understanding how cities function.

But her first book, *The Death and Life of Great American Cities*, laid the groundwork for what came next in her career. But, in her exploration of what makes a city work as a city should, she started with the first five chapters on the subject of sidewalks.

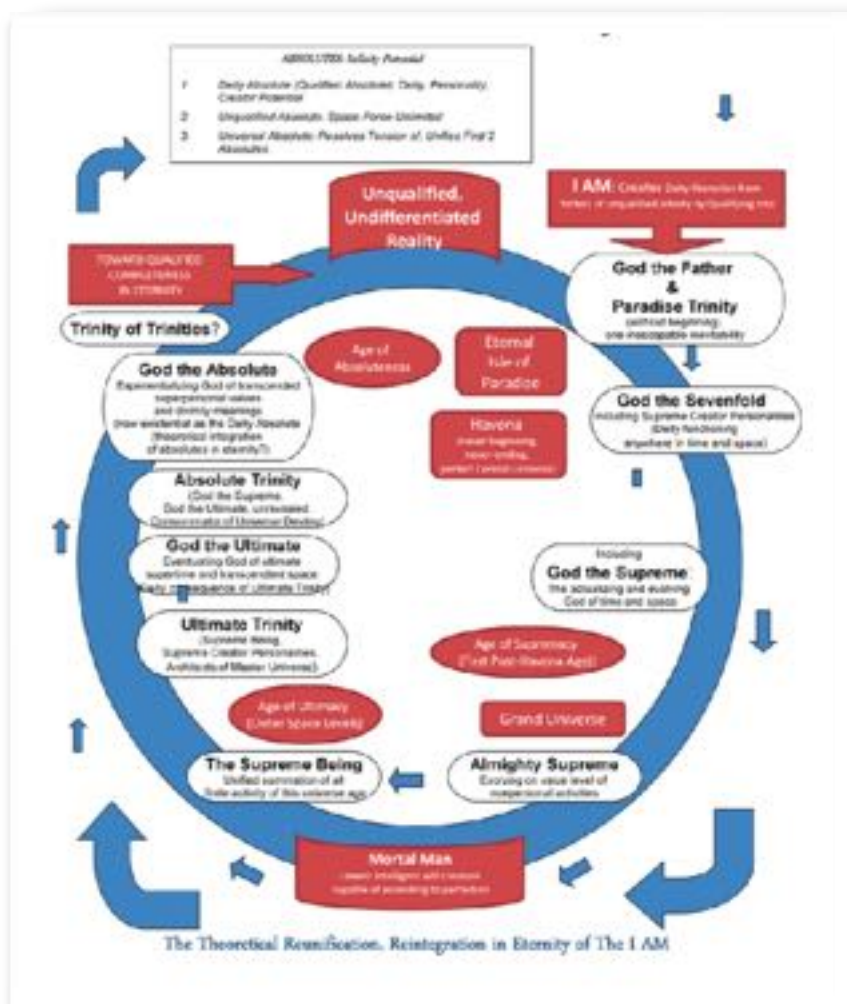
Sounds mundane. But, I challenge anyone to read those chapters and not come away with a totally new perspective on where we have gone wrong.



To have a revelation such as *The Urantia Book* and not think it worthy of taking a look at it falls into the same trap. There is so much wrong with how our civilization has handled our spiritual needs over time that I am sorry to think there will be little progress in overcoming our deficiencies for hundreds of years to come. The same can be said of our cities. In her last few books, Ms. Jacobs spoke of our national decline. We are all experiencing it; it has been going on for many decades. Whether we can pull ourselves out of this decline before tragedy sets in... Time will tell. With the rise of Christian Nationalism in our country, and the rise of Islamic Nationalism elsewhere, I am grateful for *The Urantia Book*.

““To a God-knowing kingdom believer, what does it matter if all things earthly crash?’ Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.” (UB100:2.7)

Circle of Eternity





The concept of personality extinction

In my entire life of 81 years— the first several really don't count as I was too young to understand what was going on in the world— I have rarely seen the potential for personality extension so possible as it is today. I was born two days after the invasion of Normandy, known as D-Day. Thus, D-Day figured large in my entire life as I grew to understand what it was about and why it had to happen. I quickly took on an interest in the causes of war, why they happen, and who did what to whom.

My interest in history grew over time with books by Barbara Tuchman, Stephen E. Ambrose, and others, mostly non-fiction. Growing up in the Southwest, I found the history of the West compelling, especially the trials of Indigenous peoples. I got to know many of them. The only thing worse than the Indian boarding schools was



the Tribal Council that betrayed their own people. Sounds familiar today.

As naïve as I was, I thought that all of these heroes and villains of the historical times since the founding of the United States were a fresh look at the events of a new world experiment. Of late, I have come to the suspicion that I was fooling myself all along.



The history of the treatment of the Indigenous peoples of the Western Hemisphere and the horrific treatment of the African peoples imported here for slave workers— or as someone said recently, “400 years of unpaid internships”— leaves me with an extreme sadness for all the innocent people of our world, Urantia.

I have been told that we are on the edge of a major breakthrough, that the current political climate is setting the stage for a massive shift in human consciousness, and that what we are seeing is the final breakdown of the Luciferic influence on the planet.

I hope there is something to this, as I cannot see how it ends well unless it is something grand, like a new beginning for mankind. Otherwise,....

The current political and economic players on the world stage are gearing up for something too. I don't think it is in the same flavor as what I hope is to come. Instead, there seems to be a shift toward unbridled corruption, made manifest by a ramped-up inexcusable behavior of lying, theft, fraud, bribery, purposeful ignorance, or just blatant ego running rampant. And all by the very people we put our trust in to do the opposite, to be for the people, and not against them, but for themselves only.

I have been reading a book by John Rawls called *The Law of Peoples*,¹ a very fine and thought-provoking read. It fills some gaps in *The Federalist Papers*. Our nation is continuing to move further away from our constitutional basis with each year's voting by our citizenry. And our treatment of other countries' citizens is putting us increasingly at risk of a major conflagration.

On point, an article today in the New York Times regarding online gambling that is rampant today, that "... gambling addiction is quietly growing, leaving a trail of financial ruin, debt and shame. ... We see gambling everywhere now — in our soaring stock market, the booms and busts of Bitcoin, the rise of techno-oligarchs like Elon Musk. The democratic process itself can now effectively be wagered on."

This is what we have come to. It is as if everybody wants money fast, perhaps knowing their days are numbered.

I am probably naïve when I say I suspect that many here today are at risk of personality disintegration. If not, some will be spending considerable time on Mansion worlds one and two.

The saving grace to all of this is that we know what Jesus promises, what Michael and our Universe Mother Spirit gave to us, and that our indwelling spirit is always here and a part of us. For these reasons, I am optimistic about us, as a race. We know what lies ahead. If others, especially those in jeopardy, could understand and appreciate what we know, they would have an opportunity to make corrections before it is too late.

I keep coming back to Jesus. “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.” ²

Footnotes:

7. John Rawls. The Law of Peoples. Harvard University Press, Cambridge MA, 1999.
8. UB193:2.2



CHAPTER 10

The Problem of Evil



Evil and Its Role in the Universe

The question: Is overcoming evil a necessary step in the Divine Plan of Perfection Attainment, or is evil an unnecessary hurdle thrown in the Ascension path?

Evil, as Jesus explains it (UB148:4.2-6, 8), is classified into three categories. One is evil, meaning error, mistake, oops. As one starts one's life, one makes all kinds of mistakes. I had an instructor who said, "He who makes no mistakes does no work." Neither does he learn.

In this regard, the Divine Plan of Perfection Attainment must be made of stepping stones of mistakes and errors. To a perfecting human, none of those "evils" are personable; The personality simply does not know, at the right time, the right action to take. In short, ignorance. It is a necessary hurdle we all need to strive to cross to become accomplished in fulfilling the Divine Plan.

To suggest that perfection is the requirement of the Divine Plan is to miss the point of what the plan is supposed to accomplish. It is a plan, not a *fait accompli*. Every general knows the plan goes out the window at the first shot. The Plan is a goal to become perfect as God is. It is a long-range goal. Along each way of our “perfecting,” we are reaching a perfection that is our context, which is in God’s context of absoluteness. When we stand and face God on Paradise, we will be perfect. And greater things will we do —or that is the theory.

So much for errors, mistakes, and misunderstandings.

Two and Three. What about the other evils of sin and iniquity? How do they fit into God’s Divine Plan? It is a process that partakes of Free Will. If it did not, again, the plan would be a *fait accompli*. But being a process, it is a learning process. The lesson is that Life is Law. “*Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.*” (UB 48:6.33) Thus, the Law is not a thing to be decided upon, or to vote on, or discussed or argued over. It is God. It is set. That is it. Just ask the Ancients of Days.

I have always liked the way Jesus described evil as the unconscious or unintended transgression of, or a measure

of imperfection in, obedience to divine law —the Father’s will.

Regarding whether evil is “an unnecessary hurdle thrown in the Ascension path,” the evil that is embraced by the concept of error or mistake is necessary. This is a “perfecting” world, and perfecting means many trials and errors along the way. The goodness lies in our ever-seeking to be better at what we attempt to undertake. Goodness is not the enemy of the perfect, but goodness is one of its qualities.



Question next: Consider the local universe's response to the Lucifer Rebellion. How does it reflect the qualities of love, mercy, and ministry?

The case against Lucifer and his gang of ... how many? (Could be millions, I guess) in Gabriel v Lucifer *et al* has been ongoing for over 2,000 years. That is a long time to wait for Lucifer and the others to decide



whether to pursue their own redemption. We don't know the details, but we do know it is taking, or took, a very long time. Maybe not so long in Universe Standard Time, but still, how long does it take for someone to realize that Lucifer and so on will never take the offer?

Our text tell us, "Although conscious and wholehearted identification with evil (sin) is the equivalent of nonexistence (annihilation), there must always intervene

between the time of such personal identification with sin and the execution of the penalty—the automatic result of such a willful embrace of evil—a period of time of sufficient length to allow for such an adjudication of such an individual’s universe status as will prove entirely satisfactory to all related universe personalities, and which will be so fair and just as to win the approval of the sinner himself.”

And since “[m]ercy requires that every wrongdoer have sufficient time in which to formulate a deliberate and fully chosen attitude regarding his evil thoughts and sinful acts.” it seems to me that this must be about the end of this case before the court. (UB 54:3.2 and 54:5.2)

But what of “personality extinction”? It appears that as long as Lucifer *et al* have not been annihilated and are being offered redemption, they must still have personality. If he and the other were humans, and had suffered personality disintegration (of course, in a human’s case, the Thought Adjuster would have left already), then annihilation would be the only course left. Say “hi” to the Ancients of Days.

Getting back to Lucifer and his rebellious buds, the offer of mercy and its long-running ministry, thanks to Michael’s

love for his creations, has proven itself worthy and sufficient.

But what about forgiveness? Regarding sin and forgiveness, *"Sin must be redefined as deliberate disloyalty to Deity. There are degrees of disloyalty: the partial loyalty of indecision; the divided loyalty of confliction; the dying loyalty of indifference; and the death of loyalty exhibited in devotion to godless ideals."* (UB 89:10.2) But Lucifer and the other leaders of the rebellion were not just sinful, but iniquitous, and have chosen, so far, not to request forgiveness or any form of mercy or redemption.



Four questions on evil

1 "Good cannot exist without evil" or "Evil is necessary as a counterpart to good."

As we learn from our text, *The Urantia Book*, there are billions of perfect worlds in the central universe. We know they are not experiential planets, and they have untold numbers of perfect beings. This suggests that none of them is evil, as Mackie uses the term. Whether they err in their increasing perfection (if they do become more perfect, that

is), who knows? Maybe, but that is not sin nor iniquity to which Mackie is referring.

Each of them is perfect (at least until Grandfanda came along—"Who dat?" was a common refrain.) Just kidding. They are still perfect. As one of the wakes from perfect nights sleep, gets up with her perfect husband, fixes a perfect bowl of yogurt (no eggs, not bacon), drives a perfect quantum-plasma car (1 trillion miles to the proton) to the perfectly situated Starbucks for a perfect tall white mocha latte (extra hot, almond milk, no foam, no whip, and stirred), has the perfect massage and pedi, plays bridge with her perfect group (each of them win), and so forth the the rest of the perfect day, arriving home as the ninth sun sets in a lavender hue (perfect!), eats a perfect dinner, watches a perfect sit-com on the telie, and slumbers off in a perfect dream. Every single day. Perfect!

Back here on planet Urantia, things are not so perfect. They might have been closer to perfection if it had not been for that idiot Lucifer and his band of craven hypocrites. That includes you, Caligastia, if you are still around. But we know from our text that evil is not a counterpart to good. Evil is the absence of it. And it is also unreal—an illusion—from the perspective of the Universe Reality.

Once the evolutionary reach the status of Light and Life, they will cease to have the evil to which Mackie refers.

"Evil is necessary as a means to good."

2 While Mr. Mackie's arguments may be sound from a logical and causitic perspective, his reasoning leaves out the truth of the science and philosophy of *The Urantia Book*, not to mention Jesus' elegant perspective of the distinctions between error, evil, sin, and iniquity.

Mackie does not take into account the differences between simple mistakes or errors, but seems to be focused on big "evils" that our text classifies as sin, "*Sin is the conscious, knowing, and deliberate transgression of the divine law....*" This is not to mention Jesus' definition of iniquity, "*... the willful, determined, and persistent transgression of the divine law.... Iniquity is the measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.*"

In the worlds of time and space, "*Men are, ... by nature evil, but not necessarily sinful.*" Jesus defines evil as, "*... the unconscious or unintended transgression of the divine law, the Father's will. Evil is likewise the measure of the imperfectness of obedience to the Father's will.*" Mackie does not take any of this into account. I can't believe he thinks that, in God's



universe (consisting of a single world, Earth) and given God's, by his definition, "omnipotence," everything must always be perfect and good. (UB 148:4.3-6, 8)

To move on to the point of the question as to whether "Evil is necessary as a means to good," there is one point of in the course of our lives that will lead to eternal life,... or to annihilation. That point is the Good. *"Survival of the part*

[that is, of a human being] is *dependent on co-operation with the plan and purpose of the whole* [universe reality], *the wholehearted desire and perfect willingness to do the Father's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without free intelligence* [without free will].

But we live in the world of time and space, at least for now and some time into the eternal future. Free will is a major characteristic of experiential life. But that does not mean we have total freedom without restraint. Our text reminds us that we are “relatively free.” “Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.” (UB 16:8.5)

If we were to take Mackie's assertion that “evil is necessary as a means to good,” I would be inclined to limit its definitions, or rather break them down into constituent parts. Evil that Jesus speaks of as being error or mistakes will always be in the nature of man (and animals and plants, and so forth), as that is the way we learn and grow through experience. Without that part of our experiences, we would not learn very much, and there would be no point in our having our seven adjutant mind spirits.



But now let's consider if Mackie is strictly speaking of sin and iniquity when he uses the word "evil." In this consideration, we must insist upon the sibling of free will and self-consciousness being a part of the formula.

Our text links our relative free will to our self-consciousness in this way:

“Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministration and the realization of relative independence of creative and determinative free will.

“The relative free will which characterizes the self-consciousness of human personality is involved in:

- 1. Moral decision, highest wisdom.*
- 2. Spiritual choice, truth discernment.*
- 3. Unselfish love, brotherhood service.*
- 4. Purposeful co-operation, group loyalty.*
- 5. Cosmic insight, the grasp of universe meanings.*
- 6. Personality dedication, wholehearted devotion to doing the Father’s will.*
- 7. Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.” (UB 16:8.6-14)*

I have one other thought at this moment. Free will is relative because of **Law**.

We are here to do a job. That job is to become perfect in our context as God is in his. We are not allowed to go about doing anything we want, forever. There comes a time when we must get on the track, or get left behind.

When I say law, here is what I read in 48:6.33:
“Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.”



As to God's omnipotence, *“The conduct, or action, of God is qualified and provisionally modified by the experimental plans and the evolutionary patterns of a local universe, a constellation, a system, or a planet. God acts in accordance with a well-defined, unchanging, immutable law throughout the wide-spreading master universe; but he modifies the patterns of his action so as to contribute to the co-ordinate and balanced conduct of each universe, constellation, system, planet, and personality in accordance with the local objects, aims, and plans of the finite projects of evolutionary unfolding.”*

“The providence of God consists in the interlocking activities of the celestial beings and the divine spirits who, in accordance with cosmic law, unceasingly labor for the honor of God and for the spiritual advancement of his universe children.” (UB 4:2.1 and 4:1.1 respectively)

Footnotes:

I want to take Mackie’s thesis a bit further. Does he suppose that in God’s Omnipotence, he would create a plant that does everything perfectly? It knows where each rock is in advance so that its roots will never be thwarted. As for animals, would it be likely that no creature is killed for the good of another? Is a wolf eating a squirrel an imperfection of God’s good? Or a cow eating a blade of grass? Where is the evil there? Or is evil, imperfection, only applicable to human beings?

(Gilda Radner as the Emily Litella character on Saturday Night Live [viewers] old enough to have enjoyed the 1970s will know the running gag. Gilda Radner’s character would be all upset and indignant about something, but after a minute of ranting she would be informed that she misunderstood some key fact. Learning this, she would say “nevermind.” - Peter Sage, 04-14-2025)

3 “The universe is better with some evil in it than it could be if there were no evil.”

Here, again, it depends on the definition you give to the word “evil.” Mackie’s definition is too broad and fails to account for the different types of evil that Jesus commits in *The Urantia Book*.

There can NOT be growth in an experiential universe without the freedom to try things, even if the result does not work out—mistakes and errors. But if it weren't for the Lucifer Rebellion, which Mackie



does not seem to be aware of, and its consequences for our world, perhaps sin and iniquity would be virtually non-existent. Without the interruption of the rebellion, which affected not only our thinking but also our DNA, we would have the full complement of the Adamic plasma and a really advanced civilization, perhaps well on our way to Light and Life. Who knows?

While we are still under the influence of the rebellion, circuitry cut off, blah, blah, blah... much more sin and iniquity can be expected to come, that is, until something major blows through and everyone starts to wise up.

An added Thought by Joy Brandt from UB 54:3.1. *“The moral will creatures of the evolutionary worlds are always bothered with the unthinking question as to why the all-wise Creators permit evil and sin. They fail to comprehend that both are inevitable if the creature is to be truly free. The free will of evolving man or exquisite angel is not a mere philosophic concept, a symbolic ideal. Man’s ability to choose good or evil is a universe reality. This liberty to choose for oneself is an endowment of the Supreme Rulers, and they will not permit any being or group of beings to deprive a single personality in the wide universe of this divinely bestowed liberty—not even to satisfy such misguided and ignorant beings in the enjoyment of this misnamed personal liberty.”*

"Evil is due to human freewill."

4 Is evil due to human freewill? Mistakes are. Errors are. Some accidents are caused by inattention. But some mistakes, errors, and accidents have little to do with freewill. Some are just human nature. No blame. No scapegoat. Shit happens. Certainly more often by people without any thought of evil or sin, much less iniquity. We know some things are beyond our control. A flash flood, a hurricane, a tsunami, a volcanic eruption, a mudslide, or an avalanche. Well, crap. Shit happens.



But decisions that we do make with our free will that do not align with God's will, or are outside of the concept that *"Evil is likewise the measure of the imperfectness of obedience to the Father's will."* If I go to the store and buy an ice cream cone, is that in alignment with God's will? I don't think it really has any bearing on whether God is happy with that decision. He does not care. Why should he? Hasn't he, and all the celestial beings that are watching, better things to do? Maybe my Thought Adjuster likes the idea of ice cream.

Hell, maybe he gave me the idea! I don't know, do I? I think most of life's decisions are like that. Neither evil, errors, nor in God's favor. Hell, he probably likes ice cream too.



Evil in the Universe - A long perspective

First, let's get a better understanding of what evil is.

When we think of evil, we tend to think of something bad. But is this a reality of what evil actually is?

We have heard that evil, or more specifically sin, merely means "missing the mark."

But is missing the mark such a bad thing?

We can take a look at the way Jesus took apart the word evil and partitioned it into several concepts: error, sin, and iniquity, with sin being a deliberate and conscious knowing of acting against what we know as the likely will of God, and iniquity being the persistence and continuing acting against God's will such that personality disintegration may be inevitable.

We can set aside sin and iniquity for now. But we need to ask whether the concept of error is undesirable, or perhaps something that is important to have in our reality. An error can simply be a mistake, the source of which can be simply the unintended result of misunderstanding or misinterpretation of facts or knowledge.

As we read toward the end of Part II of *The Urantia Book*, we see that, as the worlds of time and space move into light and light, and as each system, constellation, local universe, and superuniverse move into light and light, there is much that is not known, even by the most knowledgeable of the most knowledgeable, the Mighty Messengers.* They often speculate and say they do not know certain things.

We know that speculation, as a level of consciousness, is false, but a speculation by a Mighty Messenger is a probability based upon what they do know, which is always more than most other authors of the revelation, and the probabilities are probably pretty highly accurate, just not 100%. Thus, error is a part of the process all the way up to, at least, the worlds of Havona.

We know from other papers that the growth of wisdom never ceases—which may account for why so many celestial beings seem to be lawyers.

And this makes sense to me as if we look at our world, we know that without error—a gift of free will—we would not learn much at all. To be perfect means not to learn from mistakes, a sad state of affairs.

I once had a professor who wisely said to his class, “He who makes no mistakes does no work.” That seems to be pretty good logic.

Some mistakes or errors can result in the termination of a mortal life experience—another damn lesson learned. Others are merely off-putting.

Each contributes to one’s growth as a perfecting being.

* See Paper 55, *The Spheres of Light and Life*.



Evil vs Good — The Good that is God’s Will

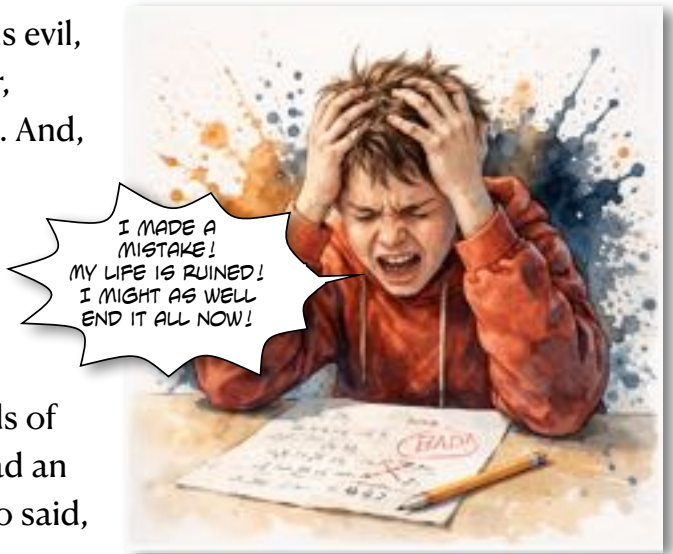
What is evil? Can we define it sufficiently to meet all our needs?

Jesus’ definition of evil (UB 143:4.2-6, 8) classifies it into three categories.

ONE: ERROR, MISTAKES, ACCIDENTS, AND OTHER MUNDANE THINGS

The first one is evil,
meaning error,
mistake, oops. And,
of course,
shit happens.

As one starts
one's life, one
makes all kinds of
mistakes. (I had an
instructor who said,
“He who makes no
mistakes does no work.” Neither does he learn.)



There is a Divine Plan for each of us. Matthew tells us, King James Bible, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48)

In this regard, the plan for our life must be made of stepping stones of mistakes and errors. To a perfecting human, none of those “evils” are personable. The personality and the mind simply do not know, at the right time, the right action to take. In short, ignorance. It is a

necessary hurdle we all need to overcome to become accomplished in fulfilling our Plan.

To suggest that perfection is the requirement ... is to miss the point of what [we are] supposed to accomplish. It is a plan, not a *fait accompli*. Every general knows the plan goes out the window at the first shot. Our Plan is to become perfect as God is. It is a long-range goal. Along each step of our “perfecting,” we are reaching a perfection within our context, which is within God’s context of absoluteness.

Jesus described evil as the unconscious or unintended transgression of, or a measure of imperfection in, obedience to divine law —the Father’s will.

So much for errors, mistakes, and misunderstandings – and accidents.

TWO & THREE: SIN & INIQUITY

Jesus’ number two is “sin,” and number three is “iniquity.”

These are the other evils, referred to as sin and iniquity. How do they fit into God’s (and our) Plan? It is a process that partakes of Free Will. Being a process, it is a learning process.

Sin is a deliberate transgression or disobedience to God's will. One knows what one is doing and whether it is good or not. That is built into each of us – that knowing. We have all done things that we knew were not good at the time. Repenting – changing our minds about our intentions, perhaps – is what it takes to overcome the sins we have committed.

Iniquity is a whole different kettle of fish. It is the persistent and intentional behavior that is contrary to God's will. But keep in mind what actions or intentions are contrary to God's will. Not everything that someone undertakes would be considered iniquitous. It might be hard to think of what they might be, but if they are not of a spiritual or loving nature (loving money does not count), they are not considered iniquitous.

The thing about iniquity is that it can result in what is referred to as “personality disintegration,” and the result is that the iniquitous person's fragment of God, the Thought Adjuster, will depart. This prevents any resurrection of that iniquitous person.

But we have been told that every person gets a *bona fide* opportunity, upon resurrection, to choose to move forward. It takes a pretty serious, iniquitous personality with an understanding of the consequences of the

iniquities that would cause the Thought Adjuster to depart. But, I don't really know, other than what I read in the UB groups that channel information.

The iniquitous person agrees to his or her annihilation; free will is operative. Here is a statement from the UB that helps to explain it:

The lesson is that Life is Law. *“Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.”* (UB 48:6.33) Thus, the Law is not a thing to be decided upon, or to vote on, or discussed or argued over. It is God. It is set. That is it.

Regarding whether evil is “an unnecessary hurdle thrown in the Ascension path,” the evil that is embraced by the concept of error or mistake is necessary. This is a “perfecting” world, and perfecting means many trials and errors along the way. The goodness lies in our ever-seeking to be better at what we attempt to undertake. Goodness is not the enemy of the perfect, but goodness is one of its qualities.



Evil and God: What makes you think he cares if you drop your ice cream cone?

I am quite tired of the word “evil” being bandied about as if it meant something terrible, that it means that the “will of God” is being thwarted. Often, the will of God has nothing to do with certain aspects of what we call evil. Evil is nothing without a context. And the best context concerns God and his expectations for our growth throughout our universal and eternal careers.

I much prefer Jesus’ definitions of the nature of evil. To him, evil was far broader than the evil we think of generally having to do with awful things we do to each other. He had four definitions, depending on the context and its relationship to events important to our growth.

Life does have its accidents which do not fall into these categories.



The four categories of evil that Jesus discusses are:

- ✱ Ignorance
- ✱ Errors
- ✱ Sin
- ✱ Iniquity

From the moment of our birth, we are provided the potential of seven qualities or aspects of growth given to us by our Universe Mother Spirit. These are known as the



Seven Adjutant Mind Spirits, circuits of intelligence that enable us to navigate the complexities of the world we are born into.

Each of these uses opportunities for “evil” as tools to help us learn what is right versus what is not so right. For example, when we first look around at our new surroundings right after birth, we are provided with and activated by the spirit of intuition. This spirit allows us to make choices regarding our environment. Sometimes the choices we make are good, and things work out. More

often, at that age, our choices are not so good. We chose wrong. Our wrong choice results in an error, most likely due to our ignorance. Is this a violation of the will of God? Hardly. It, too, is a good choice because we learned something. We have lessened one aspect of our ignorance.

We are all born ignorant. As we are guided through life, we become less ignorant. That does not mean we don't make mistakes—hopefully, just fewer of them. *“The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain inevitabilities.”*

Error is one of the “inevitables” spoken of in UB 3:5.10: *“Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.”*

To be in error or ignorance is not against the will of God; thus, it cannot be evil in the sense of being a bad thing as we humans look upon it. In fact, it has nothing to do with God's will. It is like



having an ice cream cone and accidentally dropping it. Oops. (Notice the word “accident”?) God does not care if you dropped your cone or not. That is true of most things that happen in your life. (But did you learn something from the experience? If so, good for you.)

The truth is that ultimate reality is for all of us. To be otherwise would be foolish, even suicidal. Each of our errors, caused by ignorance or inexperience, is another step toward understanding what truth is and what universe reality is.

Each of the seven Adjutant Mind Spirits provides an opportunity to learn about our world and our place within it. If our intuition or gut feeling is wrong, we learn it was wrong—a lesson toward the growth of our understanding of the world. God does not care if the error was made. Well, he sort of does, because he knows that that is the way toward perfection.

How many times can we choose things wrongly and not be considered “evil” in the sense of our world's understanding of the word? Each choice, good or bad, yields a lesson.

Does god really care about most of the choices we make in our lives? Probably not, as most of them have nothing to do with our growth. We can choose to get on a plane, or a

train, or drive from here to Chicago, and whether it all works out okay is not a concern of God's. Surely he has more important things to concern himself with.



These are intentional acts that may result in being wrong. The plane is delayed 8 hours, the train is four hours late leaving the station, or the car breaks down in the middle of Kentucky. All are mistakes or accidents that have nothing to do with God's will. Or do they?

Sometimes things that happen to us feel like we are being punished. But God does not punish anyone. True, we might learn something from what has happened, and perhaps that was the Universe's plan, another lesson to be learned. Perhaps the car's breakdown led to the "chance" meeting that changed your life.

Or a chance encounter of a person-to-person meeting on the internet that did not seem possible at the time – a mistake? – but turned out to be the best thing in your life.

An error, a mistake, or a serendipitous accident? If so, bring them on!

We grow by mistakes and errors, sometimes of our own free will, sometimes not. But would we refer to them as being evil? Not likely.

If the idea of evil is something, some action taken, that is against God's will, then of course these errors above are not evil at all. They are just the choices we make and grow from.

Getting back to the Adjutant Mind Spirits, our intuition was wrong. What did we learn from it? Did we gain an understanding of what we did "wrong" in our choosing? If so, we have grown some. We have now activated the Adjutant Mind Spirit of **Understanding**.

With understanding, we can now move into the world with more confidence and courage to try new things. Sometimes things worked out, sometimes not. But that courage, the next level of activation of the Adjutant Mind Spirits, is the thing. Courage is required to live in this world, or any world. Each badge of courage is one more step in personal growth.

As we try things, we learn what works, which, combined with other knowledge, helps us build a foundation for understanding how the world works. The accumulation of knowledge, the fourth Adjutant Mind Spirit, inevitably leads us to seek out other like-



minded people to share our knowledge. This is a social activation common to most living things, especially mammals, as well as many birds, many insects, and so on. We are beginning to understand that plants, like all living things, need to make mistakes and gain knowledge in some way to reach their full potential.

This is referred to as the Mind spirit of **Counsel**, our urge to be with others of like kind. At some point, in our travels through trial and error, we become self-conscious, knowing that something within us calls for our moral understanding of right and wrong, but not in the sense of making a mistake or a simple error. We start to make decisions based on that idea. We intuitively want to be good, to do right. To

do wrong, not make a mistake, but actually something that we know is not the right thing to do, is called sin.

In making a moral decision such as that, we have activated several things at once: the Adjutant Mind Spirit of Worship and the Adjutant Mind Spirit of Wisdom. Worship because we know we did something good, or we know we did not do something good. This was our first moral decision, that thing that activated these two new Adjutant Mind Spirits.

Something miraculous happens. Yes, a true miracle that no one, not even the smartest angel or other celestial being, can understand. A fragment of the very God of which we are speaking comes to indwell your mind potentially forever! Sound scary? Talk about an invasion of privacy.

Plus Jesus' very own Spirit of Truth, the comforter he promised before he left our world, comes to us as well. And the circuits of our Holy Spirit also become active. Holy crap! That is a lot of stuff. We now have 10 spiritual entities or circuits working within us, all of us. (Plus a couple of guardian angels thrown in).

Now, you might ask, how can we possibly make any mistakes or errors? We will continue to do so, thankfully, because we will continue to grow as we perfect entities,

and mistakes and errors are the way to get to perfection.
There is no other way.



C H A P T E R 1 1

Unity



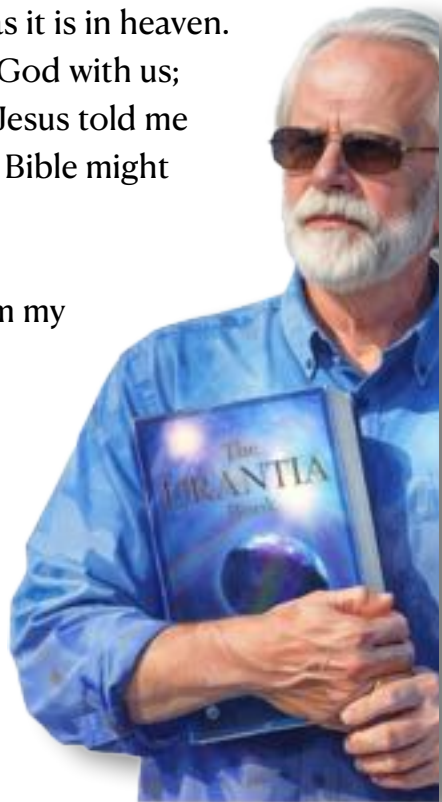
My “new and appealing philosophy of living”

I know all is well, on earth as it is in heaven. Heaven is the Kingdom of God with us; actually, God is within us. Jesus told me so. “Yes, Jesus loves me.” The Bible might have mentioned it.

The following quotes are from my compilation of some of my favorite sayings.

A few UB quotes best state my philosophy, specifically Jesus.

Fruits of the Spirit: “[T]he 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. ... Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God.” (UB 193:2.2)

And this is when people criticize what I eat: *“It is not that which enters into the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the heart.” (UB 153:3.5)*

And Jesus talking to Thomas: *“Have I not all this time taught you that your connection with the kingdom is spiritual and individual, wholly a matter of personal experience in the spirit by the faith-realization that you are a son of God? What more shall I say? 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.” (UB 176:3.2)

On the same idea is this: Jesus said:

“To a God-knowing kingdom believer, what does it matter if all things earthly crash?” Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has

dedicated the keeping of his soul to the indwelling spirit of the eternal God.” (UB 100:2.7)



Also: "You must not forget the great law of human fairness which I have taught you in positive form: Whatsoever you would that men should do to you, do even so to them." (UB 178:1.12)

And “Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings.” (UB156:5.18)

“Fear not; only believe.” (UB152:1.1)

Finally, “To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.” (UB 176:3.5)

The Golden Rule:

The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom, you might reason that, since you are desirous that all men speak

the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow.



Some people interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship as an

emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others regard it as the positive injunction of a great moral teacher who, in this statement, embodied the highest concept of moral obligation in all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of

conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God. (UB 180:5.5-8)

Thought from the text:

I love this paragraph:

“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.” (UB 107:4.7)

“Let the term ‘faith’ stand for the individual’s relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude.” (UB 99:5.7)

On Truth:

“You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in



formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine

truth, it speedily dies. ... Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.” (UB 180:5.2)



How should a person live their life according to Urantia teachings?

Perhaps “should” is too strong. It falls into the negative arena of commandments, such as “thou shalt not do such and such.” Shoulda, woulda, coulda. How about I come up with a new approach? Something like “Live and love your life in the spirit of *The Urantia Book* teachings”? Then move on from there.

The Urantia Book provides a comprehensive way to look at ourselves and the Universe. It does so from the reverse perspective, from the Universe to ourselves. For those interested in the largest picture of existence, there are literally thousands of lessons to glean from the text, thousands of word pictures that, with deep contemplation, will lead to new insights, all of which are very beneficial to living a better life, an eternal life, than what we conceived of before we found The Urantia Book.

Since this assignment references Paper 56, Universal Unity, I will take my example from it – the largest perspective – after I speak to the opposite end of the teaching, the life that Jesus gave as our example of how to live the best life we can, whether it is here or as we move on.

Some of the simplest things Jesus taught me were that we must “ask, seek, and knock,” a lesson the Contact Commission learned from the Revelators early on.



Without asking, there is no answer; without seeking, there is nothing to find; and without knocking, no doors will be opened for you. Although Jesus said, “Your Father knows what you have need of even before you ask him,” that does not suggest you don’t need to ask. ^{1,2}

Next, each parable has a lesson, sometimes several – planting seeds is one such lesson. ³ Jesus advised each of

his Apostles to carefully teach using tools that would most



match the levels of understanding that their audiences could handle. ⁴

Jesus's lectures while traveling around the Mediterranean offer us incredible insight into how to handle the material aspects of our existence. One that

comes to mind is his insights into how to handle money. ⁵

But the most significant of Jesus' teachings always concerned how a person should treat another person. He loved everyone. He set examples regarding caring for the "least" of the people, the poor, the sick and lame, those who were different or looked down upon. His concern was for all people, that each one was a child of God, all equal in God's eyes.

Unfortunately, his teachings are not regarded as significant by many so-called Christians today; his words and deeds are being distorted to make the opposite point. ⁶

Moving back into Paper 56, Universal Unity, I have chosen for my Trimester Project for week 10 the subject of the *Unification of the Universes and the Integration of All*.

This is a subject I came to several months ago while trying to explain how everything in the Universe is tied together, that nothing is really separate except that we choose to see it that way and think of it that way.

The basic thesis is from the first paragraph of Paper 56:

“The universe of universes is one vast integrated mechanism which is absolutely controlled by one infinite mind. The physical, intellectual, and spiritual domains of universal creation are divinely correlated. The perfect and imperfect are truly interrelated....” 7

I next approached the topic by starting with John 1:1 and moving on from there. But the real meat of the topic is found in Paper 56. Throughout Paper 56, the statement of a Mighty Messenger with an assist from Maciventa Melchizedek.

I chose the four qualities of Universe composition that we, as perfecting mortals, are most known to us – material, intelligence, spiritual, and personality – and they have been shown to be unified and integrated with each other.

I make it clear that we have within us a fragment of the very God himself. And when Jesus told his Apostles he would send them a Comforter when he left them, he did. And that our Holy Spirit, also with us always, provides us with seven spirits that help us grow intellectually throughout our lives. And we have two guardian angels with us at all times. That is who we are, each of us.

I make these things clear to me as well, a constant reminder of the blessings each of us has been gifted.

In addition, the qualities that summate the concepts of truth, beauty, and goodness best explain the integration of these highest concepts, which unify the mysteries and the mastery of the universe and each of our roles in it.

This is how I attempt to explain to others how to live the best life we can in this world and going forward. That all space, time, eternity, and infinity are integrated in all things. What we do, think, and dream is a part of a glorious, endless spiraling adventure in eternal time and infinite space. Who we love – and it must include all life and all personalities – we will love forever. There is no stopping now; regardless of what happens, we are in God's hands, and we come to really know that God is love. And Love is the greatest gift of all.

The real clincher for me is this: While we each think we have free will, it is relative. It is relative to how we integrate our God-given attributes of spirit, mind, personality, and – yes – our bodies toward our true selves. If we falter in our efforts, our souls may suffer. We are not free to do or be anyone. There is a Law. God is that Law.

We read in 48:6.33: “Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.”

This tells me that regardless of the different paths we want to take, we will always end up where we need to be. “One God, many paths.” The unification and integration of all we are and what we do are a part of the unity of the Universe. Ultimately, we are one with God. There is no way around it.

Can I get an “Amen”?

Footnotes:

1. UB 144:2.3 “Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. For every one who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened.”
2. UB 3:3.2
3. UB 151:1.1-5 and 151:2.1-8 “The Parable of the Sower” and its Interpretation, and 151:3.15.

4. UB 151:3.2-16
5. UB 132:5 Section 5 on "Counseling the Rich Man."
6. See John Fuglesang's book, *Separation of Church and Hate*.
7. UB 56:0.1



Goodness - Truth - Beauty. What do they mean in the UB context?

The three major watchwords of *The Urantia Book* are:

Goodness

- ✳ God is good.
- ✳ Goodness lies in the spiritual realm of reality.
- ✳ What are the qualities of spiritual goodness?

Truth

- ✳ Truth is Universe reality
- ✳ Truth lies in the mental realm of reality.
- ✳ What are the qualities of intelligent truthfulness?

Beauty

- ✳ Beauty is the Universe pattern.
- ✳ Beauty lies in the material realm of reality.
- ✳ What are the qualities of material beauty?



But **there is, in Universe Reality, an integration of all three.**

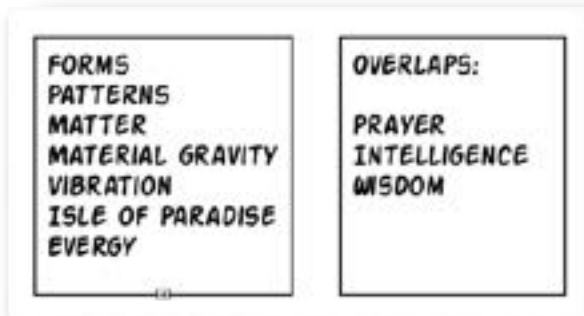
Let's start with the third idea, the idea of **beauty**.

Where or how does Beauty fit into the universe?

Can we name, at the largest level, the conceptual level, ...

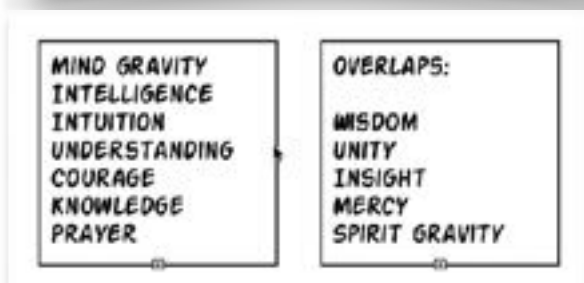
What do we
mean by **Beauty**?

Are there any
overlaps?



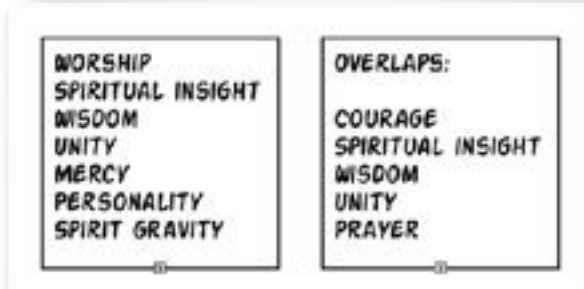
Do the same for
Truth.

Are there any
overlaps?



Do the same for
Goodness.

Are there any
overlaps?



But watch out for these
qualities, as they are fake.



Another look at Truth, Beauty, and Goodness

Truth – comes from the **Spirit of Truth**.

It embraces and imparts cosmic meanings and spiritual insights.

The Spirit of Truth embraces the promise of our Creator Son to leave with us his spirit, indwelt in our hearts and minds of “believers” and basically all who do not reject the idea. The Spirit of Truth “is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels, and it constantly expands as truth grows and unfolds.”¹

The Spirit of Truth conspires “to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of the universe's meanings.”²

Beauty – comes from our **Universe Mother Spirit**.

While our Universe Mother Spirit is the origin of our mortal mind and its intelligence, as well as all local universe seraphic corps, she is also the creator and supporter of all

patterns, whose original is the Paradise Father via the Isle of Paradise, which sets the criteria for all beauty.

Goodness – comes from the influence of our indwelling spirit of God, our **Thought Adjuster**.

Goodness, and the universal recognition of it in all normal human minds, is the result of the correct navigation of ourselves by way of the still, small voice inside that says, “This is the right way.”

While, as humans, our Thought Adjuster does not come into play until our heart and soul embrace the newly arrived Spirit of Truth, and the opening of the circuits of the Universe Mother Spirits, all of which come about by our first moral decision.

The rest of the animal kingdom, to a limited extent, has the first five of the seven adjutant mind spirits, one of which is a spirit of counsel, which activates the motherly, sometimes fatherly, instincts of a species, as well as the “herding” instinct.

What’s love got to do with it?

Love is the motivating impulse of the above. All work in harmony, seamlessly integrated with each other. The source of love is God.

When the Bible speaks, in Genesis, of the “Word” of God, that word must be love. How else could all this growth to perfection be reality?

Footnotes:

1. UB 180:5.1
2. UB 0:12.13



CHAPTER 12

Unification of the Universes and the Integration of All

We are told that God is Life; God is Love. That God, our First Source and Center, offers to all living things unconditional love.



It is up to us to accept it or not – the choice of free-will creatures. Other creatures do not have that choice, as they have no self-consciousness to evaluate what happens if they do not accept it. Accept it, they must. And as they do accept it – they cannot refuse – they may thrive. If something happens that prevents them from thriving but causes them to die instead, it is still an acceptance by them. Life is eternal.

But we, as relatively free-will humans and with self-consciousness, struggle to understand much before acceptance can step in. How can we be motivated to accept early on so we can avoid much of the turmoil and troubled thoughts that lead to poor choices?

Let's start with this: *"The universe of universes is one vast integrated mechanism which is absolutely controlled by one infinite mind. The physical, intellectual, and spiritual domains of universal creation are divinely correlated. The perfect and imperfect are truly interrelated...."*¹

We could stop there, but then we would not get into the nuts and bolts of what that means. So we continue.

"God is Unity."² This unity comes from the Love that God, our Paradise Creator Father, bestows on all things he



created. The Bible tells us that he did not create anything that was not good.

We have all recalled in John 1:1 that “In the beginning was the Word, and the Word was with God, and the Word was God.” And in John 4:7.9 3 we read, “God is love.” This has to be the “Word” John speaks of. When we think of the Trinity as defined in the UB, we think of “**thought**, **word**, and **deed**,” wherein the Thought is the First Source and Center, the Word is the Second Source and Center, and the Deed is the Third Source and Center. If the Thought is Love, then so is the Word and the Deed.

To me, this explains why God distributes his love throughout his creation by delegating all his power, with a few exceptions, to all of his coordinates and subordinates, right down to us humans. This is the natural state of the world. But does it not feel like that?

For starters, we live in an experiential universe of time and space. The Central Universes are not in time and space. There, all is perfect. We are experiencing a growth into perfection. This takes time. As we continue to grow experientially, we become more perfect. Eventually, we will reach the eras of Light and Life. But we are still in a process of perfecting, and the worlds of time and space always will be.

To move out of the worlds of time and space, we need to move into other worlds where our perfection is continually refined. To do this, we graduate from this world to start a new path in life – the Morotia life.

Ultimate perfection for us is when we land on the Isle of Paradise and stand before the First Source and Center. Then we are perfect as God is. Sounds ludicrous? Perhaps.

The universe is unity, as God is. Unity. We think we see disharmony and non-coordination, but in reality, all is unified in fact and in reality.

The point of this lesson is to speak of the unified integration of the universe into its (1) material, (2) intellectual, (3) spiritual, and (4) personality qualities that are so integrated that the total package is seamless from the largest perspective of the Universal Father, a perspective we can all enjoy right now, at this moment.

First, the Material Creations

Starting with the “physical” or material aspects of the Universe, we read this: *“As the cosmic source, Paradise functions prior to space and before time; hence would its derivations seem to be orphaned in time and space did they not emerge through the Unqualified Absolute, their ultimate repository in space and their revealer and regulator in time.”* 4

All matter and energy of whatever sort is derived from Paradise, which is the center of gravity for all gravitational forces in the Universe. And the First, Second, and Third sources of centers are the sources for all the circuits of mind gravity, spirit gravity, and personality gravity. These three sources are the three Gods of the Absolute. The potentiality of all universe materialization comes from the activation of the three Gods of Potentiality. It is they who cause all stuff to become real stuff. 5



“Pure energy is the ancestor of all relative, nonspirit functional realities, while pure spirit is the potential of the divine and directive overcontrol of all basic energy systems. And these realities, so diverse as manifested throughout space and as observed in the motions of time, are both centered in the person of the Paradise Father. In him they are one—must be unified—because God is one. The Father’s personality is absolutely unified.” ⁶

But, as soon as we leave the idea of the Paradise Father’s infinite personality, Mind is the only technique of unifying the ever-widening divergence of these dual universe



manifestations of the original monothetic Creator personality, the First Source and Center.

*Next, the **Unity of Intelligence***

Now we move into the area of mind itself.

*“The **Thought**-Father realizes spirit expression in the **Word**-Son and attains reality expansion through Paradise in the far-flung material universes.”* The Second Source and Center

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correlates with “... *the material levels of creation by the functions [Deed] of the Infinite Spirit...*,” who is the spirit-response ministry of mind, ...” and all intelligence of subordinate beings, including those in the super- and local universes, right down to each one of us. “*This infinite and universal mind is ministered in the universes of time and space as the cosmic mind....*” ⁷ [Emphasis mine.]

While the universal mind gravity circuit is sourced in the presence of the Infinite Spirit, the spirit gravity circuit is centered in the presence of the Eternal Son.



Three, the Unification of Spirit

“The Universal Father is one, but to time-space he is revealed in the dual phenomena of pure energy and pure spirit.” 8

While all Paradise spirit realities are one, “... but in “all time-space situations ... this single spirit is revealed in the ... spirit personalities and ... of the Eternal Son and the spirit personalities and influences of the Infinite Spirit and associated creations....” plus the Paradise Father’s bestowal of his indwelling spirit, the Thought Adjusters, to most all will-creatures of the Superuniverses’ evolving planets. 9

Any kind of spiritual contact and spiritual phenomena with spirit beings are all derived from God through the ministry of the Spirit Son (the Eternal Son) and the Infinite Spirit.

Finally, Personality Unification

This is the final piece of unification. Our Universal Father is a divinely unified personality, and all his ascending children – that is, you and me – who are carried to Paradise by the “... momentum of the Thought Adjusters,” are to be fully unified personalities.

A word about personality as defined in *The Urantia Book* before we go on.

Our personality is super-personal. It is not the simple notion of a personality that we all think we reflect to each other, sort of like a mask. Nor does it have anything to do with our egos, biases, character flaws, hatreds, or quirky qualities that we sometimes find endearing or distasteful in others. It is far deeper than that. It is better thought of as “who we truly or really are.” You heard that expression. “Be your true self” or “Be true to yourself.”



Your true self, your real personality, is a gift from God. It is unique to you. It is perfect and loved. It does not change over time. You are always you, whether you act like it or not. Your personality is linked to God, and so is your Thought Adjuster, but they are not the same.



“Personality ... reaches out to unify all constituent realities. ... [A]nd the personality of mortal man, being an exclusive and direct bestowal of the Universal Father, ... possesses the potential



of unifying the constituent factors of the mortal creature.” The text refers to this as its “... birthmark of its high ... source...” and is evidence of its unbroken contact with our Paradise Father through the personality circuit, which means we maintain “... direct and sustaining contact with the Father of all personality.”¹⁰

Completing the Circle

We are told that as we move up the ascension ladder, each time we are to receive a new morontia bodily form, it comes closer to the qualities of our Personality, whatever that means.

It suggests that we have come full circle in integrating all our qualitative aspects of who we are—from the material to the intellectual, to the spiritual, to the personal—and now back to the material. Meanwhile, our soul is constantly



changing, growing to embrace this integration of each of us with the Universe and the Source of our being.

Integration of Universe Reality

All of the above are unified and integrated. It cannot be otherwise. The above description is a small part of the overall unification process, but it is the part that most

shapes who we are, where we are, and where we will be as we move along.

There is so much more to know about Universe Unity in Paper 56. But we can save that for another time and place. There is a section on Deity Unity, as well as the Unification of Evolutionary Deities, such as the God the Supreme (there are three of them). We have not talked about the Trinity, which is a unification of the Paradise Father, the Eternal Son, and the Infinite Spirit coming together, sort of like a corporation, to undertake other tasks that the Absolute Deities would not do individually.

This essay would not be complete without a summation of the concepts of truth, beauty, and goodness. It is the integration of all these highest concepts that unifies the mysteries and the mastery of the universe, and each of our roles in it. *“... [T]ruth, beauty, and goodness—man’s intellectual approach to the universe of mind, matter, and spirit—must be combined into one unified concept of a divine and supreme ideal. ... All insight into the relations of the parts to any given whole requires an understanding grasp of the relation of all parts to that whole; and in the universe this means the relation of created parts to the Creative Whole. Deity ... becomes the transcendental, even the infinite, goal of universal and eternal attainment.”*¹¹

We are reminded that in beauty, we recognize the Isle of Paradise in the material creations we undertake. *“Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities.”*

In Eternal truth, *“Truth meanings are the mortal-intellect repercussions of the eternal word of Deity...”* and the ministry of our Paradise Creator Sons is our access to truth as they *“... pour out their Spirit of Truth upon all peoples.”*

And Divine goodness flows to us from the ministries of all the personalities, the angels and others, of the Infinite Spirit. ¹²

“To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom.” Ultimately, we come to really know that God is love.

And *“... love is the desire to do good to others.”* ¹³

The Law

I want to close with one other important thought. It concerns the “Law” (capital L). While we each think we

have free will, it is relative. It is relative to how we integrate our God-given attributes of spirit, mind, personality, and – yes – body toward our true selves. If we falter in our efforts, our souls may suffer.



We are not free to do or be anyone. There is a Law. God is that Law.

Here is what I read in 48:6.33: *“Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.”*

This suggests that no matter which path we choose, we will ultimately arrive at the right destination. “One God, many paths.” The unification and integration of all we are and what we do are a part of that law. Ultimately, we are one with God. There is no way around it.

Footnotes:

9. UB 56:0.1 The second paragraph goes on to say: “The diverse levels of creation are all unified.... To the ... minds of time-space mortals the universe may ... portray disharmony and indicate

absence of effective co-ordination; but ... the basic unity which underlies creative diversity... overspreads all this functioning of plurality, better perceive the divine and single purpose exhibited”

10. UB 56:0.1
11. King James Version
12. UB 56:1.1 and 1.2 “The seven superuniverses are seemingly dual... but Paradise is of single constitution. And Paradise is the actual source of all material universes—past, present, and future. ... [C]osmic derivation is an eternity event; at no time—past, present, or future—does either space or the material cosmos come forth from the nuclear Isle of Light. As the cosmic source, Paradise functions prior to space and before time; hence would its derivations seem to be orphaned in time and space did they not emerge through the Unqualified Absolute, their ultimate repository in space and their revealer and regulator in time.”
13. Regarding the Gods of Potentiality: “The Unqualified Absolute upholds the physical universe, while the Deity Absolute motivates the exquisite overcontrol of all material reality; and both Absolutes are functionally unified by the Universal Absolute. This cohesive correlation of the material universe is best understood by all personalities—material, morontia, absonite, or spiritual—by the observation of the gravity response of all bona fide material reality to the gravity centering on nether Paradise.”

My question is, what is an “eternity event”?

14. UB 56:1.4
15. UB 56:2.1-3. “Mind is the functional endowment of the Infinite Spirit, ... infinite in potential and universal in bestowal. The ... thought of the Universal Father eternalizes in dual expression: the Isle of Paradise and his Deity equal, the spiritual and Eternal Son, ...[and] renders the mind God, the Infinite Spirit, inevitable. **Mind is the indispensable channel of communication between spiritual and material realities.** The material evolutionary creature can conceive and comprehend the indwelling spirit only by the ministry of mind.” And “[t]his infinite and universal mind is

**Watch the video “Unification of the
Universes and the Integration of All”:
<https://vimeo.com/1139417067>**

ministered in the universes of time and space as the cosmic mind;
... extending from ... the adjutant spirits up to the magnificent mind
of the chief executive of a universe,....”

16. UB 56:3.1	19. UB 56:410.15-16
17. UB 56:3.2	20. UB 56:10.17-18
18. UB 56:4.2	21. UB 56:10.20-21



End of Trimester One

HOLIDAY BREAK

The Birth of Jesus

T*his is a story I wrote based upon The Urantia Book version.*

The Birth of Jesus

T*his is the story of a newborn child.*

It's such a beautiful story, so beautiful that people have been sharing it again and again for nearly two thousand years. That just shows how special a boy he was.

But first, I need to tell you something about the child before he became the wonderful boy - and man - that we all have come to love.

Prelude

He came so long ago that, for all we know, it could have been an infinite amount of time ago. That's truly a very long time. His great-grandfather was often called God, but the boy simply called him Abba, which means father.



This boy was called Michael by his parents and his father; it was a very common name back then. He spent many, many years exploring the distant and wondrous worlds of the universe. As his

experience grew, he discovered he was very creative and enjoyed inventing new things. It seems all Michaels are like this.

A Year in the Teacher Education Program

Since he was such a talented and creative young boy, he and his partner, a truly lovely person, worked together to craft many amazing creatures and even entire worlds for everyone to explore and enjoy.

Conjunction of Jupiter and Saturn in the constellation of Pisces in 7 B.C.



But one of the rules his father – we all know how fathers loved rules – had was that, to be fair to the beings of his creation, he should live a life that matched those of his creations. Thus, it came to pass that he lived six times as one of his seven created beings.

For the seventh time, he realized that our little world, what we call Earth, was in much trouble and turmoil. This was because of two nasty events that happened many, many years ago and still had not been fixed. So he chose our world, which he called Urantia, as the place for his seventh adventure.

Now that we've covered that, let's happily move forward with our story.

Meet the boy's family

The boy's father in our world was a carpenter, and his family before him had a rich history and were skilled at many jobs — builders, carpenters, bricklayers, and blacksmiths. Later, his dad became a contractor, which meant he would build entire



projects, with the help of others, of course. His name was Joseph.

His mother was very important and smart, and came from a long line of remarkable people in history, many of them famous women, who helped make the world a better place. Her name was Mary.

Mary and Joseph had married a few months before.



Mary had a sister named Elizabeth, and her husband was called Zachariah. Elizabeth was a great friend to Mary, and they saw each other often, even though they lived some miles away.

The Angel visits Elizabeth and Mary



One day, something truly extraordinary happened to Elizabeth. An angel named Gabriel appeared right



before her, catching her by surprise. At first, she felt frightened by the sudden appearance. However, as Gabriel kindly spoke to her, Elizabeth began to feel at ease, and her fear melted away.

Gabriel was no ordinary angel; he carried a very special message just for Elizabeth. He gently told her she was going to have a baby boy. He also told her that her son would be truly important, as he would pave the way for the wonderful boy who would be born later. This news was filled with hope and excitement, making Elizabeth feel loved and cherished.

Elizabeth was told to name her child John, which she did when the baby was born a bit later. Elizabeth kept this secret for many



months, but when she realized she was going to become a mother, she went to Nazareth to see Mary and told her about the angel's visit. Mary was so happy for Elizabeth.

A few months later, the kind and mysterious angel, Gabriel, made a surprise visit to Mary's home. He told her that he was bringing her glad tidings, that she would become the mother of a very special boy. He told Mary that she should name her son Joshua ben Joseph, Jesus for short.

He also told her that her son would be a remarkable and influential person, a great person of importance to the people. And that Elizabeth's son, John, would lead the way for Mary's child to become the person he was meant to be – a child destined for greatness

Mary kept the angel's words to herself for a while, until she simply couldn't hold back anymore. She shared the news with Joseph, who then had a special dream that led him to believe Mary's story – that she was going to give birth to Jesus. In his dream, Gabriel appeared and confirmed that Mary's words were true. And that Mary's child will come to tell all

of the people that they are all the children of God, but that some will refuse to believe it.

Elizabeth's child, John, was born on March 25th in the year 7 B.C.

The Trip to Bethlehem

The Roman emperor, Caesar Augustus, announced that all of the people needed to be registered for tax purposes. This meant that Joseph had to travel from Nazareth, their hometown, to Bethlehem to be counted. Mary, who was “with child” – meaning she was pregnant – did not want to stay in Nazareth, but would come with Joseph.



All they had was a donkey, so they packed their clothes, put them on the donkey, and set out for Bethlehem with Mary riding the donkey. The journey took

three days and stopped at the temple in Jerusalem before going to Bethlehem.

But when they got to Bethlehem, there was no room at the inn for them to stay.

But there was a place where animals had been kept, a cave with feeding troughs, called mangers, that had been cleaned out for the many travelers who needed a place to sleep through the night. They gently settled in for the night, hanging tent curtains for a little extra privacy.



The Birth of Jesus

Mary had a restless night, and she and Joseph did not sleep well. But about dawn, it appeared that the baby Jesus was about to be born. Other women kindly helped Mary, and she

A Year in the Teacher Education Program



*joyfully gave birth to baby
Jesus around noon on August
21, 7 B.C.*

*Although no humans heard
angels singing, they did sing.
Only the three wise priests*

*from Ur came to visit
Jesus, already knowing who
he would become. Zacharias
had also told them where
Jesus was, making their
journey special.*

*On the eighth day, he was
named Josuah ben Joseph,
Jesus.*



Postscript

***T**he mean King Herod had heard of the birth of the child of promise, Jesus. And was afraid that Jesus would become more powerful as he grew older. So he set out to find Jesus.*



King Herod asked three wise priests to find Jesus and tell him where Jesus was so the king could pay him a visit. Once the priests found Jesus, they did not tell King Herod where he was. Herod was mad and was determined to find Jesus.



To safely avoid King Herod, Mary, Joseph, and baby Jesus carefully packed their belongings, bid a

warm farewell to Elizabeth and Zechariah, and journeyed to Egypt until it was safe to return after King Herod's death. Once it was safe, they made their way back home to Nazareth, where young Jesus joyfully spent his days learning how to become a skilled carpenter with his father's loving guidance.

So that is the story of a wonderful boy, a boy unique to all the worlds.

Yes, Jesus loves us, yes, for the Bible and The Urantia Book tell us so. And he is always with us too, as his spirit is within us.





C H A P T E R 1 3

The Over-Arching Theme of Evolution in The Urantia Book



What is my understanding of God's evolutionary plan and purpose for mortals, our evolutionary planet, and the universes of space and time?

The goal for each of us **mortals**, the “*purpose of cosmic evolution*,” as I understand it from Paper 112, is “... *to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster.*” (UB 112:2.15) We do this by our progress through the universe of universes’ programs of living the “... *very life of every possible phase and stage of perfected creature existence within the limits of the present universe age.*”

The goal of our **evolutionary planet** is to be counted among the many planets of Life and Life in the Universe of

Nebadon. That means there is a role for each of us to play while we are here on this little world. We cannot accomplish what is stated above while here, but once we start to understand what we ought to be thinking, intending, and doing while we are here (if, that is, we understand it, which begs the question, why can't more folks discover the UB so they, too, can understand?) The Life Carriers have worked hard and have done, mostly a splendid job (but for mosquitoes – a joke I like to make) to accommodate almost every contingency to assist us in living long, good lives, if we but only knew it.

One aspect of the goal of the **universes of time and space** is to move into the superuniverses of Light and Life. (Some folks think that would be the end of growth on the planet, in that there would be no more births, and so on. I find that a strange conclusion.) However, that may be the least of it. We continue to evolve, but *“... 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 signals 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.” (UB 56:7.1) And “[e]ach new evolutionary attainment within a sector of creation, as well as every new invasion of space by divinity manifestations, is attended by simultaneous expansions of Deity functional-revelation within the then existing and previously organized units of all creation.” (UB 56:7.5)

It is through each level of participation, from the human mortal to the planetary explorer, to the endless adventures in the superuniverses of time and space, are conspiring to bring about the absolute best personalities that can be created, even for us mere mortals. With each new adventure in mortal personality and soul growth, we gain more spiritual insight and cosmic wisdom, leading us to participate in the grandest adventures of time and space, and then beyond. Cool.



What is Evolution?

Most discussions of evolution concern biological events. But it is far more than that.

Anything that changes can be said to be evolving. Science evolves, as do technology, art and architecture, literature and music, and photography. What of history? Of the

changing perspectives of history? The changes in the ideas of justice, of democracy, of education systems, and economic theory.

Everything that changes can be said to evolve.

Think of the effort to get man to the moon. What kinds of things had to happen, through evolution, to get us there? Or to Mars? Or to the discovery of the tiniest particles that quantum scientists are searching for.

Some things evolve in more than one way. Religion is a good topic to discuss because there are many religions, but they all stem from a common source. If we are serious



about how something evolves, we need to understand the mechanisms that drive it and the reasons behind them.

All evolution has a reason for being, for the reasons that cause something to change. Everything seems to have a context within which it exists. And that context impinges on that something in many ways.

A logical evolution of anything is considered the path. But that is not all. Logic assumes a clear process that can be followed by someone intent upon studying that sequence of logic, assuming it goes from point A to point B and on from the beginning to the present condition.

Sometimes, logic is not enough. This might be said of the current science of quantum physics: most of it is just theory, often without logic.

Or what about the origin of the universe? Is it the “Big Bang” or something else?

Or the origin of life? How did that happen?

Or the leap from primate to mankind?

In all of those cases, there is no logical process to explore. Logic breaks down. This suggests there are other ways to

view changes in the evolutionary process that cannot be understood by logic alone.

Examples of non-logical, at least in a human-understanding sense, are everywhere. Think of UAPs (UFOs), remote viewing, and telepathy. Or kinesiology, dowsing, channeling, and so on.

Even in biological evolution, there are missing links that will never be found. This is because powers or mechanisms are at work that can bring things into existence and cause them to evolve without apparent prior causes.

One name for some of these mechanisms is “revelation.”

Those of us who recognize the indwelling spirit of God that guides us through this life recognize that sometimes we receive inspirations – inspired by the spirit – for an idea or thought. This is called self-revelation. But there are other, larger concepts of revelation.

And what is the reason for all of this evolution and revelation? Why is this happening? Why is it important?

Think about that for a while.



Creative Evolution - a talk*

It is one thing to theorize about the appearance of the forms of life over time – evolution – and another thing to dogmatically hold on to a theory beyond its usefulness in spite of evidence to the contrary.

One such theory holds that life arises from the nothingness of a briny sea. The other is that there is a continuous line of evolutionary advancements that, without interruption, lead to all the animals and plants in the world.

Life on any evolutionary planet is NOT automatic. It does NOT just start up. It requires outside intervention. Some scientists today are beginning to accept this concept because no better one exists.

Now, *The Urantia Book* gives us considerable detail about how life comes to be on a world and how it evolves, until the world has beings like us, humans. There is a group of celestial, or extraterrestrials, if you will, that are assigned to kick-start life on evolutionary worlds. They are called Life Carriers.

One thing to be made clear is that the Life Carriers do not create life. That is the role of someone or something far above their pay grade. But their job is to implant living embryonic cells at advantageous locations on a planet that will give the cells the best chance of becoming living organisms.

That which is called “life force energy”—the power behind life as we see it and experience it—is inherent; that is, it is built into these cells. Once implanted, life springs into action, triggering cell development.

Here is where science theory comes into play. First, we have single-celled creatures, such as amoebas. Then cells divide and grow into multicellular creatures, and eventually become a plant. Plants evolve into animals that eventually emerge from the sea and shapeshift into all kinds of other creatures we know today, including us – humans.

But here is where the scientific theory comes apart. This process is not a constant flow in which each creature gradually transforms into another similar-looking creature. Where science cannot find the links between one species and another, it persists in seeking them – the so-called missing links.

It is the Life Carriers who have set up a process that allows a new species to come into being suddenly. These sudden changes – or jumps into new species – are common and have occurred throughout our evolutionary history.

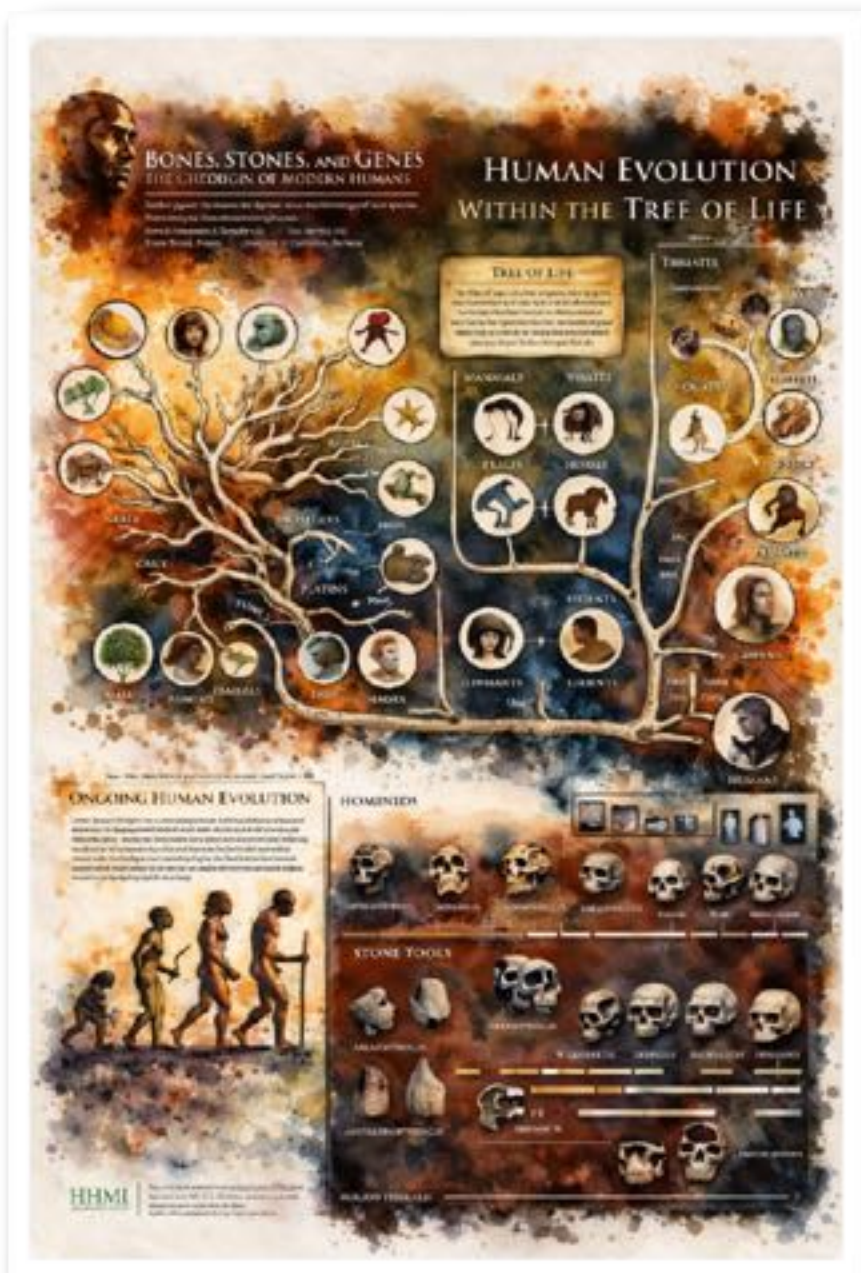
In other words, where we once looked for missing links, we now understand that they do not exist. These sudden appearances of many animal types are a built-in pattern of the creative evolution that the Life Carriers put into place at the very beginning of life and its evolution on our planet.

* Also known as “punctuated evolution.”



Why do I think The Urantia Book places such emphasis on our understanding of the role of evolutionary development?

Our world is very confused by the notion of evolution. Before the idea of evolution came along in earnest, thanks to Mr. Darwin, people assumed that God had been responsible for all that was created. And it was good,... sort of, maybe. Creationism was probably not even an idea distinct from Genesis: seven days of creation, Adam and Eve, and a snake that, when



confronted, tried to offer an explanation but had no legs to stand on. Once the idea of evolution took hold, sides were drawn, and the battles ensued, even legal ones.

The idea that evolution and so-called creationism could be a both/and situation – instead of an either/or one – seemed never to have crossed the minds of most folks at the time. Today, especially within the New Thought religions, folks accept evolution as well as that God created all anyway, as God's plan is pretty big, but few think of the connection between God and evolution as being a very intimate one. *The Urantia Book* points out to us, in exquisite detail, the interweaving of evolution and its overcontrol.

The Life Carriers tell us this: *“A purposeful plan was functioning throughout all of these seemingly strange evolutions of living things, but we are not allowed arbitrarily to interfere with the development of the life patterns after they have once been set in operation. ... Life Carriers may employ every possible natural resource and may utilize any and all fortuitous circumstances which will enhance the developmental progress of the life experiment, but we are not permitted mechanically to intervene in, or arbitrarily to manipulate the conduct and course of, either plant or animal evolution.”* (UB 65:3.1-2)

This may be a bit misleading. But....

I think the reason our text wants us to get into the role of evolution is that we need to start understanding that evolution is only a tool in the creative process our universe's creators have at their disposal. I envision evolution as being wrapped inside a larger envelope of creation "Law." That is, there are processes and methods at play in evolution that may have everything to do with larger processes set in motion at a level far above the material, mindal, and spiritual processes described to us.

Perhaps these are some of those things that we are not ready for. But I think the largest hint as to their existence is that which is found in Paper 48:6.33, that, while referring to evil, states, Here is what I read in 48:6.33: "*Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.*" I can also take that to mean it applies to all aspects of Life, including evolutionary processes that seem mostly material and touch upon activities of the mind, but are far greater than we can imagine.

We know from our text that the deities of potentiality play a huge role in everything that comes along. I suspect it also plays a large role in the activities of evolution. Just because we are told that the Life Carriers "*... are not permitted mechanically to intervene in..., or ... to manipulate ...*" the course of plant or animal evolution, this does not discount the

possibility, even the probability, that there are other forces at work which continually manipulate evolutionary processes.

We are discovering many ideas and concepts that can take us beyond the limitations of the Life Carriers. A few examples include the concepts of “morphic resonance,” a “field of influence,” and the idea of field levels of consciousness, which Dr. David Hawkins speaks to in his many works. Can such fields influence evolution? Why not. The tools of the “Powers-that-Be,” even Providence, are mighty and wondrous.

An example may be the improbable idea that the Life Carriers can instill within each cell from the very beginning the eventual evolution of all of the kinds – an infinitude – of life that came into being starting millions of years ago, culminating and continuing in today’s varieties of life on our world.

It seems to me that there must be other influences at play, from other sources in the universe, perhaps the activities of the Deities of Potentiality.

In sum, I am reminded that “there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”

–Shakespeare, *Hamlet*

**Watch this video on “Why do I think
The Urantia Book places such
emphasis on our understanding of the
role of evolutionary development?”:
<https://vimeo.com/1155171966>**



Urantia is a "decimal planet" where the Life Carriers got some unusual results from their experiments. Describe at least three of their most remarkable achievements on Urantia and one of their "mistakes" and speculate on how these have affected the human condition in our world.

Some of the unusual results that our text may be referring to are seeming failures of the process:

*“The bacteria, simple vegetable organisms of a very primitive nature, are very little changed from the early dawn of life; they even exhibit a **degree of retrogression** in their parasitic behavior.*



*“Many of the fungi also represent a **retrograde movement** in evolution, being plants which have lost their chlorophyll-making ability and have become more or less parasitic.*

*“The majority of **disease-causing bacteria** and their auxiliary virus bodies really belong to this group of renegade parasitic fungi.” (UB 65:2.3)*

*“The higher protozoan type of animal life soon appeared, and appeared suddenly. And from these far-distant times the ameba, the typical single-celled animal organism, has come on down but **little modified**. He disports himself today much as he did when he was the last and greatest achievement in life evolution. This minute creature and his protozoan cousins are to the animal creation what bacteria are to the plant kingdom; they represent the survival of the first early evolutionary steps in life differentiation together with **failure of subsequent development**.” (UB 65:2.4)*

*“Before long the early single-celled animal types associated themselves in communities, first on the plan of the Volvox and presently along the lines of the Hydra and jellyfish. Still later there evolved the starfish, stone lilies, sea urchins, sea cucumbers, centipedes, insects, spiders, crustaceans, and the closely related groups of earthworms and leeches, soon followed by the mollusks—the oyster, octopus, and snail. **Hundreds upon hundreds of species intervened and perished**; mention is made only of those which survived the long, long struggle. Such **nonprogressive specimens**, together with the later appearing fish family, today represent the stationary types of early and lower animals, branches of the tree of life **which failed to progress**.” (UB 65:2.5)*

Even the frog **failed** to progress as was expected (UB 65:2.7), and snakes and lizards, and most all dinosaurs, but did leave behind some success in certain mammals. (UB 65:2.10)

As to remarkable results on the positive side, we have these statements:

“Probably the greatest single leap of all prehuman evolution was executed when the reptile became a bird. The bird types of today—eagles, ducks, pigeons, and ostriches—all descended from the enormous reptiles of long, long ago.” (UB 65:2.9)

“It was from an agile little reptilian dinosaur of carnivorous habits but having a comparatively large brain that the placental mammals suddenly sprang. These mammals developed rapidly and in many different ways, not only giving rise to the common modern varieties but also evolving into marine types, such as whales and seals, and into air navigators like the bat family.” (UB 65:2.12)

Of the three emplacements of the efforts of the Life Carriers, only one survived, but not due to accident. It was a purposeful curtailment of those strains of life, so the best one could be the one that became life as we know it.

Even after Andon and Fonta appeared, we learn that “... *and before the mutating human potentials of animal life were exhausted, there evolved no less than seven thousand favorable strains which could have achieved some sort of human type of development. And many of these better stocks were subsequently assimilated by the various branches of the expanding human species.*” (UB 65:3.4)

This appears to me to be pretty surprising.

Watch this video on “Creative Evolution”: <https://vimeo.com/1159778893>.



C H P A T E R 1 4

The Dawn of Life, Human Evolution, Civilization & the Planetary Rebellion



The process and purpose of human evolution

Check out the History of Urantia section of our website: <https://www.urantiabook-swfl.com/team-3-11>

Intelligent animals and mortals do not come out of nothing.

Q1. Explain the basics of life evolution in our world that led to the emergence of the first two free-will human beings.

Q2. What do the complexity, watch-care, and length of time involved in this long evolutionary process tell you about the nature, evolutionary purposes, and actions of the Paradise Trinity and the Creator Sons and Creative Daughters in the grand universe?

There seems to be a perfected pattern of life's evolution that typically begins with a set of specific tools the Life Carriers use to implant the beginnings of life on most planets. Urantia, being an experimental planet, was different; perhaps all experimental planets are. The time required to prepare a world for such implantation, and the pace at which the process then evolves, with many creatures appearing suddenly without the benefit of previous ancestral connections, indicates a very sophisticated undertaking to reach the point of the first free-will creatures with "moral distinction" – humans. It appears that this process is so thoroughly undertaken as to virtually eliminate almost all possibilities of failure to achieve the result intended, that being the arrival of the human species of sufficient physicality, mind, and will capacity to continue on without further assistance of the Life Carriers.

I particularly love the description of the excitement and joy the Life Carriers felt when first witnessing the appearance of each level of the evolving species, from the first dawn

mammals, to the first primates, and then leading up to the first humans, especially those that could acquire Thought Adjusters. What an incredible thing to have seen!

It tells me that our creative parents at all levels are so lovingly invested in the success of their sons and daughters of free-will expression that they have done the utmost to help us get a start on the evolving worlds, yet not over-coddling us to the point of having us not take upon ourselves our continuing responsibility for our own mental and spiritual growth toward our own perfection.

Last week, I commented that I thought *The Urantia Book* shows that evolution is just one tool in the universe's creative process, part of the broader 'Law' of creation. This suggests that evolution's processes may be linked to larger mechanisms beyond the physical, mental, and spiritual realms. It seems there is so much more to the process of evolution than we are overtly given. And our text suggests that the deities of potentiality are fundamental to everything that manifests in time and space. I also suspect they play a significant role in evolution. Although we're told that the Life Carriers are not permitted to interfere much, this doesn't rule out—or even the possibility—that other forces constantly influence the process of evolution.

But, hey. I am just speculating there. And according to Dr. David Hawkins, speculations are always tested in kinesiology as false. That is, until the truth is revealed.



About the sudden appearance and significance of Andon and Fonta

“In many respects, Andon and Fonta were the most remarkable pair of human beings that have ever lived on the face of the earth. This wonderful pair, the actual parents of all mankind, were in every way superior to many of their immediate descendants, and they were radically different from all of their ancestors, both immediate and remote.” (UB 63:1.1)



What are at least three important differences between Andon and Fonta and their immediate primate ancestors, which made them the first truly human beings and so superior to their parents and other tribe members?

Describe these differences in detail and state clearly what it means to be a free-will human being. You might also mention other new qualities that appeared in them.

When our text speaks of “suddenness” in the progress of evolution, it is because it is a major evolutionary event. That is, it is built into the process. In many cases, the so-called “missing links” will never be found because they do not exist. In a way, this dilutes some of Darwin’s concepts of the origin of species.

The suddenness was also at play with Andon and Fonta. It was time for the next great step. But the steps were not easy for them.

They were so different from their tribe that they “were a great trial to their primates’ parents. An example the text gives us is this: *“They possessed perfect human thumbs, as had many of their ancestors, while they had just as perfect feet as the present-day human races. They were walkers and runners, not climbers; the grasping function of the big toe was absent, ...”* (UB 62:5.2)

They had new emotions toward others and a sense of aesthetics and admiration for objects; a sense of awe, reverence, and humility, even a form of gratitude. “They

were mildly cognizant of pity, shame, and reproach and were acutely conscious of love, hate, and revenge, being also susceptible to marked feelings of jealousy.” UB 62:5.5)

They learned to speak and used signs and words to represent fifty or so ideas that their relatives did not comprehend.

Then, one day, they came to the conclusion that they were so different that they needed to leave the tribe and start out on their own – perhaps their first moral decision.



The six Sangik-colored races and the techniques of continuous human evolution

Q1. What is the purpose of having six colored races on an evolutionary planet?

Q2. How do you explain and talk about the original races of Urantia, the evolutionary plan of blending them all, and the longstanding issues surrounding racial diversity?

The Sangik family of the tribe of Badonian on Urantia gave rise to the first of the so-called colored races in about 500,000 B.C. ¹ The phenomenon of colored races is a standard in all evolutionary worlds, but some of the colors are limited to the primary colors only. ² The apparent skin coloration is a result of exposure to sunlight, but it became more pronounced as they grew older. ³



Why, it is asked, does our creator mother and father undertake such a process? They had to know that the differences in color would be a cause of discrimination between them. In a more “normal” world, the different colors ultimately blend into a single tone of olive, much like

the lighter tones of the people of Iraq today. But each colored race had different qualities and characteristics that, when combined over generations through inheritance and the mingling of bloodlines, produced a stronger, more resilient, and more intelligent combined race of men and women, able to function in different environments. Our text tells us that mixing diverse races naturally produces qualities of human tolerance and altruism,⁴ yet we still see much intolerance today.

Perhaps part of the problem with our planet, due to certain turmoil resulting from the Lucifer Rebellion and the default of Adam and Eve, is that the colored races seem to move away from each other, due to conflicts or the nature of mankind to want to be with their own. For example, the yellow race drove the red race out of the eastern hemisphere altogether. And while the other races did blend somewhat, the orange and green races were fully assimilated into the other races. While all the other races benefited from Adamic blood, the red race did not. And our text suggests this is why the red race “could not rule the white” (formerly of the blue race) and “would not willingly serve him.” ⁵

As the dispersion of races of color “culminates in a period of intense nationalism,” ⁶ it probably aids in the continuing stereotyping and bias towards different races today. And

because of the variety of climatic conditions worldwide, races in the harshest environments seemed to do better overall. 7

But, after all, this is an experimental planet. Stuff happens.

Footnotes:

1. UB 64:5.1
2. UB 64:6.1 *“On an average evolutionary planet the six evolutionary races of color appear one by one; the red man is the first to evolve, and for ages he roams the world before the succeeding colored races make their appearance. The simultaneous emergence of all six races on Urantia, and in one family, was most unusual.”*
3. UB 64:5.3
4. UB 64:6.9
5. See UB 64:6.31-35
6. UB 52:2.5
7. UB 64:7.13



The basic objectives, results, and long-lasting impact of the mission of the Planetary Prince (Caligastia) of Urantia.

In the 300,000-year period from the arrival of Caligastia and his 100 volunteers to the Luciferic Rebellion, it is impossible to imagine the kind of progress that must have been made. Considering how long that period -*was, I



can almost imagine a pretty sophisticated civilization arising during that time. But where is the evidence for it? Of course, anything beyond 15,000 or so years ago is virtually impossible to uncover, I suspect. The successes made were perhaps more in the intellectual and moral areas of human life at the time, with some gains in spirituality. But the spirituality, and perhaps some of the intellectual and moral advancements, seemed to be lost, certainly to history, with

the exception of the fifth epochal revelation. But, again, it says little about such advancements other than those brave souls of 40 ascendant mortals that remained loyal and their partners.

But, at any rate, we are told that after the conclusion of the rebellion, if I may call it that, the entire structure and its scaffolding were reduced to about where it started at the beginning of Caligasita's reign.

Perhaps the best way to approach the discussion of the rebellion is to tell of the long view, that *“the problems associated with human existence on Urantia are impossible of understanding without a knowledge of certain great epochs of the past, notably the occurrence and consequences of the planetary rebellion.”* And that the rebellion markedly changed the course of our planetary social evolution and of spiritual development. *“The entire superphysical history of the planet was profoundly influenced by this devastating calamity.”* (UB 67:0.1)

We are told that the *“true perspective of any reality problem — human or divine, terrestrial or cosmic — can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status.”* (UB 19:1.6)

This seems like a good place to start a discussion with a non-UB audience. If they agree, go ahead. If not, why not? If not, can they explain what they think happened to our world? If they are not oriented to religion in any way, the road to understanding will be tough.

I often think it would be easier to talk to non-UB folks about these subjects, as religion can so often get in the way of good conversations. Perhaps a way through is to approach the subject from Stephen Meyer's thesis, as presented in his latest book, *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*.



*Some people have great difficulty
reconciling the idea of a supposedly loving
Creator God and the evil they see in the
world*

How do you talk about the possibility of error, evil, sin, and iniquity in a free-will universe, specifically in connection with the betrayal of the Planetary Prince Caligastia and the planetary rebellion that broke out 200,000 years ago and all the harm it caused in our world?

What Jesus had to say on this subject.

“THE problems associated with human existence on Urantia are impossible of understanding without a knowledge of certain great epochs of the past, notably the





occurrence and consequences of the planetary rebellion. Although this upheaval did not seriously interfere with the progress of organic evolution, it did markedly modify the course of social evolution and of spiritual development. The entire superphysical history of the planet was profoundly influenced by this devastating calamity.” (B 67:0.1)

I find it easy to talk about the possibility of error, evil, sin, and iniquity because everyone seems to have a deep-seated understanding of free will and what it is and what it is not. What they don't all have is an understanding that they have the will themselves, that God does not have one for them.

There is God's will, and there is their will. What is the difference? Once that is out of the way, it is easy to see that everyone has choices: to choose as their own will that which matches God's will, or not. It is not "not my will, but yours." That is too non-descriptive of the correct way to look at it.

Whether or not you buy an ice cream cone is your choice; God does not care either way. If you make a mistake, is that in violation of God's will? Most likely not; it depends on the harm done to you or to someone else. Most errors, mistakes, and even accidents are not sins.

I prefer to use Jesus' definitions of all four words: error, evil, sin, and iniquity. In the first trimester, I wrote an essay on the subject. Jesus, as usual, made it easy for everyone to understand.

Regarding Lucifer and Caligastia, both knew exactly what they were doing. The statements Lucifer made in his declaration: neither he, Caligastia, nor the others in the regime's leadership believed them, but a power grab is like that – tell as many lies as it takes and sugarcoat it with things that sound good.



C H A P T E R 1 5

The Legacy of Adam and Eve & Development of Planetary Civilization & Society



It's all Adam and Eve's Fault

The world has its troubles. Many believe that the so-called fall of man resulted from Adam and Eve. But the truth of our troubles lies far longer before they came to uplift us.¹

Like many stories in the Bible, the myth of Adam and Eve and the Garden of Eden is based on a bit of truth. Yes, Adam and Eve did exist, but without any sign of a snake. The Garden also existed.² As with the process of the uplifting of all planetary mortals, Adam and Eve came to us to assist in our advancement as humans. They were not the first.³

The person of Lucifer ⁴ also came here to uplift us, but instead chose to use his powers to enhance himself, creating a rebellion in our world. Adam and Eve also fell victim to Lucifer's treachery, and as a result, we lost much of what should have been our uplifting inheritance. ⁵

While some of the mythologies of the Bible gave reason to think that womankind and sex are to blame for mankind's troubles, or that it was God's judgment and wrath that woman is responsible for, it is not so. There was no "fall" of man. Every man has within themselves to be responsible for their own rise or their own fall, so to speak.

However, much was gained too. Even in their short time here, Adam and Eve made "a mighty contribution to the speedy civilization and accelerated biologic progress of the human race."

And we are reminded that Adam and Eve "left a great culture on earth, but it was not possible for such an advanced civilization to survive in the face of the early dilution and the eventual submergence of the Adamic inheritance. It is the people who make a civilization; civilization does not make the people." (UB 76:6.4) ⁶

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Footnotes;

1. One of the powerful aspects of *The Urantia Book* is that it points out that many of the events we may see as myths in the Bible are based on actual events described in *The Urantia Book*.
2. The Garden of Eden was real, too. It was a long peninsula off the western coast of what we now call Syria. The Island of Cyprus is the last remnant of the Garden that remains above water. Scientific explorations confirm its probability. Plato called the sunken peninsula Atlantis. Robert Sarmast has played a key role in exploring the Eden-Atlantis theory. (Also see Footnote 6.)



3. The first visitor to our world also intended to uplift primitive mankind. And things did go well for about 300,000 years until Lucifer, an actual being, decided he wanted to be the God of his worlds. Much was lost, and the uplifted was erased until the arrival of Adam and Eve.
4. It is interesting that the figure of Lucifer plays a large role in both the Old and the New Testaments. The Bible refers to Lucifer and his fallen angels thirty times. Lucifer, an actual being, decided he

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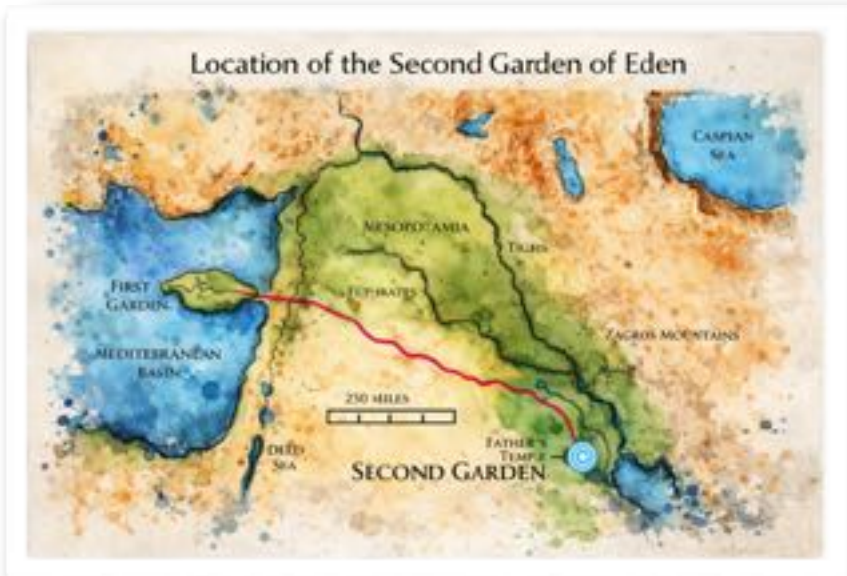
wanted to be the God of his worlds. His presence was terminated during Jesus' time. *The Urantia Book* tells us that the being that Jesus confronted on Mt. Hermon in his 40 days in the wilderness was Satan. Satan was Lucifer's second-in-command.

5. The Lucifer rebellion happened 200,000 years ago. It threw our world into chaos that lasted for the next 200,000 years and continues to impact our world today.



6. Many of the world's myths originated in the stories of Adam and Eve. Robert Sarmast wrote a book, *Garden of the Gods: The Lost History of Eden in World Mythology*. This book has not been published, but a few others and I retain copies. I keep hoping Mr. Sarmast would publish it. A few years ago, I contacted him. He told me he had lost it. I told him I had a copy of it and sent it to him. Still waiting.





The Adamic Default

Before Adam and Eve arrived on Urantia, they knew they would be handicapped by what had happened about 160,000 years earlier. The Rebellion and its aftermath brought civilization's advancement to a virtual crawl. The Garden was only about one-quarter completed, and the surrounding peoples were no better off than they had been before Caligatis arrived. In addition, there were still warring tribes that had taken sides early in the rebellion and could cause harm. And, in one instance, they caused much harm.

That is the story of Eve's default, joined by Adam, that set in motion the abandonment of the First Garden and the very unhappy travel to the location of the Second Garden, where nothing had been prepared for them.

But, first, let's take a look at what happens on a normal world, one not rocked by planetary rebellion. *"On a normal planet, the arrival of the Material Son would ordinarily herald the approach of a great age of invention, material progress, and intellectual enlightenment. The post-Adamic era is the great scientific age of most worlds...."* (UB 73:1.1)

That being said, Urantia was way behind – tribes were still in "moral stagnation" and lived in savagery. Except for the descendants of the rebel members of the Prince's staff and the Amodnites, little had advanced beyond the primitive ways of the earliest times.

In the Garden, the couple, disappointed by how little had been accomplished prior to their arrival, they were unprepared for the chaos that greeted them, including the inclination of the "well-meaning but misguided" people to worship them and *"the races, while biologically fit, had never been purged of their retarded and defective strains."* (UB 75:1.2) The couple was unprepared for the loneliness, isolation, and the departure of the Melchizedeks.



The effort to improve the planet's genetic pool stalled. Here is where Caligastia, the Planetary Prince and henchman of Lucifer, concocted a plan to thwart the work of Adam and Eve. By having a Nodite man, Serapatatia, convince Eve that the entire process of uplifting the race could come about more quickly if she would agree to have another man help her and Adam. She finally agreed and entered into a liaison with a friendly Nodite, Cano, which violated the covenant Adam and Eve had been warned

about. This act, along with Adam's love for Eve, resulted in the default of the Edenic mission.

And here we are again. Right where Lucifer and Caligastia et al wanted us.



The World's Evolving Races

The Andonites were the first of the human races from which Andon and Fonta originated. The race following was known as the Heidelberg race, retaining Andonite characteristics and comprising the Foxhall peoples ¹ of England and the Badonan tribes of India. The descendants of the Badonan peoples became the Neanderthal race.

In the meantime, a highland Badoana family, the Sangik, gave birth to the six colored races of Urantia. So far, most of this is the normal procedure of an evolving planet in its primitive man stage, with but a few exceptions. ²

The reasoning behind the plan for the six different colored races is this:

1. Variety allows natural selection to operate broadly, enabling the survival of the most advantageous strains.
2. Better and stronger races come from interbreeding diverse peoples with advantageous traits. The Urantia races would have benefited from early mixing, especially through blending with the superior Adamic stock. However, trying this today, given current racial conditions, would likely be disastrous.
3. Competition is fueled by the diversity of races.
4. Differences among races and groups are crucial for promoting tolerance and altruism.
5. A homogeneous human race isn't ideal until cultures in an evolving world achieve significant spiritual growth.

As these races expanded, they diverged in various ways: some were displaced by others, while some merged, causing their distinct lines to fade. As the migrations come to an end, the green and orange races have merged with different groups; the red race now inhabits the western hemisphere; the yellow race is situated in eastern Asia; the blue race is found across Europe; and the indigo race moved into Africa. Similar mixtures of these races are present in other regions worldwide.

The arrival of the Planetary Prince, his cohorts, and the rebellion created new racial mixtures: the Nodite race from the rebel staff members and the Amadonites from those loyal to Van and Amadon.



With Adam and Eve's arrival, the violet race of the Material Son and Daughter, known as the ninth race, was meant to

be introduced on the planet by merging bloodlines. However, the process failed due to a defect, resulting in the Urantia people inheriting only a small amount of violet blood. The ninth race, called the Andite race, was formed by selecting superior men and women with implanted Adamic life plasm.

Footnotes:

1. The Eskimos are descendants of the Foxhill people.
2. *“On an average evolutionary planet the six evolutionary races of color appear one by one; the red man is the first to evolve, and for ages he roams the world before the succeeding colored races make their appearance. The simultaneous emergence of all six races on Urantia, and in one family, was most unusual.”* ... And the *“appearance of the earlier Andonites on Urantia was also something new in Satania. On no other world in the local system has such a race of will creatures evolved in advance of the evolutionary races of color.”* (UB 64:6.1-2) Sometimes there are only three colored races that show up on a primitive world. (UB 51:4.4-5 and 64:3.30)
3. UB 64:6.30-35
4. UB 64:7.1-17



The Evolution of Marriage

Marriage as a concept emerged well after the initial relations between men and women. The form of marriage we recognize today is quite

different from what history shows it was not even very long ago.



Initially, it is explained that the fundamental drive for reproduction was the main factor uniting the two sexes, not sex appeal. I also believe that the importance of children was introduced somewhat later. After all, having

children can limit the desire to roam freely in the countryside in search of something or someone to kill.

But, since I read that the *“mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish man into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility,”* it is no wonder there are jokes about being trapped by women’s guile. Hmmm. ¹

“With the savage, the food supply was the impelling motivation, but when civilization insures plentiful food, the sex urge many times becomes a dominant impulse...,” which helps explain why we eat so much while watching football games on the weekends, expecting the wife to fetch the Cheetos, and while she is at it, a beer too, please. ²

Naturally, anything that is fun must be a sin, so the *“story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions.”* ³ Maybe even taxation – “free love”? Forgetaboutit. *“Self-control, more and more self-control, is the ever-increasing demand of advancing mankind,”* not to mention that if you don’t exercise self-control, the government, church, clan, or whatever will do it for you. ⁴

“There always have been and always will be two distinct realms of marriage: the mores, the laws regulating the external aspects of mating, and the otherwise secret and personal relations of men and women.” Everybody wants a piece of the action! *“Always has the individual been rebellious against the sex regulations imposed by society....”* Who can blame them? ⁵

To keep some bozo from getting the pretty girl, *“early tribes required feats of stealing as a qualification for marriage; later peoples substituted for such raiding forays, athletic contests and competitive games.”* This encourages the survival of the one who cheats best. ⁶

In the old days, the *“qualifications of a wife were the ability to perform hard work and to bear children. She was required to execute a certain piece of agricultural work within a given time.”* ⁷ Once the concept of women as property emerged, they gained more value—becoming seen as an investment. Adultery was viewed as stealing that property. Notably, the man was always portrayed as the thief, never the woman, since men were not regarded as property unless... but that's a separate topic.

Since I am running out of words here, I will get to the best part. Marriage as an institution, blah, blah,... Courtships, betrothal, purchase, dowry, ceremony.... *“Let's call the whole thing off.”* Polygamy, concubines,... I mean, this is crazy!

Finally monogamy. But, wait, divorce. And yet, “*Marriage which culminates in the home is indeed man’s most exalted institution, but it is essentially human....*”⁸

And somewhere in there is the idea of Love as the great motivator for hooking up, even for marriage. Whew! I never thought we would get there.

“*Now, woman is no longer regarded as property....*”⁹ I think this is an overstatement. Some folks want us to rethink the 19th Amendment and get women out of the corporate offices.¹⁰

Footnotes:

1. UB 82:1.6
2. UB 82:1.9
3. UB 82:2.1
4. UB 82:1.8
5. UB 82:3.2

6. UB 82:3.5
7. UB 82:3.7
8. UB 83:8.1
9. UB 84:7.3
10. *See Money, Lies, and God* by Katherine Stewart.



Eve and the 8th Commandment

There is a book titled *The Sacred Ten* by Simha Seraya and Albert Haldane¹ that explores the secrets “hidden within Moses’ 10 Commandments.” The commandment most relevant to Adam and Eve, particularly Eve, is the 8th: “*You shall not steal.*”



In trying to speed up the process, a process defined by a covenant given to Adam and Eve and by which they were to wait for the appropriate time to interbreed with the races around them, they short-circuited it, and the result was the default.

Eve tried to steal time.

Time? How does this relate to theft? We are told that, from a spiritual or cosmic perspective, attempting to gain time by skipping steps—essentially trying to take shortcuts in the natural course of evolution, including spiritual growth—is regarded as theft and destined to fail. Although a thief might escape with their theft in this life, this never holds true in the life hereafter. *“For stolen riches provide only an illusion, a mask placed upon the real identity of the wearer.”*²

The idea of time theft is examined in the section discussing Eve’s – and then Adam’s – default. Eve hurried the progress of human upliftment, leading to their mortality, by violating the covenant established before their arrival on Urantia. This breach caused a genetic upset that destroyed the first Garden of Eden, and we still live with some of its consequences today. *“...[T]he divine design was to stimulate the progressive emergence of coherent Spirit-Souls.”*

The book goes on to say this: *“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.’ In essence, Eve committed two counts of theft: one of time, the other of genetic mutation out of synchronization with the divine plan.”*

The idea of the theft of time is discussed in the section of the book that details Eve’s and then Adam’s default. She

tried to hasten the process of human evolution, which led to her and Adam becoming mortal when they broke the covenant established before they arrived on Urantia. This violation caused a genetic disturbance that resulted in the destruction of the first Garden of Eden. We still live with some of the consequences of this catastrophe 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."* In essence, Eve committed two counts of theft: one of time, the other of genetic mutation out of synchronization with the divine plan.

What is the old adage? *"To every thing there is a season, and a time to every purpose under the heaven."* - Ecclesiastes 3:1

Footnotes:

1. https://www.amazon.com/Sacred-Ten-Quest-Quantum-Paradise/dp/0983710201/ref=sr_1_1?crid=iD7lFESQUAD4G&dib=eyJ2ljoMSJ9.oQ74SeczYO8d-FgKZOKNaWSAWGD0iLstKttwZMG_UESUvNR53SyquU8X99E6hItESYpStOq3Xg-eOlsKix4oS2leTOGLOyYmDzUnGTH223UGvt9SMDk-ZWC1quy9wBHxIqYnAX5huHmAk-Ndjino5V7_lFoMvSKwYvnhRpMGI7SsDMNqRgZwCTK5LEKhDpVmF6o_Wr4a5OSZLBkinLcUHcAtKlpbaD-RPgzhRoHcaoA.ovmSroENBldQzT45TENpmfhoesjoDJqyGyoTO-

JzfO8&dib_tag=se&keywords=the+sacred+ten&qid=1769538817&sp
refix=the+sacred+ten,aps,233&sr=8-1

2. This sounds recently familiar, something about a Nobel prize?



The First Commandments

We are all aware of the Ten Commandments. But where did they come from? From Moses on Mount Horeb. That idea is but a myth created by early Hebrews, probably stemming from the earlier teachings of the Sethite brotherhood from the time of Machiventa Melchizedec.

Here is what *The Urantia Book* tells us in Paper 66, section 7.

The first “commandment” of the earliest civilized humans, about 500,000 years ago, was given to those humans by one of Caligasita’s 100, named Hap.

Hap presented the early races with a moral law. This code was known as “The Father’s Way” and consisted of the following seven commands:

- 1. You shall not fear nor serve any God but the Father of all.**

- 2. You shall not disobey the Father's Son, the world's ruler, nor show disrespect to his superhuman associates.**
- 3. You shall not speak a lie when called before the judges of the people.**
- 4. You shall not kill men, women, or children.**
- 5. You shall not steal your neighbor's goods or cattle.**
- 6. You shall not touch your friend's wife.**
- 7. You shall not show disrespect to your parents or to the elders of the tribe.**

This was the law of Dalamatia for almost 300,000 years. And many of the stones on which this law was inscribed now lie beneath the waters off the shores of Mesopotamia and Persia. It became the custom to hold one of these commands in mind for each day of the week, using it for salutations and mealtime thanksgiving.



C H A P T E R 1 6

The Melchizedek Mission & Its Enduring Impact on Evolutionary Religion



*Melchizedek: Who was that guy, and why is
he important?*

[Audience: Non-UB readers but interested in Melchizedek]

You may have heard of Melchizedek, referenced in both Testaments of the Bible. He appeared about 4000¹ years ago as a divine figure during a time when the world was losing its spiritual connection. Known as the “Sage of Salem,” he declared, “I am Melchizedek, priest of El Elyon, the Most High, the one and only God.”²

No one saw him arrive; he just appeared. Over time, he gained followers and formed a group that later became the community of Salem, later called Jerusalem.³ His schools trained many teachers, following a pattern that had been

brought to primitive humans many thousands of years earlier by Sethite teachers of Adam and Eve's era in Eden.⁴



Melchizedek was wise in his teaching, urging his followers not to teach beyond their listeners' ability to understand.⁵ Some of his students' failures in teaching arose from ignoring this advice.^{6,7} To many, he simply taught that the

world was governed by the Most Highs, but to others, he revealed “advanced truth, embracing the conduct and organization of the local universe” they inhabited. He also taught that one day, a new and more powerful teacher would arrive from the same place he had come from, wanting to prepare the way for Jesus in the minds of his students.⁸

Over the following centuries, his Salem teachers expanded their reach from Palestine, aiming to spread the message of one God to various parts of the known world. Their efforts included regions such as India (Hinduism), China (Buddhism), Egypt (through Amenemope and Ikhnaton), Iran (Zoroastrianism), Arabia (ultimately Islam), Japan (Ryonin, Honen Shonin, and Shinran), North Africa and Europe, including Rome (Mithrasism and Christianity), and Palestine (Hebrew Judaism).⁹

Many people in various parts of the world came to embrace these beliefs, some openly and others through assimilation. Sometimes, their teachings were rebuffed, eclipsed, or wiped out by later beliefs such as those of the Bedouin Semites, the Vedics in India,¹⁰ and Mithraism in Iran. With the Greek peoples, troubles arose from the beliefs in the many popular gods, whose hierarchy was more entertaining than the one God of Salem teachings, and the “imbalance

between intellectual and spiritual growth was ... hazardous to Greece....” ¹¹

While “Mithraism spread throughout the Levant and Mediterranean regions, being for some time a contemporary of both Judaism and Christianity....” But eventually, “the teachings of Zoroaster came successively to impress three great religions: Judaism and Christianity and, through them, Mohammedanism.” ¹²

Today, we reflect on the early years of Salem schools and observe the outcomes of their achievements and setbacks. In general, achievements outweigh failures. However, much remains to be done to unite the world’s peoples under the inspiring vision of Melchizedek—Jesus’ gospel of “the Fatherhood of God and the universal brotherhood of all men.”¹³

Footnotes:

1. 3992 years ago from today, 2026 CE.
2. Melchizedek allowed the people to associate this teaching with the Constellation Father of Norlatiadek, whom he termed El Elyon—the Most High. To a majority of the Salem students, Edentia was heaven, and the Most High was God.
3. UB 93:2.4
4. UB 93:3.1
5. UB 93:3.6
6. UB 95:1.8
7. UB 95:7.1

8. UB 93:3.6
9. See UB 94, 95 (especially 95:6.7), 96, 97, and 98.
10. UB 94:1.6
11. Specifically UB 95:1.3, 95:1.7-8
12. UB 95:6.7
13. UB 98:7.11



What we do and why we do it

[Audience: UB beginning readers. The idea is to instill the message of who the ones are that spread the word.]

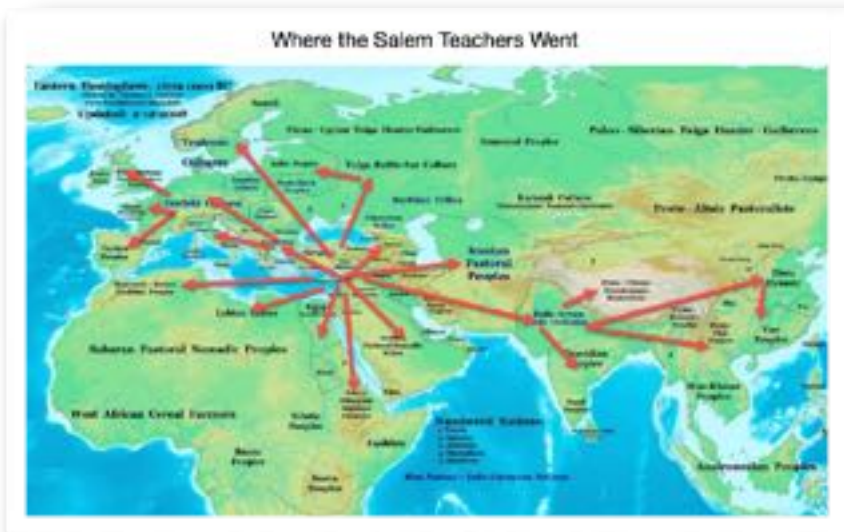
Following the two catastrophic epochal revelations—the Lucifer Rebellion and the Adamic Default—there have been three more significant efforts to share the true message of Jesus with the world. The first two profoundly impacted all other religions. The third effort lies with us today and into the future. These are known as the third, fourth, and fifth epochal revelations.

It is important to note that “epochal” signifies worldwide, and “revelation” refers to information we receive— not through our own intellect, experience, or evolution, but through literal “divine intervention.”

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The first of these three epochal revelations was brought to us by two divine beings who helped us understand our true nature and the nature of our source – God. Typically, such revelations come from divine beings from outside our world. Lucifer and Prince Caligatia were such divine entities, as were Adam and Eve.

Regarding the third epic revelation, Machiventa Melchizedek appeared to us nearly 4000 years ago. The fourth took place just over 2030 years ago, when Michael of Nebadon arrived as Jesus.



No one, not even divine beings like Melchizedek or Jesus, can accomplish this work alone. Under Machiventa's

leadership—who served here for 94 years—a school was established. This school helped teach our God's ideas and plans, and its community of teachers from Salem (now Jerusalem) traveled extensively to spread the message across the known world. Their efforts to influence global religions were mostly successful, with many beliefs remaining aligned with early teachings.

Jesus' time was much shorter than Melchizedek's. His time teaching here was a little over three years, plus his earlier contacts made during his travels around the Mediterranean. Jesus retained twelve men and twelve women to be messengers of his gospel to the world of Palestine. The ultimate success and impact of his ministry have been felt worldwide, thanks to the many who came after him and spread his message of "the Fatherhood of God and the universal brotherhood of all men."

Jesus' time was much shorter than Melchizedek's, lasting a bit over three years, complemented by earlier contacts during his travels around the Mediterranean. He appointed twelve men and twelve women as his apostles to spread his gospel across Palestine and beyond. The profound success and influence of his ministry are now felt worldwide through the efforts of many, very many who followed him, sharing his message of "the Fatherhood of God and the universal brotherhood of all men."

Now, we encounter the fifth epochal revelation, but it's not a divine being that has come. Instead, we receive a "divine book." This book, possibly the only one of its kind and created by the efforts of many divine beings and a group of dedicated men and women, has been given to us to use and disseminate its words for perhaps the next thousand years. It is the most complete story of who we are, where we come from, and where we are going ever written. I consider it the most significant book ever published on this planet.

But who will serve as the book's apostles? It will be you, me, and all others who are discovering its value, meaning, and wisdom.



The Hebrews and their gods

The Hebrews have a complex history in selecting a deity. Moreover, as *The Urantia Book* notes, they grappled with their traditional oral stories, so that by the time these stories were written down, many lost their clarity. Perhaps that's the point.



We are also discovering that confusion within an ideology is a distraction that keeps people fixated on the wrong issues.

Examples include the idea that they are “a chosen people.” It appears that the chosen part was a limitation related to a service to God. That is all. We read, “*Their leaders had taught the Israelites that they were a chosen people, not for special*

indulgence and monopoly of divine favor, but for the special service of carrying the truth of the one God over all to every nation. And they had promised the Jews that, if they would fulfill this destiny, they would become the spiritual leaders of all peoples, and that the coming Messiah would reign over them and all the world as the Prince of Peace.”¹ The idea of a Messiah was not really that of a prince of peace (which was a point Jesus made when he rode into Jerusalem on a donkey).²

The Jewish people experienced a long history of confusion and conflict, from being held in captivity several times to being displaced across various regions. Yet, they had “*a sincere belief in the one and universal God [who] continues to live in the hearts of the scattered exiles. And this religion survives because it has effectively functioned to conserve the highest values of its followers. The Jewish religion did preserve the ideals of a people, but it failed to foster progress and encourage philosophic creative discovery in the realms of truth.*”³

To boost morale, they basically obliterated their own history and replaced it with a fabricated one, much of which is found in the Old Testament. This required bigger-than-life-size heroes, such as Noah and his ark, Moses and his commandments (seven of which came to them from the days of Daligastia, probably thanks to the Sethites), as well as stories of David and Goliath, the fables of King Solomon, Samson and Delilah, and many others. The book

of Genesis, falsely attributed to Moses, is a fabrication about the creation of the world and all its creatures within six days, including Adam and Eve as the first humans, and all of it occurring less than 6000 years ago.

The Hebrew people had a history of a variety of gods. *“They experienced many retrogressions in the evolution of their Deity concepts, while during any one epoch there existed varying ideas of God among different groups of Semite believers.”*⁴ These included Yahweh, El Elyon, El Shaddai, El, Elohim, and Jehovah, which was *“employed to designate the completed concept of Yahweh which finally evolved in the long Hebrew experience. But the name Jehovah did not come into use until fifteen hundred years after the times of Jesus.”*⁵

To me, it is odd to base so much of Jewish theology on Yahweh, who *“was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the worship of the Semitic tribes and peoples.”* And this *“spirit of Mount Horeb later became the god of the Hebrew Semites, and they eventually believed him to be supreme over all other gods.”*^{6, 7}

Jewish concepts of how to handle God still seem archaic. Often, in my experience, they will not use the name God in writing (perhaps also in speaking). Instead, they avoid it

with something like G-d. This idea accounts for the paragraph on Sundry names.⁸ *“The Semites disliked to speak the name of their Deity, and they therefore resorted to numerous appellations from time to time, such as: The Spirit of God, The Lord, The Angel of the Lord, The Almighty,...”,* and so on. The Old Testament story of Moses on Mt. Horeb encounters who he thinks is God, but is referred to as The Angel of the Lord one time and within a few sentences is referred to as The Lord. This can be confusing.

One final thought. I enjoyed reading about the evolution of the seventh day from the Creation story, where *“during the Melchizedek era, the seventh day was regarded as the worst of bad luck. It was taboo-ridden; it was unlawful to go on a journey, cook food, or make a fire on the evil seventh day. The Jews carried back to Palestine many of the Mesopotamian taboos which they had found resting on the Babylonian observance of the seventh day, the Shabattum.”*⁹ Yet today, the Sabbath is the holy day. And still it is not customary to “go on a journey, cook food...” or push an elevator button on that day.

Footnotes:

1. UB 97:10.1
2. UB 172:3.1-9 *“All morning Jesus had thought about his entry into Jerusalem. Heretofore he had always endeavored to suppress all public acclaim of him as the Messiah....” “Jesus did not decide to make this public entrance into Jerusalem as a last bid for popular favor nor as a final grasp for power.” “Having decided upon making a public entrance into Jerusalem,*

the Master was confronted with the necessity of choosing a proper method of executing such a resolve. Jesus thought over all of the many more or less contradictory so-called Messianic prophecies, but there seemed to be only one which was at all appropriate for him to follow. Most of these prophetic utterances depicted a king, the son and successor of David, a bold and aggressive temporal deliverer of all Israel from the yoke of foreign domination. But there was one Scripture that had sometimes been associated with the Messiah by those who held more to the spiritual concept of his mission, which Jesus thought might consistently be taken as a guide for his projected entry into Jerusalem. This Scripture was found in Zechariah, and it said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, your king comes to you. He is just and he brings salvation. He comes as the lowly one, riding upon an ass, upon a colt, the foal of an ass." "A warrior king always entered a city riding upon a horse; a king on a mission of peace and friendship always entered riding upon an ass. Jesus would not enter Jerusalem as a man on horseback, but he was willing to enter peacefully and with good will as the Son of Man on a donkey."

3. UB 97:10.5
4. UB 96:1.2
5. UB 96:1.10
6. UB 96:1.3 and 96:1.11
7. This reminds me of one of Timothy Wylie's books (The Rebel Angels Among Us), in which his co-author tells us that Yahweh was a clan of rebel secondary midwayers in cahoots with Caligastia who loved to trick the nomads passing by Mt. Herob into thinking they were gods, and many millennia later they came to be known as Jehovah. Trickster, they were.
8. UB 96:1.9
9. UB 95:1.2



New Thought, New Ideas, and The Urantia Book

When I consider this question, I think about the various “New Thought” religions that emerged in the late nineteenth century. These religions still exist today, but they have never attracted as many members as mainstream Christian churches. I have often wondered why that is.

I’ve heard that Unity Church (Worldwide Unity Ministries) might be the closest Christian church to *The Urantia Book*, although Unity itself does not identify as a Christian church. My knowledge of Buddhism is limited to what the UB conveys. B’nai B’rith is also quite unfamiliar to me, but I’ve heard positive things about it.

Because membership in New Thought churches is so limited, they are not included in other online charts of church membership.

The New Thought churches emerged concurrently with numerous societal revolutions, such as progress in art, architecture, music, literature, poetry, engineering, materials, psychology, sociology, science, biology,

astronomy, and more. The *Urantia Book's* origins also aligned with these advancements.

I've always been surprised by how hesitant people are to adopt a more loving and generous attitude compared to what New Thought churches seem to demonstrate.

The only way to approach someone about religion is to start with their understanding of what their religion is to them. Then be very careful.

Sometimes, it's simpler to dive in and discuss ideas from the UB directly. This can spark a person's curiosity enough to make them eager to learn more.

Last year, I met a young man at church who was passionate about reading the *Law of One* and *A Course in Miracles*. I introduced him to *The Urantia Book*, and he was eager to explore it. Now, he's become very interested in it, and we gather several Saturdays each month at a nearby Starbucks to study it together.

A few years ago, I attended a seminar where Bryon Beletsos was promoting his book, *Your Evolving Soul*. Several members of the traditional Christian church were present, mainly because my good friend Marty Risacher had been guiding some of them to explore *The Urantia Book at the*

time. Bryon was discussing the conception and birth of Jesus when a young woman questioned the idea that Mary was not a virgin. Bryon responded gently, asking her whether discovering that Mary was not a virgin would hinder her understanding of who Jesus was.

The answer was, of course, no. So we went ahead. Many people open to the UB already understand that much of the Bible is allegorical or mythological, making it easier to discuss most of it, especially Part IV, The Life and Teachings of Jesus.



Have the message match the audience. Duh!

We know from *The Urantia Book* that the Salem teachers had many successes but also some failures. Some failures resulted from the overpowering influence of other religious beliefs, either through sheer numbers or through ritualistic appeal, such as in India, where faith alone was emphasized over rituals and ceremonies. Sometimes the popularity of competing gods prevailed, as in early Rome and Greece. Often, a more militant urge spurred a move away from the gospel of faith, as it seemed more was required.¹

Other times, we are told, failure would result from the Salem missionaries presenting a concept to people that was beyond their understanding. “Melchizedek had warned his followers to teach about the one God, the Father and Maker of all, and to preach **only the gospel of divine favor through faith alone.**”² {Emphasis mine.}

Sometimes, teachers of new ideas make the mistake of trying to do too much at once—aiming to replace slow, steady change with startling new concepts. The Salem missionaries set high moral standards for the people, but their efforts were overly ambitious, leading to the failure of their goals. Their job was to spread a specific gospel and affirm the reality of the one God. This shift in focus pulled



them away from their main mission, sidelining it and eventually leaving it unfulfilled.

The reasons to accept or reject the gospel message may be as numerous as the cultures into which it is introduced.

This message comes to us from *The Urantia Book* quite often, as we are told that too much revelation, as too much of almost anything, can be harmful to a culture if it does not have the mental capacity – or a lack of spiritual capacity - to absorb it. From the very first page of the Foreword, we read this: *“I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may be hereinafter used in those papers....”*³ To have done otherwise would have killed the message at its birth.

The important lesson from the Salem Missionaries’ trials and triumphs is that the message must be carefully crafted for the audience to which it is intended. To write a book is one thing; to publish to millions on the internet is something altogether different, and is not without its repercussions.

Lately, I have seen a barrage of X images (formerly Twitter) coming from both self-proclaimed atheists and self-righteous “Christians,” neither of which seems to know

anything about the subjects of which they speak. It is very unlikely that anything from *The Urantia Book* will make any headway against either of them. That does not mean we should not try. If we do, we should not be surprised by the pushback.

Footnotes:

1. As an example, see UB 95:1.6
2. UB 95:1.8
3. UB 0:0.1



If I were to sit with Melchizedek

If I were to sit with Melchizedek today, I would ask him if he would like to come to dinner, my treat. Then I would ask him about his family. I would not ask him about his own emergency mission, as I think he did the very best he could given what he had to work with at the time. I just wonder if it would be better if it happened today.

After those pleasantries, I would like to know what he, his team, and others here to help us are doing today, so we can help them help us. We need to do the heavy lifting, but we could sure use some advice.



Perhaps some of the best advice would be regarding the question of how to best address others in our discussions, not so much of *The Urantia Book*, but getting the basic concept of the UB across to more people, such that they actually want to know more.

We already have the material, the ammunition, so to speak. Now we need better delivery systems. (Here is me thinking to myself: Maybe FedEx can help. I don't know if I can trust Amazon's principles at this point.)

I do wonder what the Midwayers are up to in this regard. After all, they are the “permanent” residents. Surely, they have something to suggest. We know there are corps of

angelic orders working for us. And perhaps he could put a word in with the top Personaize Adjuster to see if we can't get more folks open up to hearing our own TAs speak to us. We know they do, but we mostly can't hear them.

If we can get this stuff under control, I would be happy, and so would most of the rest of the world, along with all celestial personalities. We would be on the road to Light and Life.



C H A P T E R 17

The Continuing Evolution of Religious Culture



Revelatory Evolution

The development of our religious culture has always been influenced by various factors, even if we're unaware. Early humans had few religious concepts, mainly just a fear of the unknown, as nearly everything about life was frightening to them.

He feared the dark, wondering where the sun went and if it would return. He dreaded sunset and sunrise. Life was full of frightening events.

His fear of death surfaced: what happened to the creature that was no longer alive? Where did that life go? Is it out there, unseen?

Fear of ghosts was likely one of the earliest fears that contributed to what we now recognize as religious expression.

This marked the beginning of a long journey toward religious awareness, which was largely rooted in magic rather than spiritual concerns.

Over the ages, we've found that understanding our religious beliefs is challenging. If it were easy, there wouldn't be so many different belief systems. The reality is that we don't fully grasp our spiritual nature. We need assistance. Luckily, help is always within reach, as long as we know where to look.

Most of us believe in the existence of “guardian angels,” and indeed, at some point, we become aware that they are real. The same goes for belief in a “higher self” and the idea that each person has a soul. But where did these notions originate?

The answer appears to be that we possess strong spiritual connections we can access. Additionally, many religious beliefs hold that we each contain a “fragment of God.” This is not merely a small piece, but a spirit that, for all practical purposes, is God itself.

Don't see it as a minor or incomplete part of God. Instead, consider it like a hologram, where each fragment we have embodies the complete essence of God.

Again, where do these ideas come from that have shaped and continue to shape our understanding of God and ourselves as spiritual beings?

Our religious heritage evolves over time, as seen in sacred texts, but also from "revelation." Revelations happen at different times—through dreams, insights, or moments of clarity, during meditation or group meetings, when someone's comment resonates and offers new understanding.

On a much larger scale, we are supported by what is currently called "ephocal revelation."

This may sound unusual, but as truth often exceeds fiction, the world we live on has been helped in its history by beings who come to elevate our consciousness to higher levels of mental and spiritual development. This has occurred five times so far.

The earliest event took place roughly 500,000 years ago, marking humanity's journey to move beyond primitive beginnings.

A significant milestone occurred around 38,000 years ago with Adam and Eve—yes, they truly existed—who helped advance our species. Unfortunately, both these initial efforts failed, largely because of a being named Lucifer. You might have heard of him, and yes, he was real.

The third epochal event occurred when a being named Melchizedek arrived to help lift our world out of its ongoing darkness. He is mentioned ten times in the Bible, where you can learn more about him.

He taught Abraham, who led us to the religious movement that gave rise to Judaism, Christianity, and Islam. This marked a significant milestone in our spiritual history. Machventa's students traveled globally and greatly influenced other religions.

The fourth major revelation was the arrival of Jesus. Throughout his life and teachings, he profoundly transformed the world by emphasizing the importance of loving God and caring for one another, as we love ourselves and as we love Jesus.

Our religious systems have changed little since the Bible was “consecrated” as being “sacred” in the fourth century.

Some think of the Bible as being inerrant, the actual word of God, in spite of all its contradictions: the angry and jealous nature of a loving God, the life-for-a-life theology, and so on – none of them taught, by the way, in seminaries to would-be ministers.

So here we are, in the 21st Century still grappling with religious conflicts worldwide. “There must be a better way.”

It was time for a fifth epochal revelation.

This last century, despite its turbulent history, was also the beginning of a great spiritual uplifting. This is now here for us to use, understand, appreciate, and live.

In the last century, despite its turbulent history, it also marked the start of a significant spiritual uplifting. This is now here for us to use, comprehend, value, and embody.

It is called *The Urantia Book*.





The Limitless Horizon

[Geared to a religious but an open-minded non-UB reader.]

What might a “new symbolic culture” arising from *The Urantia Book* look like?

Note: When working with Christians or those whose spirituality is rooted in a Christian upbringing, it still seems wise to follow *The Urantia Book*’s pattern and emphasize the parallels between the Bible, especially the four Gospels of Jesus, and *The Urantia Book*, while also drawing on Parts I and II for reinforcement.

I think the first idea appears in many religious and spiritual traditions: the idea that God indwells each of us.¹ We find this in all New Thought religions, but it is also found in many other spiritual callings, including the Baha’i Faith and many of those that call themselves “spiritual,”² but not so much religious or churchgoers.

To reinforce this idea, there are many passages from the Bible that refer to the Holy Spirit or the spirit of Christ that indwells us.³ Or that the Holy Spirit will come to you.⁴

Therefore, it's not surprising but rather encouraging that *The Urantia Book* consistently states that the spirit of God dwells within us.⁵ This aligns with what many already believe and feel. And for those who didn't think or feel this before, hallelujah! It seems to those of us who have found the idea of an indwelling presence of God that anyone would welcome that most beautiful of ideas.

Another idea I find powerful is that the Adjutant Mind Spirits are the building blocks of all intelligence and are the gifts of our Universe Mother Spirit. I think this could appeal to many people, including open-minded scientists.⁶ This endeavor would be aided by telling the story of the Universe Mother Spirit. Believers already have the idea of our Mother Spirit's reality, as the Holy Spirit. Now we just need to expand it to bring into focus what she is responsible for.

Now, the Spirit of Truth. Those familiar with the New Testament will recall Jesus mentioning the sending of his "Comforter" after his departure. Many Bibles call this the Holy Spirit, but it's clear that the Holy Spirit was already present among the people, so it must have been something different. And it was: Jesus' spirit coming as he had predicted.⁷

Talking about eternal life should come naturally to believers, since it's a common topic. Our text is very clear about death—referred to as graduation—which should make this discussion straightforward and engaging.

For those interested in UFOs and other vehicles, this could serve as a starting point for discussions about Adam and Eve and similar topics. (If it's a cult, let's make it a cool one.) Remote viewing programs occasionally discover phenomena addressed in *The Urantia Book*, such as a session that identified the Midwayers ⁸ and the destruction of Göbekli Tepe.



Talking about the universe of Nebadon, even the outer aspects of the Master Universe are probably safe. But until a beginning probationary cultist has started reading *The Urantia Book*, to get into the broader subjects of the Central Universe and who Jesus really is could take some time. Baby steps.

Last thought - Maybe we could come up with some new slogans, like “Change your universe view, change your life.” Or “Have you thought about which path you want to take to Paradise? The choice is yours.”

Footnotes:

1. For example:

Luke 17:21 - “God’s kingdom is within you.”

Romans 8:9 - “You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you.

1 Corinthians 3:16 - “Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?”

2. Those folks who think of themselves as in the category of spiritual are a growing number of folks who do not see themselves as Christian.

3. For example:

John 14:17

2 Timothy 1:14

Galatians 2:20

Colossians 1:27

Romans 8:11

1 John 4:13

A Year in the Teacher Education Program

4. Too numerous to list.

5. Examples:

UB 1:3.6 - "This Paradise spirit that indwells the minds of the mortals of time...."

UB 2:1.7 - "... the actual gift of the great God himself sent to indwell such as the humans of Urantia...."

UB 2:6.6 - "... heavenly Father, whose spirit indwells his children on earth...."

UB 5:2.4 - "... It is because of this God fragment that indwells you...."

UB 5:6.5 - "... when such a creature mind of personality endowment is indwelt by a fragment of the spirit of the eternal God, the prepersonal bestowal of the personal Father, then does this finite personality possess the potential of the divine and the eternal and aspire to a destiny akin to the Ultimate, even reaching out for a realization of the Absolute."

UB 103:1.1 - "In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God spirit that indwells him...."

UB 116:3.4 - "There are many such presences of the Father which indwell numerous orders of personalities, and in mortal man these divine fragments of God are the Thought Adjusters."

UB 133:4.8 - Jesus says, "Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

UB 142:6.7 - Jesus says, "Already does the spirit of the Father in heaven indwell you."

UB 153:3.2 - Jesus says, "The Father has sent me into the world to show how he desires to indwell and direct all men...."

UB 180:5.8 - "... the spirit of the Father that indwells the soul of mortal man."

UB 196:3.17 - “Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling divine spirit. Through oversophistication or as a result of the irreligious conduct of professed religionists, a man, or even a generation of men, may elect to suspend their efforts to discover the God who indwells them; they may fail to progress in and attain the divine revelation.”

6. For help in this endeavor, I would refer to Stephen C. Meyer’s *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*.
7. In *The Urantia Book*, we read that the “helper” that Jesus refers to is the Spirit of Truth. UB 180:5.1: “The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of Truth.” Regarding the distinction between the Spirit of Truth and the Holy Spirit, I found this on a website called [www.GotQuestions.org/s\[orot-of-truth.html](http://www.GotQuestions.org/s[orot-of-truth.html).
8. During a remote viewing session on September 2, 1993, a couple of remote viewers ran across the Midwayers, whom they refer to as Subspace Helpers. See: *Cosmic Voyage: A Scientific Discovery of Extraterrestrials Visiting Earth*, by Dr. Courtney Brown, pages 80-81.



*“What does it matter to you ... if nations
overturn, the age ends, or all things visible
crash...?”*

Fear-based cultures are virtually all the cultures of the world. Almost every religion, every hierarchy of government, every organization of industry and commerce is based upon a fear of one kind or another.

Ultimately, everything comes down to control. Control requires force, which is a form of negative power. This isn't the power of spirit; rather, it resembles the influence of Luciferian forces. Almost the entire world is accustomed to this kind of fear, the fear of force.

Force of that kind is quite negative in the levels of consciousness. There is nothing good about force. But true power comes from higher levels of consciousness.

The Power is God is the power of the true, the good, and the beautiful. This power is not coercive, as that would violate free will. We all have relative free will, depending on the context we find ourselves in.

In Paper 16:8.7-14, our text tells us that “relative free will,” which characterizes the self-consciousness of human personality, is involved in:

- ✱ Moral decision, highest wisdom.
- ✱ Spiritual choice, truth discernment.
- ✱ Unselfish love, brotherhood service.
- ✱ Purposeful co-operation, group loyalty.
- ✱ Cosmic insight, the grasp of universe meanings.
- ✱ Personality dedication, wholehearted devotion to doing the Father's will.

- ✱ Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.”

We can see from the above that fear has no role to play. If everyone lived by those standards, there would be little need for religious institutions as we know them today.

Recall that the issues that the Sadducees and the Pharisees had with Jesus were that he was threatening their authority, their livelihood, and their power.

One of the most incredible things for a person to find in this life is *The Urantia Book*. It not only changes lives, but it also creates an entirely new way of looking at life. No fear.

Yes, we still need to go to work, pay taxes, and handle other responsibilities. However, we can do these tasks without fear of what life holds or what the future might bring for each of us. This uncertainty-free mindset grants us a form of freedom that is difficult to quantify.

In summary, I love this quote from Jesus: *“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*



“To a God-knowing kingdom believer,
what does it matter if all things earthly crash?”

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.” (UB 193:2.2)



Mortal man has worshiped everything

“At one time or another, mortal man has worshiped everything....” Literally, everything! This encompasses people in power, money, sex, hatred, imprisonment, war, and death. The things on which a person invests most of their energy—time and money—are what they worship. Some might refer to this as an “addiction.”

It rarely included elements that were humble, joyful, or friendly. These qualities seemed not worth the effort since they couldn't be sold for much.

See how swiftly I can summarize the last million years? I'm not being cynical; I'm just viewing the broader perspective from our narrow world. Fortunately — and in the spirit of truth and beauty — the qualities worth worshiping are within our reach. However, it appears that only in our close relationships do we seek out those individuals worthy of our worship. In this context, 'intimate' includes God and all deserving of our reverence.

Our evolutionary religions have rarely focused on the qualities discussed in *The Urantia Book*. Each time we

believe we've advanced in our spiritual understanding, much of that progress is often hindered.



Although we still revere some of the less deserving parts of our culture and history, we've made some progress. Most people no longer worship natural elements like rocks, volcanoes, or lightning. They can't justify the cost of such reverence. In contrast, wars yield high returns on

investment, which suggests that some people must worship them too; otherwise, why would they be so popular?

Check out this link to the video, “The Story of Worship”: <https://vimeo.com/1171552530>.



It takes more than a hamlet

It might be that the bigger challenges stem from countries being too vast. When nations grow too large, their populations often become quite diverse, leading to many fragmented groups. When people are so divided, it becomes difficult to make fair decisions that satisfy everyone. As a result, justice and freedom suffer.



If I remember correctly, *The Urantia Book* mentions a city on a neighboring planet with a population limit of 1 million.

This cap ensures that most goods and services needed by the community are available at reasonable costs for infrastructure and governance. Any disagreements among residents are resolved swiftly and without regret, since everyone understands they are all in it together.

I think one of England's biggest mistakes was expanding its



empire so extensively around the world. Maybe this is a trait of the blue race. The United States did something similar, aiming to take over Canada and succeeding in claiming all lands west of the

colonies, then west of the Mississippi, south of the Pecos, and west of the Rio Grande. They also took Alaska and Hawaii.¹

Significant cultural differences can lead to severe conflicts, particularly when one group refuses to interact with others or aims to eliminate another political or cultural community.

However, there appears to be a common tendency among ambitious nations to expand and form empires. Russia and Spain both experienced this, while others have made only limited attempts.

I was rereading *Walden* by Henry David Thoreau again.² The book is a charming reflection of small-town and rural early America, when even the largest city had fewer than half a million people. Towns and cities work best when they are



compact, require little infrastructure, and are easy to move around. It is easy to know so many people of all walks of life without encroaching on others' lives.

But I digress. Now, back to the question.

A settlement with only 100 people isn't really a town—more like a hamlet, not quite reaching village status. The saying



“it takes a village” isn’t very practical either. Very little can be achieved in a place with fewer than roughly 100,000 residents. Such a population is necessary to foster a culture, a concept broader than just a society. Nearly 200 years ago, the small towns around Boston owed their existence to Boston’s magnetic influence. Cities worldwide power the global economy. Without towns growing into cities, agriculture would remain limited to basic family subsistence farming.

Imagining a settlement of 100 people suggests a community with no culture, minimal education, and no established professions. It likely lacks paved roads, sewer systems, and water infrastructure, among other basic amenities.

Cities exist for a purpose. Many of the true, good, and beautiful things we value in this world originate from our cities. However, few people truly understand how cities function in countless ways that influence our lives, and how we, in turn, affect them—sometimes positively, sometimes negatively.

Footnotes:

1. I wonder what might come next—Greenland, Venezuela, Cuba?
2. The first time was my senior year in high school. I think we read almost every major philosophy book written over the last 2500 years, starting with Plato and including John Locke, Karl Marx, Machiavelli, and others. Thank you, Ms. Black.
3. If one really wants to understand cities and their economy, see the many books by Jane Jacobs: *The Death and Life of Great American Cities*, *The Economy of Cities*, and *Cities and the Wealth of Nations*.



C H A P T E R 18

True Religion - The Reality of Religious Experience



The true meaning of religion

- R**eligion is a topic most often avoided because:
1. It means different things to different people,
 2. Its various belief systems are so dissimilar,
 3. The feeling that people have regarding their faith is held so strongly,
 4. Thus, conflicts can lead to upsetting discussions with others.

Disagreements over religion are more volatile than those over politics.

But I think there is a way through this, at least within the Christian and aligned communities. By “aligned,” I mean that some religious beliefs, while rooted in Christianity, incorporate other religious concepts, such as Unity, that

partake of the powerful spirituality of Eastern religions and others, all of which are worthy of embracing.

The way into and through the tangle of issues between one religion and another is to take as fundamental the starting point of current Christian thought. That way is through Jesus. Other faiths struggle with this, but if they understood what Jesus truly meant, I think their objections would fall away.

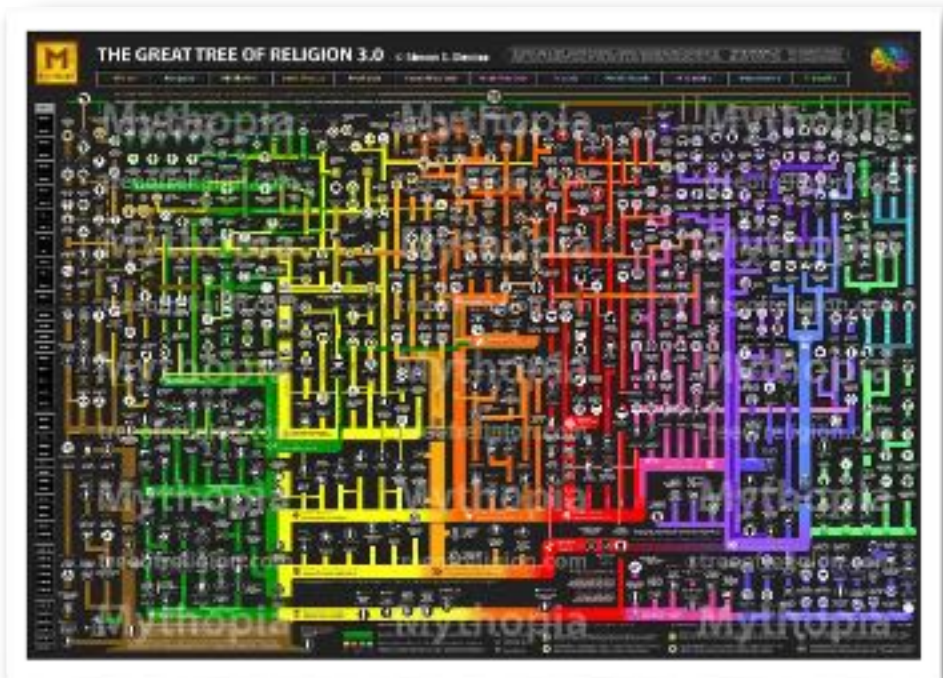


To focus on Jesus is to focus on his way of life and his teachings. We must not be sidetracked by what the Old Testament says unless it supports what Jesus says. (And there are many good things that the Old Testament does tell us; some of the most beautiful prose in the Bible comes from it.) Another thing we must not become distracted by is the writings of others in the New Testament that are not in alignment with Jesus' words and actions.

Regarding the stories in the New Testament –and yes, they are stories, with some facts about what Jesus said mixed with some good storytelling devices –they are chock full of the ways Jesus was telling us to live, to be, to act. But with many of the words of the New Testament, be careful.

Paul is not Jesus; Paul did not know Jesus in person. Paul had his hang-ups; before his conversion on the road to Damascus, he went about killing early Christians and did not want women to be involved in church (or most) matters.

The first four gospels of the New Testament, the parts that include the apostles Matthew and John, the errand boy Jon Mark, and Luke's stories of Jesus, we must read with discernment. Not all is the truth of Jesus. The writers of the New Testament knew they had to “sell” the words, not just



write them. And they got some things wrong, as evidenced by conflicting stories between them.

But many of the stories have a soul of truth. We can find them.

To me, all this seems simple enough.

Jesus talks to us about a true religion. Where he found truth in the Torah, the Hebrew Bible (mostly now our Old Testament), he spoke it. The truth he found in that Torah, he expanded in his teachings. Recall when he said, “Do not

make the mistake of thinking that I have come to set aside the law and the prophets; I have not come to destroy but to fulfill, to enlarge and illuminate.” What he was actually saying was that he did not come “... to transgress the law but rather to write these new commandments on the tablets of your hearts.”

And that is what he did.

Below are just a few of the ways Jesus lived a life of “True Religion,” but they are enough to get us started.

I think a true religion is one that resonates in our hearts. It is not imposed from the outside. It must sing from the inside. That is where our true self lies. That is where our soul resides. To many, that is where they feel their higher self is waiting to be revealed. And for many, inside is where a part of God lives and gives our lives meaning. ¹

Before I run out of time, I want to share a few gems I found as I sought the qualities Jesus embraced in his life and what he was trying to teach us.

Jesus always had religious habits of thinking and acting;

- ✱ He expressed to himself and others his deep connection to the Spirit;

- ✱ He took the world as he found it, but looked beyond it to its meanings;
- ✱ He looked beyond those meanings to discover the values behind them;
- ✱ He was always motivated by love, which was expressed in his outreach of mercy to all he came across;
- ✱ Speaking of love, he loved everyone he came across, regardless of how they treated him –“Forgive them, Father....”
- ✱ He worshiped his Abba, his father, continuously; and
- ✱ He was generous, a friend to all, and viewed the world through the eyes of truth, beauty, and goodness.

He was these things and so much more. And we can all speak about them to each other, no matter who we are.

If we all, as individuals, regardless of our religious faith, took upon ourselves to do these things as Jesus did, and still does, think how grand the world would be.

Footnotes:

1. Recall, in Luke 17:21, Jesus tells us that “God’s kingdom is within you.” Also Romans 8:9, and 1 Corinthians 3:16. Six times elsewhere in the New Testament (and the Old Testament as well), the Holy Spirit is spoken of as being within oneself. The Holy Spirit and an indwelling presence of God can be confusing to Bible readers across generations, not to mention Jesus’ “Comforter,” the Spirit of Truth, whom he promised to send us when he left the world. It, too, is in our hearts and minds.



What does “living religiously” mean in the context of The Urantia Book?

I agree that living religiously means dedicating my life wholeheartedly to the truth presented in our text, which I consider of utmost importance to me and to *all humanity*. This involves *unwavering loyalty and complete devotion to core values*. *True religion, in my view, is a living love expressed through a life of service.*

While living in this seemingly ordinary world of trials and tribulations, I am also conscious of another realm—a world of boundless truth, beauty, and goodness that shines beyond the physical. At least, that’s what my heart conveys to my mind. I cherish this gift. It’s not just from our Father, Jesus, or our Mother Spirit; it is also a gift that came with my discovery of *The Urantia Book*. Thank you, Revelators, and everyone who helps bring it into our world. We truly needed it.

While reviewing Paper 101:7.4, I noted the description of the “four phases in the evolution of religious philosophy.”¹ The only phase still valid today is the last one: “*The fourth level of*

philosophy reaches a state of liberation from all conventional and traditional boundaries, encouraging individuals to think, act, and live with honesty, loyalty, fearlessness, and truthfulness.”

It is the fourth stage of philosophy, characterized by a life lived with religious devotion, which is where I am, I believe.

However, the truly remarkable aspects of Jesus’ life—those I aspire to emulate—are detailed in Paper 100:6. It describes several specific qualities that Jesus exhibited:

- ✱ Jesus’ perfection as its symmetry, its exquisite and balanced unification;
- ✱ He had a strength of character;
- ✱ He was sincere; “there was nothing of the hypocrite in him;”
- ✱ He had a freedom from affectation;
- ✱ He had a refreshing genuineness;
- ✱ He lived the truth, even as he taught it. He was the truth.
- ✱ He was unquestioningly loyal to all truth;
- ✱ He was so reasonable, so approachable;
- ✱ He sanctified common sense;
- ✱ He was a well-poised personality;
- ✱ He was unafraid. He was surcharged with divine enthusiasm, but he never became fanatical;
- ✱ He was emotionally active but never flighty;

- ✱ He was imaginative but always practical;
- ✱ He frankly faced the realities of life, but he was never dull or prosaic;
- ✱ He was courageous but never reckless; prudent but never cowardly;
- ✱ He was sympathetic but not sentimental; unique but not eccentric;
- ✱ He was pious but not sanctimonious;
- ✱ He was so well-poised because he was so perfectly unified;
- ✱ Jesus' originality was unstifled;
- ✱ He was not bound by tradition or handicapped by enslavement to narrow conventionality;
- ✱ He spoke with undoubted confidence and taught with absolute authority;
- ✱ His superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors and contemporaries;



- ✱ The most original of his teachings was the emphasis of love and mercy in the place of fear and sacrifice;

- ✱ He was very broad in his outlook. He exhorted his followers to preach the gospel to all peoples;

- ✱ He was free from all narrow-mindedness;

- ✱ His sympathetic heart embraced all mankind, even a universe;

- ✱ Always his invitation was, 'Whosoever will, let him come.'

- ✱ He loved men as brothers, at the same time recognizing how they differed in innate endowments and acquired qualities;

- ✱ He went about doing good.

- ✱ He was an unusually cheerful person, but he was not a blind and unreasoning optimist. His constant word of exhortation was, "Be of good cheer;"



- ✱ He could maintain this confident attitude because of his unswerving trust in God and his unshakable confidence in man;
- ✱ He was always touchingly considerate of all men because he loved them and believed in them;
- ✱ He was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will;
- ✱ He was always generous. He never grew weary of saying, "It is more blessed to give than to receive." Said he, "Freely you have received, freely give;"
- ✱ He was never wasteful or extravagant;
- ✱ He taught that you must believe to receive salvation. "For every one who seeks shall receive;"
- ✱ He was candid, but always kind. Said he, "If it were not so, I would have told you;"
- ✱ He was frank, but always friendly;
- ✱ He was outspoken in his love for the sinner and in his hatred for sin;"
- ✱ He was unerringly fair;"



- ✱ He was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow;”
- ✱ He fearlessly faced the realities of existence, yet was he filled with enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him;
- ✱ He was unreservedly dedicated to ‘the Father’s business;”
- ✱ He was not a man of sorrows; he was a soul of gladness. Always was he saying, “Rejoice and be exceedingly glad;”
- ✱ When duty required, he was willing to walk courageously through the ‘valley of the shadow of death;’
- ✱ He was gladsome but at the same time humble.
- ✱ His courage was equaled only by his patience. ... He was never in a hurry;
- ✱ His composure was sublime;





✱ He was often indignant at evil, intolerant of sin. ... But his indignation against sin never led to anger at the sinner;

✱ His courage was magnificent, but he was never foolhardy;

✱ His watchword was, "Fear not;"

✱ His bravery was lofty and his courage

often heroic. But his courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious;

- ✱ He was a pattern of reverence;
- ✱ He was even respectful of the faulty worship of his fellows. But this did not deter him from attacking religious traditions or assaulting errors of human belief. He was reverential of true holiness;
- ✱ He fraternized with the little children;
- ✱ He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. His associates called him Master unbidden.
- ✱ Jesus was the perfectly unified human personality.

These are the pearls that are priceless to those who serve God.

Footnotes:

1. The “four phases in the evolution of religious philosophy” as I summarized them:
 1. The first group level of philosophy might involve a purely conformist acceptance of tradition and authority without question.
 2. The second group might be satisfied with small accomplishments that simply maintain daily routines, which can cause them to become prematurely fixed at this superficial stage. These individuals tend to prefer keeping things unchanged.
 3. A third group reaches logical intellect but stays stagnant due to cultural slavery. It's unfortunate to see brilliant minds trapped in cultural bondage and others replacing it with materialistic chains of science.
 4. The fourth level of philosophy achieves liberation from conventional and traditional boundaries, encouraging individuals to think, act, and live with honesty, loyalty, fearlessness, and truthfulness. (UB 101:7.4)



Is your faith more powerful than your belief?

“Theology may fix, formulate, define, and dogmatize faith, but in the human life of Jesus faith was personal, living, original, spontaneous, and purely spiritual.” (UB196:0.5)

There are a couple of levels of belief, as there are of faith. For example, some people hold a simple belief, similar to feeling lucky. Then there's a stronger, more heartfelt belief that isn't rooted in luck but in a connection to divinity. I believe that most Christians share this idea.

For me, faith is a step forward. However, as mentioned, there are different levels of faith. One level occurs when a person moves beyond mere belief to something more tangible, which I call “having faith.” This feels more genuine, and they lead a different kind of life. Additionally, I believe there is a level I call “living faith,” which is what Jesus refers to.

In “living” faith, we maintain a constant awareness—possibly even superconsciousness—of our inner Father and the spiritual powers that accompany us always and

everywhere. This includes the Spirit of Truth for discerning truth, the Holy Spirit, our Mother Spirit, guiding us with growing intellectual insight through her seven adjunct spirits. I do not think we have to be totally conscious of this quality of living, but in the background of our mind, we have it settled there, and when we think about this kind of faith, we have a certainty that it is true.



As an aside, I believe there are levels beyond faith, such as certainty. This isn't the certainty of an I-know-it-all hoity-toity holier-than-thou attitude, but a confidence rooted in our connection to higher wisdom. Possibly, the next level

beyond that is an absolute knowingness. I am just speculating.

I see “having” faith as being much less than “living” faith. It is shallower and based on the surface of intellectual thought that only comes up when someone mentions the word “faith.” It is the faith that believes “acts of God” are truly acts of God. It assumes that being God-fearing somehow means He loves you, too. It considers the Bible as authored solely by God, with every word beyond question despite obvious inconsistencies. It perceives God as angry but still loves us all. It holds that, although God created the world in seven days, we struggle to build genuine, meaningful relationships in a lifetime.

While blind faith is sufficient, even for “ye of little faith,” to get one through the door (for it is wide), there is more beyond faith that is necessary to stay the course. “The right to enter the kingdom is conditioned by faith, personal belief. The cost of remaining in the progressive ascent of the kingdom is the pearl of great price, in order to possess which a man sells all that he has.” (UB140:8.28)

While blind faith may be enough to get you through the door (for it is wide),—“ye of little faith” included—staying on the path requires more. *“The right to enter the kingdom is conditioned by faith, personal belief. The cost of remaining in the*

progressive ascent of the kingdom is the pearl of great price, in order to possess which a man sells all that he has.” (UB140:8.28)

That being said, Jesus tells us: “Now, mistake not, my Father will ever respond to the faintest flicker of faith. He takes note of the physical and superstitious emotions of the primitive man. And with those honest but fearful souls whose faith is so weak that it amounts to little more than an intellectual conformity to a passive attitude of assent to religions of authority, the Father is ever alert to honor and foster even all such feeble attempts to reach out for him. But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit.” (UB155:6.17)

Footnote:

1. One of the earliest Unity teachers was Emily Cady, whose book, *Lessons in Truth*, was published very early in the last century. She described “having faith” as mere “blind faith,” while referring to “living faith” as “understanding faith.”



Faith

Faith - But how do we get to faith? What does it take? Belief, instruction, or information, or is it an innate desire? Regardless, the desire to do so is required.

Let's step back a bit and examine what it took for a person to get the point of saying "Yes, I have the faith to know that I am eternal, that I desire to know God and be like him."¹

When a child is born, personality from God is bestowed upon the child, as well as the potential activation of the seven adjutant mind spirits. At a certain age, after the child makes a first moral decision, the final two adjuncts are activated, bringing the Spirit of Truth, the connectivity of the Universe Mother mind spirits, and the Thought Adjuster. Now the mind is prepared for the advancement through the seven psychic circles

But the child may still not be ready to declare itself committed to the path of faith, to the will of God. This may not happen for many years yet. Much

depends on the choices the person makes along the way that set about building a solid character and developing the mind to think beyond the material and to explore the potentialities of spiritual insights.

But at some point, presumably, the child, now virtually grown, is ready to understand what is being asked of it. If it is really ready, it will say yes.

Jesus (and Machiventa and others) tells us that faith in God is what it takes to enter eternal life. But getting in is but a beginning step. There is much to do to stay there, and much pleasure in doing it. To progress, we must manifest the fruits of the Spirit. Fortunately, we can start here, now, to do so. It is that simple. And doing so now builds great habits.

Making thoughtful decisions and choices based on the spiritual fruits of the Spirit strengthens and deepens your connection with the divine.

As a person progresses through the psychic circles of personality unification, their choices in thinking, morals, and spirituality gently guide the adjuster to see their divine potential more clearly and confidently within their continuously developing mind and soul, which seeks God.

As a person survives, their personality results from their use of the mind and the “spirit circuits of the grand universe” in their ascent to Paradise. In a decision to act, culminating in an action, a person experiences the result, and the meanings and values of that experience are part of his eternal character. (Sort of UB 117:5.13)

There is another benefit to choosing to do the will of God. The results bring together spiritual faith and material decisions, with the mind as the fulcrum to enhance and multiply the power of leverage.



Is this a both-and world or not?

In this essay, I want to share some thoughts I've come across that could help you enjoy a more comfortable, confident life. I hope these ideas inspire you to reflect on your beliefs and guide you toward what truly deserves your trust and confidence.

I do this because I believe the things I want to share can genuinely make a positive difference in your life and in everything you do, if you're open to it.

I believe that your life will become even simpler and easier to understand, which will support your growth, maturity, and openness to new ideas. This can give you a sense of purpose, helping you stay engaged with everything happening around you, to you, and within you from now on.

To start, it's helpful to recognize that your current belief system was mostly shaped by others rather than something you created on your own. Much of what you hold to be true came from your parents, teachers, a book, or an early movie you saw. Your view of the world was influenced more by outside sources than by entirely original ideas.

That's perfectly okay. It's wonderful to see how civilizations flourish by building upon the knowledge and understanding of those who came before us, standing on the shoulders of those who paved the way. And never should you give up what you believe unless something better resonates with you.

However, you should be aware that some of your beliefs and understanding might be significantly or entirely incorrect.

For instance, scientists don't find answers by just sitting and thinking. Instead, they use the scientific method—

investigation and experimentation—that usually works. But in some areas, science can't provide answers, so scientists make educated guesses—called hypotheses—, hoping others will accept them. No scientist wants to believe no answer exists; they just think they haven't found it yet.

One idea is the beginning of life. Science has theories about it, but cannot prove any of them. Science cannot create life. If it could, it would know how life began. So there is something unknown about the process. The beginning of life is a very big subject that gets little more than hypothetical suppositions.



Or the idea of an expanding universe that started from what science terms as “the big bang.” Yes, science has proven the universe is expanding, but they do not know why, so they think it must have started with a big explosion. There are certain problems with that idea. One is that they don't know whether the expansion will continue forever or later contract back to an initial “singularity,” as they call it.

But the most significant problem remains: what came before the Big Bang, if there was one? All the explanations given are outright silly, so silly as to suggest the idea is fundamentally flawed.

Another concept in science is evolution. Contrary to the prevailing idea of species evolution, science has found many gaps in its progress that cannot be explained, often referred to as “missing links.” Within this same struggle lies evidence that the missing fossils create a mystery about the origin of so many novel forms of animal life, many of which appeared at a single moment in time. What if, in this Both/And world, between so-called Creationism and evolution, the truth lies in a combination of both, acting in harmony?

A key idea to remember is that science will never know everything. There's always too much that science cannot uncover because the causes it seeks don't exist in ways science can detect. This doesn't mean the causes aren't there; it simply means that, up to now, science hasn't been open to recognizing them.

One is the idea of consciousness. Can the answer to what it is be found in quantum physics? Probably not.

Or personality—what is it, where does it come from? Or how does intelligence originate from matter? Or how do our inner feelings of faith come into play?

Another point to consider is this: whenever something feels off, reflect on its origin. Ask yourself why it might be true or not. What is its meaning to you? What is its value to you in how you live your life? Your heart and soul inherently know the truth; it is embedded within each of us.

Remember that not everything we read is true. The same applies to what you hear, see, and understand. One of the most brilliant minds in history offered this wise counsel: “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”

**The link to the video “Is this a both/
and world or not?”: [https://
vimeo.com/1167013533](https://vimeo.com/1167013533)**



The question asked: How would you describe the modern problems that institutionalized religions are facing?:

Problems? We ain't got no stinking problems

It's understandable why it might take another thousand years for this world to fully adopt a Life and Light mode. Over the past several thousand years, especially since Jesus's time, the number of religious groups and cults has grown. That might be an overstatement, but when I examine the charts Simon Davies has created, I am amazed. I also saw that the chart isn't complete yet; it still doesn't include New Thought religions like Unity, Christian Science, and Science of the Mind, among others I can't recall at the moment.

A few years ago, I learned there are more than 2000 versions of the Christian Bible. What could be so significant as to justify creating yet another version? Hell, it could be 4000 by now!



Problems? We
ain't got no stinkin'
problems

Many years ago, when Jim Cleveland celebrated new email subscribers, I pointed out that more people are born each day than the total number of Urantia Books printed so far. I doubt he appreciated the thought.

We UB readers still attending institutional churches each Sunday—or whenever—can recognize how challenging it is to redirect these ships onto a new course. The increasing

number of people leaving some of these faiths—I think of them as rats!—along with the closures and sell-offs of many churches, suggests they felt like the UB analogy of a seagoing vessel about to break apart on the shoals of disinterest and loss of faith.¹

Many believe they have enough religion because they attend once a week for about 75 minutes, although most do not go regularly. When invited to a seminar on a related but spiritual topic, they dismiss it with an eye roll. A 2100-page book? Ridiculous!

And neither of those two *Urantia Book* quotes makes me feel any better.^{2, 3}

And so it goes.

There may be saving graces ahead. It seems to me that we are headed for a major upheaval in our world, not just a societal one. But the upheaval could be a good one. Time will tell.

And that is about all the energy I have for this topic. Maybe another day. Time will tell about that too.

Footnotes:

1. UB 111:1.9: “Only by selfishness, slothfulness, and sinfulness can the will of man reject the guidance of such a loving pilot and eventually wreck the

mortal career upon the evil shoals of rejected mercy and upon the rocks of embraced sin. With your consent, this faithful pilot will safely carry you across the barriers of time and the handicaps of space to the very source of the divine mind and on beyond, even to the Paradise Father of Adjusters.”

2. UB 99:5.1 *“While religion is exclusively a personal spiritual experience — knowing God as a Father — the corollary of this experience — knowing man as a brother — entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of man’s gregariousness perforce determines that religious groups will come into existence. What happens to these religious groups depends very much on intelligent leadership. In primitive society the religious group is not always very different from economic or political groups. Religion has always been a conservator of morals and a stabilizer of society. And this is still true, notwithstanding the contrary teaching of many modern socialists and humanists.”*
3. UB 99:2.6 *“Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalized, dogmatized, and institutionalized. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. True religion carries over from one age to another the worthwhile culture and that wisdom which is born of the experience of knowing God and striving to be like him.”*



C H A P T E R 19

The Indwelling Spirit, the Soul, and our Seraphic Guardians



*“The kingdom of God is within you.” Say,
what?!*

From *The Urantia Book*, in 195:10.4, we read, “‘The kingdom of God is within you’ was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.” So, why is this the one idea that most people struggle to grasp?¹

To me, it seems that this idea is such a powerful one, such an uplifting one, that to toss it aside would be foolish. At least it deserves some consideration.

To better help people understand Jesus’ message, we need to revisit the beliefs that shape their view of where God lives—such as the Bible, which often presents the idea that God resides in Heaven. This concept is reinforced by the

sermons and readings they grew up with and continue to hold onto.

So, engaging with New Thought adherents tends to be easier than with more traditional groups. Still, it's important to be mindful of your wording. In Unity, I've emphasized that the indwelling spirit of God is not merely a metaphor for a higher power or Christ Consciousness, but an actual presence. I refer to it as an "indwelling fragment" of God. Our minister's reaction was that she cannot accept a fragment but believes only in a whole God. This highlights a common issue: people interpreting spiritual concepts in materialistic terms. I might respond by comparing it to a hologram, where the so-called fragment is actually a reflection of the entirety of God. Practically speaking, this indwelling fragment is, for all intents and purposes, God. End of story. Spirit is spirit, and there's no such thing as a piece of spirit.

For more traditional churches, the path can be quite challenging. Sometimes, you need to start by understanding what kind of God they believe in: the jealous and angry one or the loving and compassionate one. If they believe in the latter, you can refer to The Urantia Book's language in Paper 170, section 2, which describes what it means to be in the kingdom of heaven. This includes qualities like: "the supreme desire to do the will of God, the

unselfish love of man which yields the good fruits of improved ethical and moral conduct.” To be part of that kingdom with God now involves two key aspects.

1. To have **complete faith, a sincerity**. That is “to come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father’s will without questioning and in the full confidence and genuine trustfulness of the Father’s wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.”
2. And to have **hunger for the truth**, a “thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God.”

I do believe that the fruits of the Spirit that Jesus lays out for us are very helpful in further understanding what we mean by having the qualities of this truth-asking, truth-seeking, and truth-knocking faith-child. And these are, lest me forget:

- ✱ Loving Service
- ✱ Unselfish Devotion
- ✱ Courageous Loyalty
- ✱ Sincere Fairness
- ✱ Enlightened Honesty
- ✱ Undying Hope

- ✱ Confiding Trust
- ✱ Merciful Ministry
- ✱ Unfailing Goodness
- ✱ Forgiving Tolerance
- ✱ Enduring Peace

Footnotes:

1. The full statement is : “‘The kingdom of God is within you’ was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.”
2. UB 170:2.18



I wonder if a lawyer was involved

Throughout your life, you've likely encountered various expressions referencing the “soul.” Phrases like “soul-mates,” “within my soul,” “bare one’s soul,” “confession is good for the soul,” “don’t tell a soul,” and many others convey this concept. There are probably hundreds of such expressions involving the idea of a soul.¹



But the soul is not just an expression; it is real, as most people probably think so too. So, what is it and where is it?

Our text attempts to explain what the soul is to us, but the logic appears more chimerical than our human minds can grasp.



We are told that our soul only comes into existence after we make our first moral decision, when we receive our Thought Adjuster and other spiritual influences. However, it starts as an infant soul. Our responsibility is to nurture

and develop it into a strong soul. This is challenging given all the difficulties we face in this world.

But here it is. What do we need to know about it, and what can we do to help us along? We read that in our mortal life, “the mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul...”² It may take longer for it to mature. Is that necessarily a bad thing? Perhaps not, since we often grow wiser and stronger through many mistakes, provided we keep our better natures, wit, and higher thoughts in mind. As our soul reacts to the supermaterial choices made by our mortal mind, our Thought Adjuster reaches out to aid in its maturation.

Our mind is a cosmic instrument that can choose to be and do good, the “exquisite melodies of God identification and



consequent eternal survival.” Or it can choose to do otherwise. It is up to us, our free will, to make the choice. Many factors in the world can lead us astray—such as the pursuit of power,

money, and other addictions—each of which traps those unaware of the long-term consequences of poor decisions.

Our text tells us that there are three antecedent factors in the evolutionary creation of such an immortal soul.

The word antecedent means coming before or preceding something else. The three factors are:



2. The human mind and all cosmic influences antecedent thereto and impinging upon that mind;
3. The divine spirit indwelling that human mind and all of the many potentialities inherent in that indwelling spirit, together with all of the spiritual influences and factors in human life associated with it; and
4. The relationship between that material mind and that divine spirit, “which connotes a value and carries a meaning not found in either of the

contributing factors” to their relationship. And the “reality of this unique relationship is neither material nor spiritual but morontial. It is the soul.”³

The outcome is a “contract” that brings forth the soul, a “joint offspring” of the Thought Adjuster and human will



that "desires to know God" and become like him. "And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul."⁴

Footnotes

1. As an example, see <https://idioms.thefreedictionary.com/soul>
2. UB 111:3.1
3. UB 111:2.4-2.7
4. UB 111:2.10



The Growth of My Soul

One thing that most people do not realize, I think, is that they, themselves, are responsible for their own souls. They also, I suspect, do not recognize that it is their behavior that has a major impact upon the growth and maturity of their souls. This is through the choices they make in deciding between right and wrong.

My question is this: If people know that the choices they made really did impact their lives in unseen (as yet) ways, would they make different decisions? I am not certain they would. First, many people, not a majority, but a significant

number, do not think that there is anything beyond this world. If so, I suspect they don't think of having a soul either. They look at how people act around them and feel they might as well take advantage of their opportunities as they can, regardless of any long-term consequences.



If such a case, it seems that something must happen to shake them and wake them up to a different perspective. Perhaps it would not be unlike the down-and-out drunk who has the epithet that by herself or himself, they can do nothing.

So a change of life happens. It is not easy, but it happens a lot.

In my life, I did some things as a child that I am not proud of. A tiny one-time attempt at shoplifting, which my mother discovered within the hour, and asked if she should tell my dad. God! No! And that is the long, sordid story of my shoplifting spree.

Another time, I was compelled –I know the devil made me do it –to shove a boy my age into a ditch. At the time, I thought it was funny. (Not much later, I realized how dangerous it could be.) But when the boy and his father showed up at my front door, I knew I was in for a whipping.

These two incidents are clear in my mind some 65-plus years later. But I have never done anything like those two incidents again.

The rest of my life, I have tried to do the right thing. I have still made bad decisions, but they were not moral ones, only goofy ones, unless you consider that I got married too young, but then I have two grown children and some grandchildren from that “mistake.” Mostly, I have been very fortunate and still am. Especially, I



am blessed with a wonderful woman in my life, and I found *The Urantia Book* at the right time. Or rather, it found me.

I think my soul is in good hands.



Our growing relationship with our Thought Adjuster

Our Thought Adjuster has three periods of time, so to speak, as it deals with our growth as human beings, and these periods, or terms, as they apply to the ages of a man or woman, seem consistent with our biological growth.

From the time of its arrival after birth to our twentieth year, we are immature. We desperately need to think differently all the time. We struggle with grade school, coming to grips with a new way of learning stuff, year by year. We hit the teens, and all manner of hell seems to break loose within our hormones. We can be rebellious; we start to think our parents are just dumb, and authority figures suck. We discover we are expected to go to school, graduate, or get a job of some kind. BORING! We can't do what we want when we want. Life sucks. I suspect our TAs are working

hard to change many of these thoughts, but with little success.

Then, about the age of twenty, things settle down to a low rumble as our mental faculties seem to mature in girls or women faster than in men. Our thoughts change from “where can I get a beer or a girl” to “what kind of life do I want to pursue?”

From twenty to forty, we are getting our act together. This is when, according to The Urantia Book, our TA is more concerned with adjusting both it and us in ways that will make our urges touch more upon the spiritual: we start to understand there is more to life than drinking, smoking, or having sex. We start to embrace love; we empathize with others who struggle; we are more compassionate and caring about life in ways that go beyond selfishness. We begin to see others more like ourselves. And we begin to examine the context of our lives as reflected in our society, its politics, and its culture.¹ We think about getting a better, more meaningful job, advancing our careers in a meaningful way, perhaps getting married to a life partner, perhaps buying a house.²

At age forty, we are at our highest potential for further growth. We might be parents of some kind; we feel relatively secure in life and in relationships. Perhaps we

read more, relax more, and stop trying too hard to get ahead because we start to understand that there is more to life than money, fame, or power. Even more, now, do we see others as more like ourselves, brothers and sisters on this journey together.

We begin to care about the environment, those in need, and those unfair parts of life that seem to rule the world. We take voting more seriously. Many of us take religion and relationships more seriously than before. Perhaps this is the Thought Controlling part of our TA starting to say, “Get serious, there is so much more ahead than you think. Will you be ready?”



If we are among the very fortunate few,³ we realize the end is not near; it is not even beginning to be near, as there is no end. When this happens to anyone, regardless of age or place in this world, a whole new way of living and seeing life opens up. Fear of virtually everything evaporates.

A Year in the Teacher Education Program

Footnotes:

5. I am speaking here from my own personal experiences. We all know everyone is different, but I believe there is a general pattern to what I described, one set at a higher pay grade than mine.
6. Keep in mind, this is all based on our Western backgrounds and leaves out much of the world, but the biology must be similar.
7. Those of us whom *The Urantia Book* found.

Notes from The Urantia Book:

1. "On the evolutionary worlds, will creatures traverse three general developmental stages of being:
 - From the arrival of the Adjuster to comparative full growth, about twenty years of age on Urantia, the Monitors are sometimes designated Thought Changers.
 - From this time to the attainment of the age of discretion, about forty years, the Mystery Monitors are called Thought Adjusters.
 - From the attainment of discretion to deliverance from the flesh, they are often referred to as Thought Controllers. These three phases of mortal life have no connection with the three stages of Adjuster progress in mind duplication and soul evolution.
2. "On the evolutionary worlds, selfhood is material; it is a thing in the universe and as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes thereof. *Survival decisions must here be formulated.* In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. *Survival decisions are now being confirmed.* When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated upon the fact that *survival decisions have been made*, which fact has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value,

the creature becomes liberated in potential for the seeking of the highest universe value—God.” (UB 112:7.6)

The link to the video “Our growing relationship with our Thought Adjuster”: <https://vimeo.com/1168259523>



The kingdom of God and the kingdom of heaven

From *The Urantia Book*, in 195:10.4, we read, “‘*The kingdom of God is within you*’ was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.” Yet, why is this the one idea that most people can not get?

One thing one discovers about the phrase is that religious people have sought alternative meanings for it. For instance, “*the kingdom of God is the rule of an eternal, sovereign God over all the universe.*” Or this: “*the kingdom of God is a spiritual rule over the hearts and lives of those who willingly*

submit to God's authority. Those who defy God's authority and refuse to submit to Him are not part of the kingdom of God." And this: "Some theologians refer to the future, open manifestation of the kingdom of God as the 'kingdom of glory' and the present, hidden manifestation of the kingdom of God as the 'kingdom of grace.'"¹

Many religious systems connect it to the Kingdom of Heaven, seeing "*the Kingdom of God is the manifestation of heaven here on earth.*" And then it is compared with the Garden of Eden as "*God creates a garden of perfection and creative order, a paradise on earth, and places human image-bearers within it as his heavenly representatives, to maintain and continue to spread the garden-kingdom across the earth through multiplying the image bearers.*"²

In Paper 135:5.4, we read this: a "*group of devout Jews held a vastly different view of this kingdom of God. They taught that the coming kingdom was not of this world, that the world was approaching its certain end, and that "a new heaven and a new earth" were to usher in the establishment of the kingdom of God....*"

Here, the kingdom of God is understood as the kingdom of heaven. Or, rather, heaven itself. And was thought to come into existence with the coming of the Messiah. John the

Baptist did not help matters either, as he referred to the kingdom as “at hand,” i.e., here and now.³

Before Jesus’ Sermon on the Mount, he preached about the kingdom of God by saying, *“The Father in heaven sends his spirit to indwell the minds of men, and when I shall have finished my work on earth, likewise shall the Spirit of Truth be poured out upon all flesh. And the spirit of my Father and the Spirit of Truth shall establish you in the coming kingdom of spiritual understanding and divine righteousness.”*⁴

He clearly states that this kingdom of which he speaks is an interior one, that of one’s heart, or mind, or soul. And that the Spirit of Truth –later referred to as his Comforter –is a part of that kingdom within. But when he goes on to say, *“... my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life,”* it sounds like a different thing, a place and not a state of mind or beingness.⁵

The very next paragraph, he says to the gathering, *“Those who first seek to enter the kingdom, thus beginning to strive for a nobility of character like that of my Father, shall presently possess all else that is needful. But I say to you in all sincerity: Unless you seek entrance into the kingdom with the faith and trusting*

dependence of a little child, you shall in no wise gain admission.”⁶
Again, this sounds like a place.

AT the very next paragraph, Jesus makes a connection with the kingdom of heaven and the kingdom of God: *“Be not deceived by those who come saying here is the kingdom or there is the kingdom, for my Father’s kingdom concerns not things visible and material. And this kingdom is even now among you, for where the spirit of God teaches and leads the soul of man, there in reality is the kingdom of heaven. And this kingdom of God is righteousness, peace, and joy in the Holy Spirit.”⁷* And on it goes.

We must keep in mind to whom Jesus was speaking. He was, as usual, addressing the many Hebrew men and women he encountered each day. When he spoke to his apostles, he used different concepts to convey his meaning. The Hebrew people, over the years, decades, and even centuries, had many concepts of God. But they were reluctant to even call his name. This is true to this day, as many refuse to write the word ‘God’ and use ‘G-d’ instead.

And Jesus sort of continued to muddy the water with his Sermon on the Mount with, *“Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you.”⁸* We are told that Jesus *“... was aware of the confusion which existed in the minds of his apostles and disciples regarding the meaning and significance of the terms*

‘kingdom of heaven’ and ‘kingdom of God,’ which he used as interchangeable designations of his bestowal mission. Although the very term kingdom of heaven should have been enough to separate what it stood for from all connection with earthly kingdoms and temporal governments, it was not. The idea of a temporal king was too deep-rooted in the Jewish mind to be dislodged in a single generation.”⁹

The idea of where this kingdom lay, and what it was in reality, as the indwelling spirit of God, was not easy to convey. Nor is it today. In some ways, it seems remarkable that the religions of New Thought arrived at the conclusion our text tells us: God is within us.

Footnotes:

1. All three of these quotes come from the website www.gotquestions.org.
2. www.biblestudytools.com
3. UB 136:1.1 and 136:2.1
4. UB 137:8.7
5. ibid
6. UB 137:8.8
7. UB 137:8.9
8. UB 140:6.13
9. UB170:0.1 Paper 170 in our text is entirely devoted to The Kingdom of Heaven, with section 1 detailing the concepts various people carried with them before Jesus. Section 2, *Jesus’ Concept of the Kingdom*, is where we get the real meaning of Jesus’ teachings and how he lived them out himself.



Travels with my guardian angels

There are times when I feel my seraphic guardians helped me through some awkward and even dangerous times.

As I was about to be mugged in Chicago in 1967, risking the loss of a couple of thousand dollars of camera equipment, I saw a Chicago police vehicle just ahead of me. Whew! That trip, the result of a scholarship to travel the eastern US (and Canada –the 1967 World’s Fair was held in Montreal that year), was wonderful. I met so many wonderful, nice, and helpful people, especially in Chicago and Manhattan. It felt like many things had been arranged for me.

Another time, Michele and I were driving in Fort Myers when a car started toward us, and I felt certain it was going to hit the back of our car. I felt a bump. We stopped the car and took a look. Nothing, no damage. The other car was not in sight. The only explanation I have ever had was that our guardian seraphim made certain there would be no harm to us.

On time, my wife, Joslyn, of many years, and I, along with her mother, Ibby, left Farmington, New Mexico, to go through Shiprock, then over the Lukachukai Mountains, a mountain range in the Chuska Mountains in northeastern Arizona, to Canyon de Chelly. There were no signs along the single-lane dirt road, with many other roads coming and going. I intuitively made our way across, and we came out the other side of the Chuska Mountains to a trading post. Canyon de Chelly was only a few miles away. My mother-in-law asked how I managed it. I could not tell her. I felt I was making all the right decisions. But probably I had a lot of other help too.



I have never had a major accident or health event. I have never broken any bones. I am very fortunate.

Mostly things work out just right, even in dangerous situations. Other times, fortuitous events come into our lives for reasons unexplainable. Who really knows who is pulling what strings? But we suspect that someone does.



*Discovering God: right under our noses
after all*

Many people do not fully understand the deeper meaning –**and purpose** –of life. They often view it mainly as the chase for material things—like getting an education, landing a good job, finding a partner, and eventually retiring comfortably.

Most people believe this is all there is.

But the question persists: what comes next? Even for those who believe this one life is all there is meant to be for them, surely they must wonder why all this effort in all creation comes to nothing?

Many years ago, I realized that with the incredible progress of civilization—built by all who came before us—through the remarkable achievements in philosophy, the arts,

science, and intellectual growth from mere primitive beginnings—this surely isn't the end of our journey.

I believed we are creating a world that even Providence would support and cheer for.

My conclusion was this: Life in this challenging yet inspiring world is not the end. There is more to come, and it will be different. Each of us is striving toward perfection. Those within any religious belief system are familiar with the words, “Be ye perfect...”

The true path to perfection is there to keep us moving forward, pursuing the qualities and values that lead us there. If “Be perfect” is indeed the command, then we have more to accomplish.

If there has ever been a statement about our eternal life beyond this one—many of which come from Jesus—this is a very profound one.

It seems quite likely that life continues beyond this one, and there's plenty of anecdotal evidence to support it. Science has yet to prove that life after death doesn't happen, because disproving a negative is quite tricky. As the saying goes, “absence of evidence is not evidence of absence.” Thanks to advances in quantum physics, scientists are

beginning to think that consciousness might be a real part of our scientific understanding.

Overall, science is gradually recognizing that life probably depends on some form of power beyond what we currently fully understand, keeping the door open to other exciting possibilities. This might help us understand why ideas, events, insights, and experiences that are “beyond science” have become more noticeable and significant over the past hundred years.

The scriptures often speak of “the kingdom of God” being inside us, sometimes replacing the term “God” with “heaven.” Back then, it was considered safer to say that the kingdom of God was within us rather than to say that God himself dwelt within us. Simply claiming God’s indwelling could have been dangerous, resulting in stoning to death.

However, Jesus frequently shared this profound truth in his teachings; some consider it his most important message.

The truth is that God does reside within us. Many Christian denominations hold this belief, and it is also shared by numerous non-Christian religions.

My point is this: Embracing these beliefs, faiths, or certainties with an open heart can really help us enjoy life

more easily and clearly; the idea naturally nurtures greater love among us. We stop dwelling on negativity, knowing that it will pass. And we start to investigate the Truths that underlie the entire fabric and pattern of our universe, including life, its meanings, and its values.



I feel faith, joy, and confidence in our future because I fundamentally believe that all is well. As we each gradually come to understand and embrace the reality that God dwells within us, we find ourselves renewed and transformed. We're never truly alone because God is always with us, speaking to our hearts.

Right now and forever, you and God live eternally together, as a team—one part finite, but potentially eternal, and the

other spiritual and eternal. We're on a journey to discover the Truth, wherever it may take us. This opens up exciting new possibilities and will help guide each of us toward our destination.

Remember, there's not just one path; there are many. The choice of which path to follow is entirely yours.

I can suggest a very good source to begin your exploration: *The Urantia Book*. It is very large in scope, depth of meaning, and powerful in its truth. It changes lives. Never be fearful of the Truth that you will eventually find. It *will* set you free.



*My Adjuster and I: Is it like Jekyll and Hyde?
Or more like Ben and Jerry?*

When I first learned that God was within me, I took it seriously, probably around sixth grade. My grandmother, a Christian Science practitioner, would spend time with me discussing God, describing God as Intelligence, Love, and Mind—everything good. She often read from Mary Baker Eddy's writings while we sat together. I found her words

inspiring and memorable, and I carried them with me throughout my days.

Our family's Sunday visits to the First Methodist Church of Farmington, New Mexico, were a different story. I often found the sermons dull and unconvincing, and they rarely reflected the ideas about God that my grandmother shared. The Methodist minister's depiction was of a God full of jealousy and vengeance, someone I should always fear. Eventually, I adopted the saying: "You cannot love someone you fear." I believe this is very true. While you might respect them, genuine love becomes difficult.

I did not follow the Christian Science path. Early on, I discovered that it did not suit MY idea of what MY God within wanted for me. But the seed had been planted so long ago that when the right moment arrived, I knew then that I had been led to that spot, to that new relationship with my sweetheart, thanks to my Father, my indwelling Thought Adjuster.²

The Dr. Jekyll-and-Mr. Hyde kind of god is a silly notion. My understanding of who and what God is has remained consistent since elementary school. The phrase "serve two masters" has never truly resonated with me because, although we serve many, some with greater significance than others, I believe I can serve all that I must without

sacrificing my love and allegiance to God, especially since I feel his presence within me at all times.



All I can say is, “Thank you, thank you, thank you. I love you.”

Footnotes:

1. *Science and Health with Key to the Scriptures.*

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2. That was in 2001, shortly after September 11, 2001. The world changed, and Michele and I were ready for it.



CHAPTER 20

Mortal Life & Death, the Seven Psychic Circles, & Personality Survival



*“Death? What death? We ain’t got no
stinking death.”*

That sums up my attitude and approach to the totally fabricated and misleading notion of the illusion of

“death” that we humans carry around with us. Most of us do not understand what happens at the end of this mortal life on this world. (Grammarly just pointed out that to say “in this world” is probably not correct,



as this is the only world in which we have a mortal life, except for exceptional situations, such as defaulting Material Sons and Daughters, or maybe ascending mortals from Jerusem to assist a Planetary Prince, but I don't think they count.)

Anyway, getting to the point, I prefer to think of our so-called death as a "graduation," sort of like graduating from Pre-school. That may sound minimizing, but it is sort of the truth of the situation.

Once we graduate, we go to one of two places, assuming we have "passed" (with flying colors, no doubt, maybe making the dean's list): If we are not up to snuff (heaven forbid!), we go into the sleeping survival mode.



[Warning!!! IF we have, for some reason, yes, you will know the reason, no matter how much you try to convince the authorities that you were innocent, or

were enticed, or the Devil made you do it –you may find yourself without a Thought Adjuster; it is all over.

"Poof," baby!]



The second path leads directly to the Resurrection Hall of Monsonai number one. Do pass go, but do not collect \$200. Your money is no good here.

Here is sort of what happens:



1. Your Thought Adjuster, who has retained all your past memories and experiences of value, but he apparently lost his personality while retaining his identity. While you were napping for a period of three periods, the Thought Adjuster went to

Jerusem and back, bringing with him all of those memories, and so forth. There is a lot of “red tape” involved with this process.

2. Meanwhile, your Soul was initially taken away for safekeeping and then brought back by the loving personality of your personal guardian seraphim.¹

A word about your soul. Your soul was born when you made that first moral decision, and you opened up to a whole array of possibilities for your future growth. Spiritual influences arrived, of which you will hear about in another story, but just to say that your seven Adjutant Mind Spirits, as well as your Thought Adjuster, Jesus, Spirit of Truth, and the Universe Mother Spirit, did their best to bring you as far along as they could before your graduation. The real deal about the Soul is that it is the precious thing that is the real you, along with your Personality, which is a gift from our Paradise Father.

3. Now your personality, which slipped away during this process, returns, and all things are reunited. Where did it go? Apparently, no author of our text knows where it went. But, no matter. It's back now. Forgetaboutit.



What is *not* back is your former body, and all its material possessions, as well as your seven Adjutant Mind Spirits, and your former mind. You don't need any of these anymore. Remember when your mother called you a "brainless twit"? It is not like that. You have a new mind,

more closely related to the “cosmic mind.” And you have a really nice smock. It is white. It may or may not have pockets. You don’t have your iPhone; you might acquire a “Harp of God” thingy, as seen on the TV show Star Trek.

What you now have to continue in our eternal, fun-packed, adventure-filled life is a



new body, better than the old one, ² and a new mind of clarity and insight. Your Soul is back, ready for new growth. Your Thought Adjuster is back with all your cool memories and experiences to work with. And your guardian angel is back.

You’ve got some vacation time coming in places that make your former world drab by comparison. (Well, maybe not Disney World.)

Next major stop: Fusion! But that is another story, and I am out of time.

Footnotes:

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1. This scenario assumes you have reached the third level of the Psychic circles and have a single guardian angel. If you have not gotten to the third level, you may be sharing a guardian angel with as many as 1000 other resurrectees.
2. This new body is the first of many to come. I won't say how many because it might blow your mortal mind; your morontia mind can handle it just fine. Anyway, the new body (bodies) are disease-free, without disabilities, blemishes, or those unsightly bags under your eyes. And each new body is better looking than the one before, since it is more closely attuned to the wonderful Personality that God gave you at the beginning of your earthly adventure.

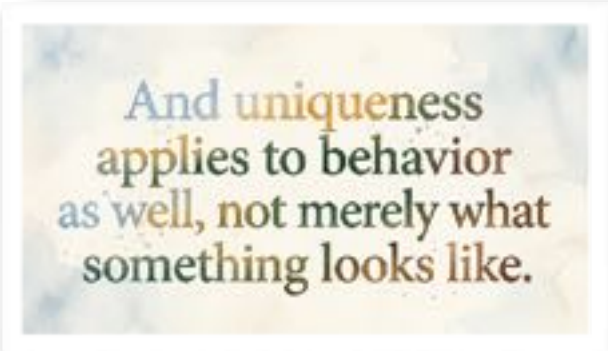


The Mystery of Personality

The Personality of which *The Urantia Book* speaks is not the one that we commonly think it is. It may be a part of what we see in a person, but it is so much more. The so-called personality of a human is more like the

“character” of a person. Or perhaps his or her identity. But these three concepts are quite different.

Let’s start with **identity**. All living things have an identity. And it is unique. This includes plants and animals. Have you ever seen two plants that look exactly the same once they start growing? The same for animals. It is easier to see the different identities of mammals than of reptiles or insects, but they are all unique. In part, because their genetics are influenced by their context of life, their environment. Uniqueness applies to behavior as well, not merely what something looks like.



And uniqueness
applies to behavior
as well, not merely what
something looks like.

Each person has a unique identity. It is a part of the pattern of life.

When we think we are seeing a person’s true

personality, we are probably not. The true personality is most likely buried beneath layers of “masks” that make up what we see as we experience them. These masks are the result of layer upon layer of life experiences that have

covered the nature and visibility, if you will, of the real Personality.

You see, the actual source of the

Personality is from the First

Source and Center on Paradise. That is, our Paradise Father, or God. How can this be?" you ask. Have you ever thought about where personality comes from? You might respond with genetics or influences from a person's environment, and these are true to a degree, but they are not the real deal. They are all layers, like the layers of an onion, that wrap around the true being of Personality that God gifted.

When you see someone who looks mean, or something that makes you feel they are not likable, you are not looking at them as they really are. How many times have you met someone that you took a dislike to, but later found them to be quite charming?¹

Since it is clear that identity is not what we see as a personality, what are we seeing?



I use the term **character**. Character sounds like a fictional role someone plays. And to a degree, that is right. A play can have both good and bad characters. The good ones, when we see them in real life, we refer to them as having “character.” Not good or bad, just Character!

When we read *The Urantia Book*, we notice that whenever the word “character” is used, it is always in a positive light.



Try it; type the word “character” in the search panel in, say, www.urantia.org, and you will be surprised. For example, when we do this, we see that word crops up 220 times. In every case, the word could be synonymous with personality, because the book is talking about the perfection of the personalities of the Paradise beings, as well as Jesus and many others whose characters reflect the true personalities of who they really are.

The word ‘character’ is often preceded by such adjectives as superb, divine, ultimate, matchless, righteous, genuine,

strength, gracious, beauty, and holiness, as examples. Or it is followed by adverbs such as divinity, truth, and so on.

When you take this same approach to the word “**personality**,” you get a different slant on the concept. For example, “The term God always denotes **personality**.”² Personality is a huge part of the concept and understanding of the message of *The Urantia Book*. Or this quote from the Foreword, “Divinity is creature comprehensible as truth, beauty, and goodness; correlated in **personality** as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.”³

You see, the whole idea of what personality is is far greater than what we think it is, or how we use the word in our daily lives. All people have a God-given Personality (capital P) that is their true selves. Animals, while unique, do not have a personality. Their uniqueness of identity can come across as a personality, but it is not. What they do have is a uniqueness not only in their look but also in their behavior and actions. This is true for all of us humans, too.

A question will come up as to when God’s gift of personality appears in a person: at birth, or before that? Or at the age of one or two, or when the Thought Adjuster arrives? I believe the answer is at birth, when the “breath of God” flows into the child. This is also when the seven

adjutant mind spirits are ready to start their activation; they are the beginning of intelligence in the child.

There is one other mysterious thing about the Personality. When we graduate this world and move on into the Morontial realms, our personality leaves us. Where does it go? No one knows, at least not a single one of the authors of our text.

I bet God knows, but he ain't talkin'.

But thank God, our personality returns when we awake in our resurrection, better than ever.

Footnotes:

1. In books and movie plots, these are common themes that the reader or viewer encounters as the story progresses, serving as a partial explanation of why a character did such-and-such.
2. UB 0:2.10
3. UB 0:1.17

Watch the video: “The Mystery of Personality”: <https://vimeo.com/>



The Seven Psychic Circles

In today's climate of the ubiquitousness of the interest in psychic phenomena, such as, tarot cards, palm reading (if you don't think these last two are a big thing, you haven't visited a beachy tourist community, such as Myrtle Beach, or Fort Myers Beach, or Key West lately), speaking with extraterrestrials, and so forth, that perhaps the name is not very conducive to legitimacy any longer.

Sure, the Sadlers were into psychic phenomena as a hoax until the mysterious unknown "contact subject" made contact with them. So the name probably dates back to that time period. I am just guessing here.

However, given what *The Urantia Book* says about the subject in Paper 110, I think a better term would have been something like "Personality Advancement Cycles" or something similar. Why? Because that is what they are.

The entire ring system, unlike Wagner's,¹ is a complete composition from beginning to end, but without the mythical creatures and magic. We do have Gods, however,

and heroes. But instead of it being a mere 15 hours, this advance might take many years, even decades, or beyond....

We will create unique characters in an evolutionary world that are unique within the psychic, er..., personality cycle system. The first one, number seven (go figure). This process occurs as someone nurtures their personal choices, decision-making skills, moral sense, and spiritual uniqueness. It highlights the beautiful collaboration of the seven adjutant mind-spirits guided by wisdom, the influence of the Holy Spirit on us and on Urantia, the initial activation of the Spirit of Truth, and the warm welcoming of a Thought Adjuster.²

Due to a lack of sufficient word count availability, we will skip over the others and jump to the highest one, number one (again, go figure). Before reaching this level, the Adjuster usually isn't able to speak with a human directly. But when a person reaches the first and final circle, they can hear and talk to their Adjuster. In terms of mind, emotions, and cosmic understanding, this first psychic circle is the closest the material mind and spirit Adjuster can come to truly uniting within human experience.

This level, number one, marks the highest level of connection with the Thoguth Adjuster before the evolving soul sheds its mortal coil and heads into Morontialand.³

As for the other intervening circles, numbered six through two, number three is when the human receives a personal “seraphic guardian of destiny.”⁴ At this stage, you can really see a wonderful boost in all areas of cosmic achievement and spiritual growth after assigning the personal guardian angel. When one reaches the third circle, the Adjuster aims to help transform the human mind into morontia form, supporting the journey through the rest of mortal life.⁵

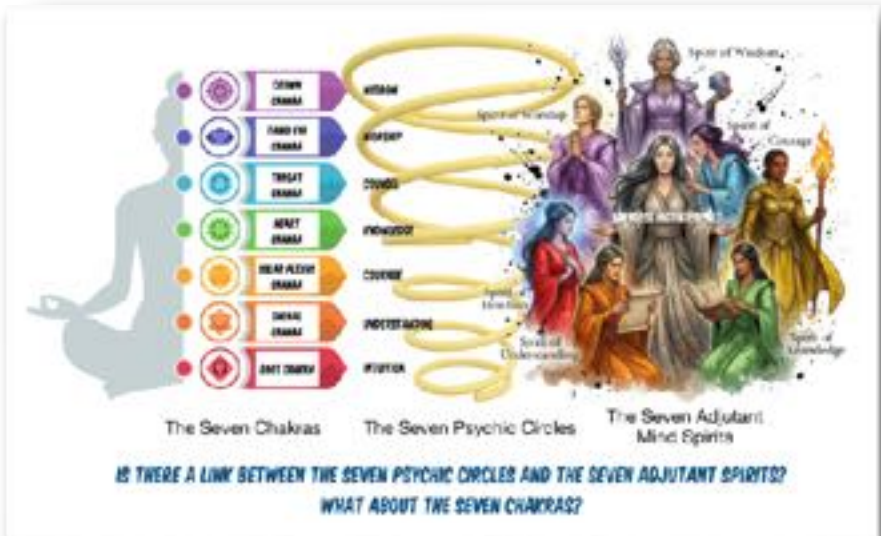
Of significance is paragraph 3 of section 6 in Paper 110. It reads: *“The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the entire personality, not merely of some one phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self — the whole self — material, intellectual, and spiritual.”*

The next paragraph goes into a lot of detail that is way too much to fit here. Needless to say, it blathers on about poise of mind, bathing, chemical balances, stabilizing “neural” energies, a “triune harmony of development, and so on. You can read it on your own if you’re up to it. Then the next one after that one, gets into stuff about “intellectual

decisions, moral choosings, and spiritual development” that get added to the circle levels for benefit of the Thought Adjuster.⁵

Now, the ongoing advancement through circles, beyond preparing the human for moving into the Morontial realms, is that the human is attaining a level of cosmic evolution that is shown up in three ways:

1. Adjuster attunement. The spiritizing mind nears the Adjuster presence proportionally to circle attainment.
2. Soul evolution. The emergence of the morontia soul indicates the extent and depth of circle mastery.



3. Personality reality. The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence.⁶

And there you have it. Check out the above graphic in detail by going to <https://www.urantiabook-swfl.com/about-7>.

Footnotes:

1. Wikipedia: The Wagner Ring Cycle, known as "Der Ring des Nibelungen," is a series of four operas composed by Richard Wagner, which include "Das Rheingold," "Die Walküre," "Siegfried," and "Götterdämmerung." The cycle tells an epic story involving gods, heroes, and mythical creatures, centered on a powerful magic ring and its consequences, spanning approximately 15 hours of music.
2. UB 110:6.13
3. UB 110:6.15
4. At circle number seven, one thousand humans share a seraphic guardian, and the number of humans reduces each time a jump to another circle is achieved, until the third circle is reached.
5. UB 110:6.4-5
6. UB 110:6.7-10

Watch the video: "The Seven Psychic Circles of Mortal Potentiality": <https://vimeo.com/1214390179>



The Process of Repersonalization

When we first awaken, we are met by our guardian seraphim. We are surrounded by all those other resurrected beings, millions of them. We are in our own wing of the building. Each human type has its own wing.¹

Our personality, during our “three periods of time” ^{2,3}, is not with us on our journey but arrives just in the nick of time to be resurrected in the resurrection hall. In fact, not one of our authors knows where it is either. A mystery.

We have a new form of morontia material, dissimilar from our mortal form in many respects. We are without sex organs or means of excretion, as we absorb all that we take in as energy. We are disease-free and able-bodied without defects.

Our old minds do not come back to us, but we have new minds related to the cosmic mind, a major upgrade. Even our old Adjutant Mind Spirits do not come with us. I hope I don’t miss them too much.

In the resurrection hall, we are greeted by our good ol' buddy, our guardian angel.

The memories of value, including those of experiences, of our earthly lives, are brought back into our new minds thanks to the Thought Adjusters, who protected them during our transit to the Mansion World system.

Footnotes:

1. See Paper 47, section 3, The First Mansion World.
2. The three periods may be three days or some other unit of time. Jesus was placed in the tomb on a Friday and came from the tomb on a Sunday, a total of 36 hours. Some contemporary sticklers for accuracy complain that that was only two days. The way I explain it is that, perhaps in the first century, the number of days included was every day mentioned: Friday, Saturday, and Sunday. Three days. As I said, sticklers still have problems. Elsewhere in the text, when Michael undertakes his other six bestowals, the authors use the term three periods.
3. Another thought: In the first century, the concept of a zero day was not something the Romans had yet conceived. The Arabs did it a few centuries later. Thus, to say that "one day is counted at the end of 72 hours was not conceivable. Each day was a day, including day zero, which was referred to as "day one." Is that clear?

The story of three days



"GOOD" FRIDAY
APRIL 7, 30 AD
3 PM



Timeline

FRIDAY NIGHT

SATURDAY NIGHT
APRIL 8, 30 AD



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Timeline

**APRIL 9, 30 AD
EARLY SUNDAY
MORNING
3 AM**



LATER SUNDAY





A story of a resurrection

I *thought I was dreaming, and I was. But I was starting to regain consciousness again after my three-day journey from Urantia following my graduation ceremony.*

Before I became conscious, I realized I had been dreaming.

And then I was awake.

At first, I thought I was alone, but as my mind cleared, I saw that there were literally tens of thousands here with me.

Some guy was checking off our names.

When I first awaken, we are met by our guardian seraphim. We are surrounded by all those other resurrected beings, millions of them. We are in our own wing of the building. Each human type has its own wing.¹

I realized I had a new body. Cool. Looking good.

We have a new form of morontia material, dissimilar from our mortal form in many respects. We are without sex

organs or means of excretion, as we absorb all that we take in as energy. We are disease-free and able-bodied without defects.

Our old minds do not come back to us, but we have new minds related to the cosmic mind, a major upgrade. Even our old Adjutant Mind Spirits do not come with us. I hope I don't miss them too much.

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To Choose or not to Choose - To Be or Not to Be



Hamlet's 'To Be Or Not To Be' Speech, Act 3, Scene 1

To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to, 'tis a consummation
Devoutly to be wish'd. To die, to sleep;
To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,

And so on and on....

*Leese's 'To Choose Or Not To Choose' Speech,
Act 1, Scene 10, 986*

To Choose Or Not To Choose; that is hardly the question:
The question t'is what to wear at my resurrection party.

The slings of broken limbs, the result of outrageous misfortune, do not feel right.

Or to take the arms off my tux might bring a sea of troubles,

And by choosing else? To live; nay, not to sleep

No more; unless by a sleep t'is to move on to another world.

The heart-ache of leaving behind a thousand pairs of socks
That flesh is heir to, but can no longer use.

Devoutly to be wish'd. To die not so, to sleep not a bit;

But, if so, perchance to dream: ay, there's the rub;

For in that sleep of survivorship what dreams may come

When we have shuffled off this mortal coil,

Must give us pause to say goodbye to fair Urantia.

That made such a calamity of so a long life;

For who would fear the whips and scorns of time,

When resurrection day arrives in glory.

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And so on, but no more with this silly idea....



CHAPTER 21

Experiential Deity: Personal & Universal Evolution in the Age of the Supreme

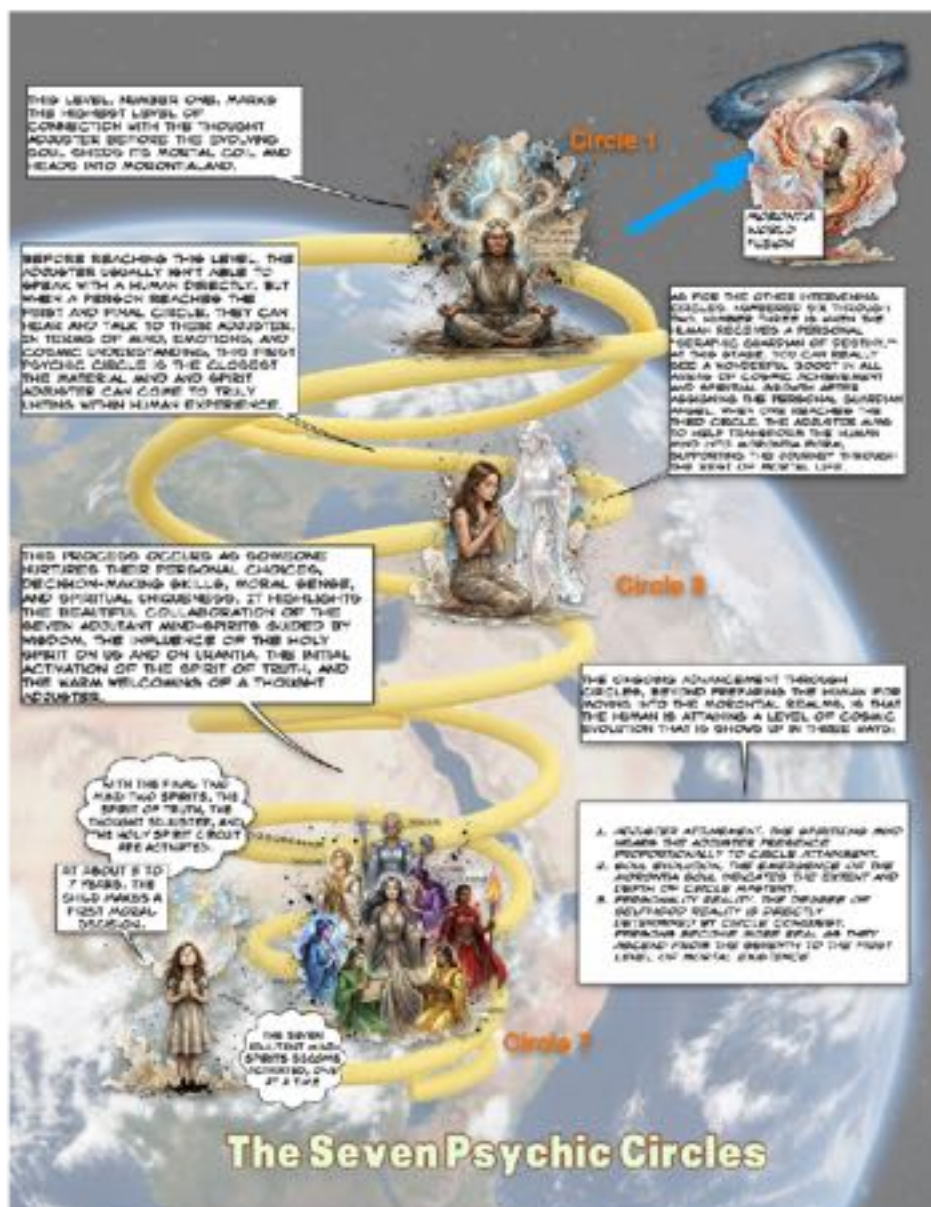
Thoughts on the Supreme Being and our relationship to it

I try to think of how the people I am meeting and talking to about various UB subjects. I mostly assume they know nothing, unless I am in a more liberal spiritual group. Tackling the subject of the Supreme Being and associated concepts is about the last thing I want to talk about. That is the reason, I think, these subjects appear in the last few papers of the UB.

When it comes to dealing with the UB, folks need to crawl before they can walk. Jumping into the subject of the Supreme Being is like asking folks to learn to walk a tightrope while juggling three balls and a goat.

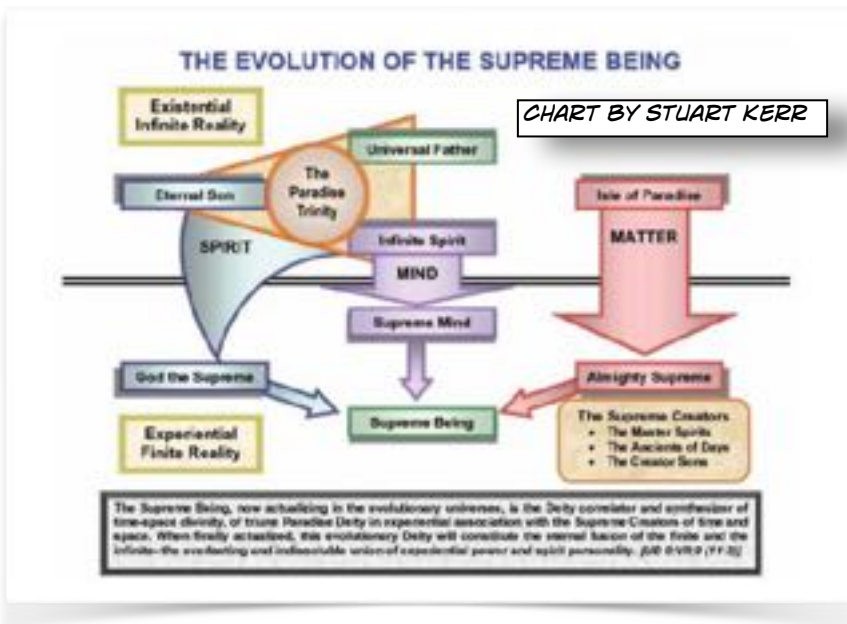
That being said, I have always struggled with the idea of God the Supreme and the Supreme Being. These two

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concepts seem so foreign to my understanding of why they are required to be. Plus, I get constantly confused between the two of them. I must continually look at the chart that Stuart Kerr created to be reminded of which is which, which is included below.

It appears to me that the creation of the Supreme Being



was an inevitability of the creation of the worlds of time and space. That without this process, the evolutionary worlds of imperfection could not have come into being, or they had, the ascendancy of will creatures would not have happened in the way it was supposed to.

When the text speaks of the “cosmis tension” that arrives *“between the perfection of the existential Deities, Paradise, and Havona, on the one hand, and the imperfection of the finite grand universe of things and beings on the other,”* must be resolved, we are told that such resolution is the result of the *“resolved by the progressive evolution and actualizing of the Supreme Being working through the Supreme Creators of the grand universe.”* And that this method is the “only” way to do it.

This “cosmic tension” is only an issue, it appears, when the number of ascending beings becomes so very many. Or maybe it is more complicated than that.

Thus, the Supreme is the path that perfection must take before the worlds of Light and Life can be achieved. That is the long game.

In the very short game, the individual game, we each have a role to play, and we must play it. We have no choice if we choose to survive and move forward into eternal life. Of course, being free-willed creatures, we can always choose not to survive, and some do make that choice. But then, that leaves a gap in the cumulative experience that the Supreme requires on the road to experiential perfection and the culmination of the worlds moving into Light and Life.



Do not fear that a gap will remain unfulfilled, as there will always be opportunities to fill it, a system of built-in redundancies, no doubt, as is all of the systems that are in place – “One God, Many Paths.”

What does this mean for us? How do we achieve our readiness? The best advice is to follow Jesus examples of how he lived and what he taught, his guiding “Fruits of the Spirit.” Do this, and you are good to go.

What this means for each of us is that we will find ourselves ready, willing, and able to do our part in the process of the growth and climb, step by step, from our place in our Creator Son’s universe of Nebedon, to meet the Supreme Being as perfected will creatures of spirit status. We are then partners with the Sources and Centers and ready to fully participate in the next adventure of creation.

We can think of God the Supreme as the gatekeeper to Paradise. No one gets through without going through this being. And all who choose to do so will. It is here that the great tension between the imperfect and the perfect is resolved. And this also explains why it takes a bit of time for it to happen.

In the worlds of time and space, time is required to work through the imperfections of beingness.



*Our Universe is on a path to perfection –but
it needs your help*

We all recognize our role in the path to Paradise, knowing we are not alone. Trillions of individual souls are progressing toward perfection. As Urantians, we are just a tiny cog in an infinitely large wheel.

As long as the Universe remains free of imperfections, as it was in the Central Universe from Paradise through the perfection of Havona, everything is fine. Each creation of the three absolutes of Paradise, whether combined or individual, is divine and flawless. No problem.

In the changing realms of time and space, we are all part of a continuous journey toward unfolding perfection. On this world, like on all other planets undergoing evolution, we are inherently imperfect. We do not simply pass on; instead, we are not perfect spiritual beings from the start. Our growth as imperfect humans demands time and space to complete our transformation or achieve transcendence to perfection.

We are all enhanced through the collective efforts of our brothers and sisters, children of God, united as one. On this journey, we help develop an evolving Divine being—the Supreme Being. Our valuable experiences support the ongoing realization of perfection. But are we actively fulfilling our role?

The challenge is that it requires every one of us to participate; we must all do our part. Those who do not continue on to eternal life leave gaps that others must fill, which can slow the process and require others to step in later. After all, we say, we have all eternity.

But it's not that simple. If all we had to do was sit back and ignore our personal growth, simply waiting for perfection—POOF!—then it would be easy. But that is not the reality.

Few people ever realize the part they play in advancing the universe's perfection, yet they do have a role. Many do not realize that their pursuit of being and perfection is significant and worthwhile. Our two defaults and their resulting residue have created confusion about the meaning of life.

How can we assist each other in recognizing the importance of doing our part to improve our part on this journey to perfection? As we limp along our path of slow but sure advancement, we are doing far less than the Supreme hopes for. As a collective and planet, the ignorance of our responsibilities remains too great.

We are hindering our progress and probably retarding the growth of the Supreme, just as we are retarding our own growth as a perfecting world of perfecting will creatures. We are like the tiny, microscopic tail wagging a gigantic cosmic dog. To the extent that other worlds do not advance, the Supreme does not either.

And if more of us understood that to advance the growth of the Supreme also advances our growth, too. The experience of the Supreme is reflected back to us in ways we cannot even imagine.

The broader question of the progress of other worlds isn't something we can influence. However, our own role is clear. It's up to each of us to contribute to the acceleration of the Supreme Being's evolution, enabling everyone to benefit sooner and more fully. In doing so, even here on this world, we become richer in soul experience and more joyful in our expression.

As I mentioned, there must be a better solution. We know what it is — we just need to spread the word to as many people as possible, as quickly as possible. In a world filled with disinformation, it could really benefit from more truth.



*From ourselves to the Trinity with those we
meet along the way*



So alike, we could be related¹

The Revelators do a great service in telling us that we are similar to the Supreme in certain ways. And these ways are the ones within our control. We, too, make our way upward and onward by the nature of our choices, our decisions in matters that are significant to our growing perfection. The more we make decisions of moral and ethical natures, the more our opportunities arise to make even more of them.

We become more open to ways to express our God-given gifts and talents in service to others. As we live more each day, cognizant of the fruits of the spirit flowing out from us to others, we are being refreshed anew, affording us more opportunities to grow more perfect and to be of greater service.

In each of these ways, we can move through the psychic circles of personality growth, benefiting ourselves and those around us with the renewed fragrance of spiritual insight. I look forward to the day when I hear my Thought adjuster say to me, “Well done, James.”

In the meantime, I am daily reminded that *“No person can escape the benefits or the penalties that may come as a result of a relationship to other persons. ... The good effort of each man benefits all men....”* I can do my part while I try to avoid the alternative. “As moves the part, so moves the whole. As the progress of the whole, so the progress of the part.” (UB 12:7.11)

My good conduct is a tiny bit of real progress and actual growth of the Supreme because the nature of God is goodness and love. When I actively do good and genuinely love others, I am being God-like, and “that which is God-like becomes an eternal part of the whole Supreme.”

When I align my actions with God’s will and the path of love, truth, beauty, and goodness, I collaborate with the Indwelling Thought Adjuster to shape my soul. This process moves my soul toward immortality. Achieving immortality means I become a real, evolving part of the Supreme Being.

Footnotes:

1. Source of the inquiry: *“Mortal man, being a creature, is not exactly like the Supreme Being, who is deity, but man’s evolution does in some ways resemble the growth of the Supreme. Man consciously grows from the material toward the spiritual by the strength, power, and persistency of his own decisions; he also grows as his Thought Adjuster develops new techniques for reaching down from the spiritual to the morontial soul levels; and once the soul comes into being, it begins to grow in and of itself.”* (UB 117:3.6)



Personality and the Subordination of Matter and Spirit to the Ordering of Patterns

In Paper 116:4.1, we read: *“The unity of the Supreme Whole is dependent on the progressive unification of the finite parts; the actualization of the Supreme is resultant from, and productive of, these very unifications of the factors of supremacy—the creators, creatures, intelligences, and energies of the universes.”* That is, the Supreme Being is a result of the qualities of parts of the universe, and they include mind, spirit, and finite matter.

There is a beautiful union of strength and character beautifully reflected in the levels of the Supreme. But the growth of our spiritual nature depends on the free-will choices made by both the Creators and all of the beings

throughout the universe, where the importance of individual decisions in shaping our spiritual evolution is paramount.

At the levels of Paradise, energy and spirit are “as one.” But in Havona, they seem a bit different. And as soon as we move away from this central universe and into the worlds of time and space, things become more muddled. The gap between spirit and energy begins to grow, and in the local universes, they become quite different. We are told it takes a mind to make the connection to start to understand them.

Now we bring in personality, which is superior to all, except the indwelling spirit of God, the Thought Adjuster. We read in our text that, *“The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called “the evolution of dominance,” the expansion of the control of both itself and its environment.”* (UB 112:2.15)

Thus, while physical systems are subordinate, intellectual systems are co-ordinate, and personality is superordinate, the indwelling spiritual force is ONLY potentially directive. Notice the word “potentially”? If the will creature does not

want to follow the leadings of the Thought Adjuster, the Thought Adjuster cannot override that creature's free will directive.

On the other hand, if the personality can pay attention to its Thought Adjuster, there is potential for personality unification with the Thought Adjuster, known as "fusion."

One final point. I am big on patterns—artists and architects love them. "Pattern" is embraced by the concept of "beauty" in the "truth, beauty, goodness" triplet of powerful ideas of the First Source and Center, especially under the direction of the Infinite Spirit, as it pertains to energy and matter. But patterns are a universal feature of all Deity.

So when I read, *"The relationship among matter or energy, mind, and spirit is another universal pattern. It can be discovered on every level, including within the Trinity,"* I am thrilled to think of the consequences of that very big idea. (UB 0:11.10)

"What Paradise is to the physical creation, and what the Eternal Son is to the spiritual universe, the Conjoint Actor is to the realms of mind — the intelligent universe of material, morontial, and spiritual beings and personalities." (UB 12:8.6) Think of fractals, or phi and pi, or the geometric perfection of all substances and life itself, holographs, golden ratios, Fibonacci

sequences, the octaves in music and light. The list may be endless.

It just thrills me.



The last three Absolutes of Infinity and a cat

I see the operation of the Deities of Potentiality happening everywhere.

Quantum physics has entered the fray, exploring reality as a function of the observer's perception. It all started with Schrödinger's cat, poor thing, a thought experiment about a hypothetical cat in a closed box that may be considered simultaneously alive and dead while unobserved. Whether it is or not is not the point. (Don't worry. The cat has not passed, as there is no logical reason to carry a deceased cat around except to bury it.)

In my view, these profound quantum questions are closely linked to the Unqualified Absolute and to the potential for something to come into existence. Science confines itself to what it believes can be proven, even if only theoretically,



but it never truly reaches what might be occurring, limited by its strict adherence to “scientific methodology.”

Many writers currently focus on quantum physics, especially the concept of consciousness, to explore potential versus actual states. For example, the possibility that a cat is dead or alive is often discussed as if it were astronomical. But in reality, there are only two options. Conversely, the probability that a photon lands in a

specific spot remains unknown until it does, suggesting infinite possibilities. However, this is not truly the case—there are only a few probabilities, hardly infinite.

Once we enter the domain of the Unqualified Absolute and his relatives, the situation changes completely. The possibilities appear endless, but they likely are not. I believe that there is a plan—once again—that the master architect has initiated, and I suspect there are boundaries to it as well.

Somewhere between the Law of Attraction and Providence there is an unerring march forward that is not random, moving steadily along, like a troop of Girl Scouts and their cookie cartel.



CHAPTER 22

Integration of the Journey



The Patterns of Life

Whenever we feel joy, comfort, kindness, compassion, and more, we are feeling God's presence within us. Why? Because our First Source and Center is loving us, because he is love. We

cannot help it, because he is the love we feel, the comfort, the joy, the compassion, and all that feels right and wholesome.

Love created all trust, all faith, all joy, all truth, beauty, and goodness. That we feel towards ourselves and others when we feel it. God is expressing himself through us.



He created all of us equal; all equal in love, in mercy, and oneness.

But while we are equal in his creation, we are not all the same. We each are unique –unique in mind, body,

personality, and soul
–even within our
equality of love, truth,
beauty, and goodness.



Our equality is a
result of God's perfect
patterns –patterns
that underlie all
uniqueness; patterns
that help hold us
together in spite of
our uniqueness.

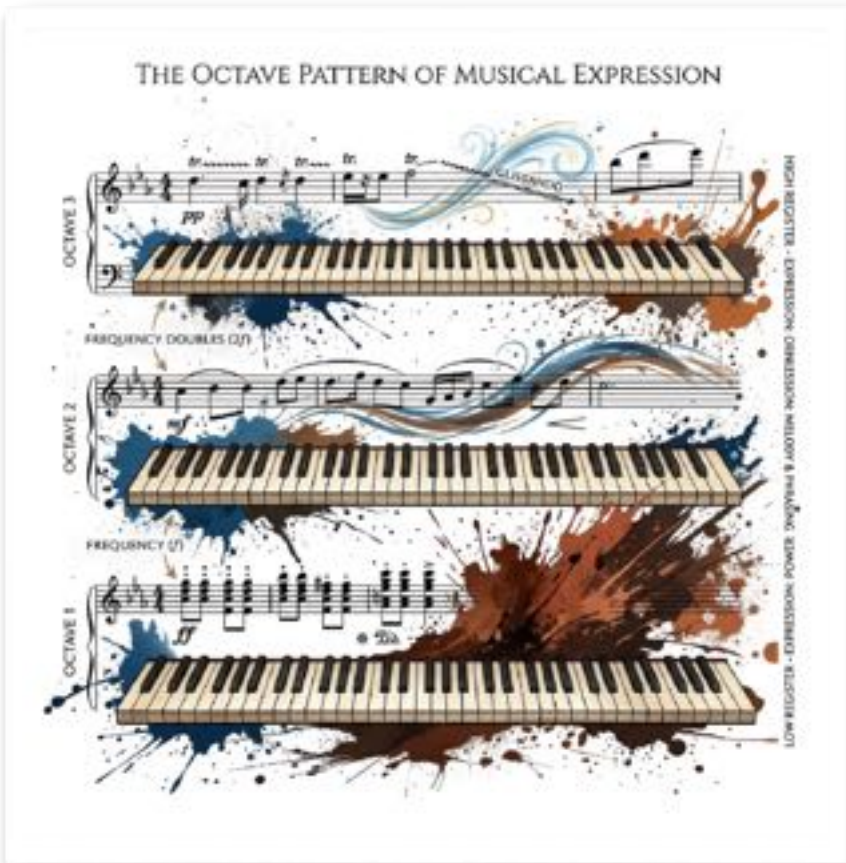
Patterns not only shape the physical, material aspects of the universe, but our mind, personality, and soul, too.

I begin with the matter.



All matter is created from patterns that are perfect in all formal senses. The best reference I have found on this is a book called *Cosmometry*.¹

Moving on to our minds, we learn from *The Urantia Book* that all mind intelligence is a gift of our Universe Mother Spirit through which our intelligence, and that of all animal



life, is born of seven (or five in the case of all other animals) spirits that indwell our mind and are activated, one after the other, as they build upon each other's activation. This is the pattern of intelligence in all evolutionary worlds. Much has been written about how these spirits work, but the important point for this essay is the pattern inherent in all evolving life.²

Personality is patterned based on. It is another of God's gifts to us, the pattern coming from the Creator Sons, sons of the Eternal Son, the first son of God, himself. *"A Creator Son uses the creatures of Havona as personality-pattern possibilities for his own mortal children and spirit beings."*³

Havona, as we know, consists of one billion perfect worlds. Not perfecting, but perfect, as are all its beings. They are the patterns for our own personalities of time and space. And they, too, are perfect, as are our pure personalities.

Our Thought Adjusters are another gift from our Father, the First Source and Center. They indwell each of us, whether we know it or not. It really is better to know it, or at least believe it; it will give anyone a boost in life optimism, in that we know (or have faith) that we are never alone, even if we feel lonely.

While our Thought Adjusters are all sourced from our First Source and, for all intents and purposes, we are told they are God, that is, they are the pattern of God in all their aspects. But that does not mean they are not unique. As each one of them indwells a unique being with a unique personality, they, too, will have unique experiences that complement their underlying pattern of perfection.

We now come to the Soul. As it is the result of the creation of personality, the Thought Adjuster, and the action of the mind, it is born when the Thought Adjuster, the Spirit of Truth, and the circuits of the Holy Spirit open up in the human mind. As such, it is also unique, but its uniqueness is based upon the patterns of choices and experiences the human undertakes as it grows into adulthood and beyond. It, along with the personality and the Thought Adjuster, moves into eternity, taking with it all the experiences, memories, and values of that personhood.

The mind, however, is lost to eternity. Instead, a new and improved mind is welcomed, one that is very close to the Cosmic Mind. This is the new person who will soon be fully united with its Thought Adjuster. Together they will march, as one, into the adventure of eternity.

“If you stumble, make it a part of the dance.” –Rev Jim Rosemergy

Footnotes:

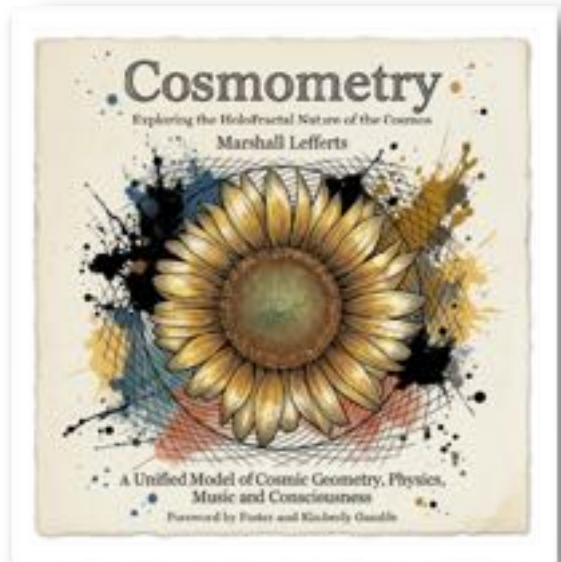
1. *Cosmometry: Exploring the Holographic Nature of the cosmos*, by Marshall Lefferts. He calls it a “Unified model of cosmic geometry, physics, music, and consciousness.” From the description on Amazon: “Throughout nature we can see patterns, structures, processes and systems that reflect an underlying order of energy dynamics that literally in-forms the observable universe across all scales. Cosmometry is the study of this underlying order, wherein cosmic geometry, unified physics and the harmonic system of music

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are seen as three lenses through which to view one phenomenon — universal dynamics of energy and matter manifesting in physical form and flow.

Synthesizing foundational theories of Buckminster Fuller, David Bohm, Nassim Haramein, Foster Gamble, Richard Merrick, and others, Cosmometry –

Exploring the HoloFractal Nature of the Cosmos presents a new look at age-old questions about the universe we live in and the origin of consciousness by which we are aware of it. With over 400 color images and illustrations, and by bridging personal observation, scientific research, spiritual insight, and experiential knowing, Cosmometry offers a guided exploration into new understandings of the fractal-holographic nature of the unified field from which everything emerges in a seamless wholeness.





“Get ready, my Soul, I’m diving in”

The title is from a song by Daniel Nahmod. Here are the lyrics:

“Everything I’ve ever done, everything I’ve ever seen, everything I’ve lost or won, everything I’ve ever dreamed, has brought me here to the present moment, here, to a new beginning, here and I’m seeing life so clearly now.”

“‘Cause here I go, deeper, deeper, deeper than I’ve ever been before. Here I go, closer, closer, closer to my sacred Source. Here I go, deeper, deeper, deeper than I’ve ever been before. Here I go, closer, closer, closer to my sacred Source.”

“Get ready, my soul. I’m divin’ in. Get ready, my soul. I’m divin’ in to the deepest kind of love, to the sweetest kind of life, Get ready, get ready, my soul.”¹

Is that which we call the Soul a separate part of us? Or is it integral to our being? I believe it is integral, but to what extent, I am not certain. When I read this line from *The Urantia Book*, “*The true cosmic meaning of this rule of universal*

relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man.”²

This suggests that our Thought Adjuster indwells our soul, rather than our mind. Or does our mind contain our soul together with our Thought Adjuster?

Perhaps it is easier to get into more detail on the soul first. The Foreword tells us, “*The soul of man is an experiential acquirement. As a mortal creature chooses to ‘do the will of the Father in heaven,’ so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. ... This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension.*”³ And, we are told, the soul is “morontial.” It does not matter that we are all accustomed to this plane of existence.

The Foreword continues to tell us this: “*... there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth....*” Thus, the soul is right there alongside the Thought Adjuster and the Spirit of Truth, all of these “*... spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings.*”⁴

It is the Thought Adjuster that “fosters the evolution of the immortal soul.” So a soul may not be possible without the Thought Adjuster. This would explain why other mammals do not have souls. And that “it is the indwelling Adjuster who individualizes the love of God to each human soul.”⁵

That might raise the question: what about people who think they have no love for God?

The book plays with the soul, as with so many other ideas, using it as a metaphor. For example, in the discussion of the nature of God, we read, “*He heals the brokenhearted and binds up the **wounds of the soul.***” Or this: “a new and righteous vision of morality will attract all that is good in the mind of man and **challenge that which is best in the human soul.**” After all of the reading about the soul, I never found an idea that the soul has wounds. I could be wrong, but it seems to me that the idea is that the soul sucks up all that is true, beautiful, and good, nothing hasty.

And when we read, “if such a human soul desires to know God...,” I am pretty sure the Revelators are meaning a human being, and not the soul per se. Or “From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.” And this, “...divine judgment is the soul of fairness....”⁶ I won’t even go into the

many beings or groups of beings that have the word “soul” in them.

When the text tells us that “[e]verything divine which the human mind grasps and the human soul acquires is an experiential attainment,” it suggests to me a reinforcement of the soul's incapacity to take on anything but that which is divine.⁷

Does the soul have a conscience? It seems it must. The text speaks of “soul consciousness” in several places, but its development into a mature soul is not related to mind consciousness.⁸

The text speaks of the “immortal soul,” but some are not immortal, as some do not go on to the mansion worlds or beyond, either by the choice of their hosts or through other willful acts of the human vessel.⁹

Some of the many positive things that can be said about the human body's relation to the soul are included, as many of them came from our very human conceptions about the soul. For example, “*The material eyes are truly the windows of the spirit-born soul.*”¹⁰

Historically, the concept of the soul has been prevalent throughout human history, from the earliest primitive

cultures forward. There appears to be a popularity of what it is or may be in all cultures, as represented in their language and philosophy, especially in writings, poetry, and other arts. Mathematics, not so much, but science has taken an interest through the disciplines of neuroscience, psychology, and the study of consciousness.¹¹

What do you know about the soul? It is born with the arrival of the Spirit of Truth, the Thought Adjuster, and the activation of the circuits of the Universe Mother Spirit, all of which come about by the first mortal decision and the opening of the adjutant mind spirit os worship and wisdom. The hope is that it will mature enough to attain eternal status, with its host being resurrected and moving on to fusion with its Thought Adjuster.

But what is the soul, really?

The Urantia Book tells us much about it, beyond where it comes from, how it grows, and what happens next.

The best way I can describe it is to say that it is real, it is within each of us, beings of free-will choice, and it grows as we make decisions that we must, by the nature of our experiences. It comes to each of us; we don't need to earn it, but we must assist it to become a mature and an immortal reality.

The more we understand what life is about, not in its shallow senses of poetic license, but in the depth of our hearts and minds, the more we will find harmony with our soul, and the more we will assist it to become the foundational soul it is meant to be.

Our soul is always meant to be with us from its very infant beginning. And it will stay with us throughout the eternal future into infinity and beyond. It will do this with the help of the Thought Adjuster through the event referred to as fusion. You see, your adjuster is *“interested in, and concerned with, your daily doings and the manifold details of your life just to the extent that these are influential in the determination of your significant temporal choices and vital spiritual decisions....”* Your soul survival and eternal progress is reliant upon the Adjuster which is not so much interested in your earthly life as it is *“divinely active concerning all the affairs of your eternal future.”*¹²

The best job you can do would be to keep yourself as healthy as possible, avoiding things that interfere with your temporal self, as they can impact the mind, and to forsake all of the *“mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance [that can] tremendously interfere with the spiritual progress of the evolving soul.”*¹³

But what about fear, you ask? ... *“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.”*¹⁴

As we progress through the psychic (or better yet, cosmic ¹⁴⁾ circles of personality maturation, many things happen to us. *“The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the entire personality, not merely of some one*

phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self—the whole self—material, intellectual, and spiritual.”¹⁵

What happens next? You, the once free-will human of mortal means and existence, having “feet” in both the finite and morontia worlds, together are now slated for future maturity into a pure spirit Soul of joint order with the Spirit of God. And together, they *“have achieved the evolution of a member of one of the unique orders of the ascending personalities of the Supreme, one who will ever be found serviceable, faithful, and efficient, a candidate for further growth and development, ever ranging upward and never ceasing the supernal ascent until the seven circuits of Havona have been traversed and the onetime soul of earthly origin stands in worshipful recognition of the actual personality of the Father on Paradise.”¹⁶*

Footnotes:

1. “Get ready, my Soul, I’m diving in” is a song written and performed at many New Thought churches across the country. Like many of the songwriters of uplifting, spiritual music, he has won many awards. He is incredibly prolific, producing high-quality works. Many of them are so powerful that they bring tears to the listeners. I can vouch for that. His website is: <https://www.danielnahmod.com/>, or get his music from Amazon: <https://www.amazon.com/music/player/browse/music-items/artist/Boo12MJ08I/chronological-albums>
2. UB 180:5.8
3. UB 0:5.10

4. UB 0:12.13
5. UB 2:5.10
6. UB 2:6.3, 2:7.10 5:1.7, 7:1.3, & 10:6.18
7. UB 3:5.16
8. UB 5:2.5, 5:2.6, & 5:5.11 to name but a few
9. UB 5:5.13 for example
10. UB 42:12.12
11. David Hawkins's extensive work comes to mind. See <https://veritaspub.com/>
12. UB 110:1.4
13. UB 110:1.5
14. UB 176:3.2
15. UB 110:6.16
16. UB 110:6.3
17. UB 112:7.9



The Little Soul's Journey

This is a video of a children's book about a little soul coming into the world and what happens to her. Check it out:

“The Little Soul's Journey”: <https://vimeo.com/1177045200>

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Also see this one:

“The Eternal (Pre)-History of a Life”:
<https://vimeo.com/1173342095>



S P R I N G B R E A K

“Welcome to The Urantia Book” - The billboard project

This effort was an attempt to think of ways to spread the idea of getting *The Urantia Book* into the world through advertising and the resulting human curiosity. What started out as an idea for billboards. I now understand that I am not the first to think of this idea. In fact, last week (July 24th, 2026), I received an email from the Urantia Corps for Spiritual Progress that included a couple of photos of UB billboards they have put up in Nashville.

Anyway, several months ago, after I had created a couple of the images and used them as backgrounds for my Zoom images, other people wanted them. Then I thought,



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why not create these images and other more contextually appropriate images for the world in languages that would be appropriate. The results are in the video link below. Here are a few of the recent ones that are not in the video. (Hint: I am still making them. If you have ideas, let me know.)



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Check out the full video here: "Welcome to The Urantia Book": <https://vimeo.com/1190967139>



Third Trimester: Part IV - The Life and Teachings of Jesus





CHAPTER 24

Jesus - From Bestowal to Early Adulthood



Significant or life-changing events in Jesus' early life that contributed to his intellectual, moral, and spiritual development, and how did these events impact his life?

Regarding Jesus:

I believe there are far more so-called “life-changing” events in Jesus’ life than we are told about. For example, when Jesus stubbornly refuses to change the way he prays and “has a little talk” with his



Father in heaven,¹ it is because he was always more sensitive to the voice of his Thought Adjuster than most of us are. This makes perfect sense to me. And this, by itself, has a major impact on his life at a very early age, giving him a huge boost in his intellectual, moral, and spiritual development as it unfolds throughout his childhood and beyond.

Gabriel chose well, of Jesus' parents.² They seemed to be to Gabriel (and the rest of us) to be of excellent stock. They obviously gave him a wonderful home life of moral training and spiritual culture. And his chazan must have been a wonderful teacher, allowing Jesus some latitude to develop his own thinking on spiritual matters.³ (My parents were very good with their children and gave us each what we needed or what we desired at the time. So many young people do not have the same quality of parents that we had at that time.)



Naturally, this quality of Jesus' mind aids him not only in solving the many problems that crop up in his life, but, more importantly, in how he approaches the people he comes into contact with.



This relationship with his Thought Adjuster helped him understand the people he encountered and the jobs they had, be empathetic toward them, and even sort of “read their minds” (or their body language) about what may be going on in their lives. I

think of the young man who was discouraged in paper 130:6.

His many siblings gave him an appreciation for familial cooperation, and his relationship with his childhood friend, Jacob,⁴ and later Rebecca,⁵ is also, I believe, a key to his ongoing understanding of people’s emotions, especially those of a positive nature, such as love, compassion, and so on. And the chance of Jesus meeting so many people of so many different types from so many locations would have been a huge benefit toward his task ahead. The fact that he grew up at a major crossroads of caravan traffic was very beneficial.⁶

In February of his 13th year, Jesus “became humanly assured that he was destined to perform a mission on earth for the enlightenment of man and the revelation of God. Momentous decisions, coupled with far-reaching plans, were formulating in the mind of this youth.”⁷

I think Jesus’ “many seasons of uncertainty, if not actual doubt, regarding the nature of his mission,” in trying to understand his dual nature,⁸ is something that we all must deal with, but not quite in the same way. As we, as mortals, become more spiritual as we move on, we have the same complexity of understanding, trying to appreciate what it means.



Other life-changing events that Jesus had included his dreams about who he was before he was born. The “spiritual illumination [that] swept through the mortal mind of Jesus and filled his human heart to overflowing with affectionate pity

for the spiritually blind and morally ignorant multitudes assembled for the celebration of the ancient Passover

commemoration” on the day before Passover must have been a major event.⁹ And the continuing disappointment by “the explanation of the real meanings of these [Jewish] ceremonies...,” that Jesus “simply would not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty.” Added to that, when “his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs.”¹⁰

The untimely death of his father,¹¹ though a horrible event in anyone’s life, did have its very beneficial consequences on Jesus’ life. He was forced to take control of his and his family’s lives, finances, and other business arrangements, and to be a father to his younger siblings; that is, he grew up much more quickly.¹² He knew it was time to start to “be about his Father’s business.”¹³

Footnotes:

1. UB 123:3:6	7. UB 124:5:3
2. UB 122:1:3	8. UB 124:4:2
3. UB 123:5:8	9. UB 124:6:15
4. UB 123:1.4	10. UB 125:0:6
5. UB 127:5	11. UB 126:2:1
6. UB	12. UB 126:3:5



*How did Jesus use reflective thought,
prayer, and meditation to develop his
understanding of God?*

Very early on, he talked with “Father in heaven,”¹ a pattern he developed around the age of 6, which tells me there was already something special about his mind. Hmmm. I wonder what?

Jesus spent considerable time in private meditation and prayer, often on a hillside or in a garden, perhaps while strolling through the countryside. At about ten years old, his thinking “gave expression to feelings and ideas which indicated that he was becoming self-conscious of the unusual nature of his life mission.” He was not reluctant to talk to his mother or father about such things, much to their dismay.²



It is clear that Jesus often spent time alone, reflecting on his changing circumstances and recognizing his uniqueness.

Throughout Passover week, his parents would repeatedly find him sitting alone, with his head in his hands, deep in thought. They had never seen him act this way and were unaware of how confused and troubled he was, struggling internally with the experiences he was going through.³



By the time he was twelve, “he experienced many seasons of uncertainty, if not actual doubt, regarding the nature of his mission. His naturally developing human mind did not yet fully grasp the reality of his dual nature. The fact that he had a single personality rendered



it difficult for his consciousness to recognize the double origin of those factors which composed the nature associated with that selfsame personality.”⁴ It would seem to me that with such powerful imagery, his mind would often be occupied with reflective thought about his own nature and his relationship to God.

At the age of 17, he had made some headway in “ the organization of his mind. Gradually, he had brought his divine and human natures together, and he accomplished all this organization of intellect by the force of his own decisions and with only the aid of his indwelling Monitor....⁵

“Jesus possessed the ability to effectively mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the

one problem which he wished to solve, and this, in connection with his untiring patience, enabled him serenely to endure the trials of a difficult mortal existence—to live as if he were “seeing Him who is invisible.”⁶



“He has learned well to bear

responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning to live a heavenly life while continuing in earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.”⁷

Footnotes:

1. UB 123:3:6	4. UB 124:4:2
2. UB 124:2:1	5. UB 127:2:12
3. UB 125:2:9	6. UB 127:3:5
	7. UB 127:6:12



Some teaching methods that Jesus employed during his personal ministry

It is in Jesus' travel to Rome and back that we see the greatest opportunities for teaching. The more people he met, the more opportunities he had to impart a bit of knowledge or help someone, which is a way of teaching. In Jaffa, the Philistine interpreter asked Jesus about Jonah and that whale of a story. Jesus had much to say about the metaphorical nature of the Torah's teachings. They also discussed evil and good the next day. The fellow, in meeting Paul years later, embraced Christianity. ¹

Or, recall the delay in Caesaria Maritima to repair a rudder,² followed by the opportunity to wander the streets of the Roman city with the young Indian lad, Ganid. What lessons! They went to games at the circus and attended a play in the amphitheater in the evening. Ganid asked many questions, and Jesus answered them. There was so much history wrapped up in the harbor city that they spent days wondering about.³

His methods vary. To travel is to meet many people of all kinds, and to do so face-to-face. No Zoom, no iPhone or

Facebook, Instagram, or even Telegraph. Just good old hands-on, personal contact meetings. The opportunity to teach, if one is so inclined, is great, unless one has nothing to teach. Not so with Jesus; he had more to teach us than all the folks that preceded him or followed him, I suspect.



Even before the Rome adventure, he had begun teaching in the synagogue in Nazareth. But the Roman tour gave him the greatest opportunities to reach people of all walks of life and from all kinds of places. He met with a variety of religious

leaders of that day, including Mithraic, Cynic, and Stoic leaders. Each one had a perspective that they shared with Jesus, and Jesus, in turn, shared how that perspective blended with his knowledge and wisdom of his gospel-to-come, so to speak.⁴

He met with scientists, astronomers, mathematicians, and philosophers ⁵ who asked him burning questions they sought answers to, bringing the wisdom of God's universe into their professions. In other situations, he would pose

questions to other people, drawing out their innermost aching of their soul by soliciting responses and commenting upon them, bringing to them a new perspective of life and how to live it, practical advice, along with “impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.”⁶

He met with politicians and statesmen of Rome and a Greek physician, who would, in the future, change the course of their lives and others’, a Roman soldier, a speaker at the Roman Forum, and a magistrate to assist a man who was falsely accused. In each



case, the idea is that many lives were impacted by what Jesus imparted to each person.⁷

He gave an elaborate presentation to a rich man who apparently had qualms about how to use his wealth.⁸ He went out of his way to reunite a lost child with his mother.⁹ He gave sage advice to a woman who had recently lost her husband.¹⁰ Jesus, with Ganid, made many trips around

what we, today refer to as Italy, as well as foraged into a bit of Switzerland, where they had a conversation with a Buddhist. ¹¹

Another teaching moment presented itself when Jesus and Ganid “observed a rough and bullying youth brutally attacking a smaller lad.”¹² Jesus merely allowed the younger boy to escape by holding onto the bully, to the disappointment of Ganid, who would rather exact revenge. This was a lesson on non-judgment. Jesus said to Ganid, “I did not proceed to sit in judgment on the aggressor, thus to pass upon his motive—to adjudicate all that entered into his attack upon his fellow—and then undertake to execute the punishment which my mind might dictate as just recompense for his wrongdoing. Ganid, mercy may be lavish, but justice is precise. Cannot you discern that no two persons are likely to agree as to the punishment which would satisfy the demands of justice?” And more he said, but I leave that to a footnote.¹³

In another incident, Jesus stepped in to prevent a man from mistreating his wife, merely by asking him questions that pointed out the man’s own understanding of his wife’s relationship to his own and to his love for her.¹⁴ And Ganid had another lesson in the value of all people without regard to their station in life, whether prostitutes or not, as one

has no idea as to what caused a person to be in the situation they find themselves.¹⁵

One of Jesus' striking features of persuasion was to take a person's occupation and liken it to a metaphor for a higher truth, whether the person was a miller grinding grains or a Roman centurion trying to understand the idea of serving two masters.¹⁶ Jesus made use of such metaphors often, once with a builder, with a Roman judge, with a mistress of a Greek inn, and many more, including a condemned prisoner.¹⁷



So many of these examples seem, in light of what lies ahead, simple by comparison. For example, raising Lazareth, or feeding five thousand souls, or healing a blind beggar, but all that Jesus did was to help lay the groundwork for what was to come.

Footnotes:

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1. UB 130:1.1-6
2. UB 130:2.1
3. UB 130:2.1 The remains of the statue of Augustus that is mentioned in The Urantia Book can still be found in the city ruins.
4. UB 132:0.3, 132:1, 132:2, 132:3,
5. UB 133:5, and 133:6.4
6. UB 1324.1-3
7. UB 132:4.5-8
8. UB 132:5
9. UB 132:6.1
10. UB 132:6.2
11. UB 132:7.3-5
12. UB 133:1.1-2
13. UB 133:1.2 “In the universe, judgment is vested in those who fully know the antecedents of all wrongdoing as well as its motivation. In civilized society and in an organized universe the administration of justice presupposes the passing of just sentence consequent upon fair judgment, and such prerogatives are vested in the juridical groups of the worlds and in the all-knowing administrators of the higher universes of all creation.”
14. UB 133:2.1-2
15. UB 133:3.6-7
16. UB 133:4.2-3 To the Roman centurion he said, “Render unto Caesar the things which are Caesar’s and unto God the things which are God’s. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor.”
17. UB 133:4.6, 4.7, 4.8,



Jesus talked with Gadiab, the young Philistine (130:1), about the Urantia concept of “truth hunger” with the biblical teaching of Jonah and the whale. How might we do the same for a modern-day Christian?

I am not certain that “perfecting hunger” is thought to be a virtue today. The recent expression that “perfection is the enemy of the good” comes to mind. I might avoid that idea. But that does not mean we cannot talk about the commandment to be perfect, as that is our future being. A different slant. Even righteousness seems very archaic to most folks. I suspect we can come up with some better phrases. However, faith is still *au Courant*.

We need to meet the folks where they are, and not where we think they should be.

Now, on the task at hand.

Gadiab asked Jesus, “Do you suppose the big fish really did swallow Jonah?” To which Jesus replied sort of in the way I

am paraphrasing his statement: “We are similar to Jonah who live according to God’s will, but sometimes we don’t know what that is, so we make it up, thinking we can get away with it, but are, instead, falling into paths that might take us where we don’t want to



go. When that happens, we can lose our way, which in truth is the way of truth. Then it feels like God is not with us, but ignoring us. But as we reach the point at which our path is seen as going nowhere, we can turn to God—who else?, because God really does reside within your heart and mind; he is always there and available—, and in sincerity we ask, we seek, and we knock, and we are always answered, but perhaps in a way that we cannot recognize it. It is a part of our journey, regardless of the path we choose, to come home, even if it takes some time to get there. Then life gets better.

Footnote:

1. What Jesus said, “*We are all Jonahs with lives to live in accordance with the will of God, and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of truth and*

the forces of righteousness. The flight from duty is the sacrifice of truth. The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his goodness. And when such disheartened souls sincerely seek for God—hunger for truth and thirst for righteousness—there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek the light with a whole heart, the spirit of the Lord God of heaven will deliver them from their captivity; the evil circumstances of life will spew them out upon the dry land of fresh opportunities for renewed service and wiser living.”



Jesus’ conflicts between his emerging beliefs and his parents’ dictates

Jesus’ conflicts between his emerging beliefs and his parents’ dictates are nothing new to many of us. At some point, we must take a stand for our convictions based on our own sense of moral understanding and purpose. That Jesus “suffered great mental distress as the result of his constant effort to adjust his personal views of religious practices and social amenities to the established beliefs of his parents,” may be a slight overstatement. Perhaps this was the case as he was much younger, but after a certain age, probably not so much. Of course, he needed paid heed to his parents demands when it came to

respecting them and treating other around him, or in doing the chores as a part of a household, but at some point, which is clear, he had the confidence in “effecting an increasingly harmonious blending of personal convictions and family obligations into a masterful concept of group solidarity based upon loyalty, fairness, tolerance, and love.” I believe we all go through this process. I know I did.

The inevitabilities of UB3:5.6-14 that Jesus must have faced were no different than the rest of us: all of them! We each



go through this process. If the UB teaches us anything, it is that we are endowed by the intelligence of our Universe Mother Spirit, who bestows upon us the seven adjutant mind spirits. It is from those that the idea arises in our

consciousness of what is proper—moral—and what is not. We all have it, well before we make our first moral decision. That is, unless a mental aberration prevents such understanding.

One thing we learned last trimester is that there are far more inevitabilities that we all face besides the ones listed in UB3:5.

I suspect most of us in this country, at least, live within the context of traditional Christian understandings of the Old and New Testaments. Mostly, it seems as though the Old Testament is the one that prevails in people's minds; the New Testament, not so much. Even in our "New Thought" Unity Church, this year's lessons are dwelling on the Old Testament's Ten Commandments, with nary a word about Jesus' new commandments, which, in my mind at least, replaced the old ones. But, naturally, given the nature of the founders of Unity, Charles and Murtle Fillmore, the interpretation is totally metaphorical. Thus, it is far more expansive than the Old Testament version, perhaps more contrived, but certainly more tolerable.

However, there are some Urantia Book readers in the church, as *The Urantia Book* does not deviate too far from what Unity is trying to teach. Its byline is "to search for the truth wherever it might take you," or something like that. At some point, it stopped referring to itself as a "Christian" church since it welcomes all who wish to come, regardless of "rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral," or

straight or of another persuasion. (see UB line about Jesus). And a portrait of Jesus still stands in the front of the church.

As to balancing my beliefs with those of others in my culture, I don't bother to try. I push my truth, sourced in the UB, within the context of the conversation. There is not much opportunity for that kind of contact, since I am retired and work at home.



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“Jesus possessed the ability to effectively mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve, and this, in connection with his untiring patience, enabled him serenely to endure the trials of a difficult mortal existence—to live as if he were “seeing Him who is invisible.”⁶

“He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning to live a heavenly life while continuing in earthly

existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.”⁷

Footnotes:

1. UB 123:3:6
2. UB 124:2:1
3. UB 125:2:9
4. UB 124:4:2
5. UB 127:2:12
6. UB 127:3:5
7. UB 127:6:12



C H A P T E R 26

Man to God



“To be or not to be, that is the question.”

- Shakespeare's Hamlet (Act 3, Scene 1)

Jesus struggled to some degree to understand how his work might fit into the context of the idea of the Messiah.

The belief in the coming of a figure the Hebrews called the Messiah was a powerful one in Hebrew culture, which had begun many centuries earlier, during their captivity in Babylon. This idea had been passed down through generations of the Hebrews and grew stronger as the Roman Empire advanced into Palestine. Every hopeful Jew desperately wanted this powerful figurehead to come and take control of the lands of the Hebrews, to take control over their conquerors, to give the land and its control back to the Hebrew people.¹

Even as Mary and Joseph awaited the birth of Jesus, and all the while Jesus was growing up into manhood, she still

believed he was the coming Messiah.² Jesus' family continued to believe in the eventual rising of the Messiah figurehead who would wrest control from the hands of their Roman tormentors. Even in Herod's court, "there were believers in the coming Messiah even among Herod's court attachés, and one of these, learning of the order to slaughter the Bethlehem boy babies, communicated with Zacharias, who in turn dispatched a messenger to Joseph; and the night before the massacre Joseph and Mary departed from Bethlehem with the babe for Alexandria in Egypt."³

Even Jesus had this question on his mind: "Is the expected Messiah to become a temporal prince to sit on the throne of David, or is he to function as the light of life in the establishment of a spiritual kingdom?" And Jesus, in his thirteenth year, actually, "... scrutinized the leadership of Israel, [and] he was sometimes tempted to look with favor on the possibility of his becoming the Messiah of Jewish expectation...." But he also knew it could not be so, at least in the form that the people expected.⁵ He "... was firmly convinced that he was not to be that Messiah. He longed to help his father's people, but he never expected to lead Jewish armies in overthrowing the foreign domination of Palestine."⁶

However, many questions bothered Jesus regarding the Messiah: "...Had the prophets confused the nature and mission of the Messiah?" And if "... he were a new teacher and not the Messiah, then how should he recognize the Jewish Messiah if such a one should appear in Jerusalem during the time of his earth mission; and, further, what should be his relation to this Jewish Messiah?"⁷

Jesus was under tremendous pressure from those around him to be that Messiah figure. His cousin, John, had it settled in his own mind.⁸ "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...."⁹ And that "the Messiah was to bring in the establishment of the new kingdom, the kingdom of God. No one who failed to do this could be the Messiah in the traditional Jewish sense."¹⁰

It is not a coincidence that Jesus' public ministry began "... at the height of the popular interest in John's preaching and at a time when the Jewish people of Palestine were eagerly looking for the appearance of the Messiah."¹¹ The expectations of the Hebrew people seemed to be at an all-time high. Zealots in the community were eager to move ahead even before the Messiah might appear.

When viewed from Jesus' perspective, it is clear that he would not be the Messiah the Hebrews were counting on.



*THE HEBREW IDEA OF THEIR SAVIOR,
THE MESSIAH.*

“The Jews devoutly believed that, as Moses had delivered their fathers from Egyptian bondage by

miraculous wonders, so would the coming Messiah deliver the Jewish people from Roman domination by even greater miracles of power and marvels of racial triumph. The rabbis had gathered together almost five hundred passages from the Scriptures which, notwithstanding their apparent contradictions, they averred were prophetic of the coming Messiah. And amidst all these details of time, technique, and function, they almost completely lost sight of the personality of the promised Messiah.”¹²

To them, this meant power, force, a drawn sword, and a temper to match. Perhaps, even, riding into the throng on a white steed to slay the Roman barbarians. After all, “The Hebrews had long been nurtured on traditions of miracles and legends of wonders.”¹³

The people could not get the idea out of their heads that this miracle worker, Jesus, might not be the Messiah after all. Finally, Jesus did two things that would change their minds. The first was the event of the feeding of five thousand hungry Hebrews with a fish and some loaves of bread. It was in this event that his refusal to be named “king” convinced the crowd that he was not the savior they had in mind. “The feeding of the five thousand was the one event of his earthly life which made the greatest appeal to the Jewish concept of the expected Messiah. But this

extraordinary advantage was immediately and unexplainedly offset by his prompt and unequivocal refusal to be made king.” The second event was the so-called crisis in Capernaum, in which he attacked their idea of the savior, the Messiah.¹⁴

If this was not enough, there were still in the minds of many of the Hebrew people that Jesus was still the Messiah, and “... he could not wholly remove from the minds of his Jewish hearers the idea that the Messiah was to establish some kind of nationalistic government with headquarters at Jerusalem.”¹⁵ And “accordingly, several thousand ... flocked forth to greet this much-talked-of prophet and wonder-worker....”¹⁶ To help make his point that he was not the one, but that he was more than that, he chose to ride into Jerusalem on a colt of a donkey. It was not even a horse!

What of today? Are we still looking for a Messiah figure to come drag us out of the seemingly endless morass of political and military conflicts? Or to solve the problems of poverty and hunger. It seems people are always looking for someone to be their savior. It is one reason some people get elected to public office. And why do those who get elected perhaps think they are that Messiah, that savior?



JESUS' BETTER IDEA.

I don't hear much regarding the so-called "second coming of Christ." I do hear rumblings about the "rapture," wherever that came from. Our text does tell us Jesus will come back (without regard to the presence of his Spirit of Truth), but he will not come back as he was in the flesh, but in a spiritual form of some nature. What exactly that

means, I do not know. I am not concerned. I know I will see him ere long anyway.

Footnotes:

1. UB 97:7.14, 10.1, 10.3, UB 121:2.7, 6.9	8. UB 135:3.3, 4.6
2. UB 122:3.2, 8.4, 123:6.8	9. UB 135:5.2
3. UB 122:10.4	10. UB 135:5.6
4. UB 125:5.7	11. UB 136:0.1
5. UB 126:0.3	12. UB 136:1.3
6. UB 126:3.6	13. UB 136:6.8
7. UB 126:3.10-11	14. UB 153:1.2, 1.6
16. UB172:3.7	15. UB 171:0.2



My Favorite Apostle

I have always admired David Zebedee. While not an apostle, he seemed to understand what they needed when they needed. He was an organizer, which was really needed, but, being so, he was not in the theological vein of the other apostles. (In all fairness, I am not certain the Thadeus brothers were either.)



If I had to choose one apostle, I would choose Andrew. He was one of the first six men who chose to follow Jesus.¹ He was a born leader and organizer who could muster others around a common cause, in part because he was a brother to Peter, and their families had business dealings with each other. All three Zebedees, Andrew, and Peter were the best of friends. He knew his limitations and let others act on their strengths, for which he was never jealous, just appreciative, and he said so.

He seemed to know what was happening around the group at all times. As a result, he was a very good judge of men. He could tell that things were not going well with Judas Iscariot before others did. He seemed to put the right people in the right spot as they went about their missionary work.

But this is not to say he was perfect. "Andrew was a man of clear insight, logical thought, and firm decision, whose great strength of character consisted in his superb stability. His temperamental handicap was his lack of enthusiasm; he often failed to encourage his associates with judicious commendation. And this reticence to praise the worthy accomplishments of his friends grew out of his abhorrence of flattery and insincerity. Andrew was one of those all-



round, even-tempered, self-made, and successful men of modest affairs.” (UB 139:1.10)

But we have Andrew to thank for being the first of the apostles to write about Jesus, together with the other eleven apostles. His work became the backbone of much of what we know about Jesus’ ministry until the publication of *The Urantia Book*.

Footnote:

1. I have always thought that the first six men were the strength of the apostolic corps, that the others were not nearly as strong. Jesus approved the first six for reasons we can all understand. But the remaining six were chosen by the first six, and the difference shows.



The Big Decisions of Jesus

During his 40 days in the desert after his baptism, Jesus made several major decisions about how he would live his life for his further work on Earth, with specific reference to "doing the will of the Father in heaven."



First, a summary of the six decisions of Jesus:

1st decision: "he would not utilize a single personality of this vast assemblage [of celestial hosts of Nebadon] unless it should become evident that this was his Father's will."¹ (UB136:5.1-2)

2nd decision: "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 would not violate his own established natural laws,² unless "these

natural laws might not, in certain conceivable circumstances, be greatly accelerated.” There was one qualifier regarding the power he might wield over others.³

3rd decision: “He decided 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.” (UB 136:7.1)

4th decision: Jesus decided to forebear any practices that might cause notice of his powers when he used them for others. When he did help others with his powers, he asked his recipients not to tell anyone.^{4,5} (UB 136:8.1)

5th decision: He concluded that he would not play the role of the Messiah. He was to be “a truth-revealer, but that ‘God’s way’ was not going to be easy. (UB 136:9.1)

6th decision: This decision was a promise to his Personalized Adjuster that “in all other matters, ..., I pledge you I will be subject to the will of my Father.” (UB 136:10.1)

Some of these are easier to see him selecting than others, but overall, there is a balance between them. He would not use the help of any of his entourage unless it was God’s.

This logically led to the second, which is contingent on the first. As to personal safety, *que sera sera*, but be situationally aware. The fourth one is odd, because what Jesus did for others would never be kept a secret—it is not in man’s nature. Not playing the Messiah was a smart move, as it would smack of favoritism. And the last one is just plain practical, because he is Jesus.

As I addressed the question, the most important to me were the second decision, with its qualifiers, the fifth, and the sixth. The second is important because to violate his own laws would be the very kind of thing that one might expect from the sword-wielding liberator of the Hebrew people from their Roman “tormenters.” Plus, it gave him the prerogative to help others as he saw fit. The fifth and sixth support the second decision, which I consider the most important, and the linchpin of the others.

Footnotes:

1. We are reminded, as the lesson from the wedding in Cana so beautifully makes clear, that while it was *“possible for Michael perfectly to limit his personal earth activities with reference to space, but it was not possible for the Son of Man thus to limit his new earth status as potential Sovereign of Nebadon as regards time.”* (UB 136:5.6)
2. This brings up an interesting point. The reference to Jesus’ “own natural laws” suggests the laws of physics, and perhaps more (the law of attraction, the laws of quantum physics?), are those that a Creator Son instigates in his own Local Universes, that there might be different natural laws in other universes.

A Year in the Teacher Education Program

3. I love these two paragraphs: “In this decision Jesus of Nazareth portrayed to an onlooking universe the folly and sin of prostituting divine talents and God-given abilities for personal aggrandizement or for purely selfish gain and glorification. That was the sin of Lucifer and Caligastia.

“This great decision of Jesus portrays dramatically the truth that selfish satisfaction and sensuous gratification, alone and of themselves, are not able to confer happiness upon evolving human beings. There are higher values in mortal existence—intellectual mastery and spiritual achievement—which far transcend the necessary gratification of man’s purely physical appetites and urges. Man’s natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit.” (UB 136:6.9-10)

4. We all know how well that works!
5. “Jesus portrayed to all the worlds of his vast universe the folly of creating artificial situations for the purpose of exhibiting arbitrary authority or of indulging exceptional power for the purpose of enhancing moral values or accelerating spiritual progress.” (UB 136:8.8)



Given what we know about Jesus and his teachings, as well as how he lived, how might we go about building a better civilization today?



There are several big ideas that I think would help the world and its civilizations become what our text seeks to address. One would be acceptance of who and what God is. This is a big order, so we must take baby steps. Many of these steps would involve accepting the fact that God is love. When you start there, everything else seems sensible. What flows from love? Everything of value, all truth, all goodness, all beauty, all compassion and empathy, the love of each other as Jesus loves us. This list could go on.

Next:—maybe a bigger step—that death is not the end, never was, and never will be. It is the beginning of a much grander, safer, lively, thriving being that we all will enjoy. And it does not stop. If we could get beyond the idea that death is such a terrible thing, much would improve. For example, the idea of someone being a horrible tragedy goes away. The recognition that we are here to experience life, and that death is a part of it, makes much of death meaningless, except as a gateway to another adventure.

The acceptance of Jesus' great commandment, which surpasses the older Ten Commandments, can be the guiding light for how all people should be treated and for what fairness and justice mean: standing up and being responsible. There will always be some who won't want to

conform, so societal laws will remain in place, but they will be founded on love rather than force.

In light of today's politics, the Messiah complex would be unnecessary. We could get back to the idea of natural laws, which I think of as the ones that Michael gave us: that we are all loved by our Creator, and in the recognition of that, we might all love mankind a bit more.

I have no doubt we will get there. Why? Because *The Urantia Book* tells us so.

What I love about *The Urantia Book* is that there is one of them, regardless of who holds the copyright. All publications of the book are true to its source. This can never be said about the Bible. And this is why I think the closest thing we have to the truth is *The Urantia Book*.

One other thought I have, after reading John Rawls' *The Law of Peoples* and most of his book, *A Theory of Justice*, is that what he offers should be brought back into civics classrooms.



The Son of Man and the Son of God

Jesus referred to himself as the Son of Man until he and the twelve apostles reached Caesarea Philippi, at which point he decided it was time to step up their game.

Following Jesus' talk to his chosen about the kingdom, he asked them, "Who do men say that I am?" Some of them said he was "regarded as a prophet or as an extraordinary man by all who knew him; that even his enemies greatly feared him, accounting for his powers by the indictment

that he was in league with the prince of devils. They told him that some in Judea and Samaria who had not met him personally believed he was John the Baptist risen from the dead. Peter explained that he had been, at sundry times and by various persons, compared with Moses, Elijah, Isaiah, and Jeremiah.” (UB 157:3.5)



As the Son of Man, Jesus was seen as a wandering faith-healer and teacher. But things were about to change.

Then, Jesus stood and asked them, “But who says you that I am?” Simon Peter blurted out, “You are the Deliverer, the Son of the living God.” With that, it was apparent that they all agreed with Peter. It was at this point that Jesus was recognized by the twelve as the Son of God, no longer just the Son of Man. Now he was both.

It is interesting that the twelve did not have a clear understanding of Jesus’ actual divinity, nor did they realize



that his mission was to take on a new direction, one more in line with a newly conceived idea of what the Messiah meant. “From this time on a new note appeared in the Master’s message. Henceforth, his one ideal of living was the revelation of the Father, while his one idea in teaching was to present to his universe the personification of that supreme wisdom which can only be comprehended by

living it. He came that we all might have life and have it more abundantly.” (UB 157:6.2)

This was the beginning of the apostles’ more complete realization of the truth of Jesus’ ministry, an actual divine being, as Son of God, and hinted at the idea of a divine Son of not only our world, but the entire universe. “After Caesarea-Philippi, he appeared not merely as a teacher but as the divine representative of the eternal Father, who is the center and circumference of this spiritual kingdom, and it was required that he do all this as a human being, the Son of Man.” (UB 157:6.5)

But Jesus stepped up the game. Here is where he said to the twelve, “I tell you that the Father and I are one. He who has seen me has seen the Father. My Father is working with me in all these things, and he will never leave me alone in my mission, even as I will never forsake you when you presently go forth to proclaim this gospel throughout the world.” (UB 157:6.13) And while they believed he was, indeed, the Son of God, they did not really understand what it meant.

“For three years, Jesus had been proclaiming that he was the ‘Son of Man,’ while for these same three years, the apostles had been increasingly insistent that he was the expected Jewish Messiah. He now disclosed that he was the Son of God, and upon the concept of the *combined*

nature of the Son of Man and the Son of God, he determined to build the kingdom of heaven. He had decided to refrain from further efforts to convince them that he was not the Messiah. He now proposed boldly to reveal to them what he *is*, and then to ignore their determination to persist in regarding him as the Messiah.” (UB 157:5.3)

Footnote:

This event was in August of 29 AD.



C H A P T E R 27

God to Man



Why is it important to know the life of Jesus and how he lived it? What does this mean to me?

While the Bible purports to tell us the story of Jesus' life, it does very little to explain how he lived it or why he chose to live it as he did. The Bible version is like a children's tale, but with a lot of stuff that few can understand behind Jesus' thinking or motivations. Plus, it has a lot of false and contradictory information within the stories. I have always wanted to know the truth, as best as it could be found.

Truth is always better than fiction. It is always more entertaining, more amazing, more surprising, and it succeeds where falsity fails. The greatest thing about good fiction is that it can reveal incredible truths about who and what we are. Truth will out!

It is not until one discovers and reads *The Urantia Book* that one discovers the real Jesus, at least as real as can be found on our world. Within its pages, we find the thinking and mindset that went into Jesus' daily living, his reasoning for his actions and non-actions.

Many say what Jesus did was more important than what he said. I don't think this is a wholehearted approach. What Jesus said, as recorded and rephrased in *The Urantia Book*, gives us a whole picture of Jesus, and often of the nature and thinking of Michael as well. We hear the expression, "Watch what they do and not what they say." With Jesus, there is no discontinuity; what he says is what he does. He is a unified, integrated personality, thought, word, and deed.



Before his ascension, Jesus told his apostles this:

“Remember all I have taught you and the life I have lived among you.” (UB 193:5.2) So, even to Jesus, that which he taught was as important as how he lived.



The personality trait of Jesus that I find most appealing, and how I can use it as I move forward. Let’s take a walk, Jesus, and talk about it.

First, let’s define what we mean by personality traits of Jesus, or of anyone. The expression of personality is best seen through their character. For example, if a person’s character embodies truth, beauty, and goodness, it expresses compassion, empathy, and loving care for others. In other words, the character appears not to be aligned with their God-given personality. If, for example, they are seen to have a “bad” character—they do not care for other people’s concerns, ideas, and so forth, the list being endless—then they are exhibiting character qualities that are not in alignment with their true personality.

The wonderful thing about Jesus' character is that it consisted of all of the qualities that we think of as positive and uplifting qualities, that if we were to emulate them to the fullest, life would be seen as positive, not only for ourselves but for everyone, even those that appear to be "bad."

If I must pick a personality trait of Jesus that I most admire—I prefer this to the word admire—is his ability to try to explain the reality of everything anyone asked of him, and more, as best he could, given the constraints of the abilities of others to understand what he was talking about.

To me, this is one of the challenges of the ages. How do we get others to understand more than what they merely want to? More than what the world's scriptures tell them, assuming they read them.

What Jesus knew, and we are learning, is that all persons have this pure God-given personality to start with, and that never goes away. Jesus knows that, whatever an individual's personality or character, they are, in truth, still children of God, just as Jesus is. Thus, they still live and have their being in God's plan of divine purpose.

Some folks take a little longer to discover the reality of who they are. That is what evolution is all about: perfecting toward perfection. If it is not accomplished here—and very, very few of us can do that—then it will be later on. This is the course of our growing consciousness of what life is about, who we are in the course of it. The curriculum is set.¹



Today, I imagine I am walking along the shoreline near the ruins of Capernaum with Jesus at my side. We have had a good breakfast of buttermilk pancakes, bacon, and eggs, sunnyside up. (Hey! This is in 2026 after all.) I am reminded of the time Jesus walked with his apostles along this way; nothing has changed about the shore or the lake except the types of boats that ply the waters. He says to me:

“James, I appreciate what you are doing with your life. Trying to enrich my gospel for others and give them new attention is always a good thing. And to attempt to try new ways of doing it is commendable, because freshness lifts the vision of those bogged down by the same word that the people hear without listening to the message behind the words, as they have heard the same words in old ways too often. It is time for new wineskins to carry new ideas.

“Try not to capture exactly what I say or have said or the exact meanings behind my sayings. You will have plenty of time for that, my child. Pay more attention to spreading my gospel to others. And, you are right that it will help if even the very word ‘Urantia’ becomes household in all the lands and in every venue. Exposure without saturation, but with humor, is a desirable goal. It lifts the spirits of those who follow me, and it tickles the imagination of those who are unfamiliar with our messages.



*“Follow my ways always.
Do good as you pass by and
as you stop to linger with
my children. You and each
of them are always
protected from harm, as no
matter what happens, let it
happen, knowing all is well.*

*“So keep on keeping on,
truckin’ on, as the saying*

*goes. In the not-too-distant future, your work hill will be done. But
there is much pleasure left before our celebration in the
resurrection halls of Monsonia. See you there.”*

Footnotes:

1. From A Course in Miracles: “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.” (<https://acim.org/acim/en/s/51#1:2-5> | T-in.1:2-5)



The meaning of Jesus washing of the apostles' feet

The twelve apostles gathered in the room, but one would be hard-pressed to say they were gathered. Each stood off, each sullen in their own way. Their anxieties ranged from events earlier in the day, to refusing to wash each other's feet, to disputes about who was on first, what was on second, and why they felt they were out in left field.



Jesus then proceeds to gather himself to move to wash Simon Peter's feet. All the apostles jumped up to dispute what was happening. How could their master stoop so low as to wash his students, his servants, if you

will, feet? Peter declared the master would never wash his feet, but Jesus said to him, *“Peter,... if I do not wash your feet, you will have no part with me in that which I am about to perform.”* Simon Peter relented. Jesus went about washing all of the apostles’ feet.



Jesus asked if they had understood what had just happened. And what was the lesson of that event, that parable? The lesson is that *“A servant is not greater than his master; neither is one who is sent greater than he who sends him. You have seen the way of service in my life among you, and blessed are you who will have the gracious courage so to serve. But why are you so slow to learn that the secret of greatness in the spiritual kingdom is not like the methods of power in the material world? ... He who would be great among you, let him become as the younger; while he who would be chief, let him become as one who serves.”*

The meaning of this parable is that there is no hierarchy in the kingdom of heaven. All are equally loved and equally

served by one another. Such is the law of the universe. When we think about it, it is the way God is.

In the Gospel of John 1:1, we read, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* When I ask the question, what was the actual word? I think it has to be love, as God is love. It all starts with love. It is love of all that is the urge to share all that can be shared with others, with the universe. Love is more than a service to another. It is the way of all life. It is Law, as God and everything are one. There is no other way to understand the universe and all its gifts and treasures.

Footnote:

This entire parable can be found in The Urantia Book in Paper 179:3.



How would I teach the lesson of the gospel as a new ambassador of Michael's?

One would think that the four points that *The Urantia Book* gives us in Paper 142:1, and that Jesus and his apostles spoke about to the many groups they ran across as they walked from the north side of the Sea of Galilee to Jerusalem, a distance of about 80 miles

(about 130 km), would provide more substance than it does. But that is what we have to work with.

First, “the kingdom of heaven is at hand.”

Now, not being in the mind of a first-century Hebrew (or anything), it is hard to say what that would mean to the people, except that, as we have read, “the world presented the most favorable condition for the Creator Son’s bestowal that had ever previously prevailed or has since obtained.” This, plus the work of Jesus’ cousin John, must have been seen as an auspicious time for Jesus and his group to be giving this message. But what did the message mean to them? Was it a hint that the deliverer, the Messiah, was about to come? Or was it already there?

I can see that it would make sense to declare that the kingdom already exists. After all, that is the truth today. I’m working to find the right words to express how I would approach this idea. Everyone thinks they know what heaven is,



so a kingdom of heaven makes little sense to most. It might be better to start by trying to describe the simple truth that nothing dies, that life is eternal. When Jesus said the kingdom of heaven is at hand, he was trying to tell people that they are all eternal, that no one dies in heaven. They are eternal now. Death is but a transition between phases of eternal life. If that doesn't work, I am not sure where to go next. It is too soon to stop casting pearls.

Second, “By faith in the fatherhood of God you may enter the kingdom of heaven, thus becoming the sons of God.

This is easier, but only if I get past the first one. Speaking to people today about what it takes to be in God’s kingdom is simply to know that one is already there. All are his



children. Anyone with faith, which everyone has, as the spirit of truth is active within them, has faith. Why not just say it, “I know that you have faith in life, in what comes next.” I could say that. Even if they are not sure, I can reinforce it, encourage it, speak

up for it. “Sure, you do.”

The **third** point, that “love is the rule of living within the kingdom—supreme devotion to God while loving your neighbor as yourself,” is a tougher sell. “Everybody loves somebody some time.” But to suggest loving everyone as yourself is a hard one to speak to, especially today. The approach might be to speak to Jesus’ New Commandment, which replaced all the others in the Old Testament: to love everyone as he loves us. Have them think on that for a bit.



The **last** one, “Obedience to the will of the Father, yielding the fruits of the Spirit in one’s personal life, is the law of the kingdom,” is problematic, as it seems to suggest that everyone sees everyone else as a potential threat. The word “obedience” does not speak to people as love, but as a dictatorial command. Today, as the world is trying— and I do mean trying— to become more democratic, the word “obedience” sounds like homage to a king. We know how well that goes over. AT some point, maybe it is just better to say it like this: **“Faith may get you in, but love keeps you there.”**



The relationship between the Thought Adjuster, the Spirit of Truth, the Adjutant Mind Spirits, and their impact upon our spiritual growth?

When I talk to a group of people about the particular spiritual entities our text enumerates, I like to build excitement. (Remember, this is a Unity group, one of the New Thought religions that teaches that God is within each of us.)I tell them that not only do we have God within each of us, and not as a metaphor for

some higher self, but an actual fragment or piece of God, but we have nine other spiritual entities as well.

Then I enumerate them one at a time, starting with the Holy Spirit and her bestowals of intelligence upon all creatures, through the adjunct mind-spirits. For humans, that is seven of them plus our Universe Mother Spirit herself. I usually give a brief description of each adjunct mind spirit and how they are activated one at a time, each subsequent one building upon the work of the one before, culminating in the two spirits of worship and wisdom. I tell them that the circuits of our Holy Spirit are what keep all of us in contact with other spiritual forces that work in our favor, such as angels.

But that is not quite the story. There are far more circuits than the Holy Spirit's—the personality circuit, the circuits of the Eternal Son and the Infinite Spirit that I enumerate later.

Next, I remind them of the coming of the Spirit of Truth at Pentecost, via a combined circuit of the Paradise Father and Michael. It is only through *The Urantia Book* that this stuff makes any sense. The Bible, or many of them, call this even the coming of the Holy Spirit. But since the Holy Spirit was already everywhere, why would it come at Pentecost? So it must be something else. Jesus often told his apostles

that when he left them in the flesh, he would send his “Comforter” to all peoples, so he, Jesus, would be with them in spirit from then on, something he could not do as a human being.

With that foundation laid, it is easy to discuss how all these spiritual influences work together. That is because of these coordinated spirit influences: spiritual growth not only happens, but these influences are the instigators of that growth.

By this time, their eyes have crossed.

But, wait! There’s more.

We now learn that we have not yet fully understood the spiritual help that is always present. In addition to the 10 spiritual influences mentioned above, there is also the actual spirit presence of the Eternal Son and the spirit presence of the Infinite Spirit. These are relatively easy to comprehend, even though we may not fully understand how they function, much as we do not understand how any of the others function in a literal sense.

And there is one other spiritual influence that is present: “The spirit of the Father, Sons, and Spirits—the new-name spirit of the ascending mortals of the realms after the

fusion of the mortal spirit-born soul with the Paradise Thought Adjuster and after the subsequent attainment of the divinity and glorification of the status of the Paradise Corps of the Finality.” (UB 194:2.19)



In the reading of the Papers on the Supreme Being, it appears that as the Supreme grows due to the increasing accumulation of spirit and intellectual qualities of

experience, there is a suggestion that there is a reciprocal influence back to us, a sort of reflection of the truth, beauty, and goodness that the Supreme is soaking up as the experiential deity of our age. I may be wrong about this, but it seems likely.

What about the guardian seraphim and all the angelic corps? And what about... Well, you get the idea. It's that old Shakespeare line to Horatio again.¹

Footnote:

1. Hamlet, Act 1, Scene 5. The phrase "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy" is commonly defined as a reference to what exists in reality, being far greater than anyone can imagine. "After seeing his father's ghost, Hamlet challenges Horatio's skepticism, suggesting that the world holds mysteries beyond human reason or knowledge." - <https://poemanalysis.com>.



The Error at Pentecost

It breaks one's heart to read in *The Urantia Book* what happened on the day of Pentecost. It was that day that the gospel of Jesus started to unravel. That day, Jesus was to leave our world after 40 days of being in Morontia form. It was time for him to take his rightful and earned place by his Father. The Spirit of Truth fell upon the 120

people, including the apostles, and they were all moved to go out and spread the news that Jesus had risen from the dead.

Peter stood up and led the group from the room and into the daylight. “These men had been trained and instructed that the gospel which they should preach was the fatherhood of God and the sonship of man, but at just this moment of spiritual ecstasy and personal triumph, the best tidings, the greatest news, these men could think of was the *fact* of the risen Master.”



In the excitement of the event, “they went forth, ... preaching glad tidings to the people—even salvation through Jesus—but they unintentionally stumbled into the error of substituting some of the facts associated with the gospel for the gospel message itself. Peter unwittingly led off in this mistake, and others followed after him on down to Paul, who created a new religion out of the new version of the good news.” (UB 194:0.3) Jesus’ gospel “became a

new gospel of the ransom which had thus been paid in order to purchase man back from the clutch of the evil one



—from the condemnation of an offended God.” (UB 194:2.8) An example from 1 Corinthians 15:3: “that Christ died for our sins in accordance with the Scriptures.” And from Romans 5:8: “But God

shows his love for us in that while we were still sinners, Christ died for us.”

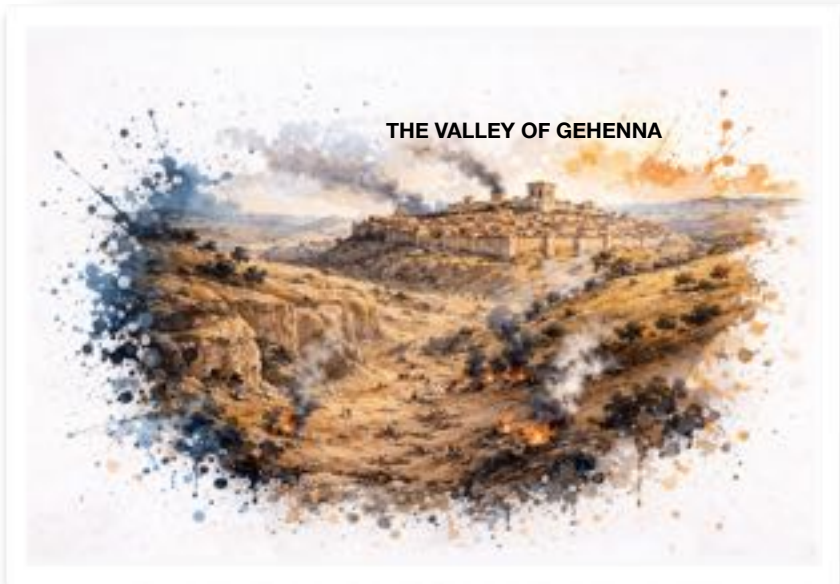
Instead of the gospel of the Father of God and the brotherhood of mankind, the message was that God was the Father of Jesus, together with “the experience of believer-fellowship with the risen and glorified Christ.” Now the gospel message was about Jesus, and not how he lived or what he taught. These became secondary and were mostly lost to history.

There are two issues with the story that *The Urantia Book* tells that conflict dramatically with conventional traditional Christian teachings.

[The following is taken from Gard Jameson's presentation on "The Meaning of the Cross," in which he lays out for our convenience the silliness of both the so-called "**ransom theory**" and the "**debtor theory**," also known as the **Atonement Doctrine**.}

1. **The Ransom Theory** came about in the First Millennium. According to Matthew, Jesus said that he came "to give his life a ransom for many." (Matt 20:28) But we read in *The Urantia Book*: "Mortal man was never the property of the archdeceivers. Jesus did not die to ransom man from the clutch of the apostate rulers and fallen princes of the spheres." (UB 188:4.3)

Jameson: "The Ransom Theory suggests that the Devil had power over God, held Jesus as a Ransom. Indeed, theologically, the Church is still confused by the absurd notion that 'Hell,' Gehenna (or Gehinnom, or Hinnom), the Garbage Dump outside Jerusalem, has eternal standing, and that the Devil has powers equal to God. This dualistic theory is anti-biblical and certainly inconsistent with the Church's teaching about God. Something had to change to make sense of the Cross!



2. **The Debtor Theory** came along in the Second Millennium with the idea that “you need to be saved from God Himself.” This is also called the Atonement Doctrine. *The Urantia Book* tells us that, “*The Father in heaven never conceived of such crass injustice as damning a mortal soul because of the evil-doing of his ancestors. Neither was the Master’s death on the cross a sacrifice which consisted in an effort to pay God a debt which the race of mankind had come to owe him.*” (UB 188:4.3)

A new theory arose with St Anselm, the “satisfaction” theory of the atonement, which arose as a more plausible

explanation for the atonement which posits that Jesus' death on the cross functioned as a Supreme Gift to God, who required "satisfaction," on behalf of humanity to restore the order of justice subverted by "the original sin" of Adam and Eve that has been genetically passed down. Jamison says this new "theological doctrine seemed to fit more coherently with passages by Paul regarding the Cross, and passages by St Augustine, a Father of the Church, regarding the Original Sin of Adam & Eve. Unbaptized babies go straight to eternal damnation, according to St Paul and Augustine."

Jameson: "At the same time as Augustine advanced his theory of Original Sin, Hell, and Redemption... there was a holy man in the British Isles, Pelagius, who held that the fall of Adam & Eve did not taint human nature and that humans by divine grace have free will to achieve human perfection. (Matthew 5:48) He taught that it was unjust to punish one person for the sins of another; therefore, infants are born good. He taught that life is a journey of growing our souls in the gracious goodness of God. There was a debate between the two views of human nature and salvation. Pelagius' ideas were not accepted by the Church!"

To all this, *The Urantia Book* tells us:



“All this concept of atonement and sacrificial salvation is rooted and grounded in selfishness. Jesus taught that service to one’s fellows is the highest concept of the brotherhood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer’s chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one’s

fellows even as Jesus loved and served mortal men.” (UB 188:4.9)

Footnotes:

1. I gave thanks to Gard Jameson for his presentation on the World of the Cross, which provided the details for this portion of my work.



My Favorite Spirits – sort of

At this time in my life, I find the fruits of the Divine Spirit to be more compatible with my desires and ambitions. I love the idea of embracing the concepts of “intellectual peace” and “cosmic wisdom,” not to say I do not also embrace the others. But the two I chose to mention are my strongest interests, which led me to *The Urantia Book* in the first place.

It is these two fruits that encourage me to explore more, think more, write more, and teach more. I found that the best teachers I ever had were the ones who continued to learn from their students, always students themselves. As a teacher, I was always driven to get ahead of the students; what I teach requires me to be one step ahead of them. It didn't always work out that way; sometimes I was surprised by how much more some of them knew about a particular aspect of a subject than I did. Teaching results in learning

so much more than not teaching. And being able to teach at any level— children, young adults, or older adults— is always a blessing.



This is not to disregard the other fruits of the Spirit that are enumerated in the text. I especially enjoy the twelve that show up in Paper 193. See below. I associate these with Jesus and his Gospel. I like to think of the Gospel as being the Fatherhood of God and the Brotherhood of man, but compelled into actuality by those twelve. Each of us can

evidence all of the fruits of the Spirit, and why not? If not now, when? It is inevitable, so why not get started?



C H A P T E R 28

Eternal Life & Salvation by Faith



Eternal Life/ Salvation by Faith

[Audience: Non-UB readers and others interested in the subject of eternal life.]

It is my belief that we have learned that eternal life is the basic law of the universe; so much seems to point to it. We know that so-called “death” is but a transition between a finite life on an evolutionary planet and the next cycle—or spiral—of life.

I am being a bit cryptic here because I am speaking of life in all of its manifestations on these worlds of life implantation. Even the lowliest of creatures, from plants to the highest lifeforms that constitute will-beings, such as us, have a life force that cannot be destroyed. In the case of all but the will-creatures, such as humans, the life-force energy

cannot be destroyed but can change form, much like energy in the first law of thermodynamics.

With that as a backdrop, we turn to will-creatures and the idea of eternal survival, or eternal life.

While *The Urantia Book* teaches us that eternal life is the probability for most of us humans, it is not the same as eternal survival. Survival is an event; it is not eternal. For example, surviving a deadly car crash is an event. That is all. To survive death is an event, even if the death is deemed fatal and life-ceasing to this world's present thinking. Becoming eternal after that event is quite different.

Throughout history, people have yearned for the idea, if not the actual belief, in the possibility of eternal life after death. Most religions have insisted that one must do something to merit that possibility. These religions have created rules and commandments, rituals and purification ceremonies, and other religious events that have endured through the ages and, for the most part, support the idea of an afterlife. Some of these rules and rituals are quite exhaustive.

For the most part, they result from the words of the Torah and the writings of the Old Testament. The New Testament tells a different story. The first four gospels of the New

Testament specifically deal with the life and teaching of Jesus, at least as far as the authors knew and understood Jesus' life and what they thought he said.

Fortunately, today we have *The Urantia Book* to thank for a much more complete and authentic account of Jesus' life and teachings to work with, to dig deeper into his more complete understanding of what eternal life means and how to achieve it.

Simply stated, Jesus told us—and tells us still—that eternal life for each of us is a gift of our Father, God. Period. Many refer to this as “salvation.” We are saved from death by God's gift of us. Among the many ways he said it, the simplest is this: Jesus said, “By faith alone, you are saved.” He said it many, many times in various ways so that all who heard him understood. Faith alone gets you into God's kingdom, where eternal survival is open to anyone. The really good news is that one has entered the kingdom from that moment; mortal death can wait.

There is a catch. Not everyone who gets into that Kingdom is in Scott free, so to speak. To stay in, requires a bit more, but not too much. It is quite simple, really. The survivor must act also. And the actions must align with the will of God that abides in love, truth, beauty, and goodness. Service to others is the watchword of eternal life.

Is that asking too much for the opportunity to continue living and living abundantly? I think not.

Footnote:

1. A note about those who do not choose to live eternally. Their existence is terminated, “as though they never were,” but their life-force energy moves on to other venues of which they will have no role. Life is not extinguished; it just changes form. At least that is my understanding.



Pondering the first two “inner” Faith Attitudes and the first two “outer” Faith Attitudes

I found the first two of the inner Faith Attitudes calling out to me.

The first, *“Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.”* I have always had some trouble with the “poor in spirit” part of the saying, but I have come to have an understanding of what I feel is meant by “humble.” In part, this is thanks to Gard Jameson’s elegant presentation on the Beatitudes of this

week's study. Here are some of the ideas that came to me during his talk:



By humble, I take it to mean those who understand who they are and what they are about. I don't take that to mean they are empty. I think they are full of confidence in who they are; they do not need to prove it. They are humble. They know what their job is—the job of life—and they do

it well. Their only competition is with themselves. That means they live good lives without any overblown notions of who or what they must become. They are what they are without striving to be competitive to beat everyone else at this game of life.

Gard asked, “How do we cultivate humility?” I think my answer is: by understanding and appreciating that we alone are responsible for who we are and how we choose to live.

I believe most of the world’s population falls into this category. They are the mighty “stagehands” who keep the world’s actors performing. Most of us are stagehands, after all; a few out of the many become the actors on center stage. Our stages await in the Morontia worlds and beyond. And that is fine; there is an infinitude of learning and teaching to do, and we have all the time and eternity to do it.

The other Faith Attitude I choose is, *“Happy are they who hunger and thirst for righteousness, for they shall be filled,”* which flows from the first one. Gard says that they have a “spiritual appetite for spiritual values, truth, beauty, goodness.” When you are humble, as I have described above, you are focused on the higher qualities of life, of truth, beauty, and goodness. It cannot be helped. You are

like the proverbial scorpion on the back of the frog whose nature is what it is—but without killing the frog!

Gard then asked, “What is hunger for Truth & Righteousness?” To me, it was when I learned just enough to know there was much more to learn, to understand. That led me on this journey that resulted in my discovery of *The Urantia Book*, for which I will be ever grateful.

Gard, again, “Why does it follow Humility?” My answer is that I don’t think it can exist without the humility of questioning what we don’t understand. “How do we promote such Hunger?” The best way to promote hunger to never be satisfied until we get to the truth, as best we can. That is, by searching for the truth, finding it, and understanding it, wherever it can be found.

Next, two of the “outer” Faith attitudes that spoke to me are, again, the first and the second.

The first one, “Happy are those who mourn,” is significant because it is a characteristic not only of humans but also of many other species. It is an output of an expression of something missing. I came to the conclusion that “grief” is a natural response to the loss of a very personal nature, specifically, a loss of the target or recipient of love that we once shared with another person or even an animal, a large

hole that our love can no longer fill. Those in mourning are responding to an inner feeling and an outward condition. It comes naturally to most of us.

The second one, “Happy are the merciful, the compassionate,” is easy to understand because we are, at heart, all herd animals, thanks to our adjunct mind spirit of counsel. We can’t help but be compassionate and merciful if we are of a normal mind. I emphasize the idea of a normal mind because many have fallen victim to the “mind virus” of not caring about those around them.¹ It is as if they have totally blocked out the access of their Thought Adjuster from reaching them. Seems unlikely, but perhaps he is on to something.

Compassion is one of humanity’s basic soul values, as is empathy, but while compassion is an expression of concern for another, empathy is one’s feeling of the other’s emotions. So often we think we are being empathetic but are not, as we are trying to solve their problem instead. I can’t help but put compassion and empathy as being embraced by the first “outer” Beatitudes. They are both part of our in-built quality as humans.

Footnotes:

1. See the work of Paul Levy, who, in his several books on the subject, speaks of a “mind-virus that plagues our world” he calls Wetiko. From Amazon, “In its Native American meaning, wetiko is an evil

cannibalistic spirit that can take over people's minds, leading to selfishness, insatiable greed, and consumption as an end in itself, destructively turning our intrinsic creative genius against our own humanity."



Aha! Now I see....

This is the sixth or seventh or twelfth time I have read all or most of Part IV. Each time I read a section, it is like I am seeing it for the first time. The "aha" moments happen every time, especially when I read something that connects with something else that I had not noticed before.

Everything Jesus says is consistent throughout his entire life. And his words, as brought to us by the Revelators in contemporary language, are so clearly understandable and powerful that each sentence contains jewels and nuggets of such wisdom and beauty that reading the words of Jesus speaking brings either tears, overwhelming warmth, and happiness to me.

I am overwhelmed by the content of our text. Other aha moments are when I read something that he did or said that is so misinterpreted in the sacred books we see today. It is as if the apostles mostly did not get Jesus or forgot

what he said, and told stories about him that left so much out.

Early this morning, while thinking about Jesus and his life, I wrote this: “Language can ‘ham-string’ us in channels of thought that can lead us into dead ends.” I think this is true of our sacred works. I use the word ‘ham-string’ because once we are hooked on the words of so-called sacred books, we are forever hard-pressed to get loose of them.

And so, here we are, over two centuries later, with much more of the Old Testament, and little advancement in spiritual thought. The exceptions seem to be the New Thought religions, yet they, too, are hamstrung by the poor quality of most sacred writings.



*Understanding and acceptance of the
“Living Faith in God” we observe in Jesus*

Jesus’ faith in his human father gave him a great head start in the faithfulness of fathers. If only we all had fathers as wonderful as Jesus had. Most, I hope, did. Many, I now did not. I know I did. It made the idea of God as a father, as my father, so much easier to grasp. But how

do we go from having faith in something that we cannot see to a faith of present-time action, a living faith?

Faith in God is a step up from belief in God or hope. And while we can extend our faith to a higher level of certainty, even knowledge (as we move ahead), to speak of “living faith” means doing it now. Not waiting, in faith, for something more, but right now, this minute. This is a whole new level of faith. It is faith as action, faith as beingness. We often hear that “belief is not an action verb.” Perhaps, but faith certainly implies something happening, and happening now.

The faith healing of some religious practices comes to mind. Christian Science, certain shamanic practices, even faith healing from crystals, acoustical tools, and sacred geometries are but a few examples. And why not? Jesus practiced many healing techniques. Jesus demonstrated what living faith could do. He taught his apostles to do likewise. When a woman touched the hem of his garment, she was healed instantly. And she knew it! Talk about living faith. Jesus used that event as a lesson to all who saw and heard. “He desired all to know that it was her pure and living faith that had wrought the cure.” (UB152:0.2-3) Jesus, as did the woman, had the living faith of a child. We can all have that faith.

As to the challenges of imparting higher spiritual and cosmic truths to our world, the task becomes harder as more people lack parents who can sustain a spiritual view of fatherhood and brotherhood. To make matters worse, many people are turned off by the patriarchal nature of current religious movements (which some readers of The Urantia Book are compelled to point out regarding our text). Some attempt to overcome this by referring to “Father, Mother, God.” That is a good workaround. God himself is not male or female. Perhaps that is the cue.

Can we reword Jesus’ gospel in a new way that emphasizes God’s being as creator, without losing the significance of his being the parent of all? Yes, I think we can. Perhaps we must. But imagine if copies of The Urantia Book were ubiquitous. How much simpler this all would be?



What is meant by faith?

What is meant by “faith sincerity”? For one, the text uses the two words separately, not together (faith, sincerity)—sincerity is a second way our authors choose to use by way of saying “faith.” To me, either word implies an absolute acceptance of faith as

the abiding guide in moving forward. I love this idea, but I can't keep it up.

Let me explain.

I have no problem with acknowledging I am a child of God, that I inherited it as a gift, or an inheritance, if you will. I submit to doing my Father's will to the extent that I can glean what it is, as it always seems grander than I can imagine. Can I do it without questioning? Sometimes I must ask what I am to do or how I am to respond. I am certain I am in the kingdom, the family, of God, free of prejudice and, maybe, preconceptions. I know I am open-minded and teachable.

One of Thomas Keating's prayers speaks to what is happening and to letting it continue. It sounds a bit like Byron Katie's book and her Work on "Loving What Is." But there are some things I just can't let keep happening if I see a better way, and I have the power to change them. I can still vote. I can write my congressional representative. I can donate where I find worthiness. These are, I believe, still within God's will. He wants us to be responsible for our world and families. We can do our best, but that isn't always enough.



Forgiveness and inner righteousness

The *Urantia Book* discussion of forgiveness involves four steps of “inner righteousness.” I will paraphrase them:¹

2. **God’s “forgiveness” becomes accessible and personally felt by a person only to the extent that he forgives others.** This suggests that the feeling of forgiveness is proportional to the extent to which he forgives them. I often hear people say they can never forgive so-and-so. What does this do to their souls?
3. **A person cannot forgive others completely until he loves them as he loves himself. I believe that people have a hard time loving themselves.** If so, this could be a large stumbling block.
4. **We are then told that the highest ethic is to love our neighbor—in reality, everyone—as we love ourselves.** But see number two above.
5. **The result is that to be a moral person leading a moral life, defined as “true righteousness,” is the result of the sum total of the three listed above.** This suggests there may not be a whole lot of love out there.

But the last sentence of mine, I cannot believe. People may be fooling themselves when they say they do not love themselves. The very Thought Adjuster within loves them wholeheartedly. Surely, this comes through. The Spirit of Truth is leading all people to stronger spiritual influences, which include, lest we forget, love, truth, beauty, and goodness.

We see mountains of evidence of the truth of forgiveness in the way people will reach out to others, even complete strangers, to offer assistance, to help feed them, clothe them, heal them. I truly believe there is much more white on the canvas than black.²

We read that God has forgiven each one before that one has asked for it. But the recognition of it is not available to a person until he or she has forgiven others. While God's forgiveness is not a condition of others' forgiveness, it is experienced as though it were.³ Of course, in God's realm of the Paradise levels, there is no sin, no error, no iniquity. Ergo, no need for forgiveness except as stated above.

I hold no grudges for others, with two exceptions. One is that our music director's ego was such that she successfully drove away a very good minister at our Unity church—for which she was fired, but years later she is wiggling her way back in—and this caused the church to lose half its

membership; Covid took toll of the other half. She knew exactly what she was doing. The other grudge is that many of the people in this country, especially those running it, do not know what they are doing, so I must, as Jesus does, forgive them. But that does not mean I can't make fun of them!

I have taken to heart the "not going to law." Life is too short for most squabbles. Jesus tells us, "Be willing to suffer injustice rather than to go to law among yourselves."⁴

At this moment, I have forgiven all. What else is there to do, really?

Footnotes:

1. The four steps of inner righteousness from Paper 170:3.3-7: "1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows. 2. Man will not truly forgive his fellows unless he loves them as himself. 3. To thus love your neighbor as yourself is the highest ethics. And 4. Moral conduct, true righteousness, becomes, then, the natural result of such love."
2. (UB 195:5.12)
3. (UB 146:2.4)
4. Paper 140:3.14 says, "Be willing to suffer injustice rather than to go to law among yourselves."
5. While managing an architectural firm in Boulder, Colorado, I attended law school at the University of Denver in the evenings. After three years, I decided that architecture was so much more fun that I did not undertake the last year of study. But I wanted a taste of actual law in action. We had a client who refused to pay his last

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invoice, so I chose to sue him. What I learned was that everyone loses, except, of course, the lawyers. Since then, I have avoided all situations that require legal intervention. Life in this mortal realm is too short to mess with them, except for such personal matters as wills, setting up corporations, as such.



C H A P T E R 29

The Will of God



A summary of my understanding of the essential teachings and truths contained in a group of Urantia Book on God's Will

As Jesus, Michael of Nebadon, sets out to tell the entire story, the truth, as best he could, given the limited understandings, concepts, and beliefs of the people of those times, so that they might grasp the importance of knowing and obeying the will of God.

Of course, the apostles were ahead of the rest, having spent so much time with Jesus and watching how he treated people, spoke to them, and tried to teach them. Plus, the twenty-four apostles, men and women, had the benefit of direct teachings from Jesus himself; they were in his presence almost 24/7, or as it was referred to in those days, XXIV/VII. It did not take them long to understand what Jesus was trying to tell them about God's will. Otherwise,

they often lost sight of the deeper meanings of what Jesus was showing them.

We can classify Jesus essential teachings into two main areas:

6. To reveal and show men and women that they all had a father who loved them, cared for them, and even sent his son to be with them, credible evidence of the father's love for them; and
7. To lead all mankind to the realization that they are all the children of the same father, and the father of his many earthly children; he was so connected with them that they were never without his presence, that he was always conscious of them, and they could be conscious of him as well.

These teachings are the largest picture Jesus could paint for his followers, reflecting the will of God. In a way, these two simple ideas are the largest visions that the will of God embraces. Easy to say, but hard to keep in mind, even today.

Most of Jesus' teachings, and especially the way he lived with them—not just the apostles, but all of the people he shared that time and space with—were evidence of his attitude toward them.

We are so very grateful today to have the benefit of *The Urantia Book*, which now allows us to see clearly what the people of those times, including the apostles, struggled to comprehend. The benefit we have is we can read and study and talk about and explore all those wonderful words and how Jesus lived, encapsulated in a single book, the most important book ever published in our world.

Jesus went about teaching these two key ideas in many ways; he had a myriad of techniques at this disposal, techniques that he had accumulated during the early years of his private ministry, the best example being his two years abroad the land, living with a variety of different types of people, talking with religious people, political leaders, common people of humble origins and livelihoods, as well as the sick and destitute, and even his (potential) enemies. By the time of his Baptism, he was fully aware of who he was and was ready to use those tools to undertake the work that lay before him.

To different people, he told different tales, but the messages were the same. As an example, in his public ministry he would address everyone, but especially the common folk, he using parables; to the more educated, he spoke more directly. The example that I find so compelling is the discussion Jesus had with the rich man about how to

treat his wealth.¹ Or the degrees of separation in the levels of the golden rule.²

The parables are many and easy to find. The teaching of others does not appear in other texts, but it indicates a grasp of the breadth of Jesus' understanding of all of mankind.

The one area of frankness that he could only talk to his apostles about was that he, himself, was the actual son of God, the father in Paradise. Even then, the degree of understanding each apostle brought with them differed, and it is unlikely, if not certain, that they really got the full picture, although Jesus' resurrection was probably a quantum leap in their understanding. It was then clear that he was not the Messiah that the Jews had longed for, but far more powerful than any Messiah could ever be.

So, to the rest of the people, the task was simply to convey how each person was this child of the one God, their father in heaven, and that they were all children together of the one Father, siblings as it were, and to treat each other accordingly.

But what about the miracles, people will ask. The answer is that they were all, except for a few occasions ³, a part of the demonstration of who Jesus was, to reinforce that he was,

indeed, connected to his father. The few occasions on which he deliberately created miracles were when he had an important lesson to teach a particular group.



Examples include the “feeding of the 5000.” Here, the lesson was for the benefit of his apostles, as it illuminated that most people were not interested in the kingdom but in

free food.⁴ Another was the raising of Lazarus from the dead, showing the Jewish nation he was, indeed, from God.⁵ Healing the blind beggar, Josiah was to teach the Sanhedrin that only a Son of God could heal a blind man.⁶ Within a few short days, the crowd that greeted Jesus on his ride into Jerusalem on a donkey demanded his death.

To put the many miracles in mind, each of them was an expression of God's will, without which they would not have occurred.

As for Jesus' death at Golgotha, we might be tempted to say this was a failure of God's will. But death had to come to Jesus; it was a part of his human experience that he had to undergo. Could it have been different? Sure. But would something different have been as dramatic in helping to shape the story of who Jesus was, and is, today? The story is powerful because Jesus chose to leave the way he did.

And, again, it was his, Jesus', free will decision, and it must have been God's will as well. Otherwise, it would not, could not, have happened as it did.

Footnotes:

1. UB 132:5	healed by touching the hem of Jesus' garment.
2. UB 180:5	4. UB 152:5.4
3. UB 137:4, The Wedding at Cana, and 152:0.2, the woman	5. UB 168:1
	6. UB 164:4 & 5



The will of God - Serving two masters with integrity

“It is the believer’s duty to render to Caesar the things which are Caesar’s and to God the things which are God’s. There cannot be any disagreement between these two requirements, the one being material and the other spiritual, unless....”¹

One of the things I like about the concept of *rendering to Caesar the things which are Caesar’s and to God the things which are God’s* is that there is a clear demarcation between the laws of this world and the Law that **is** God.

During the Ordination ceremony, Jesus told his apostles that a person can not serve two “masters.” That is, one cannot, with sincerity, serve God and wholeheartedly serve mammon² at the same time. (Note the use of the words related to sincere worship and wholeheartedly in the text.)

Jesus was making a point about the apostles’ roles moving forward. They would no longer serve the temporal aspects of the world, but would be his ambassadors of the kingdom. Thus, the will of God must take precedence in all

things, because in all things, for those men (and women) were spiritual. Jesus repeats this message later in the ordination of the seventy at Magadan: that which is spiritual cannot be shared with material devotions, and again in Pella.³

Remember, these are all addressed to his apostles and committed followers, his disciples. As for the rest of us, we are here in this very complex world. We can take relief in our text when it says it clarifies what is meant.⁴ While we are in these worlds of time and space, we must, as evolving human beings, serve both God and the temporal side of life. We must learn to give in to the demands of the evolutionary world, at least to the extent that we survive to become ascension candidates. This is not a small task.

But with the help of our sacred works, we are given instructions on how to proceed. These instructions come in the form of the “fruits of the spirit” that are articulated and are quite lovingly drawn out in *The Urantia Book*.

When I look at the many sections that address those spiritual fruits, each one falls within our realm of free-will choices. Each of them also exhibits the will of God. Together we can wind our way through these trials and tribulations with joy, comfort, and confidence. All of this without regard to the demands of the temporal world.

That is my story, and I am sticking to it.

Footnotes:

1. UB 178:1.3
2. From Wikipedia: “Mammon (Aramaic) in the New Testament is commonly thought to mean money, material wealth, or any entity that promises wealth, and is associated with the greedy pursuit of gain.”
3. This point is made at least three times by Jesus in UB 140:6.13, 163:3.1, and 169:2.7.
4. But in UB 109:5.4: “While in the universe and superuniverse careers no man can serve two masters, in the life you now live on Urantia every man must perforce serve two masters. He must become adept in the art of a continuous human temporal compromise while he yields spiritual allegiance to but one master...” But then it continues, “... and this is why so many falter and fail, grow weary and succumb to the stress of the evolutionary struggle.”



“No man is free who is not master of himself.” – Epictetus

Jesus defines self-mastery as a reflection of a person's moral character and serves as a sign of their spiritual growth.¹

I love that Jesus went on to contrast this idea with the “old ways,” where self-mastery was thought to enable control of

your mind and body well beyond what is normal, such as extreme fasting and hours of prayer in uncomfortable positions. Or to watch a child being sacrificed to what was thought to be a ritual required of a god, took a great deal of self-mastery, but at what end? None of those characteristics of *suppressing, obeying, and conforming* to what was “required” had anything to do with real character—an external expression of true personality—or spiritual growth.



Jesus asked for qualities far simpler and far more effective: “strengthened in your inner soul by the constant spiritual renewing of your mind....”² Why simpler? The apostles were, by that time, aware of a fragment of God within each of them. And we are told that his self-same God, as on Paradise, while indwelling us, is always trying to reach out

to us and guides us. He is the navigator³ of our ship, as we are the captain; the captain chooses which way to go, but the navigator guides the captain into the right choices.

Once we begin to understand these simpler ideas about reality, we can make far better decisions about how to live better lives. The idea that we are guided gives us a growing awareness of a faith that once passed for mere belief. Now we are aware of a certain knowing, even a certainty, that all is well, that we are in good hands well beyond those of Allstate's. We are in "good mind and good spirit," which influences a mighty sense of self-mastery.

Much of the everyday workings of the world cease to be an issue. Death is not something to be afraid of; it does not exist, as what is to fear in a universe built upon love, truth, goodness, and beauty.

Footnotes:

1. UB 142:2.3
2. UB 142:2.4
3. The UB often uses the term "pilot" in this context. In earlier times, the word "navigator" was called "pilot." From a website called "Key Differences" (<https://differencebtw.com/pilot-vs-captain/>): "A pilot is specifically trained to operate aircraft, navigating and controlling it during flight. A captain, on the other hand, is a title denoting a leader or commander, which can be used in aviation (like a senior pilot), on a ship, or in military units."



*“Hey, GPS, where is God?” GPS:
“...Calculating.....”*

Those religions and their practitioners that persist in viewing God as being “out there” may have different notions of what prayer is.¹ It appears that the prevalent thinking of past ages is that the “out-there” God is responsible for everything that happened, the “acts of God.” There is still a lot of that thinking today, even entire religious movements based upon it. This thinking is still present when, for example, a child dies; God is often to be blamed, if not for the demise of the child, then for the prevention of its death. This is especially prevalent during major crises, such as tsunamis or earthquakes. It is, though, that God is the controller of the tectonic plates.



Similarly, many people think that God is on their side in any conflict, even wars between nations—prayers are called forth by military

leaders, even going so far as to say that God has ordained their victory.

Some believe God is responsible for their good or bad luck, whether they win the lottery or not. So they pray to win the lottery. When they win, it is their destiny; if they don't, it is probably because God was not listening.

I believe that when God's presence is thought of or known to be within, the purpose of prayer changes completely. The idea that a fragment of God indwells us gives us a whole new perspective on how to communicate with God. Jesus taught his followers the simplicity of prayer, one that also leads us to a new idea of prayer's purpose.

Since our Father lies within, imagine how much easier it is to talk to him. God becomes a personal entity we can relate to. As a result, we can reach out to God anytime, knowing that he will hear us, even if we cannot (yet) hear him. I love this statement from Jesus: "True praying is the sincere attitude of reaching heavenward for the attainment of your ideals." What an incredible, yet sublimely simple, fact. If we pay heed to this statement, we are, by nature, asking and seeking to understand the will of God. We are knocking, knowing that the door will be answered.²



But how do we share with others outside our UB cohorts or New Thought followers? I have given this some thought. I think we have to start with the very basic idea, contrary to so many religious beliefs, that Jesus tried to tell everyone where God was to be found. He was not out there, or over there. He was and is within each of us. While this is common in New Thought, it is considered blasphemy in the more traditional Christian churches, not to mention the

other two major religions. Thankfully, the idea that God is within is more common among other Eastern religions.

Jesus used the phrase “the kingdom of heaven is within” to convey the true nature of God. Even his ‘Believer’s Prayer’—our Lord’s Prayer— begins with “Our Father who is in heaven.” Where is heaven? It is within. How simple is that? That can be a great starting point.

The next step is to speak to the idea of the location and the definition of heaven, as distinct from Paradise. And so it goes.³

Good luck.

Footnotes:

1. I am foregoing any discussion of worship as distinct from prayer.
2. I believe there is a side effect to this action. And that is, thanks to the reinforcing idea of our journaling, we can start to access the mind of God within to respond to many of the questions posed during these weeks of study and thought-provoking reflection. We UB readers have been at this for some time now, and often, with but a few key words, we can bring forth material from our minds—and the mind of God within—to help us generate thoughts and ideas and clarify our writing such that we can come up with some very interesting comments to share with others.
3. The nature of true prayer might be a major topic for someone who is beginning to understand what constitutes effective prayer, such as whether material requests are answered.



Jesus teaches us what makes an effective prayer

Jesus taught that a prayer, to be effective, must have five qualities.¹ [Note: I am speaking of the noun associated with the verb “to pray, and not the person doing the praying.]

The first one is that a prayer is not just for oneself, selfish. We learned that, over time, a prayer is far more effective when it is for others. We all need help to some degree. We need to recognize that a prayer for oneself alone does not reflect the family of God.

The next point is that a prayer is more than a mere belief; faith is its foundation. Next comes sincerity, as praying must be an honest expression of one’s true self.

Then a prayer should be intelligent to the extent that one is able to see the light that shines from our indwelling spirit, the Spirit of Truth, and our Universe Mother Spirit’s bestowals of mind capabilities. This may take work, patience, and time for most of us. We keep at it.



Last, a prayer must be trusting of our Father's will, that is, our knowing that what comes forth from the prayerful attitude will be the best that can come forth in that moment in time, as God knows best.

We should ponder this each time we sit down to pray.

Footnote:

1. UB 144:3.17-22



*Personality dedication, wholehearted
devotion to doing the Father's will*

The dedication that our Father requests from us must arise from within our moral and personality conviction that to live the true, good, and beautiful life, now and forever, is a very personal and unrelenting quality of desire to do our Father's will, the very best we can understand it, knowing full well that we will know it more securely as we move ahead.

But there may be stumbling blocks.

That we are beings of time and space may impact our understanding that, while we are dedicated to our Father in doing his will, time and space may not seem to be on our side. But that should not be our concern; it is our Father's concern. Our concern is the knowledge gained through our whole-hearted devotion that time is not a factor at the absolute level, and that is the context in which our indwelling spirit of God lives.

That being said, how can they be wholeheartedly devoted if people do not know what the Father's will is? Many are

often uncertain of how to determine our Father's will. My late co-facilitator of our Study Group used this as his guide to what Father's will was: "It is the way with the most love in it."

I give people an example. I ask them, "What does God's will have to do with whether or not we buy an ice cream cone today?" I often use this as an example to folks who ask me whether they are doing his will or how they can tell. My answer is: "Do you really think God cares if you eat an ice cream cone or not?" Where is the love, or the lack of it, in eating an ice cream cone?

But if they persist and ask about whether they should drink an alcoholic beverage, a whiskey perhaps, I suggest that if God is a spiritual being, and his only concern is for your spiritual advancement, does having a whiskey (although considered a spirit), a non-spiritual drink, an issue for God? If anything, his concern might be your intentions regarding drinking a whiskey. The responsibility is yours to choose how you will behave, not God's.

Being personally dedicated to doing his will means being dedicated relative to all his creations, too. His will does not stop at our door but is universally expansive, encompassing all people and personalities in his universe. To me, that is what Jesus means when he says to love each other as he

loves us. This dedication can be to all life and that which supports it.

And it is personal to each of us. Our Father gave us personality; it is our responsibility to use it wisely. It is a sacred, but very powerful tool. To protect it and use it well, we must understand it and whence it came.

We are each asked, ultimately, if not now, then later, to dedicate ourselves to doing our Father's will. And then actually doing it, ice cream cones aside.



A conversation on prayer and worship

[*If someone came up and asked me the following question in the scenario below, I think I need to know more about them and what they currently believe, to lay a foundation for what I need to impart. I am assuming in this scene that the young man I meet may not be aware of anything of the basic teachings of The Urantia Book, so I will assume he is new to the idea of the importance of worship and prayer, as well as their differences.]*

If someone asked me why I consider prayer and worship significant, I might start by asking them a question. (We are sitting down over coffee at a Starbucks.)

I might ask, “Do you, as you, feel a difference between good and bad? I don’t mean in society’s sense, but in your own soul. Do you recognize beauty? Do you value truth over non-truth?”

If the answers are yes, then I would say this: “Your mind and your soul already recognize their connection to God. This connection is built into each of us with a normal mentality. Each of us starts to develop intuitive feelings about what is good, what is true, and what is beautiful.

“There are subjective variations in what is considered beautiful, within each of us, and over the years. When you were a child, you drew pretty pictures for your mother that she put on the refrigerator door. As you grew older, you thought these childlike pictures were silly and could, no doubt, do much better. This is how life progresses for each of us.

“The same is true for truth and goodness. What you saw as truth as a child was that which you were prepared to see. It was probably not the whole truth, but it was a way for you to understand something at that age.”

I might speak to the idea of Santa Claus, such as, “No, there is not a real Santa Claus today, but the idea of what he



represents is still present today--the idea of the goodness of humanity that the message of Jesus represents to our world when he came to be with us.”

Then, “As we grow older, we learn that truth, beauty, and goodness, while subjective within each of us, are not identical; we all share a general understanding of these values and their meanings. The differences are what make

us unique, and our uniqueness is what makes our contribution to the world—and to the universe—special.

“Prayer and worship are, in a way, a way of paying back for our blessings to those who give us these innate qualities that make our lives enjoyable. We are blessed with all that we are given, and these include the obstacles in our path, which are there for a reason, as lessons we need to learn along the way. Through prayer and worship, we can ‘pay it forward’ too. God is always listening to us; there is nothing we do or say that he does not know about.”

Now, the young person asks, “What is the difference between worship and prayer? Aren’t they the same?” To which I might respond, “They are often thought to be the same, but they are not.

“Worship is an easier one to address. It basically is saying to God ‘Thank you.’ You are expressing your gratitude for who and what he is, for giving you the personaity you have, for your mind, your talents, the love in your heart for others and yourself—yes, even yourself—, and there can be an infinite things we can be grateful for if we only know of all the things God does for each of us, what gifts he gives, often including our thoughts, urges, and feelings. That is what worship is, as simple as that.”

“Prayer, on the other hand, is usually a request for something, for help from God or his many helpers in something that you are concerned about, or working on, or wanting to help someone else. Prayer is most beneficial when offered on behalf of someone else, as this way two or more people benefit: you and the person or persons you are praying for.

“There are some qualifiers with prayer. First, it concerns a spiritual request. That means asking for non-spiritual things, for example, money, winning the lottery, and such, does not qualify as asking anything of a spiritual nature. It just falls flat.

“However, since the mind is an aspect of our spiritual selves

(and our intelligence is a creation of spirit), we can pray for assistance in things mental, for example, such as those who attend Alcoholics Anonymous meetings to be helped in being released from the grip of addiction, a physical condition



with a mental component.

“And since we are presently operating in a material world, the answers to real prayers, while they are always answered, the timing of the answers is up to forces beyond our understanding or control, as well as how the answers, when they do come, may be far different, and far better than that which was requested.”

With that, I might suggest we continue our discussions at another time so what has been said can soak in.

Watch the video of the above talk, “A conversation on prayer and worship ”:
<https://vimeo.com/1192371449>



C H A P T E R 29

God's indwelling presence



I see the spiritualization of one's personal self, as seen from one's personal effort, aided immensely by a conspiracy of spiritual powers and beings that few recognize. Here is my take.

I believe that, regardless of how well we understand the innate systems and the gifts of our Personality and mind spirits that make us intelligent beings, we are unhesitatingly prompted to take certain actions.

- ✱ We start to recognize an innate guidance that leads us to distinguish right from wrong at a very early age;
- ✱ We then are able to start to make moral judgments;
- ✱ Without realizing it, we are then gifted with the Spirit of Truth and our Thought Adjuster is

bestowed, and the beginning of the growth of our immortal soul;

- ✳ We increasingly learn to pay attention to our own thoughts; and
- ✳ We become loyal to the “dictates of [our] highest convictions of truth and righteousness.”¹

At the same time, being in relationships with others in our family, we develop greater awareness of how to integrate personal beliefs and family responsibilities into a cohesive unity built on tolerance, fairness, loyalty, and love. Over time and maturity, these qualities expand into other areas of life associations.

Other things are happening to us, such as:

- ✳ We become aware of our relationship to others beyond our immediate circle, such that we begin to see others as having the same qualities of being human as we do;
- ✳ There is an inbuilt urge to be thoughtful of others, to start thinking of each person as having value, and to recognize that, while they are different, their value is the same.
- ✳ This is the beginning of empathy and compassion, the expression of the Fruits of the Spirit, and the

urge to be with God, to be like him, whatever that means.

I threw in that last remark about being like God, because it is important. It is, I believe, not a consideration of traditional Christianity, nor most other religions. To think you are becoming like God is probably considered blasphemy, the end result of which is to be stoned—and not in a “tripping” sense—in olden days. It is still considered blasphemy today.

The culmination of the above is to become a loving and kind, competent and intelligent member of the human family, contributing to make our lives and the lives of others around us more enjoyable, more full of love and grace, more at peace with what is. We know that, beyond all else, God’s will is done.

Footnote:

1. UB 124:4.9



Thoughts on self-mastery and the rules of living from The Urantia Book

[Audience: UB readers]

I think these ideas regarding the rules of living¹ and those of self-mastery are significant in our advanced understanding of being a mature, intelligent human being. I don't see many folks paying much attention, however.

When I look at the world, it seems most folks are living on the first two levels, some on level three, some on level four. I know of very few in my area of the world who seem to be at level five, the moral level. That is the level that I think I find myself. I know I have not reached level six. Maybe someday.²

It just feels like moving into level six is impossible with what is going on today. There is such an array of issues we all face that to think there could be such a mind that might have the "attitude toward all such problems when your supreme desire is ever to do the Father's will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances."² The problem is, I think, that how God would approach many of

the issues we have is far beyond what we can even conceive.

As for self-mastery, I find that idea more appealing. If the “old way” of self-mastery was as Jesus described it, of fasting and praying, but paying little heed to the needs of others, I don’t think I would be much good at it, anyway. People are too dear to pay them little heed. Thus, Jesus way is the better way. Plus, it is more fun.

But context matters.

For ten years, I lived in Lower Downtown Denver in a fifth-floor loft I designed in an old, renovated candy warehouse. We were not so high that we could not relate to the people on the ground, in the streets, or on the patio at the restaurant next door. We walked and took the light rail everywhere. Union Station was in the next block to the west, so I could watch Amtrak trains come and go twice a day. The Coors Field ballpark was a block to the north—I could hear the home-run cheers when the Rockies got a hit—and downtown Denver was two blocks to the east, which was the view we had. Life there, at that time, was a 24/7 affair; something was always going on, people everywhere, life happened, and it was good.

It was such fun to be in that mix. We got to know all kinds of people, from old railroaders to manufacturers that made the only pearl-button snap cowboy shirts for a century. We mixed with people such as Joyce Meskis, the owner of the Tattered Cover Book Store; Dana Crawford of the Oxford Hotel and developer of Historic Market Street; and John Hickenlooper, the first loft developer in the area and later Denver's mayor, then the Governor of Colorado.

We attended Passover Seders down the street, concerts, plays, ballgames, walked along the South Platte River, and Cherry Creek. My partner and I designed several buildings in the area, which put us on the map for getting work in San Diego, Kansas City, and Ithaca, New York.

There was a spirit-lifting time when one is communing and enjoying so many people. It feels like a mastery of life in many ways.

Today, we are off the beaten path in Florida. Not many people to connect with anymore. I am so grateful for my Urantia Book friends and opportunities to meet, see, and talk with them.

Footnotes:

2. UB 147:4.1-9

3. I think there might be a level 7, the highfalutin level, where

one is so heavenly minded as to be of no earthly good.

4. UB 147:4.9



Your spiritual transformation and how to go about it

[Audience: a non-UB student or reader who is serious about what spiritual transformation means.]

It might be good to start with an explanation of what spiritual transformation means, at least to me. It means living with the truth that you are a child of God, always and forever. And with that idea, that knowledge, and eventually that certainty, you have the faith that it takes to know you are loved by all the benevolent powers in the universe.

That feels good, doesn't it? This faith comes with some wonderful guarantees, one of which is the opportunity for eternal life.

If that sounds appealing, let's move on.

In some ways, your spiritual transformation is easy. Here is what it takes. First, have a spiritual bent of mind and life. This is easier said than done, but it does require sincerity on your part.

Second, it is important to understand that spiritual transformation happens to you and within you. It is not something one picks up from going to church once a week or so. But it does require, I think, a bit of understanding of what a spiritually transformed person is, that is, what they think about themselves and others, how they act towards others and treat them in the daily adventures of life, and how they address the issues of the value of life experience, from the short-range view to the perspective of eternity.

Eternity?—must have been your immediate response. And the answer is yes, eternity. Transformation means being, thinking, and acting as a Son of God would, because that is what you are. To be spiritually transformed is to know that you are heading for perfection.

Perfection? Sounds incredulous. But did you not read, or were you not told, about the one demand that God has of his eternal children? That they become “as perfect as he is.” I know this is something I never heard in my younger years when I went to church every Sunday. But it is there in the Bible, hidden from those who do not read the Bible but profess to believe it is the word of God, or a close facsimile by others who must have talked with God?

Being spiritually transformed means living your daily life knowing much of you is already perfect. For example, your personality is a gift of God, as it is your real self and will be reflected in your perfecting character. Also, your mind's intelligence is a gift from our Universe Mother Spirit. Also within your heart and soul is Jesus' Spirit of Truth, what he referred to as his "Comforter."

Last, but not least, is the fact that your mind carries within it a "fragment" of God himself. The word fragment is perhaps a silly word for what is really more accurately should be referred to as a halograph of the totality of God. You are never alone. He is there to guide you in all the decisions you make, through all the experiences of learning you have. And he will always be with you.

Now you know what spiritually transformed means.

How do you go about it?

I believe the simplest way is to understand the life that Jesus led and the teaching he gave us. The Bible does not do justice to Jesus in the way that it portrays him. While his apostles tried to tell us of Jesus' life, they fell short in their gospels. And Paul does not do much better in the balance of the New Testament.

But never mind. There are other resources available that do a much better job.

The best way to start to understand Jesus, how he lived, and what he told us, is to take to heart and live his “Fruits of the Spirit.” Versions of them can be found in the Bible; just Google it.

But, I can give you what I think is the most complete list that Jesus told us. These are loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.

If you, in your heart of hearts, earnestly attempt to live the above fruits of the Spirit, in wholehearted sincerity and trust, you are spiritually transformed. Now, how easy is that?

And that is all there is to it.

Good luck and Godspeed.



C H A P T E R 29

Family of God



Spiritual Unity, not Spiritual Uniformity

Jesus' lesson to the apostles on spiritual unity is so uplifting because it is so contrary to what the world thinks is the way to be. The world wants uniformity, and it often seems to want it without regard for unity. "Just do it this way, or be like that way. That is the only way to be!" There is nothing about unity in uniformity. Unity is a theological or philosophical concept, while uniformity is a concept of sameness, in a more material way. Even the military tries for uniformity, but cannot achieve overall unity. Robots, maybe, but AI is showing us that even it has trouble with uniformity, much less unity.

This is not to say uniformity is bad in itself. The mother of our local universe patterns has insisted on patterns of uniformity when dealing with material realms. Uniformity is a large part of the beauty of God, but it is limited to a realm of material existence, and at a certain scale. But when it

comes to “artistic” creation of material things, we do not value uniformity very highly. That would be very boring.

We read that there is little uniformity among the billions of architectural spheres; each is described as unique, but there is uniformity in the numbers of physical and morontia material elements with which they are built.

There is little uniformity when it comes to truth and goodness. Unity can be found in goodness, but uniformity of goodness, at least on our worlds, is subjective, not objective. (I may be trying to stretch a concept here without having fully explored all its ramifications.) Goodness is like art or music—it comes in an infinite number of flavors, with the overriding criteria that it must be good in God’s objective sense.

Truth, we all know, is subjective, and the only truth that is not is God’s truth. For the rest of us, it must be relative.

Jesus said to James, as rephrased in my own style, “I never told you that you all think and teach the same way, or the same stuff. I came to this world to show you how to be original and free in teaching the gospel. Personality and originality must not be sacrificed to a uniformity of meaning. I never told you that you had to all see things the same way. Do not think you all must see alike, or feel alike,

or think alike, so you can be spiritually alike, which is a gift from your Father.”¹

Jesus sort of goes on to say (as I interpret it) that all can have a unity of spirit purpose that comes from a likeness of consciousness, but not a uniformity of such. Diversity is no destroyer of unity if like-minded souls have a unity of consciousness. Each person is unique, with a distinct personality, and this uniqueness adds an extra layer of flavor to the truths they can share with others.²

Jesus emphasized that spiritual “unity implies two things,” which harmonizes the lives of believers of the gospel. One, they all have a common motive for service, to do the will of the Father; two, a “common goal of existence,” to find the Father and become like him.³

There was nothing uniform about the apostles; each had his own understanding of what Jesus came here to do, but none of them had a grasp of the entirety of what Jesus was about, and they never would while on this plane. It was enough for them to be themselves and carry the message as they understood it into the world. It is in this blending of their understandings and ours that we have a fuller picture of who Jesus was and is today.

Footnotes:

1. UB 141:5.1

2. UB 141:5.2

3. UB 141:5.3



Jesus' reflections on divine relationships as mirrored in human familial affection

At the time of Jesus' bestowal, family was the most important thing in the social structure of Roman-ruled Palestine. Much else of social life was not within the control of individuals under the thumb of the Roman protectorate. So, family seemed to be the supreme calling of duty to oneself and others.¹

Family, in Jesus' time and still today, is considered the bedrock of a civilized and just society, at least by those who understand such things. The revelation prompts us to reconsider the importance of family. How might we reconsider any notions about it without giving it short shrift?

Jesus' use of the fatherly metaphor is perfect for our relationship with God AND our brothers and sisters of the universe. A family includes parents and children; often far more than that. Relationships between each are different:

father to mother, father and mother to children, children to each other ²— core family.³

If fatherly and brotherly love is to be found anywhere, it must arise in the family context. But Jesus' desire and direction was to expand that familial feeling to all the world's people. From God's and Jesus' perspectives, all people are their children. That is, each of us, as God's child, and all our brothers and sisters are loved the same and unconditionally. ⁴

It should not be too difficult for anyone who believes in God, as I believe most do, to conceive of him as the creator of each of us, thus our Father "in heaven." The obstacles for them might be the notion that God is angry and jealous, that we must fear him. But how can you love someone you fear? This certainly gets in the way of the ideal of God as being a good father. This is especially hard for those who did not have a good relationship with their earthly father.

If this is the case, I have seen where brotherly and sisterly love is stronger than parental love. That is, the brotherly and sisterly affection for each other does lead to unselfish and loving service to one another. At that time, the extension toward fatherly love can blossom in their hearts, fostering a relationship with God as a loving father.

A Year in the Teacher Education Program

Footnotes:

1. While this has mostly been the case for more than two millennia, there are times when family values were discounted. This has happened throughout history, wherein royalty would disown even kin and family to preserve some status, or in the case of our Civil War of the 1860s, brothers fought against brothers over an issue that had little to do with the common person, as most did not own slaves, or in Nazi Germany, where families informed upon each other.
2. Sibling relationships are quite different from parental relationships with their children. They can be closer, as they are together for a longer period of time.
3. Often, grandparents are included in the family unit.
4. There is no “should,” or “might,” or “if only he or she blah, blah, blah...”

A final note on the word “Shrift.”

Shrift? Not a word you hear every day. In fact, apart from in this expression, it is now so rarely used that it’s hard to think of a shrift that isn’t short.

The verb shrive is also now an almost forgotten antique. A priest in a confession, often when the confessor was near to death, would shrive him or her by imposing a penance, called a shrift, in order to provide absolution.

Shrove Tuesday, which most of us in the UK now refer to as Pancake Day, derives from shriving - originally a day when people were shriven or shrove; more recently, a day when we toss pancakes.

In the 17th century, criminals were sent to the scaffold immediately after sentencing and only had time for a cursory ‘short shrift’ before being hanged. From that literal beginning, ‘short shrift’ migrated into meaning ‘give cursory consideration to’.

The term 'short shrift' is ancient and has been part of the English language since at least the 16th century.

The first known use of 'short shrift' in print relates to the history of the British monarchy. Following the death of Edward IV in 1483, the Duke of Gloucester was appointed Lord Protector of England. He accused Lord Hastings of plotting against him and arranged for him to be executed. Hastings was allowed only a short shrift as Gloucester was anxious to get his dinner. —Gary Martin, found in the Phrase Finder Website: <https://www.phrases.org.uk/meanings/short-shrift.html>



Two prominent tools Jesus used in his teachings that we can all use and benefit from

Asking questions: I have always thought that the **1** Socratic method of inquiry offered a great deal of pleasure to both the questioner and the respondent. It seems to be a process in which the one being asked is most likely to grow from his or her answers, as long as the questioner continues to challenge him or her. Sometimes Jesus would pose a question as though he, himself, sought help from another. *"In this way he elicited interest, appealed to the better things in human nature."*¹

I am reminded of the technique that Byron Katie uses in her “The Work.”² In her process, she defines an individual’s suffering as being caused “by believing one’s distressful thoughts.” It is as though she read Paper 130:6, *The Young Man Who Was Afraid*, and it became a whole new way of life for her.³

The **asking-questions approach combines deep listening** by the questioner, which **draws people out**. It certainly **expands the responder’s perspective**. Byron Katie’s *The Work* does so by **reframing the respondent’s thinking, shifting their perspective**, and giving them new insight into their own thinking, resulting in breakthroughs in resolving their suffering caused by their distressing thoughts.

Her work reminds one of the description of Jesus where, when he sought to administer to those in distress, “recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him.”

The drawback is that it can take a bit of time to get to where the one being questioned understands.

2 Always learning: There is one major advantage of being a teacher, and that is that one is always learning. It is as if they are the two sides of the same coin. I taught 1st-year through fourth-year architecture students at the University of Colorado in Boulder for five years in four different courses. The 1st-year student class, called “Introduction to Environmental Design,” had 160 students each semester. Some students were right out of high school, while others were older and had different backgrounds. It was an exciting time as we explored architecture and urban design and the problems of planning cities that work and architecture that is good and beautiful, while expressing a truthiness ⁴ of its context and content.⁵

To me, this suggests this was the way Jesus went through life. Everything was worth exploring (well, except for the Baths of Caracalla in Rome), which is one reason of several that he spent 18 months traveling to Rome and back and beyond—to learn about people, customs, languages, religions, and so on.

Always learning is something I thoroughly enjoy.

Footnotes:

1. The quote is from UB 171:7.7, but the example is best seen in UB 130:6.2.

A Year in the Teacher Education Program

2. Byron Katie's *The Work* "... is a way of identifying and questioning any stressful thought. It consists of four questions and what is referred to as the "turnarounds". The four questions are:
 1. Is it true?
 2. Can you absolutely know that it's true?
 3. How do you react, what happens, when you believe that thought?
 4. Who would you be without the thought?"The next step in *The Work* is known as "the turnarounds," which involves considering the opposite of the thought being examined." Her books are excellent in explaining exactly how she goes about *The Work*. See them on [Amazon](#):
 3. That is not what happened, of course. She does tell the story, though, in her book. It involves a cockroach.
 4. "Truthiness" is a word popularized by Stephen Colbert during *The Colbert Report* show on Comedy Central in 2005.
 5. There was a very nice side benefit. My teaching assistants, who taught the first-year design studios, informed me that students who took my "Intro course" became better designers more quickly than those who had not yet taken it.



The Kingdom of Heaven, The Kingdom of God

Jesus used the terms "the kingdom of heaven" and "the kingdom of God" to describe the spiritual nature of mankind and the ideas he sought to convey to his apostles and many others who came near him.

1 What is this kingdom of heaven that Jesus is alluding to?

Today, if one explores what the “kingdom of God” means online, one finds a plethora of standard, traditional New Testament interpretations. Sometimes the kingdom is referred to as heaven, or an “everlasting realm where God is sovereign,” and Jesus rules forever. Virtually every Christian teaching about the kingdom of heaven or kingdom of God places it outside ourselves, unlike *The Urantia Book* and the New Thought churches.

In a way, these traditional ideas appear very similar to the notions the Hebrew people held about their “kingdom of heaven,” a combination of present reality and future hope, the triumph of good over evil in this world, or a place of supernatural origin.¹

As Jesus began his work with his apostles, he used the above Hebrew ideas to begin with, so as not to introduce his expanded conviction of what the kingdom of heaven truly was.

In that context, the Kingdom of Heaven, as Jesus later used the words, was his way of describing, first to his apostles and then to the rest of his followers and others, what he meant by the kingdom of heaven. He would say, “*The*

*kingdom of heaven within you.”*² It was, I believe, his way of leading them into the idea that God’s kingdom was already here **and** that the self-same God indwells all men and women. While he used the term “the kingdom of heaven” and sometimes the “kingdom of God,” I believe he had to do so to protect himself from being cast as a blasphemer.

Imagine telling a bunch of folks listening to a message about God and saying that God is within them, indwelt as it were, within each person. I doubt that would have been a good idea. People were stoned to death for less.

But a bit later in his ministry, he was more forthright. He said to his apostles, “*The Father in heaven sends his spirit to indwell the minds of men, and when I shall have finished my work on earth....*”³ He went on to speak of the coming of the Spirit of Truth and the results to be expected from those events.

Elsewhere, we read, “... *the kingdom of heaven [is] a spiritual experience having to do with the enthronement of God in the hearts of men.*”⁴

2 The text tells us that this kingdom, God, lies within us.

Jesus emphasized that the kingdom of heaven should start and be rooted in the ideas of God’s Fatherhood and the

brotherhood of all mankind. Thus, it must be found in the hearts and the minds of his children. Mankind needs to cease looking for it outside itself; it is not over there or over here. The only place left is within each of us. Its reality is expressed by the courage and the spiritual power granted to each of us by the hope of eternal life. It sets new values upon older meanings as the fruits of the Spirit pour out upon all who embrace the kingdom.⁵

3 Why is finding the kingdom of heaven so important to mortal beings?

We find the most powerful declaration of the Revelator in the last paper: "... *'the kingdom of God is within you'* was probably the greatest pronouncement Jesus ever made."⁶ Thus, it seems pretty important. Of course, there is much more to it than that. There are long-range ramifications for those who refuse to believe, refuse to be led by the Spirit, and refuse to offer the fruits of the Spirit to others as they pass by. It is pretty damn important.

Another reason the Revelators said this is that it is one of the most important things Jesus said, and few, especially Christians, paid attention to it. This might be a leftover result of Paul's work with the Hebrews in shaping his idea of what Christianity needed to survive. Rob wondered what

the world would have been like if Rome had adopted Jesus' ideas rather than Paul's.

4 When does one become aware that they are Sons of God and in the kingdom of heaven?

Other the last several months, thanks in great part to Urantia University Institute's Teacher Education Program, I have come to understand that my Thought Adjuster and my Spirit of Truth, along with our Universe Mother Spirit's adjutant mind spirits, are at work within me all the time, adjusting my thinking as to what I think and in the way I make decisions, bringing me insights of spiritual significance, and leading me to increasing wisdom, or so I hope. At least that is what it feels like.

But, I do believe the impetus behind the recognition of the awareness starts much earlier, at the time of the arrival of the Spirit of Truth and the Thought Adjuster, even though a child never recognizes it at the moment. I believe it follows the first moral decision, when the child's adjunctive mind, spirit of worship, and wisdom are activated, then the mind shifts into a self-conscious mode that brings with it a sense of right and wrong. It is not long after, assuming a child is introduced to the religious ideas of God, that he or she comes to believe, if subconsciously, that they are, indeed, children of God, as Jesus was and is.

I think of the tiny number of us that, upon being led to *The Urantia Book*, we read and immediately understand the truth of our relationship to God, Jesus (Michael), our Universe Mother Spirit, and to each other. How incredibly fortunate are we? Thank you, God. Thank you, Revealtors, and all that endeavored to make our present understanding a reality.

How can a person enter the kingdom of heaven?

5 By faith, one can enter. That is the short version. But what does that really mean? Jesus tells us—I am paraphrasing here—that those who first seek to enter the kingdom must begin to strive for character (personality) not unlike God’s, at which point they will possess all they need. But unless they seek entry with the faith and trust of a child, they will not gain admission. How does one strive for such a noble character? It is by the “fruits of the Spirit” that one knows they are on the right track. Faith will get you in, but love keeps you there.⁷

While the apostles taught in Jerusalem at the Passover, scores of people who could not find room in the temples listened to their teaching in the courtyards. My summary of what the apostles were saying is essentially this:

6 **The Kingdom of God is already here, within you;**

1. By faith you enter upon eternal life;
2. Love is the rule: love God and love all people as yourself; and
3. There is one Law of the Kingdom of God: Choosing to do God's will (the fruits of the Spirit will pour forth from you).

Footnotes:

1. UB 170:1.1-6	5. UB 170:2.1-8
2. UB 170:1.11	6. UB 195:10.4
3. UB 137:8.7 in June 26 AD	7. UB 137:8.8
4. UB 137:7.13	8. UB 142:2.1-5



The three concepts of Jesus' kingdom that are most meaningful to me ¹

1 "The possession of new courage and augmented spiritual power. The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life."

I see the recognition of the possibility of eternal life as a gateway to new courage and the expression of spiritual

power through acts of kindness, empathy, and compassion. It is then that we understand we are all God's children. Once that is in place, we are free to be who we are meant to be, to be inspired to do what we are meant to do, to be fearless in our courage, and to have the faith to know that untold adventures lie ahead for each of us.

4 *"It was in itself a new standard of moral values, a new ethical yardstick wherewith to measure human conduct. It portrayed the ideal of a resultant new order of human society."*

Once the knowing that we are children of God, that we are inheritors of his glory, we lose many of the traits that we thought were serving us, but we not in Reality—capital R—, not the material reality of material things, such as status (over others), wealth (beyond others), and power (over others), A new moral compass shows the way forward. It points to how to treat our brothers and sisters, all life, and our physical world. And how to become who we are meant to be. We take seriously what I like to think of as Jesus' guidelines for living, his twelve statements of the spirit of truth.

There are other huge benefits that improve our lives, such as the absence of fear of death or of what other people think or say about us. We can take each day knowing that

we are here to learn, to grow in faith, wisdom, and spiritual insight. We might even hear our Thought Adjuster speak to us one day, before we graduate, saying, “Well done, my child.”

3 *“It taught the preeminence of the spiritual compared with the material; it glorified spiritual realities and exalted superhuman ideals.”*

If our world were in better shape, such as most normal worlds must be, I would have chosen number 5. But the need for number 4 is more urgent today. We are in a world that is over-materialized in every way—thinking but in superficialities of concepts and ideas, speaking without first thinking what is being said, hearing without listening to others around us, and feeling without sincerity, conviction, or compassion. We must have some kind of noise around us all the time.²

The thing about spiritual realities is that they can also be conveyed in material terms. Art, for example, or music, any number of creations that can convey the spirit of humanity and of God. However, the purely spiritual acts, of prayer and worship, of “passing by” and being compassionate, are all funneled through our material awareness and senses. The fruits of the Spirit are each a material expression of spiritual relationships.

A Year in the Teacher Education Program

Footnotes:

1. UB 170:2 Left out of my list of important concepts is number 2 (The gospel carried a message of new confidence and true consolation for all men, even for the poor.) Also numbers 5, 6, and 7 (5. This new gospel held up spiritual attainment as the true goal of living. Human life received a new endowment of moral value and divine dignity. (6. Jesus taught that eternal realities were the result (reward) of righteous earthly striving. Man's mortal sojourn on earth acquired new meanings consequent upon the recognition of a noble destiny. 7. The new gospel affirmed that human salvation is the revelation of a far-reaching divine purpose to be fulfilled and realized in the future destiny of the endless service of the salvaged sons of God.) Just so you know.
2. Even in our church service, when we go "into silence" (a Unity thing) for meditation, background music rises to beat out the silence. It is why I much prefer the concept of stillness over silence. Then a little noise does not matter.



C H A P T E R 30

Values of the Kingdom



*My thoughts on Jesus' new commandment,¹
“That you love one another even as I have
loved you,” as it applies to the Golden Rule.²*

The injunction against non-resistance to all selfish reactions to the universe and reaching for righteous levels of true spiritual values.

While Jesus does not require uniformity of belief on our part, as children of God undertaking the doing of his will, there is a requirement for unity of belief in the overall idea of spiritual faith and brotherhood if we are to attain the levels of divine truth in our daily living on this plane of existence. The essence of the Master's instruction lies in refraining from resisting any selfish reactions to the universe, while actively and progressively striving toward righteous spiritual ideals: divine beauty, infinite goodness, and eternal truth — to know God and grow more like Him.³

Love each other as Jesus loves us

Up until the point where Jesus made the startling statement, “And so I give you this new commandment: That you love one another even as I have loved you,”⁴ the idea of the Golden Rule was not seen in its true light by his apostles. This had to come as a surprise. Sure, they had heard the words of loving their neighbor as themselves, but what did that really mean? I suspect they would have thought it was simply a slogan for some idealistic concept that surely could not reach beyond their actual neighbors, as even that was hard for many.

Beyond that, the text reminds us that many people see the golden rule as a way to unite mankind through shared human values. Others may feel it resonates on a deep emotional level, touching the gentle feelings within each of us. Still others view it as a practical standard to judge our social interactions, guiding our behavior with kindness and fairness. It’s often regarded as a heartfelt moral message or slogan that is intended to inspire us to act with moral duty toward one another. And for those guided by strong principles, the golden rule may become the foundation of their beliefs and reflections.

But when Jesus put it in the context of the intention of requiring these men to love all peoples as Jesus actually

loved each of them, it took on a whole new level of seriousness and depth and meaning in the requested response that he, Jesus, was and is looking for, not just from his apostles, but from each of us, and all of us.

But what does this mean, really?

Our text tells us that the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration: love each other as Jesus loves us!

The cosmic understanding of what the new command means is that we realize that the very same personality of Jesus resides within us as his very own Spirit of Truth, who continues to love each of us as he did 2000 years ago. Thus, our conduct is guided by this spirit within, with the cooperation of our Thought Adjuster to the betterment and growth of our soul.

The result is a new realization of a living truth: regardless of what we witness outside ourselves, we are indeed living in a good, true, and beautiful universe full of love. We live lives with new meaning, and our intentions align with God's will. We do good as we pass by; we do good to all we come

into contact with. Our intentions—our thoughts—are in conformity with our words and our actions.

*The Master's practice of non-violence as a
spiritual pronouncement*

The Urantia Book offers a great example of Jesus' attitude toward nonviolence.

When Jesus, Ganid, and Gonod are traveling out of Rome, heading back to Palestine on the Appian Way, near Tarentum, they come across a young bully beating up a smaller boy. Jesus calmly interceded and held the bully back until the others could safely take the smaller boy away. Ganid did not understand why Jesus did not beat the crap out of the bully.⁵

Jesus explained to Ganid that while we, as onlookers in this material world, see only what we are prepared to see, there may be other reasons for actions we cannot recognize because of our limited vision and understanding. As individuals, we must be less judgmental and more merciful. The limit of an individual's effort should be to prevent harm on all sides. That is what Jesus did with the small boy and the bully.

We should not be so quick as to judge unless we know all there is to base a true, sound judgment upon. And who in this world can do that?

Footnotes:

1. UB 180:1.1
2. UB 180:5.5-12
3. UB 180:5.9

4. Jesus says this twice in The Urantia Book, once at 180:1.1 and the other at 180:6.1.
5. UB 133:1-2



The two major themes of the gospel message taught by Jesus

The two major themes are, in their simplest terms:

- ✳️ **The fatherhood of God**
- ✳️ **The brotherhood of mankind**

The Fatherhood of God is an embracing of the understanding within one's own soul, mind, and heart that God is the Father of all creation. As a UB reader, I found it gave a beautiful rendition of the concept and the fact. Once you get into the book, you can never go back to what you thought you knew before. To now think of God as anything but our Father is impossible. This understanding, and the intentions and actions that one takes, are now

colored by this idea of God as our Father. My Father and I are one. That is my mantra.

The fatherhood of God is not something that every religion accepts. There is still a majority of the world's religions that do not think this ever can be the case. And there are many in this country who would not accept the idea of God as Father anyway.¹ While we tend to think of Christianity as being the leader of "God is our Father" band—"Our Father who is in heaven"—it is doubtful that many Christians give this idea much thought, as for the majority, God is still way out there in heaven somewhere, not really paying much attention to us. They contend the world's situation proves it. And the idea that heaven is within never really caught on. It's out there with God.

The brotherhood of mankind is not possible without the idea of the Fatherhood of God. "The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man."²

Assuming one accepts the concept of the Fatherhood of God, then the brotherhood of mankind can blossom in one's own heart and soul. I find this intellectually desirable but still difficult to pull off. While I have no problem with the people I come into contact with every day, nor with

folks far away in distant lands with different belief systems, it is still difficult to watch how people are treated around the world, most often by no fault of their own. It does not seem likely we will see the desire for planetary sovereignty within the next several centuries. My heart goes out to all the folks who have to cope and suffer under the present circumstances. When I read the sections of *The Urantia Book* ³ on political sovereignty, I wonder how little Urantia will ever get to the point where there will be a world united under one sovereignty.

If I were Jesus and big enough, I would restrain all the world's bullies so the world could settle down and find some relief. No judgment; just restraint.⁴

Footnotes:

1. I have run across to many people that resist the idea of God as a father for one of two reasons: either they had a terrible father themselves and cannot seem to get past the idea of a really good father, or that they are hung up on the idea of God being a male figure and would rather think of God as "mother, father, God," which sort of works for me. When I hear that, I think of God, Michael, and our Universe Mother Spirit.
2. UB 193:1.2
3. UB 134:5
4. UB 133:1-2



The cup and the bread - Jesus' final gifts are called to remembrance of mankind at the Last Supper

In the City of David, a subdivision of Jerusalem, on the second floor—the “upper room”—of John Mark’s parents’ home¹, is the place for the event known as the Last Supper before Jesus is arrested and crucified. At this meal, Jesus and his twelve gathered for the last time, and Jesus brought forth a third cup of wine and broke a piece of bread for each of the apostles. Each man drank from the cup and ate a bit of the bread. This cup and this bread became powerful metaphors for the Christian faith thereafter. But why?²

The metaphors (or parables or symbols, depending upon how one looks at them) of the cup and the bread are powerful. Who does not still drink from a cup (or its equivalent)? Who does not eat bread virtually every day in some form or another? Jesus took the two simplest objects of everyday life, a cup of something to drink and a piece of bread, and made them into two reminders of what he was trying to convey to his apostles.

The cup, Jesus tells his friends, represents a “new dispensation of grace and truth,” the symbol of the coming of his Spirit of Truth, who will be poured out upon all humanity.

He tells the men that the bread symbolized the united “life of the Father and the Son in one gift. The word of the Father, as revealed in the Son, is indeed the bread of life.”

But did they get it? Perhaps. Regardless, this tradition has been carried on for many centuries since. But do people today who practice this tradition know what it means? Or is it just another ceremonial event in a year of many religious ceremonies?

In all the years of attending the remembrance supper events at church, not once was there a reference to the Spirit of Truth in the drinking from a cup. Nor to the bread of life as being representative of the word of the Father as revealed through Jesus. And in spite of Jesus not wanting this simple display of immense meaning being made into something less, mankind can always find a way of trivializing anything, especially something sacred.

I am so grateful for the incredible work that must have gone into creating *The Urantia Book*. This work is too important to just sit on bookshelves.

Footnotes:

1. Today, the so-called “upper room” is a tourist destination where people believe they are seeing the actual place of the Last Supper. The building’s location may be accurate or close, but the building itself has been demolished. The upper room today is in a “Gothic”-era building or in one built later in the Gothic style.
2. UB 179:5.1-5.3



C H A P T E R 3 1

God's Love



God is Love & Spirit of Truth (It is a both/ and world, so why not do both?)

[*I am addressing a more experienced reader of our text. I suggest they use the Foundation UB website for word search for topics, as they can use word grouping easily, such as “God is Love” as a grouped set of words, versus “God,” “is” “love,” which finds each word separately. I can usually find anything I need to without a lot of trouble. I prefer this search tool as it is always ready to use, without a lot of messing with it.]*

“God is Love”

The other day, as I was working on a PowerPoint of Jesus going to Rome and back, I came across these few sentences from Paper 130:1.5: “Jesus said: “My brother, God is love; therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking

misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin."

I think this is such a powerful monologue that I feel I need to keep it at my fingertips.

Anyway, the clear yet profound thinking in laying out the rationale for this train of thought is a wonderful exercise to keep in mind when talking to other people.



To take this analysis forward, bit by bit, it begins with the acceptance that God is love. (If we can't agree on this, game over!) If God is love, what can he **not** be? There can be no love nor anything that moves away from the purity of love that he has. And this was and is his gift to each of us. If that is the case, and it is, then God himself can contain

nothing but love. This is true for each of his indwelling spirits, too. And it is from this vastness of infinite love that all else comes into being.

Thus, whatever that is within us that is not expressive of that love that God instills within us cannot be real in the spiritual context. It may seem real to our material selves or our intellects, but it is just an illusion. Whatever is not of God is not real. The purity that we are is who we really are.

I am reminded here of the beginning of *A Course in Miracles*:

Nothing real can be threatened.
Nothing unreal exists.
Herein lies the peace of God.¹

One may then ask: if evil is not real, why does it seem so in this world? My response is that we are in a time-space reality where, due to the time-lapse of imperfection, we cannot see all at once the perfection that is the reality of our situation as spiritual beings. That is, our human nature gets in the way of seeing ourselves as anything other than human beings having a temporal experience, and that is okay. We are here on the temporal planet to experience, to learn, to make decisions and choices that will lead us Godward. And, in due time, we start to see the truth behind what Jesus was saying in the paragraph above.

Please understand the evil is not necessarily a bad thing; it is really a misunderstanding of reality, one that, through time and experience, goes away. But that is always a choice too. One can choose to pretend that reality is not real, that truth is not truth, that goodness is not worth the effort. But the reciprocity of consequences is always the result.



Each action we take has a resulting reaction. Even Michael's laws of physics have an expression, as misstated by Issac Newton in his Third Law of Motion, "For every action there is an equal and opposite

reaction." Note I said misstatement. While this is true in many cases, it is limited. There are many situations in which an action may elicit a complementary reaction, which can be quite favorable. This is especially true when we move into the mental and spiritual realms of existence. Love expressed begets love in return. This is the reaction, and while not the opposite, it is reciprocal. Action versus

reaction. Re-action means another action, but it does not specify whether the reaction is for or against the action.

My point is that each thought, word, deed, choice, or whatever has a degree of power associated with it, and along with it, consequences, some seemingly inconsequential, some not so much. And each error has within it the seeds of new creation—of knowledge, of meaning, of wisdom, or insight.

“Spirit of Truth”

Jesus told his apostles that when he left them, as he had to do, he would send in his place a “Comforter.” This Comforter is his, Jesus’, spirit—the Spirit of Truth. It is **not** the Holy Spirit, as so many versions of the Bible and biblical commentaries claim.² It is strange that these biblical authorities have struggled with the idea of what the spirit of truth is. I often wondered why they could not just let the Spirit of Truth be the Spirit of Truth, rather than tying themselves in knots to force it into being the Holy Spirit.³

The concept of the Holy Spirit, which our text refers to as our Universe’s Mother Spirit, is quite a different personality from the nature of the Spirit of Truth. She is the source of seraphic beings, local universe energy and matter, and

creature intelligence. Her responsibilities are quite large. But since the erroneous idea of our traditional Christian heritage involves a Trinity, there can be only three beings: the Father (God), the Son (Jesus), and the Holy Spirit.



Present faith of Christian believers will not accept more than that.⁴ As a result, I believe the early Christian scholars shoe-horned the Spirit of Truth into the being of the Holy Spirit, where it resides today in traditional Christian concepts.

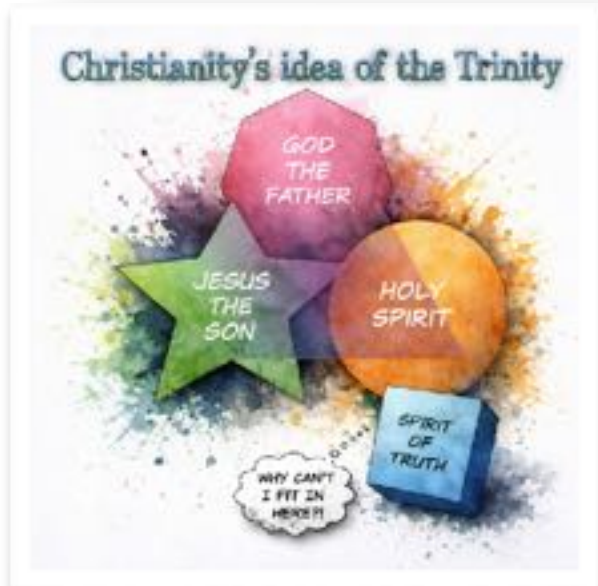
The result has been unfortunate. It has left centuries-old prejudices against the idea that, in the universe, there are far more personalities at work, each with their own responsibilities.

The responsibilities of the Spirit of Truth include, to begin with, teaching mankind about the truth of God's love and Jesus' mercy for us, their spirit natures, the truths of divinity, to aid us in the understanding of divine truth, to impress upon the believer's mind the Fatherhood of God such that believers would ever feel the Spirit of Truth

indwelling in their hearts, and to assist all will beings to appreciate the workings of all of the spirit influences that are available to us, as they all indwell us (except for seraphic ministers). 5

Most Christians, not to mention other religious teachings, refuse to believe the simplest and most comprehensive ideas that *The Urantia Book* provides us. One of the book's values is

the groundwork it lays, which is so helpful to a good understanding and appreciation of the concepts that support the reality and relative truth of the ideas so eloquently yet completely expressed in the book. Nowhere else will one find what one is truly looking for than in *The Urantia Book*, the most important book ever given to and published on this world.



Footnotes:

1. <https://acim.org/acim/en/s/43#1:1-3> | Preface.1:1-3.
2. See https://biblehub.com/topical/t/the_spirit_of_truth.htm. "The term 'The Spirit of Truth' is a significant concept within Christian theology, particularly in the New Testament. " It refers to the Holy Spirit, the third person of the Holy Trinity..." And see: <https://www.gotquestions.org/Spirit-of-truth.html>, where one reads, "In [John 14:17](#), Jesus says, 'Even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you' (ESV). Because the ESV capitalizes *Spirit*, modern readers can easily infer that the spirit in question is the Holy Spirit."
3. As an example, the author Peter DeHaan, on his website link at <https://www.peterdehaan.com/bible/the-spirit-of-truth/>, goes to great lengths to convince us that the Spirit of Truth must be the Holy Spirit, while he admits he was often confused by the name switcharoo. An example: "In these contexts, Jesus is talking about sending an Advocate to help us and be with us forever. He speaks of the Holy Spirit. So the Spirit of Truth is a synonym for the Holy Spirit." This is a conclusion without any real support.
4. Fundamental Christianity will not accept the idea of the Thought Adjuster, the indwelling presence of God.
5. UB 194:2



The Ransom and the Atonement Doctrines

For those believers of the ransom and atonement doctrines, I would first ask them to explain to me what they understood these doctrines to mean. With that as a starting point, I would be open to asking further questions for more detail. Or, regarding the ransom

doctrine¹, I might offer suggestions for other explanations or thinking that involved other ideas, such as why would a loving god demand a ransom be paid for his son, especially one that involves killing him?

For the atonement doctrine², I might ask how it works that someone else can pay for the sins of others. I might suggest a scenario in which he, for example, did something wrong and he asked his son to go to jail for it. Would that absolve him of any guilt? Would he feel forgiven?

I might try to make the point that why would God's view of these doctrines be different from our own, earthly views—that is, the unfairness of both doctrines from the viewpoint of our present appreciation of justice and fairness.

I might give a bit of background on how both doctrines came into being—well over 2000 years ago ³— as they are closely connected. Moses' Hebrew ritual of blood sacrifice became the atonement in which the “sacrifice was a blanket insurance device which covered even the resentment and jealousy of an unknown god.”⁴

I would speak about how the Hebrew ideas, as reflected in the Old Testament, portray God as angry and jealous, rather than the God of love that Jesus talks about. That angry and jealous God, of which we all must fear, must be

satisfied. To satisfy God, Jesus was sacrificed, which, at the same time, Jesus' death somehow carried away all the sins of mankind. Now, who does this make sense to?

Unhappily, these doctrines became entrenched in Christian liturgy as a result of Paul's attempt to reach out to Hebrew beliefs and practices, namely that "Jesus was the sacrificed Son who would satisfy



the Father's stern justice and appease the divine wrath." These teachings "originated in a praiseworthy effort to make the gospel of the kingdom more acceptable to disbelieving Jews. Though these efforts failed as far as winning the Jews was concerned, they did not fail to confuse and alienate many honest souls in all subsequent generations."⁵

I might suggest that if today's views of God are one of love, then is it strange we continue to hold onto these rather barbaric doctrines?

There is nothing about the ideas of ransom and atonement that Jesus taught. These ancient and outdated concepts are based upon man's selfishness, that man must struggle for personal salvation rather than strive for the unselfish urge to love and to serve others "even as Jesus loved and served mortal men."⁶

Footnotes:

1. From Wikipedia: "The ransom theory of atonement is a theory in Christian theology as to how the process of Atonement in Christianity had happened. It therefore accounts for the meaning and effect of the death of Jesus Christ. It is one of a number of historical theories, and was mostly popular between the 4th and 11th centuries, with little support in recent times.... The theory teaches that the death of Christ was a ransom sacrifice, usually said to have been paid to Satan, in satisfaction for the bondage and debt on the souls of humanity as a result of inherited sin. ... The ransom view can be summarized as follows: Essentially, this theory claimed that Adam and Eve sold humanity over to the Devil at the time of the Fall; hence, it required that God pay the Devil a ransom to free us from the Devil's clutches. God, however, tricked the Devil into accepting Christ's death as a ransom, for the Devil did not realize that Christ could not be held in the bonds of death. Once the Devil accepted Christ's death as a ransom, this theory concluded, justice was satisfied and God was able to free us from Satan's grip." —Robin Collins, *Understanding Atonement: A New and Orthodox Theory*

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2. From GotQuestions: “The word *atonement*, in the Old Testament, is a translation of various forms of the word *kaphar*. It literally means “to cover.” Its usage in Scripture is not always literal, however, and the word has a further theological meaning associated with appeasement, ransom, and forgiveness. The word *kaphar* first appears in the Bible in a literal context: God instructs Noah to build the ark “and cover it inside and out with pitch” ([Genesis 6:14, ESV](#)). The word translated “and cover” is a form of the Hebrew word *kaphar*. The waterproof “covering” of the ark would seal out the flood water. Noah and his family were preserved from judgment by the “atonement” of the ark. The word *atonement* begins to take on a more theological meaning in the law, becoming associated with reconciliation and the purging of sin. The place of atonement was the [altar](#), where the blood of an animal substitute was shed to cover people’s sins: “Once a year Aaron shall make atonement on the horns of the altar. Throughout your generations he shall make atonement on it annually with the blood of the sin offering of atonement. The altar is most holy to the Lord.” (<https://www.gotquestions.org/meaning-of-atonement.html>)
3. There is evidence that religious sacrificial practices are over 5,500 years old.
4. UB 89:4.5
5. UB 149:2.3
6. UB 188:4.8-9



When presenting the life and teachings of Jesus to Christians, what key points would I attempt to share and emphasize first?

First, I must assume—there I go again, potentially making an ass out of them and me!—that a Christian worthy of the name is not fearful of speaking of or about Jesus. I would invite them to consider what they believe were Jesus’ most powerful messages to us. An example might be to ask who he thinks Jesus considered God to be. Or what they understood as being Jesus’ mission? Or what does the phrase “brotherhood of man” mean to them? Or where do they think the Kingdom of Heaven resides? What about heaven itself?

If there is some pushback on this last one, I might suggest examining the language of the Lord’s Prayer. And, I would invite him or her to offer their suggestions or ask us some questions.

If things are going okay so far, I might step out and ask how they might feel if I told them that a Spirit of God indwells each of us. If that is successful, I might ask some questions

about the Holy Spirit and venture into a discussion of the Spirit of Truth, Jesus' Comforter.

I might ask them more about Jesus' teachings and how they relate to them, as individuals or as members of the world. This invites a free-ranging dialogue with a lot of give-and-take, I would think, ... er, hope.

Finally, if the person I am sharing my questions with were to ask me what I thought some of his key teachings were about, I think Jesus' discourses on good and evil would be on that list. Also, the admonition of Jesus to search for truth wherever it leads you, with an emphasis on challenging religious concepts that do not resonate with their heart.

The truth is out there, but it often requires searching, asking, and seeking, and keeping in mind the single fact that what they are searching for is, to me, the most important understanding in the universe.

Finally, I would add Jesus' teachings about self-mastery, but I would combine them with his discourse on his New Commandment and its place within the hierarchy of the Golden Rule.

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If my sitting with them is worth anything, it would have been, at a minimum, to pique their intuitive curiosity and prompt them to begin a new journey of discovery.

But as we all know, we can lead a horse to water, but we can't make him drink.



CHAPTER 32

Wrapping up the Year



Reciprocity in the Universe of Universes

Introduction

This paper explores the concept of reciprocity and its role in the realms:

1. The level of matter
2. The level of mind
3. The level of spirit

The concept of reciprocity comes up repeatedly in *The Urantia Book*, but mostly it is hidden amongst other synonyms and symbols, or elaborate discussions of phenomena that amount to the same vehicle at work. Simply, in my own words,

Reciprocity describes a relationship where at least two events trigger each other based on initial actions. In essence, if one event initiates an action

toward another, the response will be a return or reciprocation of that initial action.

The power of reciprocity: Reciprocity is not only a strong determinant of human behavior; it is also a powerful method for gaining compliance with a request. Quite often, reciprocal actions or events, and so forth, come about automatically, without any other influences. Other times they happen by the will of personality.

What is reciprocity?

A simple biblical example of reciprocity is the Golden Rule: “The **Golden Rule** is the principle of treating others as one would want to be treated by them. It is sometimes called an ethics of reciprocity, meaning that one should reciprocate to others how one would like them to treat [oneself] (not necessarily how they actually treat them).”¹ As we know from Jesus’ discourses on the Golden Rule and



his New Commandment, there are many ways of interpreting it.² Each interpretation has a built-in reciprocal response to it.

We can think of something that is reciprocal to something else as being so in proportion to the thing it is being measured against. There is a proportionality to reciprocation. For example, goodness is measured by its impact on others. There is not a single black-and-white relationship of the Most Good at one end and the Most Iniquitous at the other. There are degrees of imperfection between them. We are told that error and evil are consequences of imperfection.³

Beyond human behavior, the concept of reciprocity is at work at all levels of the cosmos, from the Isle of Paradise and the three Sources and Centers to the individual ultimatons and everything in between. It plays a huge role in the so-called Laws of the Universe and the ascendancy of mortals, including concepts such as forgiveness, good and evil, giving and receiving, and Jesus' teachings through his parables and discourses, talks on prayer, and so forth.

This idea came to me after reading John Rawls' books, *The Law of Peoples* and *The Theory of Justice*. As I read, it dawned on me that much of how the universe works depends on the laws of reciprocity.

The old adage of “an eye for an eye, a tooth for a tooth” illustrates the concept of reciprocity. The trouble with this definition is that it leaves participants toothless and blind, toothless to taste the great experiences of life and blind to opportunities for foresight.



In the Universe of Universes, there are three levels of reciprocity:

1. The level of matter, material;
2. The level of mind, intelligence; and
3. The level of spirit, unity in love, truth, beauty, and goodness.

At the level of matter, we are dealing with the laws of physics. In the laws of physics,⁴ they operate pretty much without our involvement. Today, under quantum physics theory, we might say we have a role to

play as observers.

But as observers, we do not tinker with the laws as they have been created; we are just seeing them from a different viewpoint. Examples include the relationship between energy and matter,



light and darkness, existiatly and potentiality, equal and opposite actions and reactions, or such mysteries as how water can be created by combining hydrogen and oxygen.

But even at the level of matter, there are laws related to matter that are even outside the laws of physics.⁵ This suggests that there are many aspects of matter that are intertwined with mind and spirit that are well above the laws of physics but have material manifestations. The laws of reciprocity work at integrated levels between matter, mind, and spirit.

The Urantia Book tells us that the source of all these laws is the First Source and Center. God acts according to a fixed, unchanging, and immutable law, his Law, across the entire universe of universes.⁶ Our entire universe's physical laws

are totally coordinated. And all spiritual and mindal laws also act in accordance with established laws.⁷ However, we get the idea that not all local universes operate under identical physical laws.⁸

At the level of mind and intelligence on this planet, we are dealing with the laws of supply and demand, profit and loss, getting and receiving, happiness and sadness, good and evil. The human mind level operates at the imperfect and perfecting levels of facts, knowledge, meaning, and values. But here the actions of reciprocity take on a new path forward. With the phenomenon of mind, we are endowed with certain spiritual influences. They gave rise to intelligence, to knowing of right and wrong, of spiritual leanings that lead to faith, compassion, and love, and much more. We are on the path of moving into the level of spirit.

The mind is the intermediary between our material and mental constructs of the world and the reality of Spirit. It is here that the concept of reciprocal “law” is most important and most ignored, and where ignorance of it can lead one to fail to get what they need or want, sometimes resulting in very unfortunate circumstances. The book *Nonviolent Communication* by Marshall Rosenberg is full of situations where, although intentions were good, the results were not, due to the way we speak to others, which leaves us without

getting what we need from a relationship. How we ask reciprocates into what we get in response.⁹ This is one area of life where expressed intentions need to be clear, or the results may not be what one wanted.

All understanding of how parts relate to any whole requires a grasp of how all parts connect to that whole; in the universe, this means understanding how created parts relate to the Creative Whole. This is where the idea of universal reciprocity comes into play: we can see a reciprocal relationship among all parts of the whole, as each is dependent on the others for complete operation. The harmonious action and reaction, or response, of even a tiny aspect of the universe's activity must be synchronous and balanced; there is no other option. This does mean there cannot be an infinite variety of acts and responding acts, but they must be balanced, in equilibrium in all of their manifest chaos.

One might be tempted to think such events as rebellion would prove the idea of stable equilibrium to be nonsense, but as one reads the entire story available to us regarding the Lucifer Rebellion, we understand that even rebellion is taken into account in how it is worked out, reciprocally, for the most benefit of all concerned.



Where an error is introduced to the human concept, the reciprocation becomes nonsensical. For example, in the traditional Christian idea of the Ransom and Atonement doctrines, where the claim is that Jesus was sacrificed to appease an angry God, any idea of a trade-off makes no sense. Or that Jesus was put to death as a device such that

his death relieved all sins of all other people is nonsense on its face. One's sins are one's own and cannot be transferred to another.¹⁰



Take a small example from our text, where it tells us that goodness, when gracious, always compels respect.¹¹ Respect is the reciprocity of the gracious goodness given to someone. The old adage of “what goes around comes

around” is not quite accurate because what comes around could be something entirely different, but it is still reciprocal of what goes around.

Or this idea: *“Freedom or initiative in any realm of existence is directly proportional to the degree of spiritual influence and cosmic-mind control; that is, in human experience, the degree of the actuality of doing ‘the Father’s will.’ And so, when you once start out to find God, that is the conclusive proof that God has already found you.”*¹² Even Michael’s life and his “death,” as Jesus, were the reciprocal relationship between his doing God’s will and his actions, doing what was required of him.

At the level of **spirit**, the level of God and God's will and God's love, we are dealing with ultimate, infinite, and eternal meanings and values. The Law of Reciprocity is always working in God's Universe. The entire universe is connected through circuits. That is, what goes out must come back in. This is true for personality, spirit, mind, and energy. The concept of "reflectivity" across the vast regions of time and space is another example of reciprocity.¹³



In the discussion of reciprocation with respect to spirit, I draw upon the work of John Rawls. Reciprocity is "implicit in the notion of a well-ordered society."¹⁴ He later determined it to be fundamentally essential to such a society. He tells us that fair cooperation among all members of a society is based on reciprocity; that is, all beings are involved, fulfilling their responsibilities and

benefiting from the results in proportion to their effort,
against an appropriate
benchmark.



Can you see how this
is also the perfect
essence of the
ascending children of
God? God's
benchmark is to
become perfect as he

is. Rawls makes the point that this is not mere altruism, "in which one is motivated simply 'by the general good....'"¹⁵ Because under the reciprocity of doing God's will, one automatically becomes God's will. All goodness, truth, and beauty flow from it to each person comprehended at the divinity level, "correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty."¹⁶

With heavenly reciprocity, there is no evil. Because evil or error is non-existent in Paradise. The reciprocity is good for good. (Besides, evil and goodness are not reciprocal.)

But we are not there; we are here. Never mind that, as we are perfecting. We are learning to become and be perfect. Each of us has their own free will, so we can choose

perfection or not. To choose not is to become not. It is a reciprocal relationship.

But as we determine to become as God is—that is his request, after all—then we, too, are reciprocating his faith in us to be that perfection he has already bestowed upon our material selves by the nature of this gifts of personality, a particle of himself, a spirit comforter that Jesus gave us, and the gifts of intelligence from our Universe Mother Spirit.

But we have our work too. We are told that faith is all it takes to live in the Kingdom of Heaven and move toward Paradise. But we are also told that to have that faith, there must be reciprocity in how we do our work to keep us there.

For those who are conscious of their relationship with God, this is easy. We find it not only easy but also joyful, uplifting, and natural to undertake our job of distributing our fruits of the Spirit as we pass by, as we care for others, as we pray and worship our Father who is in heaven.

When we ask—and we must ask, as it is one of the spiritual laws of the universe—we are answered, whether we know it or not. The same is true for “seeking” and “knocking.” We will find, and the door will be opened. That is reciprocity.

But asking is not just us asking a question, a favor, or an answer to a prayer. Our intentions do most of the asking for us. That is reciprocity also.

The integration of matter, mind, and spirit in concepts of reciprocity

Some of the best examples of reciprocity at work across the three dimensions of matter, mind, and spirit are seen in the many miracles of Jesus. The transformation of water into wine was a reciprocal act, but it had not occurred to Jesus that he was undertaking it. His intention was not to show off at the wedding, as his mother requested. But when he told her he would be happy to undertake her request if.... He stopped and realized that he had, indeed,

an intention that was in alignment with his Father's will. The wine appeared. This was a matter of matter reciprocating with the spiritual will of both Jesus and God.



Specifically, the dialogue goes like this:

Mary: “My son, they have no wine.” ... “But I believe your hour has come; cannot you help us?”... “But I believe your hour has come; cannot you help us?”

Jesus: “Most gladly would I do what you ask of me if it were a part of the Father’s will—”

Somehow, even Mary knew at that instant that something was happening. Perhaps it was the expression on Jesus’ face. The reciprocity is the wine created from water that was the result of Jesus will matching God’s will at that moment.

Within this event, there are other instances of reciprocity occurring. There are more laws of physics than we know of, as we are told the water-to-wine was not a miracle but an instance of “abrogation of *time*.” The instant the command got out, the “agents of the Creator” Instantly went to work to do what it took without the instigation of the factor of time.

“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.” UB

137:4.13

The entirety of Jesus’ work and teaching was based on the foundation—the Law, as it were—of reciprocity; he knew the consequences that would follow from his own actions and words.

Another example: The activation of the seven adjutant mind spirits is based upon the reciprocal nature of the first one reaching a point where it would reciprocally activate the second one, and so on.

The entire organization of the universe is based upon the reciprocating nature of reality, as all reality is sourced from the Paradise deities. Even the creation story that *The Urantia Book* hypothetically lays out to assist our understanding is a sequence of actions and reciprocal reactions—matter, mind, and spirit, all integrated in reality.

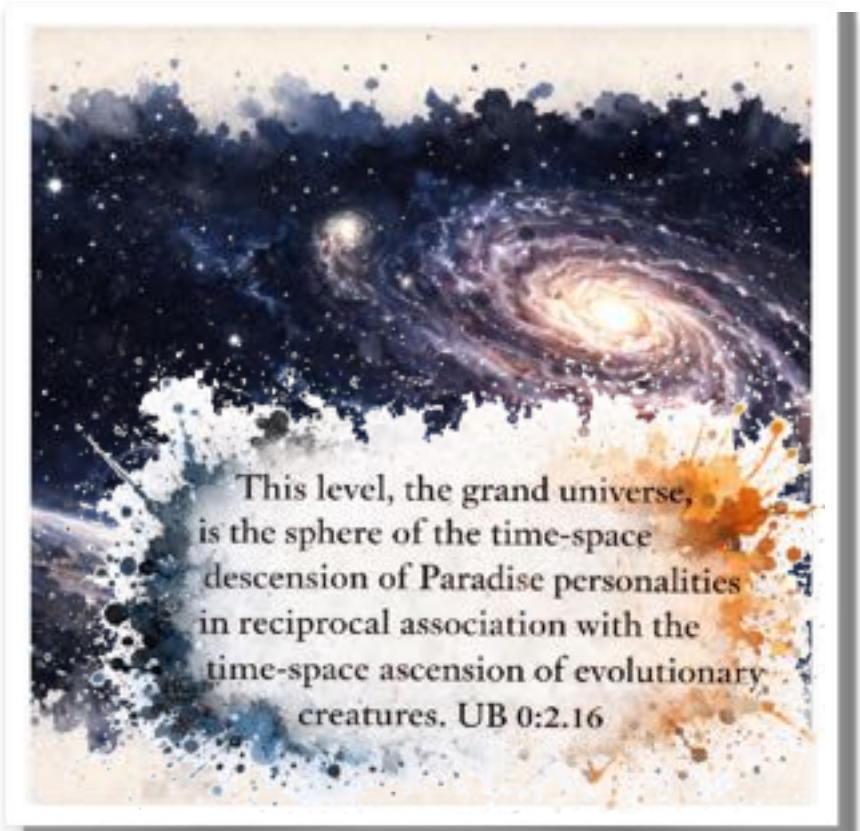
The extremes of reciprocity in the spiritual context are as simple as this: mortal fusion or personality extinction.

The search for meaning

Why did the revealers of the truths in *The Urantia Book* not draw the reciprocity ideas more often or more clearly? I believe that just as the authors of our Declaration of Independence had much more they could say, but chose carefully the words they did use, they had more to say about the ideas they were presenting. But even the authors of our text were careful not to reveal too much, to leave much unsaid that was for us to work out over time, for us to glean between the lines, so to speak, other ideas and thoughts unsaid, from which it is up to us to extract deeper meanings and values for later times.

I think that we need to live our lives with each new day revealing new truths about ourselves and our universe. Sometimes we do this through our continued study of earlier writings, drawing parallels in thoughts, concepts, and even simple ideas that link the words of men and women of earlier times to our world, as we work out deeper meanings from our lived experiences. Plato, John Locke, Thomas Jefferson, Martin Luther King, Jr., Barbara Tuchman, and so many others over time, including a very recent editorial of the New York Times.¹⁷

The tiniest example is the ultimaton. While it is born of Nether Paradise, it is spread across the entire reaches of



the universe as $1/100$ of an electron. Yet it is tethered to its source, Paradise. That is reciprocation. Its entire life is in reciprocal relation to its source.

I mention this because that is what everything is, ultimately. We are all tethered to our source, God; there is no escaping it.

When God decided to create, it was his infinite love that motivated him. In his love for all, all is good, and he gave to all his creations everything he could so they might share in his love, his gift to all. Being God, he is Law, and Law operates with reciprocity. It sets the pattern for all truth, beauty, and goodness that is possible, and that is what God gets in return. When one speaks of God's will, one is not speaking of a "don't do this" or "don't do that" situation. In the will of God, there is no " don't "; there is only do; there is no " try "; there is only do, as Yoda tells us. This is the pattern on Paradise and in the Cosmic mind or perfection. Reciprocity only allows a do.

To maximize our fruits of the spirit, to take the most advantage of spiritual reciprocity, ask yourself, what are my intentions in this world? To make as much money as I can so I can live high on the hog, or to make as much money as I can to spread it around to those who are going without even a pork chop? To bring happiness to myself or to others around me? Reciprocity of the spiritual nature influences what happens on this world too. Generosity of spirit begets generosity of spirit in return. That is reciprocity.

Concluding remarks

I am rereading a most wonderful book by a great writer and historian, Barbara Tuchman. The book is *The March of Folly*,¹⁸ and while it came out in 1984, it remains so relevant today that I find it staggering that we seem to be unable, as perfecting beings, to see the folly of our ways.

It is a tale about individuals or groups organized as government entities who undertake the most foolish actions against their own intelligence, their own best interests, and even their understanding of how things work.

From the downfall of King Solomon's empire thanks to his foolish son and the fall of the pre-Columbian indigenous empire in spite of all evidence that the new Spanish invaders were not sent by a god, to the trap of the Trojan Horse of ancient Greece, and all the way to the foolhardy decision leading up to and into the Vietnam War.

Folly is apparently ingrained in our psyche. Each of us has a bit of folly within us; it is what we are. "Here, hold my beer."

I make this point because the folly of our traditional religious beliefs has led us to a place where we cannot seem to find a clear way to take what we have been given by the

five revelations and use them to understand and appreciate our world's ascension pathway to Paradise. Every decision we make has consequences, reciprocal consequences.

If only we could get back to all those wonderful things Jesus taught us, to see how he lived and loved. How hard is that? We are too distracted by the glitter and glamor of a frivolous and materialistic lifestyle to pay much attention to Jesus. One of our best hopes lies within.... Our own indwelling spirits of God and of Michael: our Thought Adjuster and our Spirit of Truth.

March on, folly or not!

Footnotes:

1. Wikipedia
2. UB 180:5.5-11
3. UB 130:4.11 "Error and evil are 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 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 ...”

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4. UB 65:6.8: "Physics and chemistry alone cannot explain how a human being evolved out of the primeval protoplasm of the early seas. The ability to learn, memory and differential response to environment, is the endowment of mind. The laws of physics are not responsive to training; they are immutable and unchanging. The reactions of chemistry are not modified by education; they are uniform and dependable. Aside from the presence of the Unqualified Absolute, electrical and chemical reactions are predictable."
5. UB 4:2.1 "God acts in accordance with a well-defined, unchanging, immutable law throughout the wide-spreading master universe; but he modifies the patterns of his action so as to contribute to the co-ordinate and balanced conduct of each universe, constellation, system, planet, and personality in accordance with the local objects, aims, and plans of the finite projects of evolutionary unfolding."
6. UB 44:5.4 "Spiritual energy acts in accordance with established laws, just as does physical energy."
7. UB 49:1.3 "The laws of Nebadon are the divine mandates of Salvington, and the evolutionary order of life in Satania is in consonance with the evolutionary pattern of Nebadon."
8. UB 56:10.16 "All insight into the relations of the parts to any given whole requires an understanding grasp of the relation of all parts to that whole; and in the universe this means the relation of created parts to the Creative Whole."
9. Marshall B. Rosenberg, PhD, *Nonviolent Communication: A Language of Life-Life-Changing Tools for Healthy Relationships*. PuddleDancer Press.
10. This does not mean that the sins of one generation do not affect the next generation. Also see UB 54:6.4.
11. UB 171:7.2
12. UB 195:6.16
13. UB 9:7
14. Rawls, *The Theory of Justice*, p.13
15. Rawls, *The Law of Peoples*, p.16-17

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16. UB 0:1.17
17. A.O.Scott, “*They’re Some of the Most Famous Words Ever Written. Have You Ever Really Read Them?*” New York Times, June 8, 2026. He writes: “One assumption that has guided generations of interpreters is that Thomas Jefferson, John Adams and their collaborators meant a lot more than they said. ... Those specific contexts and hidden meanings are important. But if the Declaration remains relevant and vital for ordinary readers after 250 years, it may be for the opposite reason: Its writers said so much more than they meant. The genius of the document lies not in the original, local intentions that might be excavated from it, but in the meanings that later generations have projected onto it. ... Interpreting it isn’t the job of tenured specialists. It belongs to the secular realms of politics and literature, which means that it lives to be adapted, quoted (and misquoted), wrenched out of its original bearings and repurposed.”
18. Barbara Tuchman, *The March of Folly: From Troy to Vietnam*. New York City. Knopf, 1984.

**Watch the video for this subject,
“Reciprocity in the Universe of
Universes”: [https://vimeo.com/
1215284269](https://vimeo.com/1215284269).**



Ε Π Ι Λ Ο Γ Ο Υ Ε

Final Thoughts



Urantia Book thought experiments - Spirit influences

1 Imagine you are in a discussion with a new student of The Urantia Book. This person says, "I am so confused with all these Spirits. Is the Thought Adjuster also the Spirit of Truth? Or are they different? If so, what do they do? How would you reply to this person?"

The Thought Adjuster is an actual "fragment of God," but we are told, for all intents and purposes, for our lives, it is God. The word "fragment" can lead to thinking it is a tiny part of God, but it is not. It is the real deal, and it dwells within our minds. Our mind is the link between our physical brain and the spirit of God. We can connect ourselves to God only through the mind. Some think the location of this God fragment is just behind the pituitary gland, but it is more ephemeral than that.

Think of the Thoguth Adjuster as a navigator on a ship where you are the captain. As captain, you are the boss; you call the shots, you make the decisions, the choice of where to go, how to get there, and so on. But would you think it a good idea to have a map? Or, better yet, a navigator who can read maps and use the GPS to help you get to the port safely? The Thought Adjuster is like the navigator to you, the captain. He is there for advice, but you still get to choose. Listen to your navigator; he will not steer you wrong.

When Jesus was with his apostles, he told them he had to leave them soon. They were very upset by this announcement. But he spoke to them of the “comforter” he would send to them in his place, so that his spirit would be with them and all the world forever. This he did at Pentecost, when his Spirit of Truth was “poured out onto the world.” So this is Jesus’, or Michael’s, if you will, spirit. It is not the Holy Spirit, which is altogether different. The Spirit of Truth rests in your “heart,” not the physical organ, but the metaphoric heart we all share, that has a direct connection to your soul. The Soul and the Spirit of Truth are very closely aligned, as the Spirit of Truth is the vehicle that leads you, your Soul, and your mind to all spiritual realities.

We are told that the Spirit of Truth leads us into “...the living and growing truth, expanding, unfolding, and adaptive truth. (UB 180:5.1); that it enhances “our connection to our Jesus/Michael, “our Creator Son, and to our Paradise Father such that we know the Father’s love and spirit nature, and Son’s mercy and moral character; and that same spirit Illuminates and reinterprets the Jesus’ life and teachings for all future generations and peoples.

As for praying to the Thought Adjuster, the Spirit of Truth, or even the Holy Spirit, you can pray to one or all. Your prayers are heard and dispatched to the right place, in line with your intention. So, in that regard, don’t worry about which one to pray to. Praying to the Thought Adjuster is more like paying homage to the Father in Paradise; it is more akin to worship, asking for nothing but giving thanks. Praying to the Spirit of Truth is like asking, seeking, or knocking that Jesus refers to; the petition is to more to Michael, or Jesus, and his entourage—angelic corps and others. Praying to the Holy Spirit directs your petition to wherever it needs to go.

2 Imagine you are in a study group, and a new member asks: Please tell me again, who is the Spirit of Truth and what is the relationship with the Local Universe Mother Spirit? Also, I am confused about the adjutant mind spirits. I know they are from the Mother Spirit, but

how do they work with the Spirit of Truth? It sounds like one comes first, before the others can function. Can you explain this to me?

For the Spirit of Truth, see the second paragraph above. The Universe Mother Spirit, our Holy Spirit, has been around as long as our Creator Son, Michael. She is his partner within the local universe of Nebado. She is also the manipulator of the power and physical forces of the universe, as well as the creator of all the local universe's seraphic corps. For us, her most immediate importance lies in our minds, as she is the creator of all intelligence in her local universe. It is through the bestowal of her seven adjutant mind spirits that living creatures have intelligence.

Our Universe Mother Spirit is a circuit that is everywhere present. She implants and activates each of the seven mind spirits, one at a time, each one above depending upon the one just below it to be activated, beginning with the spirit of intuition, followed by the spirit of understanding, then courage, knowledge, and the spirit of counsel, which is why we are all social creatures in one way or another. When we make the first moral decision, good or bad, the spirit of worship is activated. This event is a big deal. With it, the Spirit of Truth comes to us, which brings our Thought Adjuster, followed by the mind spirit of wisdom, and the birth of our soul.

Each spiritual influence has a powerful job to perform. And it really helps us understand our role in leading our lives as we move forward. To be without this information is like being the navigator on a ship without any idea how the compass works or what it is for.



Why The Urantia Book? Making a case—a perspective

This question is often asked by people who are confused by its contents. This is my way of addressing that question.

*The Urantia Book*¹ is a book about life. It is that simple, yet that complex too. Life is not simple, not nearly as simple as many want to claim. There are ways to go about living one's life, but that hardly gives one an understanding of what one is living. So, one might ask: is it sufficient to live a life of simplicity in day-to-day circumstances, doing the best one can, going through the motions of being educated, getting married, growing older, retiring, then...? What?

I say the book is about life because it addresses the subject in its entirety.

Many readers might believe the book is about religion or, at the very least, spirituality at its highest level. Some will view it as a discussion of the history not only of our world but also of the universe. Others may see it as a philosophical work—a deep exploration that spans from mankind's scientific understanding to humanity's spiritual aspirations.

I have often said it is all about relationships – the relationship of all of us to each other, to the universe and its diverse emergent character, to the contrasts of time with eternity, and to the finite with the infinite. If a reader took away from the book nothing more than the idea of the relationships among all things, it would hold them in great stead for the rest of their lives.

We have heard that becoming specialized means missing the forest for the trees. Our current ways of viewing life are similar to those of specialists who only focus on a tiny aspect of the reality of their research realm. The greatest thinkers in the world were not specialists, but generalists. They had a firm, broad grasp of much of the world and its nature. That is one of the great things about *The Urantia Book*: it gives anyone who takes the time to read it a

generalist's perspective on life –and not just this life on this world.

Some scientists scoff at the notions laid out in the book as being non-provable. I laugh at this idea, as most of the foundations of science are not yet provable, and never will be. What is the mechanism behind the creation of life? They do not know. Or consciousness. Or how the universe began. What they do think they know is that quantum physics is far more unbelievable and unprovable than anything they have explored.

The more scientists learn about our physical world, the more they start to believe it is far more than physical, that what lies behind all of our science is something far more profound –and unprovable from fact, but still “provable” through experience. They are starting to think that the so-called “laws of physics,” such as the speed of light, are not necessarily the laws of the universe.

Some religionists think the book is the work of the devil. They have not read any of it, or they would not say such things. It is not the work of the devil, but the revelation from beings far higher in the evolutionary process than we are. They are not theorists; they have experienced the universe and its growth. They speak with authority. One would think religionists of Biblical faith would welcome

such a book, as its materialization is not unlike so many ways other revelations have come to us, as exemplified in the Bible.

Regarding the name of *The Urantia Book*, it is called ***The Urantia Book*** because there is only one. There are several publishers these days,² but each publication uses the same source, one word-for-word. Contrast that idea with the Bible, which has over 700 versions, many of which are slanted to favor a particular theological belief.

The Urantia Book does not speak to any theological belief. It is sometimes referred to as the “Truth Book.” The authors do not appeal to any theological system, but rather to what they know to be the truth. That is what they offer. Nothing more.³

And that is what life is. A life lived cannot be more than the truth of the being who lives it. That is, there are many ways to live a life, some true to oneself, others not so much, and everything in between. The truth of life is that we are all free-will beings. We were created that way. That is why we see what we call evil in the world. But evil, in the big picture, is not real. It has no ultimate place in the universe. It is lost to time and eternity.

We are not perfect; we are perfecting –works in process of becoming who we are. This one life cannot accomplish that. It requires a lot more time and distance, worlds and worlds. Perfection requires effort; everyone knows that, if they know anything.

What I like about *The Urantia Book* is that it gives readers a huge head start on seeing a long-range view of our journey, encouraging us to start down the road to perfection earlier. With all of the websites, books, study groups, and other resources available to help us understand The Urantia Book, the task is becoming easier.

Most people I've shared the book with have followed my suggestion to start with a story about Jesus from their Sunday school memories. They find it in the book, then move on to another, and another, quickly immersing themselves in the entire "Life and Teachings of Jesus" (Part IV), which naturally encourages them to keep reading.

So, that is my take on why I think there is value in reading *The Urantia Book*. You can look upon it as a very large adventure story, because, in a way, it is. It is the biggest adventure story that has ever existed.⁴

Footnotes:

A Year in the Teacher Education Program

1. The name Urantia is our planet's name; we refer to it as Earth. We do not get to name our own planet, as it was not created by us. Makes sense.
2. The original publishers of *The Urantia Book*, the Urantia Foundation, lost the right to copyright the book early in this century, as they could not prove any earthly or human authorship. Thus, it is free for anyone to publish. So far, it has been, but no one messes with the language. There are many folks who use the book to write treatises and variations on its stories, but they hold the book itself as sacrosanct. An example is the many treatises William Sadler wrote to explain and explore the deeper ideas behind the book. Another is the recent publication of *The Untold Story of Jesus: A Modern Biography from The Urantia Book*, a retelling of Jesus' life drawn from part IV of *The Urantia Book*.
3. Speaking of truth, the book does not give us the whole truth for the simple reason that when humans are given too much truth, the results are poor. Humans in any civilization cannot be told more than they are ready to accept. So, truth, even in *The Urantia Book*, is relative to their and our own understanding of what we can accept. The authors remind us of this several times.
4. For more information, see our study group's website: <https://www.urantiabook-swfl.com/>



Let's Stop Fearing the Revelation's Exposure

We know from experience as well as the warnings that come to us from *The Urantia Book*. That information given to people before they are ready to hear it can be detrimental. This can operate at both microcosmic and macrocosmic levels.

To paraphrase Melchizedek, like a good wine, a discovery before its time is not always valuable. It takes the right circumstances, beyond the discovery itself, for it to be put to sustainable use. Sometimes, other ideas, discoveries, or technologies must come along first before man is ready.

The Urantia Book often reminds us that if a culture is given too much revelation, as too much of almost anything, the results can be harmful to a culture if it does not have the mental or physical capacity to absorb it.

Many such ideas and discoveries have been implemented, and the results have been disastrous. For example, the draining of the Everglades was undertaken before it was discovered that it had caused an ecological disaster. The efforts to correct this error, if it can be corrected, will cost much more than it took to create the mess.

Unforeseen consequences of damming rivers were realized only after it was discovered that the rivers would silt up and become useless, while salmon died trying to reach their breeding grounds. Let's not get into the topic of climate change.

Even in our own lives, we have experienced misaligned ideas that have led to unforeseeable consequences.

But as every coin has two sides, so does this case.

As foresight can lead to a stumble, the lack of timely revelation can be harmful as well. Not getting important information out at the right time can erode trust in those responsible for the non-disclosure.

Like a wine after its time, the offerings can taste disappointing.

An example is the entire history of UAP/UFO sightings. The existence of such phenomena has been known for decades, yet society is kept in the dark, with information hidden to the point that faith in those in charge of the discoveries is being lost.

This is where conspiracy takes hold and spreads, where truth becomes suspect. Of course, the rationale for non-disclosure is fear. Not so much the public's fear as the fear our air force feels because it lacks the ability to control such events.

Unfounded fear is a disease of the mind. That is, fear of something without knowledge or understanding is self-illusion.

The same may be said, and has been said, of the lack of a more ambitious effort to get *The Urantia Revelation* into the public realm sooner.

Seventy years after its publication, it is barely known worldwide. 332 million babies are born every year. And, worldwide, there are probably fewer than 1 million readers of the UB.

“The faster we go, the more behind we get.” This suggests we are either not going fast enough or need new vehicles – probably both.

With all that is going on in the world, where common discoveries are increasing about our earth’s archeological history, new discoveries of life, new ideas of physics, and other scientific and theological discoveries, it seems *The Urantia Book* is ready for a broader exposure.

How many *Star Trek* and *Avatar* movies—and now *Disclosure Day*– need to be made to drive home the point that there are more things in heaven and earth, Horatio, than are dreamt of in our philosophies? Let’s start sharing them.

I recently made two videos that might help ease the anxiety of those frightened by what they do not know, much less understand. Familiarity builds trust, especially when it

comes from a loving source. Pushing the fact that there is such a thing as *The Urantia Book* might be a good place to start. Or how about reimagining Jesus as someone who is like us and still is with us? He understands us and participates in our daily routines with us.

Truth is always stranger than fiction. And a lot more interesting too.



A Year in the Teacher Education Program

To see both of these videos, “*Welcome to The Urantia Book*” can be found at <https://vimeo.com/1190967139>, and “Jesus is Everyman & Woman” is here: <https://vimeo.com/1195040244>.



A P P E N D I X A

The beginning of the journey



A look at August 2025 in Chicago

This concludes the year in which I undertook the Teacher Education Program offered by Urantia University Institute.

Below are images I created from photos my iPhone captured, as well as visualizations based on some of those images of 533 W. Diversey Parkway in Chicago, reimagined for the 1920s, when *The Urantia Papers* revelation was in its early years.



A Year in the Teacher Education Program



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*Now, imagine what it was like in the 1920s
when *The Urantia Book* started to come
into existence*



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A P P E N D I X B

Jesus is Every Man (and Woman)

This project came along next when the idea that Jesus, as a human, represents every person—man, woman, and child—without regard to race, religion, ethnic origins, or anything at all that might distinguish them from him.

Here are some new images that are not included in the video.



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Check out the full video here: “Jesus is Everyman and Woman”: <http://vimeo.com/1195040244>



A P P E N D I X C

A list of videos that are referenced in this work



The link to the video “Hopi Prophecies and Religion”:

<https://vimeo.com/1125888494>.

The link to the video on the “Erroneous Ideas About God” : **<https://vimeo.com/manage/videos/1125885779>**.

The link to the video “The Roles and Functions of the Infinite Spirit”: **<https://vimeo.com/1125902298>**.

The link to the video “Angels in the Urantia Book Comparisons”: **<https://vimeo.com/1126209502>**.

The link to the video “The Architecture of the Universe - The Big Bang”: **<https://vimeo.com/1127804698>**.

The link to the video “Who’s Your Teacher: **<https://vimeo.com/manage/videos/1131859709>**.

The link to the video “From birth to the beginning of eternal life”: **<https://vimeo.com/1132815459>**.

The link to the video “The Mystery of Personality”: **<https://vimeo.com/1171552530>**.

The link to the video “Unification of the Universes and the Integration of All”: **<https://vimeo.com/1139417067>**.

The link to the video, “Why do I think The Urantia Book places such emphasis on our understanding of the role of evolutionary development?”: **<https://vimeo.com/1155171966>**.

The link to the video on “Creative Evolution”: **<https://vimeo.com/1159778893>**.

The link to the video, “The Story of Worship”: **<https://vimeo.com/1171552530>**.

The link to the video “Is this a both/and world or not?”: **<https://vimeo.com/1167013533>**

The link to the video “Our growing relationship with our Thought Adjuster”: **<https://vimeo.com/1168259523>**

The link to the video “The Mystery of Personality”: **<https://vimeo.com/1171357100>**

The link to the video “The Little Soul’s Journey”: **<https://vimeo.com/1177045200>**

The link to the video “The Eternal (Pre)-History of a Life”: **<https://vimeo.com/1173342095>**

The link to the video here: “Welcome to The Urantia Book”: **<https://vimeo.com/1190967139>**

The link to the video “Reciprocity in the Universe of Universes”: **<https://vimeo.com/1215284269>**.

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The link to the video here: “Jesus is Everyman and Woman”: [**http://vimeo.com/1195040244**](http://vimeo.com/1195040244)

The link to the video: “The Seven Psychic Circles of Mortal Potentiality”: [**https://vimeo.com/1214390179**](https://vimeo.com/1214390179)

The link to the video, “A conversation on prayer and worship ”: [**https://vimeo.com/1192371449**](https://vimeo.com/1192371449)

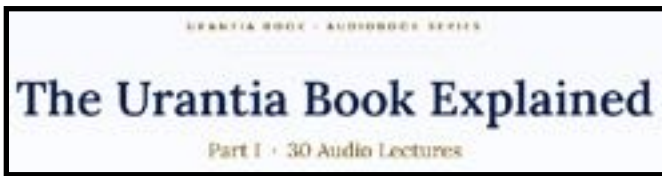




A P P E N D I X D

Some great links to other students' works

By Jay Han



Check out this link to see many of the students' work for the Urantia University Institute Teacher Education Program 2025-2026.

Great stuff: <https://www.urantiabook-swfl.com/general-5>

Programs

 The Grand Adventure.pdf

 Soul-Thought Adjuster.pdf

 The Seven Psychic Circles.pdf

 Personality Survival.pdf

 Miracles Masters Ministry.pdf

 Beyond the Persona.pdf

 The Work of Daniels Hussaini

 #1.pdf #2.pdf #3.pdf #4.pdf

17 What is the Life that Counts, Myself or?

Download the New Universal Cosmic Law Book

only \$60 from this website

The Work of Jan Han

- There are links to many other books & publications that Jan Han has created to support the Granta University website Teaching & Learning Programs

The Life of Jesus - God in Man

Son of God

Marked by Jesus with the Holy Spirit
"Who are you?" "What do you do?"

Who? What? Why? When? How?

Spirit of Truth

Who? What? Why? When? How?

ETERNAL LIFE

Is it possible to live forever?
What is the secret to eternal life?
How can we achieve it?

SALVATION

Is the Christian's destiny?

- Granta Book Sections & Resources
- History in New Zealand Story
- Encyclopedia Granta
- Granta Media Arts
- Granta Association of the U.S.
- Granta Website Directory
- Granta News
- Granta Files: Past or Fiction
- Granta Quarterly
- The Granta Experience
- Early Years of Granta
- Granta International
- Granta Timeline
- Granta's Future Plans
- Granta's Future Plans

FAITH

Is it the only way to live?
What is the secret to faith?
How can we achieve it?

The Kingdom of Heaven

Is it the only way to live?
What is the secret to the kingdom of heaven?
How can we achieve it?

HEALING IN THE GRANTA

Is it the only way to live?
What is the secret to healing in the Granta?
How can we achieve it?



A P P E N D I X E

What happened at the wedding in Cana

This is my graphic explanation of the so-called miracle at Cana, where water is turned into wine.



Due to a biological process, a dog drinks water, which is then, some time later, miraculously comes forth as urine.

It is sort of like Jesus turning water to wine, but slower. Another difference is that the dog expects it to happen.

What happened at the wedding in Cana?

PAGE 1



JESUS AND MARY ATTEND....



MARY BEGS JESUS TO SHOW HIMSELF...



"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!—"

SOMETHING HAPPENED....



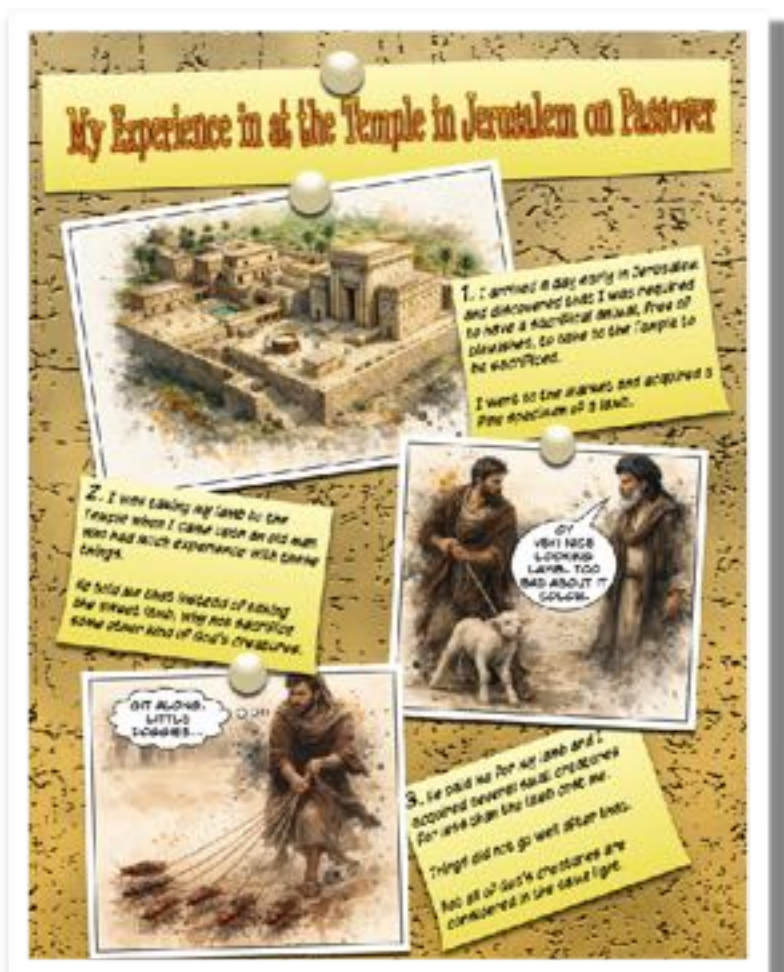
POOF!



A P P E N D I X F

Sacrificing at the Temple

I can imagine being in Jerusalem at Passover in the first Century.



A Year in the Teacher Education Program

TAKES ON SET



A Year in the Teacher Education Program



Further thanks to...

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.

About the Author

I was an architect, a planner, and an urban designer. I am now retired from those professions. I relocated to Southwest Florida after 30 years of practice in the Denver area and Kansas City. I was also an instructor at the College of Environmental Design and the University of Colorado. I discovered The Urantia Book in 2010. I became ordained as a minister through the United Brotherhood Mission in 2017.

Education of all sorts

- ✿ University of Denver, College of Law
- ✿ Arizona State University, College of Architecture, B. Arch, 1968
- ✿ 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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A Year in the Teacher Education Program

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