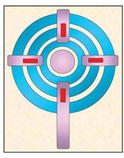
God, Man, and Supreme

Origin and Destiny

Stuart R. Kerr, III

Contact the author for further discussion



Section I: God
Section II: Man
Section III: Supreme

TABLE OF CONTENTS

INTRODUCTION

Dedication
A Personal Statement of Faith
Inspiration from The Urantia Book
Origin and Destiny – God's Purpose and Plan
Functional Gender Designation in The Urantia Book
Revelation and Compromise

Section I: God

CHAPTER ONE

TRINITY

The Mystery of the Trinity
The Search for Truth
The One and the Many
Transcendence and Immanence
Early Philosophic Systems
Early Trinity Developments
The Christian Trinity
The Trinity of The Urantia Book

CHAPTER TWO

TOTAL DEITY

Deity Reality
Comprehensible Deity
Sources and Centers

CHAPTER THREE

COSMIC REALITY

Universe of Universes
The Supremacy of the Grand Universe
The Ultimacy of the Master Universe
The Absoluteness of the Cosmos Infinite
The Circle of Eternity

CHAPTER FOUR

LEVELS OF
DEITY EXPRESSION

Personality, Spirit, Mind, and Matter
Love, Mercy, and Ministry
Truth, Beauty, and Goodness
Justice, Power, and Sovereignty
Divergence and Convergence
Light and Shadow
Projection and Image

CHAPTER FIVE

THE UNIVERSAL FATHER

The First Source and Center
The Father-I AM
The Paradise Father
Personality

CHAPTER SIX

THE ETERNAL SON

The Second Source and Center
Spirit Gravity
Paradise Sons

CHAPTER SEVEN

THE PARADISE-HAVONA SYSTEM

The Isle of Paradise
Havona
Pattern, Form, and Energy
The Paradise Source and Center
Dynamics of the Ultimaton

CHAPTER EIGHT

THE INFINITE SPIRIT

The Third Source and Center
Mind Gravity
Levels of Mind
The Seven Master Spirits and Cosmic Mind

CHAPTER NINE

THE SEVEN ABSOLUTES
OF INFINITY

The Sevenfold Self-Relationship of the I AM
Unity, Duality, Trinity
Triunities
The Seven Revealed Triunities
The Unrevealed Triunities
The Triodities of Actuality and Potentiality

CHAPTER TEN

THE CREATOR SON-
MOTHER SPIRIT LIAISON

Local Universe Creation
The Material Sons and Daughters
Seraphic Daughters of the Mother Spirit
The Bestowals of Christ Michael
Local Universe Sovereignty

Section II: Man

CHAPTER ELEVEN

BODY, MIND, AND SOUL

Organism and Mechanism
Material (Preadjutant) Mind
Adjutant Mind
The Unity of Mind
The Holy Spirit and the Adjuster Bestowal
The Spirit of Truth
Soul
Morontia (Soul) Mind
Mortal Ascent and the Supreme Being

CHAPTER TWELVE

THE HUMAN EXPERIENCE

Human Gender - Background
Human Gender - Design and Purpose
Human Gender - Conclusion
Prayer
Worship

CHAPTER THIRTEEN

THE DISCOVERY AND INTEGRATION OF
EXPERIENTIAL REALITY

The Discernment of Things, Meanings, and Values
The Discovery of Truth, Beauty, and Goodness
Science, Religion, Philosophy, and Revelation
Fact and Truth, Belief and Faith

CHAPTER FOURTEEN

GUARDIAN SERAPHIM

Angel Ministry
Destiny Guardians
Circle Attainment
Soul Guardianship
Soul Rebirth
Seraphic Destiny

CHAPTER FIFTEEN

SURVIVAL

The Nature and Consequences of Free-Will Choice
Death and Resurrection
Fusion
Paradise Ascension

CHAPTER SIXTEEN

JESUS AND
THE SPIRIT OF TRUTH

The Bestowal Mission
Jesus, The Living Spirit of Truth

Section III: Supreme

CHAPTER SEVENTEEN

THE EVOLUTION OF
THE SUPREME BEING

The Supremacy of Deity
Time-Space
God the Supreme
The Almighty Supreme
The Supreme Mind
The Experiential Perfection of the Supreme
The Transmutation of Potentials to Actuals
Power-Personality Unification
God the Sevenfold
The Sevenfold Controllers
Havona and the Supreme Creator Personalities

CHAPTER EIGHTEEN

THE EVOLUTIONARY UNIFICATION
OF MAN AND SUPREME

Creature-Creator Synthesis
Man's Search for the Supreme
Creature-Supreme Identification
Man's Perfection with the Supreme
The Vicissitudes of Life
Predestination and Providence

CHAPTER NINETEEN

FAITH AND
THE KINGDOM OF HEAVEN

Faith
The Kingdom
Jesus' Teaching of the Gospel
Sonship and Brotherhood
Fruits of the Kingdom
The Social Impact of the Kingdom
The Fruits of the Spirit - Selected Quotes
The Dynamics of Love

Appendix

A Service of
The Urantia Book Fellowship

God, Man, and Supreme

Dedication

This book is dedicated to Bill Sadler, Jr.,
because we all need heroes.

IN THE BEGINNING

In the beginning,
all creation was void and empty.
From the boundless and formless swell of **Eternity**,
the **Infinite** identified itself,
saying only,
"**I Am**."

The **I Am**,
by this eternity act of absolute free will,
is revealed as the primal expression of self-willed and personal God.
This eternity escape from the confines of static infinity
brings into being the dynamic expression of
his creative will.

God,
as divine personality,
is free to exercise his expressive and dynamic creativity.
He reveals himself to his self-willed creation
as the divine and **Universal Father**
of all personality.

The absolute proof
of the revelation of **God** as **Father**
forever rests in the absolute person of his **Eternal Son**.
This eternal relationship of **Father** and **Son**
provides the room for all of us
to partake of the **Father**.

We fellow mortals,
are privileged brothers and sisters in our **Father's** grace.
We are provided with our own personal free wills,
endowing us with the sublime opportunity
to co-create our future selves
and eternal survival.

The **Father's** love
and the **Son's** ever-present mercy
are forever revealed in the loving and merciful ministry
of the most holy and **Infinite Spirit**.
She inspires our blessed thoughts
and illumines our minds.

Stuary R. Kerr, III
March 2005

God, Man, and Supreme

INTRODUCTION

A Personal Statement of Faith

I am continually trying to understand my life, but the natural processes of life always seem to be in a state of uncontrolled flux. With the focus of my day-to-day activities being in constant transition, efforts to bring long-term meaning and cohesion into my life are challenging, to say the least. The one area of my life that I can hold onto with some degree of consistency is my personal religious faith. This faith sees beyond that which my eyes perceive – it brings about a comprehensible insight that my mind alone fails to attain. This faith is firmly grounded in my personal experience of God as a loving Father. It speaks to my soul. Its reassuring growth has been so steady and gradual that I consider it the most stable and enduring aspect of my mortal being.

My faith has been inspired primarily by my personal experiences of living in the Father's love. It has been little influenced by church dogma or formal religious training. As my spiritual Father and I have concertedly worked together in establishing better communion through my prayer and worship, and as I have striven with ever greater effort to understand and act in accordance with my Father's will, I have come to better recognize him and his loving personal nature. I have also been greatly influence by the many life-enhancing graces that he has brought into my life, so much so that I have developed an unshakeable trust in his ever present beneficence.

My faith represents who I am, and even who I am becoming. Its growth gives shape to my truer self. It is so very personal and so intimately connected with my gradually evolving being that it establishes itself as a stabilizing balance for this slow-growth transformation of personal identity. For me, faith is vibrant and living – it energizes the quality of my personal experiences, providing as it does profound insights into the goodness and joy of both the inner and outer life. It also helps to unify and make more cohesively comprehensible my many developing belief systems. I find that the comprehensible truths provided by my faith enhance my life-reality viewpoint.

My personal faith provides a common ground that brings greater meaning and value to all of my life experiences. This kind of living faith brings about a state of being that can be felt and experienced, even if such a faith is difficult to describe. As each of us is supremely unique as individual persons, our personalized faiths are equally unique and individualized. Because of this, I find it difficult to effectively verbalize my faith, though I believe there is great value in attempting to give testimony of one's faith to one's fellows. In spite of the daunting challenge and the obvious limitations that entail giving voice to my personal faith, I am courageously compelled to give voice to the inexpressible, to express that which cannot be given words, to give a testimony to "my articles of faith";

Loving Purpose

As I perceive it, life is purposed. Against all contrary appearances, I see the panorama of God's creation as being guided by supreme intelligence and as being imbued with a benign and loving spirit. The created universe is, for me, ultimately sane and friendly, and at its very heart beats the exquisitely profound and driving power of love. Although I recognize that there is great pain and suffering in the world, I still find it exceedingly more satisfying to accept the idea that creation is divinely designed and lovingly directed than to try to rationalize an otherwise haphazard and accidental universe where bad things automatically happen.

My sometime great difficulty in coming to terms with such apparent discrepancies against this positive view of life is, I believe, due in large part to my presently imperfect, though hopefully perfecting, finite nature. My grasp of ideas and my search for ideals are conditioned by my relatively short allotted life span, so I can see things with a viewpoint that is only as expansive as the pathway on which I have traveled. If I could but transcend this finite and mortal frame, I am sure that I would begin to understand that which my imperfect and mortal mind cannot currently comprehend. I am increasingly confident that all of today's confusion, pain, and suffering will sometime be seen in a new light, a divine light that will give forth to a new comprehension. I courageously trust that the divine wisdom behind the true purpose and plan of creation will surely be worthy of my greatest praise, joy, and appreciation.

The Vicissitudes of Life

I am witness to many mindless acts of anger and hatred, and I cannot understand the apathetic indifference of some of my brothers and sisters to heartless cruelty and wanton immorality. We have all suffered. We have all experienced what we thought to be unbearable pain. We have all at one time or another fallen victim to seemingly overwhelming difficulties and obstacles. Yet, these experiences are becoming increasingly constrained in their painful impact on my sensibilities. The soothing passage of time brings spiritual healing and renewed hope. As I grow in age and wisdom, as I develop a more courageous and tenacious faith, I become witness to the diminishing effects that these events of human misfortune and injustice have on my growing appreciation for life – I maintain a stronger trust in the goodness of the overall scheme of things. Most human misfortunes and disappointments are transient afflictions. Life is filled with struggle and hardship, but it is from these circumstances of life that such virtues as wisdom and courage arise. Even with their many rippling repercussions in the ongoing flow of human events, these unfortunate acts of time and circumstance appear to be rooted in the transient unreal – they do not seem of themselves to be capable of surviving very long with the full permanency of their original impact. They seem to go counterflow against the "cosmic stream" of time. Increasingly, I find that many of the fruits of their circumstance such as discovered courage and renewed faith are laying a growing foundation for a more hopeful future.

Progressive Goodness

The inconsistencies and imperfections that I perceive in this purposed world are an essential part of the human life experience. The pathway of life is beset with overwhelming challenges and obstacles, and each of us is a part of the "dance". No one is excluded. Our lives provide manifold opportunities for comforting the suffering and healing the affirmed, for inspiring the renewal of hope and exhibiting courageous resolve. I realize that the life experience offers an ideal arena for personal growth. The apparent inconsistencies and imperfections of this often all-too-real world serve only to bolster the unfolding and progressive goodness in this divinely willed creation. I have been given the freewill choice to participate in making the progression of goodness a supreme reality. My efforts in this regard effect reciprocal changes in both myself and in the world around me.

Life Affirmation

My faith leads me to trust in those meanings and values that I have learned to hold dear in my life. These life-affirming realities are surely destined to flourish, whereas those "un-realities" that I revile are, I am finding, vacuous and fleeting – they are ultimately unworthy of survival and permanence. I am discovering that they are slowly and surely losing their depth of impact on my innermost sensibilities. I place my trust in the victory of divine goodness and light over the soul-deadening darkness of evil.

The Creative Father

Behind this veil of creation, I perceive a true and personal Creator, a loving God and Father. For me, this trustworthy Creator displays the attributes of both purposive will and loving personality. This personal God is the primal source of all those realities that I am continuously finding as having a major impact on every experiencing moment of my life. As I continually harmonize the essence of my own evolving personal identity, I perceive spiritual goodness, intelligible truth, and harmonious beauty with ever-greater acuity. I am beginning to see that I am personally real only by virtue of my being centered in the original personality of the eternal being of God, the beneficent Creator of infinitely free and loving will. He desires that I become perfect even as he is perfect.

The Love of the Father

I have great hope and expectation that this Creator is dearly and intimately concerned with my life – with me! As a true parent loves the child, I have trusting faith that I am also loved and cherished by this personal God. His love utterly transcends and outshines even the very best of any humanly parental love. I do not see how even mortal death could ever possibly put an end to this relationship between the Creator and myself.

Who can possibly have the power to interfere with this relationship, when it is the Father himself who reaches out for me! I take increasing comfort in my faith that death is transitory and not final. Human mortality is showing itself to be merely a scaffold to some next stage in the revealing of God's love for me. The hope and promise for continuing opportunities to grow in God's love overwhelms and inspires me.

The Love for One Another

The love that I am experiencing more and more in my life seems to know of no limits or qualifications. This boundless love unfailingly shines from within with increasing clarity and power. As I increasingly recognize and identify with this divine love, I am led to better understand the true connection of my life with all other God seeking individuals.

I am not only experiencing this God of love from within, but I am also discovering with continued and dedicated application this same God of love within all other God seeking individuals. As I am motivated in life by the assurance of the Fatherhood of God, I am equally inspired by the recognition of the true Brotherhood of Man.

INTRODUCTION

Inspiration from The Urantia Book

This literary work of mine is the progressive result of over 30-years of dedicated study of some of the world's most exciting works of philosophy and theology. By far, the most inspiring of these studies is contained within an impressive collection of revelatory papers that make up The Urantia Book. Its 196 "papers" comprise over 2000 pages of the most cohesively consistent presentation of philosophy, theology, cosmology, and world history I have ever come upon. These collected papers are purportedly presented to its readers under the collective authority of a widely diversified group of celestial personalities.

The basic theology contained within The Urantia Book (Urantia being the celestial name of our world) is primarily Trinitarian in structure (i.e., it gives observance to the eternal Deity union of the three divine persons of the Trinity – the Universal Father, the Eternal Son, and the Infinite Spirit). It is also Jesusonian in inspiration (i.e., it recognizes the divine personality of our Creator Son of God, "maker of heaven and earth," as having incarnated on our world in the human nature of Jesus of Nazareth). The Urantia Book inspired me to write this, my own book, in the effort to share some of the many insights that have presented themselves to me during my studies.

The Urantia Book was given to me as a gift from my mother in 1974 for my twenty-first birthday. This was the year that I had finally made my peace with my loving spiritual Father. In view of my newly accepted spiritual sonship, I asked my newfound Father for only one thing. I asked him if it would be at all possible to be granted some insight as to his real creative purpose and plan, not only for me individually, but also for the whole scheme of things. I added that I was not making this a condition for my faith and allegiance – he had that unconditionally. I asked only whether or not it was his will that I patiently wait until I passed over from this mortal plane of existence into the next resurrected existence for being granted some level of comprehension. Within 6-months of this petition, my mother called me by phone and said that she was mailing me a copy of something called The Urantia Book. My mother had herself just been given the book by a casual acquaintance, and, while familiarizing herself with its contents, realized that in my own active searching I would likely find value in it. I read the book cover to cover within the first four months after receiving it. Needless to say, it has opened my eyes to the wonders of God's creation and this inspiration has changed my life forever.

The revealed theology of The Urantia Book, for me, has not been of just practical utilization - it has elucidated the intellectual content of my faith. It has helped to unveil the essential truths about God that have been inaccessible to my resources of reason alone. It has provided a source of revelation on the ultimate values by which I live and on the divine truths on which I establish my faith.

Our world is in dire need of a spiritual infusion. We are struggling to counterbalance our runaway advances in mechanized technology with evolutionary advances in ethics, morality, and spiritual goodness, but these efforts are sadly lagging behind. There are practices still prevalent in the world that are not only repellent to a God-conscious mind, they are also directly counter to our loving Father's purpose and plan for this world. I believe the "cancer" of world terrorism, especially when it is rationalized as being the will of God, is a particular abomination that mankind must eliminate. We, as a God-conscious and civilized people, must firmly establish that our Father in heaven loves each and every one of his earthly children. This divine love clearly dictates that the loving will of our Paradise Father is violated when the innocents of his worldly flock are slaughtered. This truth is a cornerstone of his loving nature, and it must become an unquestioned cornerstone of our cosmic mindset in order for us to take the next evolutional step towards light and life.

The Urantia Book carries within it inspired conceptual seeds that will inspire our world and help us achieve our spiritual destiny. This is, I believe, the real revelatory objective of this book. The Urantia Book contains within its covers a massive wealth of inspired thinking and expression. The world yearns for universal concepts and elevated frameworks of reality perception that will propel it away from a state of animalistic barbarism and towards a more unified and spiritually productive reality perspective. The Urantia Book provides a massive supply of potent kernels of stimulating thought, and these are all contained within an expository structure of literary context that makes it very relevant for our world and our times. Jesus changed the world mindset of his day with the transforming influence of his living gospel, and this transforming influence is still fully operative in our world today. The Urantia Book is beginning to infuse its influence into our world's spiritually evolving infrastructure.

The Urantia Book is a revelation for our time. I believe that God has entrusted us, the lowest of his personality endowed creatures, with the gift of participating in and contributing to the unfolding of his divine purpose and plan for this world. The Urantia Book is part of this continual unfolding. It is a further revelation of his invested trust in us. The message of this epochal world revelation pours forth from the purified waters of the celestial springs of divine wisdom, and I believe that any and all contact with its excellent savor can only sweeten everything it touches.

Origin and Destiny – God's Purpose and Plan:

The three core sections of my book take us on a path that starts with God, transitions to Man, and finalizes in the Supreme. This organizational pattern of origin, existence, and destiny follows in spirit the same progressive trend set forth throughout the first three (of four total) sections of The Urantia Book (the fourth section takes up over one third of The Urantia Book and covers the life and teachings of Jesus.).

The first five papers presented in The Urantia Book begin by revealing God as the Universal Father. They describe his divine nature and attributes, and they probe the unfathomable depths of his far-reaching relations to the whole of his universe creation as well as to each and every personal being contained therein. It is here that we are introduced to God as the personal source of our very being, as the final consummation of our dreams and hopes – as our Father in Paradise and in our hearts.

> The Universal Father is the acme of divine personality; he is the origin and destiny of personality throughout all creation. God is both infinite and personal; he is an infinite personality. The Father is truly a personality, notwithstanding that the infinity of his person places him forever beyond the full comprehension of material and finite beings. [UB 1:5:1 (27:3)]
>
> God the Father is the bestower and the conservator of every personality. And the Paradise Father is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love God and long to be like him. [UB 5:6:1 (70:2)]

The Urantia Book tells us that God the Father has seven major purposes for the grand scale of his universe. Each one of these purposes finds its greatest expression in one of the seven component superuniverse creations that comprise the whole of his grand universe creation. These seven purposes cover a great deal of ground and involve all aspects of God's creation. As the mortal children of the Father, we are directly involved in one of these magnificent purposes.

> There are seven major purposes which are being unfolded in the evolution of the seven superuniverses. Each major purpose in superuniverse evolution will find fullest expression in only one of the seven superuniverses, and therefore does each superuniverse have a special function and a unique nature. [UB 15:14:1 (181:7)]
>
> The seven purposes of superuniverse evolution are operative throughout all seven superuniverses, but each supercreation will give fullest expression to only one of these purposes. To understand more about these superuniverse purposes, much that you do not understand would have to be revealed, and even then you would comprehend but little. [UB 15:14:4 (182:3)]

In accordance with the mandates of the Father's purpose providing for "the progressive ascension and perfection attainment of evolutionary mortals," we are the beneficiaries of his "superb survival plan of bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divinity of attainment." [UB 77:9:12 (867:3)]

The Urantia Book broadly reveals the "changeless purpose" and "everlasting plan" of the Father's great undertaking as it "progressively unfolds in the phenomena of the evolving universes with their manifold groups of living beings." [UB 7:0:1 (81:1)] Supporting the Father's ascension plan of perfection attainment for the living creatures of time and space, the spirit of the Eternal Son coordinates with the spirit of the Paradise Father in this grand endeavor. As the third person of Deity, the Infinite Spirit pledges his entire divine ministry sufficient for executing this united and eternal purpose. The Infinite Spirit dedicates all "to the stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection," ministering to the joint mandates of the all-loving Father and the all-merciful Son for "drawing to themselves all truth-loving souls on all the worlds of time and space." [UB 8:3:5 (93:7)]

> The Father and his Son are as one in the formulation and prosecution of this gigantic attainment plan for advancing the material beings of time to the perfection of eternity. This project for the spiritual elevation of the ascendant souls of space is a joint creation of the Father and the Son, and they are, with the co-operation of the Infinite Spirit, engaged in associative execution of their divine purpose. [UB 7:4:2 (85:3)]
>
> The stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Father through the personality of the Eternal Son and by the execution of the God of Action, the executive agency for the reality performances of the Father-Son creator partnership. [UB 8:1:3 (91:0)]

This amazing plan of God is unfolding in accordance with the eternal purposes of the Universal Father. This divine plan is destined to prevail. The eternally wise and loving purpose of the Universal Father will assuredly triumph.

> There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. [UB 32:5:1 (364:3)]
>
> There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving! [UB 32:5:7 (365:3)]

The final papers of the third section of The Urantia Book provide us with a vision of the glorious fulfillment and final destiny of the Father's vast creative enterprise. This vision is manifesting itself in the divine person of the Supreme Being. The Supreme Being is God actualizing in time and space. He is evolutionary God. He is God, not as existential sovereign ruling over his creation from boundless eternity and with infinite power, but rather he is experiential God as he is progressively realized over time and throughout space. The Supreme Being has a beginning in time. In fact, his origin begins with the very inception of time itself. Nevertheless, the evolution of his becoming real and contactable as a person of experiential Deity will coincide with the finalization of the Father's plan to bring his grand creation to a final stage of light and life. This will be the cosmic culmination of the Father's purpose and plan (at least on the Deity level of Supremacy) achieved in time and manifested throughout the space of his grand universe. This is the destiny of the Father's grand creation – the achievement of light and life and the final emergence of the Supreme Being.

> By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity of Supremacy. [UB 115:7:2 (1266:3)]

The emergence of the Supreme Being will signal the final victory of spirit over matter through the mediation of applied mind. He will emerge by virtue of the cumulative free-will decisions and actions of all volitional personalities participating in the grand creation of the Father's universe. The Supreme Being represents the final synthesis of personality and power in a perfectly unified universe. His emergence will glorify the infinite love and wisdom that the Father has progressively revealed to his finite, though perfecting children in time and space.

There is good reason for studying the origin, nature, and destiny of God's purpose and plan in the order that it is presented in The Urantia Book (and in the same order that I follow in my own book.) We are told that there is good reason for initiating any presentation of this revelatory magnitude in this manner. The primal volitional act of creation by the Universal Father establishes destiny. He is the First Source and Center of all reality; he is the origin and destiny of all personal beings throughout the universe of universes; he is the inceptor, realizer, and consummator of his creation; "in him all things consist."

> In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.
>
> For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to spiritual wisdom. Such a procedure is the easiest path to a certain form of genetic knowledge, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny. [UB:19:4,5 (215:1,2)]

The comprehension of the origin, function, and destiny of universe reality affords us as God's children to view more clearly our present status and circumstance. Only the contemplation of divine causes can provide insight into final effects, and this insight will have a profound impact on how we interpret our values, our meanings, and our factual existence.

> It is not enough that the ascending mortal should know something of the relations of Deity to the genesis and manifestations of cosmic reality; he should also comprehend something of the relationships existing between himself and the numerous levels of existential and experiential realities, of potential and actual realities. Man's terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification. [UB 106:0:1 (1162:1)]

The mortal and finite mind of man must think and evaluate within a universe framework to better understand "truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity."[UB 115:1:2 (1260:3)] We must have a starting point, a concept of beginnings, and it is within our innate intellectual ability to form such a universe frame in which "to grasp universe relationships and to understand the meaning values of divinity." [UB 116:2:3 (1269:7)] Without such a conceptual framework, we will "utterly fail to perceive the final and completed evolutionary goal of either personal attainment or cosmic destiny." [UB 19:1:8 (215:5)] Without such a framework, we are prone to "commit the supreme philosophical blunder by oversimplifying cosmic evolutionary (experiential) reality, thus leading to the distortion of facts, to the perversion of truth, and to the misconception of destinies." [UB 19:1:9 (215:6)]

The conceptual revelations presented throughout The Urantia Book harmonize synergistically with living faith – they enhance one's comprehension of God's purpose and plans, not only for us, but for the whole of creation as well. Rather than posing conflicts to one's evolving beliefs, The Urantia Book coordinates and expands developing viewpoints in a way that adds an intellectual depth to an individual's existing spiritual insights. And it is with such an expansion of faith-bolstered cosmic insight that enable us, as ascending sons and daughters of the Universal Father, to better discern facts, to more clearly recognize truth, and to more accurately conceive of final destinies.

God, Man, and Supreme
INTRODUCTION

Functional Gender Designation in The Urantia Book

The inspired word of the Judeo-Christian Bible is written in very human language. The society and culture into which its translation to sacred text took place inexorably conditioned this language. The ancient patriarchal traditions that influenced the Bible's origins have served to place their own cultural character and social mores into the gender-conditioned language of this scripture, especially as this language is applied to describing the personal aspects of God and Deity. This resulting gender-conditioned language permeates present-day Judeo-Christian theology. This language is prevalent throughout both the Old and New Testaments of the Bible. The revelators of The Urantia Book carry many of these language traditions into their own vocabulary, but they do so with one very important distinction. As we will see, their use of gender-descriptive terminology for aspects of personal Deity very often adds a whole new level of connotative distinction, a distinction carrying with it functional meanings that transcend the level of simple human gender. In much the same way, I too attempt in these writings to follow much of this same established pattern.

The concept of a personal God is expansive beyond our finite capabilities to characterize him. Because of our remoteness from the absolute level of consciousness, our finite level of comprehension cannot capture his infinite nature – human language will always prove incapable of fully discovering the inscrutable mystery of the Godhead. Our human language is utterly inadequate for fulfilling this task. From our experiential, finite perspective, we can only perceive the existential, eternity reality of God as a time-space conditioned relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint.

There is inherent risk in our attempts to reduce the essential nature of God to our finite level of human comprehension. God is ultimately beyond all attempts to categorize him. If we use our understanding of gendered terms to describe God's personal nature, if we use these terms for ascribing to God the human qualities that we understand as masculine and feminine character traits, we are in danger of metaphorically putting the cart before the horse. Rather, we are better served by realizing that the essential nature of humanity is fundamentally dependent upon God as the true First Source and Center of all realities, and that the qualities of gender we know as masculinity and femininity are ultimately derived from God as a personal being and as our spiritual Father.

By deriving gender relationships from higher functional and cosmic patterns, we may begin to understand how men and women are truly complemental to one another by creative design. If we truly wish to discover the quintessential nature that characterizes the mortal estate, we must first seek for insights into the expansive nature of God that conceptually transcend the level of the finite material mind. If we wish to discover the underlying purpose and design of such a personal God that gives rise to the male and female derivation of human gender, we can aspire to this elevated conceptual grasp because we are assured by faith that a fragment of this same personal God actually indwells our minds. God partners with us to spiritually elevate our thoughts and desires – he incessantly inspires us to rise above the mortal estate, to courageously enter into the spiritual kingdom of heaven, and he himself is the very scaffolding that enables us to achieve this very goal.

The presenters of the papers contained within The Urantia Book have resisted following a revelatory path that completely divorces itself from the traditional language and symbolism as embodied by Judeo-Christian theological conventions. However, in so doing, they have resourcefully decided to infuse this human terminology with new and transcendent functional meanings. By means of theologic compromise and strategic concessions to established norms of terminology, they have maintained a necessary and vital tie to the past.

On this world of mortal habitation, gender characteristics have shaped the conceptual imagery central to religious language – this custom directly affects the way in which men and women experience their respective existences. For example, the Judeo-Christian tradition has elevated the concept of an exclusively male, patriarchal representation of God as the sole Creator of the heavens. This tradition has permeated present-day theology, bringing about a corresponding lack of feminine imagery for such divine applications as prayer and worship. Western religion tends to designate God with masculine titles far more than it ever uses feminine titles. Using masculine terms like "He" or "Father" to refer to God has evolved to its present usage as a natural extension of a religion born of a society where men were the traditional ruling class, educators, and leaders. Today, however, we are beginning to realize that if you think of God only as Father, you have an inadequate notion of God.

Historically, certain enlightened individuals have come to believe that the Bible itself was not necessarily the primary source of women's oppression. The real problem was more directly attributed to the cultural bias of male translators and interpreters. Subsequent efforts therefore concentrated on reinterpreting the Bible. This approach opened up the possibility for providing a focus on the human element in biblical texts, on questions of authorship and historical development, and on literary aspects of the Bible. It was believed that the Bible should be investigated like any other historical document and then interpreted based on the evidence.

God, Man, and Supreme
INTRODUCTION

Revelation and Compromise

The revelators of The Urantia Book plainly acknowledge that every divine revelation of truth strives for an appropriate and adequate symbolism within which to frame new and expanding ideas, ideals, and loyalties:

> We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. [UB 0:XII:12 (17:2)]

This developing symbolism must co-evolve with the practiced enhancement of religious living and spiritual experience that is generated by this potent infusion of revelation. Unfortunately, the social impact of a major new revelation is often compromised by having to make costly concessions to the established norms and practices of the preceding religious and moral establishment. Even such a divine revelation as is presented in The Urantia Book must necessarily submit "to the graduated control of evolution." [UB 89:9:3 (984:2)]

The Urantia Book itself poses a theological compromise by supporting a continuity of male-gender-oriented language in its presentation of the elevated concepts of God's eternal purpose for creation and the perfecting harmony within this cosmic arena of time and space. Acknowledging this, we can be relatively assured that this approach was permitted "for the sake of the safe transit of moral values from one epoch to another ... all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct." [UB 114:6:7 (1255:6)]

> Revelation is evolutionary but always progressive. Down through the ages of a world's history, the revelations of religion are ever-expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity. [UB 92:4:1 (1007:1)]

Humankind is involved in an age-long struggle to elevate the planetary status of its mortal dwelling. This effort requires constant struggles, appraisals, and readjustments that are necessary for a smooth transition from the "sheltered bays of established tradition" to the "high seas of evolutionary destiny." A key function of an established religion during these trying times is to provide a critical degree of stabilizing tradition and religious guidance.

> The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another. [UB 99:1:3 (1086:6]

In the times of Melchizedek's dealings with Abraham regarding the reinforcement of the concept of one God as universal Deity, "there was always the tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary techniques." [UB 93:7:4 (1022:2)] This awareness, though, should not necessarily motivate us to completely disregard established conventions and beliefs – too radical a break with cultural and religious tradition supplies its own dangers and pitfalls. There always lurks the recognized threat of subsequent cultural breakdown that accompanies each "transition from the established methods of the past to those new and better, but untried, procedures of the future." [UB 81:6:41 (911:6)]

Other examples are presented in The Urantia Book to illustrate the process by which a new theology inevitably yields, in some degree, to an older and more established religious tradition in order to salvage its higher values of moral thought and spiritual insight. In the life and teachings of Jesus, we are taught that we are the children of God, and this acknowledgement thereby establishes the ultimate reality of the brotherhood of man. Over time, this revelation became subtly couched within the concept of the kingdom of heaven as a concession to those listeners of Jesus' message who were immobilized in their thought by their limited understanding of divine purposes and relationships. These potential followers could more easily understand the idea of God and his universe in terms of a heavenly kingdom – many of them lived out their lives under the auspices of a temporal king. The truth that Jesus revealed remains truth, but the imagery that he used to convey this truth was colored by the time and place of ancient Israel. At that time, the idea of the kingdom was the best vehicle of expression to convey the maximum of the truth. Nevertheless, it was a necessary concession/compromise because there was some sacrifice of intended meaning. I do not think that Jesus really wanted to imply that the Father was king, but this idea carried much of the intended truth.

> At the time Jesus lived on earth and taught in the flesh, the people of Urantia knew mostly of kings and emperors in the governments of the nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood of man as the kingdom of heaven and the spirit head of this brotherhood as the Father in heaven. [UB 169:4:1 (1855:2)]

Jesus himself could not fully escape the persistent expectations for the coming Messiah that occupied the thoughts and aspirations of his followers. The core of Jesus' mission was integrally influenced by his compromise to acknowledge for himself the title of the Son of Man.

> In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his bestowal mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah… Likewise he was certain he was never to appear as the Son of Man depicted by the Prophet Daniel. [UB 126:3:6 (1390:1)]
>
> The writer of this so-called Book of Enoch went on to tell about this Son of Man, describing the work he would do on earth and explaining that this Son of Man, before coming down on this earth to bring salvation to mankind, had walked through the courts of heavenly glory with his Father, the Father of all; and that he had turned his back upon all this grandeur and glory to come down on earth to proclaim salvation to needy mortals. As Jesus would read these passages (well understanding that much of the Eastern mysticism which had become admixed with these teachings was erroneous), he responded in his heart and recognized in his mind that of all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title "the Son of Man." And this he did when he subsequently began his public work. [UB 126:3:8 (1390:3)]

This theological concession eventually helped to bring about the unfortunate submersion of the religion of Jesus into a religion about Jesus, a religion that embodies the "mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom." [UB 170:5:9 (1864:9)]

Even Jesus' apostles found it both necessary and prudent to offer concessions to the followers of John the Baptist, under the leadership of Abner, as the price for continued unity. By accepting the practice of baptism into their mutual ministry to the common people, the apostles were able to secure the good will and devoted efforts of these fervent followers of the Baptist. This concession was relatively minor considering the extensive sacrifices made by the followers of John the Baptist.

> Always does the socialized religion of a new revelation pay the price of compromise with the established forms and usages of the preceding religion which it seeks to salvage. Baptism was the price which the followers of Jesus paid in order to carry with them, as a socialized religious group, the followers of John the Baptist. John's followers, in joining Jesus' followers, gave up just about everything except water baptism. [UB 144:7:1 (1626:2)]

We should try to gain insights into these reported accounts of theological compromises and concessions that have influenced attempts at revealing higher levels of thought and more progressive ideals for living the perfecting life. If we are successful, we may be in a position to be more appreciative of the decision by the revelators of the papers within The Urantia Book to choose our traditional conventions of gender-oriented terminology in their attempts to explain functional personality relationships – both divine and temporal. They purposefully chose to do so to make the complicated intricacies regarding the portrayal of these relationships more effectively understandable to a planet of sex creatures.

In our attempt to comprehend the revelatory disclosures contained within The Urantia Book, we are admonished to recognize the conceptual forest before we attempt to distinguish between the individual and derivative trees. God's eternal purpose for his creation, which includes men and women as integral participants, is presented in The Urantia Book by beginning with the nature of God himself first and foremost. The subsequent papers proceed from this apex of revealed divinity to progressively more derivative revealment into the experiential levels of reality that progressively rely more and more on God as their existential ground. The Urantia Book is purposely structured to reveal the foundation of God's existential basis, and then to proceed from this existential foundation to progressively more derivative and dependent relationships.

God, Man, and Supreme
CHAPTER ONE: TRINITY

The Mystery of the Trinity
The Search for Truth
The Out and the Inside
Transcendence and Immanence
Trinity Scripture Passages
Early Trinity Developments
The Christian Trinity
The Trinity of The Urantia Book

The Mystery of the Trinity

The Trinity of the Christian faith always proved conceptual challenges for Christian theology. We read throughout the Bible that God invites us to abide in his divine and inner life through his Son Jesus Christ. We are empowered by the faith-inspiration of the Holy Spirit to do this. From this implicit revelation, there evolved the theological concept of the Trinity as the fundamental essence of Godhead is seen as being shared equally with each of the three persons of the Trinity - the Father, the Son, and the Spirit. Each of these three persons equally possesses all the substance and all the attributes of deity. The Trinity consists of three persons in one Godhead. The three are one in substance, and this unity of substance is manifested in three persons. The most widely accepted distinction that can be made about this divine relationship is that the Son always comes from the Father, and that the Spirit always comes jointly from the Father and the Son.

I very early became conscious of and comfortable with the Christian concept of the Blessed Trinity. The theological mystery of the Trinity that insists on the equality of three persons in one Godhead never bothered me. I was always comfortable with the Trinity because my Christian experience had been experienced a personal relation of each of these three divine persons. I had been always distinguishing in prayer and meditation contemplation the individually divine and personal presences of the Father and Son and Spirit. I could certainly begin to rationalize that beyond these three divine persons there could be no personal God. My personal experience with God had been with these three divine persons. I had never been conscious of any other God-being. Nevertheless, intellectually they remain a continual mystery.

When The Urantia Book first came to my attention, I was immediately struck by the very strong emphasis on the personal reality of the Father, Son, and Spirit and on their Deity cooperation for generating all reality as we know it. I found this work to be of remarkable metaphysical and theological merit, building on ideas a far-reaching reality system that explains Trinity reality in all of its interwoven phases and manifestations. The Urantia Book achieves this in a way that is far more probing in depth and more perfectly unified than any work I have found on this subject.

Still, how can we know the Eternal Infinite Personality-Being Who is God? How can God differentiate his perfect unity into a plurality method of himself? In essence, how can there ever be "other than God"? The Urantia Book begins to address these questions in an introductory way. It begins with a discussion of deity and the reality implications of a personality-God:

> The universe of universes is altogether unified. God is one in power and personality. There is no combination of all levels of energy and all phases of personality. Philosophically and experientially, in concept and in reality, all things and beings center in the Paradise Father. God is all and in all, and he is asleep on benign rest within himself. (The Urantia Book, 0:10:1 (0.0:10.1))

This does The Urantia Book ascribe God the Father as the personal source of all manifestations of Deity and reality in all intelligent creations and spirit beings throughout the universes of universes. The Urantia Book ascribes to God the Eternal Son and to God the Infinite Spirit, and Spirit can achieve perfect unity, how these three eternal persons of Deity can function concretely as undivided Deity in the Paradise Trinity.

The Search for Truth

"Truth, what is truth?"

Mankind's age-long quest for comprehensive understanding has essentially been the search for the supremely real, for ultimate foundations, for absolute reality. Truth is one of the affirmations of fundamental beyond-time-and-space reality. Truth is the reality-quality of God-the-Father-Son-and-Spirit. Truth is also an ultimate truth (traditional manifestation for instance) yet by this very assertion of fundamental destiny making a profound assertion of ultimate consequence. The concept of fundamental destiny-reality-truth-and-consequence-and-ultimate-consequence-and-destiny-reality-and-truth-and-destiny-reality-and-truth-and-destiny-reality-and-truth

CHAPTER TWO: TOTAL DEITY

Deity Reality
Comprehensible Deity
Sources and Centers

Deity Reality

Deity is the source of all that is divine (godly). Deity is characterized as imposing a unifying quality on everything it influences. Deity is universally co-ordinated and is active on the diverse levels of cosmic reality, on the meanings of mind, and on the values of the spirit. The Isle of Paradise and the material creations are not a part of Deity; rather, they are consequences of Deity. The activities of Deity always work towards some manifestation of personality expression (e.g., the Supreme Being). Deity, as we understand it, is personalizable as God, but this understanding of ours is "partial, relative, and shadowy." [UB 0:III:19 (5:19)]

> The truth and maturity of any religion is directly proportional to its concept of the infinite personality of God and to its grasp of the absolute unity of Deity. The idea of a personal Deity becomes, then, the measure of religious maturity after religion has first formulated the concept of the unity of God. [1:5:10 28:7)]

Total Deity reality is the work of the three associate persons of Deity - the Infinite Spirit and the Eternal Son, unified in function and personally supported by the Universal Father. The Infinite Spirit bestows absolute mind and the Eternal Son attends to the ministration of spirit. Total Deity reality is mind-spirit unified by personality. Total Deity reality acts upon the infinite reality of the material universe. In the universe of universes, cosmic mind ever intervenes between the relative manifestations of the two universal absolutes, matter and spirit.

Total Deity Reality:

1. The Physical Presence of the Infinite
   - The reality of the material universe (centered in the Isle of Paradise)
   - The organization of physical energy as modified by motion and conditioned by mind
2. The Mind Presence of Deity
   - The depth of individual intellectual experience (centered in the person of the Infinite Spirit)
   - Organized consciousness that is operative over matter and conditioned by spirit
3. The Spiritual Presence of Divinity
   - The capacity of spiritual receptivity (centered in the person of the Eternal Son)
   - The highest personal reality that influences and directs all diverse systems and associations of personality integrity

Absolute existence is subservient to the actions of the total Deity within the divine unity of the Paradise Trinity. The Universal Father, the Eternal Son, and the Infinite Spirit are the individual personalities whose unified and totalized Deity constitute the Paradise Trinity. These three persons of Deity function concertedly as total Deity in the Paradise Trinity. However, the Universal Father functions as total Deity only within the unity of the Paradise Trinity. Apart from this Trinity association, the Father chooses to stand aside to allow his two Deity equals, the Eternal Son and the Infinite Spirit, to exercise their own influence on creation. The Father, being the universal absolute of all personality, exercises unchallengeable authority in creation. Still, the Father-Absolute freely delegates all spirit and mind prerogatives in the creations of time and space to his associate persons of Deity.

The universe cosmic levels of energy, mind, and spirit are independent realms of cosmic reality. These diverse levels of cosmic reality operate on the sub-absolute Deity levels of finite Supremacy and absonite (superfinite) Ultimacy. Absolute reality is the existential reality of eternity, "but finite and absonite realities are derivatives, modifications, qualifications, and attenuations of the original and primordial absolute reality of infinity." [UB 115:1:3 (1260:4)] Nevertheless, all reality eventually converges in the person of the Universal Father.

All personal beings have individuated realities, but it should be understood that these personal individuals are relative realities within the living cosmos. On a totality level, the cosmos is a living organism comprising a collective summation of infinitely integrated life forms. All living beings are contributors to the cosmic organism as a whole, and they all share a causality in the Universal Father. Together, microcosm and macrocosm share a unity in purpose and destiny.

> The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. [UB 116:7:1 (1276:2)]

Comprehensible Deity:

God is a mystery beyond our understanding. We cannot understand God in the way he understands himself. To know God would be to "be God." In reality, only the two Deity equals, the Eternal Son and the Infinite Spirit, truly know the Universal Father. Nevertheless, we should be encouraged because God has chosen to be very near to us, his mortal children, with his indwelling presence. He reveals himself to us, and we share in his glory. Still, God remains the One who is beyond and above all that we know or can know. He is closer to us than is our own heart, and yet he is beyond and above everything that we know and understand. By virtue of the Father's indwelling presence within our mortal minds, we are given the power to apprehend his spiritual truth directly, immediately, intuitively, not just through the faculties of intellectual reason, but also through our inherent inner vision.

The comprehending mind of man is a lower manifestation of the creative, controlling, and upholding spirit-mind originating from the creator levels of divine reality. Always must the higher levels of cosmic and absolute mind be above the lower levels of their manifestation. The ability of lower mortal mind to comprehend higher levels of universe reality is curtailed by the fact that such mind is configured for finite time-space experience. Although the full comprehensibility of the creative acts and purposes of divine spirit-mind is ultimately concealed from sub-divine intelligences, the resulting limitations of time-space constrained experience allow the finite creature to effectively co-exist in a cosmos insulated within the encompassing infinity of the absolute.

> The higher the universe mind associated with any universe phenomenon, the more difficult it is for the lower types of mind to discover it. And since the mind of the universe mechanism is creative spirit-mind (even the mindedness of the Infinite), it can never be discovered or discerned by the lower-level minds of the universe, much less by the lowest mind of all, the human. The evolving animal mind, while naturally God-seeking, is not alone and of itself inherently God-knowing.
> [UB 42:11:8 (482:6)]

Infinite Deity is not capable of full comprehension by finite beings such as ourselves. We cannot penetrate the realities of eternity, but we can gain some measure of appreciation for it by realizing that the one absolute cause, the Father-I AM, has effected an almost limitless and dependent reality of endless diversification with "some absolute and infinite potential of destiny." [UB 105:0:1 (1152:1)] We can begin to comprehend the Universal Father as a person, but as universe creatures, we cannot comprehend the full Deity reality of the First Source and Center, the I AM.

In our search to find God, we will learn to recognize and then to comprehend progressively elevated manifestations of personal Deity. The sum-total of our efforts in traversing the time-space superuniverse realm of Supremacy will have provided us with an experiential power comprehension of the Almighty Supreme. Our expansion within the cosmic mind of all creation will connect us with the reality of the Supreme Mind. Upon our initial entry into Havona for our ascension quest for finding the Paradise Father, our first discovery will be the recognition and comprehension of the spirit personality of God the Supreme. Since God the Supreme is the evolving God of time and space and is experiential in Deity origin, he can be recognized and experienced. The discovery of the fully actualized Supreme Being, though, will have to wait for his final emergence at that time when the grand universe has achieved the spiritual status of light and life.

Because ascenders to Paradise are personalities, the personality realities of the Father, Son, and Spirit can be experienced - it is their other-than-personal Deity natures that will be more problematic for comprehension. In our ascension pilgrimage to Paradise in search of the Three Persons of Deity, we will first attain a comprehension of the Third Person of Deity - the Infinite Spirit. The Deity presence of the Infinite Spirit enshrouds that of the Second and First Persons (the Paradise Father and the Eternal Son), so it makes sense that we will first recognize the Spirit. Since we must endeavor through mind to form comprehensible concepts, the Deity presence of the infinite Spirit as Third Source and Center of all mind naturally appears more real and visible to us.

The Third Person of Deity, the Infinite Spirit, is the source of mind. Because of this, mind-endowed mortal creatures can best comprehend this level of personal Deity. We are circuited into the ministry of mind for all of our intellectual functioning, and since this level of human mind takes ancestry in the Infinite Spirit, we can form at least some semblance of comprehensible conception of this Deity level of reality. It is more difficult to form the same degree of conceptual grasp with the spiritual Deity reality of the Eternal Son and the personal/prepersonal/superpersonal Deity reality of the Universal Father because our own finite natures of spirit and personality expression are so imperfect and incomplete in expression.

Upon consummating our quest for the Infinite Spirit, we begin the Deity adventure for finding and recognizing the Deity of the Eternal Son. We will already have fully conceptualized the true divinity of our Creator Michael Son, Jesus Christ, in our passage through the time-space worlds of our local universe of origin. Our discovery of the Deity nature of the Eternal Son, Second Source and Center of spirit, however will require that we have been fully spiritized as ascending beings before we will succeed in our ascension quest for finding and recognizing the Deity nature of the Eternal Son.

> The highly personalized Sons of God are clearly discernible by the lower orders of created intelligences, and so do they compensate for the invisibility of the infinite and therefore less discernible Father. The Paradise Creator Sons of the Universal Father are a revelation of an otherwise invisible being, invisible because of the absoluteness and infinity inherent in the circle of eternity and in the personalities of the Paradise Deities. [UB 3:0:2 (44:2)]

In our search for the Deity presence of the Paradise Father, we will predictably succeed in locating the presence of the Trinity on Paradise, and the majority of us will attain an intellectual grasp of the triune Deity realities. Of far greater challenge will be the discovery and recognition of their spiritual presence. The most challenging will be to attain "even the minimum spiritual comprehension of the Universal Father." [UB 26:7:5 (293:3)]

The Universal Father *The Eternal Son* *The Infinite Spirit* →	**First and foremost attainable by ascending mortals**	*God the Supreme* *The Supreme Mind* ← *The Almighty Supreme*

Sources and Centers:

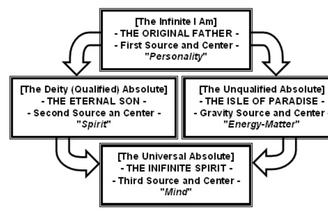
All forms of material, mindal, and spiritual force-energy are subject to the presence of universal gravities. The activities of gravity are not exclusively applicable to just material phenomena. Where spirit reality may be thought of as a thesis representing the quality of the living energy of divinity, physical reality becomes the corresponding antithesis typifying the quantity of nonspirit energy. Mind ends up becoming the unifying synthesis of these two antipodal energies of spirit and matter. The finite human mind is capable of comprehending much of the basic three levels of finite reality - the organized energy of matter that is conditioned by mind, the organized consciousness of mind that is modified by spirit, and the highest personal reality of spirit that is the motivating influence of all energy systems of personal dignity.

The great Sources and Centers reside together in the Isle of Paradise. In accordance with the Universal Father's freewill mandate "Let us make mortal man in our own image," man's freewill personality takes origin from the Father as the First Source and Center. Our mortal being is spiritually encircuited to the Eternal Son as the Second Source and Center. It is endowed with mind from the Infinite Spirit as the Third Source and Center. Moreover, all this mortal being is housed within a material body manifested from the physical energies arising from the great Paradise Source and Center. In just this way are we created in "his image."

The triune association of the three Sources and Centers of the Eternal Son, the Infinite Spirit, and the Isle of Paradise constitutes "the actual revelation of the originality of the First Source and Center". [UB 115:3:7 (1262:4)] In this association of the Second, Third, and Paradise Sources and Centers, all total Deity and cosmic reality is absolute and eternally actualized.

> God--the Universal Father--is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers. Such control is personal and infinite in potential, even though it may never actually function owing to the perfection of the function of such co-ordinate and subordinate sources and centers and personalities. [UB 0:III:10 (5:9)]

The First Source and Center is the primal cause of all physical reality. Before the Isle of Paradise, the Father was. The First Source and Center is also the first and final Father of all spirit. Before the Eternal Son, the Father was. The Universal Father reveals himself to time and space in the dual manifestations of pure spirit and pure energy, and "the absolutes of both spirit and matter-energy converge in the person of the Universal Father." [UB 12:8:13 (140:9)]



> In the eternity of the past, when the Universal Father gave infinite personality expression of his spirit self in the being of the Eternal Son, simultaneously he revealed the infinity potential of his nonpersonal self as Paradise. Nonpersonal and nonspiritual Paradise appears to have been the inevitable repercussion to the Father's will and act which eternalized the Original Son. Thus did the Father project reality in two actual phases--the personal and the nonpersonal, the spiritual and the nonspiritual. The tension between them, in the face of will to action by the Father and the Son, gave existence to the Conjoint Actor and the central universe of material worlds and spiritual beings. [UB 11:9:3 (127:1)]

Monota (primal matter-energy) is the living, nonspirit energy of Paradise, the eternity counterpart of the living, spirit energy of the Eternal Son. Paradise monota and Paradise spirit derive directly from the Father's freewill act of eternity, and on Paradise, monota and spirit are indistinguishable from one another, In fact, the three realities of spirit, matter, and mind are indistinguishable in the actual presence of the Paradise Father. As spirit and material energies diverge from Paradise, mind begins to proportionately function. Mind is the inevitable technique for unifying the ever-widening divergence of the dual universe manifestations of the original monothetic Creator personality of the Father. The original and eternal, the never-beginning, existential and inevitable Paradise Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Father's unfettered will. It actualized when his personal will coordinated these dual realities by mind. Mind coordinates the dual realities of the personal and the nonpersonal.

God, Man, and Supreme
CHAPTER THREE: COSMIC REALITY

The Universe of Universes
The Supremacy of the Grand Universe
The Ultimacy of the Grand Universe
The Absoluteness of the Cosmos Infinite
The Circle of Eternity

Universe of Universes

From eternity, God laid the foundations of the heavens and the earth.

The Universal Father has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universe of universes, which he is executing throughout all time. God created the universes of his own free and sovereign will, and he created them in accordance with his all-wise and eternal purpose. [UB 4:0.1 (54.1)]

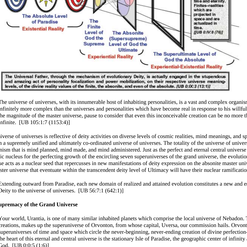
God expresses his creative will on three different "experiential" levels of reality - the finite level of the Supreme, the absolute level of the Ultimate, and the superfinite level of the Absolute These three levels of universe expression take on different forms and phases of creative Deity expression. The term experiential here designates reality that is subject to evolutional growth, where potential realities must evolve and emerge to become fully actualized, and where perfection is a goal to be achieved. Experiential is used to distinguish these three sub-infinite and non-absolute levels of progressive reality expression from the existential (changeless) and infinite level of eternity - the absolute level of Paradise. Paradise is the eternal center of the universe of universes and the abiding place of the Universal Father, the Eternal Son, and the Infinite Spirit. The three experiential levels of creation are expressive of different modes of Paradise Deity manifestation, and each sub-Paradise level of creation is personalizing a Deity being of expressed divinity. All three of these derivative Deity personalities are not yet fully existent; they are in process of actualization. They have origins, though they are eternal in destiny.

The Absolute Level of Paradise - this is primal and original reality and the unqualified unity of infinity. The Father-I AM perfectly unites "the divergences of all reality with an essential majesty that is absolute." [UB 180:9.1 (1171.2)] The Deity of the Father and the eternal personalities of Havona make up the central universe of perfection.

The Finite Level of the Supreme - this is the time-space evolved unification of four phases of experiential Deity reality - universe power controlled through mind and spirit-unified in the creative presence of personality. This level will power-mind-spirit-personality actualize the Supreme Being as evolutionary-experiential self. The seven evolving supersuperuniverses of the grand universe revolve around the nuclear core of the central universe.

The Absolute Level of the Ultimate - this is the transcended time-space evolutionary unification of omnipotent, omniscient, and omnipresent Deity expression. This level is actualizing in the personal Deity of God the Ultimate. The four outerspace levels of universe creation that comprise the master universe revolve around the grandiuniverse as its nucleus.

The Superfinite Level of the Absolute - this is the experiential-existential realization of absolute divinity and the unification of absolute meanings on absolute levels of expression. God the Absolute is the unification-unionness goal at this level of personalizing Deity. As there is an inexhaustible supply of potential from infinity for experimentalizing into actual reality, the idea that there can be a final containment for creation is inconceivable. At this reason, the superuniverse contemporaneous with the present phase of boundless creation encompassing a universe of universes with its three successive universe nucleic - the master universe, the grand universe, and the central universe.

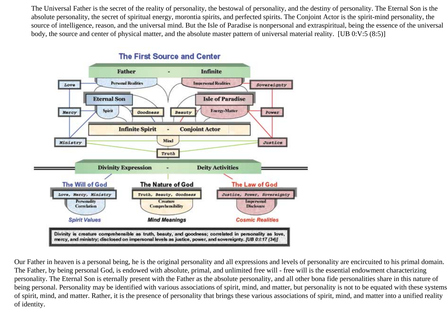

Universe Levels of Reality
The central universe is the creation of eternity; the seven supersuniverses are the creations of time; the four outer space levels are conclusively limited in overcomprehension but always of course, finite. Even as these are those only minimal but the infinite can never attain full acquaintance which of infinity; and therefore no they potentiate an additional and unremoved creative impulse the fourth and universal master level, a paradise-ever-expanding, never-ending universe of infinity. [UB 107:0.1 (1174.0)]
The Universe of Universes
The Master Universe
The Grand Universe
The Central Universe
The Seven Outer Space Levels
The Infinite Spirit
The Eternal Son
The Universal Father
The Absolute Level of Paradise
Existential Reality
The Finite Level of Deity
The Absolute (Supreme) Level of God the Ultimate
Experiential Reality
The Cosmos Infinite
Absolute realities of infinity
Infinitude
Infinitude
Infinitude

God, Man, and Supreme
CHAPTER FOUR: LEVELS OF DEITY EXPRESSION

Personality, Mind, and Matter
Love, Mercy, and Ministry
Truth, Beauty, and Goodness
Justice, Power, and Sovereignty
Divergence and Convergence
Light and Shadow
Projection and Image

Personality, Spirit, Mind, and Matter

The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy, moronia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. But the Isle of Paradise is nonpersonal and extrapersonal, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal material reality. [UB 0:V:5 (8:5)]



Our Father in heaven is a personal being, he is the original personality and all expressions and levels of personality are encircuited to his primal domain. The Father, by being personal God, is endowed with absolute, primal, and unlimited free will - free will is the essential endowment characterizing personality. The Eternal Son is eternally present with the Father as the absolute personality, and all other bona fide personalities share in this nature of being personal. Personality may be identified with various associations of spirit, mind, and matter. But this divinepity is not to be equated with these systems of spirit, mind, and matter. Rather, it is the presence of personality that brings these various associations of spirit, mind, and matter into a unified reality of identity.

As the Father is the origin and destiny of all personality, the Eternal Son is the source and center of any and all realities of spirit. Spirit reality implies the highest ideal of purpose and carries with it all qualities of meanings and values. All spirit is inexorably drawn into the personal presence of the Eternal Son. Spirit is that dynamic quality of living energy that entails vivacity and momentum towards the enhancement of truth, beauty, and goodness. The absolute of all spirit is embodied with the divine person of the Infinite Spirit.

The Infinite Spirit is the source and center of all mind reality. Mind is organized consciousness that is capable of conditioning matter and is capable of becoming bestowed by spirit modification. Mind dominates over the reality of matter and is responsive to the overcontrol of spirit. Mind acts on all levels of intelligence, and it always acts as the intermediary between the realities of spirit and matter. All realities and expressions of mind find their origin and destiny in the circuit of the Infinite Spirit.

The Isle of Paradise is the source and center of all material realities. All manifestations of energy-matter are nonpersonal and extrapsirtual. Energy-matter is subject to the overcontrol of divine spirit through the interacting ministry of personal mind. The Paradise Father ever maintains concentrated over the circuits of all energy-matter in all of its forms and manifestations, and all of this power is held in the everlasting gravity grasp of Paradise.

On the absolute level of Paradise, there exists perfect unity of spirit, mind, and matter. Paradise mind is absolute, existential, nonspatial, and nontemporal. The divergent realities of energy and spirit are indistinguishably one on Paradise. In the perfect central universe of Havona, the realities of spirit, mind, and matter exist in co-ordinate harmony. Havona mind, although sub-absolute, is super-evolutionary. Matter and spirit start to become distinguishable in Havona, but they are still sublimely harmonious. Expanding out further into the seven superuniverses of time and space, cosmic energy and divine spirit are distinctly divergent, and this generates the experiential potential for the operation of cosmic mind to harmonize and unify the physical expression with the spiritual purpose. At the level of the local universes, that time-space level most removed from the perfection of Paradise, matter and spirit are quite divergent such that mind is fully necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by experiential Supreme Deity.

The omnipotence of the Father pertains to the everywhere dominance of the absolute level, whereon the three energies, material, mindal, and spiritual, are indistinguishable in close proximity to him. He Source of all things, Creator mind of all things, Creator matter of the universe on Paradise spirit, is not directly responsive to the Universal Father. God adjusts with the mind of imperfection--with Urantia mortals through the Thought Adjusters. [UB 3:2:5 (47:3)]

Love, Mercy, and Ministry

Love, mercy, and ministry find their divine application in the expression of personality. Mercy is the natural act of loving goodness, and ministry is the loving application of mercy. The Eternal Son is the merciful revelation of the Father's love and compassion to all creation. As the Father is love and the Son is mercy, the Infinite Spirit is ministry - the acting minister of the Father's divine love and the Son's endless mercy. The Infinite Spirit is the combined love and mercy of the Father and Son applied to all creation.

To comprehend the ministry of the Spirit, ponder the truth that he is the combined portrayal of the Father's unending love and of the Son's eternal mercy. The Spirit's ministry is not, however, restricted solely to the representation of the Eternal Son and the Universal Father. The Infinite Spirit also governs the spirit ministry of the creatures of the realm in his own name and right; the Third Person is of divine dignity and also bestows the universal ministry of mercy in his own behalf. [UB 8:4:7 (95:2)]

The association of the three divine persons of Deity represents the threefold union of love, mercy, and ministry. The divine love of the Father is revealed in his relations with all personal beings. The Sons of God reveal the Father's love through the co-ordination of their collective divine mercy. The Infinite Spirit and the full retinue of ministering angels collectively manifest the quality of loving mercy to the children of time and space. The spiritual ministry of the infinite Spirit patiently overshadows justice with mercy and loving care. The angelic dispatch of the Infinite Spirit are dedicated service of love of the Father and the mercy of the Son to all personal creatures and beings throughout the universe of universes.

When a mortal creature becomes God-conscious, there follows an inward hunger for communion and worship and an outward drive towards dedicated service and loving ministry for all other children of the heavenly Father. Such personal ministry of the children of God is driven by dynamic love and tender mercy. The God-conscious mortal creature experiences the enhanced qualities of life, and this evolving personality unifies his ascension potential towards elevated levels of cosmic wisdom and self-realization.

Truth, Beauty, and Goodness

Deity manifests its activities in the universe of universes on three divinely co-ordinated levels:

1. Eternal Truth - mind meanings (God in mind)
   - Meanings with combined intellectual and spiritual appeal
   - The intellectual foundation of religion
2. Universal Beauty - cosmic realities (God in matter)
   - The harmonious relations and rhythms of the cosmic creation
   - The intellectual recognition of the time-space synthesis of the far-flung diversification of phenomenal reality stemming from pre-existent and eternal oneness
3. Divine Goodness - spirit values (God in Spirit)
   - The revelation of infinite values to the finite mind (these are perceived, then elevated to the very threshold of the spiritual level of human soul-comprehension)
   - The mental recognition of the relative values of the diverse levels of divine perfection
   - The sense of ethics, morality, and religion (perfection hunger)

The infinite love of God is all embracing of truth, beauty, and goodness. To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. The recognition of the reflection of the grandeur of Paradise in the material creation promotes a refined sense of universal beauty. The special ministry of the Paradise Sons is supportive of the promulgation of divine goodness. The loving ministry of the manifold personalities of the Infinite Spirit provides a fine example of eternal truth. 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. The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe - and they know that God is love.

Justice, Power, and Sovereignty

Because God is a person and because the nature of his relationship with all other persons is built without exception on his divine and constant love, God still loves those individuals who choose to sin. It is in the divine nature of God to love all personal beings without qualification. While the love of God ever seeks to save the sinner, it is the impersonal and mechanistic law of God that exercises the sovereign power to destroy all sin. Sin, being neither personal nor spiritual, does not draw a personal response from a loving God. Since sin is wholly unspiritual in nature, it is also nonreality to a personal God. Being unreal, sin has no destiny potential in the purposes and plans of the loving Creator, and therefore sin and all freewill beings having chosen to fully identify themselves with sin cannot survive in a progressively spiritualizing universe.

Divinity is disclosed on impersonal levels as justice, power, and sovereignty Universal justice is the sovereign prerogative of the power wielded by the Deity of the Paradise Trinity. Just as the Paradise Trinity represents the impersonal union of the Deity of the divine personalities of Paradise, justice is likewise impersonally blind in its administration. Justice is universally sovereign in the Paradise Trinity. Justice is the operation of cosmic law and it is driven by the power of righteousness, but the mercy of personal God ever tempers its expression. The righteous judgment of the Paradise Trinity is always infused with the merciful love of the Paradise Father. Mercy always provides a fair and sufficient opportunity for the repentance and rectification of the sinner before any final adjudication or execution of the law.

This restraint of justice by mercy proves that God is love, and that such a God of love dominates the universes and in mercy controls the fate and judgment of all his creatures. [UB 54:4:6 (616:5)]

The three eternal persons of Deity function as undivided and impersonal Deity in the Paradise Trinity when they mete out their sovereign justice throughout the universe of universes. This divinity of purpose is eventuating in the unifying power potential of the sovereignty of experiential supremacy. The evolution of trinitarian sovereignty in the domains of time and space results in the power of justice-judgment for the mobilizing almighty power of the Supreme.

Divergence and Convergence

All religious philosophy, sooner or later, arrives at the concept of unified universe rule, of one God. Universe causes cannot be lower than universe effects. The source of the streams of universe life and of the cosmic mind must be above the levels of their manifestation. [UB 3:6:3 (53:1)]

The absolute level of primal reality exists prior to all divergent manifestations of energy and spirit. The infinite personality of the Universal Father is a perfectly unified and unqualified conceptual reality. The absolute potentials of both primal spirit and primal matter converge in the person of the Universal Father. The actualized gravity forces of the material universes are convergent in the gravity center of neither Paradise, the actualized mind forces are convergent in the Infinite Spirit, and the actualized universe spirit forces are convergent in the Eternal Son. The original mindal Universal Father personality of the First Source and Center diverges progressively into the dual universe manifestations of spirit and energy-matter, and these two antipodal realities are subject to the inevitable technique of reunification by mind. It is by virtue of this divergence of absolute reality into the relativities of time and space that the Universal Father reaches down into his creation to maintain continual contact and participation.

In these ways and in many others, in ways unknown to you and utterly beyond finite comprehension, does the Paradise Father lovingly and willingly downstep and otherwise modify, dilute, and attenuate his infinity in order that he may be able to draw nearer the finite minds of his creature children. And so, through a series of personality distributions and adjustments in absolute, the infinite Father is enabled to enjoy close contact with the diverse intelligences of the many realms of his far-flung universe. [UB 2:1:8 (35:1)]

On absolute levels, energy and spirit are indistinguishable. Material, mindal, and spiritual energies unify and become indistinguishable as they converge in close proximity to the omnipotence and everywhere dominance of the Universal Father's primal level as the First Source and Center of all things and beings. Energy and spirit are one on the level of the absolute. As these energies depart from the Paradise Father's presence, matter and spirit begin diverging into dual phases of manifestation. Energy and spirit progressively diverge as they emerge from Paradise into time and space. Spirit becomes the creative reality and the physical counterpart becomes the time-space reflection of this spirit reality.

On Paradise, monota and spirit are as one--indistinguishable except by name. In Havona, matter and spirit, while distinguishably different, are at the same time inseparable. In the seven superuniverses, however, there is great divergence; there is a wide gulf between cosmic energy and divine spirit; therefore is there a greater experiential potential for mind action in harmonizing and eventually unifying physical pattern with spiritual purposes. [UB 116:6:7 (1275:7)]

While matter and spirit are innately harmonious in Havona, at the level of the seven superuniverses there initiates great divergence between cosmic energy and divine spirit. At the superuniverse level, they are differentiated to such an extent that the function of mind is necessary to interrelate them. Mind begins to experientially act to harmonize and unify physical pattern with spiritual purpose. Moving spacward from Paradise, matter and spirit become so unlike one another that only the inevitable technique of mind proves capable of re-unifying them.

SPIRIT-MATTER DIVERGENCE

- Isle of Paradise - at this level of the absolute, energy and spirit are one
- Havona - matter and spirit are distinguishable, but still perfectly harmonious
- The Seven Superuniverses - cosmic energy and divine spirit are distinctly divergent, creating the experiential potential for mind acting to harmonize and unify the physical pattern with spiritual purpose
- The Local Universes - matter and spirit are fully divergent such that mind is necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by Supreme Deity

The maximum harmonization of the energy-spirit divergence is in the encircuitment of the Seven Master Spirits; the first unification thereof, in the Deity of the Supreme; the finality unity thereof, in the infinity of the First Source and Center, the Father. [UB 103:7:12 (1139:4)]

Light and Shadow

In Plato's Republic (Book VII), he presents an illustrative allegory of a cave wherein he analyzes the difference between knowledge and illusion, reality and appearance. Within this cave, there are men who have been chained down and made to face a blank wall for the whole of their lives. With a fire burning behind them, they can only see shadows reflected on this wall. Unbeknownst to these men, different objects are carried behind these men and in front of the light projected by the fire. For these men, not ever having any other experience other than these shadows on the wall, the projected shadows of these carried objects are objectively real to them.

One day, one of these men is allowed to leave the cave and to enter into the real world illuminated by the shining light of the sun. At first, he is blinded by the brightness of the light, but as he grows accustomed to the light, he begins to perceive the concrete sensible objects that he had formerly seen only as shadows. Upon his return to the cave and to his former fellow captives, he has a difficult time readapting to the dim light of the cave. He also proves ineffective in convincing these men that the shadowy images they are seeing are but vague reflections of a truer reality.

In The Urantia Book, this allegorical imagery of Plato continues and expands. Time is but the moving image of eternity. Space is but the fleeting shadow cast by the spirit luminosity of Paradise reality. The material is the shadow of the more real spirit substance. Cosmic reality is the philosophic, time-space shadow cast by mind "in the presence of spirit luminosity of divine enlightenment." [UB 12:8:15 (140:11)]

To spirit beings the spirit world is a reality. To us [angels] the material world is the more unreal. The higher forms of spirits freely pass through ordinary matter. High spirits are reactive to mind-matter and exceptional creation of the basic energies. To material beings the spirit world is more or less unreal; to spirit beings the material world is almost entirely unreal, being merely a shadow of the substance of spirit realities. [UB 44:0:15 (498:6)]

In the universe of universes, there are three kinds of light - material light, intellectual insight, and spirit luminosity. [UB 0:VI:8 (9:10)] Spirit luminosity represents the immediate presence of spiritual personalities. The Universal Father and his divested fragments of potential spirit personality, as shining the brightest, cast the greatest of all shadows. Within the mind of man, the indwelling presence of the Father is the glorious pilot light of spirit luminosity.

There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widespreadly known as the "pilot light"; on Uversa it is called the "light of life." On Urantia this phenomenon has sometimes been referred to as that "true light which lighths every man who comes into the world." [UB 107:4:5 (1181:1)]

Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of the light of life and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has achieved a divinity of spirit by the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that "there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise." [UB 132:2:9 (1458:6)] These Paradise children of the Paradise Father can finally rejoice in their triumphant victory over the partial shadows of existence.

Projection and Image

The Universal Father projects reality in two phases of reality - the spirit-personal and the nonspiritual-impersonal. He projects his personal spirit being through the person of the Eternal Son and he projects his infinity potential through the Isle of Paradise. The Eternal Son is the pattern personality. Paradise is the absolute pattern of universal material reality and is the absolute of all pattern. Paradise is the pattern of infinity. The Universal Father is cosmically focalized at the center of the universe of universes on Paradise. The spirit nature of the Universal Father is focalized and personalized in the Deity of the Eternal Son. The Isle of Paradise is the personal and the nonpersonal focal point of all phases of universal reality. Existing at the focus of space, the Isle of Paradise is the absolute source and the eternal focal point of all universal energy-matter. Paradise is the cosmic focal point of all force-energy activation.

Every mind, every intellect, in all creation focalizes in the Third Source and Center and is a part of the personal consciousness of the Infinite Spirit. The finite domains of energy and spirit are focalized in the mind presences of the Third Source and Center. The Infinite Spirit weaves the pattern of Paradise into the energies of space

The Conjoint Actor is able to co-ordinate all levels of universe actuality in such manner as to make possible the simultaneous recognition of the mental, the material, and the spiritual. [UB 9:7:1 (105:1)]

Pattern is projected onto any combination of material, mindal, or spiritual energies. The Infinite Spirit activates the Paradise pattern. With the Eternal Son and in the Infinite Spirit, the Universal Father projects the perfect and eternal central universe of Havona. Havona is the eternal proof and pattern of the co-ordinate participation of the Three Persons of Deity. The substance of the Paradise Isle is the master pattern of which Havona is a perfect, and the superuniverses are a perfecting, revelation. Havona serves as the pattern creation for all other sub-absolute universe projections ranging from the finite time-space Deity realm of the Supreme and into the eventuating absonite Deity realm of the Ultimate. Experientials are projected upon these two focalized universe fields of creative expression.

Absolute realities are eternity existences. Subabsolute realities are projected on two levels: Absonites--realities which are relative with respect to both time and eternity. Finites--realities which are projected in space and are actualized in time.
[UB 0:IV:8 (7:6)]

The Supreme is the Deity focalization of the finite manifestations of the Absolutes of all actuality and potentiality. The time-space supreme synthesis scheme of cosmic creation is projected into the Deity realm of the Supreme. God the Supreme is the focalization of all finite evolution. The evolutionary Supreme is the volitional focus of the transmutation of potentials to actuals throughout the finite level of existence. Positioned within Havona, God the Supreme is the essential focalizer of all evolutionary finite experience.

The circuits of the cosmic mind that influence the intellectual levels of all known existence focus in the Seven Master Spirits and converge in the Third Source and Center. The Seven Master Spirits maintain their power focal points on the periphery of Paradise.

Each Master Spirit maintains an enormous force-focal headquarters, which slowly circulates around the periphery of Paradise, always maintaining a position opposite the superuniverse of immediate supervision and at the Paradise focal point of its specialized power control and segmental energy distribution. The radial boundary lines of any one of the superuniverses do actually converge at the Paradise headquarters of the supervising Master Spirit. [UB 16:0:12 (184:12)]

The Creator Son of a local universe personifies the Eternal Son of Paradise. The Creator Son is the supreme personality and the Eternal Son is the supersupreme personality - an infinite Deity personality. Within the local universe creations of time and space, a Creator Son's spiritual drawing power represents subabsolute focalizations of spirit gravity. These Creator Sons partake in the power-personality focalizations of the of the time-space achievements of God the Sevenfold. The local universe Mother Spirit carries out as a living power focus within the confines of her projected local universe. The Creative Mother Spirit is the localization and personalization of the Third Source and Center in our local universe. The Spirit of Truth of a Creator Son focalizes in the associated Mother Spirit, and the local universe Mother Spirit is the focalization of the Paradise Infinite Spirit. The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit.

God, Man, and Satanism
CHAPTER FIVE: THE UNIVERSAL LIFE

The First Source and Center
The Father-I AM
The Paradise Father
Personality

God the Father
Divine Creator | Infinite Controller | Infinite Upholder
The Universal Father
The First Person of Deity
Personality

The First Source and Center

The expressed personality of God as Father is a highly potent concept that has come to mankind through revelation. Science may postulate a First Cause and philosophy may suggest the idea of a Universal Living, but any revelation can affirm the reality of the personality concept of God. Only by attempting to comprehend the revealed personality of God can a person begin to understand the true unity of God. We can begin to understand how God can be primal, changeless, all-powerful, and perfect, and yet continuously creative and ever-changing and evolving universe of imperfections because we maintain as a truth of our own personal experience our own identity of personality and unity of will. Our personal identity, a gift of the Father of personality himself, remains unified and unchanged in spite of our ever-changing will and its ever-growth.

The Universal Father takes exclusive possession of the reality of himself personality. He also provides over the realms of pre-energy, pre-mind, pre-spirit—that is to say that before there was the Universal Creator Son and Infinite Spirit, there was the First Source and Center. The First Source and Center, as unqualified infinity, transcends all distinctions of mind, matter, and spirit. Whether it be of mind, matter, or spirit, the Universal Father is the primal source and center of all reality. As the First Source and Center of all things, the Father "unqualifiedly transcends all mind, all matter, and all spirit." [UB 1:7.5] [75:7]

The First Source and Center forever remains unified and indivisible. Yet, we know from our experience of getting to know the Father in our daily lives that he is intimately present—he is present in our hearts, he touches us through our souls. The truth that God imparts a transcendent and unmoved unconcerned of the universe and yet is intimately present in human hearts and souls is a paradox that can be explained only by a professed mystery of the highest order. Nevertheless, we instinctively know this to be true. Our matuting faith measures us that God, who is the First Source and Center of all reality, is also our loving and caring personal Father. We know that we can talk to our Father and he will listen. We know that he is much more distant from us with him, we know that we can unerringly seek his will in all things, and we know that he is always there to give us greater moments of need to comfort and reinforce us. We know these from personal experience.

Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlasting personal Father. We are children of this personal Father. We know that he loves us, "that God so loved," and who can fathom his absolute rule of sovereign power, it is also manifested in accordance with his boundless love.

And all this unselfishness and unlimited power is the personality of a divine Father, who is the Universal Father, who is God, who is not a helpless slave to his own perfection and infinity. God is not a self-acting automaton; he is not a slavish law-bound power. God is neither a mathematical equation nor a chemical formula. He is a freewill and primal personality. He is the Universal Father, a being unchanged with personality and the universal fount of all creature personality.
[UB 34:6.7] [407:6]

Although the Father can and does act independently and in accordance with the mandates of his own choosing, he prefers to delegate the exercise of his power to his subordinate sons. Sons and daughters inherit the personality of their Father, but they do not inherit his infinity. The Father is much more distinctly active and divine, and these creative prerogatives are well nigh ultimate (if not absolute) in their scope and impact. The Father's volitional self-limitation is absolute and infinitely perfect, and it is the personality of the Father who is the personal orientation of his nature.

The all-wise Father possesses infinite universe insight and divine knowledge in the implementation of his creative free will. God's creative prerogatives are infinite and absolutely self-determined. Where there are no personality aspects of the Universal Father-Personality, his creative free will are conditioned only by those divine qualities and perfect attributes which inherently characterize his eternal nature." [UB 4:4.3] [28:8]

The Father-I AM

God as Father is the personality of infinity that is personifically real to mortal beings in personal reality. Still, we should strive to understand the real nature of God in an impersonal sense—we should strive to transcend the human concept of the divine Father as he becomes known during the course of our mortal existence in order to reach a higher level of understanding of the Universal Father who is expansive beyond the Father concept. We are told that the word God itself cannot adequately be conveyed to finite creatures in its full capacity to represent the infinite concept of existential Deity. Beyond the designation of Deity, the best that can be achieved for grasping a flavor of the essential nature of infinite Deity is theoretical in the hypothetical concept of the I AM.

When we speak of the Father, we mean God as he is understandable by his creatures both high and low, but there is much more of Deity which is not comprehensible to universe creatures. God, your Father and my Father, is that phase of the infinite which we perceive in our personalities as an actual experiential reality, but the I AM even remains as an unknown quantity of all that we feel is unknowable of the First Source and Center. And even that hypothesis probably falls far short of the unfathomed infinity of original reality. [UB 105:1.6 (1153:5)]

The Urantia Book proceeds to elucidate many revealing reality functions that ultimately rely on this expanded concept of the Father-I AM as the essential personality of the Universal Father of Universal only. These concepts are aspects of the Universal Father-Personality from personal-spiritual reality, experiential reality, and personality.

Reality Functions of the Original I AM [UB 104:4.1 (1147:1)]

- The First Universal Father-Source
- Absolute Center
- Primal Cause
- Universal Controller
- Limitless Energizer
- Original Source
- Unqualified Upholder
- First Person of Deity
- Primal Cosmic Pattern
- Essence of Infinity

Non-Father Capacities of the Original I AM [UB 104:2.6 (1146:2)]

- Energy
- Power
- Energy Unity
- Power
- Causation
- Reaction
- Potentiality
- Actuality
- Gravity
- Tension
- Pattern
- Principle
- Unity

a) As Creator
(Through the Creator Sons, life and mind)

b) As Spirit
(Through the Infinite Spirit)

c) As Controller
(Through the grace of the Paradise Trinity)

c) As Mind
(Through the Infinite Spirit)

a) As Person
• He acts directly throughout creation
• He is personally present in all his creatures
• Through infinitude, he is eternal now

b) As Controller
(Through the Paradise Trinity)

c) As Total Deity
(In Association with the Paradise Trinity)

Seven Universal Functions of the First Source and Center

Return to top of page

In our attempts to try to understand the all-inclusive concept of the Father-I AM, we search for a comprehensible beginning of reality. Within this static infinity of the infinite of personality, there can be no differentiation of something from nothing; there are no acting causes and no responding effects. There is no differentiation between what is and what is not. There is no distinction between actual reality and potential reality. When we look deep in all beings, how deep objective reality first manifest itself from the incomprehensible void of infinity and the boundless and formless swirl of energy? Where does reality begin? Where does the unknowable infinite of personality first manifest itself? Where does the infinite of personality manifest itself from impersonal reality? Where does the infinite of personality first manifest itself from the void of impersonal energy?

The starting point for conceptualizing the primal beginning of reality is to first accept the premise that within this featureless void of infinite energy, there is still the possibility for free will. Assuming this premise of primality, we are introduced to the hypothesis of the volitional I AM. If the I AM is introduced, then there must be a first Source and Center of reality and infinity. This hypothesis reconciliation with the derivative time-growth of the evolving universes with the transcendental eternal continuum of the Infinity repercusses in the self-differentiation of the freewill acts of the Infinite One from impending reactional Infinity.

This Infinite One removes itself from The Infinitude and this presents an unfathomable reality-tension differential that can only be maintained through the eternal force-energy of the Original I AM. The force of absolute Infinity is ever-present in the cosmic relationship of the infinite Deity and the Infinite One (the Qualified Deity) Absolutum) with the infinitely static and unqualified Deity response of the Infinitude (the Unqualified Absolute), both unified by the underlying force-energy of the Universal Absolute.

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal differentials of reality are the defined and the undefined—the Deity Absolute and the Unqualified Absolute. The primal relationship is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.
[UB 0:0V (1:2)]

This tension association of the Deity, the Unqualified, and the Universal Absolutes represents the totality of the Absolutes of potentiality. The primacy of the Deity Absolute potentials—potentials, potentials, and potentials—is the primal reality-potential in the universe of infinity dynamic and qualified Deity of the Infinite One (the Qualified Deity) Absolutum) with the infinitely static and unqualified Deity response of the Infinitude (the Unqualified Absolute), both unified by the underlying force-energy of the Universal Absolute.

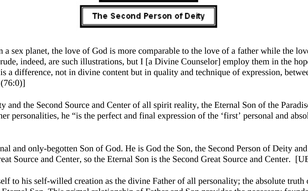
This is the primal concept of original reality: The Father initiates and maintains Reality. The primal differentials of reality are the defined and the undefined—the Deity Absolute and the Unqualified Absolute. The primal relationship is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.
[UB 0:0V (1:2)]

The Universal Absolutes are the totality of the Absolutes of potentiality. The primacy of the Deity Absolute potentials—potentials, potentials, and potentials—is the primal reality-potential in the universe of infinity dynamic and qualified Deity of the Infinite One (the Qualified Deity) Absolutum) with the infinitely static and unqualified Deity response of the Infinitude (the Unqualified Absolute), both unified by the underlying force-energy of the Universal Absolute.

God, Man, and Supreme
CHAPTER SIX: THE ETERNAL SON

The Second Source and Center
Spirit Gravity
Paradise Sons

The Second Source and Center



> As love is comprehended on a sex planet, the love of God is more comparable to the love of a father while the love of the Eternal Son is more like the affection of a mother. Crude, indeed, are such illustrations, but I [a Divine Counselor] employ them in the hope of conveying to the human mind the thought that there is a difference, not in divine content but in quality and technique of expression, between the love of the Father and the love of the Son. [UB 6:3/5 (76:0)]

As the second person of the Trinity and the Second Source and Center of all spirit reality, the Eternal Son of the Paradise Father is the eternal personality. He is the eternal pattern for all other personalities, he "is the perfect and final expression of the 'first' personal and absolute concept of the Universal Father." [UB 6:0:1 (73:1)]

> The Eternal Son is the original and only-begotten Son of God. He is God the Son, the Second Person of Deity and the associate creator of all things. As the Father is the First Great Source and Center, so the Eternal Son is the Second Great Source and Center. [UB 6:1:1 (73:5)]

Being personal, God reveals himself to his self-willed creation as the divine Father of all personality; the absolute truth of this revelation of God as Father rests in the absolute person of the Eternal Son. This primal relationship of Father and Son provides the necessary foundation for finite creatures such as ourselves to co-exist and to equally partake of the Fatherhood of God. The truth that the I AM is Father to the Eternal Son brings into being the personality relationships of all actualized beings.

> "The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, you are therefore sons of God. You survive your life in the material world of the flesh because you are identified with the Father's living spirit, the gift of eternal life." [UB 146:3/5 (1642:1)]

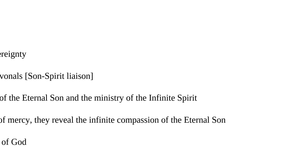
The Son is uncreated, eternal, equally God: "In the beginning was the Word, and the Word was with God, and the Word was God." [John. 1:1] At the same time, the Father-I AM is one with the Eternal Son because the divine nature that each possesses is eternal. The Son shares with the Father his divine character of Deity, for they are forever and inseparably one personal unity of universe presence; and it is by virtue of this mutual omnipresence that all creation rests upon the everywhere active presence of the divine spirit of the Eternal Son. The spirit of the Father is eternally resident in the spirit of his Son, but the Son alone perfectly personalizes the Father's love and mercy. To the universes of creation, the Son is the living revelation of his loving Father:

> 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 is not only a creator like the Father, but he is also the Eternal Son of that same Father thereby sharing in the sonship experience of all other sons of the Universal Father. [UB 5:3:1 (75:6)]

With this revelation of the Eternal Son, The Urantia Book employs for the first time a divine derivation of a feminine-gendered basis of Deity function. The divine concept of the Eternal Son as being the Original Mother Son is represented within The Urantia Book as a clear break from the patriarchy of the Judeo-Christian tradition. Here we have presented a reality of personal Deity that is definitely flavored by maternal divinity and colored by the warmth of loving mercy.

> Concerning identity, nature, and other attributes of personality, the Eternal Son is the full equal, the perfect complement, and the eternal counterpart of the Universal Father. In the same sense that God is the Universal Father, the Son is the Universal Mother. And all of us, high and low, constitute their universal family. [UB 6:8:1 (79:4)]

The Universal Father forever separates by his eternal act of free will all those mind-spirit-personal realities comprising meanings and values that are actually centered in the Eternal Son from "those things which center and inhere in the eternal Isle of Paradise."[UB 0:IV:10 (7:8)]



Spirit Gravity

Spirit, through mind, masters energy-matter. As conditioned by personality, spirit transcends mind and matter, the experiential variables of progressive spirit attainment. Spirit dominates matter by the mediation of personal mind. Spirit is the highest personal reality and is the motivating influence of all personality-energy systems.

As the Second Source and Center of all spirit reality, the Eternal Son exercises absolute spiritual control throughout the universe of universes. Spiritual gravity encompasses all bestowals of spirit, and the Son ever draws these spirit realities unto himself. All actualized spirit energy is held in the absolute grasp of his spirit gravity. As the spirit potentials inherent in the infinite spirit reservoirs of the Deity Absolute become actualized, they enter into the spirit-gravity circuit of the Son. The Eternal Son is spiritually omnipresent throughout creation; his spirit envelops all creature personalities of spirit potential. As human beings grow in the development of their spiritual souls, they are drawn relentlessly into the Son's all-powerful gravity circuit. As mortal ascenders enhance their spiritual natures, they become increasingly responsive to the incessant Paradiseward pull of this spirit gravity. This spirit pull Godward is intense and inescapable.

Spirit gravity operates instantaneously independent of time and space. No matter where or when spirit reality comes into being, it is held immediately in the spirit-gravity grasp of the Son. The strength of the Son's drawing power of this emergent spirit reality is directly in accordance with the quality of its actual spiritual value. This spirit-gravity pull operates between not only the Second Source and Center and the actualized spirit reality, it also manifests itself in the interactions of spiritual beings. Mortal beings of spirit character are drawn to each other as kindred spirits.

The Eternal Son is spiritually present to all beings of spirit responsiveness. This spirit gravity presence provides a reliable channel for direct spirit communion and guidance. All human prayers that originate from the innermost level of mortal consciousness find their direct channel in the Son's spirit gravity. The sincerity of such prayers possess spirit value, and this earnestness assures that these petitions will be seized by the spirit gravity circuit. Such prayers, once they have found their way into the Son's spiritual circuit, will end up where they need to in order to be acted upon.

Paradise Sons

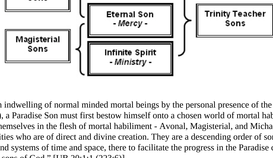
The Universal Father controls and regulates his creation through the downstepping administration of his descending Sons. This unbroken chain of authority extends downward from Paradise throughout all the levels of his superuniverse dominions, starting with the Paradise Sons and ending with the Planetary Princes who carry the responsibility for directing the destinies of the evolutionary worlds. Even though the Paradise Sons are scattered throughout the grand universe, they always maintain a direct and exclusive channel of communication with the Original Mother Son.

> All Sons of God who take origin in the persons of the Paradise Deities are in direct and constant communication with the Eternal Mother Son. [UB 7:6:7 (88:5)]

Three classifications of Paradise Sons take origin in various creative liaisons of the three Persons of Deity - the Father, the Son, and the Spirit. The Second Person of Deity, the Eternal Son, is involved in giving origin to all three of these Paradise Son offspring.

1. Creator Sons--the Michaels [Father-Son liaison]
   - Combining the love of the Universal Father and the mercy of the Eternal Son
   - As the Fathers of the local universe creations, they portray the infinite character of the Universal Father
   - Revelatory of the Will of God (fatherly relationship with universe personalities)
     a. Creative Power
     b. Loving Ministry
     c. Understanding Sovereignty
2. Magisterial Sons--the Avonals [Son-Spirit liaison]
   - Combining the mercy of the Eternal Son and the ministry of the Infinite Spirit
   - As the bestowal Sons of mercy, they reveal the infinite compassion of the Eternal Son
   - Revelatory of the Law of God
     a. Judgement
     b. Service
     c. Bestowal
3. Trinity Teacher Sons--the Daynals [Father-Son-Spirit liaison]
   - Combining the love (Father), mercy (Son), ministry (Spirit) of the three Paradise Deities
   - As the true teachers of ascending personalities, they disclose the teacher personality of the Infinite Spirit
   - Revelatory of the Nature of God (his infinite love)
     a. Living Truth
     b. Divine Goodness
     c. True Spiritual Beauty

> The Paradise Sons are the divine presentation of the acting natures of the three persons of Deity to the domains of time and space. The Creator, Magisterial, and Teacher Sons are the gifts of the eternal Deities to the children of men and to all other universe creatures of ascension potential. These Sons of God are the divine ministers who are unceasingly devoted to the work of helping the creatures of time attain the high spiritual goal of eternity. [UB 20:10:2 (232:5)]



In order to prepare for the common indwelling of normal minded mortal beings by the personal presence of the Paradise Father (as manifested through his fragmented Thought Adjusters), a Paradise Son must first bestow himself onto a chosen world of mortal habitation. There are several orders of Paradise Sons who can incarnate themselves in the flesh of mortal habiliment - Avonal, Magisterial, and Michael (Creator) Sons, for example. These Paradise Sons of God are personalities who are of direct and divine creation. They are a descending order of sonship "dedicated to the descending ministry of service on the worlds and systems of time and space, there to facilitate the progress in the Paradise climb of the lowly creatures of evolutionary origin--the ascending sons of God." [UB 20:1:1 (223:6)]

A Creator Son is a Paradise Son of the order of Michael. He is uniquely endowed with "world making" creative prerogatives that extend outward to the creation of self-contained and localized universes. In the sevenfold "bestowal" career of a Creator Son, he bestows himself "in the flesh" onto a world of his own creation only once. In fulfilling his special "in the flesh" bestowal as a Creator Son of Paradise origin to a world of mortal habitation, he is seeking experientially earned sovereignty over his very own local universe creation. Bestowal mission completed, he ascends to the "right hand of God" for acceptance by his Paradise Father. Upon the investment by the Father of local universe sovereignty over the Creator Son's own creation, the returning Sovereign Son pours out his own personal Spirit of Truth. This Spirit of Truth perfectly reveals the Creator Son to all men.

A Creator Paradise Son of the order of Michael takes origin through a joint action of the Universal Father and the Eternal Son. He personalizes from "the perfect union of the perfect concepts of the two infinite and eternal and perfect minds" of the Universal Father and the Eternal Son. [UB 21:1:2 (235:1)]

> Every time the Universal Father and the Eternal Son jointly project a new, original, identical, unique, and absolute personal thought, that very instant this creative idea is perfectly and finally personalized in the being and personality of a new and original Creator Son. [UB 7:6:3 (88:1)]

Indwelling by the Father's spirit presence in the mind of man becomes automatic for all normal minds on an inhabited world once a Creator Son of the Paradise order has finished his final bestowal mission to such a world. In liaison with the Universal Father, this bestowal Son liberates his Spirit of Truth. The joint ministries of both the Holy Spirit from the local universe Creative Mother Spirit (the Universe Daughter of the Infinite Spirit) and the Spirit of Truth from the local universe Creator Son work in close collaboration with each other. Together, they coordinate their spirit influences for the spiritual enlightenment of men's minds, for the inspiration of their souls, and for directing the progression of all sincere truth-seekers in their faithful search for the Universal Father. A Creator Son's Spirit of Truth is functionally centered in his co-creative consort, the local universe Mother Spirit. In liaison with the Creator Son, the Creative Mother Spirit acts conjointly as both the universe focus and center of the Creator Son's Spirit of Truth and as the complementary center for her own personal influence, the Holy Spirit.

Other orders of bestowal Sons, such as Avonal Sons of Paradise, may sometime have the opportunity to bestow themselves "upon some mortal race on some evolutionary world." [UB 20:2:7 (225:6)] They can seek the finalizing fulfillment of their bestowal missions by establishing the epochal planetary status (e.g., the "adjudication of the realm"), by releasing the ministry of the Spirit of Truth, and by thus effecting "the universal coming of the Thought Adjusters". [UB 49:5:26 (567:5)] In similar fashion to a Creator Son, the termination of an Avonal Son's planetary bestowal initiates his ascension "on the third day" to the Universal Father for the acceptance of his bestowal mission. With the Father's "blessing" in hand, he then returns to the Creator Son (a Michael Son of Paradise with creator prerogatives) of the local universe creation in which his bestowal world belongs. Together, the Avonal and Creator Sons conjointly pour out the Spirit of Truth "in the name of the Father" to pervade the minds of will-creatures who have made their first bona fide spiritual choice. In the pre-sovereignty ages of a local universe (i.e., before a Creator Michael Son has earned his sovereignty over his local universe creation by bestowing himself onto an inhabited world of his own creation), this is the joint spirit of both Sons, implemented by the local universe Creative Mother Spirit.

This "jointly poured" Spirit of Truth differs somewhat from the Spirit of Truth that characterizes the local universe ages following a Creator Son's final bestowal.Among other things, a Creator Son administers his own personally unique spirit of the Universal Father and the Creator Son - his own personally recognizable Spirit of Truth. His "Truth Spirit" functionally represents the "universe presence" of the Creator Son to his creation, forever making present his personal being as the "personification of truth in the local universe". [UB 34:4:5 (377:9)]

The bestowal of the Spirit of Truth invests the human mind with unerring responsiveness to truth, a spiritual recognition of "the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward." [UB 56:10:13 (647:4)] As mortal man sets out upon his ascendancy career in search for the Universal Father, this Spirit of Truth works by endowing the individual with the "power of the certain and joyous performance of the gracious, acceptable, and perfect will of God." [UB 143:2:4 (1609:5)]

> Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way." [UB 34:7:8 (383:2)]

God, Man, and Universe
CHAPTER SEVEN THE TRUE WORKS OF HAVONA SYSTEM

The Isle of Paradise
Havona
Pattern, Form, and Energy
The Paradise Creative Force
Dynamics of the Ultimate

The Isle of Paradise

The Paradise-Havona System, the eternal universe encircling the eternal Isle, constitutes the perfect and eternal nucleus of the master universe; all aspects of the supernatural and all regions of outer space revolve in established orbits around the gigantic central aggregation of the Paradise Isle. [UB 12:1.1(129.5)]

The Paradise-Havona system is the central nucleus of all creation. The universes of time and space revolve around this perfect center of divine creation. At the core of this eternal universe system is found the motionless Isle of Paradise. Paradise is the geographic center of infinity and the dwelling place of God the Eternal Spirit. Paradise is the eternal and perfect center of all things material, all things mind, all things spirit, and all things personal and impersonal in existence. It is not even a part of the Master Universe; it is a separate and independent creation of the Master Universe. All planets and forms of universe reality share Paradise as their place of origin, function, and final destiny. Paradise is a unique controller of many universe activities, influencing the reactions and conduct of all beings having to do with force, energy, and power.

Paradise is:

- The co-ordinator but antipodal revelation of the Universal Father-Force (in contradistinction to the spirit-person of the Eternal Son)
- The center of all creation
- The Absolute of the material-gravity control of the First Source and Center
- The place of primal personality origin (the Universal Father, the Eternal Son, the Infinite Spirit)
- The absolute of pattern potentials, of which Havona is an eternal and perfect exhibit
- The source of all energy and the ultimate of all energy-control potentials
- The source of time and space and the ultimate of the Universal Time, the venue of which motion is related to space and sequence becomes comprehensible to finite beings)
- The source of space potentials (from which all materialization is derived)

The Eternal Isle of Light is a Deity derivative, and the material creations are a consequence of Deity. Neither Paradise nor the material creations are a proper part of Deity itself. The Isle of Paradise is neither material nor spiritual—it is the center of the universe of the material creations, the center of physical matter, and the absolute pattern of universe material reality. Paradise is an expression of absolute unity - it is homogeneously singular in constitution. Paradise is the master pattern. Havona is a perfect and the supernatural are a perfecting creation of this master pattern.

Havona

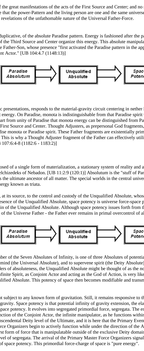
[UB 0:00.22 (6.2)]

The central universe of Havona is the never-beginning, never-ending creation of divine perfection - it was not created in time, its existence comes from eternity. The original Havona derives from the Infinite Father-Mind and will of so becoming the personal and perfect Son of the Universal Father at the same time becoming the Eternal Source of the Isle of Paradise. This original act of eternity brings about the concentric appearance of the Third Person of Deity, the Infinite Spirit, who is the Mother Spirit of the Universe. The Infinite Spirit is the Mother Spirit because she is the place of the Holy Spirit. The Holy Spirit consummates the creation as the Father-Son-Spirit relationship is established. The Infinite Spirit is the Mother because she is the perfect absolute in the united will of the Eternal Son and the Universal Father. In essence, the Paradise Father projects the eternal creation of Havona conjointly with the Eternal Son and the Infinite Spirit.

This union of the Father and the Son (in the presence of Paradise) initiates the creative cycle, which is consummated in the appearance of conjoint personality and the eternal creation of Havona and the concentric emanation of all spirit forces and all spirit personalities in perfection, all physical, and spiritual aspects. Reflecting the thought of the Universal Father and the word of the Eternal Son, Havona personifies the spiritual, intellectual, and spiritual and energy. Paradise as the absolute of pattern potentials, of which Havona is an eternal and perfect exhibit, controls the pattern in actual objects.

The physical constitution of these worlds are of balanced threefold energy, consisting of the primary dynamic twofold energy charge that characterizes the energy matter of the created universes of time and space. While supermotive energy holds upon an organization of energy matter that contains a twofold charge, the presence of Paradise and the Havona worlds of perfection insures the stabilization of the physical creations of the universes of space and sequence. The physical systems of the material universes of time and space are organized in a stable organization known as triata. These systems provide the superpower patterns for the gravity physical systems of the supermotives that are dual in constitution. The divinely perfect organization of the unified Paradise-Havona system provides for a central universe of perfection and eternity, motionless and all spirit forces are in perfectly trinate balance.

There are numerous physical phenomena and spiritual reactions transpiring in the central creation which are unknown on worlds such as Urantia. The human organization of a threefold creation is wholly unlike that of the twofold constitution of the created universes of time and space. [UB 14:2.5 (154.5)]



The fact that the perfecting supermotives of time and space depend on Havona for the final perfection of its ascending Paradise pilgrims provide another opportunity for both another and Havona to perform a function. The spirit world of the Father and the Son, finds in Havona the perfect platform on which to demonstrate his capability to serve as the God of Action and as the divine minister of living energy throughout all the creations of time and space. In similar fashion the Father and the Son unite (perfect) in the creation of Havona, the perfection of the Infinite Spirit. Havona is serving as the perfect partnership in planning for and laying the groundwork for all post-Havona creations in the unfolding Master Universe. Together, they activate the perfect pattern of Havona to inspire the development of the Paradise-Havona creations.

The beautiful creation of Havona provides the perfect tabernacle for the spiritual reality of the Supreme Being. Before the time-space adventure of the power-personality synthesis for evolving the emergence of the Supreme Being, the universe of eternity, the eternity of God the Supreme finds full placement in Havona. It is in Havona where the power potential of the Almighty Supreme become unified in the spirit-person of God the Supreme. The perfect pattern of Havona is a revelation of the divinity aspects of the Supreme Being.

The creative liaisons of Paradise Creator Sons and Universe Mother Spirits find in Havona the ideal patterns for their joint plans for local universe creation. Everything from the wide variety of possible world types, the infinite variety of possible forms of physical life, and from the almost-infinite variety of possible creature identities are to be found in Havona. Together, the Creator Son and the Mother Spirit strive to evolve their local universe creations according to the perfection patterns of the Paradise-Havona system. The Paradise-Havona system provides the drawing lure for the many-sided creations of the local universe systems to circumvent their Paradise ascension.

Although Havona is from eternity, it is not changeless. There exists from eternity an innate potential within Havona for growth. Because of this, Havona is more than finite but it is not quite absolute. It is this quality that makes Havona an excellent bypass between the finite creations of time and space and the absolute reality of Paradise. The inhabitants of Havona are perfection-perfected beings. They are incapable of progress or the further possibilities for growth and evolution. The perfection of Havona is in some ways for them a limitation, and even a deprivation.

Pattern, Form, and Energy

The Universal Father, as the First Source and Center, is the primal source of both personality and pattern. The Universal Father-Force is both living personal and power-pattern all in one undivided universal reality. Paradise is the pattern of infinity, and pattern is a master design from which objects are formed. The Universal Father-Force is the source of all energy and the ultimate of all energy-control potentials. Energy is the universal substance of all objects. Patterns, as a manifestation of reality, is dependent upon energy-control potentials. Energy is the universal substance of all things and beings. Energy is the reality of a pattern-reality of its energies—of its mind, spirit, and material components. Pattern controls the energy-control potentials and supervises and systems and identity, living or non-living arrangements of matter, mind, and spirit.

Master Patterns:

- The personality of the Son is the master pattern of all personality throughout the universes.
- The substance of the Paradise Isle is the master pattern of all Havona-Paradise pilgrims and the substance and pattern of all physical creations.
- The Creator Actor is the actuator of the mind patterns for all forms of cosmic energy, for the conceptualizations of spirit purpose, and for the integration of the cosmos and the effect of the material levels with the exhibitional purposes and motives of the spiritual level

Pattern and personality are two of the great manifestations of the acts of the First Source and Center; and no matter how difficult it may be to comprehend, it is nevertheless true that pattern and personality are one and the same universal reality; the Paradise Isle and the Eternal Son are co-ordinate but antipodal revelations of the unfathomable nature of the Universal Father-Force.
[UB 0:64.5 (1.1.1.1)]

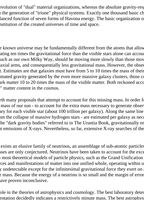
All material reality is reproduction, duplication, of the absolute Paradise pattern. Energy is fashioned after the pattern of Paradise, the absolute manifestation. The cosmic agency of the Divine Source and Center is the Universal Father-Force. The Paradise energy of the God of Action is initiated by the union of the Father-Son, whose presence "first activated the Paradise pattern in the appearance of Havona (concentrate with the birth of the Infinite Spirit. [UB 0:64.7 (1.1.1.1)]

The Paradise Source and Center

Energy-matter, in all its metamorphic presentations, responds to the material gravity circuit centering in neither Paradise. Paradise energy, monica, can be characterized as living but not spirit-energy. The Paradise, monica is indistinguishable from the Paradise spirit which originates in the person of the Universal Father. The Paradise spirit, the Eternal Son, is the source of the Paradise-Havona creations. The Paradise-Havona system is the central and original expression of the Divine Source and Center. The Paradise-Havona system is the expression of God Supreme, the Supreme of something, which, when expressed, are known as either Paradise monica or Paradise spirit. These Father fragments are essentially primal to the Father's livestock expression of Paradise spirit and Paradise monica. They are a Thought-Spirit-Energy fragment of the Father can effectively utilize the gravity circuit of Paradise for entering into time-space reality. [UB 0:64.6 (1182.6 - 1183.2)]

The Eternal Isle of Paradise is composed of a single form of materialization, a stationary system of reality and a homogenous organization of space potency, called absolutum by the Melchizedeks of Nebadon. [UB 12:10.1(139.1)] Absolutum is the "stuff of Paradise." Space potency, absolutu, is that which emanates from Paradise and is the ultimate source and energy of all material creations. The Paradise-Havona creations are constituted on a unique threefold organization of physical energy known as triata.

Space potency passes from Paradise, at its source, to the control and custody of the Unqualified Absolute, whose functional presence prevades all universe space. As the free-space presence of the Unqualified Absolute, space potency is universe force-space potential. It emanates from Paradise while remaining pre-existent in the domain of the Unqualified Absolute. Paradise-Havona creations are constituted from the Unqualified Absolute, it seen from its responsiveness to the personal grasp of the Universe Father - the Father ever remains in primal reconnected of all aspects reality.



The Unqualified Absolute, as a member of the Seven Absolutum of Infinity, is one of three Absolutum of potentiality that appear to supersede many (the Unqualified Absolute) to transcend mind (the Universal Absolute) and to supersede spirit (the Deity Absolute). Energy-with exercising functions that expand out to the superimposition borders of absoluteness, the Unqualified Absolute might be thought of as the non-fully-revealed universe presence in the universe of space potency. The Infinite Spirit is the Mother Spirit of the Universe. The Infinite Spirit is the Mother because she is involved in the prying tone of space potency from the group of the Unqualified Absolute. This potency of space then becomes modifiable and transmissible by the living presence of the Paradise Force Integrators.

Being presently, space potency is not subject to any known form of gravitation. Still, it remains responsive to the all-powerful grasp of the Universal Father. Absolute potency in Paradise gravity, when transferred to the Paradise-Havona creations, becomes the Paradise-Havona Integrators. Absolute energy potential begins as absolute space potency. It evolves into segregated primordial force, segregates. The emergence of segregated primordial force energizes the Paradise-Havona Integrators. The Paradise-Havona Integrators are the Paradise-Havona Force Centers. The Paradise-Havona Force Centers segregates manifest itself on the transcendental Deity level of the Ultimate, and it is here that the Primary Master Force Organizers and the Associate Transcendental Master Force Organizers begin to actively function while under the direction of the Architects of the Master Universe. Primordial force, segregates, is the form of force that is transmissible and modifiable by the Creator Sons. The action-response of the Creator Actor gets directly involved at the level of segregates. The arrival of the Primary Master Force Organizers signals the arrival of the Deity Absolute. The arrival of the Primary Master Force Organizers signals the arrival of the Deity Absolute.

Primary Formatted Master Force Organizers transmute pre-material space potency into primary and secondary energy manifestations of physical reality. The space presence of these force organizers initiates the transformation of the primordial force segregates into the primary and secondary energy-control units of universe matter. The force organizers initiate these changes and initiate those modifications of space-force that eventuate in this emergent energy. Thus, material energy-potential, space potency, is downgraded in a stage of reality where the Supreme Creator Son functioning for the passing through the transcendent energy domain of the Ultimate. This interim force-charge of space, cosmic force, is known as ultimata, and this is the domain of the emerging Ultimate, God the Ultimate.

Ultimata is neutral, pre-positive/negative metamorphosed energy. The progression of physical manifestation must pass from the space potency of the Unqualified Absolute through the transcendent energy domain of the Ultimate before it can emerge into the Universe domain of the Supreme. This progression through the transcendental level of the Ultimate is the finite level of the Supreme implies the description of the Deity realm of the Ultimate as the encompassing "power" of the finite level of the Supreme. The Ultimate is the transcendental level of the Supreme and is the Ultimate realization of the Supreme. The Supreme is the Ultimate Deity level of infinite eternity, so all reality that descends from Paradise and all reality that returns to Paradise must always pass through the transcendental Deity of the Ultimate.

From the creator standpoint, that which is transcendental would appear to have evolved as a consequence of the finite; from the eternity viewpoint, in anticipation of the finite, and there are those who have conceptualized the eternity "before" of the finite. [UB 105:7.5 (1159.5)]

The transcending realities of the superpower and sequence of the Ultimate are both before and after the evolutionary realities of time and space. The Deity of the Ultimate encompasses finite time-space reality from all sides, so it is sensible that all transmissions of the space-potency from the Unqualified Absolute must always pass through the transcendental Deity level of the transcendental Deity level of the Ultimate.

From a creator's viewpoint, actuality is substance, potentality is capacity. Actuality exists contemporal and expands therefrom into peripheral infinity, potentality comes toward the finite from infinity and expands therefrom into the eternal. [UB 105:7.5 (1159.5)]

The first emerging stage of ultimatonic energy is known as pulsant energy, (primary energy), and it is not yet definitively responsive to the Paradise gravity pull. The presence of the Associate Transcendental Master Force Organizers evolves primary energy into gravity energy, the second stage of ultimatonic energy, known as pulsant gravity. The presence of the Associate Transcendental Master Force Organizers evolves primary energy into gravity energy, (dedicated energy), and it is presently responsive to the force gravity pull on the material mass of the electronic and post-electronic stages of energy and matter.

Ultimatons are the first measurable form of energy, and, as ultimatonic matter, they comprise the primal monadic physical units of material existence. The Urantia Book records that the ultimaton possesses "power of pattern and form." The ultimaton is the primal energy-matter-form-function-reality from which the potential infinity of gravity power, and it may effect this control from within the ultimatons of cosmic space. The ultimaton, as the smallest building block of all physical matter, is connected with itself by the most magnificent and powerful force-energy in the universe.

Different levels (spheres) of material reality may be thought of as co-existing simultaneously. Whether we focus on gross matter, on ultimatons, or even the Isle of Paradise itself, physical energy is unified throughout the material universe, demonstrating manifestation. The ultimaton is the looking glass that most clearly signifies this unity of material expression. One can only the material nature of the ultimaton with primal Paradise as its reality core. Material reality can never manifest from anything other than Paradise. Paradise is the source of all material energy and the ultimate source and energy and space. Paradise establishes a firm reality base for the physical reality domain. The process for the emerging steps of energy materialization initiates with Paradise and terminates in universe power expression.

Now the Universe Power Directors begin the work of transmuting the ultimaton into the circuits and revolutions of the electron. This stage of materialization (electronic stage) falls under the complete grasp of the universe power of linear gravity. This is the stage of post-gravity-energy universe power, known as gravity. Gravity is dual in constitution (positive and negative charge). As the power directors transmute this gravity energy into matter, the material worlds are born.

The approximate combination of about one hundred ultimatons yields an equivalent mass of one electron. Ultimatons spread, or cluster, within the electron according to their axial revolutionary velocities. These axial revolutions determine the negative or positive natures of several types of electrons. Electrons are the primal units of matter, and they are the material units of energy. Electrons are the first stage of Paradise gravity pull. Consider that the ultimaton constitutes the lone-to-power-to-function Deity level of the Supreme from the supreme and transcended space realms of the transcendental Deity level of the Ultimate. This transcendental Deity level of the Supreme and Ultimate also have some association with the often surprising and unpredictable conditions that may be found in the field of quantum physics.

Supranatural gravity results in the evolution of "dual" material organizations, whereas the absolute gravity-responsive energy-matter in the Central Universe of Havona, triata, results in the generation of "triune" physical systems. Exactly one thousand basic chemical elements make up the material of triata. Triata is the material of the Paradise-Havona creations. Triata is the material of Paradise energy. The basic organization of this threefold creation of Havona is wholly unlike that the twofold constitution of the created universes of time and space.

Dynamics of the Ultimate

Nearly all the matter contained in the known universe may be fundamentally different from the atoms that allow stars to shine. Invisible "dark matter", it is commonly called, makes up about ninety percent of the universe. It is more than the visible matter we can see or have been able to detect in the exterior arms of a spiraling galaxy, such as our own Milky Way, should be moving more slowly than those moving within the body of the galaxy. There are fewer stars in the outer galaxies than in the inner galaxies, and astronomers have been puzzled by the observed phenomena of faster stars of our GH observed galaxies is surprisingly fast. Estimates are that galaxies must have from 5 to 10 times the mass of their shining stars to account for these observed speeds. Astronomers have discovered that dark matter may be as much as ninety percent of the universe. Dark matter surrounds individual galaxies, indicates the presence of dark matter 10 to 20 times the mass of the visible matter. Both reduced accounts point to a substantial discrepancy regarding "missing" and "predicted" matter content in the universe.

The scientific community has put forth many proposals that attempt to account for this missing mass. In order for so-called "brown dwarves"—cool, dim stars needed to sum hundreds of times more than the sun to account for the extra mass necessary to generate observed gravitational forces, 5000 of these impercepible stars would be necessary for each visible star (about 100 billion per galaxy). Along the same line of reasoning, billions of "black holes", formed from the collapse of massive stars, would be necessary to account for the observed gravitational forces. Astronomers have also proposed "neutrinos" which are likely the "dark particles" referred to in The Urantia Book, gravitational forces between surrounding space matter which, in turn, is expected to produce abundant emissions of X-rays. Nevertheless, so far, extensive X-ray searches of the heavens have not identified a massive number of black holes.

Scientists have speculated that there exists an elusive family of neutrinos, an assemblage of sub-atomic particles whose presence in the cosmos is considered pervasive and whose masses are only comparatively tiny. Neutrinos have been taken to account for the excessive gravity in galaxies. These mysterious neutrinos are expected in most theoretical models of particle physics, such as the Grand Unification Theory (GUT), that comprehensively attempt to interrelate all universe forces and components of matter into one unified whole, operating within one fundamental principle of cosmic reality. Neutrinos have been virtually undetectable except for the infinitesimal gravitational force they exert on atoms; they are conjectured to possess an extremely tiny, almost immeasurable mass. Because the energy of a neutrino is so small and the energy of zero measurement so great, various approaches to measuring this mass have proven inconclusive.

Neutrino masses play an important role in the direction of astrophysics and cosmology. The best laboratory determinations for the upper bounds on the neutrinos are uncertain, but experimentation decidedly indicates a minutely minute mass. The best astrophysical and cosmological bounds are even more restrictive. In 1981, John J. Simpson and Dr. Gerald A. Cook of Guelph, Ontario, Canada, reported that the electron neutrino presence of a heavy neutrino with a calculated mass of 17 kilo-electron-volts (keV). The mass of an electron is 511 keV, and the electron itself is surmised to be bounded on smaller sub-electronic particles, the quantum-mechanical particles of which all in universe power. These sub-electronic particles, as discovered in individual galaxies, indicate the presence of dark matter 10 to 20 times the mass of the visible matter. Both reduced accounts point to a substantial discrepancy regarding "missing" and "predicted" matter content in the universe.

The scientific community has put forth many proposals that attempt to account for this missing mass. In order for so-called "brown dwarves"—cool, dim stars needed to sum hundreds of times more than the sun to account for the extra mass necessary to generate observed gravitational forces, 5000 of these impercepible stars would be necessary for each visible star (about 100 billion per galaxy). Along the same line of reasoning, billions of "black holes", formed from the collapse of massive stars, would be necessary to account for the observed gravitational forces. Astronomers have also proposed "neutrinos" which are likely the "dark particles" referred to in The Urantia Book, gravitational forces between surrounding space matter which, in turn, is expected to produce abundant emissions of X-rays. Nevertheless, so far, extensive X-ray searches of the heavens have not identified a massive number of black holes.

Electrons are the primal units of matter, and they are the material units of energy. Electrons are the first stage of post-gravity-energy universe power, known as gravity. Gravity is dual in constitution (positive and negative charge). As the power directors transmute this gravity energy into matter, the material worlds are born.

Particle descriptions similar to the scientifically conjectured family of neutrinos are used by The Urantia Book to describe inter-associations of the ultimaton as they position themselves inter-electronically within the electron. The Urantia Book tells us that what we would designate as "empty space" actually contains approximately the equivalent mass of about 1000 electrons per cubic centimeter of space. Although this is a very low density, it is, on cosmological scale, this ultimatonic mass adds up to be of considerable magnitude; the gravitational effect on the physical universe would be expansionary instead and acting as a repulsive force, contrary to the attractive force of gravity that we observe in our universe.

The question becomes, then: Are ultimatons and neutrinos one and the same entity? If not, are they in any fashion related to one another? Now, we are still very reluctant to subject to linear gravity as the same pattern of reality as the electron, or even the electronic-gravity-responsive ultimaton, because this seems this lack of linear gravity response is being characteristic of unattached and uncharged organizations of sub-electronic energy particles. However, we are also very reluctant to subject to linear gravity as the same pattern of reality as the neutrino, because the neutrino is considered to be electrically neutral and yet, in the case of gravity, it is the electron-gravity-responsive ultimaton that is responsible for the electron's

God, Man, and Supreme
CHAPTER EIGHT: THE DIVINE SPIRIT

The Three Spirits and Center
Mind Gravity
Mind Beyond Mind
The Seven Master Spirits and the Cosmic Mind

The Third Source and Center

The Third Source and Center is known by many names, all designative of relationship and in recognition of function. As God the Spirit, he is the personality co-ordinate and divine equal of God the Son and God the Father. As the Infinite Spirit, he is an omnipresent spiritual influence. As the Universal Mind Spirit, he is the mind co-ordinate of the Father and the Son in the universe of their creation. As the Conjoint Actor, he is the personality co-ordinate of the Father and the Son in the joint representation and partnership executive of the Father's will. As the Absolute Mind, he is the source of the endowment of intellect throughout the universes. As the God of Action, he is the apparent ancestor of motive, change, and relationship. [UB 9:1.1] [98:52]

As the multiplexed third person of the Trinity and the Infinite Spirit, God the Spirit is the Deity of the universal mind. Being, it is a function of the Spirits to maintain, strengthen, and where needed restore the unity of Being with creation, a unity that is in constant tension. The unity that the Spirits impart is a unity of mind, not a unity of personality. The Spirits are not personal beings, but they are personalized by the presence of God the Spirit, and where they have the power to bestow a unity of freedom, a unity corresponding to a unity of free responsible beings such as ascending Mortals. The Spirits, as active Being proceeding from both the Father and the Son, maintain the unity of creation.

And known as its unifier-sustainer. The Spirits are the universal mind co-ordinate with infinity in the Son and in the Paradise, and then there springs into existence a Being equal to God in eternity, reflective of the Son's spiritual nature, and capable of activating the Paradise pattern, a being positionally subordinate to the Son and functionally co-ordinate with the Father, a being who can be the mind co-ordinate of creation. This creative action is disclosed in an attribute of the Third Source and Center which is superior even to physical gravity—the universal manifestation of the life of Paradise. [UB 9:1.2] [98:53]

Paradise is the pattern of infinity; the God of Action is the activator of that pattern. Paradise is the material fulcrum of infinity; the spirits of the Paradise are the material co-ordinate of the universal mind. The spirits are the material mind of the universe and, in the manifestation of the divine creative. [UB 9:1.4] [98:55]

The Infinite Spirit, acting as the Conjoint Creator with the Father-Son union, is the universal and divine minister of the Son's mercy and the Father's love. As Conjoint Actor, he is the co-operative creative personality who functions as the universal mind of all actual reality. As he is the unifier of the manifold energies and divine creations that have appeared in consequence of the divine grace and personal response of the Universal Father.

The Father is infinite in love and sublime; in spiritual thought and purpose he is the universal upholder. The Son is infinite in wisdom and truth; in personality and personal relationship he is the universal co-ordinator. The Infinite Spirit is infinite in mind and universal in intellectual power; in energy and dominance it is the universal stabilizer. The Conjoint Actor possesses unique prerogatives of synthesis, infinite capacity to co-ordinate all existing extreme energies, all actual universe spirits, and all mind universe intellects; the Third Source and Center is the universal unifier of the manifold creations of the universe, co-ordinate with infinite energy, co-ordinate with the power of the divine plan and the personal grace of the Universal Father. [UB 9:0.5] [98:2]

The Infinite Spirit functions in all three spheres of mind, matter, and spirit, and these functions tend to transcend even the most primal manifestations of gravity reality, spirit, and personality. The Infinite Spirit functions in the material realm of energy and matter, in the realm of mind and intellect, in the realm of things, meanings, and values. The Third Source and Center, he is coordinate of all energies, minds, and spirits. He operates not only on the defined spirit levels of the Deity, but he is also the Spirit of the Infinite Deity who functions beyond the realm of personality, and even beyond the realm of personality and divine will.

The Third Source and Center. Third Person of Deity, the Conjoint Actor, infinite integrator of Paradise creatic energies with the spirit energies of the Eternal Son; perfect co-ordinator of the motives of will and the mechanics of force; unifier of all actual and actuating reality. Through the Conjoint Creator the Paradise Deities have created the Paradise Trinity and the Eternal Son has created the Universe of Universes. Through the Conjoint Actor the Paradise Deities have created the Paradise Trinity and the Eternal Son has created the Universe of Universes. Through the Conjoint Creator, the Father and the Son have created the Universe of Universes. The Infinite Spirit, the God of Action, is the personal expression of the limitless plans and purposes of the Father-Son while functioning himself as the source of mind and the bestower of intellect upon the creatures of a living cosmos. [UB 9:0.6] [98:3]

Mind is the functional endowment of the Infinite Spirit, and it is by the technique of mind that the divine universes manifestations of the original Paradise-Trinity are co-ordinated. The Infinite Spirit is the mind co-ordinator of the Father and the Son in the universe of their creation. The Infinite Spirit, God the Spirit, is the mind co-ordinator of the Father and the Son in the universe of their creation. As God the Spirit, he is the source and center of all intellect, the bestower of mind, the indispensable co-ordinator of both these spiritual and material realities.

The Conjoint Actor functions through the Infinite Spirit to bestow upon the universes of time and space, cosmic mind functions in a mind-zone between energy and spirit.

The Conjoint Actor functions in all three realms of universal reality: physical energy relationships, true mind meanings, and spiritual values. The Conjoint Actor is the co-ordinator of all three universe realms of energy, the conjunctivator of spirit purpose, the innexator of the causes and effects of the material levels with the volitional purposes and motives of the spiritual level. The Conjoint Actor integrates the divine spirituality of the personal Son with the immortality energies of the Paradise pattern.

God the Spirit - The Infinite Spirit, the Third Person of Deity

The Conjoint Actor - Universal Integrator, Mind Bestower

Mind, or all its phases, is the functional endowment of the Infinite Spirit. All mind responds to the mind circuit of the Conjoint Actor. The universe is mind made and personality managed. The universe is breathable and intelligible. It is by the technique of mind that the spiritual and material universe realities are co-ordinated. The Infinite Spirit is the mind co-ordinator of the Father and the Son in the universe of their creation. The Infinite Spirit, God the Spirit, is the mind co-ordinator of the Father and the Son in the universe of their creation. As God the Spirit, he is the source and center of all intellect, the bestower of mind, the indispensable co-ordinator of both these spiritual and material realities.

The Paradise Trinity and the Universal Father and Eternal Son brought about the perfect creation of Havona, the first and central universe. As Havona was being perfected, the Infinite Spirit functioned as the Conjoint Actor, co-ordinating the energies of the Paradise Trinity and the Eternal Son in the creation of all physical universes.

The Spirit sustains the same personal relation to the Son in all subsequent creation that the Son sustains to the Father in the first and central creation. [UB 9:1.7] [98:58]

The Infinite Spirit, along with the supreme spirit groups, is partaker in the creation of "the vast creative family of the Third Source and Center. All orders of the ministering spirits are the direct creations of the Infinite Spirit." [UB 9:1.8] [98:59] The Infinite Spirit is the creative partaker of all her ministering angelic daughters:

Nevertheless, in dealing with our creatures it is our custom to speak of these beings of more direct descent from the Father and the Son as the sons of God, while referring to the children of the Spirit as the daughters of God. Angels are, therefore, commonly designated by feminine pronouns in the ser phrases. [UB 20:2.1] [197:2]

Mind Gravity

In the material universe of universes, spirit is expressed through the Eternal Son and physical reality is manifested through Paradise. The absolute mind of the Infinite Spirit is expressed in the universe of universes through the Conjoint Actor. The Conjoint Actor functions in three realms of reality: the realm of material energy, true mind meanings and materiality-direction. The Father and Son possess a form of potential that is ancestral to the absolute mind of the Third Source and Center.

The mind of the Eternal Son is that of the Father but unlike any other mind in the universe, and with the mind of the Father it is ancestor to the diverse and flux-minds of the Conjoint Creator. The mind of the Father and the Son, that intellect which is ancestral to the absolute mind of the Third Source and Center, is the mind which is the ancestor of the Conjoint Creator. Paradise Father-Son mind-energy is the ancestor of the Third Source and Center. Spirit, they have some form of potential, they have as they are known, they enjoy the equivalent of human meaning. [UB 9:1.9] [98:60]

Mind does not have to be added to pure spirit, for spirit is innately conscious and identifying. Spirit is always intelligent, minded in some way. It is not necessary to add mind to spirit in the creation of personality. Personality is the result of the union of spirit and mind. Personality may be complete spirit transcends, spirit-mind transcends, but personality is the result of the union of spirit and mind. [UB 9:1.10] [98:61]

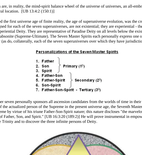
The duality of the eternal realities of the Isle of Paradise and the spirit expressions of the Eternal Son is eternally expressed in the primal thought of the Universal Father. The mind of the Infinite Spirit is the eternal mind-reality which functions in the realm of spirit, and it is the ancestor of all mind-reality in communication between spirit and material realities." [UB 9:2.2] [0:0.0] The Conjoint Actor exclusively endows intelligence as a mintery of material and spiritual mind.

The Conjoint Actor

- Partner of Spiritual Mind
- Essence of Motivating Mind
- Substance of Material Mind

The Infinite Spirit functions in all three spheres of mind, matter, and spirit, and these functions tend to transcend even the most primal manifestations of cosmic reality, right up to the supreme manifestations of personality and personality relationships. The universe is a cosmos of mind. Mind is a necessary factor in the planning, creation, and maintenance of the material cosmos. The universe is mind-made and personality-managed. The fact that mankind can know the universe is evidence that the universe is mind-made. The universe is breathable and intelligible. It is by the technique of mind that the material and spiritual universe realities are co-ordinated. Mind is organizational energy, and it is a necessary factor in the planning, creation, and maintenance of the material cosmos. In time and space, Mind is the vital link connecting matter and spirit. Mind unifies spirit causations with energy reactions. Mind unifies the spirit of divinity with the pattern of energy.

The Essence of Mind in Functional Unity



Mind alone can intercommunicate the physical forces and energies of the material level with the spiritual powers and beings of the spirit level. [UB 12:6.1] [136:12]

The living territory of mind ever intercommunicates between the spirit and material energy systems. Mind is the personal energy system which exists around a divine spirit nucleus and functions in a material environment. Mind is the experiential technique of endless progress. Mind, in all of its phases, is an attribute of the Infinite Spirit. The Third Person of Deity.

Evolutionary self-consciousness with fixed or unpartnered spirit is the Infinite Spirit than the Eternal Son or the Universal Father because the Third Person of Deity is the original mind-spirit and is a necessary factor in the planning, creation, and maintenance of the material cosmos. In time and space, mind intertwines energy and spirit, establishing dual mutual kinship in energy. The gravity circuits of spirit, mind, and matter are independent of time. The spirit and spirit-mind of reality are also nonspatial making them independent of space as well.

Levels of Mind

All sub-absolute levels of mind are spirited at the Deity level of the Master Spirits in association with the Supreme Being, and they are unified in the cosmic mind (co-ordination in absolute mind).

There are three distinctly different qualities of mind:

(1) Spirit Mind - mind directly affected by spirit.

(2) Pure Mind - mind which coordinates spirit and matter.

(3) Material mind - mind allied only with matter.

To the universe of universes, spirit mind is:

- Creating (mind power)
- Controlling (mind made)
- Upholding (mind administered)

When unencircuited with either material energy or spirit, pure mind at any level of reality expression is closely related to the Infinite Mind of the Third Source and Center. Pure mind is the unassociated mind of the Infinite Spirit, the Third Source and Center, never truly functions independently of physical or spiritual association. Pure mind is "the theoretical coordinate of the absolutes of spirit and energy" [UB 9:0.4-104:4], and is thus subject only to the Infinite Spirit. Pure mind is the mind of the Infinite Spirit, the Third Person of Deity, and it functions in the realm of physical or spiritual energy and personality. Mind gravity always functions in either mind-spirit personalities or mind-energy personalities.

Living beings always function with mind that is in some form of coordination with either energy-matter or spirit, or both. Material-energy systems are inspirited and impersonal. Spirit is not inspirited, but it is personalized by mind. Personality is a mind-spirit, but it functions on living energy systems, but the material does not possess any form of mind-consciousness apart from the endowment of mind. Pure mind, on the other hand, does not require the addition of mind to reality consciousness. Pure mind is the mind of the Infinite Spirit, the Third Person of Deity, and as such possesses a pre-mind quality of spirit mindedness that somehow "transcends, supervenes, and theoretically antedates the consciousness of mind." [UB 9:4.1] [101:2]

Havona mind is:

(1) the mind laboratory of the creators of mind and the minutiators to every creature mind in existence

(2) the pattern for all spiritual and material creature intellects

(3) the perfect home and mind for the unfinished creature of time and space

(4) the mind graduate schools for all beings destined for Paradise society

The Seven Master Spirits and Cosmic Mind

Seven Master Spirits function as superintendent source-centers for the far-flung territory of cosmic mind. The absolute mind of the Infinite Spirit is functionally co-ordinated with the cosmic mind of the universe of time and space by the seven Master Spirits. The Infinite Spirit is the source of all mind, but he is unified in the universal divisional mind of time and space, which is ministered by each of the Seven Master Spirits in one of the seven superuniverses." [UB 12:10.6 (140:1.5)]

- Cosmic mind ministered to all time-space worlds
- Cosmic mind coordinates experientially with the evolutionary-deity level of the Supreme Mind
- Cosmic mind functions experientially with the Supreme Being in the realms of time and space (the circuits of the Conjoint Actor)
- Differential and divergent cosmic mind is accessible to the Seven Master Spirits

From a power focus as the periphery of Paradise, a Master Spirit equalizes and stabilizes cosmic mind circuit of one of the seven superuniverses. The Seven Master Spirits maintain control supervision while managing the activities of each superuniverse in the grand universe from one of the seven special executive spheres of the Master Spirits.

The Seven Master Spirits are, in reality, the mind-spirit balance wheel of the universe of universes, an all-embracing, all-encompassing, and all-co-ordinating power and presence. [UB 12:10.7] [140:1.6]

The probable event that initiated the first universe age of finite reality, the age of superuniverse evolution, was the creation of the Seven Master Spirits. The Seven Master Spirits are the creators of the Seven Spirits of Morningtide, the Seven Spirits of the Holy Spirit, and the Seven Spirits of the Spirit. The seven first expressions of Infinite Spirit, the Seven Master Spirits, are the source of all Spirits before the creation of Havona. The marvelous symmetry of the co-ordinate blending of the divine nature of Father, Son, and Spirit. [UB 12:10.8] [140:1.7] The Seven Master Spirits are personally interested in reorganizing the pilgrims of time with the eternal ability to penetrate the Divine Spirit and to discover the divine infinite presence of Deity.

A Universal Center acting in the Infinite Spirit
Seven Master Spirits
Seven Master Spirits
Seven Master Spirits
Seven Master Spirits
Seven Master Spirits
Seven Master Spirits
Seven Master Spirits
The Eternal Son
The Eternal Son
The Eternal Son

The Seventfold Self-Knowledge of Sri Ram

The Seven Aspects of Infinity are manifestations of the Co-ordinate Principle and the Co-Ordinate Factor and Cause. All realm is predicated upon these Seven Aspects of Infinity. Infinity is Infinite Deity. Infinite Deity is Infinite Being. Infinite Being is Infinite Life. Infinite Life is Infinite Mind. Infinite Mind is Infinite Soul. Infinite Soul is Infinite Spirit. Infinite Spirit

God, Man, and Supreme
CHAPTER TEN:
THE CREATOR SON: MOTHER SPIRIT LUCIFER

Local Universe Creation
The Material Sons and Daughters
Seraphic Daughters of the Mother Spirit
Seraphic Daughters of Lucifer
Local Universe Sovereignty

THE DIVINE FAMILY OF GOD
Universal Father
I Am (Paradise Father)
Universal Mother Spirit
Eternal Son
Paradise Mother Spirit
Infinite Spirit
(Mother Spirit)
Infinite Spirit
(Father Spirit)
Creator Mother Son
Infinite Spirit
(Mother Spirit)
Creator Father Son
Infinite Spirit
(Father Spirit)
UNIVERSAL CREATOR
Infinite Spirit
Infinite Spirit
Infinite Spirit

THE SEVEN ADJUTANT MIND-SPIRITS
CHAPTER 12 OF THE SECRETS OF THE ROSICRUCIANS
by Christian Bernard Rosicrucian Order of Amenhotep Memphis Chapter Memphis, Tennessee
Copyright 1987 The Order of Christ The Hidden Temple and Adjutant Memphis Chapter Revised 1988 Revised 1991 Revised 2000 Revised Version and the Supplemental Revised Version 2000

The Human Body, Material and Microcosmic
- Cosmic Consciousness
- Our material "vehicle" and the physical minds of Earth's inhabitants
- The Human Mind, Its Nature and Its Relationship to Cosmic Consciousness
- Through and Beyond the Mind
- The Human Mind, Its Nature and Its Relationship to Cosmic Consciousness

The Substance Trail: the nature of the Cosmic/Living mind and the Earth's indwelling divine spirit (the Thought-Adjutant)
- The Cosmic Life of Thought and Its Relationship to Man
- Thought-Adjutant Mind-Spirits
- Thought-Adjutant Mind-Spirits and Their Relationship to Man
- The new metaphysics needed to an ever-changing Cosmic perspective
- Thought-Adjutant Mind-Spirits and Their Relationship to Man (and composed of matter-density) and spirit (and spirit-density)
- Learn the Adjutant in the study of self-knowledge

The physical system and its relationships
- The physical system
- The medical system and its relationships
- The personality is a psychosomatic
- Thus the controlling factor is a psychosomatic

The Seven Adjutant Mind-Spirits
- Cosmic Consciousness
- Our material "vehicle" and the physical minds of Earth's inhabitants
- Through and Beyond the Mind
- The Human Mind, Its Nature and Its Relationship to Cosmic Consciousness
- The Substance Trail: the nature of the Cosmic/Living mind and the Earth's indwelling divine spirit (the Thought-Adjutant)
- The Cosmic Life of Thought and Its Relationship to Man
- Thought-Adjutant Mind-Spirits
- Thought-Adjutant Mind-Spirits and Their Relationship to Man
- The new metaphysics needed to an ever-changing Cosmic perspective
- Thought-Adjutant Mind-Spirits and Their Relationship to Man (and composed of matter-density) and spirit (and spirit-density)
- Learn the Adjutant in the study of self-knowledge

The physical system and its relationships
- The physical system
- The medical system and its relationships
- The personality is a psychosomatic
- Thus the controlling factor is a psychosomatic

The Seven Adjutant Mind-Spirits

Cosmic Life of Thought

The Cosmic Life of Thought is a Cosmic Mind-Spirit.

(CB 10/01/1987)

Protection is a physical mechanism of our planetary modification of the Substance (our universal aura) of organism.

Biology is the mechanical study of the Substance (our universal aura).

Its realized with the Substance (other of the Divinum-Lux supplemental series of the cosmic control of general manifestation-spirits).

Is realized with the Substance (other of the Cosmic Mind-Spirits).

Is realized with realized by and in organization of these basic cosmic mind-realities:

Logos of organization and the uniformity of physical nature

Physical organization of the (diagram) of natural laws

Physical organization of the (diagram) of natural laws

Is realized with realized by and in organization of these basic cosmic mind-realities:

Logos of organization and the uniformity of physical nature

Physical organization of the (diagram) of natural laws

Physical organization of the (diagram) of natural laws

(CB 10/01/1987)

Man's evolution is a cosmic mind-spirit, it is neither a material nor a physical mind-spirit, and it is not a physical mind-spirit. The mind-spirit is the cosmic mind-spirit, it is the cosmic mind-spirit, it is the cosmic mind-spirit, it

God, Man, and Society
CHAPTER TWELVE: THE HUMAN EXPERIENCE

Human Gender – Background
Human Gender – Development
Human Gender and Society
Prayer
Worship

Human Gender – Background

In the history of humanity, men and women have always worked together in a complementary mating and partnership basis. Any attempt, though, at truly comprehending the essential nature and design of human gender must pursue a more transcendent understanding. From a cosmic perspective, there is a divine plan that establishes the purposed duality of male and female. By striving to gain insight into our Paradise Father's purposes and plans, we can better understand our own nature and relationships. Although we may be tempted to see our sex as a basis for our special set-apart status, we must see men and women as the Father's gift to humanity and as the creation that he intended.

What is the recent emphasis given to gaining insights into the sometimes perplexing relationships between men and women? On our world, men and women have patterned their relationships to conform to the prevailing cultural and societal influences and dictates and thus lacked any focus of purpose or direction in place. Because a civilization's status quo of culture and society is in constant flux, being subject to both long periods of slow evolutionary growth interspersed with sudden incidences of revolutionary change, the dynamics of human gender relationships reflect the relations between men and women. These opposite pressures on gender relations will be both erratic and often transitory.

Because the social status of the gender relations is so diverse and unclear, it may be impractical to solely concentrate on culturally specific and qualifiedly historical influences on the sexes as they have co-existed and co-evolved on our isolated planet. We can more fruitfully investigate the true nature and purpose of human gender by considering the Father's plan for the sexes. We can also gain insight into our gender relations by noting that there is an accidental and natural tension between the sexes that is exacerbated by our isolated planet status and to a higher prestige, on an elevated cosmic pattern. Our heightened understanding of these elevated patterns of cosmic association should provide insightful light on our own sexual attitudes.

Analysts will shed needed light on the wisdom and skill that the revelators of The Urantia Book have constantly exercised in their efforts to strategically and tactfully introduce the revelation into our culture. The revelators have consistently demonstrated a sensitive and wise understanding of our culture's mind of conflict and misunderstanding. The revelators have consistently and wisely avoided any direct confrontation with our culture's mores while adding subtle meanings that go beyond standard usage or concepts.

For example, at first glance it may seem that the revelators have misconstrued Scripture by compared the term "son of God" as entailing a non-sexual but functionally insightful definition that equates this designation to meaning "children of inheritance" (e.g., of the kingdom of heaven) – but there is good theology precedent for such this interpretation, one usage of the term being a reference to the inheritance of the kingdom of heaven. The revelators have used this and other examples of statements when referring to humanity as potential sons of the Father. He did, however, conform to the patriarchal linguistic norms of contemporary culture when he referred to his disciples as his sons and daughters. The revelators have also used the term "son of God" in a manner that, while perhaps unusual, avoids the linguistic obstacles that would have obscured the intended meaning. The revelators have also used the term "son of God" to emphasize the brotherhood of man, and men and women have the potential to become sons of God. This inclusion is of a functionally and not a sexually qualified nature.

The family is a sacred by-product of the human gender relationship. The revelators have, in The Urantia Book, spoken about God as the family... the supply the new and larger brotherhood of man. (See UB 1:0.8:1-2 and UB 1:0.9:1)

The apostle Paul very specifically uses the word son in a spiritually functional sense. "And because ye are sons, God has sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal 4:6-7) But Paul is not excluding women from being proper heirs of God's kingdom. He continues, "For ye are all the children of God by faith in Christ Jesus: and as many as have received Christ, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Gal 4:26-28) Paul's use of the term "son of God" is functionally equivalent to the phrase "children of the kingdom of heaven."

God, Man, and Supreme
CHAPTER SEVENTEEN: THE DISCOVERY AND INTEGRATION OF EXPERIMENTAL REALITY

The Discovery of Things, Meanings, and Values
The Discovery of Truth, Beauty, and Goodness
Science, Religion, Philosophy, and Revelation
Fact and Truth, Belief and Faith

The Discernment of Things, Meanings, and Values

Mortal consciousness proceeds from the fact, to the meaning, and then to the value. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. [UB 101:2.1(1109.3)]

The cosmic-mind endowment personality possesses insure recognition-realization of physical reality, intellectual reality, and spiritual reality. The physical senses of life discover the existence of things (energy), mind consciousness interprets the reality of meanings (mind), and spiritual experience chooses the true value of life (spirit). The personal experience of these three elements is universal reality generated by the development of the facts of reason (science), the ideas of wisdom (philosophy), and the insights of faith (religion).

PHYSICAL REALITY	INTELLECTUAL REALITY	SPIRITUAL REALITY
• Things • Energy-mass • Facts • Reason • Science • Logic • Time • Power • Attraction • Harmony • Education	• Meanings • Conceptualization • Ideas • Belief • Philosophy • Relationship • Mind-power • Justice • Colour-tone • Wisdom • Ennoblement	• Values • Truth-beauty • Insights • Faith • Religion • Ideals • Worship • Sovereignty • Stabilizing • Justice • Salvation
BEAUTY	**TRUTH**	**GOODNESS**

The cosmic-minded creature personality has the ability to recognize the multiple realities of energy, mind, and spirit. This cosmic recognition within the human consciousness grounds and validates the personal realization of human experience. The three reality domains of things, meanings, and values are internal to all manifestations of cosmic mind. They are the a priori assumptions on which all personal experiences are based. These three cosmic intuitions are innate self-revelatory realizations that give objective validity (reality) to the human experience in and with things, meanings, and values.

1. Material Things
   - The reality domain of the physical senses
   - Logical uniformity of physical causation
   - Differentiation of factual from non-factual
   - Reflective conclusions
   - Universal beauty
   - The Fact of God
2. Intellectual Meanings
   - The reality domain of morals in the philosophic realm
   - The arena of reason
   - The recognition of relative right and wrong and the obligation of moral conduct
   - Eternal truth
3. The Love of God
3. Spiritual Values
   - The spiritual domain of the reality of religious experience
   - The personal realization of divine fellowship in association with the loving service of humanity
   - The recognition of spirit values
   - The faith-group assurance of eternal survival
   - The joy and liberty of ascent as sons of God
   - Divine goodness
   - The Love of God

The cosmic-minded creature personality has the ability to recognize the multiple realities of energy, mind, and spirit. This cosmic recognition within the human consciousness grounds and validates the personal realization of human experience. The three reality domains of things, meanings, and values are internal to all manifestations of cosmic mind. They are the a priori assumptions on which all personal experiences are based. These three cosmic intuitions are innate self-revelatory realizations that give objective validity (reality) to the human experience in and with things, meanings, and values.

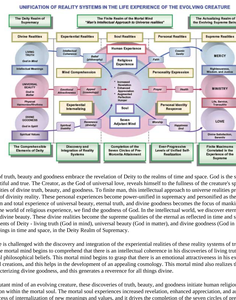
The material consciousness perceives the universal realities of energy, mind, and spirit "from the mind level, from the perspective of its psychological regions." [UB 102:2.5 (1120.2)] As these triune aspects of experiential reality become functionally active in the personal environment of a mortal being, the harmonizing effect of that person's encirculated mind endowment will innately act to unify this diverse reality of things, meanings, and values. The mortal consciousness depends on the mechanism and technique of mind for correlating the outer material human experiences with the inner spiritual response. This mind activity of the experiencing personality conditions the quality of personal expression and the extent of self-realization.

The Discovery of Truth, Beauty and Goodness

Truth, beauty, and goodness are man's intellectual approach to the universe of mind, matter, and spirit. Mortal personality unifies the human experience of mind, matter, and spirit realities. Truth is the intellectual foundation of religion. Beauty is representative of the meaningful rhythms of all human experience. Goodness gives experiential perfection-hunger. Although truth and beauty may be conceptualized by non-personal mind, goodness is incomprehensible when separated from personality. Goodness is always associated with the discrimination of truth and beauty. The hunger and thirst for goodness is a truth-discovering, beauty-loving soul answer to the mortal salvation by leading the mortal creature towards the "singleness of purpose to do the Father's will, to find God and to become like him." [UB 132:3.4 (1459.4)]

The meanings of eternal truth are appealing to both the intellectual and spiritual natures of mortal man. The revelation of the infinite values of divine goodness to the finite mind and the perceived and elevated to the spiritual level of human comprehension. The intellectual approach of universal beauty leads towards a unified and synchronous comprehension of the harmonious relations and rhythms of the cosmic creation. It is through the discovery of truth that man attains the appreciation for beauty, and it is through the exercise of spiritual love that man ascends into goodness.

Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. [UB 2:7.12 (43.5)]


UNIFICATION OF REALITY SYSTEMS IN THE LIFE EXPERIENCE OF THE EVOLVING CREATURE
The Finite Reality of Expressionary
The Finite Reality of Experiential Reality
"Man's Intellectual Approach to Universe realities"
The Revelatory Reality of the Evolving Supreme Being
Divine Realities
Experiential Realities
Soul Realities
Personal Realities
Supreme Realities
LOVE
Unbelief
Disloyalty
Rebellion
Sin
Evil
Selfishness
Ignorance
Error
Superstition
Fear
Doubt
Unbelief
Mind Spiritualization
Personality Expression
Personality Ministry
Mind Ministry
Spirit Ministry
Mind Spiritualization
Spirit Ministry
Mind Ministry
Personality Ministry
Personality Expression
Mind Spiritualization
Mind Ministry
Spirit Ministry
Personality Ministry
Mind Spiritualization
Personality Expression
Spirit Ministry
Mind

God, Man, and Supreme
CHAPTER FOURTEEN: GUARDIAN SERAPHIM

Angel Ministry
Destiny Guardians
Circle Attainment
Soul Guardians
Soul Retrieval
Seraphic Destiny

Angel Ministry

One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mortal mind. Such co-ordination is the function of material creature. Human beings are personalities and it is exceedingly difficult for nonpersonal spirits and prepersonal entities to make direct contact with such highly material and discretely personal minds. In the ministry of the guarding angel of the mortal mind there are more or less unified and made more nearly appealible by the expanding moral nature of the evolving human personality. [UB 113:3:1 (1244:2)]

The seraphic guardians correlate for their mortal ward the manifold agencies and influences of the Infinite Spirit:

- The domain of the physical controllers
- The domain of the adjutant mind-spirits
- The Holy Spirit of the Divine Minister
- The omnipresent spirit of the Infinite Spirit, the Paradise Third Source and Center

The history of humanidad has been indelibly marked by its possession of spirit guardianship. Without this universal guardianship by the angels, life on this planet would have been very different from what it is. It would be far more primitive than it is. The material creature. Human beings are personalities, they are so because they have been given into the safekeeping of the angels. Although very few occasions in our mortal careers can be traced with certainty to the immediate guidance of the ministry of the guarding angel, we have the assurance of our Mate that we are in fact being guarded. We have never been given any kind of existence.

We cannot know what it is to be without the angels. This guardianship by the heavenly spirits is given to us as a final, unalterable dispensation of God's providence. The ever-correcting, ever-defending interventions of these benign powers are provided to keep the human race and each individual on the true pathway to salvation. This is a provision made for the part of God that is absolute and independent of man's good will. It is our birthright.

The angels are anxious beyond sin binding man to his eternal salvation. This attention of the angels, particularly of our guardian angels, is immediately for our temporal welfare. Their more principal and final object is the soul of man as that soul is destined for greater prospects. The guardian angels fight for us largely without our knowledge. Their mission is essentially one of guardianship of all known beings, and this is carried out quite independently of that lower being's active participation or direct recognition. It is truly a trust, and the guardian angels are responsible for the trust committed to them. [UB 113:4:1 (1245:1)] Angelic intercession means that we are in spite of our wishes and our ignorance, and it does not necessarily consider what we think man's free action. They have received a mission to save man from the results of his own sins as far is compatible with the higher dictates of God's justice.

God and his angels work unceasingly for man's welfare, but the angelic ministry is most effective in the case of those who receive the inheritance ministry. Nevertheless, it is to be maintained that the ministry of the angels is not directed to other ones, although in their case the ministry falls short of its final goal, the leading on to salvation. The sins of men are not signs that man is poorly guarded by the angels, for we can act against the good instigation of the angel who works outside of us as we can act against the good instincts that are in us in the person of the divine Father fragment. An angel's influence may entice, may persuade, may tempt the will, but it can never touch it directly.

As we are called to be kingdom of heaven, the angels are to us a direct living contact in the person of the Infinite Spirit, and they have an appointed incentive for leading us to our spiritual pilgrimage. Man's association with the angels is of a most intimate kind. It arises from a more profound dispensation than the Divine Minister's association with the angels of the local universe. The angels are in fact and in spiritual reality much more compatible with that of the angels. With regard to the final destiny of transcendent union with God, the angels are in a similar position as man. They, too, seek progress and attainment. Evolutionary perfection as fellow members in the all-embracing family of God. There is brought about a true consciousness of condition between man and the angels.

When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are cooperating with the agencies of the Infinite Spirit; you are in the Father's world. Carry on, and continue to carry on, your mortal work on the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe. [UB 5:3:5 (56.1)]

As the Third Person of the Paradise Trinity, the Infinite Spirit is the personification of the Father's love and the Son's mercy. We are told that the Infinite Spirit "is love applied to the creature creation." [UB 8:4:2 (94.6)]Although we worship the Father and pray to and commune with the Son, we all work out the destiny of our daily lives under the supervision of the ministering spirits of the Infinite Spirit. The Infinite Spirit is the agent of the Father and does our ascendancy careers throughout the entire universe.

God always ministers unselfishness to us through the supernatural, secondary, and seraphim who are intimed to us through the ascendancy scheme of progressive perfection for the children of time. They form an unbroken chain of spirit ministers extending from the local universes, through the seven superuniverses, and into the central universe, providing both a guidance for our ascendancy career and a ministry of love from our Universal Father. Angels are human in many emotional and personality traits, and these similarities will become even more pronounced when the mortal ascendant reaches the seventh level of his spiritual body and takes on a name-and-nature.

Although angels do not possess material bodies as such, they remain definite and discrete beings. Their sentient forms are of a spirit nature and origin, and they are invisible to mortal eyes. On the other hand, they see you in the flesh as you really are. Through experience and contact, they grow to love their human associates, "they intellectually understand the mode of mortal life, and they share all of man's unselfish ministrations emotions and sentiments." [UB 38:2:1 (419:1)]

Destiny Guardians

For every soul there is a guardian watching over it. [The Koran 86:1]

All angelic assignments for the status of destiny guardians are made from a group of volunteering seraphim. Both the conditions of the recipient human's particular needs and the standing of the angelic pair with regard to seraphic status are taken into consideration.

All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regard to the status of the angelic pair—in the light of seraphic experience, skill, and wisdom. Only seraphim of long service, the more experienced and tested type, are assigned as destiny guardians. [UB 113:3:2 (1243:2)]

Although assigned in pairs, either of the guardian seraphim can more than adequately discharge all of the required ministering responsibilities, and under certain circumstances they will work alone in performing the duties of their assignment. It is only the combination of the Father and the Spirit circuits of the universes that both angels are required. Still, this guardian pair does provide for excellent complementary co-operation in their roles as the recording angels of the evolutionary worlds. While the primary (positive) guardian functions are the Spirit's, the other seraph, the complemental (negative) of the pair, takes on the individual responsibility as the sponsoring recorder of the undertaking. These records are subsequently kept by a pair of cherubim (a cherubim and a sanobim respectively) who are always associated with the seraphim.

SERAPHIM GUARDIAN PAIR	RECORD KEEPERS
• Guardian • Recorder (Complement of Being)	• Cherubim • Sanobim

For purposes of rest and recharging with the life energy of the universe circuits, the guardian is periodically relieved by her complement, and during her absence the associated cherubim functions at the recorder, as is also the case when the complemental seraphim is similarly absent. [UB 113:3:2 (1243:3)]

As you proceed throughout your mortal career, your guardian angels will attempt to influence you in "every possible manner consistent with the dignity of your personality." [UB 113:5:1 (1245:7)] However, they will always stop short of risking interference with the free action of your human will. They will seek only to influence you indirectly by acting to make all that is possible out of the following choices to which you have already committed. The course you have charted for your life is yours alone, but the guardian seraphim will subsequently act by manipulating the circumstances of your mortal environment with the solemn hope that the human will may be induced to choose the path of cosmic insight. This goal is to increase your susceptibility to and co-operation with your inner presence of the Father fragment, your Thought Adjuster, and thus to make you more receptive to the spiritual mission of this divine presence.

It would be a mistake to believe that supervision by the guardian seraphim will provide for the "easy" life, because such is not the case. Consistent with the real point to all of our lives, we are to be necessarily challenged if we are to grow in the spirit. We are encouraged to develop the fortitude to traverse "the rugged hills of moral choosing and spiritual progress" [UB 113:5:1 (1245:7)] and we are never given more of a challenge than we can actually deal with. Many of us learn by our own trials and tribulations that we turn out to be stronger than we ever thought we were, and this self-realized discovery makes us all the better prepared to participate in the following of God's provided will for our lives and our eternal careers.

These guardian angels also perform other important, critical functions in our lives. One of these responsibilities is to effect "a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the material creature." [UB 113:3:1 (1244:2)] The guardians act to personalize both impersonal and prepersonal ministries provided for us in our lives. They will act to spiritually co-ordinate and unify the leadings of the prepersonal Thought Adjusters, the impersonal directive phase spirits to make highly material and discretely personal minds. Intellectually, they will enhance the correlation of mind and morontia, so important to nurturing the growth of our souls, in ways that will make us more appealable to the expanding moral nature of the evolving human personality. Personally, they will enhance the "spiritual vision, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man." [UB 101:3:2 (1108:1)] As the ministering daughters of this Creative Mother Spirit, our guardian angels are well prepared to interact with the adjutant mind-spirits for the purpose of correlating mind and morontia.

Guardian Minister

LEVEL	FUNCTION	ROLE
Spiritual	Personalize impersonal prepersonal ministries	Co-ordinators
Intellectual	Correlate mind and morontia	Interpreters
Physical	Manipulate terrestrial environment for cosmic insight	Augmentors

These specialized functions of the seraphic guardians on the spiritual, intellectual, and material levels of mortal ministry help explain why they are so ideally suited to become the personal custodians of the mind patterns, memory formulas, and soul realities of the survival morting during that period of time elapsed between physical death and morontia resurrection.

None but the ministering children of the Infinite Spirit could thus function in behalf of the human creature during this phase of transition from one level of the universe to another and higher level. [UB 113:3:4 (1244:5)]

As the custodians of creature identity and personal integrity, seraphic guardians are functionally replete to initiate the transit sleep of mortal survival transport, that unconscious slumber while in the state of being enmeshed.

Circle Attainment

Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environments of human beings. [UB 113:4:1 (1245:1)]

Self-realization and mind-attainment are the supernal and divine goals that the Universal Father sets before his mortal children. The psychic circles have to do with the harmonious functioning of the entire mortal personality with regard to personality status, mind attainment, soul growth, and Adjuster attainment. A human being progressively strives to attain ever-higher levels of associated intellectual, social, spiritual, and cosmic insight values, and this evolution of a primarily material creature into the mature human of immortal possibility is measured by the successive attainment and mastery of seven cosmic circles of mental progression. These circles are attained from the outermost seventh and inward to the first. The embryonic spirit nature of an initial seventh circle gradually emerges and manifests more and more the progressive nature of a local universe citizen.

The Seven Circles of Human Progress

CIRCLE	DESTINY	SERAPHIC PAIR	CHERUBIM	MORTALS
7th	?	?	1 Company*	100
6th	1	1	1 Company	500
5th	1	1	1 Company	100
4th	1	1	1 Company	10
3rd	1	==========	==========	1
2nd	1	==========	==========	1
1st	1	==========	==========	1

* Counting Angels (from the largest to the smallest ensemble):
Seraphic Army > Host > Legion > Unit > Battalion > Group > Resolve

The mortal progression through the seven psychic circles brings about a growing sense of cosmic consciousness and a greater kinship of the evolutionary soul with the emerging Supreme Being. As the mortal progresses to the soul-level of morontia consciousness, he becomes better able to grasp universe meanings and to realize divine values. These accomplishments provide such a mortal a greater awareness of his true universe citizenship and his ensuing promise of local universe progression. In the presence of such realizations and growth of mind, the ascension candidate begins to recognize with ever-increasing clarity and comprehension the true nature of God as this nature is revealed in the aspects of universal truth, beauty, and goodness. The minority of the seven adjutant mind-spirits, as unified and made more nearly appealable by the growing soul, assists the mortal creature in the completion of these seven circles of mental progression.

From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development. [UB 113:1:4 (1241:6)]

The developed personality characteristics that provides for successful entry into the seventh outermost circle signify the united functioning of all seven adjutant mind-spirits under the direction of the spirit of wisdom:

- The powers of personal choice
- Individual decision capability
- Moral responsibility
- The capacity for attainment of spiritual individuality

On the inward attainment of the third circle of human intellectuality and acquired spirituality, the mortal mind finally breaks through the inertia of animal legacy, and it is here where the indwelling Adjuster begins to more effectively monopolize the mind of man for the remainder of his natural life-span. The mortal mind now begins to function as a unified whole, and the Adjuster can more effectively use the mind as a medium of effective contact with the soul. The mortal mind is now fully alive and functionally unified to only this ascending soul. Third circle mortals have earned the right to "revive the undivided sonship of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first" [UB 113:1:8 (1242:3)], and they can expect to be permanently unified with their mortal souls into the supreme life-value, independent of subsequent loss of material identity.

Mastery of the first and innermost cosmic circle, the final cosmic level of creature mastery, signals the well-earned attainment of personmota mind maturity. This achievement effectively terminates the collective ministry of the adjutant mind-spirits as the sole and exclusive influence of mind-activities in the human personality. Beyond the first circle, mortal mind-development is dependent on the intelligence of the morontia soul and its ever-increasing evolution. It becomes increasingly sensitive to the superimposition of the endowment of morontia mind upon adjutant mind. This new mind begins to enjoy the ministry of a transplacement endowment of the local universe Mother Spirit, an endowment of mind more harmonious in alignment with cosmic mind.

Soul Guardianship

"Great is the dignity of souls, so great indeed that each of them has an angel assigned for its protection from the moment it is born." [Saint Jerome's "In Matt 18, 10"]

It is at the conception of the soul, that moment when the creature mind of mortal status is indwelt by the Father fragment, that the morontia life of an ascender is initially created on the nebulous outskirts. During the early years, this morontia soul is essentially of embryonic status, and it does not show any originality capacity for supervisional function for the recognition of the higher levels of morontia reality. It is enabled to reinforce the supernatural influence of the indwelling material mind, and it is able to do this because it is nourished by the successive attainment and mastery of seven cosmic circles of mental progression. These circles are attained from the outermost seventh and inward to the first. The embryonic spirit nature of an initial seventh circle gradually emerges and manifests more and more the progressive nature of a local universe citizen.

From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development. [UB 113:1:4 (1241:6)]

The developed personality characteristics that provides for successful entry into the seventh outermost circle signify the united functioning of all seven adjutant mind-spirits under the direction of the spirit of wisdom:

- The powers of personal choice
- Individual decision capability
- Moral responsibility
- The capacity for attainment of spiritual individuality

On the inward attainment of the third circle of human intellectuality and acquired spirituality, the mortal mind finally breaks through the inertia of animal legacy, and it is here where the indwelling Adjuster begins to more effectively monopolize the mind of man for the remainder of his natural life-span. The mortal mind now begins to function as a unified whole, and the Adjuster can more effectively use the mind as a medium of effective contact with the soul. The mortal mind is now fully alive and functionally unified to only this ascending soul. Third circle mortals have earned the right to "revive the undivided sonship of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first" [UB 113:1:8 (1242:3)], and they can expect to be permanently unified with their mortal souls into the supreme life-value, independent of subsequent loss of material identity.

Mastery of the first and innermost cosmic circle, the final cosmic level of creature mastery, signals the well-earned attainment of personmota mind maturity. This achievement effectively terminates the collective ministry of the adjutant mind-spirits as the sole and exclusive influence of mind-activities in the human personality. Beyond the first circle, mortal mind-development is dependent on the intelligence of the morontia soul and its ever-increasing evolution. It becomes increasingly sensitive to the superimposition of the endowment of morontia mind upon adjutant mind. This new mind begins to enjoy the ministry of a transplacement endowment of the local universe Mother Spirit, an endowment of mind more harmonious in alignment with cosmic mind.

Soul Guardianship

"Great is the dignity of souls, so great indeed that each of them has an angel assigned for its protection from the moment it is born." [Saint Jerome's "In Matt 18, 10"]

It is at the conception of the soul, that moment when the creature mind of mortal status is indwelt by the Father fragment, that the morontia life of an ascender is initially created on the nebulous outskirts. During the early years, this morontia soul is essentially of embryonic status, and it does not show any originality capacity for supervisional function for the recognition of the higher levels of morontia reality. It is enabled to reinforce the supernatural influence of the indwelling material mind, and it is able to do this because it is nourished by the successive attainment and mastery of seven cosmic circles of mental progression.

Mastery of the first and innermost cosmic circle, the final cosmic level of creature mastery, signals the well-earned attainment of personmota mind maturity. This achievement effectively terminates the collective ministry of the adjutant mind-spirits as the sole and exclusive influence of mind-activities in the human personality. Beyond the first circle, mortal mind-development is dependent on the intelligence of the morontia soul and its ever-increasing evolution. It becomes increasingly sensitive to the superimposition of the endowment of morontia mind upon adjutant mind. This new mind begins to enjoy the ministry of a transplacement endowment of the local universe Mother Spirit, an endowment of mind more harmonious in alignment with cosmic mind.

Soul Retrieval

The phenomenon of mortal death, that transaction on the borderland of the physical and morontia realms, remains in many aspects a superior mystery to humankind. The creatures of truth have been plainly restricted by the celestial governing authorities of Urantia from disclosing to us in full exposition in The Urantia Book.

There are many interesting details which might be presented, but I withhold them upon the advice of your immediate planetary supervisors. [UB 112:5:11 (1240:5)]

Various orders of seraphim are capable of enveloping within their spirit forms nonmaterial personalities and to transport the across the vast expanses of cosmic space. These spirit-born carriers are comfortable bearers, but they do not like to carry blood. This process of enveloping results in the experience of transit slumber for the passenger personality who remains fully unconscious during the passage. Upon our mortal death, our destiny guardians transport surviving souls into Paradise. Our guardians are the ministering spirits who accompany us through our death experience. The spiritual values and eternal realities of the newly revived and immortal souls of the sleeping survivors are held as a sacred trust by these guardian seraphim. After man's spirit has been released from the mortal remains of the flesh, the soul is summarily escorted to the heavenly mansion worlds.

"Also are these angels very much concerned with the means whereby man's spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven. Angels are the sure and heavenly guides of the soul of man during that uncharted and indefinite period of time which intervenes between the death of the flesh and the rest in the spirit abodes." [UB 103:7:1 (1184:1)]

It is here where your records, identity, specifications, and the morontia entity of the human soul are faithfully conserved by the destiny seraphim. This entails everything that constitutes the real you except for the Adjuster entrained identity of continuing existence and the actuality of your eternally unique personality. All these records in the custody of personal guardians are transferred to the mansion worlds on the dead-night of your death. Otherwise, such surviving souls that have failed to attain the requisite level of intelligence mastery and spirituality endowment must "rest in unconscious sleep until the judgment day of a new epoch, a new dispensation, the coming of a new Son to rule the child of the age and adjudicate the survival of souls, and this is the general practice throughout all Nebadon." [UB 30:4:11 (341:1)]These sleeping survivors are entrusted to group guardians who may become custodians of thousands upon thousands of slumbering souls, accompanying one another on the journey after planetary age.

Group guardians may serve on a planet age after age and eventually become custodians of the slumbering souls of thousands upon thousands of sleeping survivors. They can serve on many different worlds in a given system during the resurrection response occurs on the mansion worlds.

[UB 113:6:9 (1247:7)]

In those instances where there is no material system within the mortal watch care present to function with the group guardians of destiny, these associated creature personalities are considered nonsalvable and their conscious existence is not individualized existence. The assigned guardian angel must then be adjudicated regarding the future of such souls. She must then decide whether to continue the conservation of her trust, but "Paradise survivors are not subjected to examination when their subjects fail to survive. [UB 108:5:10 (1192:5)]If their human wards fail to survive, these guardians will often repeat their ministries in similar capacities on the next planet they have been assigned to.

When human beings fail to survive, their personal or group guardians may repeatedly serve in similar capacities on the same planet. The seraphim develop a sentimental regard for individual wards and entertain a special affection for certain races and types of mortal creatures with whom they have been so closely and intimately associated.

[UB 113:2:4 (1243:1)]

The reassembly of a surviving being takes place in the resurrection hall of the first mansion world that serves as the rendezvous point for the seraphic destiny guardians. The Daughter Adjusters, the archangels of the Paradise Creative Spirit, are the first step in the reassembly of the primary goal for such seraphic pairs with one a sentience material personality begins with the fabrication of a soulshe form, a morontia energy pattern, which the seraphim of assignment spouses to the new life-vehicle of the survival being. Upon the completion of the fabrication, the seraphim assigned to the morontia spouse, accompanied by the associates of the Morontia Power Supervisors, the undifferentiated morontia material wherewith the new morontia life can be initiated. It is within this suitable morontia form, as prepared by the seraphim, that the Adjuster and the soul are joined in the resurrection hall of the mansion world. The union of the morontia nature of the cosmic mind can be encircuited." [UB 112:5:10 (1234:5)] This morontia mind individualizes the morontia form for all mortal survivors, being of the same cosmic creation and of the same potential for spiritual and morontia growth in the forthcoming of the mortal identity survival.

When you thus awaken, when you are thus reconsciousized, you will then see for the first time your long-loved and ever-present angelic companions of your days on Urantia. You will also become keenly aware of the identity and presence of your divine Father fragment who so long indwelt the mind of your mortal existence. This is a time of rejoicing, a time of thanksgiving, a time of gratitude and much magnitude that it is only by the close and loving presence of your destiny guardians and your Thought Adjuster that you will be able to effectively connect your new morontia consciousness with the reviving memory of your previous identity.

It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companions of earth days; there also to become truly conscious of the identity and presence of the divine Father who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection. [UB 113:7:1 (1248:1)]

Seraphic Destiny

Man and angel may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascended mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor completely severed. In the eternal age ages men and angels will co-operate in the divine service as they did in the career of time. [UB 113:7:6 (1248:6)]

Seraphim conditions for the ascension career yearn to attain the heights of universal seraphic service with the exalted goal of being sometime granted clearance for Seraphington and Paradise. Their most ancient and enduring ambition of finality is to be the supreme choice for the pair of seraphim angels As the personal guides along the paths of divine destiny for the children of time, these angels are also determining their own high destiny for achieving the Paradise Destiny. Their success in the service of the children of time, their success in the service of their mortal charges, their success in Paradise by the progressive path of evolutionary ascent, the highest possible level of experiential destiny. Their ministry to their mortal wards of time and space will continue for many an age, and this period may then a wonderful interlude in the eternal career of their future work and personal progress.

It is not possible for angels to attain God from the human level of origin, for they are created a "little higher than you"; but it has been wisely arranged that, while they cannot possibly start up from the very bottom, the spiritual lowlands of mortal existence, they may go down to those who do start from the bottom and plot such creatures, step by step, upward, to the portals of Havona. [UB 39:8:7 (441:1)]

As we proceed with our mortal ascendancy careers, many of our faithful seraphic guardians will join us in their quest to become our finaliter associates in eternity as citizens of the Supreme and perfected worlds of the Paradise Finality. [UB 113:7:7 (1248:7)] Seraphington is the primary goal for such seraphic pairs who are engaging in the supreme adventure of identity at-oneness. Seraphington is the destiny sphere for all angels, and their attainment of this world is quite different from the accomplishments of the mortal guardians on Seraphington.

Seraphington is the destiny sphere for angels, and their attainment of this world is quite different from the experiences of the mortal pilgrims on Ascendington. Angels are not absolutely sure of their eternal future until they have attained Seraphington. [UB 39:8:9 (441:3)]

It is on Seraphington where these angels will undergo a process of spiritual hi-unification whereby their respective complemental natures achieve ultimate spirit unification. In the selective case of the destiny guardian pairs, this transition of two-in-one-ness is followed by fusion with a non-Adjuster fragment of the Paradise Father, thus securing their longed for eternal status of unity of sonship and subsequent mustering into the Corps of Mortal Finality.

God, Man, and Supreme
CHAPTER FIFTEEN: SURVIVAL

The Nature and Consequences of Free-Will Choice
Death and Resurrection
Fusion
Paradise Ascension

The Nature and Consequences of Free-Will Choice

In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity—if it is worth finishing. [UB 111:3.7 (1219.6)]

Our creature personalities unify the identity of our material, mindal, and spiritual natures into one unity of being, and our personal wills are relatively free in the determination of our volitional actions. Our creature personality is self-determinative—free-will is relatively independent of all other universal influence. In fact, there are local universe policies enforced to protect against the infringement of the moral free will of personal creatures.

From the metaphysical point of view the life of each finite self is a unique contribution to the fulfillment of the general purpose of God. When I will, God wills in me, and my act is part of the divine life. [Jesus Royce Dr. 1855]

The Paradise Father has ordained this liberty of choice as determined by the exercise of creature will and intelligent decision-making. In doing so, we are granted the supreme gift of experiencing the combination of some creative power, similar to the power-creative creations that is both personal and unique (even as we are personal and unique). We become freewill participants "in the long evolutionary struggle to attain the status of light and life both individually and collectively." [UB 111:2.10 (1214.8)] Supreme choice of good (love) will, as defined by the Universal Father are endowed with a moral power divine spontaneity of freewill action. By seeking to carry out the Father's will, we become partners with the Creator Sons of time and space in the adventurous endeavor to attain the supreme goal of universe service.

Mortal freewill choice for the doing of the Father's will and thus embracing on a path to eternal life is the supreme mandate of time and space. Nothing in all of creation can abrogate against this liberty of personal choice. We can align our will to the Father's will, or we can turn aside and proceed with our lives solely determined by our own free will. It is our choice to make. Our choice is forsake the living presence of our Paradise Father's spirit within the deepest part of our mortal being, this we can choose. However, this personal choice of turning our face from the Father's presence means that we have refused the greatest gift that can be offered a mortal being and we will—and must—go through our deepest friend and loving Father. Meanwhile, the Father waits patiently.

Mortal man may choose and choose and may repeatedly forsake the divine will so long as the power of choice remains. Man's final destiny is not sealed until he has lost the power to choose the Father's will. There is never a closure of the Father's heart to the need and the petition of his children. Only do his offspring close their hearts forever to the Father's drawing power when they finally and forever lose the desire to do his divine will—to know him and to be like him. [UB 5:11.6 (104.2)]

On the other hand, when it concerns the scope of our far-reaching future and path of personal growth, we are somewhat limited in our self-determination. These restrictions and limits are intended to constrain our actions from hurting our fellows and ourselves. The laws and mandates of creation sets boundaries, commandments, and sin-limits on the far-reaching ramifications of the unfettered creature free will. Still, given these necessary considerations, we may choose freely within these relative restrictions that have been determined to be in our best interests, and these choices are relatively final on the finite level.

Relative free will is operative on six levels: Material and spiritual:

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

Because the imperfect creature can exercise free will in the choosing of good or evil, the possibility and even the probability of error and sin arises. This possibility is inevitable if creature will is to be truly free. Giving free license to mortal will within time-conditioned space is tantamount to providing for the very real possibility of sin and sin-sickness when the spiritually immature freewill creature takes full liberty of this freedom of choice while at the same time failing to pay reverence to his supreme duties and cosmic responsibilities.

Therefore is there increased safety in narrowing the limits of personality choice throughout the lower levels of existence. Choice becomes increasingly liberated as the universes are ascended; choice eventually approximates divine freedom when the ascending personality achieves divinity of status, supremacy of consecration to the purposes of the universe, completion of cosmic-wisdom attainment, and finality of creature identification with the will and the way of God. [UB 118:7.8 (1301.5)]

The reality of sin, however, does not affect in any way a creature's freewill choice for undertaking the ascendancy career. This choice would remain unaffected in its critical importance and impact, even if all such choices were to be made in a perfect world free of sin and error. However, do not believe that unforeseen difficulties and disappointments can ever hurt our chances to make an honest and real choice for accepting the adventure of mortal ascendancy. We contain deep within our being the divine spirit of our Paradise Father, and this presence insures that all mortal souls will have the same fair chance to accept the call of salvation. The Father's indwelling spirit is the ultimate guarantee of personality survival. This divine spirit reveals to the mortal of indwelling the true meanings and values of living, and these elevated spiritual standards facilitate the proper personality growth and evol. A seemingly poor deal of the cards in life can have no effect on your opportunity to become perfect even as the Father is perfect.

Non-Impacting Life Circumstance on Survival-Choice [UB 5:5.13 (69.8)]

- Limitations of intellect
- Curtailment of education
- Deprivation of culture
- Impoverishment of social status
- Inferiority of the human standards of morality

By allowing for the possibility of sin in the world, a stark contrast is provided to highlight the ultimate benefits of goodness, considering that the overall effect of sin and evil is to accentuate even more clearly the consummate good that results on the whole. Our spiritual growth relies on the maturing of our voluntary choices of goodness thus diminishing the possibility of evil.

While it is all too true that good cannot come of evil to the one who contemplates and performs evil, it is equally true that all things (including evil, potential and manifest) work together for good to all beings who know God, love to do his will, and are ascending Paradiseward according to his purpose and divine purpose. [UB 54:4.7 (607.4)]

Regarding the creature choice for eternal survival, the material and mortal free will is absolutely sovereign. It is man's spiritual heritage to possess sovereign free will for shaping his eternal destiny. We are true and creative architects of our destinies. Our choices are not predestined or foreordained. We may exercise the power of our free will creative in our personal destinies. We are the determination of our own destiny.

Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the Father retains for man himself to will the creature to exist or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere in any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the mortal doing. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that will is free. [UB 15:6.8 (170.5)]

When we enact a freewill judgment for making a moral choice, this process of decision-making creates a religious experience that reveals the true values and ideals of living. Religious insights can arise only out of inevitable personal conflict and perplexity. The determined choosing and adopting of elevated values begets a personal superior meaning, and this meaning, in turn, creates a strong healthier, more spiritual pattern of thought and feeling. These new standards of values are indicative of spiritual attainment and personality alignment. On the other hand, an avoidance of making difficult life-choices puts us in jeopardy of spiritual stagnation.

The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic human sin which the Adjuster may subsequently apply a spiritual level of uplifting and advancing illumination. [UB 108:5.4 (1192.3)]

All true personalities who have their origin in the Universal Father are endowed with the sovereign choice for seeking the eternal adventure of participating in the Father's purposes and plans. Neither threats nor force can truly alter personal free will for desiring to do the Father's will. The indwelling Thought Adjuster may offer an assurance of eternal survival upon the possible mortal choosing. Nevertheless, this spirit-value sorter will never coerce freewill choosing. This spirit-value sorter will never interrupt and neither "refuses to compel man to think a single thought or to perform a single act against the choosing of man's own will." [UB 66:8.6 (753.2)]

No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will. [UB 5:6.10 (71.7)]

Upon the termination of our mortal life in the flesh, there will be a certain and sure reckoning of our life endowments and stewardships on the mansion worlds. The sovereign Judge of the time-space creations are mandated to make sure that not one act of mortal choice status can influence the opportunity for eternal survival. Only when a mortal creature has exhausted all means and means of time and space, and the decree of judgment be made. Universal Censors provide a perfect reflection of the innermost attitude of such an ascension candidate.

In some way not fully understood, the Universal Censors are able to gain possession of an epitome of the human life as it is embodied in the Adjuster's duplicate transcription of the spiritual values and meanings of the mortal creature's mind. The Censors are able to appropriate the Adjuster's version of the deceased human's survival character and spiritual qualities, and all this data, together with the seraphic records, is available for presentation at the time of the adjudication of the individual's survival status. This presentation is also made to confirm those supervisor mandates which make it possible for certain ascenders immediately to begin their morontia careers, upon mortal dissolution to proceed to the mansion worlds and to begin the mortal termination of a planetary career. [UB 112:4.2 (1231.2)]

The greatest gift we can give back to our loving Father in heaven is to make our freewill and wholehearted choice to carry out his will. This gift of ours is of greater importance and value than we can ever realize. By giving the Father our full and dedicated services, we automatically become his front-line ambassadors. We become his representatives in the nearest and by far most effective service—ministering to all of his personal children, and in ministering to our brothers and sisters, we are serving at the same time God the Father. We positively alter the odds for bringing the Father's creation to light and life. We accelerate the flow of all creation reality to the carrying out of his eternal purposes. In addition, we do all of this uniquely and originally within his divine plan. We do this in a way that ultimately shares my bits of mechanistic cosmic determinism.

And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man's greatest opportunity and his supreme cosmic responsibility. Upon the integrity of the human volition depends the eternal destiny of the human finalitary upon the sovereignty of the mortal free will the divine Adjuster depends for its eternal personality; upon the faithfulness of mortal choice the Universal Father depends for the realization of a new universe age; upon the unselfishness and wisdom of decision-action the Supreme Being depends for the actuality of experiential evolution. [UB 112:5.5 (1233.1)]

Death and Resurrection

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

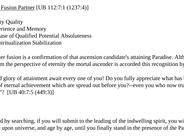
Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
[Romans 8:11, 14, 15, 26]

Upon the physical death of the mortal creature, the Thought Adjuster takes protective custody of only those memories and experiences that are essential to the subsequent universe career of such a surviving ascender. The Seraphic Guardian, in turn, "becomes the personal custodian of the mind patterns, memory formula, and soul realities of the mortal survivor during that interval between physical death and morontia resurrection." [UB 113:3.4 (1244.5)] The Destiny Guardian faithfully conserves for the mortal survivor these identity specifications in preparation for the resurrection of a faithful morontia entity of this human life. Most mortal memories completely void of any spiritual meaning or morontia value will perish with the passing away of the material brain. In the case of the creature memories of interassociation and relationships with other living personalities, these memories always entail some level of value, and these will survive.

The Thought Adjuster takes custody of only those memories and experiences that are essential to the ascendant mortal's universe career. Those experiences lacking in morontia value will pass away with the mortal frame. We are told, "mortal memory of personality relationships has cosmic value and will persist." [UB 112:5.2 (1235.6)] The mortal mind-image of these cosmic-value memory patterns are spiritualized from material-to-spirit human by the Thought Adjusters who, upon mortal death, take possession of these as a solemn trust. The creature mind-matrix and the passive potentials of identity are entrusted to the seraphic destiny guardians as these are present in the morontia soul of such a mortal being. The destiny guardians faithfully conserve for the mortal survivor:

- Records
- Identity specifications
- Morontia entity of the human soul

From this mortal life to the next level of mansion world experience and even beyond, the mind of the committed ascender must pass from matter identification through the various phases of morontia identity to the supreme status of spirit identification. The intuitive instincts of material mind that provided for the reasoned knowledge of mortal experience gives way to the intuitive insights of the spirit.



And even as a worker in gold, taking an old ornament, molds it into a form newer and fairer, even so the Soul, leaving the body and unwinden behind, goes into a form newer and fairer: a form like that of the ancesters in heaves, or of the celestial beings, or of the gods of light, or of the Lord of Creation, or of Brahma the Creator supreme, or a form other beings. [The Supreme Teaching (Death)]

Fusion

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 nature? 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. Actually, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. [UB 107:4.7 (1181.5)]

The indwelling of Adjusters in the minds of man is a great mystery of the Paradise Father. How can the Father fragment the most primal and absolute part of his Deity nature, and how can these immortal spirit presences of the Father join in eternal union with the soul of the fused mortal?

There are three stages in the relationships of Adjusters with their human subjects:

(1) Mortal entry into the third psychic circle of cosmic achievement

- Insures Adjuster's self-determination and increased functioning

(2) Mortal attainment of the first and innermost psychic circle

- Opens up lines of intercommunication

(3) Final and eternal fusion

- Eternal union with God

Fusion commences when the mortal being of indwelling makes a final and irrevocable choice for doing the Father's will and embarking on the Paradise adventure of attaining the eternal status of the existential God and the divine Adjuster, the differential natures of finite personal creature and the divine personeal fragment of the immortal Father become forever as one. Each now shares in full with the other their complementary qualities of being. Each shares of the experience and potentials of the other. Each now shares the eternal past with the eternal future. Everything that was once human in the evolving soul and everything that was divine in the Adjuster is now unified in this new ascending personality. They are eternally fused, and no amount of time all the way to eternity will ever separate them again.

There is a bridge between time and Eternity; and this bridge is Atman, the Spirit of man. Neither day nor night cross that bridge, nor old age, nor death nor sorrow. [Hindu Upanishad (Part II)]

The perpersonal Thought Adjuster gains from the personal mortal creature the experience of personality reality, though the mortal takes priority in all instances of personality interaction. The Adjuster gains from the ancestral mortal mind and the fully developed morontia soul the experiential memory of survival. The Adjuster gains from the opportunity to liberate a channel to the universe of universes for revealing the divine and infinite nature of Deity. The mortal creature immediately gains all of the experiential memory of the Adjuster's previous indwellings. Together, this eternal union of divine spirit with the mind and soul of mortal personality produces a new unity of being for these fusion partners that never again can be distinguished apart from one another.

Shared Natures of Adjuster/Mortal Fusion Partners[UB 110:1.4 (1204.4)]

- Morontia Oneness
- Supernal Harmony
- Cosmic Co-ordination
- Divine Attunement
- Celestial Fusion
- Never-Ending Blending of Identity
- Oneness of Being

As the potential mortal finaliter ascends inward on his spiritualizing path to Paradise, he will gradually assimilate all of the "meanings and values which the divine Monitor carries forward from the eternity of the past." [UB 110:7.5 (1212.7)] The Adjuster will endlessly disclose eternal activities to the mortal ascender that were only potential in the pre-fusion mortal creature. The Adjuster will progressively disclose new values and meanings to the maturing spirit-pupil as each elevated step in the long journey to Paradise. Because the Adjuster is of origin in eternity, the potential for an endless ongoing process of spiritual disclosure will be never-ending.

Natures Imparted to the Mortal Fusion Partner [UB 112:7.1 (1237.4)]

- Fixation of Divinity Quality
- Past Eternity Experience and Memory
- Immortality, A Phase of Qualified Potential Absolutness
- Future and Full Experiential Satisfaction

The actualization of mortal-Adjuster fusion is a confirmation of that ascension candidate's attaining Paradise. Although this attainment will require passage of time to accomplish, from the perspective of eternity the mortal ascender is accorded this recognition by virtue of the fusion act.

What dignity of destiny and glory of attainment await every one of you! Do you fully appreciate what has been done for you? Do you comprehend the grandeur of the heights of eternal achievement which are spread out before you?—even you who now trudge on in the lowly path of life through your so-called 'vale of tears'? [UB 40:7.5 (449.3)]

Paradise Ascension

Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father. [UB 2:5.5 (39.4)]

One day in the future of our long pilgrimage to Paradise in search of our heavenly Father, we will gaze backward along the traveled path of our spiritual journey and we will be inspired to recognize our previous unwillingness to be of service to our fellows. Ahead lies our fresh goal of ascension in search of the Father. Every step we take on the path to perfection augments our personal being. We grow in our appreciation for truth, beauty, and goodness. We gain enhanced recognition for divine meanings and spiritual values.

You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should prepare the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania. [UB 108:6.8 (1194.1)]

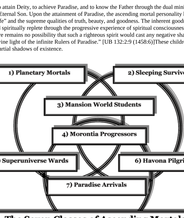
We are told we will always be able to look back and appreciate with joy the earlier stages of our former existence. Our sin has always been to become perfect in our personal identity just as the Paradise Father is absolutely perfect in his. In our own perfection, we will be able to find God. Having found God, we will have attained the supreme progression of spirit realization. We will experience the fullness of worshipful delight and richness of ministering desire.

Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Deity has been attained. Survival is complete in perfection, and perfection is replete in the supernacy of divinity. Time is lost in eternity; space is swallowed up in worshipful identity and harmony with the Universal Father. The broadcasts of Divine Wisdom are forever silenced. Ahead lies an eternity of perfection in very truth the conscious creatures of animal nature and material origin have, through evolutionary ascension, become in reality and eternality the perfected sons of God. [26:9.4 (295.2)]

Our Father in heaven has created us for a purpose, and in accordance with his boundless love and infinite wisdom, he has laid out a plan for our lives and our destinies. He has inwhen the deepest part of our personal beings with a fragment of his most primal being, and this indwelling is the Father's promise and assurance that perfection attainment is sure for the taking. This gift of life and purpose is of unqualified value, and all we have to do to earn this gift is to receive it gladly. The drawing power of the Father's love has taken us from our beginnings of mortal existence and calls us to the Deity embrace. We have participated in the love of the Father's will and we have contributed to carrying out his universal plans and divine purposes. We have been made important participants in this enormous undertaking. We have gained a divine sense of cosmic consciousness. We have become universe minded. We now begin to sense that a glorious destiny awaits us in our progressive Paradise ascension, and we become once again spiritually rejuvenated in our enthusiasm for the opportunities of advancement that lie ahead.

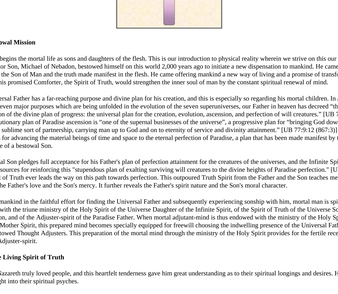
The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is set whosoever will may enter, and certain victory will crown the efforts of every human being who run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. [UB 32:5.8 (365.4)]

The ascendant mortal is enabled to attain Deity, to achieve Paradise, and to know the Father through the dual ministry of the mind gravity of the Infinite Spirit and the spirit gravity of the Eternal Son. Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of "the light of life" and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has become divinely complete and spiritually replete through the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that "there remains no possibility that such a righteous spirit would ever sin; any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise." [UB 132:2.9 (1464.6)]These children of God can at last rejoice in their triumphant struggles against the partial shadows of existence.



God, Mind and Spirit
CHAPTER SIXTEEN: JESUS AND THE SPIRIT OF TRUTH

The Bestowal Mission
Jesus, The Living Spirit of Truth



The Bestowal Mission

Mankind begins the mortal life as sons and daughters of the flesh. This is our introduction to physical reality wherein we strive on this our earthly estate. Our Creator Son, Michael of Nebadon, bestowed himself on this world 2,000 years ago to initiate a new dispensation to mankind. He came as Jesus of Nazareth, the Son of Man and Mary conceived mortal man in the flesh. He came offering mankind the way of love and a promise of transformation whereby his promised Comforter, the Spirit of Truth, would strengthen the inner soul of man by the constant spiritual renewal of mind.

The Universal Father has a far-reaching purpose and divine plan for his creation, and this is especially so regarding his mortal children. In accordance with the seven major purposes which are being unfolded in the evolution of the seven superuniverses, our Father in heaven has decreed "the successful prosecution of the divine plan of progress: the universal plan for the creation, evolution, ascension, and perfection of will creatures." [UB 7:4.1 (85.2)] This evolutionary plan of Paradise ascension is "one of the supernal businesses of the universe", a progressive plan for "bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divine attainment." [UB 77:9.12 (867.3)] This is the great plan for advancing the material beings of time and space to the eternal perfection of Paradise, a plan that has been made manifest by the life experience of a bestowal Son.

The Eternal Son pledges full acceptance for his Father's plan of perfection attainment for the creatures of the universes, and the Infinite Spirit lends all his infinite resources to the plan, "stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection." [UB 8:3.5 (93.9)] The Spirit of Truth ever leads the way on this path towards perfection. This outpoured Spirit from the Father and the Son teaches men about the truths of the Father's love and the Son's mercy. It further reveals the Father's plan for the ascension of the Son's mortal creatures.

To assist mankind in the faithful effort for finding the Universal Father and subsequently experiencing sonship with him, mortal man is spiritually endowed with the triune ministry of the Holy Spirit of the Universe Daughter of the Infinite Spirit, of the Spirit of Truth of the Universe Son of the Eternal Son, and of the Adjuster-spirit of the Paradise Father. When mortal adjutant-mind is thus endowed with the ministry of the Holy Spirit from a Universe Mother Spirit, this prepared mind becomes specially equipped for effectively choosing the indwelling presence of the Universal Father in the form of his bestowed Thought Adjusters. This preparation of the mortal mind through the ministry of the Holy Spirit provides for the fertile reception of the Father's Adjuster-spirit.

Jesus, the Living Spirit of Truth

Jesus of Nazareth truly loved people, and this heartfelt tenderness gave him great understanding as to their spiritual longings and desires. He possessed a keen insight into their spiritual problems.

> Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight--he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings. [UB 171:7.4 (1874:7)]

Jesus' spirit reaches the soul of man by working with and through the human mind. His spirit acts to promote an effective conduit linking the estate of the flesh with the highest estate of the spirit. It is through mind and to the soul that Jesus, the Spirit of Truth, endeavors to human personality and faith to attempt a breach of the mortal estate and to transcend to the higher spiritual realities of the kingdom of heaven. When the occasion arises, Jesus would appeal to the human emotions and to supernatural attentions. However, upon entering the mortal mind, he would thereupon make direct entreaty to the mortal soul in order to present his plea to the inner spirit of man. Jesus knew that any attempted solely to the human emotions or the human intellect, any approach that stopped short of reaching the spiritual nature of man, would fail to have the desired impact to transform such a human character.

> Jesus was the perfectly unified human personality. And today, as in Galilee, he continues to unify mortal experience and to co-ordinate human endeavors. He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. It is literally true: "If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new." [UB 100:7.18 (1103.6)]

Jesus' incarnation on our world of Urantia worked towards offering mankind the opportunity for living a new life within the spiritual estate of the kingdom of heaven. He started this mission by gathering his twelve chosen apostles together under his loving care and personal influence. Jesus initiated the process of transforming these rugged men of the flesh into newborn creatures of the spirit. He worked to transform these apostles into such a level of advancement within the kingdom that they would prove worthy as ambassadors of this heavenly estate to their brothers and sisters of the former flesh.

Jesus was able to accomplish this spiritual transformation of his chosen apostles by virtue of his being the present and living Spirit of Truth in the flesh. By the power of his very presence and by the sublime strength of his very personality, Jesus would draw these men to functionally align themselves to a new and higher reality of the spirit. They were to become sons of God within the heavenly estate of the Father's kingdom by fully and faithfully dedicating their wills to the will of the Universal Father. Just as the Spirit of Truth today leads the human heart to the loving Father, Jesus in the flesh personally revealed the perfect Father to man and presented in himself the perfected son of the realms to God. The spiritual Jesus guides mankind in the endless pursuit of truth, such a divine truth that "was so divinely lifted up in the world-to-come and so worthy of the Son of Man." [UB 194:3.8 (2064.6)] The apostles of Jesus were able to incorporate many of his teachings because Jesus himself embodied these teachings in his daily life and his daily conduct.

> The chief mission of this outpoured spirit of the Father and the Son is to teach men about the truths of the Father's love and the Son's mercy. These are the truths of divinity which men can comprehend more fully than all the other divine traits of character. The Spirit of Truth is concerned primarily with the reality of the Father's spirit nature and the reality of God's moral character. The Creator Son, in the flesh, revealed God to men; the Spirit of Truth, in the heart, reveals the Creator Son to men. [UB 194:3.1 (2062.10)]

Jesus has stated that when two or more are gathered in his name, then he is in very truth amongst them. This presence is his personal and spiritual influence, his Spirit of Truth, who can prevail any spirit-minded community of collective faith-seekers within the spiritual kingdom. This promise for being present when sought by any group gathering "in his name" applied specifically in Jesus' day to his apostles' coming together to deal with issues for maintaining temporal unity, such a divine truth that will applies here in our world-to-come as we too gather together in his name. Very clearly, Jesus has stated that "where two or three of you agree concerning any of these things and ask of me, it shall be done for you if your petition is not inconsistent with the will of my Father in heaven. And all this is ever true, for, where two or three believers are gathered together, there am I in the midst of them." [UB 159:1.3 (1763.0)]

Before he reached the age of thirty years, Jesus had completed the most basic requirements for his mission to live a full mortal life in the flesh. He had incarnated onto this world of ours as descending Son of God, and now he was ready to manifest himself to his heavenly Father as the glorified Son of Man. However, he remained on our world to take things to another level altogether. He began preparing the way for his eventual departure from the world and for the subsequent pouring out to all mankind the living waters of his Spirit of Truth.

> "From the Father above I bring to this world the water of life. He who believes me shall be filled with the spirit which this water represents, for even the Scriptures have said, 'Out of him shall flow rivers of living waters.' When the Son of Man has finished his work on earth, there shall be poured out on all flesh the living Spirit of Truth. Those who receive this spirit of truth will be born into the family of God." [UB 162:6.1 (1795.5)]

Jesus' first attempts at raising the spiritual consciousness of his chosen apostles, these twelve men of the world, were often met with frustration and disappointment. The apostles would persistently relate the spiritual teachings of Jesus to their own concepts of the material, social, economic, and political realities of their own temporal circumstances and upbringing. His attempts at enlightening the attitude of the souls would often stop short at conveying spiritual insight; instead, the apostles would ineffectualize his teachings into lifeless rules of mortal conduct.

> "But you will stumble over my teaching because you are wont to interpret my message literally, you are slow to discern the spirit of my teaching." [UB 140:6.8 (1577.2)]

> "When I speak the language of the spirit, why do you insist on translating my meaning into the language of the flesh?...By this time it should be possible for me to instruct you as full-grown men of the spirit kingdom." [UB 142:7.17 (1605.2)]

As the apostles slowly progressed in their attainment of a deeper understanding of Jesus' words, they began to demonstrate a real and spiritual grasp of his true meaning. Even though there were still limited in their comprehension of Jesus' message by their finite mortal minds, these apostles were truly building a bridge that would allow them to cross over to a new estate of the spirit for the experiencing of new reality insights. They were truly re-identifying their lives as faith-sons of the Father within the kingdom of heaven. They began to realize the spiritual truths that Jesus conveyed, and they realized that they were gaining the added responsibility for representing these spiritual teachings as the living ambassadors of the heavenly kingdom.

> "I have taught you much by word of mouth, and I have lived my life among you. I have done all that can be done to enlighten your minds and liberate your souls, and what you have not been able to get from my teachings and my life, you must now prepare to acquire at the hand of that master of all spiritual experience. And in all of this new experience which now lies before you, I will go before you and the Spirit of Truth shall be with you. Fear not; that which you now fail to comprehend, the new teacher, when he has come, will reveal to you throughout the remainder of your life on earth and on through your training in the eternal ages." [UB 181:2.24 (1961.3)]

> "Be not dismayed that you fail to grasp the full meaning of the gospel. You are mortal men, and that which I have taught you is infinite, divine, and eternal. Be of good cheer and courage since you have the eternal ages before you in which to continue your progressive attainment of the experience of becoming perfect, even as your Father in Paradise is perfect." [UB 181:2.26 (1961.4)]

Encouraged by this new development in the apostles' spiritual maturation, Jesus then took his teaching to the next level of spiritual awareness and influence. He began to reveal to his apostles that they were now different persons than who they once were, and that, as his ambassadors of the kingdom to the world, they must now become sensitive to the reality that their brothers and sisters remained in the status of the flesh. Many of their listeners would find their instructions regarding the kingdom to be, for the most part, incomprehensible; at least this would be the case unless these people could first be made to enter into the kingdom of the spirit as well.

> "You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit....Introduce men to God and as the sons of God before you proceed to discuss the doctrines of the fatherhood of God and the sonship of men." [UB 141:6.4 (1576.2)]

> "My words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom." [UB 165:5.2 (1823.2)]

Jesus also taught the apostles that their achieved status as citizens of the kingdom did not completely remove them from their having had origin on a world of the flesh. These men were still obliged to finish their material lives as all men must, albeit they would do so as spiritual creatures of a nature rarely before seen by mortal man. And such citizens of the kingdom "have to work for rewards in a material manner; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now." [UB 140:5.7 (1574.0)]

> "Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance." [UB 142:7.17 (1605.2)]

There finally came that critical moment that completely changed the life efforts of Jesus on this planet - without prompting, Peter openly confessed that he acknowledged Jesus as the Son of God, the living Christ. This candid confession of Peter's "marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a bestowal Son on Urantia and as an entire universe." [UB 157:6.3 (1742.2)] This recognition and acknowledgment of Jesus' divinity by Peter gave confirmation to Jesus that his Father in heaven recognized this as the completion of an important stage in his Son's human life in the flesh. Peter's acknowledgement of Jesus' divine nature came from a spiritual insight of soul-mind. A bridge had been created whereby the enlightened mind could now grasp the spiritual impact of truth as heretofore only partially comprehended by mortal adjutant mind. The doors to the kingdom were now open to all who would enter therein. The kingdom of heaven would manifest itself in the soul-community of all sons and daughters of living faith.

The stage was finally set to culminate the final juncture of his earthly bestowal career - to deliver to his apostles and their successors the very keys of the outward kingdom, the authority over all things temporal on this planet in preparation for his eventual death and resurrection.

> "You are my chosen ambassadors....you could not entertain this belief as a result of mere human knowledge. This is a revelation of the spirit of my Father to your inmost souls... Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom....To you and your successors I now deliver the keys of the outward kingdom – the authority over things temporal." [UB 157:4.5 (1747.3)]

Jesus also taught the apostles that their achieved status as citizens of the kingdom did not completely remove them from their having had origin on a world of the flesh. These men were still obliged to finish their material lives as all men must, albeit they would do so as spiritual creatures of a nature rarely before seen by mortal man. And such citizens of the kingdom "have to work for rewards in a material manner; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now." [UB 140:5.7 (1574.0)]

> "Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance." [UB 142:7.17 (1605.2)]

> "Be not dismayed that you fail to grasp the full meaning of the gospel. You are mortal men, and that which I have taught you is infinite, divine, and eternal. Be of good cheer and courage since you have the eternal ages before you in which to continue your progressive attainment of the experience of becoming perfect, even as your Father in Paradise is perfect." [UB 181:2.26 (1961.4)]

Encouraged by this new development in the apostles' spiritual maturation, Jesus then took his teaching to the next level of spiritual awareness and influence. He began to reveal to his apostles that they were now different persons than who they once were, and that, as his ambassadors of the kingdom to the world, they must now become sensitive to the reality that their brothers and sisters remained in the status of the flesh. Many of their listeners would find their instructions regarding the kingdom to be, for the most part, incomprehensible; at least this would be the case unless these people could first be made to enter into the kingdom of the spirit as well.

> "You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit....Introduce men to God and as the sons of God before you proceed to discuss the doctrines of the fatherhood of God and the sonship of men." [UB 141:6.4 (1576.2)]

> "My words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom." [UB 165:5.2 (1823.2)]

Jesus's ministry, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom." [UB 165:5.2 (1823.2)]

Jesus also taught the apostles that their achieved status as citizens of the kingdom did not completely remove them from their having had origin on a world of the flesh. These men were still obliged to finish their material lives as all men must, albeit they would do so as spiritual creatures of a nature rarely before seen by mortal man. And such citizens of the kingdom "have to work for rewards in a material manner; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now." [UB 140:5.7 (1574.0)]

> "Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance." [UB 142:7.17 (1605.2)]

There finally came that critical moment that completely changed the life efforts of Jesus on this planet - without prompting, Peter openly confessed that he acknowledged Jesus as the Son of God, the living Christ. This candid confession of Peter's "marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a bestowal Son on Urantia and as an entire universe." [UB 157:6.3 (1742.2)] This recognition and acknowledgment of Jesus' divinity by Peter gave confirmation to Jesus that his Father in heaven recognized this as the completion of an important stage in his Son's human life in the flesh. Peter's acknowledgement of Jesus' divine nature came from a spiritual insight of soul-mind. A bridge had been created whereby the enlightened mind could now grasp the spiritual impact of truth as heretofore only partially comprehended by mortal adjutant mind. The doors to the kingdom were now open to all who would enter therein. The kingdom of heaven would manifest itself in the soul-community of all sons and daughters of living faith.

The stage was finally set to culminate the final juncture of his earthly bestowal career - to deliver to his apostles and their successors the very keys of the outward kingdom, the authority over all things temporal on this planet in preparation for his eventual death and resurrection.

> "You are my chosen ambassadors....you could not entertain this belief as a result of mere human knowledge. This is a revelation of the spirit of my Father to your inmost souls... Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom....To you and your successors I now deliver the keys of the outward kingdom – the authority over things temporal." [UB 157:4.5 (1747.3)]

Jesus offers mankind a technique of spiritual re-birth whereby mankind is functionally endowed with the freewill prerogative to align his identity, starting from his original material and earthly estate, to a higher spiritual reality occupying another estate of heavenly existence. Mankind is challenged with the opportunity for becoming sons of God within the transcendent reality of the spiritual estate of the kingdom of heaven.

> "As the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have from bondage to liberty, from death into life everlasting." [UB 142:2.3 (1609.4)]

During his brief sojourn on this world, Jesus was the living Spirit of Truth. All that Jesus promised to mankind regarding the later outpouring of his Spirit of Truth at Pentecost, Jesus was himself the living and breathing manifestation of this promise. He would live in the world with the pouring out of the Spirit of Truth just as he had found his way into the hearts of the men and women that had the supernal privilege of having known and loved him while he was still in the flesh. By virtue of his promised Comforter, Jesus would share in the personal experiences of those who entered into the spirit kingdom.

> "In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward no another. And in this very manner will my Father and I live in the souls of men and in the hearts of all who love us. Behold, I will dwell with all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you." [UB 180:4.5 (1949.1)]

Thus could Jesus, as the living Spirit of Truth, during his early years prior to his public ministry, convince his young travel companion Ganid to speak of this Spirit of Truth as a reference because of his extensive personal experiences with this Spirit of Truth. Ganid was able to acknowledge his experience with the Spirit of Truth years before the celebrated event of Pentecost that signaled the pouring out of this same Spirit of Truth to all the world.

> "Always will I [Ganid] try to worship God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing." [UB 131:10.5 (1454.2)]

In a similar manner, Jesus tells his apostles that this same Spirit of Truth is transforming them (also before the actual event of Pentecost) as a very real part of their training as ambassadors of the kingdom. Jesus can avow these claims because he was this living Spirit of Truth in the flesh:

> "By the old way you have been taught to seek to suppress, obey, and conform to the rules of living; but now you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind." [UB 143:2.4 (1609.5)]

Today, by virtue of his Spirit of Truth, Jesus fellowships with all mankind and reinforces man's emerging soul-faith through enhanced sensitivity and receptivity to spiritual truth. When man successfully undertakes this faithful attempt at spiritual transformation, he transforms his being into a proper temple of God, and the Father responds by sending his spirit, a fragment of himself, to actually dwell within the mind of man. Within the soul of man, the Living Spirit of Truth is our helper in this holy consecration of the mind. In concert with the Father's indwelling presence, Jesus' Spirit of Truth will assist the ascending pilgrim of time and space in his spiritual quest for finding the Father, both in this present life and well beyond into the afterlife.

> "When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens." [UB 193:2.2 (1952.5)]

At his consecration of the apostles to the Father in heaven, Jesus entrusts his transformed apostles into the Father's loving care.

> "I have manifested you to the men whom you chose from the world and gave to me. They are yours—as all life is in your hands— you gave them to me, and I have lived among them, teaching them the way of life, and they have believed.... Be near them, Father, until we can send the new teacher to comfort and strengthen them." [UB 194:3.9 (1964.1)]

Jesus has fulfilled his mission to spiritually unify his apostles according to their faith and dedication to the Father, and by their dedication as ambassadors of the Father's kingdom they successfully performed his role as the spiritual unifier to this group of faithful believers, just as he will continue to perform this role to all faithful believers throughout all the worlds of habitation in his created local universe.

> "I have sheep not of this flock. . . I must provide for them the pattern of doing the will of God while living the life of the mortal nature." [UB 140:6.8 (1577.2)]

On that fateful day of Pentecost, when Jesus' chosen became reunited with his resurrected heart, these spiritually inspired apostles set out for all the world to proclaim with renewed conviction the same good news that they had heard from their master. Jesus had promised his personal presence through the Spirit of Truth, they set out "to conquer the world with unfailing forgiveness, matchless good will, and abounding love." [UB 194:3.11 (2064.3)]

> In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. [UB 194:2.9 (2061.7)]

And on the day of Pentecost this new teacher comes, and they go out at once to preach their gospel with new power. They are the bold and courageous followers of a living Lord, not a dead and defeated leader. The Master lives in the hearts of these evangelists; God is not a doctrine in their minds; he has become a living presence in their souls. [UB 194:4.2 (2066.2)]

The Spirit of Truth is Jesus' promised helper, teacher, and comforter to the souls of all men. When Jesus proclaimed to his astonished apostles that it was better that he leave them so that he may be with them more fully in the spirit, he also said that this spiritual help and guidance would come not only to them, but also to all other men who desire his presence. This is his personal gift to all the world, to both Jew and gentile, to both Christian and non-Christian. The spiritual kingdom proclaimed by Jesus exists within the collective hearts of all believers of all religions, races, and nations. Wherever and whenever a believer receives the Spirit of Truth, they will be spiritually conferred and "this Spirit of Truth will become in them a well of living water springing up into eternal life." [UB 181:1.4 (1954.1)]

> "I will not leave you desolate. Today I can be with you only in person. In the times to come I will be with you and all other men who desire my presence, wherever you may be, and with each of you at the same time. Do you not discern that it is better for me to go away; that I leave you in the flesh so that I may be better and the more fully be with you in the spirit?" [UB 180:4.1 (1948.1)]

The Spirit of Truth does not present a static and dogmatic interpretation of truth – rather, it provides a profound conviction of faith, a consciousness and assurance of true meanings on real spirit levels that is living, growing, expanding, unfolding, and adapting. For example, Jesus' teaching of his expansion of the golden rule to his followers as you would have them do to you taught his followers to manifest fatherly love over that of brotherly love. In the kingdom of the expanded brotherhood of God-knowing truth-lovers, this new realization of the golden rule manifests itself on much higher spiritual levels. It requires the mortal sons of God "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." [UB 180:5.7 (1950.2)]

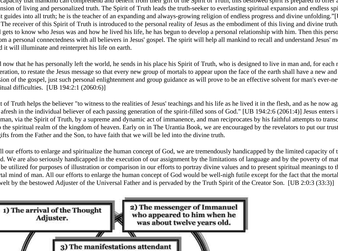
> But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son and the spirit of the Father indwelling 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 180:5.8 (1950.3)]

Up to the capacity that mankind can comprehend and benefit from their gift of the Spirit of Truth, this bestowed spirit is prepared to offer a spiritual comprehension of living and personalized truth. The Spirit of Truth leads the truth-seeker to everlasting spiritual expansion and endless spiritual growth: "The spirit guides into all truth; he is the teacher of an expanding and always progressive realization of endless progress and divine unfolding."[UB 194:3.8 (2063.6)] The receiver of this Spirit of Truth is introduced to the personal reality of Jesus as the embodiment of this living and divine truth. If this individual gets to know who Jesus was and how he lived his life, he has begun to develop a personal relationship with him. Then this person can further benefit from a personal conversation with all-knowing Jesus in Jesus' gospel. The spirit will help all mankind to recall and understand Jesus' message to the world, and it will illuminate and reinterpret his life on earth.

> And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message to the ever-new group of mortals who succeed one upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties. [UB 194:2.1 (2060.6)]

This Spirit of Truth helps the believer "to witness to the realities of Jesus' teachings and his life as he lived it in the flesh, and as he now again lives it anew and afresh in the individual believer's soul-to-soul pacting generation of the spirit-filled sons of God." [UB 194:2.6 (2061.4)] Jesus enters into the estate of mortal man, via the Spirit of Truth, by a supreme and dynamic act of immanence, and man reciprocates by his faithful attempts to transcend his mortal estate into the spiritual realm of the kingdom of heaven. Early on in The Urantia Book, we are encouraged by the revelators to put our trust in these spiritual gifts from the Father and the Son, to have faith that we will be led into the divine truth.

> In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to comprehend and describe values and to present spiritual meanings to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mind of man is indwelt by the bestowed Adjuster of the Universal Father and is prevaded by the Truth Spirit of the Creator Son. [UB 2:0.3 (33.3)]



CHAPTER XIII
CHAPTER XIII THE EVOLUTION OF THE SUPREME BEING

The Supremacy of Being
Total Nature
The Supreme Being
The Almighty Supreme
The Supreme Being
The Continuous Existence of the Supreme
The Transmutation of Potentials to Actuals
The Supreme Being Continuous
The Supreme Being Continuous
Power Personality Unfolding
Herein and the Supreme Being Continuous

The Supremacy of Being

The Supreme Being did not create, nor has ever been created or not, of its own very self-derived from, the potentiality of the Supreme. Neither Supreme Being nor potentiality of the Supreme, Being and potentiality of the Supreme are coeternal, co-equal, co-co, co-co co-co co-co

God, Man, and Supreme
CHAPTER EIGHTEEN
THE EVOLUTIONARY UNIFICATION OF MAN AND THE SUPREME DIVINITY

Creature-Creator Synthesis
Man's Search for the Supreme
Creature-Supreme Identification
Man's Path to Supreme Unity
The Vicissitudes of Life
Predestination and Providence

Creature-Creator Synthesis

In the Supreme Being, Creator and creature are united in one Deity whose will is expressive of one divine personality. And this will of the Supreme is something more than the will of either creature or Creator, even as the sovereignty of will of the Master Son of Nebadon is now something more than the sovereignty of will of the Creator Son of Paradise. The Supreme Being is the Creator-creature and these two aspects represent a new meaning to the deity bonds of reality. [UB 117:5.2] [UB 117:5.3]

Are you a creature? Are you a creature of God and man and an absolute and disconnected as a possible. We are Deity personal beings with immortal capacities for action and intellect. God is an absolute, but not an isolated absolute. We are created at the lowest possible level of personality existence. God is independent in eternal magnificence. The greatest mysteries of existence, however, can be found in the unified personality of God and man. The Supreme Being is the Creator-creature. The Supreme Being is the Father-Son-Spirit-creature-Supreme. The Supreme Being is God and man and has the opportunity to allege themselves in perfecting unity and in perfecting personality. The Supreme Being, through the unfolding presence of the Paradise Father in the minds of men, God and man are brought together in continental self-consciousness. The associative fellowship of God and man is shared personal expression brings about a true creature-Creator personality relationship.

CREATURE-CREATOR SYNTHESIS
Universal Reality
Supreme Reality
The Paradise Father
God-Reality Association
Creator-Creature Association
Experiential Reality
Experiential Reality
Experiential Reality
Experiential Reality
The Supreme Creator-Creature Deity
The Supreme Creator-Creature Deity
The Supreme Creator-Creature Deity

The Kingdom
Jesus Teaches Faith and Repentance
Faith and Repentance
Fruits of the Kingdom
The Social Nature of the Kingdom
The Fruits of the Spirit—Selected Quotes
The Dynamics of Love

Faith

1) The Bestowed Spirit of the Universal Father and the Universal Son
The Proof Texts

2) The Spirit Presence of the Infinite Spirit
The Proof Texts

3) The Spirit of the Universal Father and the Creator Son
The Proof Texts

4) The Mind Spirit of the Universal Mother Spirit
The Proof Texts

5) The Spirit of the Universal Father and the Universal Son
The Proof Texts

6) The Mind Spirit of the Universal Mother Spirit
The Proof Texts

7) The Spirit of the Father, Son, and Spirit
The seven spirits of God, proceeding from the throne of God, are the seven spirits of God sent forth into all the earth. Revelation 5:6
Divinity and spiritualization of the mind of the Paradise Corps of the Finality.

The Seven Spirits of the Advancing Worlds

The Seven Spirits of the Advancing Worlds are the Universal Spirit Influences of the Universe of Universes. They are the Spirit Influences of the Universe of Universes, and they are the Spirit Influences of the Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universe of Universes. They are the Spirit Influences of the Universe of

Great Text, Great Teachers
CHAPTERS, SECTIONS, PARAGRAPHS
THE KINGDOM OF HEAVEN
A Commentary on the Gospel of Matthew
by
Jim Kingdon
Copyright © 2000 Jim Kingdon
Revised and Updated 2000

The Kingdom
Jesus Christ Fulfilling Scripture
Jesus Christ Fulfilling Prophecy
Types of the Kingdom
The Kingdom of Heaven
The Kingdom of Heaven – Selected Quotes
The Dynamics of Love

The Social Impact of the Kingdom

The spiritual kingdom of God is neither a material nor an intellectual phenomenon – it exists from the divine relationship between God and man. Nor is it a political or social phenomenon – it exists from the relationship between God and man, not from that between man and man.

To the speech of the kingdom the Lord gave the world the only concept of good that could and will do all these, more than just our material and human relations among the brothers of nations. In our peace, fashion and dress children and even wives and other men, and this will be brought about by a divine system of relationships, not by a human one. (Ezekiel 38:8-12; Zechariah 14:1-21)

Although the kingdom of heaven resides in the hearts of men, and is therefore a matter of individual salvation and of itself, where the spirit kingdom has been established, it will have a great influence upon the social life of the nations, and will bring about a social and political kingdom which will be found to be superior to all kingdoms. The kingdom of heaven will be a social and political kingdom, and will bring about a social and political kingdom, and will bring about a social and political kingdom.

The spiritual transformation of humanity will lead to the unrelenting intellectual impact of Christ. This is the only technique that can accelerate the natural mind to the point where it can understand the spiritual realities of the kingdom of God. Only the spiritual transformation of humanity will lead to the intellectual transformation of humanity. The intellectual impact of Christ will cause all secular documents and all ideologies to be transformed into the Christian mind.

Jesus' mission to Israel, Israel's rejection of the Messiah, the fulfillment of God and the brotherhood of man will emerge in a theocracy centered on the Jerusalem temple.

The spiritual transformation of humanity will lead to the unrelenting intellectual impact of Christ. This is the only technique that can accelerate the natural mind to the point where it can understand the spiritual realities of the kingdom of God. Only the spiritual transformation of humanity will lead to the intellectual transformation of humanity. The intellectual impact of Christ will cause all secular documents and all ideologies to be transformed into the Christian mind.

Jesus' mission to Israel, Israel's rejection of the Messiah, the fulfillment of God and the brotherhood of man will emerge in a theocracy centered on the Jerusalem temple.

These three aspects, "Christ Jesus the just ambassadors of God Yahweh's kingdom, you have thereby become a class of more separation and divisions among the people of the world." (Ezekiel 38:8-12; Zechariah 14:1-21) Jesus Christ Fulfilling Scripture Jesus Christ Fulfilling Prophecy Types of the Kingdom The Kingdom of Heaven The Kingdom of Heaven – Selected Quotes The Dynamics of Love

The Kingdom of Heaven is the spiritual "rule" or the form of a living "Church", such as a Saint or the Temple Fathers is expected to do so since they are the spiritual "rulers" of the Church.

APPENDIX

A Note on Conceptual Patterning and Illustration

When I first began exploring the often imposing and sometimes unfamiliar concepts contained within the revelations of The Urantia Book, I found myself scribbling down rough-hewn notes and diagrams representative of the many crisscrossing conceptual byways that presented themselves to my mind. These resulting notations and charted illustrations became memory-inducing milestones for my later study and referral. In particular, the graphic treatments gave me a reassuring sense of direction. The many illustrations contained within the body of this book have evolved as a result of my attempts to hold onto those inspirational developments of thought as they presented themselves during my excursions through The Urantia Book. Even today, they continue to help me add real substance to the formational concepts that run throughout the pages of these revelations.

When I read The Urantia Book, initial insights allow me to briefly understand perfectly, but this intellectual grasp quickly gets fuzzy unless I take the effort to reconstruct these insights by working them out on paper. I always attempt to visualize the elevated concepts of The Urantia Book as these become receptive to my grasp. That is really the purpose of what I am doing, particularly with my illustrations – I am trying to capture, as one would do with a photograph, moments of personal comprehension. I believe the text itself is structured throughout the book in such a way as to psychologically spur these intended activities in our minds. Much that is presented in The Urantia Book reveals only the tip of this iceberg we all perceive as reality. Repeated study of The Urantia Book literally begs further inspection for uncovering new and hidden interrelationships.

Effective illustration is always difficult, because, in many ways, each construct of an attempted conceptual relationship is usually shortsighted in some intellectual facet. Sometimes I must make symbolic concessions that have the unfortunate effect of diluting the truth of the concept I am trying to convey. The Urantia Book revelators readily admit to these same shortcomings. They often share with us the admission that their attempts to present high concepts to the mortal mind using human words are wholly inadequate for conveying the full “truth”. I am continually finding myself in awe as I discover time and again the many original and effective techniques that the revelators employed in organizing the various subject matters covered in the Book. Visual images readily come into play when I am reading The Urantia Book. I am sure this is not accidental.

The revelators are quite brilliant in the way they use our English language to convey to us their many concepts. I would suppose that, as readers and scholars, we naturally become more and more attuned to the scope and depth of their intended meanings. I truly believe that our progressively spiritualizing minds achieve an almost transcendent sense of their conceptual imagery. I sometimes wonder if they do not actually plant “seed” concepts into their applied words and phrases that eventually become implanted and nurtured in our minds to such an extent that, possibly, they might help to enrich our mortal thoughts. Certainly, our Guardian Seraphim must help in this conceptualizing of these borderline spiritual thoughts.

The Urantia Book uses words and concepts as one would use vanilla extract in preparing a cake – a few drops carry a potent influence. Even more importantly, I am gaining insight into the wisdom of the revelatory mandates for carefully balancing pure revelation with conceptual patterns having had origin in mortal adjutant mind. This creativity is exercised by the revelators in the maintaining of a healthy respect for the very spirit of these restrictive mandates while still allowing for the delivery of a fullness of revelatory breath and scope in their narratives. They provide for a perfect coordination of these two modes of exposition. They forge bravely ahead with a bounty of new and revelatory ideas while at the same time they provide for the stabilizing anchor that acknowledges the very best that evolved human tradition and ideational practice has secured for our present-day civilization. This delicate handiwork is very much in harmony with the measured balance provided by the equipoised activities of the Angels of the Churches and the Angels of Progress.