

Living the Teachings

“OF ALL HUMAN
KNOWLEDGE,
that which is of
greatest value is to
know the religious
life of Jesus
and
how he lived it.”
[2091]



A New Path for Urantian Believers

PART II:

*The Five
Cardinal Principles
of the
Kingdom of Heaven*



PREPARED AS A STUDY AID FOR
READERS OF THE URANTIA PAPERS.

For further information write:
Larry Mullins
7322 Yucca Court
Boulder, CO 80301

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The Five Cardinal Principles of the KINGDOM OF HEAVEN

“SATURDAY AFTERNOON, MARCH 11, Jesus preached his last sermon at Pella. This was among the notable addresses of his public ministry, embracing a full and complete discussion of the kingdom of heaven. He was aware of the confusion which existed in the minds of his apostles and disciples regarding the meaning and significance of the terms “kingdom of heaven” and “kingdom of God,” which he used as interchangeable designations of his bestowal mission. [1858]”

At the time of his final sermon at Pella we can reasonably presume that the Master was aware that his time on earth was nearly over. He was preparing to go to Jerusalem, where he knew he was under a death sentence. For this reason, he apparently made a rather detailed and complete explanation of the kingdom of heaven, no doubt aware that the Apostles continued to harbor many confused ideas about the kingdom.

*It is equally obvious that the Urantia Revelators determined that this information is of great importance to modern Urantians. They devoted an entire Paper to it. This Paper, 170, is one of the most detailed and complete of all the Jesus Papers. It also contains unusual prophetic observations and advice. Much of this Paper is also the basis for the group we call *Living the Teachings*.*

CONFUSION ABOUT THE “KINGDOM”

Even long-time Urantians often harbor ideas about the kingdom of heaven that are inconsistent with the teachings in this remarkable Paper. For example, some

Urantians believe the kingdom of heaven has reference to a brotherhood and sisterhood of believers. As we shall see, it has little direct relationship to the community of this epoch in the kingdom. The kingdom of heaven, as it applies to this phase of its development, is virtually entirely a concept about the inner life of each individual believer.

This observation is not intended to belittle community efforts or the socialization of Urantian religious beliefs. Yet, it must be clearly stated that the needs for modern men and women to *belong, to feel part of something, to be recognized in some way, and to enjoy social fuzzies* are generally psychological deficiency needs. These are not the individual and personal religion that the Master taught. The religion of Jesus is directly concerned with the maturity and development of the individual believer and his or her relationship with God. Yet, successful relationships with God and the Spirit of Truth will yield the fruits of the spirit, make **better family and community members**, and eventually lead to the next stage of light and life:

Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist. Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal. The fruits of the spirit are social. [1091]

Also, a religionist of the inner kingdom of God is a better world citizen, and seeks to serve those who are yet unaware of the great gospel of benevolence:

The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. **But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer.** [1930]

With these factors in mind, let's examine the Master's profound discourse on the kingdom of God as it relates to the individual believer. **The following perspective is one of many that could be taken, and this is by no means a complete analysis of all of Paper 170.**

At different times and in varying circumstances it appears that Jesus may have presented numerous concepts of the "kingdom" in his public teachings, **but to his apostles he always taught the kingdom as**

embracing man's personal experience in relation to his fellows on earth and to the Father in heaven. Concerning the kingdom, his last word always was, "The kingdom is within you." [1859]

The great effort embodied in this sermon was the attempt to translate the concept of the kingdom of heaven into the ideal of the idea of doing the will of God. Long had the Master taught his followers to pray: "Your kingdom come; your will be done"; and **at this time he**

earnestly sought to induce them to abandon the use of the term kingdom of God in favor of the more practical equivalent, the will of God. But he did not succeed. [1860]

Jesus never tired of telling them that the **kingdom of heaven was their personal experience of realizing the higher qualities of spiritual living; that these realities of the spirit experience are progressively translated to new and higher levels of divine certainty and eternal grandeur.** [1860]

On this afternoon the Master distinctly taught a new concept of the double nature of the kingdom in that he portrayed the following two phases: **"First. The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct. Second. The kingdom of God in heaven, the goal of mortal believers, the estate wherein the love for God is perfected, and wherein the will of God is done more divinely."** Jesus taught that, by faith, the believer enters the kingdom now. [1860]

“ . . . to his apostles he always taught the kingdom as embracing man's personal experience in relation to his fellows on earth and to the Father in heaven. Concerning the kingdom, his last word always was, "The kingdom is within you.”

”

In the various discourses he taught that two things are essential to faith-entrance into the kingdom:

[1]. **Faith, sincerity.** To come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father's will without questioning and in the full confidence and genuine trustfulness of the Father's wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.

[2]. **Truth hunger.** The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God. [1861]

Jesus taught that sin is not the child of a defective nature but rather the offspring of a knowing mind dominated by an unsubmitive will. [1861]

Regarding sin, he taught that God has forgiven; that we make such forgiveness personally available by the act of forgiving our fellows. When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds. [1861]

[The above concept, and the ones following may be reasonably considered to be quite close to that of 12-Step programs.]

“PROGRESSIVE STEPS OF RIGHTEOUSNESS”

Though Jesus taught that faith, simple childlike belief, is the key to the door of the kingdom, he also taught that, having entered

the door, **there are the progressive steps of righteousness** which every believing child **must ascend in order to grow up to the full stature** of the robust sons of God.

It is in the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed. **Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission.** And the

reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

THE FOUR STEPS OF INNER RIGHTEOUSNESS

[1]. **God's forgiveness is made actually available**

and is personally experienced by man just in so far as he forgives his fellows.

[2]. **Man will not truly forgive his fellows unless he loves them as himself.**

[3]. **To thus love your neighbor as yourself is the highest ethics.**

[4]. **Moral conduct, true righteousness, becomes, then, the natural result of such love.** [1861 - 2]

It therefore is evident that the true and inner religion of the kingdom unfailingly and increasingly **tends to manifest itself in practical avenues of social service.** Jesus taught a living religion that impelled its believers to engage in the doing of loving service. But Jesus did not put ethics in the place of religion. **He taught religion as a cause and ethics as a result.** [1862]

“When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.”

”

The righteousness of any act must be measured by the motive; the **highest forms of good are therefore unconscious**. Jesus was never concerned with morals or ethics as such. He was wholly concerned with that **inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man**. He taught that **the religion of the kingdom is a genuine personal experience which no man can contain within himself**; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, **the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood**. [1862]

The religion of the kingdom is **personal, individual; the fruits, the results, are familial, social**. Jesus never failed to **exalt the sacredness of the individual as contrasted with the community**. But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows. [1862]

By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. And when this kingdom of spiritual pre-eminence does come upon the earth, it will not be manifested in mere improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments. [1862]

THE FIVE KINGDOM EPOCHS

In the course of this Sabbath afternoon's sermon Jesus noted no less than five phases, or

epochs, of the kingdom . . . Wherefore must we always examine the Master's teaching to ascertain which of these five phases he may have reference to when he makes use of the term kingdom of heaven. By this process of gradually changing man's will and thus affecting human decisions, Michael and his associates are likewise gradually but certainly changing the entire course of human evolution, social and otherwise.

[1]. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.

[2]. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.

[3]. The supermortal brotherhood of invisible spiritual beings which prevails on earth and in heaven, the superhuman kingdom of God.

[4]. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living--the next age of man.

[5.] The kingdom in its fullness, the future spiritual age of light and life on earth. [1862]

NOTE: The Master thus explained that our planet must go through *five periods* of development before reaching light and life. A reasonable examination of these five periods must lead us to suspect that Urantia has not yet mastered the first Kingdom Epoch. Jesus then presented the powerful centerpiece of his dissertation, the *five cardinal principles of the kingdom of heaven*.

We will examine these principles in context of what seems to be Urantia's *present phase* of the "kingdom of heaven."

The Five Cardinal Principles *of the* KINGDOM OF HEAVEN

The Master on this occasion placed emphasis on the following five points as representing the cardinal features of the gospel of the kingdom:

- 1. The pre-eminence of the individual.**
- 2. The will as the determining factor in man's experience.**
- 3. Spiritual fellowship with God the Father.**
- 4. The supreme satisfactions of the loving service of man.**
- 5. The transcendency of the spiritual over the material in human personality.**

This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven. But you should not become discouraged by the apparently slow progress of the kingdom idea on Urantia. Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. The bestowal of Jesus as an incarnated Son was just such a strange and unexpected event in the spiritual life of the world. Neither make the fatal mistake, in looking for the age manifestation of the kingdom, of failing to effect its establishment within your own souls. [1863]

1. The Pre-Eminence

A personal religion of superb respect for self

Only the real religion of **personal spiritual experience** can function helpfully and creatively in the present crisis of civilization. [1087]

There is no danger in religion's becoming **more and more of a private matter--a personal experience** — provided it does not lose its motivation for unselfish and loving social service. [1090]

While religion is exclusively a personal spiritual experience--knowing God as a Father — **the corollary of this experience--knowing man as a brother** — entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. [1090]

Since true religion is a matter of **personal spiritual experience**, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term "faith" stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. **"Have you faith? Then have it to yourself."** [1091]

It is high time that man had a religious experience **so personal and so sublime** that it could be realized and expressed only by "feelings that lie too deep for words." [1091]

Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders. [1092]

Religion cannot be bestowed, received, loaned, learned, or lost. **It is a personal experience** which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. [1095]

The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. **It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind**, and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the reality of believing in God as **the reality of such a purely personal experience.** [1105]

While personal religion precedes the evolution of human morals, it is regretfully recorded that **institutional religion has invariably lagged behind the slowly changing mores of the human races.** Organized religion has proved to be conservatively tardy. The prophets have usually led the people in religious development; the theologians have usually held them back. **Religion, being a matter of inner or personal experience**, can never develop very far in advance of the intellectual evolution of the races. [1128]

of the Individual

and equal respect for all other children of God

While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric--circumscribed, selfish, and unsocial. [1130]

Notwithstanding the mythologic vagaries and the psychologic illusions of the intellectual content of religion, the metaphysical assumptions of error and the techniques of self-deception, the political distortions and the socioeconomic perversions of the philosophic content of religion, **the spiritual experience of personal religion remains genuine and valid.** [1140]

When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, **can be validated only by living faith.** [1141]

But do not make the mistake of confusing the teachings of Jesus with the mysteries. The popularity of the mysteries reveals man's quest for survival, thus portraying a real hunger and thirst for **personal religion and individual righteousness.** [1337]

Into such a generation of men, dominated by such incomplete systems of philosophy and perplexed by such complex cults of religion, Jesus was born in Palestine. **And to this same generation he subsequently gave his gospel of personal religion--sonship with God.** [1338]

This first missionary tour of the six was eminently successful. They all discovered the great value of direct and personal contact with men. **They returned to Jesus more fully realizing that, after all, religion is purely and wholly a matter of personal experience.** They began to sense how hungry were the common people to hear words of religious comfort and spiritual good cheer. [1539]

This new religion of Jesus was not without its practical implications, but whatever of practical political, social, or economic value there is to be found in his teaching is **the natural outworking of this inner experience of the soul as it manifests the fruits of the spirit in the spontaneous daily ministry of genuine personal religious experience.** [1585]

This sermon was an effort on Jesus' part to **make clear the fact that religion is a personal experience.** [1629]

But I have come among you to proclaim a greater truth, one which many of the later prophets also grasped, that God loves you--every one of you--as individuals. All these generations have you had a national or racial religion; **now have I come to give you a personal religion.** [1629]

1. The Pre-Eminence of the Individual

[CONTINUED]

Until the human race progresses to the level of a higher and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual assent, **in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience.**

"The appeal of all such religions is largely to the mind. And now are we about to enter upon a **deadly conflict with such a religion since we will so shortly begin the bold proclamation of a new religion — a religion which is not a religion in the present-day meaning of that word, a religion that makes its chief appeal to the divine spirit of my Father which resides in the mind of man; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who really and truly become believers in the truths of this higher spiritual communion.**" [Jesus speaking, 1729 - 30]

And now, which one of you would prefer to take this easy path of conformity to an established and fossilized religion, as defended by the Pharisees at Jerusalem, rather than to **suffer the difficulties and persecutions attendant upon the mission of proclaiming a better way of salvation to men while you realize the satisfaction of discovering for yourselves the beauties of the realities of a living and personal experience in the eternal truths and supreme grandeurs of the kingdom of heaven?** Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in

the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? **Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of heaven in the hearts of men?"** [Jesus speaking, 1730]

"I have called upon you to be born again, to be born of the spirit. I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves the greatest discovery possible for the human soul to make — the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience. And so may you pass from death to life, from the authority of tradition to the experience of knowing God; thus will you pass from darkness to light, from a racial faith inherited to a personal faith achieved by actual experience; and thereby will you progress from a theology of mind handed down by your ancestors to a true religion of spirit which shall be built up in your souls as an eternal endowment." [Jesus speaking, 1731]

The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, **the unifying and ennobling religion of the spirit--the religion of personal spiritual experience.** [1732]

A personal religion of superb respect of self and equal respect for all other children of God

[CONTINUED]

And even the problem of making a living requires religion for its ideal solution. These are both highly personal problems. **True religion, in fact, does not function apart from the individual.** [1778]

The consciousness of the impulse to be like God is **not true religion**. The feelings of the emotion to worship God are **not true religion**. The knowledge of the conviction to forsake self and serve God is **not true religion**. The wisdom of the reasoning that this religion is the best of all is **not religion as a personal and spiritual experience**. True religion has reference to destiny and reality of attainment as well as to the reality and idealism of that which is wholeheartedly faith-accepted. And all of this must be made personal to us by the revelation of the Spirit of Truth. [1782]

He taught that the religion of the kingdom is a genuine personal experience which no man can contain within himself; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood. [1862]

The religion of the kingdom is personal, individual; the fruits, the results, are familial, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows. [1862]

And when Jesus becomes thus lifted up, he will draw all men to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience. [2084]

In the Master's life on Urantia, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience. This living faith of Jesus was more than an intellectual reflection, and it was not a mystic meditation. [2087]

True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings. How dare the self-willed creature encroach upon the rights of his fellows in the name of personal liberty when the Supreme Rulers of the universe stand back in merciful respect for these prerogatives of will and potentials of personality! No being, in the exercise of his supposed personal liberty, has a right to deprive any other being of those privileges of existence conferred by the Creators and duly respected by all their loyal associates, subordinates, and subjects. [614]

1. The Pre-Eminence of the Individual

[CONTINUED]

What he aimed at in his life appears to have been a superb self-respect. He only advised man to humble himself that he might become truly exalted; what he really aimed at was true humility toward God. He placed great value upon sincerity—a pure heart. Fidelity was a cardinal virtue in his estimate of

character, while courage was the very heart of his teachings. “Fear not” was his watchword, and patient endurance his ideal of strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. [1582]

“Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. Have you not read in the Scriptures that ‘wrath kills the foolish man,’ and that man ‘tears himself in his anger’? That ‘he who is slow of wrath is

of great understanding,’ while ‘he who is hasty of temper exalts folly’? You all know that ‘a soft answer turns away wrath,’ and how ‘grievous words stir up anger.’ ‘Discretion defers anger,’ while ‘he who has no control over his own self is like a defenseless city without walls.’” [Jesus speaking, 1673]

“**Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.**”

And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of

intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence — man seeking God, for himself and as himself, and finding him. [1739]

A personal religion of superb respect of self and equal respect for all other children of God

[CONTINUED]

“Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to

coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence. While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the

cause of the kingdom. Make your appeals directly to the divine spirit that dwells within the minds of men. Do not appeal to fear, pity, or mere sentiment. In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils.

Remember that I have said: ‘Behold, I stand at the door and knock, and if any man will open, I will come in.’” [Jesus speaking, 1765]

“The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination. [1192]

“In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will. It is the purpose of this gospel to restore self-respect to those who have lost it and to

restrain it in those who have it. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.” [Jesus speaking, 1765]

” “Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.” [Jesus speaking, 1756]

2. The Will as the Determining

The human will can transcend present conditions and creatively

That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly

wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen. [1467]

It is difficult precisely to define the seven levels of human progression, for the reason that these levels are personal; they are variable for each individual and are apparently determined by the growth capacity of each human being. [1210]

“ 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 soul, it remains for man himself to will the creation 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 to 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 choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute. [71]

Why then, if Thought Adjusters possess volition, are they subservient to the mortal will? We believe it is because Adjuster volition, though

absolute in nature, is prepersonal in manifestation. Human will functions on the personality level of universe reality, and throughout the cosmos the impersonal--the nonpersonal, the subpersonal, and the prepersonal--is ever responsive to the will and acts of existent personality. [1183]

And as the spirit adjutants thus manipulate mind potentials, so do the Life Carriers exercise considerable discretionary control over the environmental aspects of evolutionary

processes right up to the time of the appearance of human will--the ability to know God and the power of choosing to worship him. [730]

Factor in Human Experience

propose, and help bring to fruition, a better way of life

Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing. **The entire range of human will is strictly finite-limited except in one particular: When man chooses to find God and to be like him, such a choice is superfinite; only eternity can disclose whether this choice is also superabsonite.** [1300]

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. **Personality is inherently creative, but it thus functions only in the inner life of the individual.** [1220]

God the Supreme is himself a volitional, creative participant in his own deity actualization. **The human morontial soul is likewise a volitional, cocreative partner in its own immortalization.** [1282]

“ It was on this same day that we first heard that momentous truth which, stated in modern terms, would signify: “Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike.” And it is in this same sense that every reflective and spiritually minded human being can become creative. [1431 - 2]

When man wishes to modify physical reality, be it himself or his environment, he succeeds to the extent that he has discovered the ways and means of controlling matter and directing energy. **Unaided mind is impotent to influence anything material save its own physical mechanism, with which it is inescapably linked. But through the intelligent use of the body mechanism, mind can create other mechanisms, even energy relationships and living relationships, by the utilization of which this mind can increasingly control and even dominate its physical level in the universe.** [1222]

The human mind does not create real values; human experience does not yield universe insight. **Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and choose.** [2094]

2. The Will as the Determining Factor in Human Experience

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Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries? [1220]

This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin--oppression, war, and destruction. [1220]

The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world. [1220]

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization.

Personality is inherently creative, but it thus functions only in the inner life of the individual. [1220]

Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds. [1220]

“ Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life — it is a species of civil war in the personality. ”

Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life--it is a species of civil war in the personality. [1221]

Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others. [1220]

The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life. [1222]

The human will can transcend present conditions, and can creatively propose and help bring to fruition a better way of life

[CONTINUED]

The bestowal of personality is the exclusive function of the Universal Father, the personalization of the living energy systems which he endows with the attributes of relative creative consciousness and the freewill control thereof. There is no personality apart from God the Father, and no personality exists except for God the Father. **The fundamental attributes of human selfhood, as well as the absolute Adjuster nucleus of the human personality, are the bestowals of the Universal Father, acting in his exclusively personal domain of cosmic ministry. [70]**

The midway creatures have long denominated this evolving soul of man the mid-mind in contradistinction to the lower or material mind and the higher or cosmic mind. This mid-mind is really a morontia phenomenon since it exists in the realm between the material and the spiritual. The potential of such a morontia evolution is inherent in the two universal urges of mind: the impulse of the finite mind of the creature to know God and attain the divinity of the Creator, and the impulse of the infinite mind of the Creator to know man and attain the experience of the creature. [1218]

Mind knows quantity, reality, meanings. But quality--values--is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes. [1219]

The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of an adjutant mind dominated by a human will that craves to know God, working in liaison with the spiritual forces of the universe which are under the overcontrol of an actual fragment of the very God of all creation — the Mystery Monitor. And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the

evolving vehicle for selfhood continuity, the morontia and immortal soul. [1218]

During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is thus the embryo of the future morontia vehicle of personality identity. [1219]

3. Spiritual Fellowship

Now we move to perhaps the most profound idea

Science sorts men; religion loves men, even as yourself; wisdom does justice to differing men; but **revelation glorifies man and discloses his capacity for partnership with God.** [1122]

This superuniverse time lag, this obstacle to perfection attainment, **provides for creature participation in evolutionary growth. It thus makes it possible for the creature to enter into partnership with the Creator in the evolution of that selfsame creature.** And during these times of expanding growth the incomplete is correlated with the perfect through the ministry of God the Sevenfold. [1164]

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

[1181]

Your path to Paradise is the path of spirit attainment, and the Adjuster nature will faithfully unfold the revelation of the spiritual nature of the Universal Father. Beyond the Paradise ascent and in the postfinaliter stages of the eternal career, the Adjuster may possibly contact with the onetime human partner in other than spirit ministry; but **the Paradise ascent and the finaliter career are the partnership between the God-knowing spiritualizing mortal and the spiritual ministry of the God-revealing Adjuster.** [1182]

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will — "Not my will but yours be done" — as it consists in the creature's positive affirmation: "It is my will that your will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship **communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression — the birth of another eternal partnership of the will of man and the will of God.** [1221]

with God the Father

ever proposed by Jesus: Partnership with God

With Adjuster fusion the Universal Father has completed his promise of the gift of himself to his material creatures; he has fulfilled the promise, and consummated the plan, of the eternal bestowal of divinity upon humanity. Now

begins the human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with God which has thus factualized.

[1239]

In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership. When man realizes that the Universal Father is his partner in eternal progression, when he fuses with the indwelling Father presence, he has, in spirit, broken the fetters of time and has already entered upon the progressions of eternity in the quest for the Universal Father. [1299]

“The will of God is the way of God, partnership with the choice of God in the face of any potential alternative.”

This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the will of God and that human mind act of choosing which is also called will. In

substance Jesus said: **The will of God is the way of God, partnership with the choice of God in the face of any potential alternative.** To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. **Will is the deliberate choice of a self-conscious being which**

leads to decision-conduct based on intelligent reflection. [1431]

That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen. [1467]

3. Spiritual Fellowship with God the Father

[CONTINUED]

Throughout all this momentous dialog of Jesus' communing with himself, **there was present the human element of questioning and near-doubting, for Jesus was man as well as God.** It was evident he would never be received by the Jews as the Messiah if he did not work wonders. Besides, if he would consent to do just one unnatural thing, the human mind would know of a certainty that it was in subservience to a truly divine mind. **Would it be consistent with "the Father's will" for the divine mind to make this concession to the doubting nature of the human mind? Jesus decided that it would not and cited the presence of the Personalized Adjuster as sufficient proof of divinity in partnership with humanity.** [1520]

He constantly talks about God as an ever-present associate in all that he does. He goes about doing good, for God seems to be in him. He makes the most astounding assertions about himself and his mission on earth, statements which would be absurd if he were not divine. He once declared, "Before Abraham was, I am." He has definitely claimed divinity; he professes to be in partnership with God. He well-nigh exhausts the possibilities of language in the reiteration of his claims of intimate association with the heavenly Father. He even dares to assert that he and the Father are one. He says that any one who has seen

“ He constantly talks about God as an ever-present associate in all that he does. He goes about doing good, for God seems to be in him.

him has seen the Father. And he says and does all these tremendous things with such childlike naturalness. He alludes to his association with the Father in the same manner that he refers to his association with us. He seems to be so sure about God and speaks of these relations in such a matter-of-fact way. [1786]

Jesus said little during these trials, **but he said enough to show all mortals the kind of human character man can perfect in partnership with God and to reveal to all the universe the manner in which God can become manifest in the life of the creature when such a creature truly chooses to do the will of the Father, thus becoming an active son of the living God.** [2000]

When Jesus talked about "the living God," he referred to a personal Deity--the Father in heaven. The concept of the personality of Deity facilitates fellowship; it favors intelligent worship; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not fellowship. The fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons. Only personalities can commune with each other, albeit this personal communion may be greatly facilitated by the presence of just such an impersonal entity as the Thought Adjuster. [31]

Now we move to perhaps the most profound idea ever proposed by Jesus: Partnership with God

[CONTINUED]

Men all too often forget that **God is the greatest experience in human existence.** Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. **When men search for God, they are searching for**

everything. When they find God, they have found

everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed. [1289]

If the finite mind of man is unable to comprehend how so great and so majestic a God as the

Universal Father can descend from his eternal abode in infinite perfection to fraternize with the individual human creature, then must such a finite intellect rest assurance of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. **Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.** [62]

“When men search for God, they are searching for everything. When they find God, they have found everything.”

But those persons who were so reared by their parents that they grew up in the consciousness of being children of a loving heavenly Father, **should not look askance at their fellow mortals who could only attain such consciousness of fellowship with God through a psychological crisis, an emotional upheaval.** [1131]

Said Jesus: “John preached a baptism of repentance, sorrow for the old way of living. **You are to proclaim the baptism of fellowship with God.** Preach repentance to those who stand in need of such teaching, but to those already seeking sincere entrance to the kingdom, open the doors wide and bid them enter into the joyous fellowship of the sons of God.” **But it was a difficult task to persuade these Galilean fishermen that, in the kingdom, being righteous, by faith, must**

precede doing righteousness in the daily life of the mortals of earth. [1584]

The kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into 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. [1864]

4. The Supreme Satisfaction

At last we are able to give our gift to

In the study of the religious life of Jesus, view him positively. **Think not so much of his sinlessness as of his righteousness, his loving service.** Jesus upstepped the passive love disclosed in the Hebrew concept of the heavenly Father to the higher active and creature-loving affection of a God who is the Father of every individual, even of the wrongdoer. [68]

More of the character and merciful nature of the Eternal Son of mercy you should comprehend as you meditate on the revelation of these divine attributes which was made in loving service by your own Creator Son, onetime Son of Man on earth, now the exalted sovereign of your local universe--the Son of Man and the Son of God. [89]

In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. [232]

The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is **more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.** [1000]

“ The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is **more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.** [1000]

”

Christ Michael presented for the fourth time to Urantia the concept of God as the Universal Father, and this teaching has generally persisted ever since. **The essence of his teaching was love and service, the**

loving worship which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons bestow upon their brethren in the joyous realization that in this service they are likewise serving God the Father.]1008]

There is no danger in religion's becoming more and more of a private matter--a personal experience — **provided it does not lose its motivation for unselfish and loving social service.** [1090]

Religion is not a technique for attaining a static and blissful peace of mind; **it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man.** [1096]

of the Loving Service of Man

the world, and serve a cause greater than self

Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service. [1121]

"I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. **The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and**

“The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.

works within your mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life and with a successful and honorable career on earth. Co-operation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; **the ideal life is one of loving service rather than an existence of fearful apprehension.** [Jesus speaking, 1206]

”“My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair. Sit down with me while I tell you of the **service trails and happiness highways which lead from the sorrows of self to the joys of loving activities in the brotherhood of men and in the service of the God of heaven.**” [Jesus speaking, 1437]

“And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. **And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven.**” [Rodan speaking, 1454]

4. The Supreme Satisfaction of the Loving Service of Man

[CONTINUED]

“And, Flavius, I declare that in the coming kingdom they shall no longer teach, ‘Do not worship this and do not worship that’; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one’s fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.” [Jesus speaking, 1600]

“I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that ‘the fear of the Lord is the beginning of wisdom.’ But when the light has more fully come, the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does.” [Jesus speaking, 1675]

Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God. [1916]

It therefore is evident that the true and inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service. **Jesus taught a living religion that impelled its believers to engage in the doing of loving service.** But Jesus did not put ethics in the

place of religion. He taught religion as a cause and ethics as a result. [1862]

He was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man. **He taught that the**

“But when the light has more fully come, the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does.” [1675] ”

religion of the kingdom is a genuine personal experience which no man can contain within himself; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one’s brothers and sisters in the effort to enhance and enlarge the brotherhood. [1862]

The religions of authority crystallize into lifeless creeds; **the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration.** [1732]

At last we are able to give our gift to the world, and serve a cause greater than self

[CONTINUED]

You may not worship your temporal rulers, and you should not employ temporal power in the furtherance of the spiritual kingdom; but you should manifest the righteous ministry of loving service to believers and unbelievers alike. In the gospel of the kingdom there resides the mighty Spirit of Truth, and presently I will pour out this same spirit upon all flesh. **The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this Spirit of Truth will become your power-multiplying fulcrum.**

[1930]

Remember that you are commissioned to preach this gospel of the kingdom — the supreme desire to do the Father's will coupled with the supreme joy of the faith realization of sonship with God — and you must not allow anything to divert your devotion to this one duty. Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. [1931]

As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. [1945]

“The Master has taught the apostles that they are the sons of God. He has called them brethren, and now, before he leaves, he calls them his friends. [1945]”

Keep in mind: It is loyalty, not sacrifice, that Jesus demands. The consciousness of sacrifice implies the absence of that wholehearted affection which would have made such a loving service a supreme joy. The idea of duty signifies that you are servant-minded and hence are missing the

mighty thrill of doing your service as a friend and for a friend. The impulse of friendship transcends all convictions of duty, and the service of a friend for a friend can never be called a sacrifice. The Master has taught the apostles that they are the sons of God. He has called them brethren, and now, before he leaves, he calls them his friends.

[1945]

“And after you have really learned this needful lesson, you should strengthen your

brethren and go on living a life dedicated to preaching this gospel, though you may fall into prison and, perhaps, follow me in paying the supreme price of loving service in the building of the Father's kingdom.” [1962]

Do you not remember that this Jesus always taught that his kingdom was not of this world, and that all men, being the sons of God, should find liberty and freedom in the spiritual joy of the fellowship of the brotherhood of loving service in this new kingdom of the truth of the heavenly Father's love? [2035]

4. The Supreme Satisfaction of the Loving Service of Man

(CONTINUED)

"Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men--the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love. The Jews have extolled goodness; the Greeks have exalted beauty; the Hindus preach devotion; the far-away ascetics teach reverence; the Romans demand loyalty; but I require of my disciples life, even a life of loving service for your brothers in the flesh." [Jesus speaking, 2043]

"I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of

"And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace .

"

God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. **Love all men as I have loved you; serve your fellow mortals as I have served you. Freely you have received, freely give.** Only tarry here in Jerusalem while I go to the Father, and until I send you the Spirit of Truth. **He shall lead you into the enlarged truth, and**

I will go with you into all the world. I am with you always, and my peace I leave with you." [Jesus speaking, 2053]

"Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. **And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding**

trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace . . . increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. **You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood.** And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. **My peace I leave with you."** [Jesus speaking, 2054]

At last we are able to give our gift to the world, and serve a cause greater than self

[CONTINUED]

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the second mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the first mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers — so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve. [2084]

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. [2086]

Today, in India, the great need is for the portrayal of the Jesusonian gospel — the Fatherhood of God and the sonship and consequent brotherhood of all men, which is personally realized in loving ministry and social service. In India the philosophical framework is existent, the cult structure is

present; all that is needed is the vitalizing spark of the dynamic love portrayed in the original gospel of the Son of Man, divested of the Occidental dogmas and doctrines which have tended to make Michael's life bestowal a white man's religion [1032]

Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your

living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers." [1474]

When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. **Pray for the welfare of your families, friends, and fellows, but especially pray for those**

who curse you, and make loving petitions for those who persecute you. "But when to pray, I will not say. Only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits." [1639]

As the death procession passed along the narrow streets of Jerusalem, many of the tenderhearted Jewish women who had heard Jesus' words of good cheer and compassion, and who knew of his life of loving ministry, could not refrain from weeping when they saw him being led forth to such an ignoble death. [2005]

“The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. [2086]

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5. The Transcendancy of the Spiritual over

Human personality evolves and matures circle by

The sum total of personality realization on a material world is contained within the successive conquest of the seven psychic circles of mortal potentiality. Entrance upon the seventh circle marks the beginning of true human personality function. Completion of the first circle

denotes the relative maturity of the mortal being. Though the traversal of the seven circles of cosmic growth does not equal fusion with the Adjuster, the mastery of these circles marks the attainment of those steps which are preliminary to Adjuster fusion. [1209]

It is difficult precisely to define the seven levels of human progression, for the reason that these levels are personal; they are variable for each individual and are apparently determined by the growth capacity of each human being. The conquest of these levels of cosmic evolution is reflected in three ways:

1. **Adjuster attunement.** The spiritizing mind nears the Adjuster presence proportional to circle attainment.

2. **Soul evolution.** The emergence of the morontia soul indicates the extent and depth of circle mastery.

3. **Personality reality.** The degree of selfhood reality is directly determined by circle

conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence. [1210]

The seven circles embrace mortal experience extending from the highest purely animal level to the lowest actual contactual morontia level of self-consciousness as a personality experience. The mastery of the first cosmic circle signalizes the attainment of

premorontia mortal maturity and marks the termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality. Beyond the first circle, mind becomes increasingly akin to the intelligence of the morontia stage of evolution, the conjoined ministry of the cosmic mind and the superadjutant endowment of the Creative Spirit of a local universe. [1211 - 12]

“The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence. [1210]”

the Material in Human Personality

circle as it associates and identifies with its spiritual source

"Upon him I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that **I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust.** And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. **Circle by circle I have patiently ascended this human mind,** and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days." [Thought Adjuster talking, 1214]

There is only an indirect relation between cosmic-circle attainment and actual spiritual religious experience; such attainments are reciprocal and therefore mutually beneficial. **Purely spiritual development may have little to do with planetary material prosperity, but circle attainment always augments the potential of human success and mortal achievement.** [1211]

Only a philosophy which recognizes the reality of **personality — permanence in the presence of change** — can be of moral value to man, can serve as a liaison between the theories of material science and spiritual religion. [1140]

“**Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.** [1434]

”

And throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is **personality — permanence in the presence of change.** [1225]

Personality is that cosmic endowment, that phase of universal reality, **which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.** [1434]

There are many ways of looking at sin, but from the universe philosophic viewpoint **sin is the attitude of a personality who is knowingly resisting cosmic reality. Error** might be regarded as a **misconception or distortion of reality.** Evil is a **partial realization of, or maladjustment to, universe realities.** But **sin is a purposeful resistance to divine reality** — a conscious choosing to oppose spiritual progress--while **iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.** [754]

5. *The Transcendancy of the Spiritual over the Material in Human Personality*

[CONTINUED]

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, morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. [8]

Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as God himself is in his sphere of infinity and eternity. Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness. [22]

“Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness. [22]”

In the inner experience of man, mind is joined to matter. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind

whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. **This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul. Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve**

oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence. [26]

The prepersonal divine spirit which indwells the mortal mind carries, in its very presence, the valid proof of its actual existence, but **the concept of the divine personality can be grasped only by the spiritual insight of genuine personal religious experience.** Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person. [30]

Human personality evolves and matures circle by circle as it identifies with its human source

(CONTINUED)

Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service. [1096]

The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life. **But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle — the material body — to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the**

status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature. [1229]

“ But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle--the material body--to the more enduring and immortal nature of the morontia soul . . . [1229]

On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events. [1439]

From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking--worry, jealousy, envy, revenge, and the pride of immature personality. These high-

climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered as to become immune to the disastrous threats of fanaticism. [1778]

5. *The Transcendancy of the Spiritual over the Material in Human Personality*

[CONTINUED]

The spiritual insight and moral steadfastness which enabled Van to maintain such an unshakable attitude of loyalty to the universe government was the product of clear thinking, wise reasoning, logical judgment, sincere motivation, unselfish purpose, intelligent loyalty, experiential memory, disciplined character, and the unquestioning dedication of his personality to the doing of the will of the Father in Paradise. [756]

It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality. [1227]

The Adjuster's work is much more effective after the human ascender attains the third circle and receives a personal seraphic guardian of destiny. While there is no apparent concert of effort between the Adjuster and the seraphic guardian, nonetheless there is to be observed an unmistakable improvement in all phases of cosmic achievement and spiritual development subsequent to the assignment of the personal seraphic attendant. **When the third circle is**

attained, the Adjuster endeavors to morontiaize the mind of man during the remainder of the mortal life span, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership. [1210]

Perhaps these psychic circles of mortal progression would be better denominated cosmic levels — actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing—sonship conscious—as a second or first circler, but such

lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail of such achievement before natural death. [1211]

“It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality. [1227]

”

Human personality evolves and matures circle by circle as it identifies with its human source

[CONTINUED]

You cannot completely control the external world--environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will. [1220]

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self. [1221]

In a good system all factors are in cosmic position. In a bad system something is either missing or displaced--deranged. In the human system it is the personality which unifies all activities and in turn imparts the qualities of identity and creativity. [1227]

What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the meanings and the

values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service. [1287]

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called "the evolution of dominance," the expansion of the control of both itself and its environment. [1229]

The mastery of the cosmic circles is related to the quantitative growth of the morontia soul, the comprehension of supreme meanings. But the qualitative status of this immortal soul is wholly dependent on the grasp of living faith upon the Paradise-potential fact-value that mortal man is a son of the eternal God. Therefore does a seventh circler go on to the mansion worlds to attain further quantitative realization of cosmic growth just as does a second or even a first circler. [1211]

“You cannot completely control the external world--environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. [1220]

”

5. The Transcendancy of the Spiritual over the Material in Human Personality

[CONTINUED]

The achievement of the seven cosmic circles does not equal Adjuster fusion. There are many mortals living on Urantia who have attained their circles; but **fusion depends on yet other greater and more sublime spiritual achievements, upon the attainment of a final and complete attunement of the mortal will with the will of God as it is resident in the Thought Adjuster.** [1212]

When a human being has completed the circles of cosmic achievement, and further, when the final choosing of the mortal will permits the Adjuster to complete the association of human identity with the morontial soul during evolutionary and physical life, then do

such consummated liaisons of soul and Adjuster go on independently to the mansion worlds, and **there is issued the mandate from Uversa which provides for the immediate fusion of the Adjuster and the morontial soul.** This fusion during physical life instantly consumes the material body; the human beings who might witness such a spectacle would only observe the translating mortal disappear "in chariots of fire."

[1212]

Though the cosmic circles of personality growth must eventually be attained, if, through no fault of your own, the accidents of time and the handicaps of material existence prevent your mastering these levels on your native planet, **if your intentions and desires are of survival value**, there are issued the decrees of probation extension. **You will be**

afforded additional time in which to prove yourself.

[1233]

The true reality of all selfhood (personality) is able to function responsively to universe conditions by virtue of the unceasing changing of its constituent parts; stagnation terminates in inevitable death. **Human life is an endless change of the factors of life unified by the stability of the unchanging personality.** [1235]

But much of your past life and its memories, having neither spiritual meaning nor morontia

value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe. But personality and the relationships between personalities are never scaffolding; **mortal memory of personality relationships has cosmic value and will persist. On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in the short but intriguing life on Urantia.** [1235]

“ Human life is an endless change of the factors of life unified by the stability of the unchanging personality.

[1235]

”

Human personality evolves and matures circle by circle as it identifies with its human source

[CONTINUED]

Just as a butterfly emerges from the caterpillar stage, so will the true personalities of human beings emerge on the mansion worlds, for the first time revealed apart from their onetime enshrouding in the material flesh. [1235]

On the evolutionary worlds, selfhood is material; it is a thing in the universe and as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes thereof. Survival decisions must here be formulated. In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. Survival decisions are now being confirmed. When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated upon the fact that survival decisions have been made, which fact has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value, the creature becomes liberated in potential for the seeking of the highest universe value--God. [1238]

“This extraordinary partnership is one of the most engrossing and amazing of all the cosmic phenomena of this universe age.”

On the Adjuster-fusion worlds the destiny of the Mystery Monitor is identical with that of the ascending mortal--the Paradise Corps of the Finality. And neither Adjuster nor mortal can attain that unique goal without the full co-operation and faithful help of the other.

This extraordinary partnership is one of the most engrossing and amazing of all the cosmic phenomena of this universe age. [1238]

With Adjuster fusion the Universal Father has completed his promise of the gift of himself to his material creatures; he has fulfilled the promise, and consummated the plan, of the eternal bestowal of divinity upon humanity. Now begins the human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with God which has thus factualized. [1239]

True it is, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you shall someday serve throughout the universes in your true characters — children of the Supreme God of experience and divine sons of the Paradise Father of all personalities. [1240]

The Kingdom of Heaven

PAPER 170, AND THE SUPPORTING QUOTES, CLEARLY ANSWER SEVEN IMPORTANT QUESTIONS:

- [1]. How did the Master define the kingdom of heaven in clear, practical terms for the world in which we live?
- [2]. How do we “enter” the kingdom of heaven *now*? Are our sins automatically forgiven once we enter? Do we have to keep growing?
- [3]. What is meant by the first cardinal principle of the kingdom, the “pre-eminence of the individual?”
- [4]. The second principle of the kingdom says that “*the will is the determining factor in man’s experience*. Since we cannot control the world around us, how can the will be the “*determining factor*” in human experience?
- [5]. Why is “fellowship with God” so important?
- [6]. What is the role of “loving service?” Why is it so important?
- [7]. What is the ultimate step in our personal development for this epoch of the kingdom? How can a personality change and transcend its limitations and immaturities?

[1].

How does the Master Define the kingdom of heaven in clear, practical terms for the world in which we live?

Jesus declares that: “*The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct.*” [1860]

To begin our quest to live the teachings of Jesus, we must be driven by the overriding desire to do the will of God — the greatest good for all concerned. As the Bible tells us, the kingdom is not “lo here, or lo, there,” but within.

[2].

How do we ‘enter’ the kingdom of heaven?

Jesus tells us in Paper 170 that there are two requirements for entering the kingdom: *faith and truth hunger:*

“In the various discourses he taught that two things are essential to faith-entrance into the kingdom:

“[1]. **Faith, sincerity.** To come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father’s will without questioning and in the full confidence and genuine trustfulness of the Father’s wisdom; to come into the kingdom

A Recap

What does Paper 170 tell us about the Religion of Jesus?

free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.

"[2]. Truth hunger. The thirst for righteousness, a *change of mind*, the acquirement of the motive to be like God and to find God. [1861]"

But, there is a "catch." We must also pay the "price of admission." We must forgive others.

Are our sins automatically forgiven
once we enter?

Do we have to keep growing?

"Though Jesus taught that faith, simple childlike belief, is the key to the door of the kingdom, he also taught that, having entered the door, **there are the progressive steps of righteousness which every believing child must ascend in order to grow up to the full stature of the robust sons of God.**" [1861]

"Faith is the price you pay for entrance into the family of God; but **forgiveness is the act of God which accepts your faith as the price of admission.** [1861-2]"

But God has already forgiven us, has he not?

"It is in the consideration of the **technique of receiving God's forgiveness** that the attainment of the righteousness of the kingdom is revealed. [1861]

"... the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.

2. Man will not truly forgive his fellows unless he loves them as himself.

3. To thus love your neighbor as yourself is the highest ethics.

4. Moral conduct, true righteousness, becomes, then, the natural result of such love." [1862]

Another question might be asked. In the second of the two requirements for faith-entrance into the kingdom [this page, at the top of the first column], is an unusual phrase used to describe "truth hunger": "*The thirst for righteousness, a change of mind.*" We all change our minds quite often, without necessarily doing so in a quest for truth. What is meant by this phrase? *Perhaps:*

"Even on Urantia, these seraphim teach the everlasting truth: **If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well.**" [553]

"The technique whereby you can accept another's idea as yours is the same whereby you may **'let the mind which was in Christ be also in you.'**" [1123]

"**'Let this mind be in you which was also in Christ Jesus, who, being of the nature of God, thought it not strange to be equal with God.'**" [1409]

"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.'**" [1103]

[3].

What is meant by the first cardinal principle of the kingdom, the "pre-eminence of the individual?"

"Jesus never failed to exalt the sacredness of the individual as contrasted with the community." [1862]

"This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven." [1862]

"What he aimed at in his life appears to have been a superb self-respect." [1582]

As we look at the careworn faces and respect-starved people who pass by, we can see that respect — for oneself and for others — has been made a rare commodity on our planet. In this light, Jesus said:

"In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, *the loss of self-respect often ends in paralysis of the will. It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it.* Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. **Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.**" [1765]

[4].

The second principle of the kingdom says that "*the will is the determining factor in man's experience.*"

Since we cannot control the world around us, how can the human will be the "*determining factor in man's experience?*"

This was yet another revolutionary idea. The answer to the seeming paradox is human will is sovereign in the domain of moral choice. Much of what happens to us cannot be controlled. But God has decreed that no power in the Universe has the right to interfere with *our ability to choose our own attitude toward any given situation:*

"**Since true religion is a matter of personal spiritual experience,** it is inevitable that each individual religionist must have **his own and personal interpretation of the realization of that spiritual experience.**" [1091]

"**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 soul, **it remains for man himself to will the creation 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 to 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 choosing mortal.** As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute." [71]

"Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level anon the finite level and concerning the destiny of the choosing personality." [1238]

[5].

Why is "Spiritual Fellowship" with the Father so significant?

This is nothing less than partnership with the Highest Power in the universe. This idea is so profound that, to this day, it is rarely understood and practiced. *[It is an integral part of 12-Step Programs.]*

Once our human personalities have achieved some degree of stability and integration, and long before we can "hear" the voice of the indwelling Thought Adjuster, we can consciously begin to foster a relationship with this Fragment of the Creator:

"In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, *it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny.* And this is true even in the life in the flesh; *when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership.* When man realizes that the Universal Father is his partner in eternal progression, when he fuses with the indwelling Father presence, he has, in spirit, broken the fetters of time and has already entered upon the progressions of eternity in the quest for the Universal Father." [1299]

"But long before reaching Havona, these ascendant children of time have learned to *feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable.* Long since, the battle cry of these pilgrims became: *'In liaison with God, nothing—absolutely nothing—is impossible.'*" [291]

We may now notice that these principles are interdependent, and successful progress in one principle depends upon some degree of progress in the cardinal principle before it. *For example,* we cannot truly respect our fellows until we have forgiven them and dissolved our resentments. Nor can we really engage in a partnership with God unless we are willing to take responsibility for our inner lives.

Failure in one cardinal principle diminishes the *whole* to a far greater degree than we might predict or imagine. The key is balanced growth and sober, clean physical habits:

"When the development of the **intellectual nature** proceeds faster than that of the spiritual, such a situation renders communication with the Thought Adjuster both difficult and dangerous. Likewise, **overspiritual development** tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller. **Lack of spiritual capacity** makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness. **It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—when the physical, mental, and spiritual powers are in triune harmony of development—that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being.** By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first." [1209]

"The Adjuster remains with you in all disaster and through every sickness which does not wholly destroy the mentality. **But how unkind knowingly to defile or otherwise deliberately to pollute the physical body,**

which must serve as the earthly tabernacle of this marvelous gift from God. **All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul.**" [1204]

[6].

What is the role of "loving service?"
Why is it so important?

Everything we have accomplished in the preceding processes is movement toward loving service. To be actualized as a mature, functioning being is to be fully expressing your personality-essence. In this role, you naturally yield the fruits of the spirit, and you make your unique contribution to the Supreme. You change lives, make the world a better place, and influence destiny.

"The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, **is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.**" [1000]

In summing up his final statement, Jesus said: "You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of sonship in the kingdom. **You are not to be saved because you live a righteous life; rather is it that you live a righteous life because you have already been saved, have recognized sonship as the gift of God and service in the kingdom as the supreme delight of life on earth.** When men believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin. Realization of sonship is incompatible with the desire to sin.

Kingdom believers hunger for righteousness and thirst for divine perfection." [1683]

"The motivation of faith makes experiential the full realization of man's sonship with God, **but action, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the cosmic actuality of the Supreme Being.** Faith transmutes potentials to actuals in the spiritual world, **but potentials become actuals in the finite realms of the Supreme only by and through the realization of choice-experience.** But choosing to do the will of God joins spiritual faith to material decisions in personality action and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger. **Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities.** [1211]

"The personality of the individual mortal is insignificant in the face of the total of Supremacy, **but the personality of each human being represents an irreplaceable meaning-value in the finite; personality, having once been expressed, never again finds identical expression except in the continuing existence of that living personality.**" [1284]

"When I enacted for you a parable indicating how you should be willing to serve one another, I said that I desired to give you a new commandment; and I would do this now as I am about to leave you. You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. But I am not wholly satisfied with even that sincere devotion on the part of my children. **I would have you perform still greater acts of love in the kingdom of the believing brotherhood.**

And so I give you this new commandment: **That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another.** [1944]

“You are to love all men as I have loved you; you are to serve all men as I have served you.” [2041]

“You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.” [2044]

“Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. **By the spirit fruits of your lives impel souls to believe the truth that man is a son of God, and that all men are brethren.** Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell.” [2057]

[7].

What is the ultimate step in our personal development for this epoch of the kingdom?

How can a personality change and transcend its limitations and immaturities?

We know from the Urantia Papers that the inner core of selfhood — personality — is changeless in the face of change. Yet,

human or material personality is **ever-changing**, ever evolving toward more and more identification with the essence of its source, always unfolding, actualizing, and becoming more and more *real* in a cosmic sense. The personality essence makes this transformation possible by providing a continuity of consciousness and the precious ability to make decisions.

“The phenomenon of personality is dependent on the **persistence of the identity of selfhood reaction to universe environment**; and this can only be effected through the medium of mind. **Selfhood persists in spite of a continuous change in all the factor components of self**; in the physical life the change is gradual; at death and upon repersonalization the change is sudden. **The true reality of all selfhood (personality) is able to function responsively to universe conditions by virtue of the unceasing changing of its constituent parts**; stagnation terminates in inevitable death. **Human life is an endless change of the factors of life unified by the stability of the unchanging personality.**” [1235]

An immensely important key is given in the fifth and final principle of the kingdom: The transcendence of the spiritual over the physical in human personality. The concept is introduced early in the Urantia Papers:

“**In the inner experience of man, mind is joined to matter. Such material-linked minds cannot survive mortal death.** The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect **gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to**

spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul. Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence." [26]

It becomes almost self-evident that this entire process is the inner quest to achieve our psychic personality circles. This is a personality achievement, the transcendence of the personality endowment of God and the struggling mortal personality. The personality endowment is thus at once the source and the destiny of human personality. It has well been said, "Remember it is not you who seeks God. It is God within you who seeks God."

"Always must man's inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. **Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind.** The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness." [1136]

This, then, is one perception of the gospel of the kingdom, the untried philosophy, the "new and everlasting religion of Jesus."

The description is one of the great quest of God within for personality, and the great quest of personality to find God. The profound circle of eternity, God seeking God through the experiential medium of the human being, and wholly dependent upon the choices of that human to "close the material gap."

We can now see that Shakespeare's Prospero was wrong, and "our little lives" are not "rounded in a sleep." Rather, our little lives become new cosmic realities, and are "rounded" in a mini-supreme trinity consisting of Personality, the Thought Adjuster, and the new cosmic citizen, the mortal experiential being.

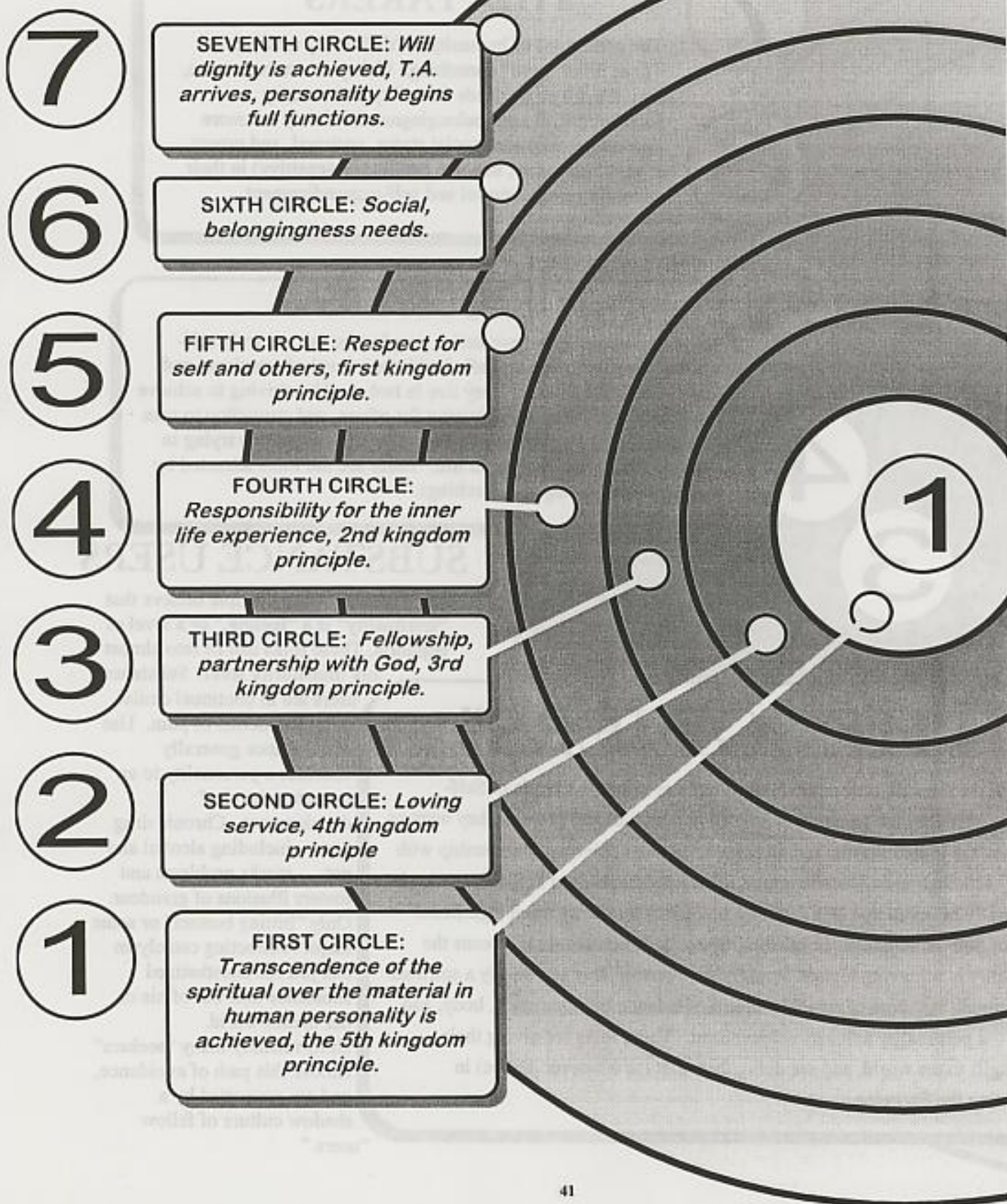
Living the Teachings* publication [#3] examines the Philosophy of *A new Model of Humankind.

Modern psychology has generally left God out of the human model, and thus has failed to unlock the wondrous potential of the human mind.

Less than two percent of human beings achieve the actualization of self, or the maturation of full personality manifestation. Most of the rest of humanity will fulfill about 10% of their potential.

The Urantia Papers provide the missing factors that can free humanity from a prison of mediocrity. The concepts of the Papers seem to fit seamlessly with — and to complete the most enlightened discoveries of — modern psychology. ***The resulting "model" is a new one.*** It is a model of a human being that has never been postulated before.

A SUGGESTED CONFIGURATION OF THE SEVEN PSYCHIC CIRCLES OF PERSONALITY ATTAINMENT



THE GREAT DIVIDING LINE BETWEEN MATURITY AND IMMATURITY: THE GIVERS AND THE TAKERS

7

THE "TAKERS"

The great mass of humanity is "deficiency motivated." These folks "need" something. If they are more passive, they are driven by needs for safety and security . . . or social approval and "belongingness." If they are more aggressive, they seek social status, approval, and power. If very aggressive, they are ruthless (insensitive) in their quest for power, control and self-aggrandizement.

6

5

THE "CUSPERS"

These are the culturally-creative people who are not truly self-actualizing, but are dissatisfied with their level of emotional and spiritual development. They live in two worlds, striving to achieve authentic self-respect and respect for others, and struggling to take responsibility for their inner lives. They are constantly trying to define their great mission in life. These are the folks attracted by groups like "Living the Teachings."

4

3

SUBSTANCE USERS

Unfortunately, many people believe that "spirituality" is a "feeling," or a level of euphoria. These folks can fit into almost any immaturity level. Substance users are in continual denial, pain, and denial of pain. Use of substance generally confines a personality to an immature level of development. Chronic drug use — including alcohol and pot — masks problems and fosters illusions of grandeur. Only "hitting bottom" or some major redirecting cataclysm can jolt the anesthetized substance user out of his or her dream-world. Unfortunately many "seekers" choose this path of avoidance, and are supported by a shadow culture of fellow "users."

2

THE "GIVERS"

Those in the third psychic circle and beyond are in various levels of Self-Actualizing. They are generally occupied in activities and projects they want to do. They are in fulfillment, and on some level, are achieving "partnership with God." Although most Urantians tend to classify themselves in this category, it is generally believed that less than two percent of humanity reach significant levels of Self-Actualizing. In spiritual terms, "self-actualization" means the personality is achieving highest levels of expression. It is not wholly a spiritual achievement, but more of an achievement of balance between mind, body, and spirit — a personality *maturity* achievement. These folks are giving their unique gift to the world, and are doing their part (to whatever degree) in completing the Supreme.

The Process Keys

The fifteen process keys should not be considered “steps.” One does not complete one and go on to another. The keys are rather inter-relating processes that help us monitor our psychological balance. The 11 keys are most effective in helping the *Living the Teachings* group address the five cardinal principles of the kingdom: [1]. **Respect for self and others** [*The pre-eminence of the individual*], [2]. **Responsibility for the inner life** [*The will as the determining factor in human experience*], and [3]. **Partnership with God** [*Spiritual Fellowship with God the Father*], [4]. **Loving Service** [*The supreme satisfactions of loving service to humankind*], and [5]. **Spiritual Transcendence** [*The transcendency of the spiritual over the material in human personality*].

Not the “keys to the kingdom”

By no means are these keys the final answer. They are a method we have found helpful in understanding the principles of the kingdom. We hope other *Living the Teachings* groups discover new “keys” and embellish upon what we suggest in the following pages. A larger manuscript in progress is titled *THE STEP BEYOND*, and is designed for a mainstream searcher who is seeking spiritual guidance. Any feedback we get will help with this project, as well as future study aids for Reader-Believer groups, and is appreciated.

Reader-believers will find it an interesting exercise to present a “process key” at a meeting, after each member has shared their week’s experiences with the inner life. We discovered that collecting quotes to support and embellish the ones we selected is very helpful. Many other “aids” or devices can be used. For example, in working the first process with the group, we discovered the use of cards helpful. We devised several cards, each headed: *I am a Child of God* and subheaded in various ways, such as “*Nothing is impossible in liaison with God*” or “*If I cannot do this, the Father can and will,*” and other Urantian concepts you like. [See examples in the back of this booklet.]

Obviously, these meetings are far more work and take more preparation than regular study groups. We shift responsibility for each meeting to different members.

What about circles six and seven?

A certain degree of maturity is required to become a successful member of a *Living the Teachings* Group. The sixth and seventh circles are more related to personal psychological problems than spiritual ones. The early levels of psychic growth involve drives for social approval, needs to achieve recognition and status and to solve serious emotional deprivations. These drives are addressed by a great amount of mainstream contemporary literature. (See *Part III, A New Model of Humankind, for the psychological basis of our theory, and how the Urantia Papers interface with current, more enlightened theories of the human mind.*)

A *Living the Teachings* group must be people who are comfortably “matched,” — kindred spirits who are compatible psychologically and spiritually. Those who enjoy psychological encounter groups, or interminable debates on semantics are better off in traditional study group formats. A *Living the Teachings* format is too intimate and serious to encourage casual drop in visits from partially committed members.

Many people like to debate what the Master meant by this or that. We believe the discussion about the meanings of the Master’s statements will go on for a millenium. There can be little doubt, however, about what the Master *wanted us to do*. The *Living the Teachings* Group is intended to be mutually supportive and loving to anyone who is dissatisfied

with his or her ability to DO what Jesus wanted us to do. Secondary agendas, or discussions of psychological theory and method are not helpful.

What about substance use?

Illegal drugs are among the top ten world-wide industries. If legal drugs, such as alcohol are added in, *we surely have a planetary disaster that must give the Midwayers deeper concern than any other insidious threat to human will dignity since the Caligastia betrayal.*

As an open and sincere discussion about our inner lives is a “forbidden dialogue” in society, likewise, a frank and open examination of illegal substance use is often a “forbidden discussion” in Urantia Circles.

It is possible that someone who is sincere about *quitting* heavy or regular alcohol use, use of pot, or other substance may be helped by the group. No rule can be suggested, but *usually* such people are better off in a Twelve Step program. Once the addiction is under control, a Living the Teachings group may be very helpful.

The processes we go through require utter self-honesty and integrity. Pot smokers and people who use alcohol or dope *to alter consciousness, or for the comforting high and effect these substances provide*, are anesthetizing their pain rather than dealing with it. Professional therapists who work on substance abuse generally believe that such activities — pot smoking in particular — causes a “freezing” of maturity at an adolescent level. These people are folks who readily promise to do this or that, but when it comes time to deliver, their performance makes “straight” friends turn away sadly. Pot users are notoriously undependable, unpunctual, and self-absorbed to a narcissistic degree. For this reason, it is better they seek a path other than *Living the Teachings*. Some of the folks who “use” are nice people, but they rarely want to candidly discuss

their inner life problems — and if they do, pot is off-limits.

Some claim that substance makes them “more spiritual,” but this is an adolescent illusion that a magic substance will transform us and solve our inner conflicts. Pot pushes conflicts deeper, makes denial easier, and masks serious problems. We of the *Living the Teachings* group seek to *do things* and to *achieve our potentials*. We believe the Master directed us to go forth and *do* something, not go forth and “feel spiritual.”

“But how unkind knowingly to defile or otherwise deliberately to pollute the physical body, which must serve as the earthly tabernacle of this marvelous gift from God. All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind . . .” [1204]

Our planet is in dire need of authentic spiritual leaders. Our children look to us, and they observe what our loyalties are. The task before us is so immense, we believe it requires every fiber of our being and dedication. If dope were really a magic substance that makes people more spiritual, we would

provide it to our children at the earliest possible age, rather than hide our use of it. *[I know some users do advocate this, which is an indication of the degree of depravity that substance leads to. Few people are so far “gone.”]*

If dope were a spiritual excelsior, our ghettos would be enclaves of enlightenment rather than pockets of despair, crime, decay, and hopelessness. *Living the Teachings* group members believe that if **anything** stands between us and God — it must go. We believe we must be clean and sober to live at our highest. We do not condemn nor judge — but we also will not advocate nor acknowledge drugs as viable, *for ourselves or our children.*

A sage once observed: “We can protect ourselves and our loved ones from evil done in the name of evil, but God protect us all from evil done in the name of good.” Perhaps the great spiritual “deceiver” of our day and generation is the sub-culture socialization of a deadly combination of reality-denial and self-indulgence: *substance use.*

The RESPECT Process Keys

[1].

I Am a Child of God,
the Highest Power in the Universe.

[2].

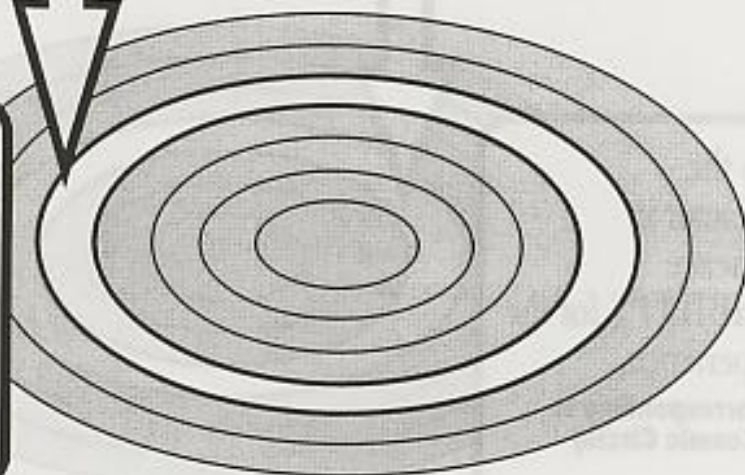
I can value and respect myself
only to the degree I can value and respect others.

[3].

I make my respect for others
visible through my actions.

1. The
Pre-Eminence
of the Individual,
or RESPECT for
SELF and OTHERS

(Possibly corresponding to
the 5th Cosmic Circle)



The RESPONSIBILITY Process Keys

[1].

I accept responsibility for the inner kingdom of my mind.

[2].

I choose *NOT* to be a victim.

I cleanse my resentments through spiritual processes.

[3].

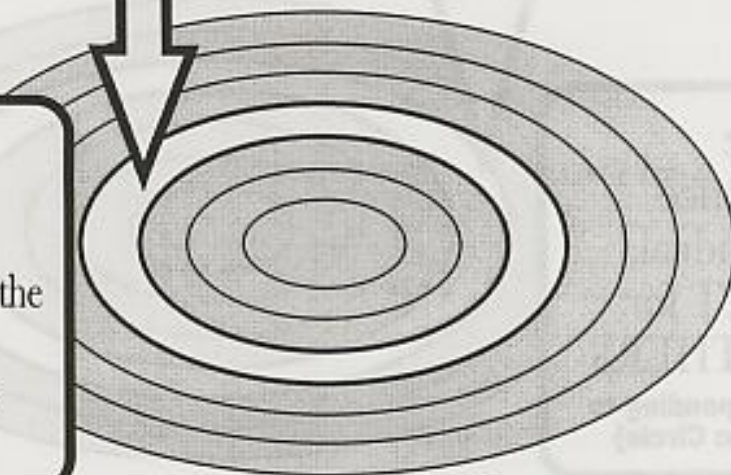
I choose *NOT* to be an oppressor. I have made a searching and honest moral inventory of myself. I have made amends for the wrongs I have done. I have asked God to heal the character flaws that led to those wrongs, and any guilt associated with them.

[4].

I choose to entertain *ONLY* those thoughts that contribute to sanity, peace, truth, and freedom.

2. The Will as the Determining Factor in Human Experience or RESPONSIBILITY for the Inner Life Experience.

(Possibly corresponding to the 4th Cosmic Circle)



The PARTNERSHIP Process Keys

[1].

I regularly share my inner life with God. I engage in a regular daily program of relaxation, meditation, prayer and worship.

[2].

I use the creative potential of my inner mind only in positive ways. I recognize the meta-values of Truth, Beauty, Goodness and Love and seek to create visions of the future that are based upon master patterns that are Beautiful, True and Good.

[3].

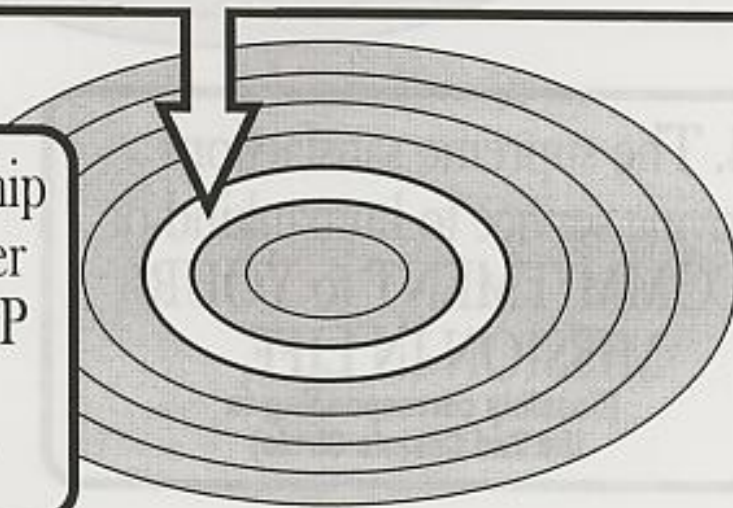
I recognize that my relationships with others are the ends of my spiritual life, not the means. It is by the quality of my relationships, without exception, that I gauge my spiritual development.

[4].

I live my truth in such a way that my environment, as much as I can control it, is exemplary of order, peace, grace, precision and beauty.

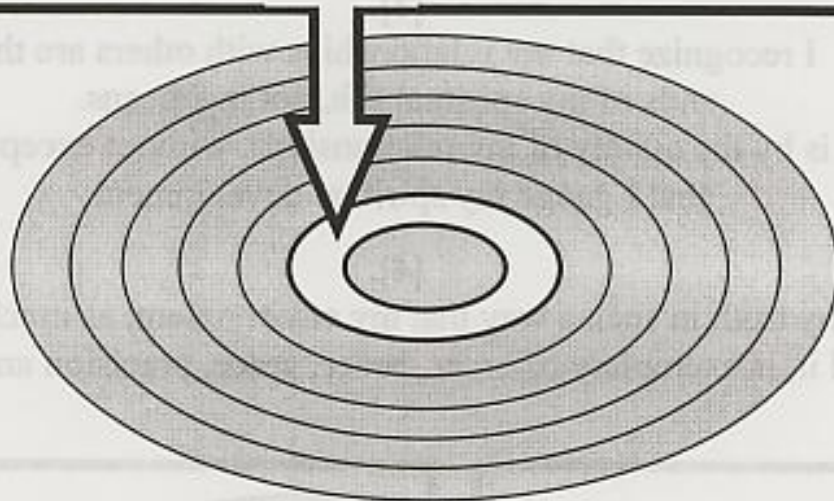
3. Spiritual Fellowship
with God the Father
or PARTNERSHIP
with GOD

(Possibly corresponding to
the 3rd Cosmic Circle)



The MISSION in LIFE Process Key

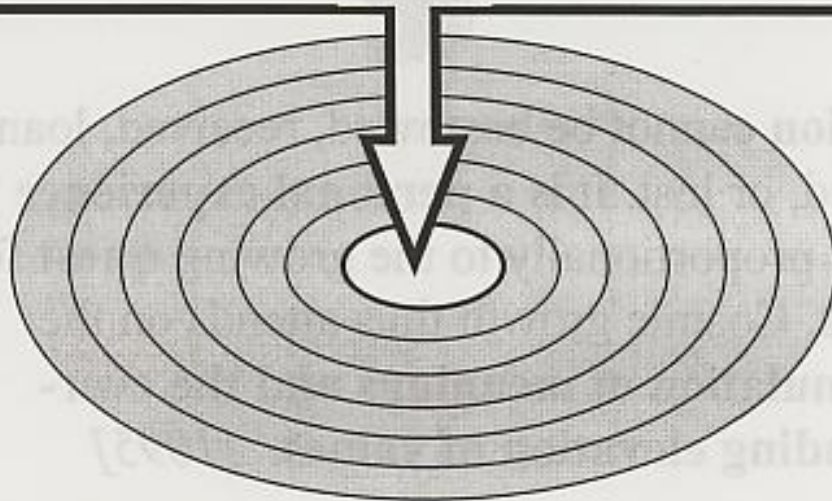
I ask God to help me define
my gift to humankind.
I seek to discover this gift
with all of my passion and energy.



4. The supreme satisfactions
of loving service to humankind or
**COMMITMENT to YOUR
MISSION IN LIFE**
(Possibly corresponding to
the 2nd Cosmic Circle)

The TRANSCENDENCE Process Key

I constantly seek
new, creative ways to help others
transform their lives, and thus engage in
the continuing, unending process of
transforming myself.



5. The transcendency
of the spiritual over the
material in human personality

**(Possibly corresponding to
the 1st Cosmic Circle)**

Since *true religion is a matter of personal spiritual experience*, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. *Let the term "faith" stand for the individual's relation to God* rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. [1091]



Religion cannot be bestowed, received, loaned, learned, or lost. It is a **personal experience** which grows proportionally to the growing **quest for final values**. Cosmic growth thus attends on the **accumulation of meanings and the ever-expanding elevation of values**. [1095]



Only the real religion of **personal spiritual experience** can function helpfully and creatively in the present crisis of civilization. [1087]



**I AM
A CHILD
OF GOD**

Our potential is beyond measure

**I AM
A CHILD
OF GOD**

I am a being of intelligence, power, and love

**I AM
A CHILD
OF GOD**

I am master of my emotions and thoughts

**I AM
A CHILD
OF GOD**

I never forget who and what I am

**I AM
A CHILD
OF GOD**

My triumph is assured beyond all doubt

**I AM
A CHILD
OF GOD**

Nothing is impossible in liaison with God

**I AM
A CHILD
OF GOD**

I am filled with confidence and love

**I AM
A CHILD
OF GOD**

The mind of Jesus is mine for the asking

TRUTH

- Integrity • Authenticity • Clarity
- Honesty • Ethical • Just • Fair • Wise
- Honorable • Sensible • Thoughtful
- Actual • Candid • Frank • Genuine
- Fidelity • Sincerity • Trustworthiness

BEAUTY

- Appealing • Attractive • Alluring
- Lovely • Adorable • Charming
- Exquisite • Harmonious • Orderly
- Radiant • Serene • Splendid • Whole
- Complete • Rich • Graceful • Handsome

GOODNESS

- Kind • Compassionate • Sensitive
- Generous • Affirming • Affectionate
- Perfection • Decency • Purity
- Graciousness • Nurturing • Supportive
- Virtue • Worth • Caring • Warm

LOVE

- Desirous of doing good to another
- Affectionate • Appreciative
- Considerate • Caring • Appreciative
- Devotion • Responsive • Revering
- Sympathetic • Empathetic

COURAGE

- Dauntless • Fearless • Brave • Intrepid
- Daring • Adventurous • Gallant
- Heroic • Resolute • Plucky • Stalwart
- Valorous • Stouthearted • Valiant
- Chutzpah • Self-Assured • Confident

CREATIVE

- Original • Unique • Energetic • Fresh
- Clever • Enterprising • Resourceful
- Fertile • Imaginative • Ingenious
- Innovative • Actualizing • Novel
- Inventive • Challenging • Trailblazing

I WILL LIVE
at my
HIGHEST TODAY

WILL

“There is no chance,
no destiny, no fate,
that can circumvent, hinder or control,
the firm resolve of a determined soul.”

ELLA WHEELER WILCOX

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced **by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven.** Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.” **What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: “Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us.”** But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning. [1917 - 18]



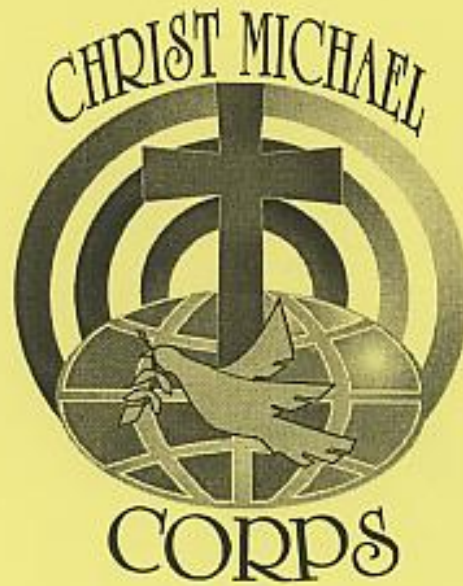
I AM A BEING OF
INTELLIGENCE,
POWER & LOVE

I Am Properly the Master
of My Emotions &
Thoughts, and thus I Hold
the Key to Any Situation.

I AM A CHILD
of GOD,
the
Highest Power
in the Universe.

My Personal Triumph is
thus Assured — Beyond
all Doubt and all
Circumstances, when I
Will My Wholehearted
Commitment to be
Actualized, Guided &
Sustained
by my Parent-Source, the
Highest Power in the
Universe.

Within Me there lives a
Personal, Transforming &
Regenerative Force that will —
upon My Agreement — Inspire
within me an Image of what I
May Become, and with My
Permission, Transform Me into
that Very Image.



And when the Lord shall look upon
all of the multitudes of the world,
and ask:

"Who will be my messenger?"

Will it be you who steps forward and replies:

*"Here I am, Lord. Send me!
I will be Your Messenger!"*

If not you, then who?

