

# Some Study Group Questions

## Paper 1: The Universal Father

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### Introduction

A grasp of the ideas contained within The Urantia Book can be enhanced by understanding the underlying structure of the text. The text has a unique structure not unlike that of a symphony.

The first five papers of the book can be considered the symphonic prelude. Contained within the prelude are many small hints of themes placed in a sequence which give an initial hint of the underlying expansive grandeur of the revelation, but whose full pattern and relationship to the whole can only be grasped through complete, sequential readings of the entire text. While these themes are developed in the first three parts of the text largely as theoretical abstractions, in Part IV they become alive with rich harmonic depths as they are expressed in the life of Jesus.

To extend this concept we could observe that a knowledge of music theory and history is not essential to the experience of the beauty of music. However, if one desires to become a musician, the dedicated and disciplined acquisition of knowledge and skill becomes essential. And so it is with spiritual affairs: We have the option of being passive listeners or becoming creative musicians participating in the symphony of finite creation.

If we're willing to consider the text as a symphony, we might consider the Foreword as the program notes. While the Foreword is an interesting study by itself, it will prove useful as a reference to be used during a study of the rest of the text. With this in mind, references to the Foreword will be included in the following studies at appropriate points.

Continue to read, and when you come to concepts you do not understand, try to create initial meanings for them by considering the context in which you find them. Then consider and modify this meaning in the next context where the concept appears. Keep a notebook in which you maintain sections on topics of interest to you such as the soul, life after death, God the Supreme, etc. When you find quotes which expand your understanding of these topics, put them into your notebook along with a paragraph or two describing the insight they provided. In this way you will gradually build up a broad understanding of some of these terms and their relationships as you read through the text.

Temper your study with the comment found at [102:1.1](#) which reminds us that, "Human things must be known in order to be loved, but divine things must be loved in order to be known."

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Before beginning Paper 1, it would be helpful to study certain sections of the Foreword. Read the [start of the Foreword](#) through section II. Then read [Section IV](#) on Universe Reality and [Section V](#) on Personality Realities.

Study Questions for Paper 1:

1. What is the goal of "the children of time?" What is the destiny of "all man's eternal spiritual

progress?" How does this affect our approach to the problems of daily living? [1:0.3,4,5](#)

2. Why is the "dedication of the human will to the doing of the Father's will" the "only possible gift of true value" which we can give to God? [1:1.2](#)

3. What is the significance of the name we use to designate "God?" [1:1](#)

4. What is the difference between "knowing God" and "knowing about God?" [1:2](#)

5. Paragraph [\[1:2.3\]](#) introduces the concept of the Thought Adjuster. What do you think about the "three experiential phenomena" which disclose the presence of this divine Adjuster? [1:2.3](#)

6. What is the relationship between God, as a "universal spirit" and the spiritual longings of the mortal mind? [1:3.5,6](#)

7. What can we do to strengthen our potentials for surviving the mortal life? [1:3.7](#)

8. What are the factors which limit our perception of the reality and presence of God? What sorts of things might we do in order to increase our capacity to experience the presence of God? [1:4.5,6,7](#)

9. What is the meaning of the statement, "God is personality?" [1:5.7](#)

10. Why is the idea of a personal Deity "the measure of religious maturity after religion has first formulated the concept of the unity of God?" [1:5.10](#)

11. What is the meaning of the statement, "Human personality is the time-space image-shadow cast by the divine Creator personality?" [1:6.1](#)

12. How can we more fully grasp the concept of the divine personality? [1:6.4,5,6](#)

13. Apart from the ideas it contains, what does the logical construction of the following statement reveal to us? "To assume that the universe can be known, that it is intelligible, is to assume that the universe is mind made and personality managed." [1:6.7](#)

14. What is "the spiritual value of the personality concept?" [1:7](#)

15. What can we speculate about the nature of absonite realities based the context provided in [1:3.5](#)?

16. In this Paper we are introduced not only to God as the Universal Father, but also to the Eternal Son and the Infinite Spirit. We are also introduced to the concept of the Isle of Paradise. [\[1:2.7\]](#) In section 3 we find the first mention of a level of reality referred to as "absonite". [\[1:3.5\]](#) At the end of this paper the functional integration of the Universal Father, the Eternal Son and the Infinite Spirit is introduced as the Paradise Trinity. The metaphysical implications of this functional integration are introduced as the "Ultimacy of Deity" in the same section. [\[1:7.6,7,8\]](#) This paper contains a significant series of references to concepts which will be extensively developed in later Papers. A beginning understanding of what unfamiliar terms signify can be acquired through a study of the contexts in which they are presented combined with frequent reference to their more formal meanings as outlined in the Foreword.

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## Some Study Group Questions

### Paper 2: The Nature of God

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1. Why is the nature of God best understood through the life and teachings of Jesus?
2. What are three of the ways in which the infinite God comes into direct contact with finite mortal beings? [2:1.6,7](#)
3. If "Mortal man can glimpse the Father's purposes only now and then, here and there..." how is it we are admonished to seek to do the Father's will? [2:1.10](#)
4. In a fully unified and integrated universe, how is it that potential evil is not a part of the divine nature, yet man's experience with evil is a part of God's self-realization? [2:2.7](#)
5. Why does the full embrace of sin automatically result in annihilation? At what point do the Creator Sons cease their rehabilitative efforts? [2:3.6](#). Is the application of divine mercy a matter of God making exceptions due to his tolerance of the incompleteness of evolving mortals? [2:4](#)
7. Why is it an error to believe that Jesus had to intercede for humanity in order to secure God's forgiveness and love? [2:5](#)
8. What clues about the nature of personality can we get from the statement indicating that a sin identified mortal would become wholly unspiritual in nature and therefore personally unreal? [2:6.8](#)
9. What does it mean to *wholly identify with sin* or to *fully identify oneself with the indwelling Adjuster*? [2:6.8](#)
10. The [first paragraph in section 7](#) of this paper says that, "All finite knowledge and creature understanding are relative. Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true." How are we to "believe" the description of reality given in The Urantia Book in light of this statement?
11. In this Paper we find the first mention of the Supreme Being in a context which implies that this concept has something to do with "the oversoul of creation" and a reality which has "evolving experience". [2:3.4](#) This is a concept which will continue to be developed throughout the text and is the subject of a series of four Papers--[Paper 115](#), [Paper 116](#), [Paper 117](#) and [Paper 118](#).

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### Some Study Group Questions Paper 3: The Attributes of God

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1. What is the primary characteristic of the Divine nature? What are the implications of this for the way in which we relate to each other as personalities? [3:0.3](#)
2. The introduction to this paper highlights God's creatorship. Each section of the rest of the paper can be read as articulating various aspects of his creator nature. Study this paper with this thought in mind and then consider question 14 below.
3. [3:1.6](#) makes a reference to God's "unchanging purpose." If we consider creatorship the primary characteristic of the Divine nature, what might this lead us to consider as his "unchanging purpose?"
4. Proceeding outward from Paradise, the Divine presence is increasingly attenuated, modified and conditioned by subordinate agencies. As mortals coming into existence on evolutionary worlds, we stand at the far distant end of this attenuated process. Yet there are two areas accessible to our own experience in which God operates directly. What are they? [3:1.6](#)
5. These early papers often introduce themes which will be more fully developed in later sections of the book. What sort of theme can we imagine might be developed from [3:1.7](#)?
6. What determines the degree of God's divine influence within our own individual minds and souls? [3:1.9,10,11,12](#)
7. Another major structural element of the cosmos is introduced in [3:1.12](#)--God the Sevenfold. Do we have enough information at this point to have a beginning concept of who might be a part of God the Sevenfold?
7. The statement, "with God all things are possible" is conditioned by the phrase, "within the bounds of that which is consistent with the divine nature." What does this statement tell us about our prayer life? [3:2.2](#)
8. If creatorship is the primary characteristic of the Divine nature, how does this relate to the statement that, "Creature mind...is not directly responsive to the Universal Father. God *adjusts* with the mind of imperfection..."? [2:2.5](#)
9. One of the classic questions in religious discussions involves the matter of evil and suffering--if God is perfect why is there evil and suffering in the world? (Outside The Urantia Book this is widely referred to as the *theodicy* issue.) What light does [3:2](#) shed on the theodicy issue? Does the explanation given here satisfactorily answer this question in your mind?
10. In these first papers of The Urantia Book we are introduced to some very unfamiliar terms -- "the absolute level," "thought Adjuster," "the Unqualified Absolute," etc. What sort of long-term learning and reading strategies might we employ which would enable us to enhance our current understanding while simultaneously seeking to understand completely new concepts? What attitudes might we cultivate which would allow our slowly increasing insight into these new concepts to then transform

our existing grasp of meanings?

11. [3:4.6](#) says that "Mortal man cannot possibly know the infinitude of the heavenly Father. ...But this same finite human being can actually feel--literally experience--the full and undiminished impact of such an infinite Father's love." What implications does this statement contain for individuals who would like to enrich their religious and spiritual experience?
  12. In question 9 we considered the theodicy issue. How does the list of "inevitabilities" beginning at [3:5.5](#) affect our insight into this matter?
  13. If you have spent some time with questions 9 and 12, read [3:5.16](#) and [3:5.17](#) and consider whether the life of the inhabitants of the Havona worlds sounds like something you would enjoy.
  14. In what ways do the qualities listed as section titles in this paper, in addition to those listed in [3:6.7](#), add to our insight into the creatorship nature of Deity? In what ways are these attributes of Deity likely to influence and transform us as we continue to have experiences with universe reality?
  15. In this paper (not considering the Foreword) we are quietly introduced to the three Absolutes: The Unqualified Absolute, the Universal Absolute and the Deity Absolute. Note that the introduction of each of these absolutes is conceptually and structurally related to a member of the Paradise Trinity. These relationships (and their associated dynamics and repercussions) are an important structural element of the foundations of the cosmos. They will continue to be developed almost as a separate thread as we continue through the book. At this point can you speculate as to how these relationships as outlined in [3:1.7,8,9](#) might work together to provide a context in which the creatorship nature of Deity might be expressed, developed and experienced in the finite cosmos?
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## Some Study Group Questions

### Paper 4: God's Relation to the Universe

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1. A dictionary definition of "watchword" is "a motto that embodies a principle or guide to action for an individual or a group." What do you make of the comment that "...the watchword of the universe is progress?" 4:1.2
2. In Paper 3 we were introduced the three absolutes--the Unqualified Absolute, the Universal Absolute and the Deity Absolute. [3:1.7,8,9] In Paper 4, these three absolutes are introduced as a group and are given the name "The Absolutes of potentiality." Notice that they are introduced as "the mysterious coordinates" of the Universal Father, the Eternal Son, the Infinite Spirit and the Isle of Paradise. [4:1.8]
3. In [4:1.10] we get a hint that "the living presence of the evolving Supreme Being" is a reality in its own right known as the "Immanence of the Projected Incomplete." At this point in your study, stop to consider the degree to which you have a grasp of the concept of the Supreme Being--which has just been enhanced by encountering the name, "Immanence of the Projected Incomplete"--as contrasted with your understanding of absonite realities as introduced in [1:3.5]. Your understanding is likely to be much better when ideas and concepts are given names (the "Immanence of the Projected Incomplete") and given roles in a cosmic drama than when they are discussed as intellectual abstractions ("The ultimate reality of the personal cosmos is absonite spirit"). Bear this in mind as you try to make sense out of the seeming endless presentation of personalities, roles and relationships given in the Urantia Book. The Urantia Book can be considered as containing a revelation about a personal cosmos being made to creatures endowed with personalities.
4. What realities encountered in daily life might be included in the Urantia Book's definition of "nature" as developed in section 2? As you think about this, consider the statement that "Continuing evolution modifies nature by augmenting the content of paradise perfection." [4:2.4] To what elements of "nature" might the authors be referring?
5. What metaphysical blunders are represented in the belief that God has fits of anger or is "wrathful?" 4:3, 4:5
6. Why do you suppose the Divine Counselor who composed this Paper was instructed to portray God as "the Universal Father?" 4:4.5
7. Read section 5 of this paper and consider ways in which your reading so far in the Urantia Book has influenced your concept of God. What new elements have been added? What incomplete conceptions do you now grasp more clearly? Do you feel that any of the ideas so far presented are misrepresentations of God?
8. With the conclusion of this paper, almost all of the major structural elements of the cosmos which will be developed in The Urantia Book have been mentioned, most of them only in quiet passing and none of them (except the Universal Father) with much detail. These are: The Universal Father, the Eternal Son, the Infinite Spirit and their communal functioning as the Paradise Trinity; the Unqualified Absolute, the Universal Absolute and the Deity Absolute and their related functioning as the Absolutes

of potentiality; the Supreme Being, the indwelling spirit as the Thought Adjuster, the Ultimacy of Deity, the absonite level of reality and God the Sevenfold. This would be a good time to review the Foreword, from the start through F:X.5.

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## Some Study Group Questions

### Paper 5: God's Relation to the Individual

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1. Earlier in this study we were introduced to the three Absolutes of potentiality. In 5:0.2 it is noted that "God has distributed the infinity of his eternal nature throughout the existential realities of his six absolute co-ordinates..." Can you speculate at this point in your study as to what six realities might comprise "his six absolute co-ordinates?"
2. What is the key to experiencing a consciousness of knowing God and experiencing assurance of survival beyond the mortal life? 5:1
3. Compare 5:1.7 "If such a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like him..." with 5:1.10 "...choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures." What can we learn from such a comparison about attitudes of mind which might lead to enhanced spiritual growth?
4. When the revelators encourage us to develop our relationship with our Thought Adjuster, they use the term "communion." What is the difference between "communion" and "communication?" 5:2.3
5. One of the approaches taken by the revelators in their efforts to expand our cosmological horizons is the clarification of ideas which already appear in human religious literature and traditions. What insights can we gain into the nature of the soul by considering 5:2.5; 5:5.14 and 5:6.7 and 8?
6. After reading section 5:3, what are your thoughts regarding the difference between the personal activities of prayer and worship?
7. How many different definitions of religion can you develop from the material in 5:4?
8. In what way has the life of Jesus dramatically increased the potentials of evolutionary religion on our world? 5:4.9
9. 5:5.1 notes that "moral situations require the making of choices in the highest realms of reason..." Can you describe the nature of that process of your own thinking which you might consider to be "the highest realm of reason?" How do you select the meanings and values which will be brought into association with your ideas as you engage in such thinking? How is spiritual insight applied to solving material problems?
10. After reading 5:5 do you think it would be reasonable to postulate that virtually everyone has a religion? Why or why not?
11. In item 5 above, you should have considered some of the ways in which the revelators are beginning to expand our understanding of the nature of the soul. How does a reading of section 5:6 expand your understanding of the nature of personality?
12. If the universe is populated with a great variety of personal beings, and if we imagine that part of



the evolutionary destiny of the universe is the development of an integrated civilization encompassing all these beings, what might we postulate about the nature of the culture which might encompass such a civilization as a result of reading 5:6.10 and 11?

13. The first five papers of The Urantia Book were presented by a Divine Counselor of Uversa. What can we infer from 5:6.13 about the nature of the task assigned to this Divine Counselor? In what ways have the teachings of this Divine Counselor enhanced your understanding of God?

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# Reincarnation: Origin and Evolution of a Concept of Continuing Life

David Kantor

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This document should merely serve as a guide for your own study or a framework from which a study group on the topic might be prepared. Please edit and develop this as you see fit. All references are to the English Edition of The Urantia Book.

## Introduction to the idea of reincarnation

- Studying ideas about reality as contrasted with studying reality itself
  - Page 69; 4th indented paragraph, "The experience of God . . ."
- Metaphysics -- "above physics"
  - Originated with Aristotle
  - The attempted extension of laws and patterns of observed reality to explain those aspects of reality which are not open to direct observation.
- Cosmology -- "the study of the cosmos"
  - Used in contemporary culture primarily to refer to studies of astronomy and the physical cosmos.
  - The Urantia Book uses it to refer to the attempted philosophic integration of ideas derived from revelation with observations of the world.
- A study of the topic of reincarnation must also include consideration of the following:
  - The nature of the soul
    - Is there a part of the human being which exists in either time or space separately from the material body?
    - Does the soul exist prior to birth into a material body?
    - Does the soul exist after the death of the material body?
    - Is there one soul in the universe or many?
    - What is the nature of the soul?
    - Are identity and selfhood real or are they conceptual illusions?

- The nature of karma
    - Is the soul bound by natural law to the material universe?
    - How can the soul be freed from this bondage?
  - The cosmological context in which the soul exists
    - Is the universe a static existential reality, or is it dynamically evolving toward some goal?
    - How is the destiny of the soul related to the destiny of the universe?
  - The idea of reincarnation provides a viable solution to the problem of evil and inequality in the world.
- The Cosmological Context -- Cycles of renewal vs. linear development -- See Eliade's "Myth of the Eternal Return"
    - Reality as static
    - Reality as cyclical, with an unending rise and fall of civilizations
    - Reality as an unending sequence of related events
    - Reality as a progressive sequence of events
  - Origin of consciousness of the Spirit world -- page 952, section 4 thru section 5 on page 953, thru 2nd indented paragraph on page 954.
  - A Brief History of the idea of Reincarnation
    - Hinduism (Hinduism itself can be considered an invention of European scholars attempting to make sense out of the greatly varied religious traditions of the Indian region.)
      - The Vedic religions, the Brahmanic religions, the Upanishads
  - The Vedas
    - In the Vedas, which predate the Upanishads by centuries, there is no doctrine of reincarnation; in the Vedic religion, the next life involves an ascent to the heavenly world, or to the depths of an underworld as a result of the actions one takes in the material life. Hope of spiritual advancement in death.
  - Brahmanic religion
    - Developed as a priesthood attempting to empower itself. Earlier concepts of salvation by trust and faith in God were replaced with sacrifice and ritual. Page 1028, 2nd & 3rd indented paragraphs
    - Transmigration of souls -- an endless round of non-progressive perpetuation of selfhood as incarnation in human, animal or vegetable forms.
    - One soul in the cosmos; individual existence is an illusion and salvation lies in eliminating the illusion of individual

existence and becoming absorbed in the Atman (the all-soul).

- The Urantia Book -- page 1030, section 3
- The Upanishads develop the concept of reincarnation of individual existences while retaining a single-soul concept. (In the Upanishads, the illusion of individuality is more permanent than the fleeting manifestations of individuality known to Brahmanism.)
- Jainism -- belief in multiple souls -- freeing the soul from the bondage of continuous rebirth into material existence -- important conceptual advance from transmigration to reincarnation.
  - Goal of existence is to transcend attachment to the world of matter -- self-mortification to learn how to transcend attachment to matter. The laws of karma are a part of the material universe -- the problems of karma are material problems and relate to one's actions. Injuring other living beings has deleterious effects on one's karma. Esoteric knowledge and gaining favor with the Gods is important. Morality is seen as a means of progressing toward liberation.
- Buddhism -- for the Buddha, karma was a psychological force (rather than the material force of the Jains and Brahmans) which was maintained by desire.
  - The laws of karma are a psychological problem and relate to one's thoughts. Therefore the psychological elimination of desire would free the individual from the cycle of rebirth. Some branches of Buddhism, notably Tibetan Buddhism, introduce a concept of reincarnation expanded to include a sequence of celestial worlds.
  - Page 1035; 2nd indented paragraph thru last complete paragraph on the page.
  - The Amitabha Scripture (4th century AD) -- salvation can be had by simply calling upon the name of Buddha Amitabha. (Buddha Amitabha is a Bodhisatva)

"Beyond a trillion Buddha lands west of here there is a world called Most Happy Land. Sentient beings in that land have no pain of any kind but enjoy all kinds of pleasure only. There are seven rows of balustrades and seven rows of trees. They are all of four kinds of gems and surround the land. There are lakes of seven gems filled with water. The bottoms of the ponds are completely covered with gold dust, and the paths and steps on the four sides are made of gold, silver, beryl, and crystal.

"Heavenly music always goes on. It showers mystical flowers from heaven. There are always all kinds of wonderful birds of mixed colors.

"If there is a good man or a good woman, who, upon hearing of Buddha Amitabha, recites the Buddha's name for one, two, three, four, five, six, or seven days with a single and undisturbed mind, when he or she approaches death, Buddha Amitabha and the many other holy beings will appear before him, and when death comes, he, with his mind not at all upset, will be immediately born into Buddha Amitabha's Most Happy Land."

- Once the concept of the cycle of births and deaths came to permeate Indian culture, many religious movements distinguished themselves by providing particular ways of escaping from this determinism.
- The Conquests of Alexander and Greek Philosophy
  - Aristotle -- cyclical view of time with an increase in knowledge
  - Hasid -- Inverse progressive movement from the Age of Gold to those of Silver, Bronze and Iron, ending with the destruction of the world.
  - Soul was material and co-existent with the body.
  - Plato and Pythagoras -- transmigration of the soul
  - Page 1078, section 2; "Greek Philosophic Thought"
- Egyptian Religion
  - Page 1044, 4th indented paragraph thru end of section on 1045
- Hebrew religion and a belief in a linear movement of time
  - Early views of cyclical time, gradual accumulation of evil and a periodic cleansing by God -- soul is material and co-existent with the body
  - Messianic redemption in historic time
  - Christianity
    - Augustine "The City of God" (426 AD)
      - 7 periods of world history -- we're in the 6th and the next one will be the final epoch with the return of Christ
    - Is soul separate from or identical with the body -- i.e. belief in a literal resurrection of the body
- 18th and 19th century -- Syncretism in times of great cultural pluralism
  - Communications and travel again bring a mixture of East and West -- Freemasonry, Theosophy, the teachings of Alice Bailey and other metaphysical systems mix eastern

ideas with western.

- Late 19th thru mid 20th century metaphysics led to movements such as the Self Realization Fellowship in Southern California. Added to this were psychological approaches such as that of Abraham Maslow which led to the Esalan Institute seminars of the 1960s. These movements, as well as the followers of a variety of Indian teachers whose movements developed in the 1970s provided the foundations for the many popular metaphysical and spiritual movements active today.
- Urantia Book viewpoint on salvation begins with Melchizedek -- Trust and Faith
  - Page 1020, last paragraph thru top of next page

### The Cosmic Journey of the Soul as Developed in The Urantia Book

- The Nature of the Soul and its origin
  - Page 8, the five primary realities of human existence
  - Page 26, first paragraph, "In the inner experience . . ."
  - Page 71; first 3 indented paragraphs, "Capacity for divine personality . . ."
  - Page 315; number 3: "The Import of Time"
  - Page 69; last paragraph, "Eternal survival . . ."
  - Page 1478, middle of page to end of section; Jesus' discourse on the soul
  - Karma
    - Morality, Page 1131; paragraphs 2 & 3
    - Service, Page 1951, first indented paragraph
- The Cosmic Career of the Soul
  - Overview of the Soul's Journey through the Cosmos
    - Page 340, section 4: "The Ascending Mortals"
  - Some Highlights of the Journey
    - Page 517, number 7: "The Melchizedek Schools"
    - Page 532, number 3: "The First Mansion World" thru bottom of page 533

Page 159, middle of page, "There is a refreshing originality . . ." through the top of page 160.

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**A Student's Guide to  
Basic Subdivisions of The Urantia Papers  
For Study Purposes**

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Note: Paper 56 is a special paper. Papers 1-55 build a conceptual foundation upon which the philosophic postulates of paper 56 may be rationally asserted. Paper 56 also summarizes the cosmology presented in the preceding papers. Paper 56 and the Foreword may be profitably studied together.

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# GENERAL TIMELINE

## Correlating Part III with additional historical information

David Kantor

(Years BC)

2,000,000	First North American glaciation
1,500,000	Second period of glaciation
	Urantia registered as inhabited planet
	Birth of Andon and Fonta
1,000,000	Life Carriers relinquish planetary sovereignty
	Third glacial advance
990,000	Continuing dispersion of Andonites
983,323	Onagar and the development of the first high spiritual civilization on the planet
950,000	Deterioration of Andonic civilization
	Emergence of the Heidelberg race
900,000	Foxhall peoples
	Badonan tribes
850,000	Appearance of Neanderthal races
750,000	Fourth glacial advance
650,000	Mild interglacial period
	Mutation of the Sangik races
	Fifth glacial advance
500,000	Arrival of Planetary Prince
	Emergence of Primary Midwayers
350,000	Fantad and the cultural zenith of the green race
300,000	Yellow race established in China

298,000	Headquarters of Orange race at Megiddo (oldest UB reference to known site in Palestine?)
250,000	Sixth period of glaciation Outbreak of Lucifer rebellion
200,000	Van and Amadon near Lake Van Appearance of the pre-Sumerian Nodites
199,500	Orlandof ministers to the blue race European Old Stone Age
150,000	Maximum incursion of sixth glaciation Formation of polar ice caps
100,000	Extinction of orange race Singlangton
83,000	Migration of Red race across Bering land bridge to North America
78,000	Civilizations established in Mexico, Central America and South America
63,000	Onamonalonton in California
35,848	Arrival of Adam and Eve
35,748	Serapatatia assumes leadership of western Nodite confederation
35,730	Collapse of Edenic regime and migration of Adam and Eve to Mesopotamia -- Development of second garden
35,719	Birth of Seth and subsequent development of Sethite priesthood
35,337	Death of Eve
35,318	Death of Adam
33,000	End of ice age Adamson center founded near Lake Van
32,875	Adamson and Ratta -- appearance of secondary Midwayers
23,000	Appearance of first Andites

23,000	Beginning of primary Adamite migrations and Andite expansion
18,000	Yellow River and Yangtze River cultures thriving
16,000	Sethite priests enter India
13,000	Beginning of second period of Adamite migrations and continuing Andite expansion
	Andites enter China
12,000	Andite settlement of Crete
11,000	Deterioration of Sethite teachings in India
	Descendants of Adamson settle in Greece
10,000	Dawn of the era of independent cities
9,000	Period of climatic changes in Turkestan region
9,500	Oldest identified walls at Jericho
6,500	Spiritual decline of Andites
	Period of severe flooding in Mesopotamia
5,000	Evolving white races dominant in northern Europe
	Refugees from Mesopotamia settle Cyprus
3,500	Complex city-states emerging in Mesopotamia
	Unification of upper and lower Egypt under Menes
3,100	Begin sequence of first three Egyptian dynasties
3,000	Melchizedek receives petition Most Highs of Edentia for help
	Stonehenge
2,800	Rujm El-hiri
	Period of European Megaliths
2,650	Fourth Egyptian Dynasty
2,600	Great pyramid built in Egypt
	Final absorption of the Andites
	Fall of Lagash

	Fall of Akkad
2,500	First Dynasty of Ur
	Fifth Dynasty in Egypt
	Rise of Indus River civilization
	Development of compound bow and chariot warfare techniques
2,400	Civilization in Europe, the Levant and China under assault by barbarian horsemen from the Eurasian Steppes
	Sargon the Great unifies Sumerian City-states
2,350	Akkadian domination of Mesopotamia
	Sixth Egyptian Dynasty
	Deterioration of culture in Egypt
2,100	Increasing use of bronze for tools of war in Mesopotamia
	Third dynasty of Ur
2,050	Beginning of Middle Kingdom in Egypt
	Suites and Guites assault Mesopotamia
	Final collapse of Second Garden culture
2,000	Trojan culture at Troy
	Emergence of Hurrians, Canannites, Assyrians, Kassites and Elamites in Mesopotamian border regions
	Arrival of Machiventa Melchizedek
1,973	Covenant with Abraham
	Hittites carry Melchizedek teachings to descendants of Adamson near Lake Van
1,800	Epic of Gilgamesh and Epic of Creation written
	Hittite imperial state in Anatolia
	Hammurabi of Babylon reunites Sumerian City-states

- 1,750  
 Rule of the Amorites in Mesopotamia  
 Hyksos domination of Egypt
- 1,700  
 Continuing barbarian invasions of Europe and the Levant  
 Beginning of Mycenaean period in Greece
- 1,600  
 Beginning of Mitannian state in Levant
- 1,550  
 Beginning of New Kingdom in Egypt
- 1,525  
 Kassite conquest of Mesopotamia
- 1,490  
 Tuthmosis III in Egypt
- 1,475  
 Hittite New Kingdom develops in Anatolia  
 Expulsion of Hyksos peoples from Egypt
- 1,465  
 Appearance of first major cities in Egypt -- Memphis and Thebes
- 1,450  
 Destruction of Minoan empire
- 1,400  
 Ugarit palace archives -- tablets discovered containing epic cycles dealing with gods, kings and heroes which echo earlier Mesopotamian myths
- 1,380  
 Ikhnaton (Amenhotep IV)
- 1,290  
 Ramesses II
- 1,250  
 Fall of Troy  
 Exodus from Egypt under Moses
- 1,280  
 Egypt under increasing assault by the "Sea Peoples"
- 1,250  
 Conquest of Canaan under Joshua  
 Destruction of Ugarit and the Hittite Empire
- 1,200  
 Increasing use of iron and development of steel for tools of war amongst Andite descendants  
 Mesopotamia overrun by northern barbarians  
 Begin the period of the Judges in Israel
- 1,190  
 Philistines settle coastal regions of Palestine
- 1,150  
 Deborah, Gideon in Israel

	End of Egyptian Empire
1,100	Tiglath-Pileser I
	Samuel
1,013	David makes Jerusalem the capital of the United Kingdom of Israel
973	Solomon builds the first temple
928	United Kingdom splits into Judah and Israel
883	Ashurnasirpal II at Nimrud
876	King Omri founds Samaria
859	Shalmaneser III in Assyria
745	Tiglath-Pileser III founds Neo-Assyrian Empire
721	Sargon II
722	Fall of Samaria; captives taken to Assyria
715	Hezekiah builds tunnel from Gihon spring
689	Sennacherib sacks Babylon
671	Assyrian conquest of Egypt
668	Ashurbanipal of Assyria initiates search for ancient tablets and establishes the palace library
640	King Josiah institutes religious reforms in Judah
	Nineveh destroyed by Babylonians and Medes
612	Assyrian empire destroyed
587	Nebuchadnezzar of Babylon conquers Jerusalem, destroys temple and exiles Jews to Babylon
560	Massive editing of Old Testament texts by Hebrew priests in Babylon
555	Nabonidus, last King of Babylon, launches desperate attempt to excavate ancient temple sites in quest of lost secrets
538	Cyrus of Persia conquers Babylon and allows Jews to return to Jerusalem -- unites Middle Eastern national and imperial states

537 to 332	Persian Period -- Persian empire extends from the Nile to the Oxus
522	Darius the Great of Persia
515	Completion of second temple Gautama Siddartha
	Lao-tse
500	Confucius Zoroaster
499	Ionian revolt in Greece
400	Asoka makes Buddhism the dominant religion of one-half the world in one generation
332 to 167	Hellenistic Period
331	Conquests of Alexander the Great
323	Ptolemy I in Egypt
200	Conquest of Palestine by Seleucids of Syria
169	Antiochus IV Epiphanes, Seleucid king, plunders the Temple at Jerusalem, forbids practice of Judaism Maccabean war of liberation
167 to 141	Rise of the Hasmonean Kingdom
131	Seige of Jerusalem by Antiochus VII
63 BC to AD 324	Roman period
63	Pompey conquers Jerusalem and destroys temple Reign of Herod the Great
37 to 4 BC	Temple rebuilt
7 BC-30 AD	Jesus of Nazareth
66 to 70 AD	First great Jewish revolt against the Romans
67 AD	Vespasian arrives; Zealots take over Jerusalem
70 AD	Destruction of the temple by Titus and the fall of Jerusalem



	Jerusalem
73 AD	Seige and ultimate fall of Masada
132 to 135 AD	Bar Kochba leads second revolt of the Jews
135 AD	Hadrian levels Jerusalem and bans Jews from the site
324 AD	Begin Byzantine Period in Palestine
326 AD	Constantine declares Christianity the official religion of the Empire
614 AD	Persian conquest of Jerusalem
638 AD	Beginning of the Moslem Period in Palestine
691 AD	Dome of the Rock completed
1099 to 1187 AD	Crusader Kingdom
1187 AD	Saladin captures Jerusalem from the Crusaders
1250 AD	Rule of the Mameluke slave warriors in Palestine
1400s	Development of printing press and movable type
	Destruction of Meso-American civilizations
1500s	Protestant revolt in Europe
1517 AD	Beginning of Ottoman Turkish period in Palestine
1538 AD	Suleiman the Magnificent rebuilds the walls of Jerusalem into their present state
1559 AD	Begin age of the great religious wars in Europe continuing to 1715 AD
1611 AD	Publication of King James version of the Bible
1715 AD	Begin period of increasing decline of Western spiritual culture in response to the fanaticism precipitated by the Protestant revolt and subsequent religious wars in Europe
1776 AD	American Revolution
1789 AD	French Revolution
1750 AD	Continuing decimation of the red race
1800s	Discovery of role played by micro-organisms in human health -- subsequent development of vaccines
1915 AD	Beginning development of petroleum-based military and

- 1915 AD industrial super-states competing for global control
- Beginning of first world war
- 1917 AD Russian Revolution
- Fifth Epochal Revelation in process
- 1920 AD Development of commercial radio broadcasting.
- 1917 to 1948 AD British Occupation and Mandatory period in Palestine
- 1942 AD Beginning of second world wa
- Nuclear energy developed as an instrument of warfare
- 1945 AD Marshall Plan in Europe and laying of foundations for global Capitalist economic system
- 1948 AD Israeli war of Independence
- 1950s Continuing dramatic global shift to petroleum-based agricultural technologies and use of hybridized seed for food production
- Publication of The Urantia Book
- 1955 AD First commercial trans-Atlantic jet flight
- Introduction of commercial television broadcasting.
- Beginning of extensive deployment of global communications satellites
- 1960s Moon landings
- 1970s Beginning of remote exploration of other planets in solar system
- Unprecedented acceleration of global population growth rate -- the number of people estimated to be presently alive on the planet exceeds the total number of people who have lived here between the appearance of the first humans and the present time.
- 1980s Explosive spread of global computer networks and new communications technologies.
- Massive economic collapse of Socialist states in Eastern Europe and Central Asia.
- Acceleration of project to sequence and understand the

human genome.

1990s

More than 1/2 of the people living in the world today have never made a telephone call.

Hubble Space Telescope launched -- begin analysis of significant new information on deep space structures and processes.

More than 1/3 of the people living in the world today cook their meals over open fires inside their dwellings. They spend approximately 1/4 of their average annual income of between \$300.00 and \$400.00 to purchase charcoal, wood and animal dung for use as fuel.

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Background for a study of  
The Urantia Book's Paper 118:  
Supreme and Ultimate -- Time and Space

David Kantor

[Paper 118](#)

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Much of the difficulty in understanding Paper 118 relates to vocabulary. An understanding of certain words used in the paper will greatly assist comprehension. It is this writer's view that some of the purpose of Paper 118 is to clarify contemporary assumptions regarding the nature of God which are loosely descended from various pantheistic philosophies and theologies. Hence a short discussion of Pantheism is also included.

In addition, much of this paper is devoted to addressing various theological controversies, clarifying issues which have plagued thinkers down through the centuries. In particular, sections 2, 5, 6 and 7 are devoted to this clarification.

**Review of some words used in Paper 118**

**Compossibility:** Possible along with or in coexistence with something else. Co-existent possibility; compatibility. The Oxford English Dictionary cites a usage in classical literature: "They should make the faith, wherewith they believe, an intelligible, compossible, consistent thing, and not define it by repugnances."

The prefix "omni" is from the Latin "omnis" meaning "all," and has been used in English to form a wide range of compound adjectives. Interestingly, the prefix "pan" has a similar usage but is descended from a Greek form which means, "all, wholly, entirely, altogether." All of these words listed below have a long history in the literature of the Western Judeo-Christian theological traditions. Their meanings today are largely derived from the contexts in which they have been historically used. Through new usage in contexts created within The Urantia Book, their meanings are strengthened, providing us with a more useful vocabulary for discussing the nature of God.

**Omnificent:** All that happens is the result of a personal, volitional act of God; God personally does everything that is done; doing everything; all-doing; all-creating. At [118:6.1] (1299, 4) we find, "God is truly omnipotent, but he is not omnificent -- he does not personally do all that is done."

**Omnipotent:** Infinite or unlimited in power; almighty. Having full or absolute power or authority; having unlimited force or influence; exceedingly strong or mighty. Gustaf Aulen (born 1879) used the word to mean, "The possession of the perfect form of power."

Thomas Aquinas (born 1225) insisted that God can do everything only if the "can" is understood to mean "that which is genuinely possible." Aquinas used the example of the impossibility of God being able to make opposites exist in the same subject at the same time.

Karl Barth (born 1886) insisted that it is not a matter of already knowing what omnipotence is and

then of learning through revelation that the omnipotent one is our Father; rather, he emphasized that revelation teaches us what power and omnipotence really are in contrast to our preconceptions.

Paul Tillich (born 1886) interpreted omnipotence to mean "the power of being which resists non-being in all its expressions and which is manifest in the creative process in all its forms."

From The Urantia Book: [118:6.8](1300, 4) "To recognize Deity omnipotence is to enjoy security in your experience of cosmic citizenship, to possess assurance of safety in the long journey to Paradise. But to accept the fallacy of omnificence is to embrace the colossal error of Pantheism."

**Omnipresent:** Present at the same time in all places; everywhere present in all things and in all spaces. From V. A. Harvey's "A Handbook of Theological Terms":

"Omnipresence is that attribute of God whereby he is said to be everywhere present. Traditionally this has meant 1) that God is not localized in time or space, 2) that his creativity and power are at work in everything that is. Most theologians have insisted that the term is to be understood qualitatively and not quantitatively. That is, just as 'eternity' does not refer to an unlimited time, neither does "omnipresence" refer to an indefinitely extended space. One contemporary definition is, 'The ability of divine love to maintain itself everywhere unhindered by limitations of space.'"

This last definition helps us grasp The Urantia Book's connotations of transcendence which are attached to the use of this word.

**Omniscient:** Knowing all things; all-knowing; infinite in knowledge; universal in knowledge. In classical theology this has been taken to mean that the divine knows the past, present, and future in one simple, timeless act of cognition.

This idea has been the source of great controversy. Does omniscience imply impassibility (not capable of being affected by experience or change)? The Greek view was that passibility involves potentiality, and potentiality, change. Change, in turn, was seen to be less perfect than the changeless. It followed then, that God, being perfect, is not affected by anything and is immutable (incapable of change).

Gustaf Aulen rendered the term to mean "love's sovereign and penetrating eye." Bart used it to mean "the wisdom of God, a perfection of the divine loving." Tillich used the term as a symbol meaning that nothing falls outside the centered unity of the divine life.

Some Protestant theologians have held that the term "knowledge" becomes insignificant when applied to God because having "knowledge" involves being affected by what one knows. The only solution, it is argued, is to reject the traditional notion of impassibility and to admit that the world does contribute to the richness of God's experience.

This later line of thinking was taken up by Alfred North Whitehead (born 1861, his work is thought by some to be the philosophic ground upon which the discussion of the Supreme in The Urantia Book is developed) and Charles Hartshorne (a known source of material contained in The Urantia Book, born 1897). To assert that God is omniscient, they argue, is to say that his knowledge is perfect, which is to say he knows all that is possible in principle to know -- what is actual as actual, probable as probable, possible as possible. Since the future is not actual, it is meaningless either to say that God knows the future or that his knowledge is imperfect because he doesn't know what it is impossible in principle to know. In their view, arguing that God's experience cannot be enriched because God cannot change

merely presupposes a prejudice for changelessness.

**Predestination:** The determination of events before they come to pass; pre-appointment by fate or destiny; foreordination; fixed, settled, or decided beforehand.

**Ubiquity:** Everywhere influential; Often used in literature as synonymous with "omnipresent". In The Urantia Book it retrieves connotations of everywhere-active from earlier English usages. Thus in [118:2.3] (1296, 5) we find, "God the Supreme may not be a demonstration of the time-space omnipresence of Deity, but he is literally a manifestation of divine ubiquity." This parallels a usage in the classical literature cited in the Oxford English Dictionary: "...the coolness and courage he infused into his young troops by his ubiquitousness on the battlefield."

The Urantia Book further conditions the use of this word in [118.2.1] (1296, 2) with a statement about "the Ubiquity of Deity" -- "It is volitional with the Universal Father that the Supreme, the Ultimate, and the Absolute should compensate, co-ordinate, and unify his time-space ubiquity and his time-space-transcended omnipresence..." Here ubiquity carries connotations of action in the time-space conditioned universes and is contrasted with omnipresence which carries connotations of existential transcendence.

## Pantheism

Pantheism is the religious belief or philosophic theory that God and the universe are identical (implying a denial of the personality and transcendence of God). This is the doctrine that God is everything and that everything is God -- sometimes expressed as the material universe being the "body" of God.

V. A. Harvey's "A Handbook of Theological Terms" has this to say:

"Pantheism is the doctrine that all things and beings are modes, attributes, or appearances of one single reality or being; hence nature and God are believed to be identical. Spinoza (born 1632) formulated what is perhaps the most impressive pantheistic system in Western philosophy. He insisted that there could be by definition only one unlimited substance possessing an infinitude of attributes; therefore God and nature are but two names for one identical reality.

"Pantheism literally means, "all is God." Metaphysically, pantheism affirms two things: 1) the unity of all reality, and 2) the divineness of that unity. Pantheism often teaches that logical opposites coalesce in the divine being. Conceptual pairs like good/evil, personal/impersonal, and even A/non-A cannot be separated in God. These function only at the level of logical thought. At the highest levels of reality, conceptual distinctions break down because they treat as divided what is actually undivided. Since language depends on logic, pantheists usually assert God to be ineffable or indescribable."

In "The New Dictionary of Theology" we find:

"Pantheism has traditionally been rejected by orthodox Christian theologians because it is alleged to obliterate the distinction between the creator and creation, with all of the religious consequences implicit in this. Theism has generally held that pantheism destroys God's personality and goodness for it affirms that God is beyond such conceptual opposites as personality/impersonality, good/evil. They also criticize pantheism for implying that life in this world, including morality and ethics, has little importance.

"Pantheism appears in each of the world's five major religions. Most prominently, major religions which sprang from India, Hinduism and Mahayana Buddhism, presuppose the pantheism of the ancient Hindu scriptures, the Upanishads. Pantheists have also been found among the mystical traditions within the theistic religions -- Judaism, Christianity, and Islam."

From The Urantia Book: [195:4.1] (2074, 7) "The church, being an adjunct to society and the ally of politics, was doomed to share in the intellectual and spiritual decline of the so-called European "dark ages." During this time, religion became more and more monasticized, asceticized, and legalized. In a spiritual sense, Christianity was hibernating. Throughout this period there existed, alongside this slumbering and secularized religion, a continuous stream of mysticism, a fantastic spiritual experience bordering on unreality and philosophically akin to pantheism."

Some additional comments from The Urantia Book related to pantheism:

[1:5.11] (29, 1) "Primitive religion had many personal gods, and they were fashioned in the image of man. Revelation affirms the validity of the personality concept of God which is merely possible in the scientific postulate of a First Cause and is only provisionally suggested in the philosophic idea of Universal Unity. Only by personality approach can any person begin to comprehend the unity of God. To deny the personality of the First Source and Center leaves one only the choice of two philosophic dilemmas: materialism or pantheism. [1:5.12] (29, 2) "In the contemplation of Deity, the concept of personality must be divested of the idea of corporeality. A material body is not indispensable to personality in either man or God. The corporeality error is shown in both extremes of human philosophy. In materialism, since man loses his body at death, he ceases to exist as a personality; in pantheism, since God has no body, he is not, therefore, a person. The superhuman type of progressing personality functions in a union of mind and spirit."

[103:8.6] (1140, 6) "Philosophy, to be of the greatest service to both science and religion, should avoid the extremes of both materialism and pantheism. 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. Revelation is a compensation for the frailties of evolving philosophy."

[5:5.3] (68, 6) "The fact-seeking scientist conceives of God as the First Cause, a God of force. The emotional artist sees God as the ideal of beauty, a God of aesthetics. The reasoning philosopher is sometimes inclined to posit a God of universal unity, even a pantheistic Deity. The religionist of faith believes in a God who fosters survival, the Father in heaven, the God of love."

[91:2.5] (996, 3) "When religion is divested of a personal God, its prayers translate to the levels of theology and philosophy. When the highest God concept of a religion is that of an impersonal Deity, such as in pantheistic idealism, although affording the basis for certain forms of mystic communion, it proves fatal to the potency of true prayer, which always stands for man's communion with a personal and superior being."

[104:2.2] (1145, 3) "Trinitarianism grows out of the experiential protest against the impossibility of conceiving the oneness of a deanthropomorphized solitary Deity of unrelated universe significance. Given a sufficient time, philosophy tends to abstract the personal qualities from the Deity concept of pure monotheism, thus reducing this idea of an unrelated God to the status of a pantheistic Absolute. It has always been difficult to understand the personal nature of a God who has no personal

relationships in equality with other and co-ordinate personal beings. Personality in Deity demands that such Deity exist in relation to other and equal personal Deity."

**Sources:**

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Harvey, Van A., "A Handbook of Theological Terms", Collier Books, New York, 1964.

\_\_\_\_\_ "The Compact Edition of the Oxford English Dictionary", Oxford University Press, Oxford, 1971.

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