

THE HOLY SPIRIT

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THE HOLY SPIRIT

1. Definition and Source

"The Holy Spirit is the spiritual circuit of this Creative Daughter of the Paradise Infinite Spirit. The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation; but the Infinite Spirit is omnipresent." p. 95.nl.

"As individuals you do not personally possess a segregated portion or entity of the spirit of the Creator Father-Son or the Creative Mother Spirit; these ministries do not contact with, nor indwell, the thinking centers of the individual's mind as do the Mystery Monitors..." p.379.last.

"The presence of the Infinite Spirit, the Third Person of Deity, even mortal man may know, for material creatures can actually experience the beneficence of this divine influence which functions as the Holy Spirit of local universe bestowal upon the races of mankind." p. 100.last.

"The Universe Mother Spirit, however, never leaves the local universe headquarters world. The spirit of the Creator Son may and does function independently of the personal presence of the Son, but not so with her personal spirit. The Holy Spirit of the Divine Minister would become nonfunctional if her personal presence should be removed from Salvington. Her spirit presence seems to be fixed on the universe headquarters world, and it is this very fact that enables the spirit of the Creator Son to function independently of the whereabouts of the Son. The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit." p. 376.2.

2. When Does It Come?

A. To a Universe?

"When a Universe Mother Spirit first comes to a local universe with the Creator Son, she is not what we would call personal, though the Creator Son always so regards her. She cannot function in the work of physical creation and spiritual ministry simultaneously. The physical formation of the local universe comes first. The Son provides the pattern while the Universe Spirit initiates the materialization of physical realities.

When the physical organization and the establishment of energy circuits are complete, the Creator Son proclaims that life is next to be projected in the newly organized universe. The Master Spirit

of the superuniverse disappears in the shining of the Deities and when he emerges there is a "primary eruption" and simultaneously there occurs a marked change in the nature of the local Universe Mother Spirit. She becomes more personal, a personal creative associate of the Creator Son. p.374.

"From and through this new personal segregation of the Con-joint Creator there proceed the established currents and the ordained circuits of spirit power and spiritual influence destined to pervade all the worlds and beings of that local universe." p. 375.2.

It does not say so in so many words, but this apparently is the beginning of the Holy Spirit -- that is, when the Son announces that life will be started in the new universe.

Our universe Nebadon started about 400 billion years ago. Michael and staff came about 300 billion years ago. About 200 billion years ago, fairly stabilized and organized. Oldest inhabited planets date from this time and we were registered as a universe of inhabitation and progressive mortal ascension. So it was something over 200 billion years ago that the Holy Spirit first appeared. p.654.

B. To a World?

Since it pervades the entire local universe, the Holy Spirit would be present on a world as soon as that world came into existence, but it would have no meaning until the world was inhabited by people far enough advanced to be capable of receiving it.

C. To a Mortal?

Although the Holy Spirit is present on a world all the time, it is not available to mortals, or helpful to them, until certain conditions are fulfilled. Mortal mind has to be prepared by the ministry of the adjutant spirits of worship and wisdom. So very young children are not affected by the Holy Spirit.

"Mortal man first experiences the ministry of the Spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of worship and of wisdom. This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry. And immediately are such minds of worship- and wisdom-function included in the spiritual circuits of the Divine Minister." p. 379.4.

"With the appearance of the spiritual response of the creature intellect, such created minds at once become superminded, being instantly encircuited in the spirit cycles of the local universe Mother Spirit.

"The adjutant mind-spirits are in no manner directly related to the diverse and highly spiritual function of the spirit of the personal presence of the Divine Minister, the Holy Spirit of the inhabited worlds; but they are functionally antecedent to, and preparatory for, the appearance of this very spirit in evolutionary man." p. 403.4,5.

"The Adjusters cannot invade the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircuited in the Holy Spirit." p. 1187.2.

"The seventh circle. This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of a spiritual individuality. This signifies the united function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encircuitedment of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the Spirit of Truth, together with the reception of a Thought Adjuster in the mortal mind. Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe." p. 1210.8.

3. Relation to Other Spirits (chiefly, Spirit of Truth, Thought Adjuster, Seraphim)

"There are many spiritual influences, and they are all as one. Even the work of the Thought Adjusters, though independent of all other influences, unvaryingly coincides with the spirit ministry of the combined influences of the Infinite Spirit and a local universe Mother Spirit. As these spiritual presences operate in the lives of Urantians, they cannot be segregated. In your minds and upon your souls they function as one spirit, notwithstanding their diverse origins. And as this united spiritual ministration is experienced, it becomes to you the influence of the Supreme, 'who is ever able to keep you from failing and to present you blameless before your Father on high.'" p. 95.last.

"How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? We are not exactly certain, but we believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate bestowers of these circuits of time and space. The mind-experience accumulations of the seven adjutant mind-spirits, in

their ministry to the physical level of intellect, are a part of the local universe experience of the Divine Minister, and through this Creative Spirit they probably find registry in the mind of Supremacy. Likewise are mortal experiences with the Spirit of Truth and the Holy Spirit probably registered by similar techniques in the person of Supremacy." p. 1287.2.

"The ministering personality of the guardian seraphim, the God presence of the indwelling Adjuster, the encircled action of the Holy Spirit, and the Son-consciousness of the Spirit of Truth are all divinely correlated into a meaningful unity of spiritual ministry in and to a mortal personality. Though hailing from different sources and different levels, these celestial influences are all integrated in the enveloping and evolving presence of the Supreme Being." p. 1245.n1.

"And so it is with the spiritual circuits: Man utilizes these in his ascent through the universes, but he never possesses them as a part of his eternal personality. But these circuits of spiritual ministry, whether Spirit of Truth, Holy Spirit, or superuniverse spirit presences, are receptive and reactive to the emerging values in ascending personality, and these values are faithfully transmitted through the Sevenfold to the Supreme." p. 1286.n1.

"Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous. Divinity functions in mortal personality as the Adjuster gift of the Father, as the Spirit of Truth of the Son, and as the Holy Spirit of the Universe Spirit, while these three supermortal endowments are unified in human experiential evolution as the ministry of the Supreme." p. 1107.3.

Thought Adjusters function independently.

"But regardless of such apparent independence, long-range observation unquestionably discloses that they function in the human mind in perfect synchrony and co-ordination with all other spirit ministries, including adjutant mind-spirits, Holy Spirit, Spirit of Truth, and other influences." p. 1190.n1.

"More especially can and does this seraphic guardian correlate the manifold agencies and influences of the Infinite Spirit, ranging from the domains of the physical controllers and the adjutant mind-spirits up to the Holy Spirit of the Divine Minister and to the Omnipresent Spirit presence of the Paradise Third Source and Center. Having thus unified and made more personal these vast ministries of the Infinite Spirit, the seraphim then undertakes to correlate this integrated influence of the Conjoint Actor with the spirit presences of the Father and the Son." p. 1244.3.

"The presence of the Holy Spirit of the Universe Daughter of the Infinite Spirit, of the Spirit of Truth of the Universe Son of the Eternal Son, and of the Adjuster-spirit of the Paradise Father in or with an evolutionary mortal, denotes symmetry of spiritual endowment and ministry and qualifies such a mortal consciously to realize the faith-fact of sonship with God." p.380.2.

"Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the co-ordination and interassociation of these spirit endowments constitute man a spirit personality in potential destiny." p. 1106.1.

4. Nature and Work of the Holy Spirit

Training the Messengers

"When they had refreshed themselves, Jesus took the twelve apart for a season to pray with them and to instruct them in the nature and work of the Holy Spirit, but again did they largely fail to comprehend the meaning of those wonderful truths which he endeavored to teach them." p. 1542.3.

(How I wish we knew what he said — for the papers don't make very clear the precise nature and work of the Holy Spirit.)

A. Teaches and guides.

"Since the bestowal of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit." p. 2061.last.

B. Teaches, inspires, leads

"When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father—the Thought Adjuster....The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten

the minds of men, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny." p. 379.5.

C. Enlarges man's viewpoint.

"Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the bestowals of the divine Sons or the universal bestowal of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion, and spirituality." p. 1129.1.

D. Passes on information about us.

"So it is with mortal man: The Mother Spirit of Salvington knows you fully, for the Holy Spirit on your world 'searches all things,' and whatsoever the divine Spirit knows of you is immediately available whenever the seeraphic discerners reflect with the Spirit concerning the Spirit's knowledge of you." p. 313.n1.

E. Creates capacity to realize survival.

The adjutants of worship and wisdom have to operate before the Holy Spirit is received.

"3. The Holy Spirit—this is the initial supermind bestowal, and it unfailingly appears in all bona fide human personalities. This ministry to a worship-craving and wisdom-desiring mind creates the capacity to self-realize the postulate of human survival, both in theologic concept and as an actual and factual personality experience." p. 1003.4.

F. Initiates and prosecutes growth of evolutionary religion.

"The co-ordinate functioning of these three divine ministrations adjutants of worship and wisdom and Holy Spirit is quite sufficient to initiate and prosecute the growth of evolutionary religion. These influences are later augmented by Thought Adjusters, seraphim, and the Spirit of Truth, all of which accelerate the rate of religious development. These agencies have long functioned on Urantia, and they will continue here as long as this planet remains an inhabited sphere. Much of the potential of these divine agencies has never yet had opportunity for expression; much will be revealed in the ages to come as mortal religion ascends, level by level, toward the supernal heights of morontia value and spirit truth." p. 1003.5.

G. Sanctifies and spiritualizes.

"The Holy Spirit is partly independent of human attitude and partially conditioned by the decisions and co-operation of the will of man. Nevertheless, the ministry of the Holy Spirit becomes increasingly effective in the sanctification and spiritualization of the inner life of those mortals who the more fully obey the divine leadings." p. 379.n1.

5. Confused Use of the Term "Spirit"

A. In the Bible.

Refer to textbook, pages 347-9 and point out real meanings.

B. In the Urantia Book.

There are a number of places where the precise meaning is not quite clear.

John said several times that he baptized with water, but the one who would come after him would baptize with the Holy Spirit. Even Jesus used the phrase as follows: "John did indeed baptize you in token of repentance and for the remission of your sins, but when you enter the heavenly kingdom, you will be baptized with the Holy Spirit." p.1536.7.

"The term 'baptism of the spirit,' which came into such general use about this time, merely signified the conscious reception of this gift of the Spirit of Truth and the personal acknowledgment of this new spiritual power as an augmentation of all spiritual influences previously experienced by God-knowing souls." p.2061.n1.

"At first they baptized in the name of Jesus; it was almost twenty years before they began to baptize in 'the name of the Father, the Son, and the Holy Spirit.'" p.2067.n1.

See textbook, pages 343, 344.

In Urantia Book pages 380-83.

"The Spirit in Man" and the "Spirit and the Flesh."

There are two great sections in the Urantia Book where it is difficult sometimes to distinguish just what spirit they are talking about. These sections are "The Spirit in Man" and "The Spirit and the Flesh," pages 380-383. Some of the references are clear—they mean the Universe Mother Spirit or they mean the Spirit of Truth or perhaps even the Thought Adjuster. It is hard to pick out specifically just when they are talking about the Holy Spirit. But the thing that saves the day for me is the following passage, which I read a few minutes ago.

"There are many spiritual influences, and they are all as one. Even the work of the Thought Adjusters, though independent of all other influences, unvaryingly coincides with the spirit ministry of the combined influences of the Infinite Spirit and a local universe Mother Spirit. As these spiritual presences operate in the lives of Urantians, they cannot be segregated. In your minds and upon your souls they function as one spirit, notwithstanding their diverse origins." p.95.last.

And here's another:

"Although Divinity may be plural in manifestation, in human experience Deity is singular, always one. Neither is spiritual ministry plural in human experience. Regardless of plurality of origin, all spirit influences are one in function." p.380.4.

So in the light of this, let's look at the textbook, p. 343, 344. The section is headed "Work of the Holy Spirit," but remember as you read these quotations that most of this is the work of the combined spirits, not just the Holy Spirit. This group of quotations is almost the entire section called "The Spirit in Man," on page 380 in the Urantia Book.

6. Summary!