

# The Circles

## The Promises of God

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By *Tommie Clendening*  
McKinney, Texas

## Mota-vation

When I was twenty, I experienced first hand the fact of God's promise of eternal life when I had a near-death experience. After this I knew beyond the shadow of a doubt that death is but a transition to a higher realm. I knew that I had chosen during the time of unconsciousness to continue my mortal life. Then through experiencing the births of our children, I witnessed the miracle of procreation. What a gift from the Father to allow us to procreate as he does! And what a perfect learning experience is marriage and parenthood—to forge from the raw material of two self-centered individuals the beginnings of upstanding cosmic citizens!

Even though I've only just begun the journey home to my Father, I am often awed by the limitlessness of his love, mercy and patience, by realizing that he gave each of us the charge of representing him to our brothers, even when our understanding is so limited by mortality and the material. Just in the past few years have I begun to glimpse portions of his plan which before were hidden from my understanding. As I continually strive to know his will through constant communion with him and my older spiritual brothers, the perfect pattern for my life becomes more clear. The potential for creativity with which he continues to endow me, amazes me. The methods for subtly serving my brothers which he brings to my mind at the most unexpected times are my rewards for striving to

know his will. I have finally grown to the point that I never have to ask, "How should I serve, Lord?" But rather I say, "God, please grant me the time, energy and motivation to get our work done." He is the constant inspiration; I am but the vehicle for its implementation.

I used to always feel rushed. Now with a vision of eternity there is never any need to rush. I always seem to be where I need to be at the time I need to be there. But I still have to work on becoming totally comfort-

able with accepting the unexpected. When my will was running the show, I always knew what to expect since it came from my own mortal mind. Since making the commitment to his will, I seldom can guess what's around the next corner of my life. It's invigorating, though, this process of growth toward peace and acceptance of his plan—self-mastery.

His promises are never-ending and all-encompassing, and for them I am eternally grateful.◀

## Having Faith in God's Promises



By *Kate Gentry*  
Portland, Maine

"For God so loved the world . . ." (John 3:16) has been a source of comfort to countless people over the ages, but this is not a promise. This is an account of history. Promises are not written in past tense. Promises are alive and available to us right now in our present moment.

Our Father loves us now. He loves us as individuals. His love is infinite, eternal, and perfect. These are promises. He has orchestrated an eternal quest for perfection that is open to each of us who wishes to

follow the path. Our eternity of service and adventure begins with the acceptance of the Mystery Monitor, through our lives on this planet, and on into eternity as we travel toward Paradise. His love is an abiding presence as we travel this path. He is with us always.

All we need do to make this so is exercise our faith. For the sad thing is, a promise is only empty words unless there is faith on the part of the hearer to accept the promise as truth. So, the "trick" to all this is not whether the Father promises to love, guide, and protect us, but whether we love

See *FAITH* on page 13.



# Ask and It Shall Be Given You\*

By Kaye Cooper  
Houston, Texas



**“Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you.” (1619:1/144.2.3)**

This quote is one that is very familiar to me having a traditional Christian background. It was not a new concept when I read it in *The URANTIA Book*, yet it was years after I had begun reading the book that I began to have any experiential understanding of what this promise means to me as a child of God.

Jesus actually meant that I would be given what I asked for. Of course, he wasn't speaking of material goods, selfish desires, and such. He was referring to spiritual gifts—an understanding heart, courage, patience, tolerance, insight, joy—a vast array of qualities and experiences. In order to begin to experience being given what I asked for, I had to learn what to ask for.

God has given us all material blessings without regard to our deservedness. He has provided the material world and set up the laws by which supply of these goods functions. He has allowed man the freedom to make his own rules about the flow and accumulation of material goods. Spiritual treasures, however, are a different matter. Spiritual treasures come to those with the desire for them and the capacity to receive them.

## DESIRING SPIRITUAL TREASURES

And that is where asking comes in. Asking is the expression of our

desire for the spiritual gifts. We can ask by a prayerful verbal request, or we can ask by the intensity of our commitment to a spiritual goal—even though no words of request are ever formed. But we must ask in order to receive.

I have on many occasions wanted to react to others in a more loving and mature manner. I tried to control my behavior and my feelings through my own emotional capacities. Sometimes I was somewhat successful. More often I was not. It finally occurred to me that I could ask God to achieve what I was having so much trouble with. I discovered that he would, indeed, change my attitude about the interchange taking place. In fact, he would give me a different way of looking at the person and the situation—if I would turn things over to him. I had to ask in genuine sincerity for God's will to be done *in that moment, by me*.

I began to realize that when I had tried to be more loving on my own, I was actually having internal conflict. Part of me didn't really want to give up my self-righteousness or selfish anger. I really wanted to punish the other person, to win the argument, to have the satisfaction of being right.

On the other hand when I asked for God's will to be done—by me, right then and there—I surrendered all those selfish desires and genuinely asked for God's guidance. The results have always been rather magical. The change of attitude has been immediate and immensely

easy. God's revision of my way of looking at the situation has been startlingly effective.

Asking must be genuine in another sense. It would be foolish to ask a resident of a strange town for instructions on how to get to our destination and then drive on without listening. It would be self-destructive to ask for food and then ignore what was offered. Yet, we often ask for God's help and then ignore any attempt he makes to give it. It is as if we really do not believe that he is going to answer. Asking must be done in faith, knowing that God is going to fill our needs.

We must have faith that he will answer when we ask. But even further faith is required: We must have faith that God in his wisdom will give us what we truly need. God is fre-

*See ASK on page 11.*

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*All page references to The URANTIA Book are as follows: The page number is first, followed by a colon and then the paragraph number. Each indention on a page is counted as a paragraph, even if it is a single line long, as in numbered lists. Paragraph 0 on the page is the one which began on the previous page. The international citation which follows the slash refers to paper, section, and paragraph within the section.*

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## The Promises of God: Study Notes

By Bill and Kaye Cooper  
Houston, Texas

[In the following notes, the quoted material appears in italics. Our comments about the reference follow in regular type.]

*The religion of Jesus is the most dynamic influence ever to activate the human race. (1091:2/99.5.3)*

The religion of Jesus was his personal experience of living in the presence of God—visiting with God, listening and consciously choosing to do everything God's way. And this religious living was and is exciting, invigorating and always active. The mature Jesus harnessed his religious drive to turn the wheels of his material achievement. I think that means that he set his material goals, methods and timetables wholly on spiritual motivations and values and never merely for material, emotional or intellectual achievement. And material, emotional and intellectual considerations were always spent and even sacrificed in the pursuit of the real, the spiritual, goal. Jesus found the spiritual objective through prayer, worship, communion and meditation and through living as though he believed God's promises to be true. These are the same techniques we are to use.

*Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a re-*

Got an idea  
for an article?

The back cover tells about our  
next theme, but we are  
happy to have articles on  
other topics too.

*ligionist. Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal. (1091:5/99.5.6)*

This passage tells me that the guaranteed technique for bearing spiritual fruit is through religious experience. Religious experience is not some required number of hours of listening to preachers or of reading after spiritual teachers. Religious experience is permitting the spirit within to teach you the value of the grace and beauty of a leaf, or of the flexibility of a twig, or of the quiet, cautious alertness of a deer, or of the way a cloud can carry your thoughts into the distant cosmos. It is the appreciation of the delicacy of a snowflake or of a tree frog's toes. It is contemplating the wonder of life, all life, but it is doing this with reverence for the creator of such wonders. Experiential religion looks for God in every thing, every event, and every relationship, and strives to serve God's goal of giving self to the gentle furtherance of truth, beauty and goodness. No wonder that such living with God yields spiritual fruit for certain.

*Someday religionists will get together and actually effect cooperation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. (1091:6/99.5.7)*

It is reassuring to have a promise that man will achieve religious cooperation. It would be a giant step toward this goal if religionists of all sorts could recognize that all sincere attempts to know God are valid and acceptable to God, and that all will be

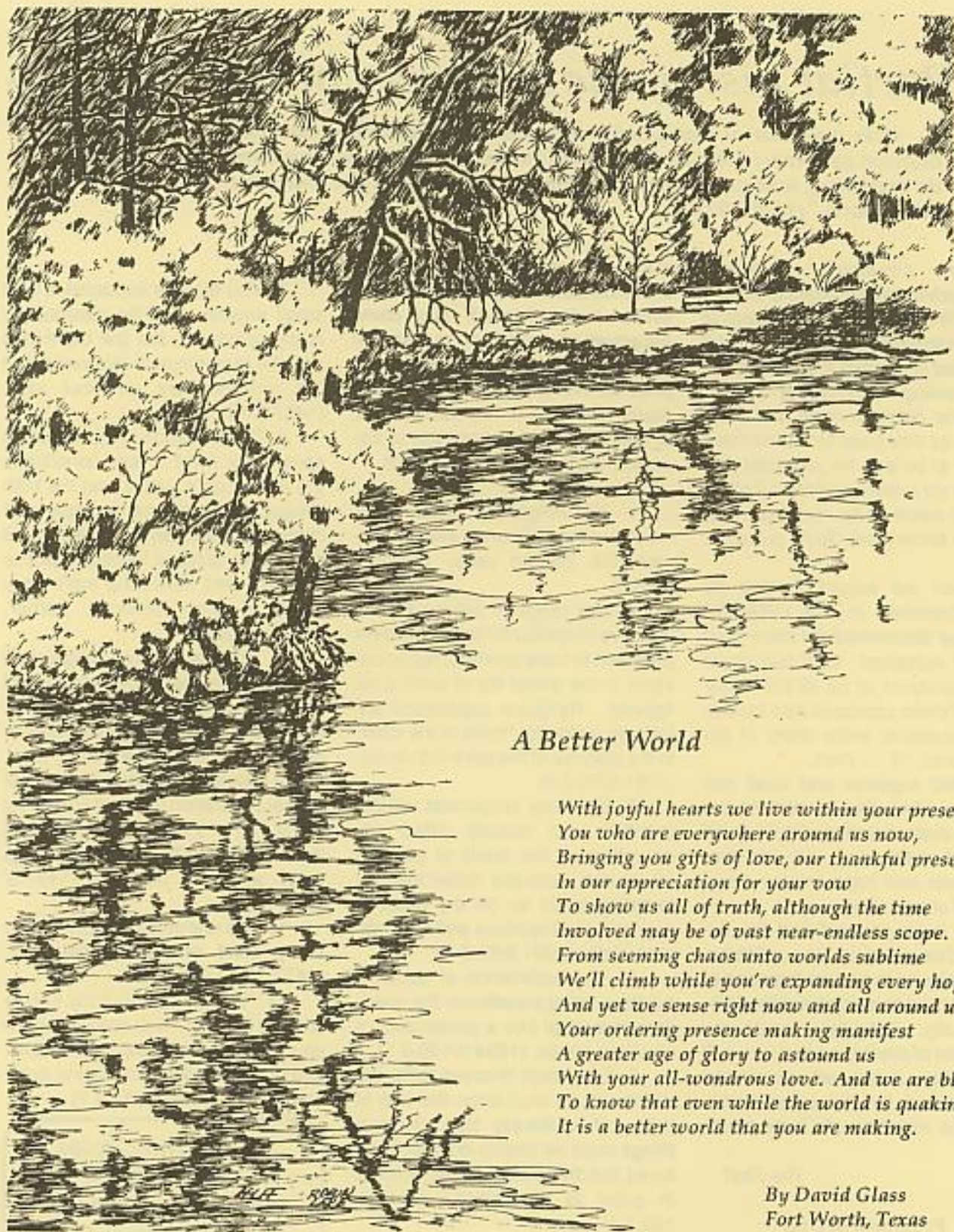
successful. God himself will, in due time, correct all errors of the religionist who practices experiencing the presence of God. Consequently, that which is most important to learn is the techniques of personal religious experience. The experiential religious liaison of the soul of man with the spirit of God within each person can do all else that is needed. And then, the spirit, in concert with the ministry of the Spirit of Truth, can lead us into unity and mutual respect for each other's goal of achieving Godlikeness. And all of this can and will happen regardless of the apparently conflicting disciplines we follow, if we can only learn to respect the necessity of each person finding God for himself and in his own way.

*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. (1467:5/132.7.9) What a true son desires and the infinite Father wills is. (639:2/146.2.7)*

These references promise us the power to be creative, to do great things in the spiritual world, even here and now. Human imagination is validated as an important tool in spiritual work. The kind of imagination meant here is enlightened and reflective. It knows what is real and of value in life. It thinks deeply and spiritually. This imagination is also subject to spiritual teaching and lead-

See NOTES on page 9.





### *A Better World*

*With joyful hearts we live within your presence,  
You who are everywhere around us now,  
Bringing you gifts of love, our thankful presents,  
In our appreciation for your vow  
To show us all of truth, although the time  
Involved may be of vast near-endless scope.  
From seeming chaos unto worlds sublime  
We'll climb while you're expanding every hope.  
And yet we sense right now and all around us  
Your ordering presence making manifest  
A greater age of glory to astound us  
With your all-wondrous love. And we are blessed  
To know that even while the world is quaking,  
It is a better world that you are making.*

*By David Glass  
Fort Worth, Texas*

*By Harriett Huff  
Houston, Texas*



# A Partial List of the Promises of God\*



*"This covenant of Melchizedek with Abraham represents the great Urantian agreement between divinity and humanity whereby God agrees to do everything, man only agrees to believe God's promises and follow his instructions." (1020:7/93.6.4)*

The covenant between Melchizedek and Abraham is still the same offer that God makes to each of us. It is eternally God's offer. God will do all that is needed to transform us into growing, blossoming sons—sons who become more and more like him as time goes by. All we have to do is to believe his promises and do what we understand his will to be. It would seem to be very essential, then, to know what God's promises are.

When we began looking for God's promises in *The URANTIA Book*, we discovered far more than we had expected. God has made many promises to us in this book. Many of these promises also include his instructions, since many in essence read, "If . . . , then . . ."

Pulled together and read one after the other, these promises are virtually overwhelming. God has left no need unattended. He has provided help and hope for our every spiritual uncertainty.

We hope you will find this list useful. One possible use would be to take each one in turn as "promise of the day" to be contemplated throughout the day. But whatever use you may make of this list, we hope you will be uplifted, reassured, comforted and inspired by the unbelievably generous expanse of God's promises.

The Staff

## Promises of God

*These promises are all direct quotations from The URANTIA Book. Some of them seem to be duplicates in that a very similar promise is made*

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*in more than one place. Although on occasion this is true, frequently very similar statements will have some aspect which is different, so there are few true duplicates. It is an incomplete list in that they were taken primarily from Part 4. Any such list will, of course, reflect the opinion of the person who made the selections.*

1 The religion of Jesus is the most dynamic influence ever to activate the human race. (1091:2/99.5.3)

2 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. (1091:5/99.5.6)

3 Someday religionists will get together and actually effect cooperation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. (1091:6/99.5.7)

4 The experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power. (1094:1/100.0.1)

5 If any man chooses to do the divine will, he shall know the way of truth. It is literally true, "Human things must be known in order to be loved, but divine things must be loved in order to be known." (1118:4/102.1.1)

6 And when such disheartened souls sincerely seek for God—hunger for truth and thirst for righteousness—there is nothing that can hold them in further captivity. (1428:2/

130.1.2)

7 You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. (1437:3/130.6.3)

8 The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father. (1460:2132.3.9)

9 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. (1467:5/132.7.9)

10 The real universe is friendly to every child of the eternal God. (1477:3/133.5.8)

11 "And the spirit of my Father and the Spirit of Truth shall establish you in the coming kingdom of spiritual understanding and divine righteousness." (1536:4/137.8.7)

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12 "... my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life." (1536:4/137.8.7)

13 "Those who first seek to enter the kingdom, thus beginning to strive for a nobility of character like that of my Father, shall presently possess all else that is needful." (1536:5/137.8.8)

14 "But I say to you in all sincerity: Unless you seek entrance into the kingdom with the faith and trusting dependence of a little child, you shall in no wise gain admission." (1536:5/137.8.8)

15 "And this kingdom of God is righteousness, peace, and joy in the

Holy Spirit." (1536:6/137.8.9)

16 "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." (1536:7/137.8.10)

17 "If you are willing to serve your fellows, you shall sit down with me in my kingdom, even as, by serving in the similitude of the creature, I shall presently sit down with my Father in his kingdom." (1536: 8/137.8.11)

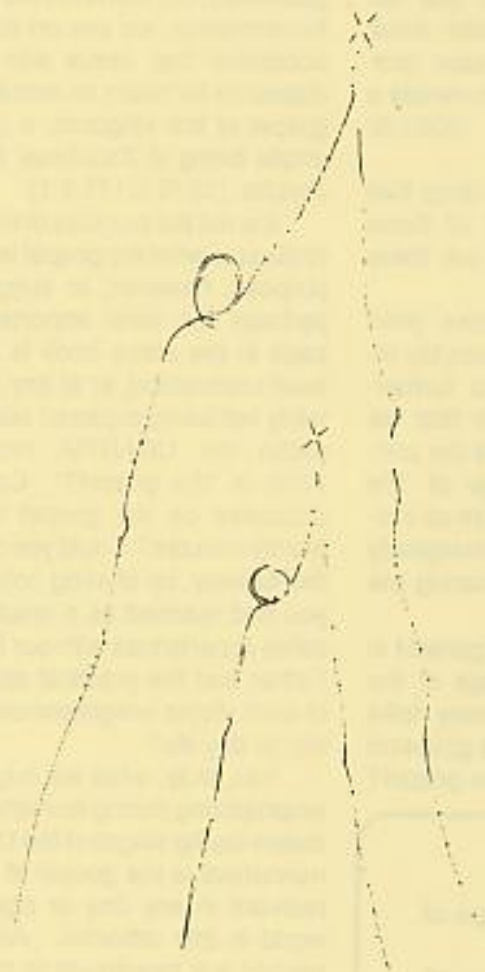
18 "The kingdom of heaven is not a matter of meat and drink but rather a life of progressive righteousness and increasing joy in the perfecting service of my Father who is in heaven." (1536:10/137.8.13)

19 "And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manyfold more of joy and spiritual progress in this world, and in the age to come eternal life." (1537:1/137.8.14)

20 "The kingdom of heaven is at hand, and all who enter therein shall find abundant liberty and joyous salvation." (1537:2/137.8.15)

21 "This kingdom is an everlasting dominion. Those who enter the kingdom shall ascend to my Father; they will certainly attain the right hand of his glory in Paradise. And all who enter the kingdom of heaven shall become the sons of God, and in

*See PROMISES on page 9.*



*By Vince Ventola  
Venice, California*

### *A Treasured Moment*

*A treasured moment in my day  
is when I pause  
and my thoughts soar heavenward  
with a greeting of love.  
The response is a surge of joy  
felt from deep within  
when my soul and the Spirit of God  
have a fleeting union,  
raising anticipation  
of the eternity to come.*

*By Beth Bartley  
Schenectady, New York*





# Potpourri

## A Better Direction?

By John Hyde  
Rickardson, Texas

What direction is the URANTIA movement taking today?

At the organizational level, the URANTIA Brotherhood is defining its role and purpose, occasionally tripping over itself, but generally moving forward. At the personal level, individuals are discovering *The URANTIA Book*, although not in large numbers, and having their perspective on life significantly altered for having read it. Meanwhile study groups meet and earnestly discuss the book and the concepts contained within.

This seeming lack of clear-cut direction has led to the debate: "promote the book more actively as an organization" vs. "wait until the formation of thousands of study groups." The promote-the-book faction correctly points out that the formation of thousands of study groups is several decades away at best, given even the most optimistic extrapolation of current trends, and meanwhile the world languishes in a state of spiritual starvation.

But anyone who clearly and realistically examines the situation will reach two unmistakable conclusions: the world is not yet ready for the book and the movement is not ready to take it to the world.

That the movement itself is not yet ready is demonstrated amply by the squabbling, power struggles, and contentious bickering that goes on between different persons, groups and legal entities within the movement. That the world is not yet ready is demonstrated mainly by personal experience. Efforts to share either

the book or just the concepts contained within it tend to meet with defeat so frequently that one is led to conclude that the cosmology, the sociology, the politics, the science, and usually even the psychology of the book is just too advanced to be relevant to most people. The midwayers, in foreseeing the present situation, have explained that not until "the present superstition revolt is over" will the truths of Jesus' gospel be able "gloriously to illuminate a new and better way." (2082:6/195.9.1)

So, what alternatives does that leave us? What about all those spiritually hungry souls out there today?

The truth is that books don't solve problems (except possibly intellectual dilemmas), and furthermore, the real problem is that we ourselves haven't grasped the central truth of the message of *The URANTIA Book*. Thus, even as individuals, we tend to be only marginally effective in the task of sharing the teachings.

Though the world in general is not ready for the message of the book, there are many, many folks who are craving to hear the gospel of Jesus. But just what is this gospel?

That is the central question: what is Jesus' gospel? I know this much—it doesn't have anything to do with Midwayers, Jerusem, the contact commission, the Master Universe, Adam and Eve, or anything like that. Neither is it a set of rules or even a set of guidelines by which to live our lives. (He did provide a few guidelines, but that is not the gospel.) Nevertheless, we see on numerous occasions that Jesus was able to discourse for hours on end about the gospel of the kingdom, a good example being at Zaccheus' house in Jericho. (1875:5/171.8.1).

It is not the purpose of this article to discuss what the gospel is. It is the purpose, however, to suggest that perhaps the most important message in the entire book is also the least understood, or at any rate certainly not being explored adequately within the URANTIA movement. What is "the gospel?" Could you discourse on the gospel for, say, twenty minutes? Could you do so authoritatively, by sharing conclusions you had reached as a result of personal experiences with our Paradise Father and the practical application of such divine enlightenment in your day to day life?

Yes, truly, what we ought to be emphasizing during formative, foundation-laying stages of the URANTIA movement is the gospel of Jesus—relevant in any day or age or any world in this universe. And if that causes our movement to take on a few additional religious overtones, so be it, for the book is a religious book in the final analysis, and the message

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of Jesus is personal religion.

Is a change of direction or a shift in emphasis necessary? I think so. And future articles will begin to address how this might be approached.

(I welcome your responses and comments on this article. Write to me at 910 Glen Cove, Richardson, Texas 75080.)«

**After receiving this article, the staff decided that we will choose "What Is the Gospel?" for our theme in the near future. We hope you will begin thinking about the topic and write an article when that theme is announced in The Circles.**

*NOTES from page 4.*

ing. Imagination is our potential for creativity. We were created in God's image, and our imagination is probably the most significant power which was given as a result. It is a source of communication with the spiritual world and a foretaste of creative power to come. Imagination was intended to be spiritually nurtured and lead into Godlikeness. Someday we will be so true a son and know God's will so clearly that our imagination can envision a desire and that desire will manifest.

Our creativity is dependent on a depth of commitment labeled "wholehearted." Halfhearted desires of little faith are not useless, but they are not creative in the same measure as

wholehearted desires. Even so, wholehearted desires are not spiritually effective unless they are also unselfish. Spiritual activities depend upon an attunement with the Father's will as it permeates the universe, and his will is invariably unselfish.

And finally, we are promised that the more committed we are to live by God's way, the more creative power will be associated with our reflective spiritual imagination.

It is astounding how liberating, exalting and uplifting it is to elevate our will to God's, to join wills with the highest and best, to transform our viewpoint from the human to the divine. The divine power of creativity flows through us as we go in partnership with God.«

*PROMISES from page 7.*

the age to come so shall they ascend to the Father." (1537:3/137.8.16)

22 "If you would but believe that my Father loves you with an infinite love, then you are in the kingdom of God." (1537:4/137.8.17)

23 "My Father in heaven does not despise any creature of our making. The kingdom of heaven is open to all men and women. No man may close the door of mercy in the face of any hungry soul who may seek to gain an entrance thereto." (1541:4/138.4.2)

24 "Faith is the open door for entering into the present, perfect, and eternal love of God." (1545:9/138.8.8)

25 The door of eternal life is wide open to all; "whosoever will may come"; there are no restrictions or qualifications save the *faith* of the one who comes. (1567:0/139.12.6)

26 "Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith." (1569:2/140.1.5)

27 "But every one who hears this charge [the ordination sermon] and sincerely executes his commission to represent me before men even as I have represented my Father to you, shall find an abundant entrance into

my service and into the kingdom of the heavenly Father." (1571:7/140.3.19)

28 "Happy are the poor in spirit—the humble." (1573:9/140.5.7)

29 "Happy are they who hunger and thirst for righteousness, for they shall be filled." (1574:1/140.5.8)

30 "Happy are the meek, for they shall inherit the earth." (1574:4/140.5.11)

31 "Happy are the pure in heart, for they shall see God." (1574:5/140.5.12)

32 "Happy are they who mourn, for they shall be comforted." (1575:1/140.5.16)

33 "Happy are the merciful, for they shall obtain mercy." (1575:2/140.5.17)

34 "Happy are the peacemakers, for they shall be called the sons of God." (1575:3/140.5.18)

35 "Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceedingly glad, for great is your reward in heaven." (1575:5/140.5.20)

36 "You can only judge men by their acts, but my Father looks into

the hearts of his children and in mercy adjudges them in accordance with their intents and real desires." (1576:5/140.6.5)

37 "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation." (1585:7/140.10.9)


38 Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth. "You shall know the truth, and the truth shall make you free." (1593:7/141.7.6)

39 "If you receive God as your Father, then indeed and in truth are you the sons of God." (1601:2/142.5.2)

40 "If you do the will of the Father in heaven, you shall never fail in the

*See PROMISES on page 16.*





# Potpourri

## Thoughts on Faith and Purpose

By Glenn Bell  
Houston, Texas

We know that life on this planet came from the Father, through the Son, and by the Spirit, and we know that the Universe Mother Spirit actually vitalizes life plasm and gives it the capability of reproduction. Life Carriers formulated the life plasm and through them the Universe Mother Spirit sent the energy spark which enlivens the physical matter and presages the mind.

Life is aimless, unprofitable and results in unhappiness, unless it seeks a goal. Mortals crave to be complete, to attain perfection, even as the Father in heaven is perfect. Hardships and vicissitudes provide the abrasive to hone character into such roadways as will produce courage, hope, altruism, faith, love of truth, idealism, loyalty, unselfishness, and pleasure. Believers must learn to stand aside, observe but not be caught up in the harassments of material existence as they refresh the soul, inspire the mind, and renew the spirit in worshipful communion. Each day a true believer finds it easier to do the right thing.

Jesus incarnated to inspire by his perfect accomplishment of the Father's will. His bestowal as a human was to show the Father and his divine love and unselfishness to an unbelieving, selfish, and unloving world. The chief purpose of life is doing the Father's will. Jesus sent the Spirit of Truth to lead us to this goal through the expression of love in our relationships with others. Jesus commanded that we love one an-

other even as he loves us. Jesus lived the life of a mortal on this planet experiencing the pain, sorrow, anxiety, joy, compassion, and most of the other emotions we share. I do not believe he ever knew fear or doubt. He was fully aware of our emotions of greed, envy, hate, and lust, and although he did not share in them with

us, he loved us all the same. I believe that when we stop rejecting him and fully accept him in our hearts, we will know true happiness and we will live in and by the Father's will. Thus by doing what we at the deepest level, want, we carry out the Father's mandate to us to be perfect as he is perfect."

### Let Us Join In Prayer\*

*"When a group engages in community prayer for moral enhancement and spiritual uplift, such devotions are reactive upon the individuals composing the group; they are all made better because of participation . . . Confession, repentance, and prayer have led individuals, cities, nations, and whole races to mighty efforts of reform and courageous deeds of valorous achievement." (999:5191:5.2)*

We invite you to join us for the next few months to pray daily or weekly, as you prefer, on the following topic. (We would be happy to have your suggestions for future topics.)

#### PRAYER

*Let us pray for fresh insight into the wonderful promises which our heavenly Father has made to each of us. Let us make a new commitment to exercising the faith which will enable us to experience those promises in our lives.*

### The Circles Calendar

*The Circles is published three times a year. (We also solicit donations in November and March.) Our yearly calendar:*

	<u>Articles Due</u>	<u>Mail</u>
Spring-Summer	Dec. 15	May 1
Fall	April 15	Aug. 15
Winter	Aug. 1	Dec. 1



quently in the position of the parent whose child asks for chocolate cake instead of lunch. The wise parent doesn't give the child what he asked for; he gives the child a balanced, nutritious meal.

It is sometimes very difficult to see that our requests have not been wise. At times they are poor choices; other times we are asking to achieve something we are not ready for yet. It is important to trust God to give us what we need—important to our faith in his promise, "Ask and it shall be given you. . ." If we cannot see what God is giving us when we ask, we may well think that his promise is meaningless. His promise is not meaningless; it is amazingly literal.

Another consideration involved in receiving what we ask for is our own readiness. We need to have the capacity to receive what we have asked for. Capacity is greatly determined by practice—how often we spend time in prayer, thanksgiving, communion and worship. Prayer, "does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship." (2066:0/194.3.20)

There is another way in which we must be ready to receive what we ask for. Our goals and desires often outdistance our present level of growth. We may need to grow spiritually before we are capable of receiving the answer to our prayer, before we are mature enough to handle it. One example is in service opportunities. There is frequently a lag between the time when we want to serve in a particular way and the day when we are qualified to do so. Once again, we must have faith in God's wisdom. He will give what we ask for as soon as we are ready.

#### WHAT GOD GIVES

A change of attitude is one of the easiest gifts to ask for and receive. I have many times asked for a change of my attitude and felt the immediate

transformation. Other times I have asked for such a change and received the help in a few minutes after being distracted by some other thought.

Insight into a situation is another rather frequent occurrence for me personally. When I ask to have a situation or a concept opened up for me, new understanding often comes in moments. There are times when weeks or months are required. Whether it takes moments or months, I continue to be amazed by the power at my disposal—to be able to understand a situation or concept in greater spiritual depth merely because I asked.

## Tidbits

A man was working by the roadside when a traveler stopped and said to the man, "I'm thinking about settling in these parts. What are the people like around here?"

And the man said to the traveler, "What were the people like where you used to live?"

"They were unfriendly, dishonest, and mean," said the traveler.

"Well," said the man, "I think you'll find the folks around here to be the same way."

The traveler shook his head and went on his way.

Now another traveler came along, stopped, and asked the man the same question. The traveler said he was thinking about settling in the area and wanted to know what the people were like. The man replied, "What were the people like where you used to live?"

And the traveler said, "They were friendly, honest, and kind."

And the man said, "I think you'll find the folks around here to be the same way."

Versions of this story were sent by  
Rick Keeler,  
Evanston, Wyoming  
and Paul Whitmoyer,  
Landisburg, Pennsylvania

A change of behavior is also available to us, but it is frequently more difficult to achieve. To change behavior usually requires that I reaffirm my commitment to allow God to change me over and over again—every time I have an opportunity to behave in the old way. Therefore, more time and commitment is required on my part.

Another gift God is happy to give is a change of view. Any time I ask to have my human way of looking at things exchanged for God's viewpoint, I feel an immediate adjustment of my "vision." I see things differently. The most noticeable difference is

*See ASK on page 15.*





## Life After Death

By Carol Weatherford  
Spring, Texas

*Life After Death, The Jesusonian*, © 1988 The Jesusonian Foundation, 1790 30th Street, Boulder, CO 80301. Magazine. \$3.95.

*Life After Death* is an issue of *The Jesusonian* magazine published for readers newly introduced to *The URANTIA Book*. It explains, "... the written summaries, universe maps, and graphic overviews presented here are designed as a book review to illustrate the seven stages of our journey from Earth to Paradise, as described in Parts I and II of *The URANTIA Book*."

The first thing I noticed about *Life After Death* was the title itself. It is an eye catching subject. The cover is beautiful and the art and photography throughout are visually appealing. I bought multiple copies right away.

I have given copies of *Life After Death* to friends who have family members or friends who are facing death. In our conversation I ask if they think the family member or friend is afraid of dying. They usually say, "Yes." Then I offer the magazine by saying, "I have a magazine that you might want to share with your mother (or whoever is facing death). Read it first and see what you think." Their comments later are usually something like this: "Is this part of your church? It was very interesting."

I have also left copies in hospital waiting rooms, being sure to leave the order form inside. I have had no feedback from these placements since I left no way to be contacted.

*Life After Death* has been very well received by the new readers I have given it to. They have enthusiastically called it the most beautiful magazine they have ever seen. Its excellent reception by new readers indicates that it has hit the mark it was

designed for very well indeed.

*Life After Death* is a beautiful and professionally produced magazine which can be a very useful tool as well. «

(For ordering information see "Sources of Materials" on page 25.)

## Introduction to *The URANTIA Book*

By Kaye Cooper  
Houston, Texas

"Introduction to *The URANTIA Book*" published by Jesusonian Foundation. © 1988 Jesusonian Foundation. 12-page pamphlet. \$0.75.

If the Jesusonian Foundation were to publish nothing else, it will have won its place in the "Service Hall of Fame" by producing its "Introduction to *The URANTIA Book*." This 12-page pamphlet is beautifully illustrated in full color. It comes with two separate covers which should appeal to a variety of prospective readers.

But even aside from the professional quality of its artistic and technical aspects, the pamphlet is a superlative introductory presentation of the material in *The URANTIA Book*. As each of the four parts of the book is described, its content is presented in the basic spiritual context which the book itself employs: the factual infor-

mation in *The URANTIA Book* was given to illustrate God's love for us as it is displayed in his plans for us. The pamphlet continually conveys this basic spiritual context.

It is written in easily understood language and relates directly to the reader and his life. *The URANTIA Book's* relationship to existing religions is excellently described. The origin of the book is dealt with succinctly and in a straight-forward manner. The section "How to Start Reading *The URANTIA Book*" contains suggestions which should be quite helpful to a new reader faced with a 2097-page book.

This introduction is a triumph of teamwork and a most welcome aid in sharing *The URANTIA Book* with our fellows. «

[For information on ordering, see "Sources of Materials" on page 25.]



*FAITH from page 2.*

him enough to have faith in his promises.

The Father is perfect, infinite, and eternal. He has always been and will always be. The variable is us. We are changing, growing, and evolving. Each step takes us closer to truth realization. Each step strengthens our faith and opens new paths of acceptance. The promises are there, we need only believe and accept and make God's good a part of our lives.

The great truth of the universe is that the Father not only loves us with a deep and eternal love, he has also placed the bounty of his great and wonderful creation at our disposal. "Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you." That is a great promise indeed.

All we need do to claim this bounty is align ourselves with the will of our Father and open ourselves to his love. Then we must banish evil from our lives—giving up hatred, impatience, and cruelty. In the place of these, we embrace love, forgiveness, and acceptance. We learn to love our fellowman as our Father loves all of us. This is not accomplished in one fell swoop but rather in a series of small steps taken as we exercise and stretch our faith.

My journey has encompassed several years already and is far from over. Actually, I don't expect it to be over. I have set my feet on that eternal path to Paradise, and there they will stay. For I have glimpsed the peace, harmony, and happiness that are there. And I have experienced the difference that being on the path can make in my life today. I have great faith in the promises of God for I have seen their fruit in my life. «

## The Captain of the Soul

The arena of the mortal mind  
Is the soil that grows the soul  
Where dwells the personality  
That carries on the role

Your mortal ship is the conscious mind  
That transports the immortal soul  
When accepting or rejecting  
Life eternal as a goal

The captain is the will of man  
A master in the making  
By will and by your will alone  
You find God or forsake him

The pilot, that indwelt spiritual force  
Our guide to the heavenly sea  
Takes us past the barriers of material life  
And on to eternity

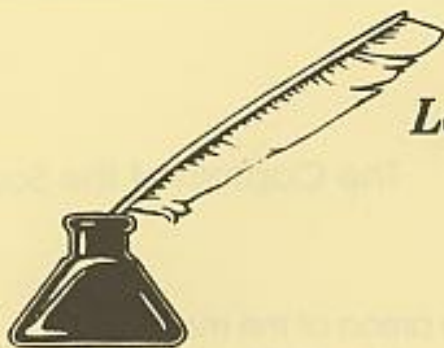
It is not that we should understand  
But that we desire to comprehend  
For it's not so much what we are today  
But what we are in the end

By J. Bauer  
Houston, Texas

© 1988 J. Bauer







## Letters to the Editor

**We'd like to hear your opinion too. Write to us. Everyone enjoys reader's letters.**

[The following letter was written in response to an article in which John Hyde suggested the use of the phrase "The Brotherhood of Jesus" in response to the question, "What is your religion?"]

June 27, 1988

Dear John,

The topic that has prompted this letter is your article in the Spring-Summer 1988 issue of *The Circles*, "A Proposal."

I fully appreciate and understand your reluctance to call yourself a Christian, as I at one time felt the same way. It was after finding and reading *The URANTIA Book* and truly understanding who Christ Michael was and what he represented, that I was able to comfortably call myself a Christian. Descriptions of how and why the Christian church has evolved to what it is today has made palatable being an active part of that church. Fortunately, there are denominations that allow very liberal interpretation and adherence to traditional church dogma; and rest assured, there are those active church members who do not believe in the atonement doctrine. Though I reject the erroneous beliefs and dogma taught by the church, I am able to joyfully and wholeheartedly join in the worship of God and the love of Christ as practiced in most Christian churches.

Just what is the definition of a Christian? According to a 1962 edition of *Webster's Dictionary*, it is: (1) of or belonging to any of the religions that accept the divinity or the leadership of Christ, in harmony with or professing the teachings of Christ, (2) characteristic of Christian people; kindly, a person who accepts or professes the teachings of

Christ, a member of any Christian church. Now, by this definition, I am indeed a Christian and likewise, I hope that every URANTIA Book reader and everyone involved in the URANTIA movement fits into this category.

I agree that the term "Christian" is loaded with several negative connotations for many people, both URANTIA Book readers and others—and it is well deserved. If individuals have a problem with the use of this label and feel uncomfortable when it is used, then that is their problem. I will not claim their problem nor let their ignorance of the true meaning of Christian discourage my use of it.

When answering the question, "What is your religion?", it is easy, natural and positive for me to say that I am a Christian. I try always to use the positive approach, especially when talking with people about religion. *The URANTIA Book* explains how Jesus used the positive method to instruct and teach people. It is clear that he used the truth people already had to expand on and to illustrate additional truths.

As you mentioned, John, there are fundamental beliefs of Christianity that are not acceptable to us, most notably the atonement doctrine. However, I am firmly convinced that the teaching method used by Jesus is the same one we are to use in disseminating and gaining acceptance for the URANTIA revelation.

For purposes of illustration, Jesus reversed the current meanings of many terms, such as salt, leaven, fishing and little children. As members of the URANTIA Brotherhood and as followers of Christ, it is our challenge to reclaim, reverse, redefine and reveal the true meaning of being a Christian. It is by

using this label and by striving to live the type of life as revealed by Jesus that, together, we can accomplish this challenge.

As for belonging to something, you must mean something other than the fatherhood of God, the brotherhood of man and the URANTIA Brotherhood, but I'm not sure what. Nevertheless, I encourage you to sample a few churches in your area. Select and join in the worship of God as each member is able to understand that concept. From page 2086, 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. And these followers, many who hunger for more truth, are there, ready for us to reveal the religion of Jesus, in contrast to the religion about Jesus, as best we can.

George Thornbury  
Pikeville, Kentucky

Dear Friends

Land is needed for a self-sufficient spiritual community. There could be home-grown food, a bakery, a natural healing center, and other activities. Anyone who can help or would be interested in participating should contact me.

I once worked for an oil company, but I am seeking a more fulfilling life. A native of Connecticut, I recently checked out land in central New York. A group of URANTIA Book readers could strive to put advanced principles into practice. I



publish a gardening catalog called "Wonder Crops," which specializes in extra hardy plants. The URANTIA Book notes that it was the prime purpose of the Adamic regime to influence hunters and herders to become gardeners. (page 593)

"An industrial civilization cannot survive," states the book, "if its leaders fail to recognize that even the highest social developments must ever rest upon a sound agricultural basis." (page 769) I am wondering if other readers of The URANTIA Book might have an interest in working together toward the establishment of some kind of spiritual center, to help resolve modern problems.

Such a group may offer an alternative, for example, to someone in an unfulfilling job. Single or married people could find refuge from a confused and sometimes wayward society. A self-sufficient center could create full time employment for members, their children, and others. It could market wholesome products. We plan an arts and crafts catalog and have an excellent solar food dryer.

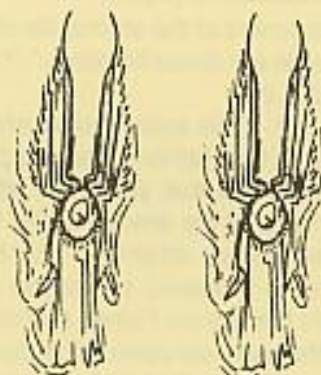
The URANTIA Book calls horticulture "the highest blessing, the most human of all human activities." (page 752) Other activities could also be pursued. What is your favorite URANTIA Book topic? Various interests can be kept in mind and information shared. Interested persons might help launch something new from their own homes or locality.

This is an opportunity for peace, freedom, and fulfillment. If anyone has an interest in working with others in a self-sufficient spiritual community to help build a better life, please get in touch with me:

Francis Marion  
Maricrest Drive, RD1, Box 334  
Putnam, CT 06260



## about angels



**The angels "love human beings and only good can result from your efforts to understand and love them." (419:1/38.2.1)**

### LESSONS LEARNED FROM MY GUARDIAN ANGELS

1. Unconditional Love: Our Guardian Seraphim, like our parents, have seen us at our worst and at our best. Nevertheless they continue to love us and to encourage change in our behavior by applauding our efforts and largely ignoring our shortcomings. The laws of cause and effect will eventually steer us away from unkind and self-destructive acts. They remember it is possible for the wise man to learn from the mistakes of others.

2. Cheerfulness: To be a cheerful giver adds sparkle to

the gift. Like any good parent our angels love to make us laugh. October 2 is the Feast of the Guardian Angels to Catholics and for almost twenty years a small group of us has celebrated this day by having a party for our Guardian Angels. One of the group writes a special message from the angels and we all share our experiences and express our gratitude for their watchcare and the many ways in which they enhance our lives. Long ago they told me, "Even if we sat down by your side, you wouldn't be happy." Last night in their special message to me they wrote, "We hardly ever say that now." What an accolade! As Ann Landers is always saying, "It made my day." No wonder we laugh a lot.

Gene Joyce

*ASK from page 11.*

that God's viewpoint is unselfish and unself-centered.

I can remember the first time I asked for this experience of seeing with God's eyes. I was amazed that there was a noticeable change—that something was actually happening. But I also felt foolish never to have thought to ask for this gift before. It

had simply never occurred to me to ask to see as God sees and then wait for the change. And that, I think, says a lot about our experience with this promise. There are amazing spiritual gifts waiting to be claimed by us when once we think to ask in faith.

"Ask and it shall be given you. . ." Jesus really meant it!"



attainment of the eternal life of progress in the divine kingdom." (1601:2/142.5.2)

41 "This entire relationship of a son to the Father, I know in perfection, for all that you must attain of sonship in the eternal future I have now already attained. The Son of Man is prepared to ascend to the right hand of the Father, so that in me is the way now open still wider for all of you to see God and, ere you have finished the glorious progression, to become perfect, even as your Father in heaven is perfect." (1604:8/142.7.8)

42 "And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule, this very world. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man." (1608:1/143.1.1)

43 "By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God." (1609:5/143.2.4)

44 "Forget not—it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature." (1609:5/143.2.4)

45 "Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial." (1609:5/143.2.4)

46 "Ask and it shall be given you;

seek and you shall find; knock and it shall be opened to you. For every one who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened." (1619:1/144.2.1)

47 The earnest and longing repetition of any petition, when such a prayer is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity. (1621:1/144.4.1)

48 "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." (1629:5/145.2.4)

49 The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in experience it is exactly so conditioned." (1638:4/146.2.4)

50 When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will, and the Father's will is ever manifest throughout his vast universe. What the true son desires and the infinite Father wills IS. (1639:2/146.2.6)

51 "I have come forth from the Father; if, therefore, you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will." (1639:5/146.2.10)

52 "Every earth child who follows the leading of this spirit shall eventually know the will of God, and he who surrenders to the will of my Father shall abide forever." (1642:3/146.5.7)

53 "He who hears the gospel of

the kingdom and believes in this teaching of sonship with God, has eternal life; already are such believers passing from judgment and death to light and life." (1649:3/147.3.3)

54 "And I declare to all of you that the Father has opened the doors of the heavenly kingdom to all who have the faith to enter, and no man or association of men can close those doors even to the most humble soul or supposedly most flagrant sinner on earth if such sincerely seek an entrance." (1652:3/147.5.6)

55 "My children, if there exists a true and living connection between the child and the Father, the child is certain to progress continuously toward the Father's ideals. True, the child may at first make slow progress, but the progress is none the less sure. The important thing is not the rapidity of your progress but rather its certainty. Your actual achievement is not so important as the fact that the direction of your progress is Godward. What you are becoming day by day is of infinitely more importance than what you are today." (1653:1/147.5.7)

56 "... in the coming kingdom the sons of God shall experience freedom from fear and joy in the divine spirit." (1655:3/147.7.2)

57 "Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!" (1664:2/148.6.10)

58 "I am this bread of life. He who comes to me shall not hunger, while he who believes me shall never thirst. You have seen me, lived with me, and beheld my works, yet you believe not that I came forth from the Father. But to those who do believe—fear not. All those led of the Father shall come to me, and he who comes to me shall in nowise be cast out." (1711:0/153.2.8)

59 "Every one who yields to the teaching of the Father's indwelling spirit will eventually come to me." (1711.3/153.2.11)

60 "And the Son who came down from heaven, he has surely seen the



Father. And those who truly believe this Son already have eternal life." (1711:3/153.2.11)

61 "... I am this living bread, and every soul who attains the realization of this united nature of God and man shall live forever. And this bread of life which I give to all who will receive is my own living and combined nature. The Father in the Son and the Son one with the Father—that is my lifegiving revelation to the world and my saving gift to all nations." (1711:4/153.2.12)

62 But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. (1720:3/154.4.6)

63 "Let me emphatically state this eternal truth: If you, by truth coordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness." (1726:2/155.1.5)

64 "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 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." (1730:0/155.5.12)

65 Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. (1731:0/155.6.2)

66 The religion of the mind ties you hopelessly to the past; the religion of the spirit consists in progres-

sive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities. (1731:2/155.6.4)

67 The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And who can judge—perhaps this spirit may have something to impart to this generation which other generations have refused to hear? (1731:3/155.6.5)

68 The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. (1732:2/155.6.9)

69 When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. (1733:1/155.6.13)

70 Now, mistake not, my Father will ever respond to the faintest flicker of faith. (1733:5/155.2.17)

71 You are my apostles, and to you religion shall not become a theologic shelter to which you may flee in fear of facing the rugged realities of spiritual progress and idealistic adventure; but rather shall your religion become the fact of real experience which testifies that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted in the eternal adventure of finding the God who has thus found and sonshipped you. (1733:5/155.6.14)

72 "... even though heaven and earth shall pass away, my words of truth shall not." (1736:2/156.2.5)

73 "Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good." (1739:0/156.5.5)

74 God-knowing individuals are not discouraged by misfortune or

downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. (1739:8/156.5.13)

75 "But if the Son be lifted up, he will draw all men to himself, and whosoever believes this truth of the combined nature of the Son shall be endowed with life that is more than age-abiding." (1750:4/157.6.10)

76 "My Father is working with me in all these things, and he will never leave me alone in my mission, even as I will never forsake you when you presently go forth to proclaim this gospel throughout the world." (1750:7/157.6.13)

77 "Question not my Father's power of love, only the sincerity and reach of your faith. All things are possible to him who really believes." (1757:2/158.5.2)

78 "Whosoever shall humble himself and become as this little one, the same shall become greatest in the kingdom of heaven." (1761:2/158.8.1)

79 "Even so, it is not the will of my Father in heaven that one of these little ones should go astray, much less that they should perish." (1762:4/159.1.2)

80 "Although you cannot determine the eternal fate of the individual, you may legislate regarding the conduct of the group, for, where two or three of you agree concerning any of these things and ask of me, it shall be done for you if your petition is not inconsistent with the will of my Father in heaven." (1763:0/159.1.3)

81 "... where two or three believers are gathered together, there am I in the midst of them." (1763:0/159.1.3)

82 "I tell you that, even when a cup of cold water is given to a thirsty soul, the Father's messenger shall ever make record of such a service of love." (1764:3/159.2.1)

83 "Behold, I stand at the door and knock, and if any man will open, I will come in." (1765:4/159.3.2)

*See PROMISES on page 18.*



PROMISES from page 17.

84 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. (1765:5/159.3.3)

85 A loving father does not frighten his children into yielding obedience to his just requirements. (1766:1/159.3.5)

86 The believer has only one battle, and that is against doubt—unbelief. (1766:4/159.3.8)

87 In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals. (1766:5/159.3.9)

88 Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven. (1766:5/159.3.9)

89 Increasing happiness is always the experience of all who are certain about God. (1766:6/159.3.10)

90 When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved. (1766:8/159.3.12)

91 Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be *unafraid* when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure path-

way to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them. (1767:1/159.3.13)

92 "... the Father does not limit the revelation of truth to any one generation or to any one people." (1768:2/159.4.6)

93 Forget not, the truly good is invariably more powerful than the most malignant evil. (1770:2/159.5.10)

94 "... he who sent me is true and faithful." (1791:1/162.2.3)

95 "I am the light of the world. He who follows me shall not walk in darkness but shall have the light of life." (1795:1/162.5.2)

96 "I am the light of life, and every one who deliberately and with understanding rejects this saving light shall die in his sins." (1795:2/162.5.3)

97 "If any man thirst, let him come to me and drink. From the Father above I bring to this world the water of life. He who believes me shall be filled with the spirit which this water represents, for even the Scriptures have said, 'Out of him shall flow rivers of living waters.' When the Son of Man has finished his work on earth, there shall be poured out upon all flesh the living Spirit of Truth. Those who receive this spirit shall never know spiritual thirst." (1795:5/162.6.1)

98 "To every one who has faith shall this bestowal of the spirit become the true teacher of the way which leads to life everlasting, to the true waters of life in the kingdom of heaven on earth and in the Father's Paradise over there." (1796:1/162.6.3)

99 "If my words abide in you and you are minded to do the will of my Father, then are you truly my disciples. You shall know the truth, and the truth shall make you free." (1796:4/162.7.2)

100 "Verily, verily, I say to you who believe the gospel that, if a man will keep this word of truth alive in his heart, he shall never taste death."

(1797:2/162.7.5)

101 "You have entered upon this great work of teaching mortal man that he is a son of God. I have shown you the way; go forth to do your duty and be not weary in well doing. To you and to all who shall follow in your steps down through the ages, let me say: I always stand near, and my invitation-call is, and ever shall be, Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls." (1808:1/163.6.7)

102 "The teacher of truth attracts only those who hunger for the truth and who thirst for righteousness. My sheep hear my voice and I know them and they follow me. And to all who follow my teaching I give eternal life; they shall never perish, and no one shall snatch them out of my hand." (1815:3/164.5.3)

103 "But that you may be certain of what I proclaim, let me again assert that the Father is in me and I in the Father, and that, as the Father dwells in me, so will I dwell in every one who believes this gospel." (1816:0/164.5.3)

104 "Verily, verily, I say to you, friends and enemies, I am the true shepherd; I know my own and my own know me. I will not flee in the face of danger. I will finish this service of the completion of my Father's will, and I will not forsake the flock which the Father has intrusted to my keeping." (1819:4/165.2.8)

105 "Fear not those who, although they may be able to kill the body, after that have no more power over you. I admonish you to fear none, in heaven or on earth, but to rejoice in the knowledge of Him who has power to deliver you from all unrighteousness and to present you blameless before the judgment seat of a universe." (1820:2/165.3.3)

106 "Are not five sparrows sold for two pennies? And yet, when these birds flit about in quest of their sustenance, not one of them exists without the knowledge of the Father,



the source of all life. To the seraphic guardians the very hairs of your head are numbered. And if all of this is true, why should you live in fear of the many trifles which come up in your daily lives? I say to you: Fear not; you are of much more value than many sparrows." (1820:3/165.3.4)

107 "All of you who have had the courage to confess faith in my gospel before men I will presently acknowledge before the angels of heaven; but he who shall knowingly deny the truth of my teachings before men shall be denied by his guardian of destiny even before the angels of heaven." (1820:4/165.3.5)

108 "Say what you will about the Son of Man, and it shall be forgiven you; but he who presumes to blaspheme against God shall hardly find forgiveness. When men go so far as knowingly to ascribe the doings of God to the forces of evil, such deliberate rebels will hardly seek forgiveness for their sins." (1820:5/165.3.6)

109 "And when our enemies bring you before the rulers of the synagogues and before other high authorities, be not concerned about what you should say and be not anxious as to how you should answer their questions, for the spirit that dwells within you shall certainly teach you in that very hour what you should say in honor of the gospel of the kingdom." (1820:6/165.3.7)

110 "I came into this world to reveal the Father to you and to lead you to the Father. The first I have done, but the last I may not do without your consent; the Father never compels any man to enter the kingdom. The invitation ever has been and always will be: Whosoever will, let him come and freely partake of the water of life." (1820:7/165.3.8)

111 "Yes, Andrew, I will speak to you about these matters of wealth and self-support, but my words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom. . . .

You have dedicated your lives to the ministry of the kingdom; therefore be not anxious or worried about the things of the temporal life, what you shall eat, nor yet for your body, what you shall wear." (1823:2/165.5.2)

112 "When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the support of yourselves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal." (1823:3/165.5.3)

113 "Let me assure you, once and for all, that, if you dedicate your lives to the work of the kingdom, all your real needs shall be supplied. Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance." (1823:3/165.5.3)

114 "Do not you foolish men understand that the God of heaven looks at the inner motives of the soul as well as on your outer pretenses and your pious professions?" (1826:1/166.1.2)

115 "But I declare that salvation is first a matter of your personal choosing. Even if the door to the way of life is narrow, it is wide enough to admit all who sincerely seek to enter, for I am that door. And the Son will never refuse entrance to any child of the universe who, by faith, seeks to find the Father through the Son." (1828:7/166.3.3)

116 "This door is not open to those who would enter the kingdom for selfish glory. Salvation is not for those who are unwilling to pay the price of wholehearted dedication to doing my Father's will." (1829:1/166.3.4)

117 "But fear not; every one who sincerely desires to find eternal life by entrance into the kingdom of God shall certainly find such everlasting

salvation." (1829:2/166.3.5)

118 "Behold, I stand at the doors of men's hearts and knock, and if any man will open to me, I will come in and sup with him and will feed him with the bread of life; we shall be one in spirit and purpose, and so shall we ever be brethren in the long and fruitful service of the search for the Paradise Father." (1829:4/166.3.7)

119 "Works of self-righteousness cannot buy the favor of God, and much praying in public will not atone for lack of living faith in the heart. Men you may deceive by your outward service, but God looks into your souls." (1838:2/167.5.1)

120 The law of the universe is: Ask and you shall receive; seek and you shall find. (1838:3/167.5.2)

121 "Verily, verily, I say to you, whosoever receives not the kingdom of God as a little child shall hardly enter therein to grow up to the full stature of spiritual manhood." (1840:0/167.6.1)

122 "I am the resurrection and the life; he who believes in me, though he dies, yet shall he live. In truth, whosoever lives and believes in me shall never really die." (1843:1/168.0.7)

123 No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man. (1848:5/168.4.5)

124 Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-waiting answers to your earlier but ill-timed petitions. (1849:3/168.4.12)

125 All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you

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should remember that you are progressive creatures of time and space; therefore must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions. (1849:4/168.4.13)

126 "But I have come to show you that, while you are seeking to find God, God is likewise seeking to find you." (1850:9/169.1.2)

127 "... the Father accepts you even before you have repented and sends the Son and his associates to find you and bring you, with rejoicing, back to the fold, the kingdom of sonship and spiritual progress." (1851:2/169.1.4)

128 "... the Father and his Son go forth to search for those who are lost, and in this search we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost, those who stand in need of salvation. . . . The sheep wanders away, unintentionally; the coin is covered by the dust of time and obscured by the accumulation of the things of men." (1851:2/169.1.4)

129 Regarding sin, he taught that God has forgiven; that we make such forgiveness personally available by the act of forgiving our fellows. (1861:5/170.2.23)

130 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. (1862:6/170.3.9)

131 . . . 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. (1862:8/170.3.11)

132 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. (1863:12/170.4.14)

133 . . . he did likewise most certainly, on several occasions, definitely promise sometime to return to Urantia. . . (1863:13/170.4.15)

134 He promised a new revelation of the kingdom on earth and at some future time. . . (1863:13/170.4.15)

135 But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church even as to all other religions, races, and nations on earth—even to every individual. (1864:8/170.5.8)

136 Sooner or later another and greater John the Baptist is due to arise proclaiming "the kingdom of God is at hand"—meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer—and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ. There must come a revival of the actual teachings of Jesus. . . (1866:2/170.5.19)

137 Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. (1866:4/170.5.21)

138 . . . this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development. (1866:4/170.5.21)

139 This covenant of Melchizedek with Abraham represents the great Urantian agreement between divinity and humanity whereby God agrees to do *everything*; man only agrees to *believe* God's promises and follow his instructions. Heretofore it had been believed that salvation could be secured only by works—sacrifices and offerings; now, Melchizedek again brought to Urantia the good news that salvation, favor with God, is to be had by *faith*. (1020:7/93.6.4)

140 "Notwithstanding that they reject my spiritual rule over them, I will return again to receive from others such a kingdom of spirit as is now denied me. You will see the Son of Man rejected now, but in another age that which the children of Abraham now reject will be received and exalted." (1876:0/171.8.2)

141 "To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him." (1876:4/171.8.6)

142 You will never be held responsible for the accomplishment of that which is beyond your abilities. (1876:7/171.8.9)

143 "Divine forgiveness is inevitable; it is inherent and inalienable in God's infinite understanding, in his perfect knowledge of all that concerns the mistaken judgment and



erroneous choosing of the child." (1898:3/174.1.3)

144 "Divine justice is so eternally fair that it unfailingly embodies understanding mercy." (1898:3/174.1.3)

145 "I am the light of the world, and whosoever will believe my teaching shall no longer abide in darkness." (1903:4/174.5.7)

146 "If you gentiles will hear me, you shall receive the words of life and shall enter forthwith into the joyous liberty of the truth of sonship with God." (1903:4/174.4.7)

147 "He who selfishly loves his life stands in danger of losing it; but he who is willing to lay down his life for my sake and the gospel's shall enjoy a more abundant existence on earth and in heaven, life eternal." (1903:5/174.5.8)

148 "Let me assure you that victory shall eventually crown our united efforts to enlighten the world and liberate mankind. The old order is bringing itself to judgment; the Prince of this world I have cast down; and all men shall become free by the light of the spirit which I will pour out upon all flesh after I have ascended to my Father in heaven." (1904:3/174.5.12)

149 "And now I declare to you that I, if I be lifted up on earth and in your lives, will draw all men to myself and into the fellowship of my Father." (1904:4/174.5.13)

150 "When you are brought up before governors and rulers, it shall be for a testimony of your faith and to show your steadfastness in the gospel of the kingdom. And when you stand before judges, be not anxious beforehand as to what you should say, for the spirit will teach you in that very hour what you should answer your adversaries." (1912:3/176.1.1)

151 "Be patient! doubt not that this gospel of the kingdom will triumph over all enemies and, eventually, be proclaimed to all nations." (1913:0/176.1.1)

152 "And when the kingdom shall have come to its full fruition, be assured that the Father in heaven will

not fail to visit you with an enlarged revelation of truth and an enhanced demonstration of righteousness, even as he has already bestowed upon this world him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man." (1914:4/176.2.3)

153 "So also will I, after my Father has invested me with all power and authority, continue to follow your fortunes and to guide in the affairs of the kingdom by the presence of my spirit, who shall shortly be poured out upon all flesh." (1914:4/176.2.3)

154 "Even though I shall thus be present with you in spirit, I also promise that I will sometime return to this world, where I have lived this life in the flesh and achieved the experience of simultaneously revealing God to man and leading man to God." (1914:4/176.2.3)

155 "However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age." (1915:1/176.2.4)

156 "You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you." (1916:3/176.3.2)

157 "To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom." (1917:1/176.3.4)

158 "Even a youth, if the desire of the heart is really supreme, can command the attention and enjoy the loving companionship of the God of a universe, actually experience the unforgettable ecstasy of being alone with God in the hills, and for a whole

day." (1921:1/177.1.3)

159 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. (1930:3/177.1.6)

160 The persistent preaching of this gospel of the kingdom will some day bring to all nations a new and unbelievable liberation, intellectual freedom, and religious liberty. (1930:6/177.1.9)

161 This gospel of the kingdom is a living truth. . . it is like the seed of the living being which, from generation to generation, while it remains the same living seed, unfailingly unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. (1931:6/177.1.15)

162 And my spirit shall be upon you, now and even to the end of the world. (1932:2/177.1.18)

163 "I have brought the kingdom of heaven to you here on earth, but I declare that all of you who by faith enter therein and remain therein by the living service of truth, shall surely ascend to the worlds on high and sit with me in the spirit kingdom of our Father." (1935:0/177.3.4)

164 "If you are willing to become fellow servants with me in doing the Father's will, in the kingdom to come you shall sit with me in power, still doing the Father's will in future glory." (1940:1/179.3.9)

165 The remembrance supper is the believer's symbolic rendezvous with Michael. When you become thus spirit-conscious, the son is actually present, and his spirit fraternizes with the indwelling fragment of his Father. (1942:5/179.5.6)

166 "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.

"When I give you this new com-  
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mandment, I do not place any new burden upon your souls; rather do I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the bestowal of your heart's affection upon your fellow men." (1944:4-5/180.1.1-2)

167 "You have not merely chosen me, but I have also chosen you, and I have ordained you to go forth into the world to yield the fruit of loving service to your fellows even as I have lived among you and revealed the Father to you. The Father and I will both work with you, and you shall experience the divine fullness of joy if you will only obey my command to love one another, even as I have loved you." (1945:1/180.1.4)

168 "He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit." (1945:4/180.2.1)

169 "If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition." (1945:4/180.2.1)

170 When there exists this living connection between divinity and humanity, if humanity should thoughtlessly and ignorantly pray for selfish ease and vainglorious accomplishments, there could be only one divine answer: more and increased bearing of the fruits of the spirit on the stems of the living branches. (1946:3/180.2.5)

171 "Let not your hearts be troubled. You believe in God; continue to believe also in me. Even though I must leave you, I will not be far from you. I have already told you that in my Father's universe there are many tarrying-places. If this were not true, I would not have repeatedly told you about them. I am going to return to these worlds of light, stations in the

Father's heaven to which you shall some time ascend." (1947:3/180.3.4)

172 "And you shall know this spirit when he comes even as you have known me, and you will receive this gift in your hearts, and he will abide with you." (1948:2/180.4.1)

173 "You thus perceive that I am not going to leave you without help and guidance. I will not leave you desolate. Today I can be with you only in person. In the times to come I will be with you and all other men who desire my presence, wherever you may be, and with each of you at the same time." (1948:2/180.4.1)

174 "As I have lived with you in person, then shall I live in you; I shall be one with your personal experience in the spirit kingdom. And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you." (1948:3/180.4.2)

175 "And this Spirit of Truth which I will bestow upon you shall guide and comfort you and shall eventually lead you into all truth." (1948:3/180.4.2)

176 "And this spirit friend [the Spirit of Truth] will bring to your remembrance everything I have taught you." (1948:4/180.4.3)

177 "This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another." (1949:1/180.4.5)

178 "And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you." (1949:1/180.4.5)

179 "Although this gospel of the kingdom never fails to bring great peace to the soul of the individual believer, it will not bring peace on earth until man is willing to believe my teaching wholeheartedly and to establish the practice of doing the

Father's will as the chief purpose in living the mortal life." (1951:2/180.6.1)

180 "And when my spirit comes to indwell you, he will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them." (1951:3/180.6.2)

181 ". . . when he, the Spirit of Truth, comes, he shall eventually guide you into all truth as you pass through the many abodes in my Father's universe." (1951:4/180.6.3)

182 "This spirit will not speak of himself, but he will declare to you that which the Father has revealed to the Son, and he will even show you things to come; he will glorify me even as I have glorified my Father." (1951:5/180.6.4)

183 "And so are you about to sorrow over my departure, but I will soon see you again, and then will your sorrow be turned into rejoicing, and there shall come to you a new revelation of the salvation of God which no man can ever take away from you." (1952:3/180.6.7)

184 "But when I have been delivered from this investment of mortal nature, I will be able to return as a spirit indweller of each of you and of all other believers in this gospel of the kingdom. In this way the Son of Man will become a spiritual incarnation in the souls of all true believers." (1953:3/181.1.1)

185 "Life in the Father's eternal creation is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory." (1953:4/181.1.2)

186 "Each of the many, many stations in my Father's house is a stopping place, a life designed to prepare you for the next one ahead. And so will the children of light go on from glory to glory until they attain the divine estate wherein they are spiritually perfected even as the Father is perfect in all things." (1953:4/181.1.2)

187 "But as many as do receive him [the Spirit of Truth] shall be enlightened, cleansed, and comforted.



And this spirit of Truth will become in them a well of living water springing up into eternal life." (1954:1/181.1.4)

188 "Peace I leave with you; my peace I give to you. I make these gifts not as the world gives—by measure—I give each of you all you will receive." (1954:2/181.1.5)

189 The peace which Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh. The peace of Jesus' mind was founded on an absolute human faith in the actuality of the divine Father's wise and sympathetic overcare. (1954:5/181.1.8)

190 The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving, and all-powerful spirit Father. And this is, indeed, a peace which passes the understanding of mortal mind, but which can be enjoyed to the full by the believing human heart. (1955.1/181.1.10)

191 "And so, Simon, once more I warn you that they who fight with the sword perish with the sword, while they who labor in the kingdom achieve life everlasting in the kingdom to come with joy and peace in the kingdom which now is." (1957:1/181.2.11)

192 "If my children are one as we are one, and if they love one another as I have loved them, all men will then believe that I came forth from you and be willing to receive the revelation of truth and glory which I have made." (1964:3/1821.6)

193 In the fraternal realities of the kingdom of heaven the faith sons of God find final deliverance from the isolation of the self, both personal and planetary. The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual

socialization on a universe scale—citizenship on high in association with the eternal realization of the divine destiny of perfection attainment. (1985:1/184.4.6)

194 You mortals are the sons of God, and only one thing is required to make such a truth factual in your personal experience, and that is your spirit-born faith. (2003:3/186.5.9)

195 Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. (2018:1/188.4.15)

196 Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom. (2018:1/188.4.15)

197 The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. (2018:1/188.4.15)

198 Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. (2018:2/188.4.15)

199 The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil. (2018:2/188.4.15)

200 All this power which is inherent in Jesus—the endowment of life—and which enabled him to rise from the dead, is the very gift of eternal life which he bestows upon kingdom believers, and which even now makes certain their resurrection from the bonds of natural death. (2029:2/190.0.2)

201 "... this Spirit of Truth shall be in each believer a well of water, springing up into everlasting life." (2035:1/190.5.4)

202 "By so drawing close to your fellowmen in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love." 2043:1/

191.5.3)

203 "You have believed, Thomas, because you have really seen and heard me. Blessed are those in the ages to come who will believe even though they have not seen with the eye of flesh nor heard with the mortal ear." (2043:3/191.5.5)

204 "It is a fact that God loves you, his sons. By faith in my word this fact becomes an eternal and living truth in your hearts. When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise." (2052:3/193.0.3)

205 "My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father." (2053:0/193.0.4)

206 And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties. (2060:6/194.2.1)

207 And sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind. (2061:6/194.2.8)

208 The religion of Jesus provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh. (2063:1/194.3.3)

209 The spiritual forward urge is the most powerful driving force present in this world; the truth-learning

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believer is the one progressive and aggressive soul on earth. (2063:2/194.3.4)

210 The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new; it is to be dominated neither by the old nor the young. (2063:6/194.3.8)

211 The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding. This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man. (2063:6/194.3.8)

212 Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unflinching forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. (2064:3/194.3.11)

213 Pentecost endowed mortal man with the power to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and to challenge the evils of hate and anger by the fearless acts of love and forbearance. (2064:4/194.3.12)

214 The religion of Jesus is the most powerful unifying influence the world has ever known. (2065:5/194.3.17)

215 Mankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal. (2065:6/194.3.18)

216 The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an

unfailing energy for the soul. (2065:7/194.3.19)

217 Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship. (2066:0/194.3.20)

218 But mistake not! these compromised ideals of the Master are still latent in his gospel, and they will eventually assert their full power upon the world. (2070:8/195.0.12)

219 When the materialistic-secular panic is over, the religion of Jesus will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in His name." (2076:6/195.6.1)

220 No matter what the apparent conflict between materialism and the teachings of Jesus may be, you can rest assured that, in the ages to come, the teachings of the Master will fully triumph. (2076:7/195.6.2)

221 At the time of this writing the worst of the materialistic age is over; the day of a better understanding is already beginning to dawn. (2076:9/195.6.4)

222 The fact of the absolute mechanism of Paradise at the center of the universe of universes, in the presence of the unqualified volition of the Second Source and Center, makes forever certain that determiners are not the exclusive law of the cosmos. (2077:10/195.6.14)

223 Twentieth-century secularism tends to affirm that man does not need God. But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster. (2081:5/195.8.5)

224 Secularism can never bring peace to mankind. Nothing can take the place of God in human society. (2081:6/195.8.6)

225 Secular social and political optimism is an illusion. Without God,

neither freedom and liberty, nor property and wealth will lead to peace. (2082:4/195.8.12)

226 The complete secularization of science, education, industry, and society can lead only to disaster. (2082:5/195.8.13)

227 But be patient! when the present superstition revolt is over, the truths of Jesus' gospel will persist gloriously to illuminate a new and better way. (2082:6/195.9.1)

228 A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. (2082:7/195.9.2)

229 Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. (2082:7/195.9.2)

230 The teachings of Jesus, even though greatly modified, survived the mystery cults of their birthtime, the ignorance and superstition of the dark ages, and are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century. And such times of great testing and threatened defeat are always times of great revelation. (2082:8/195.9.4)

231 Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. (2082:8/195.9.4)

232 The hour is striking for a rediscovery of the true and original foundations of present-day distorted



and compromised Christianity—the real life and teachings of Jesus. (2083:1/195.9.5)

233 The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. . . . Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself. (2084:1/195.10.1)

234 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. (2084:5/195.10.5)

235 If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure. (2085:2/195.10.10)

236 And this brotherhood [the invisible and spiritual brotherhood of the kingdom of God] is destined to become a *living organism* in contrast to an institutionalized social organization. (2085:3/195.10.11)

237 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. (2086:2/195.10.16)

238 The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen

centuries. (2090:3/196.1.2)

239 The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life of consecrated religious motivation if such truths shall again be proclaimed to the world. (2090:5/196.1.4)

240 Through oversophistication or as a result of the irreligious conduct of professed religionists, a man, or even a generation of men, may elect to suspend their efforts to discover the God who indwells them; they may fail to progress in and attain the divine revelation. But such attitudes of spiritual nonprogression cannot long persist because of the presence and influence of the indwelling Thought Adjusters. (2095:1/196.3.17)

241 Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus shall not fail. (2097:1/196.3.33)

## SOURCES OF MATERIALS

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### Books and Magazines

Concordex .....	\$9.95
Paramony .....	\$9.95
Life After Death .....	\$3.95
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\$1.95 each for 100 or more	
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The Good Cheer Press, a subsidiary of the Jesusonian Foundation, distributes secondary works that help readers enjoy, understand and share The URANTIA Book. Included in its list of secondary works are: The Concordex, the Paramony, Life After Death Magazine, the new Introduction to The URANTIA Book, John Byron's Master Universe art print, John Byron's Journey to Paradise art print, Dr. Meredith Sprunger's brochures, and A Family Meeting Handbook by Robert Slagle. Good Cheer Press also supplies The URANTIA Book.

As of October 20, 1988 all qualified URANTIA Book study groups will receive wholesale prices on Good Cheer Press products. For example, Concordexes and Paramonies, normally priced at \$12.95 will be available to study groups for \$6.95. Life After Death magazines normally \$3.95 will wholesale for \$1.95.

Good Cheer Press hopes these low prices will give study groups greater access to secondary works. For price information contact:

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The URANTIA Book .....	\$22.00
Asoka Foundation P.O. Box 82009 Oklahoma City, OK 73148	
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Concordex/URANTIA Book set .....	\$27.50
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*Friendship in Marriage* discusses techniques essential for a mature and successful marriage. By Kaye Cooper.

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# Healing

*"The Master's consecration charge was: 'Go into all the world and preach the glad tidings of the kingdom. Liberate spiritual captives, comfort the oppressed, and minister to the afflicted. Freely you have received, freely give.'" (1584:1/140.9.2)*

*"The apostles. . . now made the discovery that the good news of the kingdom was very comforting to the sick; that their message carried healing for the afflicted." (1595:3/141.8.2)*

*"Prayer, unless in liaison with the will and actions of the personal spiritual forces and material supervisors of a realm, can have no direct effect upon one's physical environment. While there is a very definite limit to the province of the petitions of prayer, such limits do not equally apply to the faith of those who pray.*

*"Prayer is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments. And even in actual bacterial disease, prayer has many times added to the efficacy of other remedial procedures." (999:4-5/91.6.1-2)*



*The Fall 1989 issue of The Circles will have as its theme "Healing." As the quotations above indicate, healing and ministry to the ill had a place in the ministry of Jesus and the apostles. What place does healing have in our spreading the gospel today? What can we do to aid those who are suffering from physical ailments? What about those whose illnesses are "mental, emotional, and nervous"? Does healing involve miracle seeking or does it simply follow some laws we do not understand? Are some faith healings authentic? If so, what are the spiritual benefits from them? Does spiritual growth bring an increase in health? What has been your experience?*

*Send your articles, poetry and artwork by April 15, 1989 to:*

*The Dallas Fellowship, Inc.  
P.O. Box 1203  
Arlington, Texas 76004-1203*

## STAFF

Tommie Clendening	John Hyde
Bill Cooper	Adrienne Jarnagin
Kaye Cooper	Gene Joyce
Jeannie George	Beth McLeod
David Glass	Sarah Nachtweh

## SUBSCRIPTIONS

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