

A VOICE OF

Fort Sanders with Sons



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Does One's Destiny Hang on a Fluke?



There are some sentences on page 1910 that are hard to understand: "It is unfortunate that Judas Iscariot could not have heard the first and mercy proffering half of this farewell address. He did not hear this last offer of mercy to the Jewish rulers because he was still in conference with a certain group of Sadducean relations and friends with whom he had lunched, and with whom he was conferring as to the most fitting manner of dissociating himself from Jesus and his fellow apostles. It was while listening to the Master's final indictment of the Jewish leaders and rulers that Judas finally and fully made up his mind to forsake the gospel movement and wash his hands of the whole enterprise."

Some said, "How sad! If Judas hadn't missed the first half of the speech he might have been saved!" *

But why did he miss it? He was plotting against Jesus! And he had heard many, many speeches from Jesus proffering mercy. What makes one think that one more would change his selfish heart? And that his destiny hung on the happenstance of his not hearing that particular one? Why didn't it change the hearts of the Sadducees who did hear it?

Remember our divine right that no one or nothing can take from us? On page 1134-35 the Book says: "Man, in his spiritual domain does have a free will. Mortal man is neither a helpless slave of the inflexible sovereignty of an all-powerful God nor the victim of the hopeless fatality of a mechanistic cosmic determinism. Man is most truly the architect of his own eternal destiny."

And in paragraph 5, page 1233 we read: "...the soul of man must and will be given full and ample opportunity to reveal its true intent and real purpose."

To say that because Judas didn't get to the temple in time to hear one more offer of mercy caused him to be lost, smacks of determinism to me. It bothers me a lot. It makes the universe sound like a scary place to be. What little thing might happen to turn my belief in the wrong way!

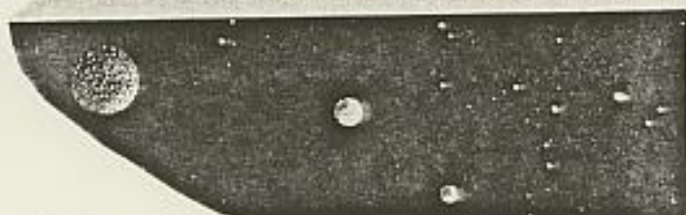
But we know that we live in friendly universe. On page 1477 Jesus tells the people at Athens: "The real universe is friendly to every child of the eternal God." And on 2094: "Only the Spirit -indwelt mind can comprehend that the universe is friendly to the individual."

On page 1818 in the sermon about the good shepherd, Jesus said his sheep knew his voice and followed. But he said some were not of the fold, and didn't know his voice.

* On page 1567 B-C we read that Judas had made his decision when Jesus rebuked him for saying Mary should have sold her precious ointment, and used the money

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* On page 1567 B-C we read that Judas had made his decision when Jesus rebuked him for saying Mary should have sold her precious ointment, and used the money to feed the poor. It says this episode "marked his passing from the progressive kingdom of light into that self-chosen domain of darkness."

On page 1818 in the sermon about the good shepherd, Jesus said his sheep knew his voice and followed. But he said some were not of the fold, and didn't know his voice.

Evidently Judas wasn't of his fold.

Maybe he was one of those Jesus was speaking of on page 1822: "With their mouths they make a show of love, but their hearts are set upon their own selfish gain."

Notice it says self-chosen.

Remember:
 "Man is most truly the architect of his own eternal destiny!"
 1134-35

4/24



Occasionally Jesus used The Flashing Eye and The Stinging Rebuke

Not often. But when necessary.

I received The URANTIAN today. It contained some good reading. One article by John Andrews ended up by reminding us that Jesus gave us a new commandment (1944): "That you love one another even as I have loved you."

Just how did Jesus love?

Well, first, he knew the basic component of all love — the desire to do good to others.

The only thing that is good for someone is something that helps him draw nearer to God. So, of course, most of the time Jesus was charming, gracious, friendly, and put people at ease. He enjoyed their company, and they certainly enjoyed his. He was not grand-standing, affected, sanctimonious, or pitying. But he had compassion and affection for people. "There was little of the professional, the well-planned, or the pre-meditated in his earthly ministry." He did unselfish good as he went about his daily duties. There's a paragraph on 1589p that tells more. But on 1875 it also tells us that "Jesus loved men so much and so wisely that he never hesitated to be severe with them when the occasion demanded such discipline."

Let's look at some of those occasions.

First, on page 1766 in his instruction to teachers and believers, he says, among other things: "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 evildoing and sinful rebellion against the will of my Father in heaven." His love manifests itself in this way.

(It seems that the tolerance of Jesus doesn't extend to iniquity.)

On page 1760 when Peter tried to change Jesus' mind about doing the Father's will, he turned on Peter with a flashing eye and a stern rebuke. The apostles were "literally stunned." But it was effective. And it was because he loved them so much he couldn't stand to see them have this wrong attitude.

And also, on page 1530, Mary was crushed, stunned, when he rebuked her.

Again, on page 1757 is one of the times when he said to the apostles in an exasperated way, "How long shall I bear with you!"

And remember how he cleansed the temple? He was doing good. Loving.



JESUS DRIVING OUT THE MERCHANTS
FROM THE TEMPLE COURT

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Also, the last temple discourse, starting on page 1905, is not exactly the words of a sentimental milksop. But he was being ruthless against iniquity.

The only reason I bring up these instances of his love is that people tend to leave them out. Tough love is love, just the same as tender love. It's according to what the occasion demands.

So, yes. Let's love as he did.
wisely.



JESUS DRIVING OUT THE MERCHANTS FROM THE TEMPLE COURT



I believe we are living in one of the

Great Spiritual Ganglions of History

Once many years ago when I read Miracles by C.S. Lewis, I was fascinated by the following passage from the Epilogue, and I didn't forget it:

"You are probably quite right in thinking that you will never see a miracle done: You are probably equally right in thinking that there was a natural explanation of anything in your past life which seemed, at the first glance, to be "rum" or "odd". God does not shake miracles into nature at random as if from a pepper-caster. They come on great occasions; they are found at the great ganglions of history — not of Political or social history, but of that spiritual history which cannot be fully known by men."

The dictionary says, among other things:

Ganglion: (1) A mass of nerve cells serving as a center from which nerve impulses are transmitted; (2) A focus of strength or energy.

So it seems that we can call the times when we received our epochal revelations ganglions of spiritual history that cannot be fully known by man. Miracles occur.

And if I read Jesus aright on page 1914 and 1915, this book is only the first part of what we are receiving for the 5th epochal revelation.

It seems to have been given first to sort of prepare the way for "an enhanced demonstration of righteousness" (1914) — for "the summertime of a new visitation draws near" (1915) Draws near!

As Henry Begemann says, "A demonstration implies a demonstrator". And on page 1915 Jesus tells us plainly, "the Father will send you another dispensational bestowal" — Also, a visitation requires a visitor.

So what else does the Book imply is going on now?

I believe the Most High is now acting as regent, instead of observer, (1201) to resolve the political conflicts of the 20th century (1487).

Also, I believe that our planetary supervisors are inaugurating measures designed to foster and conserve the higher spiritual types of the Urantia races. They got permission from Jerusalem to do just that. (1207)

It's a wonderful age to live in.

I'm getting along in years and I probably won't live to see it all. I hate to miss it, but where I'm going will be even more wonderful.

H/BA.

From a Review of Men and Marriage by George Gilder

Far from being anti-woman, Gilder celebrates the superiority of femininity. His central thesis is that our sexual differences are "the single most important fact of human society."

Men, says Gilder, need the institution of marriage to civilize them. Wife and family tame the otherwise

barbaric nature of young males, channeling their natural aggressiveness into constructive activities.

But women's liberation has abrogated the sexual constitution, Gilder contends. By encouraging young women to pursue careers in

Single men have double the mortality rate of attached males and three times that of single women. They are three times as likely to suffer a mental breakdown as either of the aforesaid groups and 22 times more likely to be committed to a mental institution.

If the trend isn't reversed, civilization is doomed. Without family as its firm center, society soon disintegrates. Psychological horizons contract, as individuals (loyal only to themselves) seek short-term gratification.

Children reared in such chaotic circumstances are increasingly undisciplined. As productivity declines, due to

Britain is getting scared about aids. Below is an excerpt from a 3-page article. Anyone wanting the whole article let me know, and I'll send it to you.

HELEN B. HUTCHINSON
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Aids, like indeed many other venereal diseases, is now rife in sub-Saharan Africa. Over a million people are expected to die from the disease in an area which is already so plagued with other sexually transmitted diseases that they form between 20 and 40

come on great occasions; they are found in the great ganglions of history — not of Political or social history, but of that spiritual history which cannot be fully known by men.

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barbaric nature of young males, channeling their natural aggressiveness into constructive activities.

But women's liberation has abrogated the sexual constitution, Gilder contends. By encouraging young women to pursue careers in lieu of matrimony and children, it has weakened the family bond. This in turn has resulted in a growing number of bachelors giving free reign to their instincts, becoming sexual savages, in the author's words: "naked nomads."

Crime and insanity also are rampant among such men. Gilder offers shocking statistics of the trauma of male singleness: unmarried men commit the majority of crimes in this country. (They are five times more likely to commit rape than married men.)

from Human Events Nov. 22 1986

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If the trend isn't reversed, civilization is doomed. Without family as its firm center, society soon disintegrates. Psychological horizons contract, as individuals (loyal only to themselves) seek short-term gratification.

Children reared in such chaotic circumstances are increasingly undisciplined. As productivity declines, due to the present-orientation of workers, the economy teeters toward collapse. Crime, drug abuse, venereal disease and general aimlessness are the toll of this feminist rending of the social fabric.

Gilder is an unwelcome guest at the saturnalia of sexual liberation, rather like a Puritan divine at an orgy. He bids us put down our wine cups, straighten our togas and survey the devastation wrought by misguided efforts to remake male and female into vague androgynous creatures—having sex rather than making love, raising social hell instead of stable families.

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television to drive home the point that the permissive era is over, that monogamy alone is totally safe, and that sexual intercourse with a stranger without a condom is dangerous, may yet save Britain from

medical and social problems, the like of which have not been seen for centuries.

Dr Thomas Stuttaford is medical correspondent of the Times.

from The Spectator Nov. 15, 1986