

A VOICE OF

fort Sander's faith sons



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You can Survive With **A FLICKER OF FAITH**

FAITH, that is. Not mere belief.



On page 1114 we read: "Belief has attained the level of faith when it motivates life, and shapes the mode of living."
In other words faith is action. It's not just giving intellectual assent to something, and doing nothing about it. On page 1219 we read: "Mind knows quantity reality, meanings. But quality-values - is felt."
And so, if you feel it in the soul you do something about it. You reality-ize its value. You make it real. You act.
On page 1593 we read: "Jesus laid great emphasis on 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."
He didn't say the attainment of salvation by belief. Your faith make you act. You can have a strong faith and be very ignorant of cosmic affairs. You remember the Alphaeus twins. They hardly ever understood the teachings of Jesus on religion and philosophy. But for them it didn't matter. They had faith. They believed in Jesus and the God who was like him. This shaped the mode of their living. They acted it out.
On 1733 it tells us that God understands how little primitive man can know, and He is ever alert to honor and foster any attempts to reach out for him. But on that same page he warns the apostles that they don't have the excuse of ignorance. They have been called out of darkness into light. "Your faith shall dominate the combined attitudes of body, mind, and spirit."

On 1927 Jesus talks about superficial belief. He said, "These multitudes listen to the truth and believe it superficially with their minds but few of them permit the word of truth to strike down into the heart with living roots. Those who know the gospel only in the mind, and

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And he was talking about the multitudes.

Again on 1822 Jesus said Ezekiel spoke truth when he said, "With their mouths they make a show of love, but their hearts are set on their own selfish gain."

FAITH means action.



COMPROMISE ?



In a recent group meeting we had a very interesting discussion about compromise. When is it good, and when is it bad?

In subsequent reading I came across this interesting paragraph on page 1199.

"While in the universe and superuniverse careers no man can serve two masters, in the life you now live on Urantia every man (and woman!) must perforce serve two masters. He must become adept in the art of a continuous human temporal compromise, while he yields spiritual allegiance to but one master; and this is why so many falter and fail, grow weary and succumb to the stress of the evolutionary struggle."

What does that mean?

It seems to me that we may use Paul and Abner as examples. Paul compromised, but Abner didn't.

On pages 1831-32 it tells us that Paul remade the teachings of Jesus so as to present less that was objectionable, first to the Jews, then to the Greco-Roman believers in the mysteries. I think he did this so they could begin to understand what life is all about. As a result he was the one most instrumental in founding the great Christian church, which is the cocoon in which the kingdom as Jesus meant it to be now slumbers, awaiting the end of this material age and the beginning of a more spiritual dispensation. Page 1866.

Of course, he in no way compromised when it came to spiritual allegiance.



On the other hand, Abner was at variance with all of the leaders of the early Christian church, over questions of administration, jurisdiction, philosophy and theology. Maybe he didn't know what Jesus told James on page 1591: "James, James, when did I teach you that you should all see alike?" It was spirit unity that he wanted.

As a result of this attitude, Abner's great talents were more or less wasted. He was compelled to live a life of isolation. (1832) Very few people have heard of Abner, while Paul's name is a household word. While Paul was far from perfect, he and Philo of Alexandria are called by the Book the two greatest teachers (besides Jesus) of the first century.

Now for a personal example:

During my last years of teaching there were many many "innovations" we were supposed to use in the classroom. There were many supervisors around to see that we did.

I soon realized that by following that course the pupils

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Now for a personal example:

During my last years of teaching there were many, many "innovations" we were supposed to use in the classroom. There were many supervisors around to see that we did.

I soon realized that by following that course the pupils would remain ignorant.

I didn't tell the supervisors this. I just listened, and put up a few "learning stations" around the room. I wanted to retain my position.

But then I taught the effective way.

After all, I was there for the benefit of the children.



Remember

you
can't Have Mercy
without Justice First



Several years ago I was startled to read the following on page 315:

"You should realize that there is a great reward of personal satisfaction in being first, just, next fair, then patient, then kind. And then, on that foundation, if you choose and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy. There may be patronage, condescension, or charity — even pity — but not mercy."

How many have read and pondered on that? Very few, I bet.

It seems like, in a way, mercy is like forgiveness. On 1638 the Book tells us that God's forgiveness is in fact there before we think to ask for it. But whether it's available in our personal religious experience depends on conditions — (our attitude).

And in the case of mercy, the necessary first condition is Justice.

To my way of thinking, justice has been done in the eyes of God when anyone truly repents of sin or evil. Of course in the eyes of his fellow men he may also have to pay damages or do prison time.

But as soon as he truly repents, God's mercy wipes out — destroys — the sin. He is no longer a sinner.

On page 2018 the Book tells us: "The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight (overlook?) wrongs; it makes them right. True love does not compromise or condone hate. It destroys it."

So the process starts with justice. Without justice you may pity people, patronize them, be condescending — but you can't be merciful! As it says "It's a quality of growth."

"For mercy is not to be thrust upon those who despise it; mercy is not a gift to be trampled under foot by the persistent rebels of time."

Nevertheless though mercy is thus precious and dearly bestowed, your individual drawing credits are always far in excess of your ability to exhaust the reserve if you are sincere of purpose and honest

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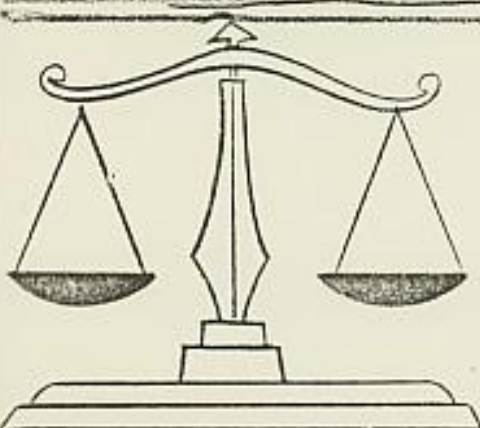
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Nevertheless though mercy is thus precious and dearly bestowed, your individual drawing credits are always far in excess of your ability to exhaust the reserve if you are sincere of purpose and honest of heart." (315)

2/32



"Justice is never a personal attitude; It is always a plural function."

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