

A VOICE OF

fort Sanders's faith sons



DATE: October, 1987

VOLUME: VI

NUMBER: 10

KNOXVILLE, TENNESSEE

All quotations, unless otherwise indicated are from the URANTIA Book c 1955, and are used by permission. Interpretations and opinions are those of the authors.

Was Jesus a Hugger?

I have nothing against hugging if it is sincere and not run into the ground. It seems to me that if you have to constantly be hugging people and telling them you love them - that you may not. You may overdo it. As Shakespeare says in Hamlet, "The lady doth protest too much, me thinks"

So since I would like to "let the mind which was in Christ be also in you." (~~and~~ me), and they tell us on page 1123 that I can do this by accepting his ideas, I thought I'd find out how Jesus was the perfect lover. That is, he knew the meaning of, and practiced loving others better than any other living person ever has.

I searched the U-Book for instances when Jesus used physical manifestations of love.

On page 1432 we read: "And as Ganid squeezed Jesus' hand, he said, I will." But that was Ganid.

On pg. 1530, after he had rebuked Mary, he had compassion for her, and we read: "and bending forward, he laid his hand tenderly upon her head."

On pg. 1437 when Jesus was talking to the young man who was afraid, we read: "And Jesus, laying a tender hand on his shoulder, said..."

And on pg. 1440 when Jesus was talking to the small boy who was a fruit vendor we find that he placed his hand on his shoulder when he said farewell.

On 1569 we find that at the ordination Jesus blessed them by placing his hands upon the heads of each apostle as they kneeled around him. Then on pg. 1570 when Jesus had finished praying one by one the apostles embraced Jesus. That was a very special occasion. A host of Celestial beings was watching.

On 1631 we read about Peter's wife's mother being sick with chills and fever. She had malarial fever. "Jesus stood over this sick woman, holding her hand, smoothing her brow and speaking words of comfort and encouragement."

On Pg. 1754 after the cloud of the transfiguration had vanished, Jesus reached down and touched the three apostles and told them to arise and not be afraid.

And finally, on page 1802 there is the story of Matadormus, whom the Bible calls "the rich young ruler." And we see these words: "Jesus, kissing the kneeling young man on the forehead, said...."

So it seems that Jesus was rather conservative about his physical manifestation of love. He lived a life of love - the desire to do good to others. Also, he knew what good was.

And I don't think he went about saying "I love you - I love you - I love you" anymore than he went about shouting Praise God! Praise the Lord! all the time. He was practical and matter-of-fact, and not sentimental and sanctimonious. Like those in the following excerpt about the "Harmonic Convergence."



All quotations, unless otherwise indicated, are from the URANTIA Book c 1955, and are used by permission. Interpretations and opinions are those of the authors.

Was Jesus a Hugger?

I have nothing against hugging if it is sincere and not run into the ground. It seems to me that if you have to constantly be hugging people and telling them you love them - that you may not. You may overdo it. As Shakespeare says in Hamlet, "The lady doth protest too much, me thinks"

So since I would like to "let the mind which was in Christ be also in you." (~~and~~ me), and they tell us on page 1123 that I can do this by accepting his ideas, I thought I'd find out how Jesus was the perfect lover. That is, he knew the meaning of, and practiced loving others better than any other living person ever has.

I searched the U-Book for instances when Jesus used physical manifestations of love.

On page 1432 we read: "And as Ganid squeezed Jesus' hand, he said, I will." But that was Ganid.

On pg. 1530, after he had rebuked Mary, he had compassion for her, and we read: "and bending forward, he laid his hand tenderly upon her head."

On pg. 1437 when Jesus was talking to the young man who was afraid, we read: "And Jesus, laying a tender hand on his shoulder, said..."

And on pg. 1440 when Jesus was talking to the small boy who was a fruit vendor we find that he placed his hand on his shoulder when he said farewell.



On 1569 we find that at the ordination Jesus blessed them by placing his hands upon the heads of each apostle as they knelt around him. Then on pg. 1570 when Jesus had finished praying one by one the apostles embraced Jesus. That was a very special occasion. A host of Celestial beings was watching.

On 1631 we read about Peter's wife's mother being sick with chills and fever. She had malarial fever. "Jesus stood over this sick woman, holding her hand, smoothing her brow and speaking words of comfort and encouragement."

On Pg. 1754 after the cloud of the transfiguration had vanished, Jesus reached down and touched the three apostles and told them to arise and not be afraid.

And finally, on page 1802 there is the story of Matadormus, whom the Bible calls "the rich young ruler." And we see these words: "Jesus, kissing the kneeling young man on the forehead, said...."

So it seems that Jesus was rather conservative about his physical manifestation of love. He lived a life of love - the desire to do good to others. Also, he knew what good was.

And I don't think he went about saying "I love you - I love you - I love you" anymore than he went about shouting Praise God! Praise the Lord! all the time. He was practical and matter-of-fact, and not sentimental and sanctimonious. Like those in the following excerpt about the "Harmonic Convergence."

In New York City's Central Park, several hundred people gathered in a circle at dawn to hum in unison, blow on conch-shell horns, and murmur the words "I love you" to one another.

If you have the basic love that comes from God (pg. 1299) - the desire to do good to others (pg. 648), then for your family and close friends is added these extras that we call love - affection, tenderness, sexual attraction, enjoyment of their company, etc.

And if you have that, they will know it - whether you're the demonstrative type or not. (It is OK to be that type, too.)

"Jesus Went About DOING GOOD"



I guess that is the thing we hear quoted most about Jesus. People like to think of his healing the sick, feeding the poor, etc. That is what they think of as good. And indeed it may be. Or it may not be.

So, what is the meaning of good? The unabridged dictionary says it's from Anglo-Saxon and Middle English, and once was spelled god or gode. Also I knew that "good-bye" was a contraction of "God be with you."

So it seems good is god, or maybe "God is good". And of course that means right, eternal fitness, reality, the way things ought to be.

So, how do you go about doing good?

Good is always something that helps a person to become closer to God, or at least keeps him from sliding farther away.

On page 842 we read: "Good is the carrying out of the divine plan." The divine plan for what?

Why, to create sons of God, of course. That's what the whole ascending scheme is about. That is why God created.

Let's look at some healings and feedings.

On page 1631-33 we read of a healing of 683 people. Such a scene had never been witnessed on earth before or since. It was because his human heart was touched by their suffering, and it wasn't against God's will.

But did this healing move those people closer to God? We read on pg. 1633: "But the majority of those who were recipients of supernatural or creative physical healing at this sundown demonstration of divine energy were not permanently spiritually benefited by this extraordinary manifestation of mercy. A small number were truly edified by this physical ministry, but the spiritual kingdom was not advanced in the hearts of men by this amazing eruption of timeless creative healing."

And look what effect it had on Jesus.

"When they sought for Jesus (after the healing) they couldn't find him. The master was much perturbed by what had happened."

And when they found him, he took the wind out of their sails by saying only, "Rejoice not that my Father is powerful to heal the body, but rather that he is mighty to save the soul."

And we know what effect the feeding had on the 5000. When they found out there was no more food forthcoming, $\frac{2}{3}$ of them left.

And finally, on page 1458 we read what Jesus told Nardus the Cynic: "An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all

of as good. And indeed it may be.
Or it may not be.

So, what is the meaning of good? The unabridged dictionary says it's from Anglo-Saxon and Middle English, and once was spelled god or gode. Also I knew that "good-bye" was a contraction of "God be with you."
So it seems good is god, or maybe "God is good". And of course that means right, eternal fitness, reality, the way things ought to be.

So, how do you go about doing good?

Good is always something that helps a person to become closer to God, or at least keeps him from sliding farther away.

On page 842 we read: "Good is the carrying out of the divine plan." The divine plan for what?

Why, to create sons of God, of course. That's what the whole ascending scheme is about. That is why God created.

Let's look at some healings and feedings.

On page 1631-33 we read of a healing of 683 people. Such a scene had never been witnessed on earth before or since. It was because his human heart was touched by their suffering, and it wasn't against God's will.

But did this healing move those people closer to God? We read on pg. 1633: "But the majority of those who were recipients of supernatural or creative physical healing at this sundown demonstration of divine energy were not permanently spiritually benefited by this extraordinary manifestation of mercy. A small number were truly edified by this physical ministry, but the spiritual kingdom was not advanced in the hearts of men by this amazing eruption of timeless creative healing."

And look what effect it had on Jesus.

"When they sought for Jesus (after the healing) they couldn't find him. The master was much perturbed by what had happened."

And when they found him, he took the wind out of their sails by saying only, "Rejoice not that my Father is powerful to heal the body, but rather that he is mighty to save the soul."

And we know what effect the feeding had on the 5000. When they found out there was no more food forthcoming, $\frac{9}{10}$ of them left.

And finally, on page 1458 we read what Jesus told Nardus the Cynic: "An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which leads directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God, and to be more like him."

That's what I said — good is always something helps you come closer to God.

"Love is the desire to do good to others." 648



Too Much Introspection!



Too much looking inward — not enough looking outward. Too much being wrapped up in self — not enough being concerned for the happiness of others.

Of course: "The self has rights as well as one's neighbors." (1134.) But the Book tells us that: "Human happiness is achieved only when the ego desire of self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality". In other words, ego-centrism is balanced by altruism — with a slight preference for altruism. (1131.)

Jesus warns us about too much self-examination on page 1583. Here he seems to be stressing the fact that character can't be built. It grows. It has to start from a living seed. One has to be born of the spirit. That soul embryo has to be there before any real character develops. And the attitude of the personality has to be co-operation with the Indwelling Spirit.

All the behavior modification and other psychological plays will do no permanent good if that living seed isn't there.

Someone asked; "Isn't good environment helpful in developing character?"

Well, yes. Just the same as good soil and fertilizer help produce bigger and better vegetables faster. But the finest soil in the world won't produce anything if there's no seed there.

Any apparent character that's built by psychological methods, with no seed, is vulnerable to all of life's storms. They topple it. A beautiful picture of this is in the First Psalm, which the U-Book says was written by Amenemope.



The godly man (who has been born of the spirit) "is like a tree planted by the rivers of water, which bringeth forth its fruit in its season. Its leaf also shall not wither"

"But the ungodly are not so; but are like the chaff which the wind driveth away"

The godly people have a solid foundation. They are rooted and living. The storms of life may (and do) shake and toss the branches about, but when the storm is over, they're fine. And they produce fruit. 'Fruit of the spirit.

But look at the ungodly. Like chaff. No solid foundation. Subject to each and every trendy wind. And a storm sweeps them away. They have no ultimate value. They're just chaff. (Trash) They bear no fruit of the spirit.

Some will say, "I know of people who didn't believe in God who did good things in the community."

But on page 1126 the U-Book tells us that such people produce only social fruits. Not spiritual. And these fruits have no survival

the ego desire of self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. In other words, ego-centrism is balanced by altruism—with a slight preference for altruism. (1131)

Jesus warns us about too much self-examination on page 1583. Here he seems to be stressing the fact that character can't be built. It grows. It has to start from a living seed. One has to be born of the spirit. That soul embryo has to be there before any real character develops. And the attitude of the personality has to be co-operation with the indwelling spirit.

All the behavior modification and other psychological plays will do no permanent good if that living seed isn't there.

Someone asked; "Isn't good environment helpful in developing character?"

Well, yes. Just the same as good soil and fertilizer help produce bigger and better vegetables faster. But the finest soil in the world won't produce anything if there's no seed there.

Any apparent character that's built by psychological methods, with no seed, is vulnerable to all of life's storms. They topple it. A beautiful picture of this is in



the First Psalm, which the U-Book says was written by Amenemope.

The godly man (who has been born of the spirit) "is like a tree planted by the rivers of water, which bringeth forth its fruit in its season. Its leaf also shall not wither"

"But the ungodly are not so; but are like the chaff which the wind driveth away"

The godly people have a solid foundation. They are rooted and living. The storms of life may (and do) shake and toss the branches about, but when the storm is over, they're fine. And they produce fruit. 'Fruit of the spirit.

But look at the ungodly. Like chaff. No solid foundation. Subject to each and every trendy wind. And a storm sweeps them away. They have no ultimate value. They're just chaff. (Trash) They bear no fruit of the spirit.

Some will say, "I know of people who didn't believe in God who did good things in the community."

But on page 1126 the U-Book tells us that such people produce only social fruits. Not spiritual. And these fruits have no survival value.

On 1584 it tells us that Jesus talked at great length trying to show the twelve what they must be, not what they must do.

The being comes before the doing.

After one becomes, the acts take care of themselves.

So much of psychology is based on animal theory. It says there really isn't all that much difference between us and the white rat. But no white rat ever wrote "King Lear," so I know that our resemblance is strictly limited. And then, of course, there is the dependency of so many people on

in the end explains nothing. People go to a therapist for two or three years, and finally he tells them they're reactive depressive. Well, that's pure gold, worth every penny they've paid and more, because now they know what they are. They tell their friends, "I really know where I'm at now..."

There isn't a cell in the jail that doesn't have a TV in the corner. They watch, listen and learn—and they get a complete psychological explanation of why they are in this unfortunate position. They'll tell you: "I didn't get situated right, man. I was always on the outside looking in."

Comments by Saul Bellow from U.S. News and World Report