



Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of *The URANTIA Book*.



## A Discourse on Religion

(Adapted from Paper 155, Sections 5 & 6. Word for word quotation is shown in italics)

The religions of the world have a double origin—natural and revelational. Three manifestations of the religious urge are common to peoples of all races and at all times. They are:

- **1. Primitive religion.** In Western countries in the twentieth century, the primitive aspects of religion, formerly conditioned by fear, have now tended to be replaced by the yearnings of lost and lonely souls for some form of direct personal contact with supernatural forces or beings. These yearnings may become manifested as belief in the occult, or in magic, covert, esoteric and mysterious forces and beings that provide excitement and escape from the reality of a puzzling, rapidly changing, and poorly understood intellectual and social environment.
- **2. The religions of civilization.** Authoritarian religions of the mind, now suffering the assaults of a scientific materialism that is driving even main stream religionists to flee to the shelter of fundamentalism.
- **3. True religion—the religion of revelation.** The revelation of eternal values and realities. The very concept of supernatural revelation is also suffering under the assault of scientific materialism and a philosophy that denies any basis for the existence of eternal values—or, for that matter, any preferred system of values. **The basic value of revelatory religion consists in the glimpse it provides of the goodness and beauty of the**

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**infinite character of the Father in heaven—a religion of the spirit as promulgated through personal religious experience.**

During this period of his teaching, the Master made it clear that the great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is based solely on individual human experience. He said:

“Until the human race progresses to the level of a higher and more general recognition of the realities of spiritual experience, *large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual*

assent. In contrast, the religion of the spirit entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience.

“The acceptance of the traditional religions of authority presents the easy way out for man’s urge to seek satisfaction for the longings of his spiritual nature. The settled, crystallized, and established religions of authority afford a ready refuge to which the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty. Such a religion requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent.

“For a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence—man seeking God, for himself and as himself, and finding him.

“The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. The religion of the mind—the theology of authority—requires little or none of these exertions from its formal believers. Tradition is a safe refuge and an easy path for those fearful and halfhearted souls who instinctively shun the spirit struggles and mental uncertainties associated with those faith voyages of daring adventure upon the high seas of

**God is not only  
the determiner of destiny;  
he is man’s  
eternal destination.**

(67)

**But long before reaching Havona,  
these ascendant children of time have  
learned to feast upon uncertainty, to  
fatten upon disappointment, to en-  
thuse over apparent defeat, to invigo-  
rate in the presence of difficulties, to  
exhibit indomitable courage in the  
face of immensity, and to exercise un-  
conquerable faith when confronted  
with the challenge of the inexplicable.**

(291)

*unexplored truth in search of spiritual realities as they may be discovered by the progressive human mind and experienced by the evolving human soul.”*

When human beings form religious groups, as the group enlarges it is virtually inevitable that a hierarchical structure will develop, rules will be made, and rituals and creeds will gradually be formulated. **Along with such organization, positions of power and authority evolve, and people become divided and ranked according to status in its pyramidal structure.** Even a religion that starts as a communal group tends to follow this pattern, aided and abetted by ambitious individuals struggling to clamber toward the apex of the pyramid. **Jesus told the gathering that the appeal of all such religions is to the mind.** He warned his followers that the religion of the spirit would always be in deadly conflict with all such forms of religious organization and that, **for the religion of the spirit, authority resides in the Father in a one-on-one relationship** with the individual. Then, pointing to each of his followers and calling them by name, he said:

“And now, which one of you would prefer to take the easy path of conformity to an established and fossilized religion rather than to suffer the difficulties and persecutions attendant upon the mission of demonstrating a better way of salvation to men as you experience the satisfaction of discovering for yourselves the beauties and realities of the eternal truths and supreme grandeurs of the kingdom of heaven? Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of

heaven in the hearts of men?"

After a short break, during which the band considered this challenge, Jesus continued. In substance, he said: "I am calling upon you to be born again, to be born of the spirit. I am calling you out of the darkness of authority and the lethargy of tradition into the transcendent light of making for yourselves the greatest discovery that the human soul can make—the supernal experience of finding God for yourself, in yourself, and of yourself—and of doing all this as a fact in your own personal experience. In so doing your religion shall change from mere intellectual belief to the actual experience of that living faith which is able to grasp the reality of God and all that relates to the divine spirit of the Father. This religion of the spirit consists in a personal and progressive revelation that ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.

*"Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the super-endowment of the religion of the spirit. The hope of unity can only be realized when, and as, the divergent religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit—the religion of personal and individual spiritual experience.*

*"The religions of authority require of mankind uniformity in belief, but this is impossible of realization in this troubled and divided world. The religion of the spirit requires only unity of experience—the unity of destiny—while making full allowance for diversity of belief. It requires only uniformity of insight, not uniformity of viewpoint and outlook. It does not demand uniformity of intellectual views, only unity of spirit feeling. Thereby it grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration.*

***All nonreligious human activities seek to bend the universe to the distorting service of self. (67)***

*"Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness—justice. The spirit which my Father and I send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty."*

*"Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human. Many have minds which accept the theory of God while they spiritually fail to realize the presence of God. This is why I have so often taught you that God's presence can best be realized by acquiring the spiritual attitude of a sincere child. But it is not the mental immaturity of the child that I commend to you. Rather, it is the spiritual simplicity of such a fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly learn to experience and feel the presence of God.*

*"When you begin to find God in your soul, presently you will begin to discover him in the soul of others and, eventually, in all the creatures and creations of a mighty universe. But what chance will the Father have to appear as a god of supreme loyalties and divine ideals in your souls if you give little or no time to the thoughtful contemplation of eternal realities? While the mind is not the seat of the spiritual nature, it is surely the gateway thereto"*

*"I ask you not to try to prove to others that you have found God. You cannot produce a valid proof. Nevertheless, there are two positive and powerful demonstrations of the fact that you are God-knowing,*

***The morality of the religions of evolution drives men forward in the God quest by the motive power of fear.***

***The religions of revelation allure men to seek for a God of love because they crave to become like him. (66)***



and they are:

- 1. The fruits of the spirit show forth in your daily routine life.
- 2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.

*"You are now my apostles and to you religion must not become a theologic shelter to which you may flee in order to escape the rugged realities of idealistic adventure nor the difficulties of making spiritual progress. Rather must your religion forthwith become a fact of real experience testifying that God has found you, idealized you, ennobled you, and spiritualized you—and thereby you witness to your fellows that you have enlisted in the eternal adventure of finding the God who has already found and sonshipped you. Let us now be on our way."*

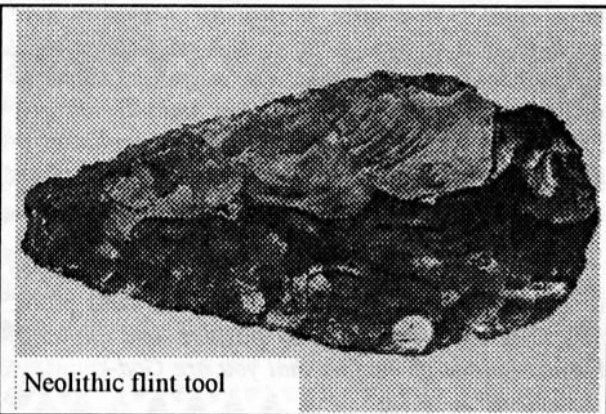
## Ancient Cyprus and The Urantia Book

Stefan Tallquist, Finland

Stefan writes: Dear friends,

On my second visit to Cyprus last month, I wanted to write about an archaeological correlation that might be worthy of notice in which both *The Urantia Book* description and the archaeological evidence agree quite well. There is a clear correlation in the text of *The Urantia Book*, p. 896, and the Cyprus Museum information. The book states:

*From all over the fertile crescent the more adventurous peoples poured westward to the islands.*



Neolithic flint tool

***"But the greatest error of the teaching about the Scriptures is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance."*** (1768)

*These migrants cultivated both grain and vegetables, and they brought domesticated animals with them.*

*About 5000 B.C. a mighty host of progressive Mesopotamians moved out of the Euphrates valley and settled upon the island of Cyprus; this civilization was wiped out about two thousand years subsequently by the barbarian hordes from the north.* (896)

Vassos Karageorghis states in "Cyprus Museum and Archaeological Sites of Cyprus" 1988; on the Cypriot Civilization—Neolithic Period.

"A great and important part of the Cypriot contribution to the history of civilization goes back to the pre-historic times. An already developed phase of Neolithic culture, probably imported from the neighboring countries of Asia, appeared in Cyprus around the beginning of the sixth millennium. More than thirty Neolithic settlements have been identified on the island. But most of our information about life in that period is derived from the settlement of Khirokitia, excavated between 1936 and 1939. The Neolithic inhabitants of this settlement, estimated at four to five thousand, lived in well-built circular huts with thatched roofs within well-organized social groups.

"The Archaeological Service of Cyprus has excavated a large part of the settlement; the resulting finds give a unique picture of town-planning and architecture in the Neolithic age. The houses, huddled close to each other, consist mainly of a circular room which was also used as a workshop.

"The inhabitants used to bury their dead under the floors of their houses, or at some point near their dwellings. (In Egypt, houses known as 'Tholoi' are still used as burial houses.)

"The lower part of the walls was constructed of stones, whereas the arched upper part was made of



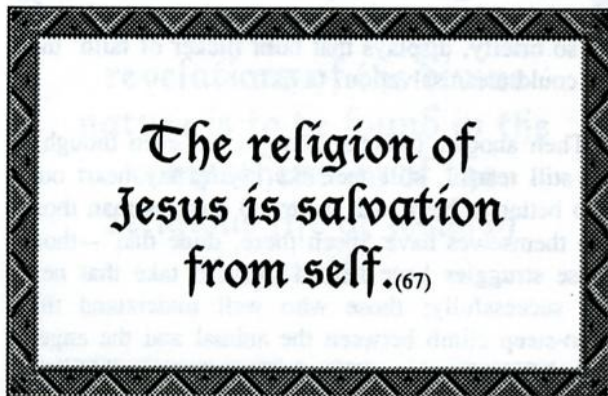
clay and bricks. The inhabitants used to come down the slope of the hill to draw water from the neighboring spring. They hunted, tilled the earth, had already domesticated wild animals, practiced weaving, and used soft stones—later clay—to make utensils and figures. They had trade relations with Asia Minor and Northern Syria.”

In April this year (1996), I visited the Khirokitia archaeological site in Cyprus. Here are some passages from the guide: “Khirokitia, a guide to the Neolithic Site.” by A. Le brun:

“Discovered in 1934, the settlement was excavated between 1936 and 1946. Further investigations were undertaken in 1972 to 1976. According to a number of uncalibrated carbon datings ranging from 5800 to 5500 BC, the island of Cyprus was first inhabited during the sixth millenium BC.

“The inhabitants of Khirokitia isolated their living space from the outside world with constructions which imply an important communal effort. There are few examples of such edifices in the Neolithic of the Near East. The settlement was inhabited by farmers who cultivated wheat and barley as shown by analysis of carbonised seed materials. Grain was harvested with flint sickles hafted in wood or bone. Only the flint blades have survived. “Saddle querns” placed outside the houses were used for grinding of grain. Meat from deer, sheep, goats, and pigs was provided by hunting and by stock breeding.

“The tools of the first inhabitants of Khirokitia are made of flint, bone, and stone. As well as the more common utilitarian vessels, there are fine stone bowls which demonstrate the high degree of skill that could be achieved in the Aceramic Neolithic period. All are made of igneous grey-green andesite which was easily acquired from the banks of the Maroni River. Some are decorated with ornaments which reflect a very keen artistic sense. These objects are exhibited in the Cyprus Museum in Nicosia and in the district museum in Larnica.



*The truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman. (67)*

“Apart from a remarkable head model in unbaked clay, all other anthropomorphic representations from the site are stylised stone figurines. These provide no indication of the physical nature of the inhabitants. The study of skeletal remains is more useful and indicates that the people were short. The average height was 1.61 m (5ft3ins) for men and 1.50m (4ft11ins) for women.

The origins and decline of this highly original culture are still not clearly known. As was the case with all other aceramic sites, Khirokitia suddenly came to an end. It was not until 1500 years later that the site was reoccupied by a ceramic culture.”

Stefan concludes that he finds all of the archaeological information is in good agreement with the Urantia Papers.

## Defamation of Character???

Georgina Merrill, Maleny, Australia

“Not long since, I (a Solitary Messenger) was present on Salvington and heard a guardian of destiny present a formal statement in extenuation of the difficulties of ministering to her mortal subject. This seraphim said:

*“Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving race; the urge of angels opposed by the emotions of an*



*animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia.” (1223)*

When I first read this paragraph during my habitual pre-“lights out” reading of *The Urantia Book*, in the wave of indignation that swept over me, I wrote, “What would mere seraphim know about being human? How dare they judge—they who can only observe but not feel what it is like to be petrified with terror, submerged in envy, exploding in anger, to suffer pain, grief, sorrow, rejection, to know maddening, burning jealousy, or any of those other emotional and bodily agonies that are the normal accompaniment of the experience of being human. What would they really know?”

I read this again on awakening the following morning. I cried. I could see the truth of that seraphim’s statement within myself. I could see that same truth within the people I knew, within the people of my country, within the people of my race, and all other races. And I cried. But how can they understand, these beautiful angels, no matter how hard they try? We cannot discard our ancestral animal links, it is an

*The religion of Jesus is  
Deliverance from  
the evils of creature  
isolation in time and in  
eternity.  
(67)*

*The confusion and turmoil of Urantia do not signify that the Paradise Rulers lack either interest or ability to manage affairs differently. The Creators are possessed of full power to make Urantia a veritable paradise, but such an Eden would not contribute to the development of those strong, noble, and experienced characters which the Gods are so surely forging out on your world between the anvils of necessity and the hammers of anguish. (258)*

unavoidable fact that we have them, and that they will out in times of stress. You really have to have “been there, done that” to know what being an ordinary, common human being is like.

Other thoughts intruded as I lay there, letting my mind wander:

- ◆ Must we be totally condemned? Would it not be just as well to cause the surface of this planet to be wiped clean and for the Life Carriers to begin again, to re-seed what is, by their own admission, an experiment gone horribly wrong?
- ◆ Do I condemn myself utterly? No, because I am what I am, as we all are. It’s not our fault. And it is O.K. to be what I basically am. This is what we are, friends. So let’s accept that and work from here.
- ◆ There are occasions in my life when I believe I am able to lift my thoughts or my actions past that human/animal barrier and reach for the stars. Surely these moments can only be credit to my helpers—and also to myself for am I not a partner in this experiment?
- ◆ Can you not see and hear the smiles and the rejoicing of our guardian seraphim when the very worst member of the human race, one even we might label an animal, also reaches up and, ever so briefly, displays that faint flicker of faith that could mean salvation? (1733)

Then another thought came to me even though I was still tearful, still feel like crying my heart out. Who better to help such wretched humans than those who themselves have “been there, done that”—those whose struggles have helped them to take that next step successfully; those who well understand that oh-so-steep climb between the animal and the angel. Yes, that must mean us. And when we, too, make it



to Mansonia, we will be there helping, guiding, sometimes even teaching those who are one rung below us on the ladder of spiritual progress. Then it will be our time to be truly thankful for the experience gained on Urantia where, perhaps unknown to us, it was the loving care of angels that helped us to cross the bridge that leads to life.

*"This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it."* (1735)

## Why Did Jesus come to Urantia?

Ken Glasziou

With Jesus birthday coming up in August, perhaps it is the time to give thought to why one who is, to all intents and purposes, God to his own universe, nevertheless should have had come to this lowly planet as a helpless babe and live among us, unrecognized. Abstracting from p. 1324, we find these statements:

- Michael had a double purpose in coming to our planet as Jesus of Nazareth.
- First, he was completing the required bestowal experiences demanded of all Creator Sons before they can assume complete sovereignty of their created universe.
- Second, he was aspiring to the privilege of representing the maximum authority of the Paradise Trinity that can be exercised in the direct and personal administration of a local universe.

In undertaking his mission in this way, successful completion meant that he became a Master Creator Son. Of interest to us Urantians is how these tasks

*The most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth.* (33)

*Your anxieties and sorrows, your trials and disappointments, are just as much a part of the divine plan on your sphere as are the exquisite perfection and infinite adaptation of all things to their supreme purpose on the worlds of the central and perfect universe.* (258)

were to be achieved. To find out we go to the bestowal charge of Immanuel, the ambassador of the Paradise Trinity, which includes the following:

- Throughout your Urantia career you need be concerned with but one thing, the unbroken communion between you and your Paradise Father; and it will be by the perfection of such a relationship that the world of your bestowal will behold a new and more understandable revelation of your Father and my Father, the Universal Father of all. (1326)

It appears that Immanuel and Michael had consulted together quite extensively concerning the what, how, and why of the bestowal. Immanuel went on to say:

- Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father, in the flesh and especially to the creatures of the flesh.

Immanuel then asked Jesus to:

- Exhibit in your one short life in the flesh, as it has never been seen in all Nebadon, **the transcendent possibilities attainable by a God-knowing human** during the short career of human existence.
- and to show to the entire universe, the achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him. (1328, 1329)

"The transcendent possibilities attainable by a God-knowing human." In terms of the quality of its attitudinal spiritual content, Jesus' life on Urantia presented us with an example of what is attainable by you and me. The key to attainment seems to be contained in the earlier statement, "to be concerned



with but one thing, the unbroken communion between you and your Paradise Father” which, for us, should mean unbroken communion with our indwelling Father Spirit.

Much of what we know concerning what Jesus did has always been considered as being beyond the bounds of possibility for mere humans—achievable by Jesus only because of his dual status as both fully human and fully divine. Throughout the ages, followers of Jesus have invariably concluded that, “in real life” many of the attitudes taken by Jesus were unrealistic and impractical—and not what is required from us. Let’s get it firmly in our minds that *The Urantia Book* tells us otherwise, it really does state, with no reservations, that the example of Jesus, the man, is attainable by God-knowing and God-seeking individuals. It also provides us with a telling commentary:

*“Modern, civilized men dread the thought of falling under the dominance of strong religious convictions. Thinking man has always feared to be held by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them—and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.”*

Then follows this sentence—which certainly provides food for thought and maybe some self-examination:

**Jesus revealed a God of love, and love is all-embracing of truth, beauty, and goodness. (67)**

***The infinite and eternal Ruler of the universe of universes is power, form, energy, process, pattern, principle, presence, and idealized reality. But he is more; he is personal; he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Father's love and affection for his universe children. And all these more personal traits of the Father can be better understood by observing them as they were revealed in the bestowal life of Michael, your Creator Son, while he was incarnated on Urantia. (53)***

*“Selfish men and women simply will not pay such a price for even the greatest spiritual treasure ever offered mortal man.” (2083)*

That spiritual treasure is, of course, the life that Jesus led for us on Urantia. Very briefly, we have covered what might be expected from a Creator Son in his bestowal life. Next we take a look at some of the ways by which the task was achieved. First, some attitudes that Jesus adopted:

*“Jesus had great difficulty in getting them to understand his personal practice of nonresistance. He absolutely refused to defend himself, and it appeared to the apostles that he would be pleased if they would pursue the same policy. He taught them not to resist evil, not to combat injustice or injury, but he did not teach passive tolerance of wrongdoing.*

*He never ceased to warn his disciples against the evil practice of retaliation; he made no allowance for revenge, the idea of getting even. He deplored the holding of grudges. He disallowed the idea of an eye for an eye and a tooth for a tooth. He discountenanced the whole concept of private and personal revenge, assigning these matters to civil government, on the one hand, and to the judgment of God, on the other. He made it clear to the three that his teachings applied to the individual, not the state. He summarized his instructions up to that time regarding these matters, as:*

- *Love your enemies—remember the moral claims of human brotherhood.*
- *The futility of evil: A wrong is not righted by vengeance. Do not make the mistake of fighting evil with its own weapons.*
- *Have faith—confidence in the eventual triumph of*



divine justice and eternal goodness. (1579)

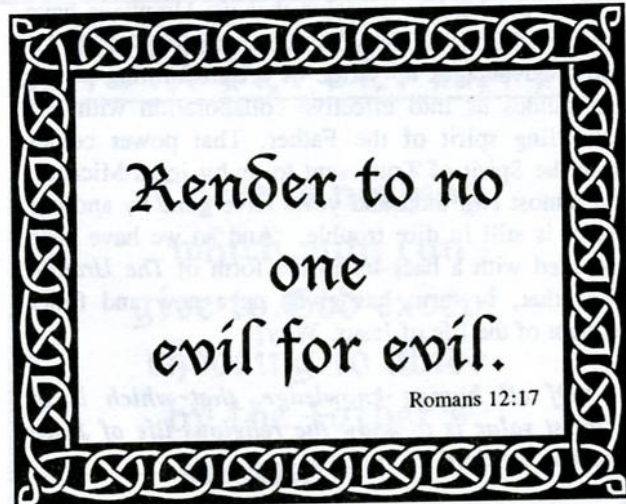
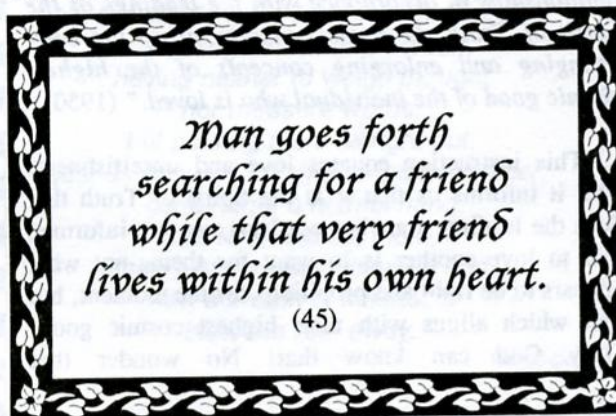
Unrealistic and impractical? Maybe, but that is what is asked of us *modern, civilized men* if we become sincere about following Jesus. Of course, Jesus never intended that we should be passive martyrs enduring all indignities thrust upon us:

*“Jesus did not advocate the practice of negative submission to the indignities of those who might purposely seek to impose upon the practitioners of nonresistance to evil, but rather that his followers should be wise and alert in the quick and positive reaction of good to evil to the end that they might effectively overcome evil with good. Forget not, the truly good is invariably more powerful than the most malignant evil. The Master taught a positive standard of righteousness: ‘Whosoever wishes to be my disciple, let him disregard himself and take up the full measure of his responsibilities daily to follow me.’ And he so lived himself in that ‘he went about doing good.’”* (1770)

What is it that holds us back so easily from our quest to “be like Jesus?” Is there a way? Well, maybe. The book says, *“in every mortal, there exists a dual nature: the inheritance of animal tendencies and the higher urge of spirit endowment.”* (381)

We Urantians suffer from a double deprivation due to the Caligastia rebellion and the Adamic default, and perhaps because of this fact, we are partially crippled by an abnormal amount of an animal-like component of our natures that inhibits the natural expression of the fruits of the spirit. And so *“the dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behavior. What the world needs today is the truth that your teacher of old declared, ‘Not in the word only but also in power and in the Holy Spirit.’”* (380)

This last quotation from *The Urantia Book* declares that even the highest religious doctrine is powerless to



transform us!! Surely our Urantia Books contain the highest religious doctrine on our planet—yet it is powerless to transform us! It goes on: *“The seed of theoretical truth is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.”*

The bestowal of Jesus has prepared us in two ways to benefit from the fourth and fifth revelations. The book states: *Jesus showed mankind the new way of mortal living whereby human beings may very largely escape the dire consequences of the Caligastia rebellion and most effectively compensate for the deprivations resulting from the Adamic default. ‘The spirit of the life of Christ Jesus has made us free from the law of animal living and the temptations of evil and sin.’ ‘This is the victory that overcomes the flesh, even your faith.’* (382)

- Firstly Jesus showed us a new way, then he made his Spirit of Truth available to us.

The transforming power of that gift is evident in what happened to the apostles. *“In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual progress than during their almost four years of personal and loving association with the Master.”* (2061)

Regarding the Spirit of Truth, the book states, *“the spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael.”* (2061)



It is not hard to perceive that we Urantians have been provided with a special means to compensate for our disadvantages by virtue of a transforming power that guides us into effective collaboration with our indwelling spirit of the Father. That power comes from the Spirit of Truth sent to us by Jesus-Michael. But almost two thousand years have gone by and our planet is still in dire trouble. And so we have been provided with a back-up in the form of *The Urantia Book* that, in turn, has given us a new and fuller account of the life of Jesus. Why?

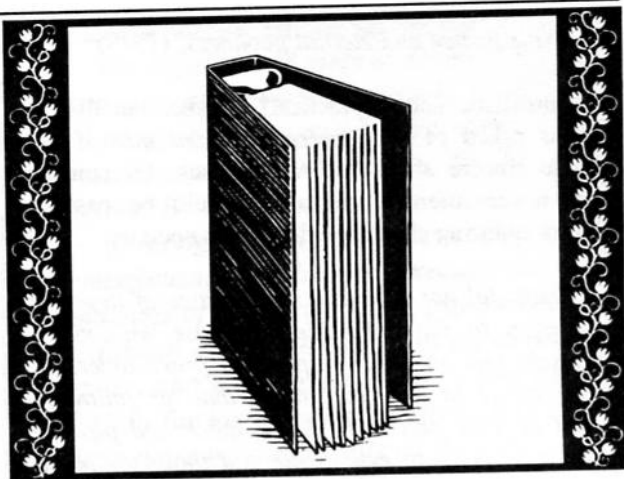
*“Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.” (2090)*

It is a fact that a phrase such as “doing the will of God” has little real meaning to most Urantians. Neither does the idea of being indwelt by the spirit of the Father. Christians have known from the New Testament that John told us that the spirits of the Father and the Son would come to us and abide with us (Jn 14:23), and Paul taught a similar message (Gal. 4: 6; Rom. 8: 14-16). But to most followers of Jesus, God is still “out there somewhere.” The fact of God within them has no real, effective meaning.

Jesus came to Urantia to live as we live and to experience as we experience. He was to live this human-style life in “unbroken communion with the Paradise Father.” To do so, Jesus fixed in his mind what he, as a human like us, conceived to be the nature of God—then he lived that nature.

*“The human Jesus saw God as being holy, just, and great, as well as being true, beautiful, and good. All these attributes of divinity he focused in his mind as the ‘will of the Father in heaven.’” (2087)*

The life and teachings of Jesus, as revealed to us in the book, is the vital knowledge that provides the means of **really knowing the mind of Jesus**—thereby enabling the Spirit of Truth to make us more conscious of Jesus, which, in turn, enhances superconscious awareness of the activity of our Thought Adjuster in



guiding our spiritual growth. Knowing the mind of Jesus provides us with another real advantage. In any real life situation in which we find ourselves, we can consult our memory banks and ask, “What would Jesus do?”—and seek the answer from both our stored memories and with the guidance of the spirit forces available to us. In this way, the bestowal life of Jesus has provided we backward, animalistic Urantians with a transforming power by which we can overcome the greatest handicap to our spiritual growth—our innate, inherited genetic inability to communicate adequately with our Thought Adjuster.

Possibly one of the most significant of Jesus’ actions during the bestowal was the change he made to the second most important of the Hebrew commandments. The first of these was to love your God with all your heart and soul; the second to love your neighbor as yourself. Jesus changed the latter to **“love one another as I have loved you.”** That change elevated a concept that could be interpreted in purely material terms and in many different ways to one which **must be interpreted purely at the spiritual level.**

What did Jesus mean by his injunction to love one another as he, representing God, loved us? The book tells us, **“Love, unselfishness, must undergo a constant and living readaptive interpretation of relationships in accordance with the leadings of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved.” (1950)**

This instruction equates love and unselfishness. And it informs us that it is the Spirit of Truth that does the leading. Last but not least, we are informed that to love another is to want for them, not what appears to be right and propitious for the moment, but that which aligns with their highest cosmic good! Only God can know that! No wonder that

**God is love  
but  
love is not God. (40)**



Emmanuel's charge to Jesus included, "you need be concerned with but one thing, the unbroken communion between you and your Paradise Father."

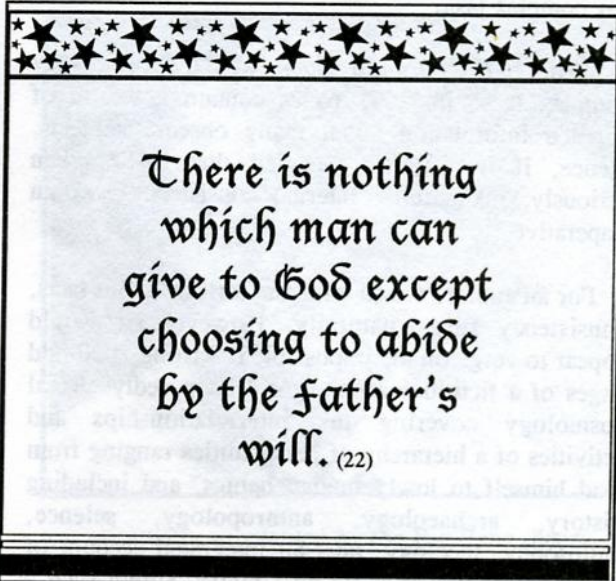
How then are we earthlings, handicapped by our inherent inability to communicate effectively with our Thought Adjusters, going to cope with loving our neighbor as Jesus loved us? We will not all have the same answer to this question. One possibility is to take note of what happened with the apostles. Four years in company with Jesus and with their own individual Thought Adjusters brought them less spiritual progress than a four week stint with the Spirit of Truth! How do we live in unbroken communion with the Spirit of Truth? The book tells us that the Spirit does not make us conscious of himself. Rather, the Spirit makes us conscious of the presence of Jesus. For most of us, being conscious of the presence of a God of whom we have little personal, intimate knowledge is not easy. In *The Urantia Book* we find the means to know Jesus intimately, as well as the information that, of all human knowledge, that which is greatest is to know the religious life of Jesus and how he lived it.

For me, the greatest gift associated with the receipt of *The Urantia Book* has been the substitution of prayerful communication with a "God out there" for a personal experience of "Jesus with me," a friend, always by my side, always there, always ready to provide what it takes to advance my spiritual progress, but at the same time always urging me to stand on my own feet and to make my own decisions. If only I could remember that he is always there!

I've known Urantia book readers who want to by-pass this phase of living with Jesus, who want only to deal with "the man at the top." Maybe they have missed that part in the book that informs us that, for all intents and purposes, a Creator Son is God to his universe. (66) With Jesus birthday coming up, what gift can we offer him? The words that come to mind are from a popular American folk hymn:

Oh, the comfort, the inexpressible comfort,  
of feeling safe with a person,  
having neither to weigh thought  
nor measure words,  
but pouring them all right out,  
just as they are, chaff and grain together;  
certain that a faithful hand  
will take and sift them,  
keep what is worth keeping and,  
with a breath of kindness,  
blow the rest away.

Rex Cole



"Just a closer walk with Thee;  
Grant this prayer, O Lord, to me;  
Daily walking close with Thee,  
Let it be, dear Lord, let it be."

And what greater gift can we offer the God of Nebadon than ourselves?

Happy birthday, Lord Jesus.

\*\*\*\*\*

## Consistency in The Urantia Book

"Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. Human evolution embraces in its unfolding all endowments antecedent to the bestowal of the Adjusters and the Spirit of Truth." (68)

"Altruism was as yet unborn in the human heart, notwithstanding that all of the emotions essential to the birth of religion were already present in these Urantia aborigines." (714)

"Though the Adjusters volunteer for service as soon as the personality forecasts have been relayed to Divinington, they are not actually assigned until the human subjects make their first moral personality decision." (1186)

Generations that have grown up in the age of electronic information technology coupled to the personal computer (PC) must find it almost impossible to appreciate the difficulties faced by their forebears when retrieving and indexing information needed for



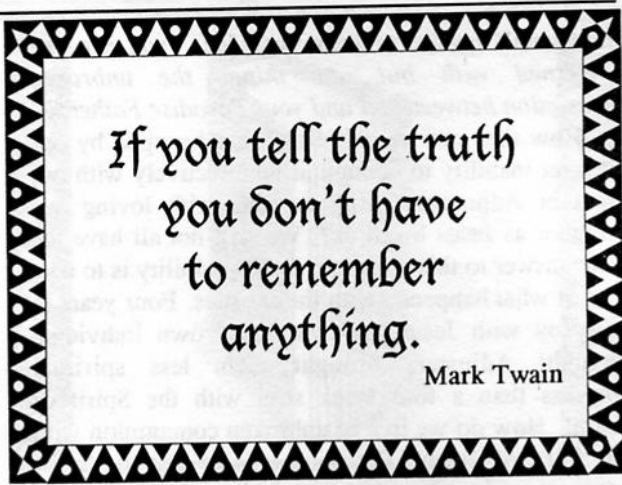
any complex task.

Writing *The Urantia Book* was indeed a very complex task. Its 2097 pages contain a wealth of detailed information about many obscure subjects. Hence, if its authors intended that it be taken seriously, maintaining internal consistency was an imperative.

For an author, armed with and writing about facts, consistency flows naturally. However, it would appear to verge on the impossible if writing 2000-odd pages of a fictitious account of a supposedly factual cosmology covering the interrelationships and activities of a hierarchy of personalities ranging from God himself to lowly human beings, and including history, archaeology, anthropology, science, philosophy, theology, plus an integrated account of the bestowal life of Jesus on Urantia. Surely such a prodigious task would daunt even a group of skilled scholars fully equipped with modern information technology.

One might ask why any sane person or persons would attempt to write *The Urantia Book* if it really is a work of fiction—and be at a total loss to provide a sensible answer. To attribute this undertaking to a group of unqualified amateurs with no apparent motive and no promise of reward, financial or otherwise, ranks with the incredible. But that is just what Martin Gardner, in his book, *Urantia; The Great Cult Mystery*, has done.

In the last issue of Innerface International (Vol. 3, No. 3) we printed a letter from Matthew Block outlining his vision for a structured comparison of scientific material in *The Urantia Book* with modern scientific opinion as it has developed from the mid-thirties onwards. We believe that such a comparison will be a necessity if the book is to gain credibility among scholars not only in the sciences but also in philosophy and theology, as well as to combat the



If you tell the truth  
you don't have  
to remember  
anything.

Mark Twain

jaundiced opinions of such as Martin Gardner. Could a similar study on the consistency of the book be helpful?

The three references cited above present a view consistent with the notion that morality is coded in the genes. They are but one small example of the kind of consistency to be discovered in the book.

The first reference informs us that morality is both evolutionary and superanimal—hence coded in the genes and expressed only above the purely animal level. The second, almost 700 pages further on, refers to altruism, which is defined in the book as “service to our fellows” and for which morality is mostly a constitutive component. But in these early Andonic aborigines, the emotions (such as morality) that engender altruism and religion, though present, tended to be still unexpressed, still latent in their genes. The third reference, coming more than 1000 pages after the first, acknowledges that the potential for making a moral decision is antecedent to the bestowal of the Thought Adjuster—an admission consistent with it being both evolutionary and superanimal, as stated in the p. 68 quotation.

To these three internally consistent references we now add a fourth, one that came to mind only after completing the review of the others. Quite contrary to Darwinian theory, it states a view consistent with new DNA evidence that keeps popping up:

*“The original life plasm of an evolutionary world must contain the full potential for all future developmental variations and for all subsequent evolutionary changes and modifications.” (398)*

Because of the computerized facilities that enable us to search the text of *The Urantia Book* word by word or phrase by phrase, the opportunity now exists to examine it closely for its internal consistency. The

The best way to  
win an argument  
is to begin by being  
right.

Jill Ruckelhaus



occurrence in the text of obscure terms like "the Consummator of Universe Destiny" can be readily located and examined for consistency of use and meaning.

At the Australian office of Innerface International, we will be pleased to receive examples of consistency that readers send to us in order to incorporate them into a data base that will eventually be published. Meanwhile we will be pleased to print interesting examples in Innerface. Our thanks go out in eager anticipation.

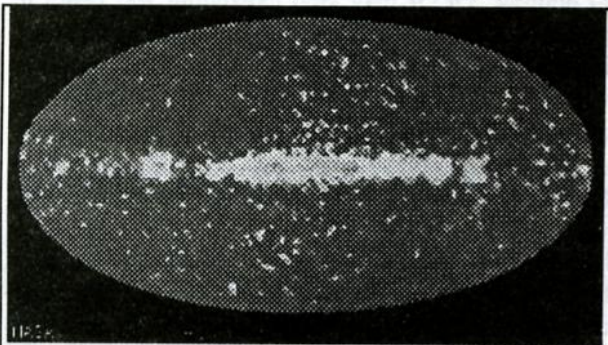
## Cosmic Reflections

### Steady State, Big Bang, or Architects of the Master Universe?

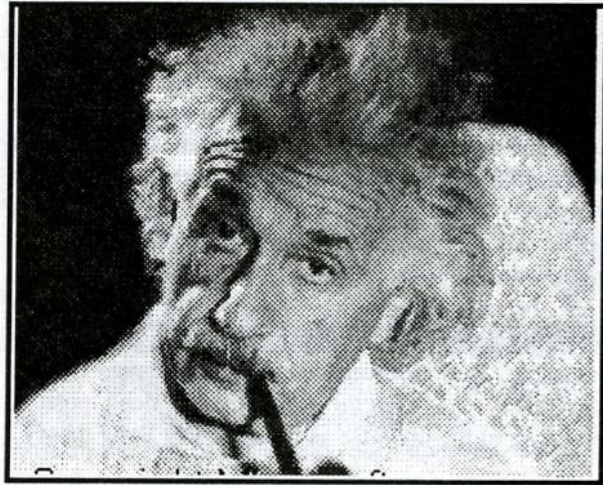
Dick Bain, U.S.A.

The Steady State theory of the universe was propounded in 1948 by Fred Hoyle and several other astronomers. It was in competition with the so-called Big Bang theory, which had its roots in Einstein's general relativity theory. How does the cosmology of *The Urantia Book* compare to these two theories?

The Steady State theory proposes a universe without beginning or end. It is a universe where expansion takes place, but not because of the explosion of a cosmic egg at the beginning of time. The Steady State theory proposes that matter appears spontaneously in space and thus the universe is growing because of this occurrence. While the Steady State theory has its fans, for most astrophysicists it



This map of microwave radiation taken by the Cosmic Background Explorer (COBE) satellite depicts the distribution of background radiation in space. The horizontal line is from the Milky Way. The small temperature variations visible throughout the image may have given rise to the galaxies.



was eventually supplanted by the Big Bang theory.

Some physicists, after solving Einstein's equation describing general relativity, found that their solutions suggested that the universe is expanding from some small source. Oddly enough, Einstein wasn't too happy about this interpretation, according to Robert Jasrow in "God and the Astronomers."

In fact, Einstein introduced a universal constant into his equations that would keep the universe forever in a static condition, poised eternally on the brink between collapse and expansion. Later in his life, he termed this universal constant as the "biggest blunder of my life." It was only after he personally examined the red shift seen on photographic plates of distant galaxies taken by the famous Edwin Hubble that Einstein conceded that the universe was indeed expanding.

Several pieces of evidence were found that pushed the Big Bang into first place among theories of the origin of the universe. The evident increase in red shift as we look at galaxies further and further from us was the first crucial piece. The next piece was the background radiation first proposed in 1948 by Fred Hoyle and several other astronomers but not observed until 1965. According to supporters of the Big Bang theory, this radiation is red shifted energy left over from the Big Bang itself. Another confirming piece of evidence was the relative abundance of helium in the universe, more--so we are informed--than could be accounted for by fusion in stars. Today, the Big Bang is accepted by most astronomers despite some lingering problems. But where stands the cosmology of *The Urantia Book*?

We are told by the authors of *The Urantia Book* that the universes are, "projected and planned by the Paradise Architects of the Master Universe," and their

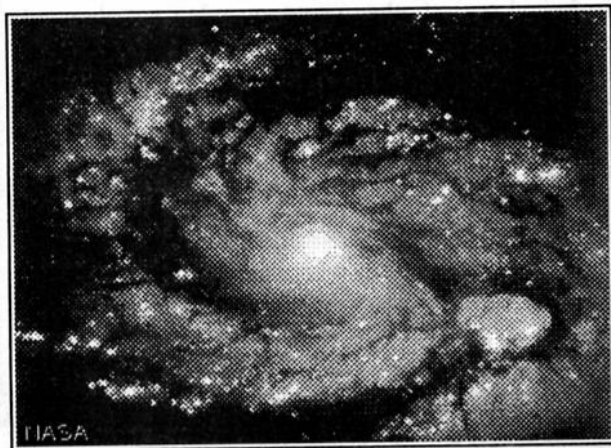


plans are carried out by the Primary Eventuated Force Organizers and the Associate Master Force Organizers. (329, 357). There are ways that *The Urantia Book* theory of the origin resembles the Steady State theory. Just as in the Steady State case, matter appears in space but in the form of ultimatons which are derived from energies that are stepped down from the energy originating from nether Paradise. In the Big Bang theory, all the matter and energy that comprise the present universe have been constant since the Big Bang, but the Steady State theory and *The Urantia Book* both assert that the amount of matter is constantly increasing. Both sources deny the Big Bang. On the other hand *The Urantia Book* theory does posit a beginning to the universe as does the Big Bang theory.

In *The Urantia Book* story, it is difficult to say when time and space began. Was it with the appearance of Havona? While Havona is an eternal creation, it does lie in pervaded space (129) and has sequential time. (153) If time and space arose with Havona, then they are eternal and *The Urantia Book* universe is like the Steady State theory regarding time and space, but if time and space are not eternal, then *The Urantia Book* universe is like the Big Bang theory as concerns time and space.

While we do not know about whether time and space are eternal, we are told by the authors of *The Urantia Book* that the material universes have a time/space origin. We could go back to a time when there was nothing outside of Havona. It was "without form and void..." as we are told in Genesis 1:2. But in due time, the Master Force Organizers began their whirls in space that condense matter from the Paradise derived energies. The seven superuniverses and first outer space levels slowly emerged from apparently empty space, nebulae by nebulae. (169) Thus, the material universe we know did indeed have an origin, not a Big Bang but rather more of a Slow Bang.

*The Urantia Book* authors seem rather prejudiced



Faith is the daring of  
the soul to go farther  
than it can see.

against the Big Bang theory. They go to pains to disparage the idea that the universe is flying apart. On p. 134, the author tells us, "Many influences interpose to make it appear that the recessional velocity of the external universes increases at the rate of more than one hundred miles a second for every million light years increase in distance." The author goes on to tell us that these tremendous velocities are an illusion due to angles of observation, other time space distortions, and the fact that the seven superuniverses are revolving in direction opposite to that of the first outer space level. Even if the universe isn't flying apart at the rate supposed by our astronomers, it is nevertheless expanding according to *The Urantia Book's* explanation of space respiration on p. 123. Therefore, we should observe some redshift due to this expansion. How much? We are not given enough information to calculate that. So in the matter of expansion, *The Urantia Book* universe is like the Big Bang universe. But the ultimate fate of the universe is more like the Steady State concept than the Big Bang idea.

The Big Bang theorists tell us that our universe has three possible destinies, depending on its total mass. It may continue to expand forever, and just burn down to nothing. Or, it may stop expanding and begin to contract, ending in a Big Crunch. A third possibility is that the universe might reach an equilibrium point where it ultimately stops and neither expands or collapses. *The Urantia Book* author of Paper 11 tells us that the universe expands and contracts on a regular basis, each expansion or contraction taking a billion years. Obviously, there are limits in place controlling how far the universe can contract or expand. It would be catastrophic if galaxies were brought too close together; their mutual gravitation would cause chaos and disruption in each of them. And it would seem that expansion is limited by the speed of light. If uniform expansion is assumed then the galaxies are carried along with the space containing them. The outermost galaxies then travel at the highest rate of

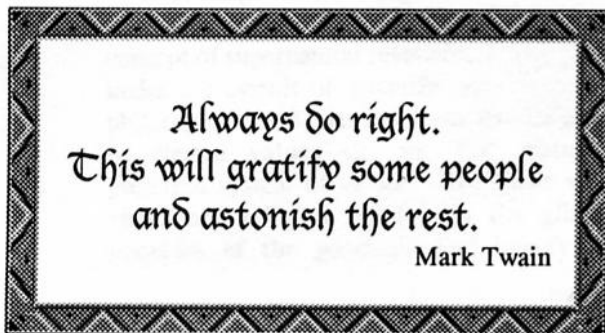


speed, and the speed of material objects cannot exceed the speed of light. So, the picture we see is the Master Universe expanding to some fraction of its average size, and then expanding beyond that average size by a like amount. Do the differences mean the cosmology of *The Urantia Book* is irreconcilable with the Big Bang theory?

Some folks might say that the Big Bang is obviously wrong because it disagrees with *The Urantia Book*. Frankly, the evidence in favor of the Big Bang theory is very persuasive. However, there are problems with the theory that astronomers handle with various "work-arounds." The problem with finding an alternative is that there is no other theory that so completely agrees with the observations. The Steady State theory died because it was not supported by the observed facts. Unless a new theory comes along to supplant the Big Bang, students of *The Urantia Book* will have to decide how to deal with criticism of the cosmology of this book. Shall we defend it, or shall we disown it when people challenge us on it?

Much depends on our beliefs about the book. And the time to decide our reactions may not be far in the future. Sooner or later, the public will become aware of *The Urantia Book*. We can hardly reconcile the cosmology of *The Urantia Book* with the Big Bang theory. Perhaps we can point to the authors' statement that the cosmology of the book is not divinely inspired and if we don't know where the truth lies, simply say, "I don't know, but I am willing to listen to all the theories and wait till enough evidence is in hand to make a reasoned judgment." It's hard to attack a person who is willing to intelligently discuss the issue at hand. We can also point out that there are problems with the Big Bang theory, and that new data could surface which shows science has been misinterpreting the evidence. It seems to me that it will be a real challenge to get a fair hearing from proponents of the Big Bang theory. But perhaps their reaction will depend in part on the image we project and our reaction to our critics.

It is good that we will not all respond the same



One of the symptoms of an approaching nervous breakdown is the belief that one's work is terribly important.

Bertrand Russell

way to challenges to *The Urantia Book*. It will show that we are not a closed community of people, unlike those in the rest of the world, but rather that we are a normal cross section of humanity, some unwavering in their beliefs, some skeptical, some naive, some gullible—and even some open-minded folks who are willing to consider all the evidence. In other words, we're just like them. And it's a lot easier for everybody to listen to ideas presented by people they are comfortable with—people who lower the drawbridge of hospitality rather than those who pour boiling oil on the strangers outside the walls. And maybe in the long run, the important thing is not who's right or who's wrong in their cosmology, but rather how we treated each other in the midst of controversy and heated argument.

## Padding Against the Tide

*Urantia Book* readers with a scientific bent may have noticed a Murphy's Law type of phenomenon in media reviewing of topical science. Basically it boils down to "don't buck the system," and has the effect that, regardless of what a set of experimental results might indicate, a way has to be found to make them conform to whatever the current line might be.

A nice example is to be found in the *Journal of the American Association for the Advancement of Science* and reads:

"A team of astronomers from the California Institute of Technology has discovered what appears to be a full-fledged spiral galaxy that existed when the universe was only 10% of its current age. If so, the finding would contradict accepted theories of galaxy formation. Researchers are therefore looking for alternative explanations for the observation."

You can bet your boots that when you see statements of that sort, the problem lies not at the level of the bench scientist but with some person or body charged with the raising of funds to support the laboratory work. Good science says, "collect the



available data, formulate the simplest testable hypothesis to explain the data, then test it."

And so a Hubble telescope gets built—but only after a 1000 fund-raising speeches are made and a dozen or so bronze plaques testify to the names of those who gave the most money or shouted the loudest. Comes the crunch when Hubble's first picture blows the current theory!! How do the laboratory administrators explain this to the chairman of the Senate committee who managed to divert funds from the "Guide Dogs for the Blind" program for the price of having his name appended to the new laboratory wing? We don't have the space to push this line far but with a bit of thought, *Urantia* Book readers may begin to appreciate that it sometimes takes a long time to change the current paradigm.

Another nice example is the one about Africa being the cradle of mankind. Whatever might happen in the future, the evidence that gave rise to that fable has long since been outdated. But the fable lingers on.

A minor amount of historical research will turn up the origins of the fable—a competition for funds that developed, perhaps unintentionally by the researchers, into holding the record for "the oldest man." In reality, this was the record for the oldest fossil from which *Homo Sapiens* may or may not have developed. That tiny fragment of bone was worth 10,000 x its weight in gold bullion for prizing money out of rich

tycoons, or their widows, all intent on having the family name brought ostentatiously into the public eye for their philanthropic support of worthy causes. And so the myth became entrenched. Now hear this:

"In 1994, Carl Swisher and Garnis Curtis, then at the Institute of Human Origins in Berkeley, Calif., first cast serious doubt on the chronology of the conventional theory when they reported that the remains of *Homo erectus* specimens found earlier in Java, Indonesia, were about 1.8 million years old. Because that is 600,000 years older than comparable African *H. erectus* remains, Swisher and Curtis took their find to support the idea that this upright-walking hominid evolved in Asia rather than Africa."

The establishment countered this claim by throwing doubt on the dating techniques. But that fell through when the dating was confirmed by a different group using entirely different technology. In the meantime, hominid fossils plus their tools, dated at least 780,000 years old, have turned up at Atapuerca, Spain, a 1.8 million year tooth fragment has come to light in southern Spain, and a jaw bone of roughly the same age was found at Dmanisi in the Republic of Georgia. I thought that the establishment reply to this had a touch of class. It came from a member of the American Museum of Natural History, New York:

"The general trend of recent finds supports a relatively early departure from Africa."

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