



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

Favorite Places
from
The Urantia Book

The Way Jesus Taught

This was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; (1456)

Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faith-son of this same God of love. (1460)

To Ganid: "If we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. **Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives.**" (1466)

Jesus did not attack the teachings of the

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*By this time it should
be possible for me to
instruct you as full
grown men and
women of the spirit
kingdom.*

Jesus (1605)

Hebrew prophets or the Greek moralists. The Master recognized the many good things which these great teachers stood for, but he had come down to earth to teach something additional, "the voluntary conformity of man's will to God's will." (1582)

Jesus had little to say about the social vices of his day; seldom did he make reference to moral delinquency. He was a positive teacher of true virtue. He studiously avoided the negative method of imparting instruction; he refused to advertise evil. He was not even a moral reformer. He well knew, and so taught his apostles, that the sensual urges of mankind are not suppressed by either religious rebuke or legal prohibitions. His few denunciations were largely directed against pride, cruelty, oppression, and hypocrisy. (1582)

Jesus answered: "Simon, Simon, how many times have I instructed you to refrain from all efforts to take something out of the hearts of those who seek salvation? How often have I told you to labor only to put something into these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error. (1592)

Do not strive with men—always be patient. It is not your kingdom; you are only ambassadors. Simply go forth proclaiming: This is the kingdom of heaven—God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation. (1592)

- Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power.
- Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom.

*Time is but the
stream I go
a-fishing in.*

Henry David Thoreau

*I once had a sparrow
alight upon my shoulder
for a moment while I was
hoeing in a village garden,
and I felt that I was more
distinguished by that
circumstance than I
should have been by any
epaulet I could have worn.*

Henry David Thoreau

- Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence.
- While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom.
- Make your appeals directly to the divine spirit that dwells within the minds of men.
- Do not appeal to fear, pity, or mere sentiment. In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils.
- In bringing men into the kingdom, do not lessen or destroy their self-respect.
- Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it. (1765)

He frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature. (1875)

Most of the really important things which Jesus said or did seemed to happen casually, "as he passed by." There was so little of the professional, the well-planned, or the premeditated in the Master's earthly ministry. He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, "He went about doing good."

And it behooves the Master's followers in all ages to learn to minister as "they pass by"—to do unselfish good as they go about their daily duties. (1875)

Fatherly and Brotherly Love

Starting with the ordination sermon to his apostles, and for the remainder of his earthly career, Jesus encouraged his would-be followers to raise the standard of love implied in the age old Jewish invocation to love our neighbors as ourselves. Jesus required his followers to manifest fatherly love.

To the Jewish people of two thousand years ago, loving your neighbor had some quite clear lines of demarcation. The immediate neighbors of the Jews were the Samaritans, a people who by race, language, and even religious traditions, were closely related to the Jews. But the Jews despised the Samaritans. And the remainder of humanity, they classified as gentiles. They would not eat a meal with a gentile, nor even eat anything over which the shadow of a gentile had passed.

But within the Jewish nation, the concept was applicable and appears to have had the connotation of the kind of love shared among members of extended families, a degree of tolerance usually somewhat above that extended to strangers at one end of the scale and sibling love at the other.

Jesus raised the standard to, at its lowest, the kind of love expected from really good fathers to their children and at its best, the kind of love the heavenly Father, as revealed in the actual life of Jesus, extends to all of his earthly children. He raised the standard with these memorable words:

Lay not up for yourselves treasures on earth, but by your unselfish service lay up for yourselves treasures in heaven.
(1577)

And so it was revealed that the beatitudes of the Sermon on the Mount are based on faith and love and not on law. (1575)

You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. But I am not wholly satisfied with even that sincere devotion on the part of my children. I would have you perform still greater acts of love in the kingdom of the believing brotherhood. And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another. (1944)

God-playing "au Jabay."

An understanding of the term "God-playing" as used by Rev'd Earl Jabay in his book "The Kingdom of Self" may be helpful to all of us in our efforts to fulfil the hopes of Jesus as announced in the Urantia Papers by their authors.

"Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you." (2043)

If we are to effectively express the life lived by Jesus in our own lives, we certainly need to be free of even the remnants of the God-playing syndrome, which, one way or another afflicts all of us.

Jabay introduces us to the fact that "God-playing," in its primitive form, usually commences on the very first day of our lives. The new born babe's hunger soon strikes, occasioning the best

it can do for an ear-splitting howl for help. The response arrives in the form of some strange object that is pushed into its mouth, provoking it to dribble and suck on this unexpected source of hunger-pang-relieving sustenance.

Then when the hunger pangs are satisfied, the baby lies back to reflect upon this remarkable power it has quite accidentally discovered within itself—the power to make the world jump to satisfy its wishes.

Soon though there appears a decidedly uncomfortable feeling from its nether regions. As this discomfort increases, it decides to again try out the only weapon it knows it possesses—an ear-splitting howl. Persistence is soon rewarded—and the baby is on its way to becoming another unchallenged ruler of all of its known universe. Surely it must be a god!

And so commences the war for dominance over others that is scheduled to continue throughout the remainder of its life.

This struggle to be number one is, of course, an inherited characteristic in babies that is essential for their early survival. The problem is that we continue to wage the struggle long after justification for it has ceased.

Rev'd Jabay illustrates his point with some examples of God-playing from real life. Two such examples refer to himself. His first recollection of "what he wanted to be when he grew up" was that he conceived of himself as leader of a military band. The fact that he had absolutely no knowledge of music nor any desire to gain such knowledge made no difference. He wanted to be the leader. Let others do the work.

In his next remembered foray into "grown-upness," he conceived of himself as a minister of

*Man could not dynamically
choose the divine life if there
were no self-life to forsake.
Man could never lay saving
hold on righteousness if there
were no potential evil to exalt
and differentiate the good by
contrast. (51)*

*Is unselfishness—the spirit
of self-forgetfulness—
desirable? Then must
mortal man live face to face
with the incessant
clamoring of an
inescapable self for
recognition and honor.*

(51)

religion, a goal that he eventually attained. Later he realized that this was connected with his prior band-leading yearnings. A minister is also a leader.

It then dawned upon him that his choices for a vocation had been based entirely upon his own egotism rather than either his musical or pastoral abilities.

Some of the symptoms of more adult God-playing are listed by Jabay in "I am" statements—"I am power;" "I am right;" "I am above time;" "I am a messiah;" "I am the law;" "I am perfect."

An example of a dastardly syndrome existent in all of us is our assertive desire to be right, and the failing that we have great difficulty in ever admitting that we were wrong.

Two friends, Jabay says, got into an argument about the pronunciation of the word "prerogative." One of them had pronounced it as "perogative" and had been corrected by the other. This of course irritated the corrected one immensely and argument waxed fierce—until the correcting one rushed off to the adjacent shop to buy a cheap dictionary. On return, he waved it triumphantly while declaring his victory.

But his now ex-friend was fighting to preserve one of the deepest convictions we can have about ourselves—the "I am right" syndrome. He stormed off while rejecting the authority of cheap dictionaries and declaring he only accepted the word of his Websters' unabridged version—which was conveniently unavailable at the time.

God-playing has been the source of many of the major tragedies of history, brought about by

men like Napoleon, Hitler, Stalin, and many others. But if we could summate the actual damage to humanity due to the God-playing of ordinary individuals like you and me, that sum would far exceed the damage caused by the spectacular examples of recorded history.

The requirement that we live our lives as Jesus lived his is fraught with danger, particularly if we see ourselves in leadership roles rather than that of humbly serving "as we pass by." Prominent in the article that follows is an extraordinary statement made by Jesus at the time when he was first gathering together those who later became his apostles:

"Jesus explained that he had purposely ignored the 'great men of earth.'" (1594)

Apparently the task carried out by Jesus in his revelation, and now to be continued by this new revelation in the Urantia Papers, could be carried out effectively **only by the "ordinary" men and women of Jesus' day.** More and more, it is beginning to appear also that this new revelation can only be made effective through the actual lives lived by the modern equivalent of the same kind of "ordinary" folk.

Most of the "great men of earth" who belonged to the society into which Jesus was born lacked the qualities required from those destined to become his followers. And though Jesus despised no man, nevertheless he drew his apostles and other dedicated followers from humble fisher folk and even outcasts of society such as tax-gatherers and prostitutes. God-players were not welcome on his team.

Jesus was fond of making comments such as, "He who would be greatest among you, let him first be the servant of all." This type of qualification was not at all a part of the make-up of the "great men of earth" of the Jewish populace of that day. They had a quite different

*Our life is frittered
away by detail—
simplify, simplify.*

Thoreau

*The people of another age
will better understand the
gospel of the kingdom when
it is presented in terms
expressive of family
relationships—when man
understands religion as the
teaching of the fatherhood of
God and the brotherhood of
man, sonship with God. (1603)*

outlook upon life, one we would now term as an acute egocentricity. Jesus described them in this way:

"Furthermore, these self-centered rulers delight in doing their good works so that they will be seen by men. They make broad their phylacteries and enlarge the borders of their official robes. They crave the chief places at the feasts and demand the chief seats in the synagogues. They covet laudatory salutations in the market places and desire to be called rabbi by all men. And even while they seek all this honor from men, they secretly lay hold of widows' houses and take profit from the services of the sacred temple. For a pretense these hypocrites make long prayers in public and give alms to attract the notice of their fellows." (1907)

Jesus lived his life as a revelation of the nature of his heavenly Father—a God of love, mercy, and compassion. Jesus lived for people like you and me. And Jesus died for people like you and me.

At his death Jesus had only a handful of distressed and distraught followers. He left no written record of his life. All that remained on record was the merest sketchy outline of what he said and did. Yet millions upon millions of people have tried to emulate that life in the two thousand years that have elapsed since his death.

We now have a full and unsullied record of that life and death. What are we going to do to make it known to the men and women of the third millennium? In the words of our old friend, Billy Shakespeare:

"That is the burning question."

Jesus explained that he had purposely ignored the "great men of earth."

For a Jew living in Palestine two thousand years ago, who would have been the "great men of earth?"

In those days, Jews had a very strong belief in themselves as "God's chosen people." So simply on racial grounds, all non-Jews would be ruled out. Also for Jesus to ignore them, these "great men" would need to have been living Jews, not "men of old." Next we can rule out those Jews appointed as men of authority by their Roman masters, men such as Antipas and Philip, the sons of Herod the Great.

That leaves relatively few Jews to be considered, among them the scribes and teachers in the great temple at Jerusalem, the lawyers and the rabbis of the synagogue schools—men whom we would now class as "academics," the highly educated group in the Jewish society of those times.

The next clause in our quote from p.1594 states, "He began his work with the poor." But even among this group (which constituted most of the remainder of the Jewish population), Jesus was seeking a special group—those people who would take his revelation of the Father in heaven so seriously that they would actually seek to emulate Jesus in their own lives.

The importance afforded to this group is demonstrated by the repeated references in the

*Life is making us
abandon established
stereotypes and
outdated views, it is
making us discard
illusions.*

Mikhail Gorbachev

*The world's great
men have not
commonly been
great scholars, nor
great scholars
great men.*

Oliver Wendell Holmes

Urantia Papers to the mission assigned to it—firstly for the dissemination of the Fourth Epochal Revelation, and now for the dissemination of the revelatory message of the Papers themselves. Examples are:

From Jesus to Ganid about a stranger: "If we could have him live with us, we might **by our lives show him the Father in heaven**, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father." (1466)

"If we know God, our real business on earth is **so to live as to permit the Father to reveal himself in our lives.**" (1466)

Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, **so to live in the world that men, by seeing their lives**, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom." (1593)

Jesus had come **"to establish and demonstrate a standard of human life for all peoples** upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father" (1594)

"Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it **shall consist in the life which you will live among men**—the actual and living experience of loving men and serving them, even as I have loved and served you." (2043)

"As the Father sent me into the world, so send I

you. As I have revealed the Father, so shall you reveal the divine love, not merely with words, but in your daily living. I send you forth, not to love the souls of men, but rather to love men. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience those spirit realities of the divine life." (2043)

The climactic statement in the Urantia Papers is found on p. 2090:

"To 'follow Jesus' means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it."

Certainly if we make our mission in life the emulation of Jesus' revelation of the Father in our own lives, and the unselfish service of man, then a thorough knowledge of Jesus' life and how he lived it is of critical importance.

But this knowledge of Jesus' life is also of importance in that, in assimilating it, we unconsciously accumulate a "feeling" for what does or does not have spiritual value, the only "stuff" from which our souls can be formed.

Jesus could readily carry out his decision to ignore "the great men" of his day simply by avoiding them. He could also personally seek out those who might decide to emulate his revelatory life. But if this same task was set for the revelators of the Urantia Papers, then it would appear that the only path open to them to do so would be in the actual manner of presentation of the Papers.

*Oh, Vanity of vanities!
How wayward the decrees
of Fate are;
How very weak the very wise,
How very small the very
great are!*
William M. Thackeray

*God never wrought
miracle to convince
atheism, because his
ordinary works
convince it.*

Francis Bacon

A description of some of the "laws of revelation" is provided in Paper 101, including the "proscription of unearned knowledge." However there appears to be only one or two hints as to how they might have gone about "ignoring the great men," whilst encouraging those who might elect to try to live their lives as Jesus lived his.

One curiosity of the presentation of the Urantia Papers is that the mandate for revelation that refers to the proscription of unearned knowledge does not appear until after the half way mark.

In any normal publication in which such an important qualification places restrictions on what can be discussed, one would expect to find this restriction mentioned at the beginning and in a preface or introduction.

The word "cosmology" is used in the Papers (received in the mid-1930's) in its traditional manner as a branch of metaphysics (the study of ultimate reality), and includes philosophy, theology, religion and science with no firm line of demarcation separating the history and the facts of a particular topic.

Thus when we read, mid-way through the book (p.1109), that "any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time," and we also become aware of some of the Papers' problematic discrepancies, we are entitled to wonder whether perhaps we are being confronted with a twentieth century way of "ignoring the great men."

There is, of course, no possible way to obtain correct answers to such questions—which again poses more matters on which to ponder. Is this deliberate on the part of the revelators?

Why would the revelators of the Urantia Papers want to ignore our great men? One reason could be that many might be more inclined to draw attention to the Papers through addresses, articles, books and other forms of public presentation than by any actual living out of Jesus' revelation in their own lives.

Opinions presented in public tend to harden into hypotheses that must be defended, causing them to solidify, via self-righteousness, into rightness, and thus lead opinionated authors to God-playing.

But perhaps another reason for ignoring the great men is that some "in authority" would be tempted to formalize the life and teachings of Jesus into sets and sub-sets of instructions to be followed meticulously—instead of leaving Jesus-followers to work out their own individual pathway with their divine helpers, the Spirit of Truth and their Thought Adjuster.

"The Master sought to impress upon all teachers of the gospel of the kingdom that their **only business was to reveal God to the individual man** as his Father—to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, the 'way, the truth, and the life.' **The religion of Jesus was based wholly on the living of his bestowal life.** When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual." (1593)

This last quotation indicates that instruction manuals are inappropriate, that Jesus' religion was his bestowal life, and that human organizations should have no part in the actual directing of the personal religious life of the

*Everything is only for
a day, both that
which remembers
and that which is
remembered.*

Marcus Aurelius

*If we had reason for
faith then it would not
be faith at all, it would
be logic. Faith can only
be unreasonable.*

Bryan Appleyard

individual.

Of one thing we may be sure. Neither the content of these Papers nor the unusual way in which they were presented was either accidental or due to carelessness. What we have was deliberate, chosen to meet our specific need and in the light of prior experience with multitudes of similar human societies on the planets throughout a vast creation. Some light as to why may perhaps be concealed in statements of this nature:

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

There is no way to embark upon the eternal universe career that leads to attainment of the Universal Father other than to make a faith decision to dedicate our will back to its origin. This can only be by an individual's independent decision.

And there is no other way to make a faith decision except from a position of uncertainty. **A revelation that destroyed our uncertainty would also destroy our ability to make that faith decision.**

With the beginning of the third millennium, a new and exciting era appears ready to open. This era will be one in which there may be enough dedicated followers of our Creator-Son making the faith decision that commits them to attempt to actually live out Jesus' revelation of the nature of the Father in their own daily living.

Enough for what? Enough to make a real difference. It is possible, in fact highly probable, that most of these decision-making followers of Jesus will be already committed Christians. Especially if the hopes expressed by the revelators come to pass, directly or indirectly, as a result of the influence of the Urantia Papers' revelations:

"What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to 'follow after' the Master in the demonstration of his real life of religious devotion to the doing of his Father's will and of consecration to the unselfish service of man." (2090)

The core of our revelation is in that last sentence—that we lead our lives as Jesus led his, in dedication to the Father's will and in consecrated service to our brothers and sisters. And all this set in the framework of the eternal universe career now revealed to be open to us for our choosing.

The Turin Shroud

The best known of all Christian relics, the Shroud of Turin is a burial shroud that carries the faintest negative image of a crucified male whose body bears all the marks, wounds, contusions and blood stains consistent with the records we have of Jesus' scourging and crucifixion of almost two thousand years ago.

Always well known in Christian circles, the

*The test of spiritual
greatness is the
quality of
unselfishness
displayed in one's
labor for the welfare
of others.*

*Truth, beauty
and goodness
embrace the full
revelation of
divine reality.*

shroud attained notoriety when it was subjected to the then new technology of photography for the first time in 1899. To the amazement of the photographer, when he developed his photographic negative what confronted him was not a faint obscure image but the equivalent of a photographic positive with a clear and detailed image of a bearded male who had been crucified.

Detailed studies of this image provided highly convincing evidence of its authenticity as the burial cloth in which the hastily embalmed body of Jesus would probably have been wrapped by Joseph of Arimathea and Nicodemus, the two men who carried the body to the tomb.

The cloth covered the whole body, having first been laid underneath it, then brought over the head and down to cover the feet. Most of the image is a faint reddish yellow but on the head, arms and feet are deep red stains consistent with being blood stains originating from the crown of thorns and the nails driven through the wrists and feet during crucifixion. These blood stains have been analyzed in minute detail to check whether they were fakes or whether the angles of flow of blood on the head arms and feet was consistent with the position of a body nailed to a cross during crucifixion. Also medical examination indicated the blood flow from the wound in the figure's side was consistent with expectations if the spear thrust had been made following death.

The image also has a multitude of marks on both front and back that are consistent with the person having been severely scourged prior to crucifixion.

Anybody who examined the detailed evidence accumulated over the years that followed would

surely have been justified to conclude that if this was not the burial shroud of Jesus then surely it ought to have been.

The body blow to believers came when, in 1989, samples of cloth from the shroud were examined by three independent carbon-14 dating laboratories who jointly declared the cloth to date at about 1350 AD—along with an announcement by one of the scientists involved that the odds against them being wrong were a thousand trillion to one.

Naturally there followed a spate of books denouncing the shroud as an artist's fake. But there were also counter arguments that were just as adamant that there was no possibility of this shroud image being faked in the manner described or by the particular technique proposed.

One of the most vociferous of those crying fake claimed the image was a simple iron oxide painting using techniques that were well known in the middle ages. For anyone acquainted with the detail of the image, the proposal appears too simplistic. It also fails to account for figures from spectral analysis showing there is not enough iron in the image areas to account for the intensity of the color.

However, despite all the if's and but's, the carbon dating appeared to dismiss the possibility that the shroud dates back to the time of Jesus.

Real doubts on the conclusiveness of the carbon dating perhaps began when information leaked out that the carbon dating of an Egyptian mummy from Manchester Museum had given the peculiar result that the bandages around the mummy body had been dated to be about 1000

The mind that really discerns God, hears the indwelling Adjuster is the pure mind.

"Without holiness none can know the Lord."

(1104)

Love is the greatest thing in the world.

years younger than the body. This leakage appears to have generated a spate of conflicting information that has come from other carbon datings.

For example, in 1984 samples of a well preserved body from a peat bog in Cheshire, England, had been sent to three well accredited laboratories with results coming back as 3rd century BC, first century AD, and fifth century AD!

In 1989 a test was devised by Britain's Science and Engineering Council for inter-comparison of 38 carbon-dating laboratories, all given material from the same sample. Results were considered satisfactory for only seven of these. Among those faring badly were laboratories that used the then new accelerator mass spectrometer methodology as employed for dating of the Turin shroud.

Perhaps the strongest grounds for criticism of the carbon dating of the shroud came from an investigator who had prior experience with Mayan carvings that were initially considered to be fakes. This was because of the presence of a hard, varnish-like coating. However, the coating actually turned out to be a natural, biologically-derived coat caused by the activities of bacteria and fungi.

This investigator, Dr Garza-Valdes, later had the opportunity to examine under the microscope, small pieces of the shroud material that had been cut out for the carbon dating work. He immediately recognized the apparent presence of similar biologically derived contamination on the shroud fibers. Given this information, the carbon-dating people stated how they had cleaned the samples with acid and alkali but further tests using their technique demonstrated the contamination remained.

Garza-Valdes then arranged for further examination of the blood stains including DNA analysis using standard techniques. These are stated to show that the blood on the shroud is from a human male.

The catch with this work is that it was not officially authorized and is not recognized by the Vatican on the grounds that they are not in a position to guarantee that the samples were genuine.

However, the Garza-Valdes work appears to have gained peer group acceptance, and most probably consists in authentic findings. Opinion appears to be that the carbon dating work must now be re-done.

Whatever the results of new tests, problems will remain. Several scientists from nuclear establishments have pointed out that the biblical version of the resurrection claims the physical body of Jesus simply disappeared. Thus, those who accept that this was a supernatural event are quite right to claim that carbon dating cannot give conclusive proof. For example, there is a distinct possibility of conversion of carbon 13 to carbon 14 via neutron bombardment reactions that could feasibly have occurred during a supernatural dissolution of a material body.

So what does the Urantia Book say? Joseph of Aramathea and Nicodemus, both wealthy and influential Jews, went to Pilate with a large sum of money in order to get Pilate's permission to remove the body. The normal practice was that the bodies of such victims of crucifixion were left to be disposed of by wild animals. Pilate, to his credit, refused the money, but did give them written authority to do as they would with the body of Jesus.

*If a man will begin
with certainties, he
shall end in doubts,
but if he will be content
to begin with doubts,
he shall end in
certainties.*

Francis Bacon

*Roma locuta est;
causa finita est.*

*Rome has spoken; the
case is concluded.*

Augustine of Hippo

As the two went to retrieve it, they took with them a large quantity of myrrh and aloes, cloths to be soaked with these embalming agents, and one or two large linen sheets. Obviously they were well prepared for the task, hence knew they would later have to carry the body, probably by themselves, to Joseph's new family tomb nearby. It appears likely that they must have had a stretcher-type of carrying device.

At Golgotha, they wrapped the body of Jesus in one of the large linen sheets. The disciple John and the Roman centurion then helped them carry the body. Limp bodies are notoriously difficult to carry and they also had the embalming ointments so the fact that four men were involved tends to support the use of a stretcher-like carrying device.

Once at the tomb, Joseph and Nicodemus wrapped the body in cloths saturated with the embalming ointments, after which they wrapped it in a linen sheet and placed it reverently on a shelf. The account reads as if this was a second linen sheet but it may not have been. If there were two sheets, the one used in carrying the body to the tomb would be the only one that could have the markings that are on the Turin shroud—the marks from scourging, etc. This is because the second sheet was wrapped over the top of the embalming cloths soaked in myrrh and aloes, hence would not directly contact the body.

If there were two sheets, possibly the first sheet would have been taken back to his home by Joseph of Arimathea, along with the stretcher and vessels used for the embalming fluids. If so, Joseph and his family were its initial custodians. The Urantia Papers inform us that permission to dispose of the body of Jesus was granted to superhuman beings present at the tomb site:

"The mortal remains of Jesus underwent the

same natural process of elemental disintegration as characterizes all human bodies on earth except that, in point of time, this natural mode of dissolution was greatly accelerated, hastened to that point where it became well-nigh instantaneous." (2024)

It appears highly unlikely that any natural laws of physics were suspended during this flash dissolution of the material body of Jesus. Thus, enormous heat would have been generated. Perhaps that is why the body was taken outside of the tomb for dissolution.

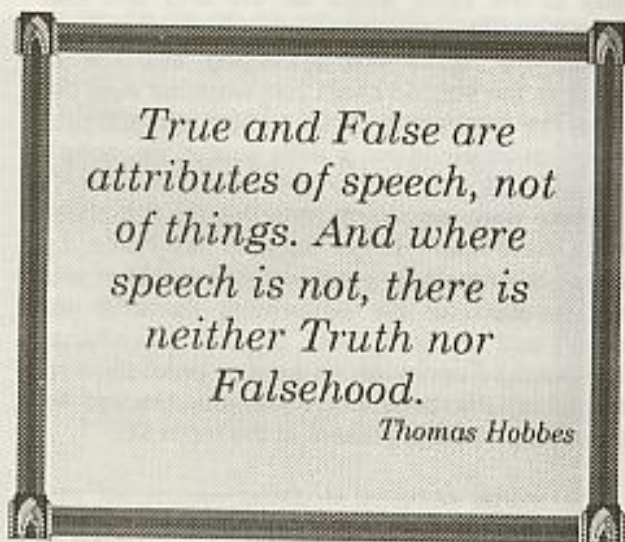
Apparently the grave cloths were first removed. We are told that when Mary, and later Peter, went to the tomb, the napkin where Jesus' head had rested and the bandages were still in the tomb while the "covering sheet lay at the foot of the burial niche." (2026)

Conclusions: At the very least the Turin shroud corrects the impression that Jesus was a blue-eyed male Caucasian. He was a Semite. It also vividly reminds us of the pain and indignities that he actually suffered.

Despite the carbon dating debacle, it still appears to be possible that the Turin shroud is the actual sheet used by Joseph and Nicodemus during transport of Jesus' body to the tomb. One other possibility is that it is a sheet in which the original was routinely wrapped for storage, and the markings and blood stains have been transferred to it from the original. This may have occurred during one of the many disasters suffered by the original which are known to have included both fire and dousing with water.

Reference

Wilson, Ian. *"The Blood and the Shroud."* (Weidenfeld and Nicolson, 1998)



At Caesarea-Philippi

from Paper 155

The apostles learned that the Jews were spiritually stagnant and dying because they had crystallized truth into a creed; that when truth becomes formulated as a boundary line of self-righteous exclusiveness instead of serving as signposts of spiritual guidance and progress, such teachings lose their creative and life-giving power and ultimately become merely preservative and fossilizing.

Increasingly they learned from Jesus to look upon human personalities in terms of their possibilities in time and in eternity. They learned that many souls can best be led to love the unseen God by being first taught to love their brethren whom they can see. And it was in this connection that new meaning became attached to the Master's pronouncement concerning unselfish service for one's fellows: "Inasmuch as you did it to one of the least of my brethren, you did it to me."

One of the great lessons of this sojourn at Caesarea had to do with the origin of religious traditions, with the grave danger of allowing a sense of sacredness to become attached to nonsacred things, common ideas, or everyday events. From one conference they emerged with the teaching that true religion was man's heartfelt loyalty to his highest and truest convictions.

Jesus warned his believers that, if their religious longings were only material, increasing knowledge of nature would, by progressive displacement of the supposed supernatural origin

of things, ultimately deprive them of their faith in God. But that, if their religion were spiritual, never could the progress of physical science disturb their faith in eternal realities and divine values.

They learned that, when religion is wholly spiritual in motive, it makes all life more worth while, filling it with high purposes, dignifying it with transcendent values, inspiring it with superb motives, all the while comforting the human soul with a sublime and sustaining hope. True religion is designed to lessen the strain of existence; it releases faith and courage for daily living and unselfish serving. Faith promotes spiritual vitality and righteous fruitfulness.

Jesus repeatedly taught his apostles that no civilization could long survive the loss of the best in its religion. And he never grew weary of pointing out to the twelve the great danger of accepting religious symbols and ceremonies in the place of religious experience. His whole earth life was consistently devoted to the mission of thawing out the frozen forms of religion into the liquid liberties of enlightened sonship.

Proof and the Urantia Papers

Ever since Euclid came up with the idea of a set of axioms by which he could prove the truths of his geometry, early philosophers, followed by the rest of us, have been searching for a means of applying some form of axiomatic system by which, in combination with deductive logic, hypotheses in other fields of knowledge could be absolutely proven. If this were possible, the hope was that, solely through our own reasoning power, we mere humans would be enabled to generate all possible truths.

Plato took up this challenge, concentrating his attention on what he considered to be the

Inscription over Plato's
Academy:
*"Let no one ignorant of
mathematics enter
here."*

The pathway to God is twofold, to be walked simultaneously. One path is for finding and doing the will of God; the other is for serving his children. Taken singly, these paths become circular leading nowhere.

ultimate question—the very nature of reality itself. To bring attention to our faulty methods of thinking, he used the analogy of a cave where people were chained in such a way they could look only in a single direction to a wall upon which flickering shadows from the outside world supplied them with their sole source of knowledge other than what they might manage to generate in their own heads.

Plato's "prisoners in a cave" analogy was used by him to draw attention to the fact that we cannot guarantee that the concept of the reality of an object that we generate from our sensory perceptions is what that object really is. And, in fact, Plato thought that all the objects we perceive are actually imperfect and "less real" copies of master patterns which are unchanging and eternal.

Plato's "unchanging and eternal forms" are interesting to Urantia Book readers even in this hard-boiled age of a science founded almost entirely upon empirical observations. The Papers tell us that basically Plato was right, that all possibilities and potentials, both in transcendent and finite reality, are already in existence with the Absolutes of Infinity.

Apparently we deceive ourselves whenever we consider we have had an original concept. What we really have done in formulating our concept is to make a choice among the alternatives that come to us from the Absolute via the Supreme Being.

Presumably the pathway by which these alternatives are presented to us includes cosmic mind and the Adjutant Mind Spirits. This also means that Plato was not the originator of his proposal on "unchanging and eternal forms" but that it was his choice from the alternatives

presented to his mind from an external source. Which may also be a contributing factor to why so many mathematicians believe that new theorems are not created by them, but are actually "pre-existent," and are discovered rather than created.

Plato and his pupil, Aristotle, had an enormous and long lasting effect on the thinking of the Western World. Aristotle was the originator of a system of logical thinking that became embedded in our culture. His three rules for logical thinking are given the names the laws of identity, contradiction, and the "excluded middle," symbolized as $A = A$; A and not- A ; and either A or not- A .

All this seems rather simple, obvious, and logical, but quickly breaks down when we try to turn the laws into an exact means that will always generate the absolute truths of a system. For example, try writing down an infinite number and determining whether it is even, odd, or prime. Or decide whether the number "one" is a prime number, whether zero is a number, or to prove a number is equal to itself. And, getting away from mathematics, try to decide whether a photon of light is a particle or a wave or what are its speed and position. When we get down to the nitty-gritty, things are not so simple or so obvious.

For most of us, the primary and fundamental questions that stands out above all else are, "Does God exist and what is God like." Perhaps it is not surprising that philosophers and theologians have many times attempted to devise some means that would provide an answer. In the West the best known of these goes by the name of the "Ontological Argument."

Ontology is a branch of metaphysics that studies being in general and the Ontological Argument is about the existence of God. The classical formulation is that of St Anselm in the 11th century and the classical refutation is that of

*Dear Sir, Your
astonishment's odd:
I am always about in the
Quad.
And that's why the tree
Will continue to be,
Since observed by Yours
faithfully, God.*

*There once was a man who
said 'God
Must think it exceedingly odd
If he find that this tree
Continues to be
When there's no one about in
the Quad.'*

Ronald Knox

philosopher, Immanuel Kant. Put crudely, Anselm argued that if the God who is the greatest does not exist, then a God who does really exist must be even greater and therefore must exist. Kant dismissed him on the basis of grammatical errors.

Anselm is also known as the father of Scholasticism, a movement that utilized symbolic logic in a highly skilled manner over a number of centuries, and often for the justification of theological doctrines. Among the best known of the Scholastics are Thomas Aquinas, Duns Scotus, and William of Occam, the latter best known for the Occam's Razor principle.

Scholasticism eventually gave way to the empiricism advocated by Francis Bacon, Rene Descartes, David Hume, and others. Empiricism saw the demise of the dominance of "a priori" or deductive thinking and the rising dominance of the "a posteriori" or inductive method. The latter commences with an accumulation of empirical facts about a matter under investigation. From these, a theory is formulated but must be one which is open to further experimental testing. The whole process is then repeated until a satisfactory conclusion is obtained.

An aid to this method, the scientific method, is Occam's Razor that demands the elimination of all unnecessary hypotheses. In other words, "keep it as simple possible" is the guiding principle.

From its beginning, empiricism was accompanied by the growth of materialism, the two together attaining their zenith of popularity towards the end of the 19th century. Although still dominant, these two philosophies commenced their inevitable slide as their foundations commenced to crumble.

Basic to scientific empiricism was a reliable mathematics. Things had looked good in the late 19th century with the publication of a brilliant work by maths genius, Gottlob Frege that had appeared to unite symbolic logic and mathematics. At last the dream of a certain method by which hypotheses could be accepted or rejected seemed to be in sight.

The first volume of Frege's two volume work, "Die Grundgesetze der Arithmetik" was based upon a system of pure logic and set theory. It was published in 1893, and received the accolades of his peer group.

The second volume was due to be published in about 1901, and was actually in press when Frege received a note from mathematician and logician, Bertrand Russell, pointing out a paradox affecting the fifth axiom of Frege's work that made the whole system inconsistent. Poor Frege immediately acknowledged the validity of Russell's point and added a note to his second volume stating the whole of his work was useless.

Apparently Russell thought there was a way around Frege's difficulty and, in collaboration with mathematician, Alfred North Whitehead, in 1911 produced "Principia Mathematica" which was then thought to have placed arithmetic on the same firm axiomatic foundation as Euclid's geometry. "Principia Mathematica" had a twenty year reign before being demolished in 1930 by Austrian logician, Kurt Godel.

Whitehead and Russell had hoped to establish a system of axioms and rules of deduction that were both consistent and complete. A system is consistent if contradictory statements cannot be derived within it; a complete one will generate all its true statements.

Godel proved that no finite consistent set of

Some circumstantial evidence is very strong, as when you find a trout in the milk.

Henry Thoreau

Life is a great surprise. I do not see why death should not be an even greater one.

Vladimir Nabokov

axioms can ever be complete. No matter how many more additional axioms are added to correct the deficiencies, there will always be at least one true theorem of the system that cannot be proved. Thus the consistency and completeness of arithmetic is forever unprovable. So if there are any proofs anywhere, they lie beyond logic, the axiomatic method, and arithmetic.

It transpired that, although today Godel's work was acknowledged as correct and a work of fantastic genius, it was also so difficult that initially few were aware of its existence. When it was shown to Bertrand Russell, he immediately recognized its correctness. However, it was not until considerably later that it became generally known and accepted.

In the meantime, mathematicians and logicians had agreed that Georg Cantor had been able to formulate a framework of set theory that appeared to serve as a foundation for mathematics. However this state of affairs came to an end in 1963, when Paul Cohen used Godelian methodology to do to set theory what Godel had previously done to axiomatic arithmetic. Since that time, it has been generally agreed that the illness is terminal. Full, formal, and certain logical proof is beyond the scope of us mere humans.

What then do the Urantia Papers tell us? "In the mortal state, **nothing can be absolutely proved**; both science and religion are predicated on assumptions. On the morontia level, the postulates of both science and religion are capable of partial proof by mota logic. On the spiritual level of maximum status, the need for finite proof gradually vanishes before the actual experience of and with reality; but even then there is much beyond the finite that remains unproved." (1139)

The first sentence of the Urantia Paper's statement has the stamp of having been written by someone familiar with, and competent in, formal logic. If made prior to 1935, the time of receipt of the Papers, the person making it surely would have also needed to be familiar with Godel's incompleteness theorem, hence must have been one of only a handful of experts, possibly none of them being then resident in the USA. By 1955, the time of first printing of The Urantia Book, the group of experts familiar with Godel's work had hardly expanded. Use logic to draw your own conclusions, realizing, of course, that a formal proof for your conclusions is impossible for us mere mortals.

Problem Solving

Rodan, Alexandria

But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and

wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness.

I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God—to breathe in sincerity your Master's favorite prayer,

"Not my will, but yours, be done."

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