



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 Faith of Jesus

"Jesus enjoyed a sublime and wholehearted faith in God. He experienced the ordinary ups and downs of mortal existence, but he never religiously doubted the certainty of God's watchcare and guidance. His faith was the outgrowth of the insight born of the activity of the divine presence, his indwelling Adjuster. His faith was neither traditional nor merely intellectual; it was wholly personal and purely spiritual.

"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.' Jesus' God was at one and the same time 'The Holy One of Israel' and 'The living and loving Father in heaven.' The concept of God as a Father was not original with Jesus, but he exalted and elevated the idea into a sublime experience by achieving a new revelation of God and by proclaiming that every mortal creature is a child of this Father of love, a son of God.

"Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world; he did not resort to faith merely as a consolation in the midst of difficulties or as a comfort in threatened despair; faith was not just an illusory compensation for the unpleasant realities and the sorrows of living. In the very face of all the natural difficulties and the temporal contradictions of mortal existence, he experienced the tranquility of supreme and unquestioned trust in God and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father. And this triumphant faith was a living experience of actual

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Suggested annual donation - \$10

Please address donations and submissions to:  
USA: David Biggs, 4040 Beecher Rd., Flint MI  
48532, USA

Internet: [elsner@tir.com](mailto:elsner@tir.com)

All other countries:

Ken Glasziou, 2/9 Fig St., Maleny 4552 Australia

Internet: [kglaszio@ozemail.com.au](mailto:kglaszio@ozemail.com.au)

Web: [www.ozemail.com.au/~kglaszio](http://www.ozemail.com.au/~kglaszio)

*Frohe  
Weihnachten  
für die ganze  
Welt.*

spirit attainment. Jesus' great contribution to the values of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of living faith in God. Never on all the worlds of this universe, in the life of any one mortal, did God ever become such a living reality as in the human experience of Jesus of Nazareth.

"In the Master's life on Urantia, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience. This living faith of Jesus was more than an intellectual reflection, and it was not a mystic meditation.

"Theology may fix, formulate, define, and dogmatize faith, but in the human life of Jesus faith was personal, living, original, spontaneous, and purely spiritual. This faith was not reverence for tradition nor a mere intellectual belief which he held as a sacred creed, but rather a sublime experience and a profound conviction which securely held him. His faith was so real and all-encompassing that it absolutely swept away any spiritual doubts and effectively destroyed every conflicting desire. Nothing was able to tear him away from the spiritual anchorage of this fervent, sublime, and undaunted faith.

"Even in the face of apparent defeat or in the throes of disappointment and threatening despair, he calmly stood in the divine presence free from fear and fully conscious of spiritual invincibility. Jesus enjoyed the invigorating assurance of the possession of unflinching faith, and in each of life's trying situations he unfailingly exhibited an unquestioning loyalty to the Father's will. And this superb faith was undaunted even by the cruel and crushing threat of an ignominious death." (2087/8)

*For I dipt into the future,  
far as human eye could see,  
saw the Vision of the world,  
and all the wonder that would  
be.*  
Tennyson

## The Future—Following Jesus.

The partial failure of the Fourth Epochal Revelation that eventually led to the current stagnation of Christianity, was brought about by two major misrepresentations of Jesus' message to mankind. One of these was actually the primary reason that the message survived at all—the introduction of the concept that Jesus' death on the cross somehow induced God to forgive mankind for their personal and their inherited sin.

At the time of Jesus, many people, Jew and gentile included, carried an enormous burden of guilt. This is not surprising when seen in the light of certain revelations in the Urantia Papers.

There we are informed that morality and virtue are indigenous to human personality, and that moral and spiritual insights are innate in the cosmic mind that endows all will creatures. (192/3)

Morality then, is not simply the result of learned behavior patterns. A moral sense is an ever present part of us, felt by all men and women regardless of race and religion.

Historians tell us that it was an ineffable sense of relief from that burden of guilt that was primarily responsible for Christianity spreading like wildfire throughout the Roman Empire. This was the direct effect of the doctrine that Jesus' sacrificial death on the cross at Gethsemane was accepted by God as the full, vicarious ransom for our sins. For many people, this same doctrine is as powerful today as it was in the first and second centuries.

The second misrepresentation came about

*I have fought a good  
fight, I have finished  
my course, I have kept  
the faith.*  
II Timothy IV, 7



through neglect. Three of the gospels, Matthew, Luke, and John, and also the epistles of John and Paul provide incontrovertible evidence the early Christians clearly understood that we humans are indwelt by both the spirit of the Father and the Spirit of Truth to provide direct spiritual insight for all those who are reaching out for God.

By ignoring these teachings, the ordained ministers of the churches were able to insert themselves as mediators and interpreters between man and God—and so usurp enormous powers unto themselves. Jesus' real teaching differed. It stressed the personal relationship between the individual and their God. This usurpation of power remains entrenched in the rituals, liturgies, and teachings of all Christian churches. Christians are baptized, married, forgiven, and buried by an ordained clergy acting as mediators. Often, this is a cash transaction.

But having recognized that such problems exist, we also need to become thoroughly aware that ranting against the faults of the churches is far more likely to drive people away from both church and God rather than bring them into a closer relationship to the God who indwells them.

Undoubtedly, the authors of the Urantia Papers were fully aware of these difficulties, and the possible means of their cure. Perhaps this is shown by the many repetitions, in different forms, of one basic message, "You may preach a religion about Jesus, but, perforce, **you must live the religion of Jesus.**" (1569, 2043, 2044, 2091, etc.)

At the commencement of Part 4, "The Life of Jesus," in a conversation between Immanuel and Michael prior to Jesus' bestowal, we can read:



*The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteenth centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. 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!*

"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... Exhibit in your one short life in the flesh... the transcendent possibilities **attainable by a God-knowing human during the short career of mortal existence.** (1328)

Throughout the intervening years, many prominent individuals have seen the actual life of Jesus as being an ideal attainable only for a divine being. The Urantia Papers do not permit this interpretation. Instead the authors impose it upon us as a "must" directive from Jesus for all who comprehend his revelation:

"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) And the use of "shall" as an imperative emphasizes that this is more of a command than mere advice.

How do we go about living as Jesus lived? To the disciples at Alexandria, he said: "Peace be upon you. That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. And you are all to proclaim this gospel of love and truth **by the lives which you live in the flesh.**

"You shall love one another with a new and

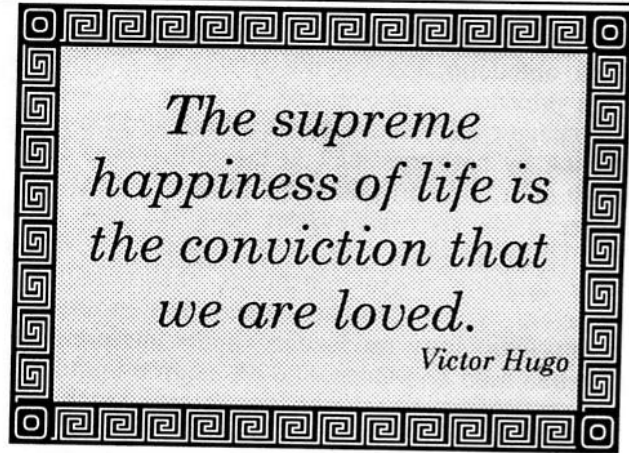


startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation." (2044)

For the eventual transformation of the world (which surely must be the purpose behind the gift of the Urantia Papers), it is not the first mile of compulsion, duty, or convention that will achieve success, but the second milers who give their free and loving service, living and loving as Jesus lived and loved.

How should we start? Well, if we cannot unify the Christian churches which, after all, are so close in their most basic ideals to the reality of Jesus' revelation of God, then how could we possibly expect to attain success with Islam, Hinduism, the derivatives of Buddhism, etc.?

The revelators very obviously wish to see the uniting of Christianity, "A house divided against itself cannot stand.' The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And **this brotherhood is destined to become a living organism** in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by



them." (2085)

Who and what is this "Jesus brotherhood" referred to above? What else could it be other than a brotherhood of those whose mission to the world consists in the life that they live, by the gospel, amongst men?

So was there something obviously wrong about the original Brotherhood that later became the Fellowship? Was it somehow becoming institutionalized? If so, can it rise from the ashes to fulfil that destiny of becoming a living organism that will lead Christianity back to the one whose name it bears? Or will something else take its place? These are questions begging for answers.

What are we told about the principles that might unify a Jesus Brotherhood?

Some appear to be:

- Belief in the Fatherhood of the God of love, compassion, and mercy whose spirit indwells all men and women to bring them unto himself.
- Belief in the individuality of our personal relationship with the Father-spirit within.
- Belief in Jesus as our Lord and Master, the one who revealed the nature of the Father for our salvation.
- Whole-hearted acceptance by each individual of their family relationships and obligations as children of God. Each mortal being of whatever race, religion, or status is our brother or sister, deserving and needful of our love regardless of their past—good or bad.
- Recognition that God is no respecter of persons. All are equal in the sight of God. To be like God, which is to live as Jesus lived, our love must be extended to all.
- Recognition that the appearance of the fruits

*A journey of a thousand miles starts with a single step.*

*Chinese proverb*



of the spirit in the daily living of the Jesus brotherhood displaces disputation, intellectual argument, and condemnation as the means of advancing the cause of the kingdom.

Being filled with the desire to love and serve God and consequently, to be totally committed to the unselfish love and service of God's children, our brothers and sisters.

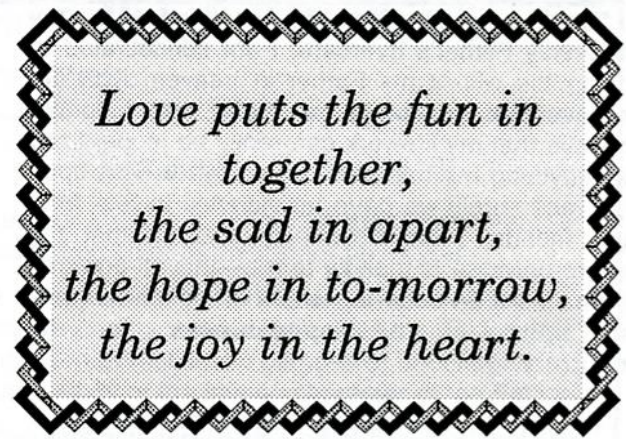
Love is a much abused word in our language. As defined in the Papers, love is the desire to do good to others (648), to seek for others their highest cosmic good. (1950) Thus defined, it is not so difficult to love the apparently unlovable.

What are the consequences of God's universal love for mankind? Firstly that nobody, whether king or queen, pope or priest, rich or poor, male or female, Christian, Muslim, Hindu, or what ever, learned or illiterate, nobody at all is special or favored. God loves us all. God does his utmost not to lose a single soul among us.

One of the greatest hindrances to unity in God's family is the "chosen ones" syndrome. Seeing ourselves or our group as special, as being set apart by God, represents a drastic hindrance to unity for adherents of either the fourth and fifth epochal revelations.

For the recipients of the fourth epochal revelation, the concept of being "saved by the blood of the lamb" set them apart from the rest of humanity as elite, special, and exclusive.

For adherents of the fifth epochal revelation, the very fact of owning a Urantia book appeared to become a substitute icon for individuals to set themselves apart as the new chosen ones, hence special and elite.



We must learn that nobody is special. God's love envelops all. But some may choose, of their own free will, to undertake a special task. **However it is the task that is special and not the person.**

All who have studied and understood the Urantia Papers are in a position to make a free will decision to undertake this special task of spreading the gospel message simply by living as Jesus lived. In reality, if we have read and understood these Papers, it is difficult to see how we can avoid doing so.

However, at the beginning of their association, Jesus did give his apostles the opportunity to opt out from apostleship and to accept discipleship (1577), so perhaps it is possible.

Of course, throughout the intervening centuries, many who had not even heard of the Urantia Papers already made that decision to live as Jesus lived—and carried it out successfully. Most are unsung, while others like Francis of Assisi and Mother Teresa have become folk heroes.

Assuming we opt in, that is to do our best to spread Jesus' original gospel by living our lives as Jesus lived his, what comes next? Jesus himself went through this experience when he opted for incarnation on our planet. From his brother creator-son, Immanuel, he received this advice:

"You must become wholly and unreservedly dependent upon your Paradise Father for safe conduct throughout the unrevealed vicissitudes of your mortal career." (1325)

Jesus passed this same advice on to us via his statement to Ganid of his own implicit belief:



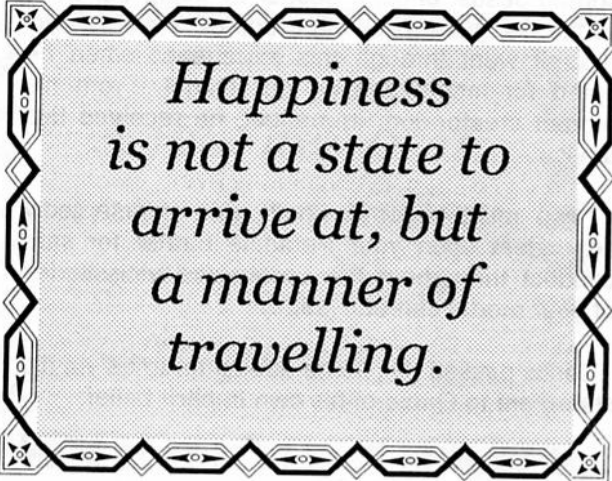
"Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that real harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary." (1469)

To carry out our task as bearers or renewers of Jesus' original gospel, we must ourselves have "entered the kingdom." The sole proof that we can offer another that we have done so is by the fruit of the spirit that will automatically appear in our lives.

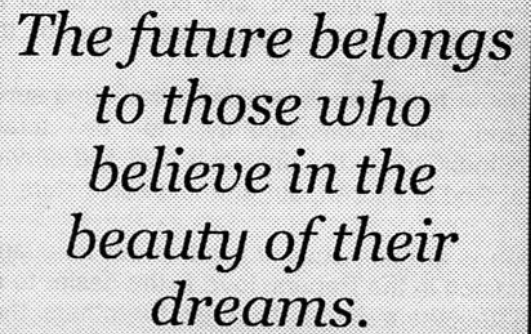
"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship." (1569)

Jesus was seldom severe or condemnatory when speaking with his followers. But with regard to this yielding the fruits of the spirit in their lives, his demands may seem so severe as to appear almost out of character. The following words were spoken during a morontia appearance of the resurrected Jesus at Tyre. They surely must be of great significance:

"My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their



*Happiness  
is not a state to  
arrive at, but  
a manner of  
travelling.*



*The future belongs  
to those who  
believe in the  
beauty of their  
dreams.*

*Eleanor Roosevelt*

fellow creatures.

"And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.

**"If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away.**

"My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God.

"You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you." (2054)

For sincere and dedicated readers of the Urantia Papers, the future surely will be both exciting and fruitful. But we must keep our feet on the ground, and do as Jesus did—with patience and forbearance, serve as we pass by, walking moment by moment in the presence of God, and taking one day at a time, in total faith and trust of the Father's loving overcare.

## **Religions of the Mind and the Religion of the Spirit— the Differences.**

### **Religions of the Mind**

Are upheld by ecclesiastical authority.

Have as their base the intellectual theology and authority of established religious traditions.

Require only intellectual assent thus affording ready refuge for souls harassed by fear and uncertainty, the price paid being conformity.

Compromise the sovereignty of personality; debase the dignity of self-respect.

Require little or no self-exertion, offering a safe refuge and easy pathway to those who shun the spirit struggles associated with the daring adventure of the struggle for truth.

Are systems of established intellectual and theological beliefs upheld through ecclesiastical authority such that the appeal of this type of religion is virtually solely to the mind.

May provide a feeling of settled security but at the price of a loss of religious freedom and liberty.

The religions of authority can only divide mankind, hence have the inherent potential to bring people into conflict with one another.

Require uniformity of belief among their adherents—an impossibility of realization in the present state of the world.

Naturally crystallize into lifeless systems of creeds.

### **Religion of the Spirit**

Leaves you free to follow the truth, wherever the indwelling spirit of the Father takes you.

Is wholly based on human experience—the revelation of supernatural values, partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father.

Requires active participation of the mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience.

Accepts the most thrilling and inspiring of all possible human experience—the personal quest for truth.

Its means are effort, conflict, faith, loyalty to purpose, determination, love, and dedication in the struggle for spiritual progress.

Is not a religion in the present-day meaning of the word, making its chief appeal to the divine spirit of the Father which resides in the mind of man. It derives its authenticity from the fruits of the spirit that will so certainly appear in the personal experience of all who become believers in the truths of this higher form of spiritual communion of the individual and his/her Father-God.

Brings to the individual the supreme experience of human existence: finding God for yourself and knowing him in your own soul.

The religion of the Spirit progressively draws mankind together, causing them to become understandingly sympathetic with one another.

Requires only uniformity of experience—uniformity of destiny—making full allowance for diversity of belief.

Naturally grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministry.

At its best the religion of the spirit is an intimate partnership involving actively sharing every moment of our existence with the indwelling spirit of God while voluntarily seeking to make all of life's decisions in full accord with the will of the Father. At the present level of development of mortal beings on Urantia, the will of God under various circumstances is often best discovered with reference to the life and teaching of Jesus of Nazareth who always functioned in accord with God's will. Hence if we are thoroughly familiar with Jesus life, at any moment of time and in any circumstance, we can always ask ourselves, "What would Jesus have done?"—while at the same time striving to be in accord with the spirit within. Experience will teach us to recognize the state of mental peace, assurance, and confidence that accompanies sincerity in our decision making.



## Purpose

Little by little, as the years roll by, and we can stand back and look over past events, the real plan and purpose for the Urantia revelation may begin to become more clearly defined.

For example, it seems likely that the little book of Dr. William S. Sadler's, entitled "Soul Winning Texts," first published in 1909, reflected not only his own, but also the like-thinking of the group of his associates that became known as the "Revelatory Commission."

If this surmise is correct, Sadler's writing also revealed the enormous changes that these people would have needed to undergo during the period of their preparation to become recipients of the revelation.

But not only did this small group need much re-education. The much larger group, that was later concerned with the printing and distribution of the Papers, would have also needed re-education.

Seen in retrospect, we may begin to understand why Parts 1-3 of the revelation were provided over a period of about fifteen years or more, while Part 4, the "Life and Teachings of Jesus," constituting one third of total revelation, was an overnight arrival.

Can similar reflective thinking help us to understand why Christianity appears to be as far away as ever from the real teachings of Jesus, despite the elapse of forty five years from when the Papers were first published?

Why is this so? The revelation itself provides one answer. As general policy, those who possess the Papers have tried to universalize Jesus' revelation simply by making The Urantia Book more easily available. But this approach has

*The new gospel held up spiritual attainment as the true goal of living.*  
(1859)

*Fortunately, in her kindness and patience, Nature has never put the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one needs to answer.*  
Carl Gustav Jung

no resemblance to what we were actually asked to do by one who, to all intents and purposes, is God to our universe. (66;367)

"That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. **And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh.** You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation." (2044)

So, contrary to the opinion held by most Urantia Book readers that Christianity has ignored or rejected Jesus' revelation, the real truth is that the vast majority of us who study the revelation have simply failed to comply with Jesus' instructions. Though most probably due to misunderstanding, the fact remains that the vast majority of us have simply failed to even try to live as Jesus lived.

Can we rectify our error? We could try by sincerely dedicating our wills back to the Father and seeking to live in obedience to his will. In which case we could also expect the fruits of the spirit to immediately show up in our daily lives, bearing witness to the fact that we no longer live in the pursuit of material and earthly goals—for now, we would hold spiritual attainment to be the true goal of living. (1859) The rest would then be in the dependable hands of the Spirit of Truth.



## A Millennium of Cosmic Enlightenment—Is it Here?

"When the progress of events on an evolutionary world indicates that the time is ripe to initiate a spiritual age, the Trinity Teacher Sons always volunteer for this service. You are not familiar with this order of sonship because Urantia has never experienced a spiritual age, a millennium of cosmic enlightenment. But the Teacher Sons even now visit your world for the purpose of formulating plans concerning their projected sojourn on your sphere. They will be due to appear on Urantia after its inhabitants **have gained comparative deliverance from the shackles of animalism and from the fetters of materialism.**" (231)

Both in the western world, and the formerly communist world of eastern Europe, the fetters of materialism are well and truly broken relative to what things were like during the first third of the 20th century. Certainly the process is not yet complete but we are well past the first major steps to the burying of materialism.

Much of the credit for our new freedom rests with the bizarre but empirically confirmed findings of quantum theory. Quantum theory was already well advanced in the 1930's when the Urantia Papers were being received—but was little understood outside of a highly specialized group of enthusiastic physicists.

However, in recent years, the entertainment industry has exploited and publicized the most outrageous proposals of quantum physics by producing "Star Wars" types of film and TV adventure series—and thus made the concepts of time warps and wormholes a constituent of even children's vocabularies. At a level above,

*It should not merely  
be useful and  
ornamental; it should  
preach a high moral  
lesson.*

*Lytton Strachey*

*Riddle of destiny,  
who can show  
What thy short visit  
meant, or know  
What thy errand here  
below?*

*Charles Lamb*

quantum phenomena, such as Bose-Einstein condensates that are large enough to be visible to the naked eye, still amaze us by behaving as a wave and particle at the same time. This and other demonstrations have now broken the major barriers separating the sub-atomic and macro worlds.

Prior to these relatively recent discoveries, it had been possible for materialists to claim that the bizarre nature of the sub-atomic world was irrelevant for what, to them, was a real, solid world of dependable facts. But now, the indeterminacy of the quantum world has reached out to include the "reality" of the materialists' world.

Along with the breakdown of the strict causality relationship essential to materialism, our confession to believing in God no longer labels us as weird and gullible simpletons.

One result of this new found freedom to search beyond the boundaries of the directly observable, is the New Age movement, a collection of people searching for something deeper and more meaningful than the godlessness of the materialism in which they were reared. For many, the lack of spiritual values which they discern in orthodox religion has sent them on a fruitless search "outside of themselves." While in reality, that for which they search must be sought within.

Many adherents of orthodox religion, too, are searching—a search made more necessary by state-introduced universal education that has removed much child education as being the sole prerogative of the church.

The fall of materialism has mainly occurred over the last fifty years. But the effect of that fall



is now expanding at such an ever increasing rate that it appears destined never to return.

So have we inhabitants of Urantia at last qualified for a millennium of cosmic enlightenment under the control of the Trinity Teacher Sons? It appears to be so. What should our expectations be?

The amount of information in the Papers concerning the role of the Trinity Teacher Sons is not great. When operating on our planet, they are invisible. Their contact with mortals is somehow made through the agency of angels called the Brilliant Evening Stars. One of their functions is described as being "to make real the spiritual counterparts of material knowledge and temporal wisdom." (231)

Another mode of communication may occur by means of "superconscious techniques," brought about in liaison with the Inspired Trinity Spirits. Apparently there "is a vast body of essential spiritual knowledge, truth indispensable to high spiritual attainment, which cannot be consciously received; self-consciousness would effectively jeopardize the certainty of reception." The liaison between these two orders of Trinity Sons is conjectured to bridge a gap "in the universal scheme of moral enlightenment and spiritual advancement." (230)

The Trinity Teacher Sons usually remain on the planet of visitation for a full one thousand years. During this time they are "wholly concerned with the initiation of a spiritual age, with the dawn of the era of spiritual realities on an evolutionary planet." (231)

Apparently these Teacher Sons have some kind of personal revelatory role for we are told, "In the Trinity Teacher Sons, the love, mercy, and ministry of the three Paradise Deities are coordinated on the highest time-space value-

*Everyman, I will go  
with thee, and be  
thy guide.  
In thy most need to go  
by thy side.*  
(Anon)

*A little onward lend thy  
guiding hand  
To these dark steps, a  
little further on.*  
John Milton

levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty." (232)

Subsequent to their first visit, the Trinity Teacher Sons may return to our world many times (599), their final visit culminating in the induction of the age of Life and Light. And that is about all we are told.

Whereas it would appear that the peoples of our planet are many thousands, maybe even tens of thousands, of years away from the actual age of Life and Light, the signs of the present times really do appear to indicate that our "millennium of cosmic enlightenment" has already dawned. Wouldn't it be nice if we could help its advance in some way? Maybe we could all make a start by fulfilling our Master's behest in proclaiming his "gospel of love and truth by the lives which we live in the flesh."

## The Indwelling of the Spirit

Perhaps no single concept has more potential to make a difference for the spiritual progress and welfare of this planet than a widespread knowledge that the spirit of the Father actually indwells every single one of God's human children—and that the Spirit of Truth is also available for their help and guidance, simply for the asking.

A search of the New Testament reveals that there are not less than twenty of its verses that declare the truth of this fact. They are to be found in three of the four gospels, in letters attributed to John, and in the letters of Paul to the Romans, Corinthians, Colossians, Thessalonians, Galatians, and a letter to Timothy. They refer to both the spirit of the Father and the spirit of Jesus. Obviously the indwelling of these divine



spirit forces was well known among the very early Christians. But somehow or other, their significance was overlooked in later Christianity.

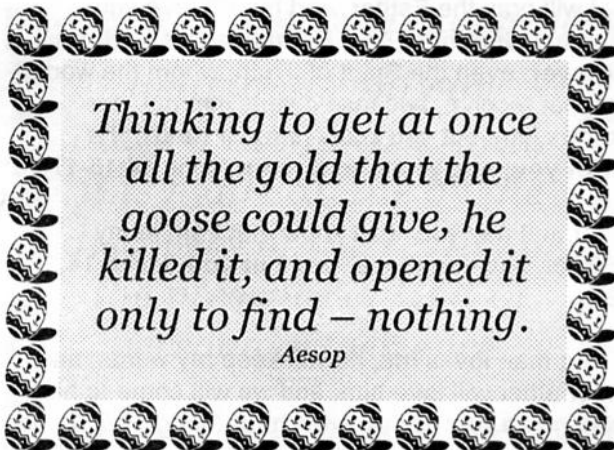
This loss may have been coincidental with the growth of an organized "official" church and an "official" priesthood. It is easy to speculate that this official clergy ignored the "indwelling spirit" concept in order to interpose themselves as mediators between God and man. And for certain, once this role of mediator became established, it would take a lot to shift it.

However it is also possible that the growth of the intermediary role of the clergy was unintentional—it simply evolved as a natural sequence of events in communities in which most members of the congregation were illiterate. How it happened no longer matters. What does matter is that the concept of an intensely personal and individual relationship between each of us and our indwelling spirit forces desperately needs to be re-established. For therein lies the road to the age of "Light and Life."

However, it remains factual that even among Urantia Book readers, many have not really had great success with establishing a one on one, moment by moment, relationship with their Thought Adjuster, the indwelling Spirit of the Father.

For those who may find it easier, be assured that it is just as valid to establish this relationship with the Spirit of Truth who always comes into conscious awareness as Jesus-Michael, the Son. (2061) Some may be more comfortable with establishing familiarity with the spirit of a person who is real to them—and in a certain sense, the Spirit of Truth is both the spirit of the Father and the Son. (2061)

The usefulness of the "alter ego" or "other self" method in establishing this relationship has been



*It is not so important  
that you know about the  
fact of God as that you  
should increasingly grow  
in the ability to feel the  
presence of God.*

(1733)

discussed previously. Recommended in Paper 91, it suggests the use of a natural process of childhood in which the child acts out the role of both participants in a dialogue. Transposing the concept to adulthood, we converse with our Indwelling Spirit but answer ourselves as we think God, or Jesus, would have answered. Used with sincerity, this method can be a wonderful aid for many people to establish a meaningful and personal relationship with God. It also adds much realism to a comment in the Papers, "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." (2090) For the more we know the religious life of Jesus, the more accurately we can predict how Jesus might respond in any situation.

We Urantians have an unusual load of difficulties to overcome, particularly with respect to animal behavior characteristics associated with our evolutionary origins. The age of materialism has severely aggravated our social problems by promoting a permissive attitude towards inherited animal behavioral characteristics. Materialism infers that the expression of such characteristics is natural, that we do what we do because we cannot do otherwise.

The Urantia Papers inform us that we suffer from a double deprivation, one source being the rebellion of the Planetary Prince and his staff who were scheduled to teach primitive man civilized and stabilizing social behavior. The second source was from the Adamic default that deprived us of a massive genetic upgrading. It may be that this story is told using imagery of various kinds to get the facts across. However the result is independent of the way the story is related. The final result remains that the interaction between both of these causes with a materialist philosophy could only worsen our situation.



Fortunately we have a remedy available. We are informed that "God-knowing men and women who have been born of the Spirit experience no more conflict with their mortal natures than do the inhabitants of the most normal of worlds... Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by unrestrained and unnatural physical desires." (383)

One of the effects of cultivating a close personal relationship with our indwelling Father-Spirit will almost certainly be a desire to fulfil the mission Jesus allotted to his sincere followers:

**"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. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love."** (2043)

And in consideration of what our Creator-Son went through for us during his incarnation as Jesus of Nazareth, a crucifixion no less, surely a substantial number of his followers will become imbued with the need to assist in bringing the task described in this following paragraph into a state of reality:

"The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of

*Man must choose  
whether to be rich in  
things or in the  
freedom to use  
them.*

*Ivan Illich*



Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. 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...." (2090)

Some people believe that the Christian Churches are unlikely to return to the living Jesus if the task is to be undertaken at the top of the ecclesiastical hierarchy. But if it is to commence at the grass roots level, then recognition of an individual and personal relationship with the indwelling Spirit of the Father would appear to be the most productive first step.

And in the case that any of our readers find themselves in a position of being able to help Christians realize their own indwelling, a list of relevant New testament quotations is appended.

## **The Indwelling Spirit in the New Testament.**

I will pray the Father, and he will give you another Comforter, that **he may abide with you forever**; even the Spirit of Truth; whom the world cannot receive, because it sees him not, nor knows him: but you know him; for **he dwells with you, and shall be in you.** (John 14:16-17)

At that day you shall know that I am in my Father, and you in me, and I in you. (John 14:20)

If a man loves me, he will keep my words; and my Father will love him, and we will come to him and **make our abode with him.** (John 14:23)



**Abide in me, and I in you.** As the branch cannot bear fruit of itself, except it abides in the vine; no more can you, except you abide in me. (John 15: 4)

I am the vine, you are the branches: He that abides in me, **and I in him**, the same brings forth much fruit: for without me you can do nothing. (John 15: 5)

For the **kingdom of God is within you.** (Luke 17:21)

For it is not you that speaks, but the **Spirit of your Father which speaks in you.** (Matthew 10: 20)

And he that keeps his commandments dwells in him, and he in him. And hereby we know that **he abides in us, by the Spirit which he has given us.** (1 John 3:24)

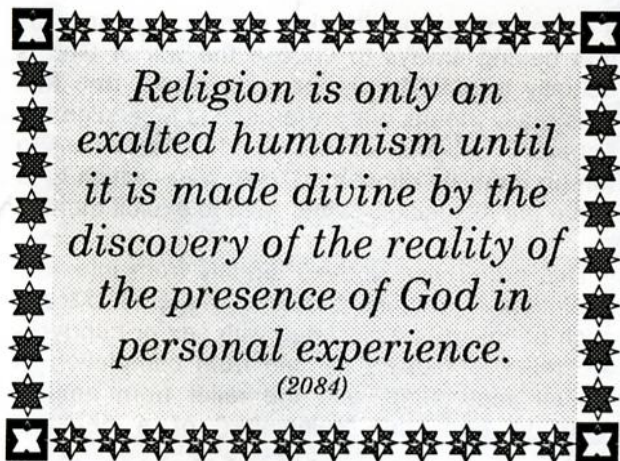
No man has seen God at any time. If we love one another, **God dwells in us, and his love is perfected in us.** (1 John 4:12)

Hereby know we that we dwell in him, and **he in us**, because he has given us of his Spirit. (1 John 4:13)

Whosoever shall confess that Jesus is the Son of God, **God dwells in him**, and he in God. (1 John 4:15)

And we have known and believed the love that God hath to us. **God is love; and he that dwells in love dwells in God, and God in him.** (1 John 4:16)

But you are not in the flesh, but in the Spirit, if so be that **the Spirit of God dwells in you.** (Romans 8: 9)


  
*Religion is only an  
 exalted humanism until  
 it is made divine by the  
 discovery of the reality of  
 the presence of God in  
 personal experience.*  
 (2084)

*The world needs to see Jesus  
 living again on earth in the  
 experience of spirit-born  
 mortals who effectively reveal  
 the Master to all men.*  
 (2082)

But if the Spirit of him that raised up Jesus from the dead **dwells in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by **his Spirit that dwells in you.** (Romans 8:11)

Those who are led by God's spirit are God's sons. For the **spirit that God has given you** does not make you sinners and cause you to be afraid; instead the spirit makes you God's children and by the spirit's power we cry out to God, Abba, Father. **God's spirit joins himself to our spirits** to declare we are God's children. (Romans 8:14-16)

Know you not that you are the temple of God, and that **the Spirit of God dwells in you?** (1 Cor. 3:16)

What? know you not that your body is the temple of **the Holy Ghost which is in you, which you have of God**, and you are not your own? (1 Cor. 6: 19)

Examine yourselves, whether you be in the faith; prove your own selves. Know you not your own selves, how that **Jesus Christ is in you.** (2 Cor. 13: 5)

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you**, the hope of glory. (Colossians 1:27)

He therefore that despises, despises not man, but **God, who hath also given unto us his holy Spirit.** (1 Thessalonians 1: 8)

That good thing which was committed unto you, keep by **the Holy Ghost which dwells in us.** (2 Timothy 1:14)

And because you are sons, God has sent forth the **Spirit of his Son into your hearts**, crying, Abba, Father. (Galatians 4:6)



## Free Will and the Will of God.

How free is our free will? How far does it extend. Limits must be there. At one extreme, we are not free to do the undoable deed. A close examination of what we are given in the Urantia Papers tells us more about what we can do than what we cannot do.

Primarily, we are free to make our own personal choice regarding our eternal destiny. And no force, creator, or agency in the whole of the universes is permitted to interfere with that choice. In this regard, the Universal Father has decreed the absolute sovereignty of the mortal free will. (71)

Furthermore, any form of coercion in our making of that choice is positively excluded. The gate to eternity opens "only in response to the freewill choice of the freewill sons of the God of free will." (71)

If we wish to understand some of the peculiarities of the Urantia Papers, and particularly so if we are inclined to have a fundamentalist attitude towards them, we may need to spend considerable time and effort in analyzing what we consider would constitute coercion or interference with "the freewill choice of a freewill son of the God of free will."

The Urantia Papers inform us that we are free to choose eternal life but there is a condition. If we do so, we must commit ourselves to seeking to do things in God's way under all circumstances. If we reject God's will as also being our will, then when and if our decision is final, we sentence ourselves to oblivion. So how

*You don't want no pie in  
the sky when  
you die,  
You want something  
here on the ground  
while you're still  
around.*

*Muhammad Ali*

*My people and I have  
come to an agreement  
which satisfies us both.  
They are to say what  
they please, and I am to  
do what I please.*

*Frederick the Great (1712-86)  
King of Prussia.*

much free will do we really have?

Surely these terms are no different, in principle, from what a horse trainer does. When he wants a horse to obey a command, he endeavors to place it in a situation in which obedience brings peace and quiet and disobedience brings the opposite. The law or rules of human societies operate on the same principle—reward for compliance, punishment of some kind for disobedience. In respect to eternal life, our choice is to accept or reject God's will for us.

The Urantia Papers inform us that entry into God's "kingdom" is by faith and faith alone. They also inform us that God both exists and is "good." It follows that the eternal life promised by a good God must also be good—so good in fact that to miss out would be deprivation of good, hence "bad." But our acceptance of these claims must be by faith alone, not through proof.

How real could our compulsory "by faith" decision be if the Urantia Papers provided positive proof for both the existence and goodness of God?

In analyzing our situation, it may appear to us that having always to choose the will of God is actually a sacrifice, a foregoing of our free will. This really means our preference is to indulge the apparent delights of selfish behavior than to forego them by choosing God's way—which is to serve our associates rather than to exploit them.

This preference derives directly from inherited evolutionary animal behavior patterns. Mostly such behavior is associated with sex or hunger—the relief of tension derived from completion of sexual intercourse, and the relief from anxiety resulting from the "ownership" of a personal



territory providing a haven of security and freedom from hunger. Nature has coupled these behavior patterns in such a way that, in the long run, they serve to perpetuate the species.

At base, animal behavior is self-serving. It is so because related behavior patterns do the necessary job of ensuring species survival. There is no other purpose. And, in fact, there is no "Nature" supervising the operation. It exists because it works.

Human behavior is a modified form of animal behavior brought about by imprinting upon animal behavior patterns, a sense of morality and duty, a striving for meaning, the differentiating of fact from non-fact, right from wrong, plus a desire to worship, all these derived from cosmic mind. Personality also stamps specific attributes upon us that tend to modify behavior, among them self-consciousness, competence in decision making, and the activation of attributes associated with cosmic mind. On top of all that comes the influence of our personal indwelling spirit of God.

We humans have all the necessary attributes to make freewill decisions. But the powers that be have decreed that for one special decision we must not be coerced. That special decision is to forever choose God's will in preference to our own. This same decision is also described as "entry into the kingdom, the "choosing of eternal life," "salvation," etc. And it must be by faith and faith alone. This is stated in numerous forms:

"Salvation...is to be had only by believing, by simple and sincere faith" (1584); "The attainment of salvation is by faith and faith alone" (1593); "Faith, simple childlike faith is the key to the door of the kingdom" (1861); "Faith alone will pass you

*How do I love thee? Let  
me count the ways.  
I love thee to the depth and  
breadth and height  
my soul can reach,  
when feeling out of sight  
for the ends of Being  
and idea Grace.*

*Elizabeth B. Browning*

*Florence Nightingale did  
inspire awe, not because one  
felt afraid of her per se, but  
because the very essence of  
Truth seemed to emanate  
from her, and because of her  
perfect fearlessness in  
telling it.*

*William Richmond*

through its portals." (1569); "the individual becomes God-knowing only by faith." (1124).

It logically follows that the authors of the Urantia Papers had no choice other than to avoid providing positive proof of the authority of their revelation. We had to have good reason to doubt anything and everything in the Papers.

It appears that the universe rules for revelation to ascendant mortal human beings of any planet demand that room must be left for doubt.

On reflection though, it seems nice that we do have room to doubt—hence room to make a true freewill decision about ourselves, for ourselves. The inhabitants of Havona envy us. On what grounds could they envy us mortals other than for the fact that we do have real free will? Sure, we do have to give it back, but at least we had the offer of a choice. It has been said many times during many hundreds of years that a God who loves us could not do otherwise. On reflection, that also appears to be a mighty truth.

We have another problem to face. Our primary choice is our decision to seek in all ways to do the will of God. But what is the will of God?

For us backward, back woods Urantia mortals, the safest and best way to answer such difficult questions is always to first see how Jesus answered or what Jesus did. This one seems appropriate:

Jesus said: "The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and

beautiful and true." (1431)

Here is another that is extremely helpful:

"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.'" (2085)

Just as with spiritual or divine values to which no precise definition can be given, so with the "will of God." Its definition is "circumstantial"—dependent on circumstances, some of which may be extremely complex.

All of the terms, holy, just, great, true, beautiful, and good are indefinable and often relative. We are told that we can know God more by the life of Jesus than by his teachings. Again though, incidents in his life are not likely to be independent of the circumstances in which they happen. We have to get a "feel" for how Jesus would react in particular circumstances.

One good guide for how we should love our neighbor is given by the statement:

"Love, unselfishness, must undergo a constant

and living re-adaptive interpretation of relationships in accordance with the leading 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)

The term "highest cosmic good" means that in seeking to be helpful or to love another, it is not necessarily their immediate benefit that we should be concerned with. Rather we should be asking the Spirit of Truth to aid us in knowing and doing what might help them in some way to further their eternal career—or at least not to jeopardize it.

Besides the lead we get from "highest cosmic good" in serving our brothers and sisters, Jesus' words, "The will of God is the way of God" are always helpful, especially when combined with the question, "What would Jesus do in like circumstances?"

**A Happy Christmas to everyone.**

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