



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

Jesus Led

"Jesus led men to feel at home in the world; he delivered them from the slavery of taboo and taught them that the world was not fundamentally evil. He did not long to escape from his earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh. He attained an idealistic religious life in the very midst of a realistic world. Jesus did not share Paul's pessimistic view of humankind. The Master looked upon men as the sons of God and foresaw a magnificent and eternal future for those who chose survival. He was not a moral skeptic; he viewed man positively, not negatively. He saw most men as weak rather than wicked, more distraught than depraved. But no matter what their status, they were all God's children and his brethren.

"He taught men to place a high value upon themselves in time and in eternity. Because of this high estimate which Jesus placed upon men, he was willing to spend himself in the unremitting service of humankind. And it was this infinite worth of the finite that made the golden rule a vital factor in his religion. What mortal can fail to be uplifted by the extraordinary faith Jesus has in him?

"Jesus offered no rules for social advancement; his was a religious mission, and religion is an exclusively individual experience. The ultimate goal of society's most advanced achievement can never hope to transcend Jesus' brotherhood of men based on the recognition of the fatherhood of God. The ideal of all social attainment can be realized only in the coming of this divine kingdom." (2093)

In this issue...

Favorite Places: Where Jesus Leads.....	1
No Morality, no Nothing.....	2
Paper 140—The Ordination. Is it Important?.	3
The Ordination Sermon.....	6
Spirit Unity.....	8
Prayer.....	9
Do Urantians have a Special Task with Christianity???	10
"Eternity".....	13
The Crucifixion. Why??.....	13
Physics is a Religion!!.....	15

Suggested annual donation - \$10
Please address donations and submissions to:
USA: David Biggs, 4040 Beecher Rd., Flint MI 48532, USA
Internet: elsner@tir.com
All other countries:
Ken Glasziou, 2/9 Fig St., Maleny 4552 Australia
Internet: kglaszio@ozemail.com.au
Web: www.ozemail.com.au/~kglaszio

*The meaning of
life is in serving
the living.*

No Morality, No Nothing?

"Morality is the essential pre-existent soil of personal God-consciousness, the personal realization of the Adjuster's inner presence, but such morality is not the source of religious experience and the resultant spiritual insight. The moral nature is superanimal but subspiritual. Morality is equivalent to the recognition of duty, the realization of the existence of right and wrong. The moral zone intervenes between the animal and the human types of mind as morontia functions between the material and the spiritual spheres of personality attainment." (2096)

The first part of the first sentence needs much careful thought:

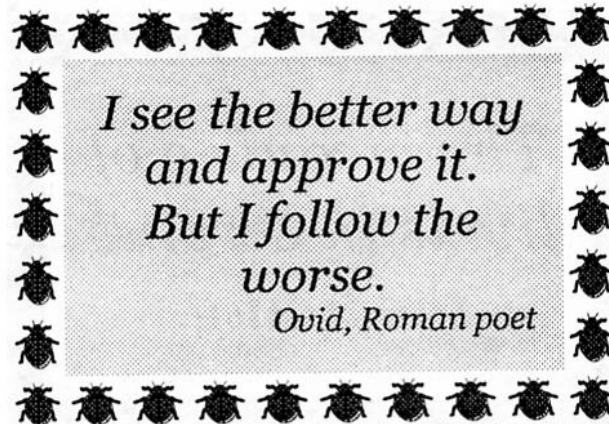
"Morality is the ESSENTIAL pre-existent soil of personal God-consciousness, the personal realization of the Adjuster's inner presence..."

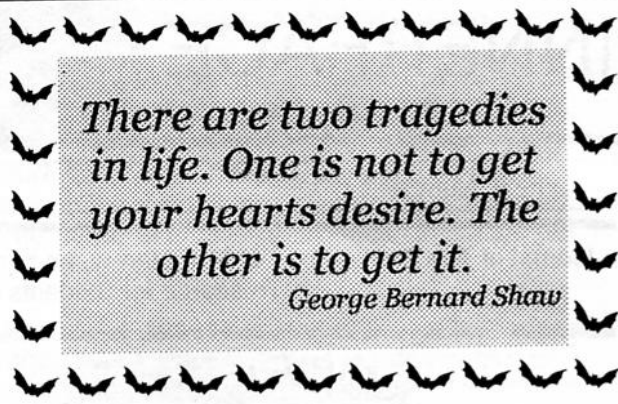
The direct implication is that a lack of morality will prevent us from attaining personal God-consciousness and any meaningful relationship with our Adjuster.

Morality is something that is progressive, a learning experience throughout our lifetime. Experience brings situations in which right and wrong confront us and we have decisions to make. One of the functions of our Adjuster is to make us conscious of what is really right or really wrong—in contrast to what may merely conform to the mores of the society in which we live.

It is possible to be adjudged as highly moral yet not be either God-conscious or conscious of the Adjuster presence within. Possibly many of the Pharisees of Jesus time were in this category.

Having learned what is really right in a particular experiential circumstance, then


*I see the better way
and approve it.
But I follow the
worse.*
Ovid, Roman poet


*There are two tragedies
in life. One is not to get
your hearts desire. The
other is to get it.*
George Bernard Shaw

choosing the right brings moral growth. As our experience increases so our morality has the opportunity to grow.

We can, indeed must, progressively grow to be more and more moral. But we cannot grow backwards, we cannot really become less moral. All we can do is to reject our previous moral growth—hence becoming immoral even amoral.

The backward step that engenders immorality would appear to cut us off from God-consciousness and from realization of the Adjuster's presence. It is a rejection of what we know to be right because our Adjuster gave us that knowledge. Hence it amounts to a rejection of God, for the Adjuster is the indwelling spirit of God.

Can we be partially moral, partially God-conscious? To partially comply with what we already know to be moral is a result of "my will be done," in place of "thy will be done." And we are informed that the God of worship claims all our allegiance or none. (1124)

So what is the alternative? At some stage in our lives most of us will have deceived ourselves and become "partially moral" (that is immoral) when it suited us. And though we might generate quite ingenious explanations in order to deceive ourselves about why we were right, the only reality available is the old-fashioned one that has now gone out of fashion—to repent and be saved!!

Repentance sometimes requires more than just a "sorry God." We will know when we have achieved what is required from us—God consciousness and Adjuster realization will have been restored.

"Characteristic of Jesus' teaching was that the morality of his philosophy originated in the personal relation of the individual to God." (1585)

Paper 140—The Ordination. Is it Important?

Ken Glasziou

A few days ago, I was rummaging through my bookshelf and noticed that my old King James version of the Bible had a small number of pages that, through wear and tear, stood dog-eared out from the remainder. On checking, the battered pages commenced at the Gospel of Matthew and progressed into that of Mark. The first of these worn pages started at Matthew 5, the Sermon on the Mount.

This particular Bible was one in which the spoken word of Jesus was picked out in red ink. I recalled that for about twenty years of my life, during the period prior to receiving a copy of The Urantia Book, I had read little else in the Bible than the red-ink components of the Gospel of Matthew.

Another recollection that came to mind was my puzzlement that so many church leaders acknowledged that the Sermon on the Mount was a fine piece of ethics but nevertheless felt it had little to do with the Christian religion. For me, it was the heart and soul of Jesus spoken word. Comb the literature of mankind and even today it remains true—no other man ever spoke like this.

The Urantia Book was given to me around 1970 with a request for my opinion on its content. By habit, I did not start reading at the beginning but simply opened at random and skipped through its pages to try and get a feeling for what the book was about. I recalled that the random selection procedure had come to an end at the Ordination Sermon when I recognized that much of Paper

*And so it was revealed
that the beatitudes of
the Sermon on the
Mount are based on
faith and love, and not
on law—ethics and
duty. (1375)*

140 was almost word for word from the Gospel of Matthew. From that point onwards, I read straight through to the end of the book.

This last recollection stimulated another response. I picked up my copy of Big Blue, went to the paper on the Ordination, and soon confirmed that it really is the very heart and soul of Jesus' life and teaching:

"The teaching of Jesus is a religion for everybody...His life and teachings were bequeathed the universe as an inspirational and idealistic inheritance suitable for the spiritual guidance and moral instruction of all ages **on all worlds**. And even today, Jesus' teaching stands apart from all religions, as such, albeit it is the living hope of every one of them. (Paper 140, p. 1583)

"It was not apparent to the apostles that **their Master was engaged in living a life of spiritual inspiration for every person of every age on every world of a far-flung universe**. Notwithstanding what Jesus told them from time to time, the apostles did not grasp the idea that he was doing a work on this world but for all other worlds in his vast creation. Jesus lived his earth life on Urantia, not to set a personal example of mortal living for the men and women of this world, but rather to create a high spiritual and inspirational ideal **for all mortal beings on all worlds**." (Paper 140, p.1585)

"No wonder these apostles did not fully comprehend the Master's words, for **he was projecting to them the plan of a new age**." (1595)

Yes, the life and teachings of Jesus, as conveyed in those red ink sections of my

*Jesus told the
apostles that he was
concerned only with
the principles of
man's inner and
personal spiritual
life. (1580)*

Matthew's Gospel, have been available to Christianity for the best part of 2000 years. For the whole of that period mankind has been blessed with truth of Jesus' living revelation of the real nature of our Father-God. Yet so few have really understood.

Something else caught my eye. The author of this Paper on the ordination is claiming that what is being revealed is not only suitable for the spiritual guidance of Urantians, but is intended for the creation of a spiritual and inspirational ideal for all mortals on all worlds in our universe!

If we were to postulate that the papers are fraudulent, would this not be an outrageous proposal for any human author to make—that what is presented is an inspirational and idealistic inheritance suitable for the spiritual guidance and moral instruction of all ages on all worlds?

But not only does the writer make this extraordinary claim, he actually succeeds in fulfilling it!

Another point I noticed about this presentation is that rarely are opinions expressed. Dominantly what we are given is authoritative, as if it had come directly from Jesus. In this ordination sermon and the subsequent question and answer discussions, the Master was truly "projecting the plan of a new age." Surely it must be important?

Prior to exiting these meanderings of the mind through the "dreamtime," one more question arose from who-knows-where. What would the effect have been if fire had fortuitously destroyed all but one of the Urantia Papers prior to their publication? Which one would I hope it to be? The answer to such a question may vary according to the prior experience of the individual. For myself, if only one Paper could survive, my choice would have to be the one covering the ordination.

Courage was the very heart of Jesus teachings. "Fear not" was his watchword and patient endurance his ideal of strength of character. (1582)

*Have faith—
confidence in the
eventual triumph of
divine justice and
eternal goodness.*

(1580)

The Beatitudes—what were they?

The sermon starts with what have long been known as "the beatitudes" from Matthew 5. In the Urantia Paper these beatitudes are collected into two groups of four, with explanations for each one being appended.

Obviously the revelators had difficulties with translating the exact meaning of the original sermon—one which would have been delivered to a group of puzzled fisherfolk in the vernacular of the Aramaic tongue of Galilee.

Various biblical translations provide an example of the problem in that translators tend to commence each of the beatitudes exclusively with either the word "happy," or else with "blessed." A check provided in excess of 25 words of similar meaning that could have been used—and given quite different meanings to the actual text. Here the meaning of the original Aramaic is taken to be that provided by the revelators' explanations.

With their first group of four beatitudes, the revelators inform us that Jesus was calling attention to special faith attitudes that his potential followers would need to develop in order to bring to fruition Jesus' real intention for the second group of four—a "fatherly" rather than a "brotherly" approach to loving our neighbor.

The "faith" group of beatitudes is meant to engender in us humans the kind of divine selflessness that will allow us to exercise a "fatherly" love far transcending normal human love. Included is an attitude of spirit that is neither pompous nor egotistical. Rather, it is one of dignified humility but lacking any semblance to either self-assertiveness or servile obeisance.

Only those possessing such humility are likely to "hunger after the righteousness" that generates the quality of humility allowing the revelation of true spiritual strength and spiritual power.

The attitude termed "meekness" is seen as one of mankind cooperating with God in a way that develops patience and forbearance, amplified by a motivating force of unshakeable faith in a lawful and friendly universe.

The last of the "faith" group of the beatitudes is one of being "pure in heart." It is described as lacking in suspicion and revenge, a love that does not pamper, an attitude that is always anti-cynical, having singleness of purpose in always looking for the best in our fellows, and possessing the kind of faith that a true parent has in a child.

This first group is meant to help us to "see God by faith," to acquire the spiritual insight that enhances Adjuster guidance, to augment God-consciousness, and to confirm our faith that we are beloved children of God. With all this well developed, human beings of both sexes are enabled to love their neighbor with the "fatherly" aspect of love that is much more concerned with the ultimate spiritual progress of our fellows than with their quota of material comfort in this world.

The Papers inform us that when we depart for the mansion worlds, our soul is what survives from mortal life. But the worldly experiences that contributed to the building of that soul consist only in those experiences that were adjudged by our Thought Adjuster to have spiritual meaning and value. (1235) Which is why "fatherly love" must be more concerned with helping to build the soul of our neighbor rather than with satisfying mere material needs.

The four components of the "fatherly love" group of beatitudes are the emotional attitudes of tender-heartedness, mercy, peace-loving, and

*Fatherly love
delights in returning
good for evil—doing
good in retaliation
for injustice.*

(1575)

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

attitudes to hardship. Tender-heartedness relates to being sensitive and responsive to human need, particularly those real needs of the soul and safeguarding it from the destructiveness of anger, hate, and suspicion.

Mercy is an unselfish attitude of loving kindness that is concerned with the spiritual progress of its recipient.

Conflict is the opposite of peace. It is primarily generated by greed for power and material wealth. Secondly, conflict arises from fear—the fear of losing what we already possess.

Peace of the individual is generated by faith, the kind of personal faith and complete trust in the overcare of God that led Jesus to assert his absolute belief that no real harm could befall him—despite all appearances to the contrary and anything his enemies might do.

We could only have the degree of faith and trust that Jesus displayed if we can view our present life from the context of an eternal future career. But this way of perceiving ourselves as peacemakers concerns only our persons. When faced with the situation of harm being inflicted upon the defenseless, Jesus was not a stary eyed-pacifist. The courage to defend the defenseless is not lacking in the peacemaker.

The last of the four beatitudes relates to our attitude to persecution "for righteousness' sake," for which the supreme demonstration is Jesus' bearing of the cross.

The beatitudes and the ordination discussion point the way for preparing ourselves as would-be disciples of Jesus having the eventual role of becoming living examples of what God's love is really like—a conclusion amply illustrated in Jesus' post resurrection address to followers at Alexandria:

"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. 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)

Jesus' plan for a new age is succinctly summarized in the ordination sermon. It is about multitudes of his followers actually dedicating their own lives in an endeavor to becoming living spiritual examples of the way in which Jesus lived his earthly life—a perfected revelation of the true nature of our Universal Father as it is comprehensible by man.

The ordination sermon and the explanations that follow it present the plan. The remainder of the Urantia revelation is merely subsidiary to this task—dominantly being an aid to our understanding and providing a universe frame in which we can think (1260).

This comment is found just after the sermon.

"Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results. Jesus' discourse at the ordination of the twelve constitutes a **master philosophy of life.**" (1572) The ordination sermon follows in full.

*You must remember
that you are my
messengers; you are
beholden to live
your lives as I have,
in spirit, lived
mine.*
(1571)

*"Mercy shall
always determine
your judgments
and love your
conduct."*

(1577)

The Ordination Sermon

Then Jesus spoke, saying: "Now that you are ambassadors of my Father's kingdom, you have thereby become a class of men separate and distinct from all other men on earth. You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world. It is not enough that you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world.

Of the teacher more is expected than of the pupil; of the master more is exacted than of the servant. Of the citizens of the heavenly kingdom more is required than of the citizens of the earthly rule.

Some of the things which I am about to say to you may seem hard, but you have elected to represent me in the world even as I now represent the Father; and as my agents on earth you will be obligated to abide by those teachings and practices which are reflective of my ideals of mortal living on the worlds of space, and which I exemplify in my earth life of revealing the Father who is in heaven.

"I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in heaven. When you find my children in distress, speak encouragingly to them, saying:

- "Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.
- "Happy are they who hunger and thirst for righteousness, for they shall be filled.
- "Happy are the meek, for they shall inherit the earth.
- "Happy are the pure in heart, for they shall see God.

"And even so speak to my children these further words of spiritual comfort and promise:

- "Happy are they who mourn, for they shall be comforted. Happy are they who weep, for they shall receive the spirit of rejoicing.
- "Happy are the merciful, for they shall obtain mercy.
- "Happy are the peacemakers, for they shall be called the sons of God.
- "Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceedingly glad, for great is your reward in heaven.

"My brethren, as I send you forth, you are the salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men.

"You are the light of the world. A city set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven.

"I am sending you out into the world to represent me and to act as ambassadors of my Father's kingdom, and as you go forth to proclaim

*Always remember—
the Father knows
what you need
even before you ask
him. (1577)*

Be willing to take up your responsibilities and follow me. Do your good deeds in secret; when you give alms, let not your left hand know what your right hand does.

(1577)

the glad tidings, put your trust in the Father whose messengers you are. Do not forcibly resist injustice; put not your trust in the arm of the flesh. If your neighbor smites you on the right cheek, turn to him the other also. Be willing to suffer injustice rather than to go to law among yourselves. In kindness and with mercy minister to all who are in distress and in need.

"I say to you: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who despitefully use you. And whatsoever you believe that I would do to men, do you also to them.

"Your Father in heaven makes the sun to shine on the evil as well as upon the good; likewise he sends rain on the just and the unjust. You are the sons of God; even more, you are now the ambassadors of my Father's kingdom. Be merciful, even as God is merciful, and in the eternal future of the kingdom you shall be perfect, even as your heavenly Father is perfect.

"You are commissioned to save men, not to judge them. At the end of your earth life you will all expect mercy; therefore do I require of you during your mortal life that you show mercy to all of your brethren in the flesh. Make not the mistake of trying to pluck a mote out of your brother's eye when there is a beam in your own eye. Having first cast the beam out of your own eye, you can the better see to cast the mote out of your brother's eye.

"Discern the truth clearly; live the righteous life fearlessly; and so shall you be my apostles and my Father's ambassadors.

You have heard it said: 'If the blind lead the blind, they both shall fall into the pit.' If you would

sour, cold or hot, big or small, long or short, fast or slow, evolutionism or creationism, nice or nasty, and all shades in between. Even things like "in motion" or "at rest" are really relative, having all shades in between. Ask Einstein.

Moderation may be creeping up on us! Among the various commentaries in a recent edition of a Roman Catholic Bible, and attributed to an "infallible" Pope Pius XII, there is a statement that the Bible contains the word of God in the words of men!

How long will it take for Urantia Book fundamentalists to admit that this "revelation" also contains the divine word in the words of lesser beings, including men?

Perhaps our propensity to embrace extremes stems from remnants of tribalism and the herd instinct that simmer in our subconscious, and rise to consciousness as an overwhelming desire to "belong."

This innate desire expresses itself among adolescents with their urgent need to conform with the mores of the peer group with whom they immediately associate—regardless of the long term harm they do themselves. And what greater demonstration of its factuality is there than the extreme violence that breaks out among the supporters of various sporting teams.

The human being surely is a complex animal. Strangely enough there is a way out that can actually utilize our weakness. The Urantia Book informs us about our tendency to isolate part of life and make it our "religion." And it provides a solution—we grant irrevocably to the God-within, unrestricted freedom to reflect God's love by expressing itself in our personal lives.

It is useless for sheep to pass resolutions in favor of vegetarianism while the wolf remains with a different opinion.
W.R. Inge

One is easily deceived by what one loves.
Molière.

"The philosophic elimination of religious fear and the steady progress of science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. **And this is just why the God of worship claims all allegiance or none.**" (1124)

You cannot be even mildly fanatical about a football team—or any other worldly cause—if you have already given all your allegiance to God.

Prayer

As long as prayer is sincere and uttered in faith, no matter how ill-advised or impossible of a direct answer, all such prayer never fails to expand our spiritual receptivity. (from 1621)

Thus, anything that expands our spiritual receptivity must be for our good. It is our capacity for spiritual receptivity that determines the spiritual presence of Divinity in our lives, hence our potential for soul growth. The good news is that our receptivity can be increased.

It was an extraordinary capacity for prayer that permitted the human Jesus to achieve such remarkable supercommunion of his soul with the heavenly Father. Although it is apparently possible, the reality is that very few of us are ever likely to attain in our lives what the human Jesus attained in his. Nevertheless, prayer can and does help all of us to attain the communion of true worship.

Prayer can be, in fact should be, an ongoing

and continuous sharing of our daily lives with our Thought Adjusters, an unbroken awareness of the Adjuster presence.

As prayer drifts into pure worship, it achieves a special function by detaching us from our daily worries, thereby becoming a period of restful resuscitation from which we can gather strength for our ongoing lives.

True prayer is a reflection of our sincere spiritual longing for awareness of the presence of our spirit Father. It is a psychological process of exchanging the human will for the Divine will. It is the central component for the Divine plan for converting that which is into the which ought to be.

Do Urantians have a Special Task with Christianity?

It would appear so. There are just so many statements in the Papers that appear to express the hopes of the revelators that some kind of renewal movement will take the churches back to the original teachings of Jesus. The first line or so of some of these follows:

- There must come a revival of the actual teachings of Jesus... (1866)
- All Urantia is waiting for the proclamation of the ennobling message...(1041)
- The concept of Jesus is still alive...(1865)
- Thus does the so-called Christian church become the cocoon...(1866)
- But paganized and socialized Christianity stands in need...(2082)
- The hour is striking for a rediscovery of the

*Man is quite insane.
He wouldn't know
how to create a
maggot, and he
creates Gods by the
dozen.*

Michel de Montaigne

*While I thought I was
learning how to live, I
have been learning how
to die.*

Leonardo da Vinci

- true and original foundations...(2083)
- Christianity has indeed done a great service... but what is now most needed...(2084)
- The living Jesus is the only hope of a possible unification of Christianity...(2085)
- The great hope of Urantia lies in the possibility of a new revelation...which will spiritually unite...the numerous families...(2086)
- If Christianity could only grasp more...(2086)
- The hope of modern Christianity...to learn anew from Jesus...(2086)
- The time is ripe to witness the figurative resurrection of the human Jesus...(2090)
- Some day a reformation in the Christian church may strike deep enough...(2091)
- 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! (2090)

One thing for sure is that we will not achieve anything positive by criticizing Christianity for their errors and extolling the superiority of the Urantia Book teachings. Those that think so need only study the incident of Simon Zelotes' failure with Teherma, the Persian, (1592) to appreciate the superiority of Jesus' positive approach of allowing truth to do its own work rather than criticizing errors as a means of procuring spiritual advancement.

We can perhaps learn what we must do from a description on pp. 1624/5, of how Jesus handled problems that arose between his apostles and the followers of John the Baptist, led by Abner.

Points of difference had arisen concerning many issues—such as the nature of formal prayer, baptismal rites, repentance, etc, etc. Both sides tried to get Jesus to either take charge of the debating sessions or else to adjudicate on who was right. Jesus reply to all such attempts was along the lines of:

"I am concerned only with your personal and purely religious problems. I am the representative of the Father to the individual, not to the group.

"If you have a personal difficulty in your relations with God, come to me and I will hear you and counsel you in the solution of your problem.

"But when you enter upon the coordination of divergent human interpretations of religious questions and upon the socialization of religion, you are destined to solve all such problems by your own decisions."

Many times in the Urantia Papers we are informed that we have a mission to perform, "which shall consist in the life you will live among men."

The life that we must live among men is one of emulating Jesus, in so far as he was revealing the nature of the Father to mankind.

Jesus stated that he was the representative of the Father to the individual and concerned only with our personal relationships with the Father. He deliberately excluded all group matters and all matters relating to the socialization of religion.

Surely then, any mission we may have of emulating Jesus' revelation in our own lives must accord with these same limitations, a concern expressing itself as for the individual, and their personal relationship with the Father.

Virtually all the problems of Christianity would, in time, be overcome if individual Christians could relearn a truth that was well known among first century Christians—that the mind of each of us is indwelt by both the spirits of the Father and the Spirit of Truth (Jesus) where they may act as our spiritual mentors and our spiritual guides. Every moment of our daily lives should be dominated by

*Mortal life is but
the time shadow of
things spiritual and
eternal that are in a
state of becoming.*

*"Man goes forth
searching for a friend
while that very friend
lives within his own
heart."*

our awareness of that relationship, a purely personal one between each of us and Divinity.

To help Christians relearn this truth may be the only possible means of achieving that for which the revelators hope—the awakening of Christianity from the cocoon in which it now slumbers. But even such a restricted aim will still need to be conducted in a way in which we are "as wise as serpents and harmless as doves."

There will be a myriad of ways and means to awaken individual Christians to the knowledge that God is not remote and "up there somewhere," but is actually resident in the mind of each individual, is our "best friend," and is contactable on a personal basis.

But in many instances, and possibly most, it would be counterproductive to refer Christians to the Urantia Papers. The necessary information is already contained in more than twenty New Testament verses. A selection follows:

John 14:16-17. 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, neither knows him: but you know him; for he dwells with you, and shall be in you.**

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

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

John 15:26--The Helper will come, the Spirit that reveals the truth about God and who comes from the Father.

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

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

1 John 4:12. If we love one another, **God dwells in us, and his love is perfected in us.**

Romans 8:14-16. 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.

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

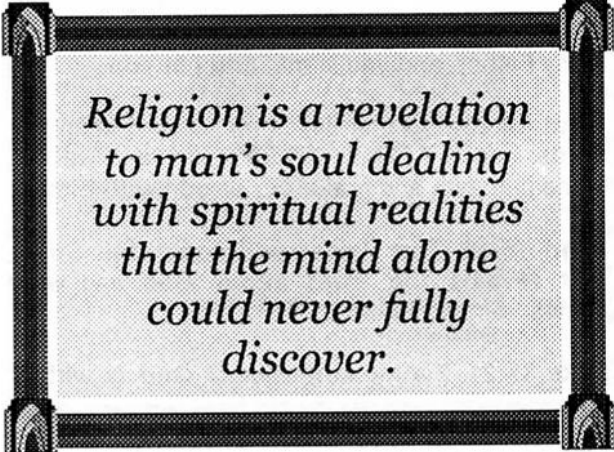
2 Cor. 13: 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know you not your own selves, how that **Jesus Christ is in you,**

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

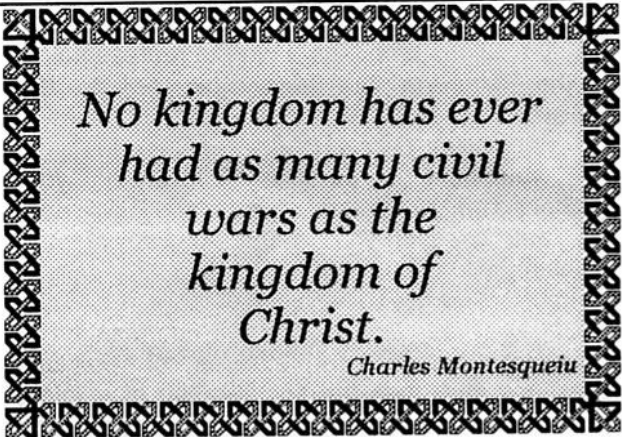
The letters of Paul were the first written material which was widely available to the early Christians. Paul was obviously aware of both the indwelling of the Father-Spirit and of the spirit of Jesus. John's letters were also available before his gospel was written and carried the same strong message about the indwelling spirit of Divinity as did Paul's.

Early Christianity was mainly a minor sub-sect of the Jewish religion. Jewish children in those times were educated in the synagogue schools and illiteracy among practicing Jews was uncommon.

This situation changed as the gospel spread among the gentiles who, initially, were dominantly from the lower and slave classes where illiteracy



*Religion is a revelation
to man's soul dealing
with spiritual realities
that the mind alone
could never fully
discover.*



*No kingdom has ever
had as many civil
wars as the
kingdom of
Christ.*

Charles Montesquieu

was endemic. Taken together with the necessary growth of an educated priesthood, it is almost inevitable that a paternalistic priesthood should develop and assume an intercessory role between the individual and God.

Widespread literacy on a national basis is a very recent phenomenon, too recent to have eliminated the role of minister and priest as a surrogate "father of the flock." Perhaps the long delay in the arrival of the Urantia Papers awaited the coming of widespread literacy.

Whatever the correct history may be, the fact is there are now well over a billion Christians waiting to relearn what was known to the early Jewish Christians—that we are indwelt by the spirit of the Father. No intermediaries are necessary. Our relationship with God is individual and personal.

Experience has shown that a class of young children responds well to the question, "Where can you find God?" And also to the concept that the spirit of God dwells in their minds. Showing them evidence from the New Testament may also help.

The Gospel of John has long been widely distributed in pocketbook form, it contains all the necessary evidence of God's indwelling, yet the number of Christians who are aware of this is minuscule.

It has been estimated that much less than one in ten thousand literate people are even capable of reading a two thousand page book like The Urantia Book. If people cannot discover the message of the indwelling of God's spirit from a tiny, easily understood book like the Gospel of John, what chance is there that any significant number will ever learn it from The Urantia Book?

Our task is to spread Jesus' message, not necessarily to spread a book.

"Eternity"

Ken Glasziou

On last year's New Year's Eve, billions of people witnessed the coming in of the New Millennium heralded by massive and spectacular fireworks displays that were shown to TV audiences in a world-wide coverage.

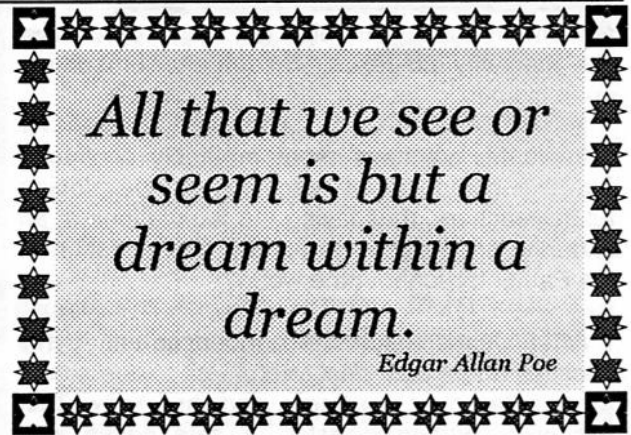
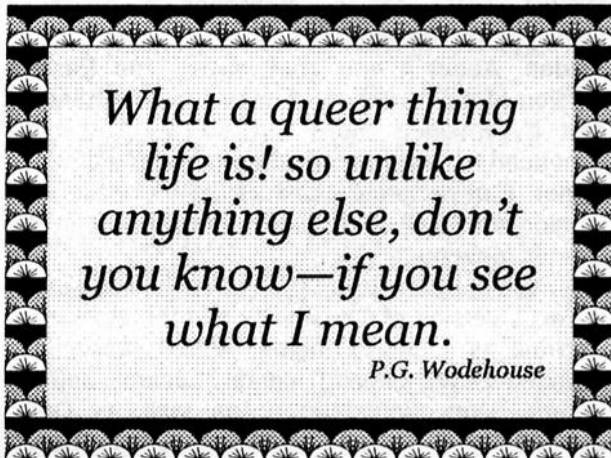
Among the displays was one from Sydney, Australia, that took advantage of that city's coat hanger structure, the Sydney Harbor Bridge. Prominent in the display was a mile long and 200 yard thick curtain of fairy lights in which some master of the fire works art had managed to spell out "Eternity" in a beautifully crafted hand written lettering in Italics that I had not seen since I worked as a shoe-shine boy in the depression days of the 1930's.

How and why this strange word appeared in such circumstances was puzzling and not publicized until about a week after the event.

Virtually everybody who worked anywhere in the inner city of Sydney and its neighboring city of Newcastle during those depression years would have recognized this "Eternity," for it had been written in white chalk on the pavements and the bare walls of buildings in almost every location where it was likely to be seen. And since it was easily worn off from the pavements or washed off the brick walls, then it would have needed renewing at very frequent intervals.

Like myself, most people thought it must be the work of some poor soul with a deranged mind anxious to score brownie points with God. But year after year it kept on being renewed in elegant hand written italics at least until I departed for WW2 in April of 1941.

I do not remember ever seeing it again until it



appeared in the Sydney Harbor Bridge fireworks display heralding in the millennium with the year 2000.

The story that came out was that it was done out of a sense of gratitude by an unnamed fireworks expert because of the effect that the word itself eventually had in fostering his own salvation during the 1930 period when he himself was in a state of deep suicidal depression.

Apparently the sheer persistence of the writer who, in all kinds of weather, crept around in the middle of the night renewing the word "Eternity" in the forlorn hope that it might touch somebody, ultimately did have precisely that effect—and really did save from suicide the person who eventually pleased the whole world with his art work and craftsmanship.

The moral of the story? Would that person who wrote "Eternity" in chalk and in praise of his God, ever have dreamt that, ultimately, it would be viewed in wonderment by billions of people—and maybe affect millions?

No matter how small, even trivial, our efforts may appear to be, we do not know, and cannot know, what the power of God can achieve with our sincere offerings.

The Crucifixion—Why??

"The erroneous supposition that the righteousness of God was irreconcilable with the selfless love of the heavenly Father, presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine, which is a philosophic assault upon both the unity and the free-willness of God." (41)

As usual, the revelators state their position clearly and succinctly—except for one thing. If the

atonement concept is false (and logically it must be), then why did Jesus, so soon after embarking upon his public mission, die on the cross?

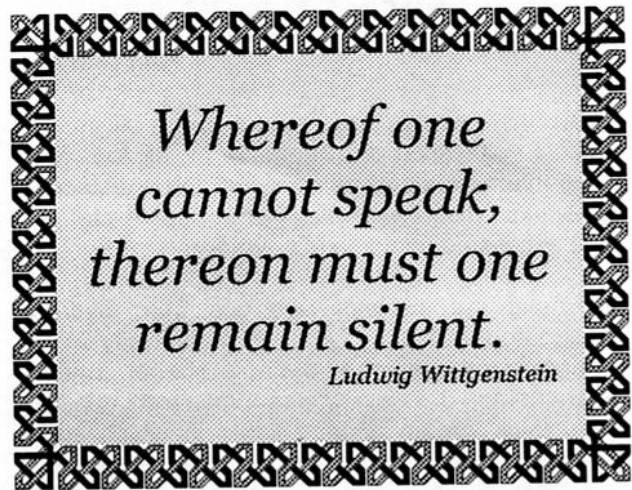
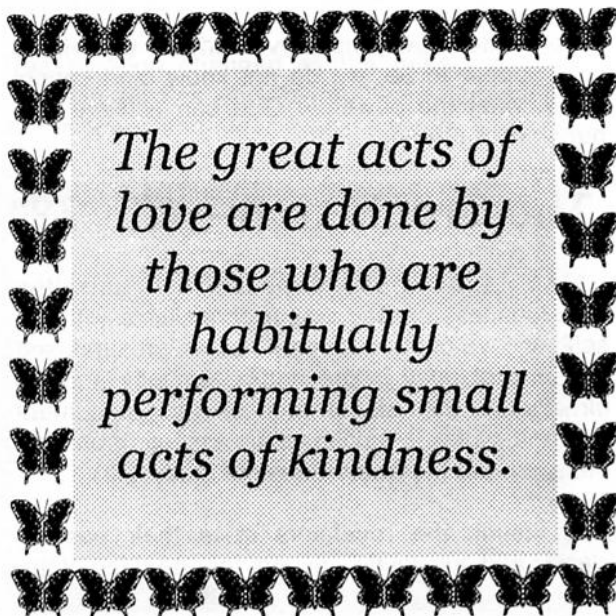
Could he not have more profitably continued with his campaign of teaching and developing future teachers, thus laying the foundations of an enduring organization to spread his revelation of the Father throughout the world?

When Jesus made the announcement to his apostles about their final fateful visit to Jerusalem for the Passover, he knew, and they knew, that this was courting disaster. A safe haven was available to them in the Decapolis, or to the north in Philip's territory or, also to the north, in familiar territory around Tyre, Sidon, and Damascus.

Furthermore, Jesus had been offered the opportunity, and the money, to establish a school of philosophy and religion, plus an infirmary for the sick, at Alexandria, the intellectual hub of the world of that time. (1666) Could he not have achieved so much more than what came from the Jerusalem visit—his betrayal by one of his own, his crucifixion, and his faithful apostles running off into hiding.

The reality appears to be that it was God's will that Jesus should do what he did. Hence we have to accept that divine wisdom was aware that this was, in the long term, the course of action most likely to bring lasting benefit to us Urantians. But we are entitled to wonder why.

Military men have long known that the confidence and loyalty of troops in their leaders reaches a maximum only when those troops are



aware that they will not be asked to do anything that their leader himself would not be prepared to do. Alexander the Great is the outstanding example.

In Jesus' discussion of the biblical story about Job, we can find: "Do you not see that Job longed for a human God, that he hungered to commune with a divine Being who knows man's mortal estate and understands that the just must often suffer in innocence as a part of this first life of the long Paradise ascent? Wherefore has the Son of Man come forth from the Father to live such a life in the flesh that he will be able to comfort and succor all those who must henceforth be called upon to endure the afflictions of Job." (1663)

Certainly, no matter what we may have to endure in this mortal life, we can never have cause to complain that Jesus himself does not know about nor understand our sufferings.

But it seems highly dubious that such was the sole reason that Jesus was called upon to endure the crucifixion. If we look to see what happened to Abner, perhaps here there is a clue. Abner was the chief of the original followers of John the Baptist. Later Abner established a group of followers of Jesus at Philadelphia, east of the Jordan. About it, the book says, "The Eastern version of the message of Jesus, notwithstanding that it remained more true to his teachings, continued to follow the uncompromising attitude of Abner. It never progressed as did the Hellenized version (of Paul) and was eventually lost in the Islamic movement."

Paul's version of Christianity had the atonement doctrine as a central theme. Abner's associates included Jesus' lifelong friends, Lazarus and his sisters, Mary and Martha, as well as David Zebedee and his wife (who was Jesus' sister,

Ruth), surely indicating that Abner's group held closely to Jesus' real teaching.

However, it was Christianity as taught by Paul, that subdued the Roman Empire and lasted until the present day. But semi-dormant within it, can be found the central core of Jesus' revelation of the Father.

Perhaps the inclusion of the atonement doctrine into early Christianity was the only possible way of preserving Jesus' revelation of the Universal Father until such time as we Urantia mortals attain the degree of spiritual receptivity that would permit a more general acceptance of Jesus' real message.

The Gospels do, of course, contain that revelation, a fact that is well illustrated by the incorporation of almost all of the spoken word of Jesus from the gospels into the text of the Urantia Papers—and further supported by the large number of Christians who, throughout the ages, have recognized and lived by Jesus' revelation of the Father.

In fact, on the surface of things, it appears likely that the proportion of practicing Christians who actually make a really serious attempt to live by that revelation may be considerably higher than with Urantia Book readers.

However, now that we Urantians have had more time to absorb the meaning of the Papers, to ponder about Jesus' crucifixion and, importantly, to increase our spiritual receptivity, we may be about to witness a change.

The change that appears to be necessary is one that will mold what is now a loose collection of book-centered individuals into becoming a

"All Urantia is waiting for the proclamation of the ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus." (1041)

unified, service-orientated movement of genuine Jesus-followers intent on living their lives as Jesus lived his—and, in doing so, becoming the catalyst to induce others to go and do likewise.

"Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is."

Physics is a Religion!

"Physics is actually a religion. A religion is based upon articles (axioms) of unproved faith. In physics these unproved articles are:

- There always has to be a reason.
- The body of reasons is fully self-consistent.

But even if past experience had been in full accord with these articles, this does not, in itself, assure continued compliance." (from Lewis C. Epstein in, *Relativity Visualized*.)

Epstein goes on: "The facts are that past experience has not confirmed the two articles. At any time, past or present, there have always been things for which reasons have not been invented. And internal contradictions have always been there, haunting us.

"Thus, belief in these two major articles at the very basics of physics is, in reality, unproved faith."

It is heartening to see statements of this kind being freely expressed from within the ranks of a profession that, over the last few hundred years, has either claimed, or been granted, something approaching the divine right formerly granted only to kings and popes.

If you were to destroy in mankind, the belief in immortality, not only love but every living force maintaining the life of the world would at once dry up.

Dostoeusky

The position taken in the Urantia Papers that, for us mortals, truth is, of necessity, evolutionary and progressive, and can never be absolute, is gradually penetrating the "noosphere" of human knowledge and displacing the concept that, through reason and logic, all is ultimately knowable.

In a work in 1929 that is slowly (very) becoming famous, logician Kurt Godel demonstrated that no system of axioms (articles), complex enough to be useful, can ever be both fully self-consistent and complete. A possible hole in Godel's work was plugged by Paul Cohen in 1963 and no significant challenge has since been mounted.

Thus the foundation of human knowledge of all, any, and every kind, is faith.

Can revelation alter the situation?

Since nothing (almost) is impossible to God, then presumably it could. However, the moment that the revelation of revelation becomes in any way dependent upon other than divine agency, the divine authority of that revelation is lost and

acceptance becomes dependent upon personal faith.

Jesus himself informed us (p.1768), "Mark you well my words, Nathaniel, nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity."

The known alterations and additions to the text of the Urantia Papers since their first publication confirm what Jesus said to Nathaniel. The fact of such alterations was denied for many years by those who made them.

And that leaves us only with their word that they did not make other changes prior to the first printing! Can that word really be trusted?

Like physics, all religion is dependent upon unproved faith. It appears that God meant it to be that way. "Faith, simple, childlike belief, is the key to the door of the kingdom." (1861) And truth is personal—confirmable only with the God-Spirit within.

Boml-Innerface
4040 Beecher Rd.,
Flint, MI 48532

Return service
requested

INNERFACE INTERNATIONAL
a journal for students of
The URANTIA Papers

PRSRST STD
U.S. Postage
PAID
Flint, MI
Permit #132

renewal date: Oct-28-96
Tom and Carol Kendall
1400 W. Salvington Pl.
Wheeling, IL 60090