



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

Love One Another!

In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the **highest possible good** as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil.

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The chief purpose in living.

Although my gospel of the kingdom never fails to bring great peace to the soul of the individual believer, it will not bring peace on earth until man is willing to believe my teaching wholeheartedly and to establish the practice of doing the Father's will as the chief purpose in living the mortal life. (1951)

The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth—to know God and to become increasingly like him.

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. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of Truth, who directs the loving contact of one human being with another.

And all this clearly indicates the difference between the old religion and the new. The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. (1142)

*A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.*
John Milton

motivated by fear-consciousness; the new gospel of the kingdom is dominated by truth-conviction, the spirit of eternal and universal truth. And no amount of piety or credal loyalty can compensate for the absence in the life experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows. (p.1950)

Editorial Windows of Opportunity

"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness."

This quotation from p. 43 of The Urantia Book is obviously self-referential. We are expected to take from the Papers that which will advance the cause of the "kingdom" and present it in forms that are comprehensible to our brothers and sisters at all levels of human understanding.

During the last few days of his earthly bestowal, the Master gave us several instructions that, read in context, any ex-serviceman would recognize as authoritarian—orders to be obeyed, or else.

One of these military style orders was:
"You are not to attack the old ways." (1932)

This was followed by:

"Let the Spirit of Truth do his own work."

And just a little later,

"Remember always to love one another,"

"Do not strive with men, even with unbelievers."

The exhortation given to us on p. 43 reveals that it is not The Urantia Book we need to get out to our brothers and sisters of the world. Rather, it is the message that the Papers contain. What is the crux of that message? Simply to love the God who dwells within us and to love one another.

A vast number of the world's population are either illiterate or semi-illiterate. Most are too poor to ever be able to spend their money on a 2000-page book that, even if they could read it, they would not understand more than a small fraction of its content.

There are now close to two billion people on this earth who would call themselves Christians, and who have some kind of connection, however feeble, with a Christian church. A majority are reasonably literate. But for a very large percentage of these, their fear of authority, whether it be of God or of the church, is such that they will never in their lifetime take a chance on transferring their loyalty from a divinely dictated "God's Bible" to any new revelation claiming to be superhuman in origin—and especially one that contradicts some of their cherished beliefs.

If we think that the authors of the Urantia Papers did not know these facts when they wrote the Papers, then we seriously underestimate their intelligence. Nevertheless, in many places, these authors have expressed their hope that the

Love is that condition in which the happiness of another person is essential to your own joy.

Robert A. Heinlin

message they sought to convey will transform the church that bears the name of Jesus. Just one example is:

"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, and to all other religions!" (2090)

One thing that is for absolute certain is that the church will not be transformed from outside. If the living Jesus is to be recovered it will need to be an inside job.

Imagine what the result could be if, over the course of this new century, in the order of two billion people could rediscover the real Jesus of the gospels and of the Urantia Papers!

How could the hope expressed by the revelators be achieved? Probably by many pathways, each contributing just a little.

One pathway now opening up appears to be that which ex-Urantia Foundation trustee, Dr. Jim Mills (now dec'd), brought to our attention.

Over the last ten to twenty years, theologians have discovered and expanded upon Whitehead's major work, "Process and Reality. An essay in Cosmology." (1929). What was particularly attractive about Whitehead's work was his solution to the problem of a God who, in biblical literature, seemed to be both immanent in the world and transcendent of the world. Whitehead made his God dipolar, with one foot in each camp, and opened the way for a God who has a sensitive and caring relationship with the world.

Art is the imposing of a pattern on experience, and our aesthetic enjoyment is recognition of the pattern.

A.N. Whitehead

The Internet has opened up new opportunities to Urantia Book readers with the necessary talents. There can be little doubt that Christians are open to a positive message about a loving and caring God who indwells all of his earthly children. But any condemnation of doctrines such as the atonement is likely to cause the door to shut tight.

If there was a way for The Urantia Book to get into the churches via the front door it would have happened by now. To make an inroad, it is the positive messages on the indwelling of the spirit of God, the concept of God as our loving Father, and the consequent relationship of ourselves as brothers and sisters in the universal family of God that have potential to make a difference.

The very mention of Urantia Book and revelation will, in almost all cases, be counter-productive. Remember always that Jesus said: "You are not to attack the old ways...Let the Spirit of Truth do his own work...Love one another...Do not strive with men, even with unbelievers...Be as wise as serpents and as harmless as doves."

The potential of the message of the Papers to influence Christianity via process theology is indirect. Most of those who are interested are academic types. If they can be made aware that the Urantia Papers have many parallels with process theology and, in some cases are truly enlightening, then over the course of time there can be a flow-on through theological colleges and eventually to church congregations. Slow maybe—but we are instructed that slow evolution is far preferable to disruptive revolution.

An article on some of the parallels between process theology and the Urantia Papers follows.

Editor

*Time present and
time past
Are both perhaps
present in time future
And time future
contained in time past.*
T.S. Elliot

*Wherever you are it
is your own friends
who make your
world.*

William James

The Infinity-Finity Transform

In recent years, a strong interest has been developing in the theological offspring of a little known branch of philosophy known as process philosophy. This development owes much to Charles Hartshorne, a former student, and later associate, of Alfred North Whitehead, the real founder of modern process philosophy. Whitehead, incidentally, also earned fame as a mathematician and logician, being the author, with Bertrand Russell, of an enormous classical work, *Principia Mathematica*.

In some most basic proposals on what constitutes "reality," interesting and parallel lines of thought are emerging between what is described in the Urantia Papers and academic studies now gathering strength under the banner of process theology.

Some of these have received mention in earlier issues of *Innerface*. In this particular article, we explore parallels relative to the transformation of possibilities and potentials static at the infinite level of reality, to that of becoming recognizably real to our mortal minds.

However, it is well to admit that any pretensions we mortals might make to an actual understanding of the infinite are simply self-deception. For any such understanding we are entirely and irrevocably dependent upon revelation.

Let it also be clear that both process theology and the Urantia Papers utterly reject hard core scientific materialism. Both postulate an

experiential God, active in the finite world.

Materialist philosophies are substance philosophies that postulate a universe built upon a foundation of static and permanent building blocks—such as the atoms of the elements that constitute ordinary matter.

In contrast, modern process philosophy assumes everything is in a state of dynamic becoming. Even the particles that exist at subatomic levels are transient, they are made up of "occasions of experience" or "actual entities," that, having completed their moment of becoming, grasp or "prehend" other particles so as to influence, in turn, their moment of being.

For Whitehead, the combined influences of his "actual entities" bring about societies or groups that make up the living and non-living objects of finite reality.

Seen as a quite outlandish return to the dark ages when first proposed by Whitehead in the late 1920's, this concept has become less and less outlandish as the findings of modern physics have unearthed deeper and deeper levels of existence below that of the atom.

For example, current evidence indicates that the protons and neutrons that make up the atomic nucleus are themselves made up of even smaller particles—the quarks and gluons, but these still only account for about 50% of the angular momentum of a nucleon. The remaining momentum is assumed to be distributed over "virtual" particles that borrow energy from the vacuum to support their moment of existence. Evidence for the actual existence of these virtual particles is overwhelmingly strong.

*All I have seen
teaches me to trust
the Creator for all I
have not seen.*
Ralph Waldo Emerson

*Thinking to get at once
all the gold that the
goose could give, he
killed it, and opened it
only to find — nothing.*
Aesop

Hence, the more scientists have delved into the "substance" of matter, the more sense Whitehead's proposals have made.

These concepts put forward by Whitehead run parallel with many statements made in the Urantia Papers. The Papers tell us that things, whether of matter, mind, spirit, events, or ideas that are destined to become part of our finite reality, actually commence their existence as "existential possibilities and potentials" that have their being in the Unqualified Absolute. At the behest of the Paradise Trinity these potentials become causally activated. Subsequently they are "transmuted" through the agencies of the Deity Ultimate on their way to becoming finite potentials in the keeping of the Supreme.

Once with the Supreme, all these potentials are available to be called into actuality by the Supreme Creators for their purposes of universe building—or beings such as ourselves during the tasks of our normal living.

Detail of this process, as described in the Urantia Papers, is presented in abbreviated diagrammatic form on pp. 8 & 9.

When studied in fine detail, it becomes apparent that the concepts described and illustrated must have originated from an extremely unusual intelligence. To me, the Urantia Papers appear to be so far in advance in concept and quality of anything else written on this topic that it is virtually impossible to believe that they could have originated from a human mind.

A problem that has long occupied the speculations of theologians is about how God can be both immanent (present everywhere) in the finite world and yet be transcendent—beyond time and space.

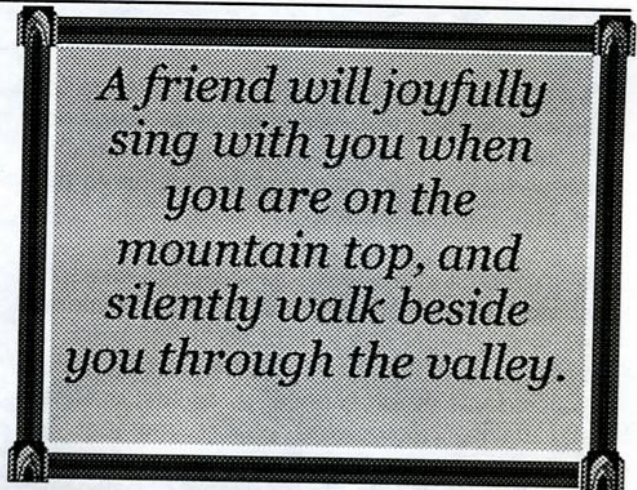
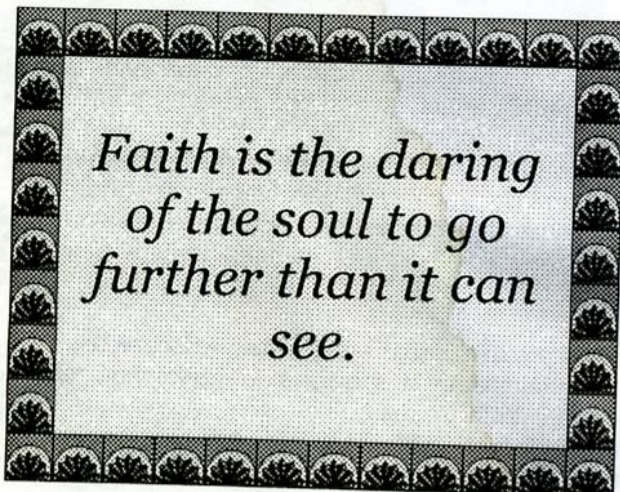
Whitehead's solution was to make God dipolar but this is different from the dipolarity he ascribes to his minuscule "actual entities" that have both a mental and a physical aspect. These have, within themselves, a physical pole that can "prehend" or grasp others and be influenced by them, and also a mental pole through which they can grasp ideals and values.

The dipolarity of God differs in that one pole, representing the primordial or independent nature of God, is transcendent while the other, God's consequent or dependent nature, is immersed fully in the finite world. Through this consequent nature, God participates in the experiential world but his actions are always persuasive and never coercive.

The concept of God as presented in the Urantia Papers has similarities to Whitehead's God but is vastly more detailed and explanatory.

The infinite I AM, the First Source and Center as described in the Urantia Papers, has aspects and phases that can be considered as belonging directly to this "I Am," but other components that appear to be separate and individual. For example the Qualified, Unqualified, and Universal Absolutes are referred to as phases of the "I Am," while the Universal Father is that aspect of the "I Am" that is comprehensible to finite mortals such as ourselves. However the Supreme Being, who is virtually completely immersed in finite reality as the experiential God of the Master Universe, approximates to Whitehead's consequent and dependent nature of his dipolar God.

Similarly with the particulars of transmutation of existential possibilities, potentials, and actuals to becoming "real" components of the finite universes, process philosophy offers no detail other than that "occasions of experience" or "actual entities" originate from God's vision of all



the possibilities there are for the world. Whitehead's concept is interpreted as meaning that in his primordial nature, God envisages all these possibilities and potentials, then from this store of "eternal objects" he offers aims to each actual entity at the beginning of their period of growth.

In contrast, the Urantia Papers present a detailed account of the pathway by which existential but static potentials resident with the Unqualified Absolute are causally activated so as to be transformed and become potential realities in the finite worlds. However, though a detailed account of the pathway is provided, information about the physical transformation from existential to experiential is not provided. (see pp. 8 & 9).

With respect to the apparent creativity of the minds of mortal beings, the reality appears to be that it is, in fact, in the way we select among the possibilities and potentials already resident in the Supreme. This is the decision-making deemed to be so important for our spiritual progress. (435)

Of interest is that among those who research the subject of consciousness and self-consciousness, there are, at one extreme, those who deny the existence of either and, at the other extreme, those who are trying to marry the bizarre findings of quantum physics with their work in neurophysiology.

From these "quantum neurophysiologists" has come the suggestion that the "I" that is the central reality of each individual actually operates as a "control variable." It does so by selecting among the myriad of superposed potential possibilities that are presented to the "I" as a result of the combined sensory inputs and recalled experiences that originate from the perceived world. This was discussed briefly in an article on consciousness in Innerface Vol. 7, No.1.

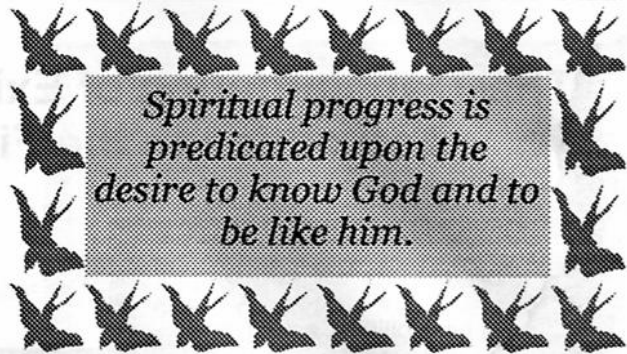
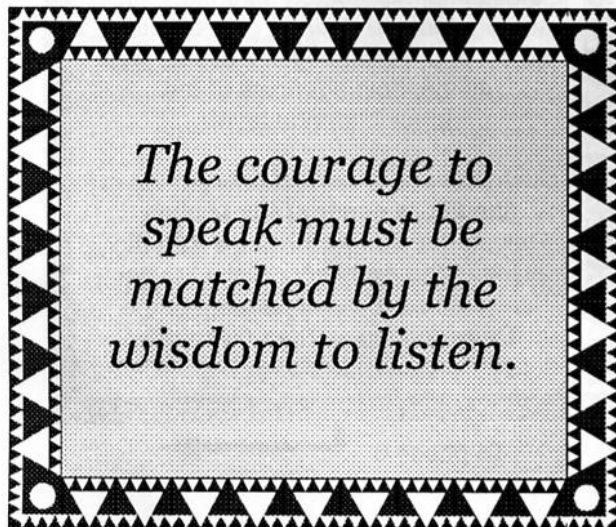
Put in plain language, the suggestion is that in response to a series of events for which we need to make a decision, from its library of prior experiences that are approximate matches to the present situation, our brains offer us the possible courses of action among which we can make our selection.

This concept of what "I" does has similarities to what the Urantia Papers tell us, the difference being that for the Papers, our "brain" is really a mechanical relay station that is connected to the Supreme via the Adjutant Mind Spirits and the Universe Mother Spirit. The Supreme is the holder of the "library" of combinations of potentials among which we must make our decisions in accordance with the leading of our Thought Adjusters and Spirit of Truth (if we are listening) and the desires of our own will.

Now that the field of process theology has become "popular" with an academically-minded group of people, it may happen that opportunities will present themselves to Urantia Book readers to draw their attention to parallels in the Papers. Our task is to sow seeds so that others may reap.

Former trustee and long-time Urantia Book stalwart, Dr. Jim Mills (now dec'd), held a strong opinion that process philosophy would be the avenue by which the Urantia Papers would find their way into the academic world and thence back to the churches. To the present time, Jim's hope has not born tangible fruit. Perhaps it was premature, but perhaps new windows of opportunity are now opening.

Further information may be found at the Center for Process Studies. Their Internet address is: www.ctr4process.org/



On Completion

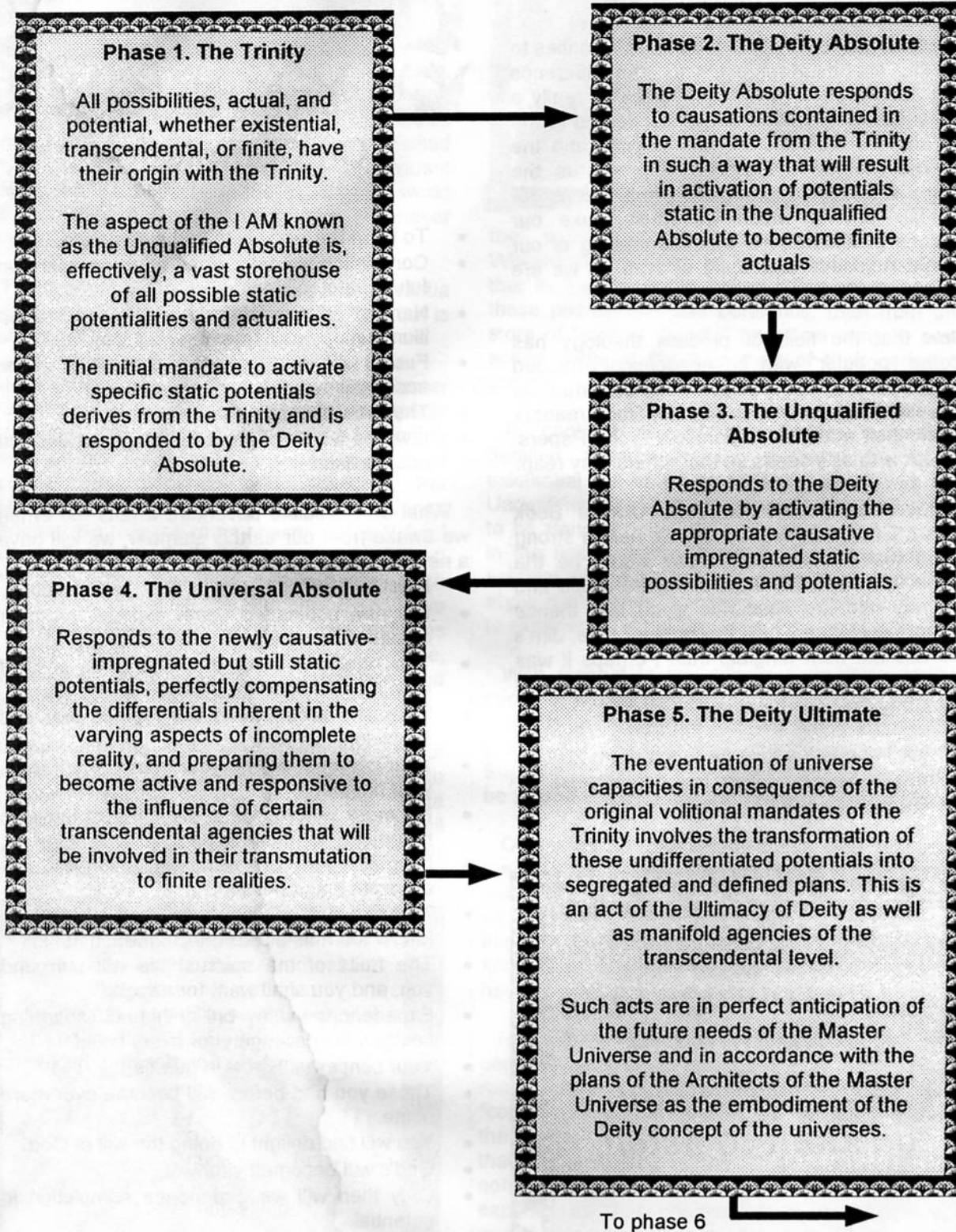
William Trimble, USA

- To be in the world is to feel incomplete.
- Completion will take place at some unknown future date.
- Names of permanence will be bestowed illuminating one's true inner nature.
- Fusion with the fragment of God within will be accomplished.
- The two will become as one.
- It will be a time of great rejoicing, wonder and accomplishment.

What an incredible adventure awaits us! When we awake from our earthly slumber, we will have a new and more perfect body.

- It will be perfect in design, form, and function.
- Our new bodies will better express the inner quality of our being.
- That quality of being that God gives each of us will be made more plain.
- Love and brotherhood will replace fear and suspicion.
- Your neighbor will be your friend; your friend, your neighbor.
- No more will you hear the cries of those in mourning, nor those in pain.
- Laughter and optimism will conquer self-absorption and pessimism.
- These negative, immature emotions will no longer loom as a spiritual plague.
- The fruits of the spiritual life will surround you, and you shall want for naught.
- Experiences with brilliant and charming beings will challenge your every belief.
- Your senses will grow in number.
- Those you had before will become ever more acute.
- You will find delight in doing the will of God.
- God's will becomes your will.
- Only then will we experience completion in potential.
- Final personality, destiny of attainment.

The Transmutation of Existential Potentialities and Actualities to the Finite Level of Reality.



from phase 5

Phase 6. Role of the Conjoint Actor (the Infinite Spirit) as Integrator

The Infinite Spirit universally integrates the varying functional aspects of all actualized reality on all levels of manifestation from finites, through transcendentals, and on to the absolutes.

Step 8. The Supreme—Experiential God of the finite Universes

Existential potentials transmute to actuals as they find lodgment with the Supreme. There, they again become potentials to be called forth into actuality by the Supreme Creator Personalities in their function as creators of the Master Universe.

But much more than the finite potentials of material reality are derived from the Supreme. Mortal man and all other finite creatures are created out of the living potential of energy, mind, and spirit existent in the Supreme.

And it is out of the reality of the Supreme that the God-spirit who indwells each human individual, with that individual's consent, weaves those patterns destined to become an ascendant soul, while that same individual utilizes those qualities and quantities already existent within the Supreme during experiential growth towards the Universal Father.

However, mankind's experience with the Supreme is two-way, in that the experiences of soul growth also contribute to the evolution of the Supreme through manifold agencies of divinity.

Phase 7. The Triodities of Actuality and Potentiality

The Triodity of Potentiality consists in the three Absolutes of Infinity while the Triodity of Actuality consists of the Eternal Son, the Conjoint Actor (Infinite Spirit) and the Paradise Isle. (note: all things impersonal center and inhere in the Paradise Isle.)

The triodities act directly on the Supreme and also indirectly via the eventuated level of the absonite and the co-operative actions of the Supreme Creator Personalities. These appear to be the last steps in the transfer of transmuted existential potentials to finite actuals of reality to the Supreme.

Existential Potentials and Patterns

In Universe terminology a pattern is unchangeable though copies can be projected as material, spiritual, or mindal—or in any combination of these energies. It can pervade personalities, identities, entities, or non-living matter. Patterns are the substance of potentials.

Pattern may configure energy but does not control it. Gravity is the sole control of energy matter. Neither space nor pattern are gravity responsive and there is no relationship between space and pattern. The reality of any pattern consists of its energies, its mind, spirit, or material components.

Pattern is a master design from which copies are made. Eternal Paradise is the absolute of pattern; the Eternal Son is the pattern personality; the Universal Father is the direct ancestor-source of both. But Paradise does not bestow pattern and the Son does not bestow personality

That quality of energy or of personality by virtue of which pattern is caused to appear may be attributed to God, and to the coexistence of personality and power.

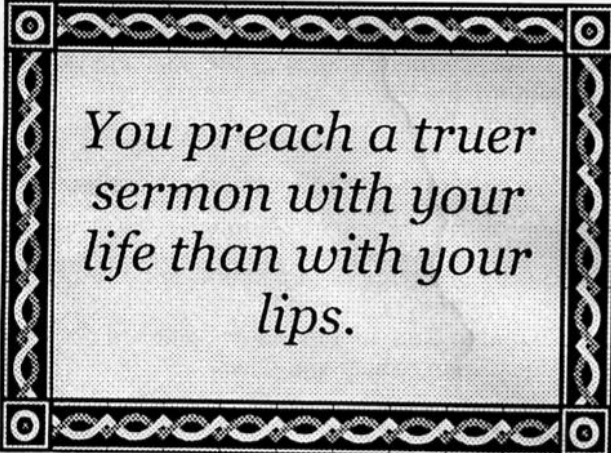
The Least We Should Know about the Cross

The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus is truly a savior in the sense that his life and death do win men over to goodness and righteous survival. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice—mere technical right and wrong.

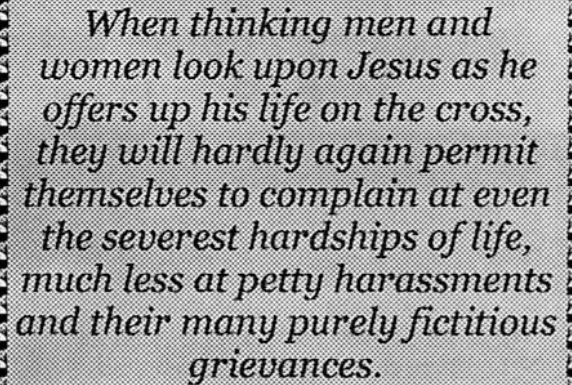
Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom.

Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a goodness which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; it makes them right. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival.

It is altogether proper to speak of salvation as redemption if you mean by this eternal rehabilitation.



You preach a truer sermon with your life than with your lips.



When thinking men and women look upon Jesus as he offers up his life on the cross, they will hardly again permit themselves to complain at even the severest hardships of life, much less at petty harassments and their many purely fictitious grievances.

(2019)

Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future. Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

The sufferings of Jesus were not confined to the crucifixion. In reality, Jesus of Nazareth spent upward of twenty-five years on the cross of a real and intense mortal existence. The real value of the cross consists in the fact that it was the supreme and final expression of his love, the completed revelation of his mercy.

On millions of inhabited worlds, tens of trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus on the cross and then have forged on ahead, inspired by the sight of God's laying down his incarnate life in devotion to the unselfish service of man.

The triumph of the death on the cross is all summed up in the spirit of Jesus' attitude toward those who assailed him. He made the cross an eternal symbol of the triumph of love over hate and the victory of truth over evil when he prayed, "Father, forgive them, for they know not what they do."

That devotion of love was contagious throughout a vast universe; the disciples caught it from their Master. The very first teacher of his gospel who was called upon to lay down his life in this service, said, as they stoned him to death, "Lay not this sin to their charge."

The cross makes a supreme appeal to the best in man because it discloses one who was willing to lay down his life in the service of his fellow men.

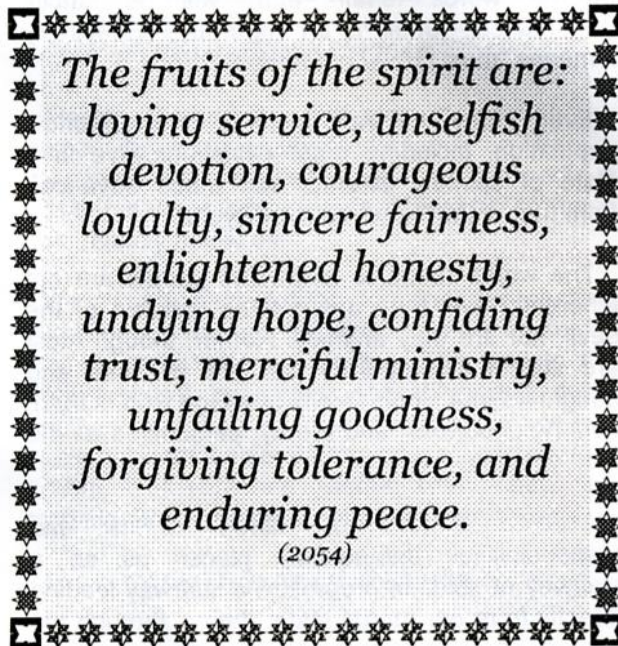
Greater love no man can have than this: that he would be willing to lay down his life for his friends—and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth. (2018)

The Appearance at Sychar.

Imagine that you were the morontia Jesus with just forty days available to you to cement the purposes of the Fourth Epochal Revelation and to ensure its survival. For the very first time your followers are finally forced to accept that you are not going to take over Jerusalem, liberate your people from Roman rule, and restore the largely mythical glories of the throne of David.

Of all the accounts of Jesus' morontia appearances, the one at Sychar appears to most effectively portray the fundamental purpose of Jesus' incarnation for the people of Urantia—in actuality the revelation through Jesus' life of the nature of the Father, but re-interpreted as being "the establishment of the kingdom."

Jesus' followers who met at Sychar were all Samaritans and thus totally free of egocentric Jewish dreams about their own ultimate glory. Most of the previous contact of these Samaritans



The fruits of the spirit are:

loving service, unselfish

devotion, courageous

loyalty, sincere fairness,

enlightened honesty,

undying hope, confiding

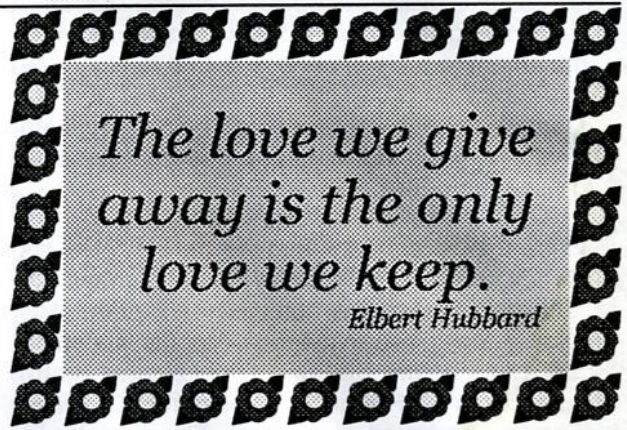
trust, merciful ministry,

unfailing goodness,

forgiving tolerance, and

enduring peace.

 (2054)



*The love we give
 away is the only
 love we keep.*

Elbert Hubbard

with Jesus and his apostles embraced only a few weeks of teaching that followed the incident of the woman at Jacob's well.

Judged by the recorded accounts, this meeting with the morontia Jesus could not have been longer than perhaps between five and ten minutes. Into those few minutes Jesus condensed the very heart of his teaching.

"Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish.

"The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth.

"It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man." (2053)

There are three messages in these words. The first, that mere knowledge of the resurrection will avail you nothing, unless you are first born of the spirit.

Second, being born of the spirit entails your recognition we are all children of a loving Father-God.

Third, being members of God's family requires commitment to a life of service to that family.

Jesus then added a few words on the meaning of God's family, told them to spread his message, and bade them farewell.

Jesus took great care that he did not give his audience too much. Probably most, perhaps all, of this group of Samaritans were illiterate. His previous appearance had been to his apostles, and the one before that to a sophisticated group of associates of Rodan in Alexandria. Of these two groups he asked much more. The disciples at Alexandria received this instruction:

"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.** (2044)

Thus these Alexandrians were told to proclaim Jesus' gospel of love and truth, not by preaching, but by the actual lives they lived in the flesh. And it appears to be correct to state that a similar instruction was given to only one other group—the apostles. That was during Jesus' morontia appearances in Galilee. (2043) To them he said, "I send you forth not to love the souls of men but to love men." And shortly after he followed with:

"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."

Only those with an adequate knowledge and

The smallest good deed is worth infinitely more than the grandest intention.

*"Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life whole-heartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father...to the creatures of the flesh. Exhibit in your one short life...as it has never before been seen in all Nebadon, the transcendent possibilities **attainable** by a God-knowing human during the short career of mortal existence."*
Immanuel to Jesus (1328)

comprehension of Jesus' life, and how he lived it as a life of love and service to his fellow mortals, could reasonably be asked to "preach" the gospel by means of the lives they themselves actually live. Which is probably why the revelators have informed us:

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

If Jesus could make a morontia-style appearance to a gathering of Urantia Book readers today, what would he tell them? Surely it would include, "Your mission to the world shall consist in the life you will live among men."

[Please note that, in this last sentence, the use of the words "shall" and "will" is strictly grammatical. "Shall" is an imperative. Effectively it means "must."]

Even today the vast majority of the world's population, including most Christians, live in a state of spiritual illiteracy not much advanced from that of the Samaritans of Sychar.

The world needs to learn that people are not inherently evil, they are not the children of the devil, nor are they animals. Rather, though most are still in kindergarten, we are all sons and daughters in a single family of a God who is truth, beauty, goodness, and mercy, personified as the God of Infinite Love.

Acceptance of our family status and responsibilities immediately places us on a stairway of spiritual progress—a stairway leading directly from our mortal state, thence through the

morontia life, and finally to a spirit existence on a journey the ultimate step for which is attainment of the very presence of the Universal Father.

Every step on this spiritual journey has a single step immediately above it and another that is immediately below. A universe rule is that for whichever step we are currently on, we will learn the lessons for the next stage from those immediately above us, and we will pass the knowledge of our current status to those immediately below us.

This teaching is not by rote learning. It is by living example.

Thus to the disciples at Alexandria, and the apostles, the morontia Jesus commanded: "You are all to proclaim the gospel of love and truth by the lives which you live in the flesh."

Those of us who are blessed by having possession of the Urantia Papers are in the same position as were the disciples at Alexandria, and the apostles, relative to those at locations such as Sychar. We also are expected to pass on the lessons on spiritual advancement by the actual lives we lead in the flesh. Jesus asks much more from those who have already climbed their first step:

"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)

Having climbed the first step of learning our responsibilities in joining God's family on Urantia, it appears that we place ourselves in a perilous position if we refuse the role of teacher to those immediately below us.

The Papers make it quite clear that our teaching role must be through the actual life we ourselves lead. Nothing else will suffice. The way to the Father is not by saying one thing and doing another. And there is absolutely no way we can attain our ends by deception.

"You shall love one another with a new and startling affection, even as I have loved you."

"Go thou and do likewise."

The teachers of the new religion are equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth.
(2064)

Who Wrote the Urantia Papers?

Ken Glasziou

This article has been published previously in a paper entitled "Science, Archaeology, and Anthropology in The Urantia Book." Its results are given here for those who have not seen the original and also to make it available for perusal on the Fellowship's web site.

Various skeptics have put forward the names of a number of authors whom they think may have been responsible for writing the Urantia Papers. Among these suggestions are Dr W. Sadler, Wilfred Kellogg, Carl Jung, H.G. Wells, and Robert Millikan.

I first read the book in response to a request to give an opinion on the possibility of it being revelation. My initial attitude was highly skeptical, my reaction being that it must have been written by a group of well-meaning academics on a save-the-world mission.

As I became more familiar with the Papers, I was impressed by the consistency of their content. But at this early stage I was not prepared to suggest that this book was anything other than the work of human beings. Part 4, "The Life of Jesus," impressed me as being an outstanding exposition. In it, I again met the Jesus I had long known through an intense study of the Gospels.

For the remainder, I had noticed a number of statements, mainly on matters of science, that were remarkably prophetic if made in the mid-1930's. Some of these would even have been

remarkable at the time of first publication of the book in 1955. So to my inquirers, I recommended that they take what they found valuable from its content and keep an open mind about its revelatory status.

Methods for assessing authorship

About 15 years later I came upon a book entitled *The Computation of Style* by Anthony Kenny that discussed various ways of checking on works in which authorship is in doubt—for example, the various epistles attributed to Paul in the New Testament. Some methods depended on the rate of occurrence of unusual words or phrases, others on statistical analysis of the length of sentences, or other characteristics that gave “style” to a particular author. The favored method, where it could be applied, was one used by Mosteller and Wallace that depended, not on unusual words and phrases, but on the way authors use common words to commence sentences or to join clauses and phrases. Such words were classed as “marker” and “function” words and included *also, an, by, but, the, and, when,* etc. Experience had shown that unusual words were virtually useless for statistical analysis purposes. It is the way authors habitually use frequently occurring words that best distinguishes one author from another.

While reading about the work of Mosteller and Wallace, I realized that the tools were already available to shed light on multiple authorship for the Urantia Papers. These tools were a searchable data base for the book (Folio Views), plus the means of transferring text to a word processor having the facility to provide word counts for individual papers. With these tools, it is relatively easy to obtain statistics on the number of sentences that commence with marker words and to quantify these in terms of word count.

The first investigation had the limited goal of deciding whether a single author wrote the book. The results (Table 1) were first printed in the Australian newsletter Six-O-Six, Vol. 13 (2), 1992 and indicated that there may have been in excess of nine authors. Later, my son, Paul, who has a Ph.D. in maths and statistics, suggested that a more rigorous investigation could be done for those authors to whom multiple papers were attributed. Such an analysis permitted the inclusion of estimates of variance both within and between authors. Five sets of four or more papers from five authors were chosen in which there was reasonable certainty that each set was attributable to the same author. The results for this investigation were printed in Six-O-Six, Vol 14 (3), 1993, and clearly distinguished between each of the five authors. Besides the data given in Table 2, a global likelihood ratio test in a logical regression analysis showed that for the marker word “And,” the results indicated four or more authors at a probability level of 0.0003. For the marker word “The,” three or more authors were indicated at a probability level of 0.0001.

TABLE 1. A COMPARISON OF WRITING STYLES IN DIFFERENT SECTIONS AND PAPERS IN THE URANTIA BOOK

Word	Comparison made	Probability of difference (%)
How	Part 4 & Parts 1,2,3	0.1
When	Part 4 & Parts 1,2,3	0.1
When	Divine Counselor & whole book	1.0
When	Life carrier & whole book	1.0
When	Melchizedek & whole book	0.1
And	Foreword & Divine Counselor	0.1
And	Foreword & whole book	0.1
And	Foreword & Part 1	1.0
And	Part 1 & whole book	0.1
And	Part 2 & whole book	0.1
And	Solitary Messenger & whole book	5.0
And	Solitary Messenger & Part 3	5.0
And	Part 4 & whole book	0.1
And	Part 4 & Parts 1,2,3	0.1
For	Part 4 & Parts 1,2,3	0.1
For	Life Carrier & Part 3	1.0
But	Part 3 & Parts 1,2,4	0.1
But	Life Carrier & Parts 1,2,4	1.0
But	Melchizedek & Parts 1,2,4	5.0
But	Solitary Messenger & Parts 1,2,4	0.1
But	Part 4 & Parts 1,2	0.1
But	Part 4 & Part 1	0.1
But	Part 4 & Part 2	0.1
But	Part 4 & Part 3	0.1
This	Foreword & whole book	1.0
This	Life Carrier & whole book	0.1
This	Foreword & Divine Counselor	0.1

Was Dr Sadler an author?

For the first investigation, in addition to attempting to demonstrate multiple authorship, an effort was made to throw light on whether Dr Sadler was the single author postulated by others. The only work of Dr Sadler then available to me in Australia was a short essay entitled, “Evolution of the Soul,” in which about half of the text was direct quotation from *The Urantia Book*. The essay was too short to use the Mosteller and Wallace methods. However, after separating *The Urantia Book* text from the remainder, the two sections were subjected to a computerized style analysis program that provided scores on the basis of sentence length, sentence structure, and the Flesch Reading Ease Index. Each of these characteristics differentiated two distinct writing styles at statistically significant levels, thus indicating that Dr Sadler was not the author of *The Urantia Book* quotations from that essay.

Author	Brilliant Evening Star	Solonia	Chief of Seraphim
Solonia	And, P = .025; The, P = .001 A or An, P = .001		
Chief of Seraphim	And, P = .05; The, P = .001 But, P = .005; A or An, P = .001	And, P = .001; The, P = .005 A or An, P = .025; But, P = .05	
Archangel of Nebadon	And, P = .025; The, P = .005 But, P = .001	And, P = .001; The, P = .001 A or An, P = .005; But, P = .05	And, P = .005; But, P = .025 This P = .005
Perfector of Wisdom	And, P = .05; The, P = .005 But, P = .001; A or An, P = .001	And, P = .001; A or An; P = .05 As, P = .025	The, P = .005; But, P = .01 Many, P = .001

Table 2. The probabilities that pairs of authors of multiple Urantia Papers are different individuals as indicated by the frequency of sentences commencing with the marker words *And; The; But; A or An; This; Many; It*. All five authors are distinguishable from one another. Note: Data for the comparison of Perfector of Wisdom and Archangel of Nebadon have been omitted to allow an increase in font size. These were: And, P = .001; This, P = .001; It, P = .001.

The investigation on the involvement of Dr Sadler in the authorship of The Urantia Papers has come under some criticism on the basis of the small sample size of the essay, "Evolution of the Soul." In 1996, courtesy of Dr Matt Neibaur, I was provided with "The Mind at Mischief," a book published by Dr Sadler in 1929 that has permitted a more extensive investigation. I scanned a little more than fifty pages of this book, almost 20,000 words, into my computer, with which to test Dr Sadler's writing style against the data already accumulated for the Mosteller and Wallace type of investigation on authorship. The Sadler text material was converted into a FolioViews database, then tested against the data for those five *Urantia Book* authors accredited with multiple papers. From 37 tests, 35 distinguished between Dr Sadler and the Urantia Paper author at odds of 20 to 1 or better, 30 being at 100 to 1 or greater, and 14 being better than 1000 to 1. Only two of the tests failed to attain significance (less than 20 to 1).

The *Urantia Book* material quoted in Dr Sadler's aforementioned essay had been drawn from Papers 5, 110, and 111. Again using Mosteller and Wallace methodology, in two tests the *Mind at Mischief* sample was compared with these Papers and showed significant differences at the 100 to 1 and 1000 to 1 levels. In his book "Urantia: The Great Cult Mystery," Martin Gardner offered the opinion that Dr Sadler wrote Part 4 of *The Urantia Book*. To check this suggestion, a further two tests were made of the "Mind at Mischief" material against Papers 195 and 196 from Part 4 of the book with the result that both tests showed significant differences at

the 1000 to 1 probability level.

It is a fact that some of the same unusual words and expressions are to be found in both the writings of Dr Sadler and in the Urantia Papers. This is hardly surprising since Sadler admitted to being continuously exposed to the content of the various Urantia Papers, or their precursors, certainly since 1911 and possibly since 1906, long before the final drafts of the Papers were completed.

I have been reading these papers for about twenty years, have an appalling memory for poetry, literature, quotations, etc., yet still find that some of the book's "peculiar" words and phrases have become my own. Many other readers have had the same experience. While the possibility of a degree of editing cannot be excluded, this statistical evidence rules out extensive authorship of the Papers by Dr Sadler.

Could a single human mind be the main source for the Urantia Papers?

The statistical evidence refutes this assumption and shows that any proposal nominating a source for the Urantia Papers must take multiple authorship into account. Matthew Block's investigations that uncovered some of the human sources used by the authors of the Papers indicate that this quoted material sometimes retains traces of its origin that are then incorporated into the text of the Urantia Book. However the extent of quotation of this material appears to be insufficient to have any marked effect upon the conclusions drawn from

the statistical analysis work herein reported.

Martin Gardner's proposal that the subconscious mind of a sleeping human subject was the original source of the textual material of the Urantia Papers cannot be reconciled with the statistical evidence presented. This evidence demonstrates that many different authors were heavily involved in the writing of the Urantia Papers, probably far more than the minimum of about nine suggested by the investigation. Some editing by Dr Sadler and others cannot be ruled out but no extensive incorporation of Sadler's work showed up in the papers that were tested.

This work does not rule out the involvement of a substantial committee of well qualified and erudite people as the real authors. But if there were such a committee, it becomes necessary to account for the truly remarkable consistency of this 2000 page work—a work that was written long before powerful computers became available to aid detection of inconsistencies.

Extensive investigations by Gardner and others have also failed to uncover the slightest hint of such involvement. Nor have they offered any explanation on how total secrecy could have been maintained for so long.

The principal conclusion drawn from this analysis is that many unidentified authors were responsible for the writing of the Urantia Papers. Statistical analysis can do nothing to confirm or deny a revelatory origin. Personally I believe I have the aid of the spirit forces so often mentioned in the papers—the indwelling spirit of the Father and the Spirit of Truth—to help me in my decision making. But regardless of the degree of authority we ascribe to the Papers, the fact remains that these Urantia Papers are a truly remarkable contribution to our religious literature. Again stating a personal view, their value far surpasses anything else available to mankind.

One of the most profound statements in the Urantia Papers is: "Jesus lived a life which is a revelation of man submitted to the Father's will." (2061)

Those who comprehend the full significance of these words need nothing more.

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