



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

"As Jesus Passed By"

Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive.

Jesus really understood men; therefore could he manifest genuine sympathy and show sincere compassion. But he seldom indulged in pity. While his compassion was boundless, his sympathy was practical, personal, and constructive. Never did his familiarity with suffering breed indifference, and he was able to minister to distressed souls without increasing their self-pity.

Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight—he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings.

Jesus was never in a hurry. He had time to comfort his fellow men "as he passed by." And he always made his friends feel at ease. He was a

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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: kglasziou@ozemail.com.au

Web: www.ozemail.com.au/~kglasziou

*"My Father requires all his children
to grow in grace and in a
knowledge of the truth. You who
know these truths must yield the
increase of the fruits of the spirit
and manifest growing devotion to
your fellow servants. And
remember, inasmuch as you
minister to one of the least of my
brethren, you have done this
service to me." (1917)*

charming listener. He never engaged in the meddlesome probing of the souls of his associates. As he comforted hungry minds and ministered to thirsty souls, the recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him. They had unbounded confidence in him because they saw he had so much faith in them.

He never seemed to be curious about people, and he never manifested a desire to direct, manage, or follow them up. He inspired profound self-confidence and robust courage in all who enjoyed his association. When he smiled on a man, that mortal experienced increased capacity for solving his manifold problems.

Jesus loved men so much and so wisely that he never hesitated to be severe with them when the occasion demanded such discipline. He frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature.

The Master could discern saving faith in the gross superstition of the woman who sought healing by touching the hem of his garment. He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even to a little child. Great things happened not only because people had faith in Jesus, but also because Jesus had so much faith in them.

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

*Let controversy
come only when
they who despise
truth force it
upon you.*

(1932)

*"Do not forget that you are
commissioned to go forth
preaching only the good news.
You are not to attack the old
ways; you are skillfully to put
the leaven of new truth in the
midst of the old beliefs.
Let the Spirit of Truth do
his own work."* (1932)

And it behooves the Master's followers in all ages to learn to minister as "they pass by"—to do unselfish good as they go about their daily duties. (1874)

Question Time.

Ask yourself this question, reflecting carefully before responding:

First, **assume** that you have absorbed Urantia Book teachings and accepted the call to attempt to live your life as Jesus lived his.

However, after you made that decision, top scientists came up with completely convincing evidence that the universe and life are random accidents that simply had to occur—and the hypothesis that God created them is invalid.

Would you still choose to go on living your life as if in service to God and your fellows?

The interesting thing about this hypothetical situation is that all pressure attributable to the hope of reward or fear of punishment is now removed from your decision making.

The answer given also has interesting consequences. If your answer is yes, it follows that your decision to live as Jesus lived was your true preference—and a truly free will decision.

But if your answer is no (because there would be no point), then there must be another mode of living that is your true preference—one that you gave up in the hope of gaining reward or avoiding a threatened punishment.

Whatever your answer, never forget that you really are indwelt by your God-spirit who is always ready to help you to sort yourself out.

The Virtues of Uncertainty.

Long before reaching Havona, the faith-tested and much-traveled ascendant children of space and time "have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. Long since, the battle cry of these pilgrims became: 'In liaison with God, nothing—absolutely nothing—is impossible.'" (291)

Regardless of whether we are among those who crave for certainty or have already joined the ranks of those who "feast upon uncertainty," the fact remains that "in the mortal state nothing can be absolutely proved; both science and religion are predicated on assumptions." (1139) Hence, regardless of whether or not we are aware of it, even in the case that we have learned to "live in the spirit," a certain uncertainty is our real lot.

Escape from mental uncertainty is achievable in a number of ways. Through faith, we can enter into a higher life that "is lived in the spirit." At the other end of the scale, we can shelter in the certainty of our faith in an authoritative religion, or else in some form of mental pseudo-certainty induced by a distracting dedication to things of this world. Said Jesus:

"Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot

You cannot shake hands with a closed fist.

Don't measure yourself by what you have accomplished, but by what you should have accomplished with your ability.

escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light." (1766)

The certainty of the higher life in the spirit is brought about if, like Jesus, we have both total faith in the overcare of the Father and we dedicate our lives to living as Jesus lived.

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

The transition to life in the spirit need not be too traumatic if we are sincere about making the changes. "Where your treasure is, there will your heart be also." The Papers teach us that only those things that have spiritual value can contribute to the growth of our souls. Recognition that this is so should help to uncouple us from the "things of the flesh"—the distractions of the material world.

What has spiritual value? Jesus saw the Father as holy, just, and great, true, beautiful, and good. Our treasures in heaven are the qualities of God plus those actions we take in the service of our fellows that have as their basic motive, the spiritual welfare of those we serve—these are the things that bring growth to our souls and store treasures in heaven.

Paving the Way

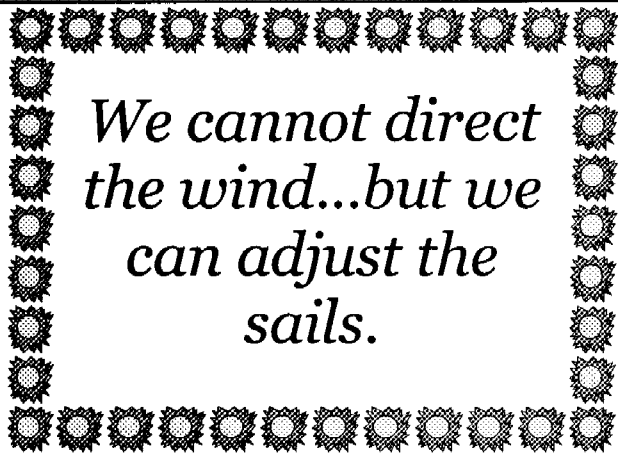
"The mortal-survival plan has a practical and serviceable objective; you are not the recipients of all this divine labor and painstaking training only that you may survive just to enjoy endless bliss and eternal ease. There is a goal of transcendent service concealed beyond the horizon of the present universe age. If the Gods designed merely to take you on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school..."(558)

The primary requirement for us to join the universe training scheme as ascendant mortals is our free will decision to do the will of the Father. The Father himself has decreed the absolute sovereignty of our free will in making that choice. But our will cannot be free if it is regulated by the creeds and demands of authoritative religion. The free will religion of the free will sons of God can only be a religion of the spirit.

When we understand that, we should also begin to understand that the revelators of the Urantia Papers had no option other than to take steps to ensure that the Papers themselves must not become the foundation for a new, authoritative religion on Urantia.

But if the Papers are not for the purpose of starting a new organized and authoritative religion, what then are they for? Perhaps one of their purposes is reflected in these words from Paper 2:

"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. Such a new and righteous vision of morality will attract all that is good in the



We cannot direct the wind...but we can adjust the sails.

mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love." (43)

The Papers certainly provide the information that could pave the way for a better understanding by Christians of Jesus' revelation of the true nature of God—also of God as not simply the one "who is love" but the one who epitomizes the very essence of love. The potential is there to benefit all the religions of mankind.

Repeated throughout the Papers, in many different forms, is a set of basic generalizations having enormous potential to make long needed adjustments in the attitudes of individuals to God and one another, that must work for our long term good. Members of this set are:

- Each individual human being is a valued child of God, indwelt by a unique fragment of the spirit of God that is both a personal spirit guide and the source of religious authority for that individual.
- The key to our continuing universe career is that we seek to know the will of God and to try to do that will.
- All men and women are children of the one God. Hence we are brothers and sisters in the one family of God.
- Our central earthly task is in serving our brothers and sisters in ways that will help them to know and love God, and to understand the nature of the universe career that is theirs for the asking.

These key concepts from the Papers, without any additional embellishments, have the necessary potential for promoting the spirituality of Urantia's citizens in a giant step towards light



"Well done is better than well said."

Ben Franklin

and life. What else religionists believe is of lesser importance provided only that such additions are entirely consistent with the concept of:

- The one God whose nature is love and compassion.
- The membership of all men and women in the one universal family—the children of God.
- To love our neighbor means to want for them their highest cosmic good.

"Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are coordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better coordination of the isolated child of the worlds with the larger realities of his expanding experience." (43)

However there is no likelihood in the foreseeable future that five billion people will read and understand the content of the 2000 pages of the Urantia revelation. Something additional is required.

The revelators ask that "far-seeing and forward-looking men and women of spiritual insight" take the vital components of the Urantia revelation and present them in ways that are meaningful to men, women, and children of all cultures, religions, languages, and levels of comprehension.

There is no requirement to change the religious affiliations of individuals, but only to bring about spiritual progress through knowledge of the indwelling spirit of God, and the universality of God's family on Earth.

Among Urantia Book readers there are many with the necessary ability to participate in this task. The major obstacle is promotional—how to get the message out to people. A starting point

Whatever your heart clings to and confides in, that is really your God.
Martin Luther

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. Nothing would then be immoral, everything would be lawful.

Dostoevsky

might be a web site with many short presentations in various languages and at various levels and utilizing all useful means of communication that are found to be successful. But such a site will fail if its purpose becomes to get people to read The Urantia Book.

The Papers inform us that our real mission to the world is in the way we live our lives—and give us Jesus' life as our example. Simply making books available, though necessary, has little to do with the way we live. Much, much more is asked of us.

Given devotion and effort, many people could be made aware of key universal principles such as are suggested herein. At least it is a task that accords with the real mission set for us.

Truth and the Spirit of Truth.

from Urantia Paper 180, Sect. 5.

Summary

"We must clearly recognize that the golden rule (do unto others as you would have them do to you) can never be understood properly if treated as dogma or precept. It can only be comprehended by living it."

The golden rule appears to have four levels of discernment that merge into one another. It may be seen as simply a rule for high ethical conduct or an affirmation of human fraternity—a yardstick for gauging social relationships.

In moral beings it becomes a central reference point for social conduct.

At a higher level again, the kingdom of believing and God-knowing truth lovers, it takes on a spiritual connotation by which its practitioners endeavor to so relate themselves to

their fellows that they will receive the **highest possible good** as a result of the believers' contact with them. Referring to this group Jesus says,

"My Father and I are able to live in the hearts of all who love us and make that love real in their experiences by loving one another even as I have loved you."

At the highest level the true meaning of the golden rule is only attained through its interpretation in specific circumstances by the Spirit of Truth to the indwelling Father Spirit and then realized in action as the love of the spirit-led individual acting in a way that ensures the **highest cosmic good** of the recipient of that love.

Section 5 entitled "The Spirit of Truth" is one of the most profound in the whole collection of Urantia Papers. It needs to be read many, many times to catch the different shades of meaning implied by the same words in different context. At some date in the far distant future, it should become one of the most common sections singled out for thesis writing by theology students. What follows is an attempt to draw attention to some of its salient features.

In at least some of the Urantia Papers, the word "truth" is used with meticulous and exacting discrimination. In contrast to its common use as being synonymous with "correct," "right," "factual," "accurate," etc., truth is given the connotation of "divine truth" with its immediate source being the indwelling spirit forces available to us.

"Divine truth is spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God."

"When you undertake the human formulation of divine truth, it speedily dies."

In rare moments of our dwelling upon supermaterial levels, it is possible for us to experience divine truth having its

But when I have been delivered from this investment of mortal nature, I will be able to return as a spirit indweller of each of you and of all other believers in this gospel of the kingdom. In this way the Son of Man will become a spiritual incarnation in the souls of all true believers.

(1953)

"When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens. (1953)

immediate origin in our Thought Adjuster. This "truth," having become activated as spiritual truth, then becomes a permanent part of our growing soul.

Provided at our personal request to aid us in the discernment of truth is the "Spirit of Truth," in function, the combined spirits of the Father and our Creator Son. (2062)

"This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth."

Whereas the Thought Adjuster is the gift of the Father to all men and women of Urantia, regardless of race or religion, and is constitutive with each person from the moment of their first moral decision in childhood, the Spirit of Truth is available "on request."

"The new teacher is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptive truth"—provided to us for the specific purpose of truth identification.

"The true child of universe insight looks for the living Spirit of Truth in every wise saying. The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment;"

Wise sayings or other everyday experience, once recognized with the help of the Spirit of Truth as having truth value, may then, through the action of our Thought Adjuster, become constituent parts of our soul growth.

Living truth is special. It is "dynamic and can enjoy only an experiential existence in the human mind." Elevated to the levels of divine attainment, "truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness and who, after the realization of truth, permit its spirit of activation to live within their souls."

There are several levels of attainment in truth comprehension that we may reach during our Urantian experience.

"This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you."

To expand upon these levels of attainment, Jesus utilized the so-called Golden Rule. The Papers (p. 835) tell us it was taught in the Garden of Eden which may also explain it being known to such men as Plato, Aristotle, the Cyprian, Isocrates, Confucius in China, the first century BC Jewish scholars, Hillel and Philo, and also being cited in the Apocrypha (Tobias 4.15). Confucius taught it as, "Do to others as you would want them to do to you" but more often it was expressed in a negative form.

The Papers appear to distinguish four levels by which the Golden Rule progresses to its highest form. It's low level is:

"The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct."

It is raised to a higher level as the positive injunction of a great moral teacher who embodied it with "the highest concept of moral obligation as regards fraternal relationships" where it becomes "the wise center and circumference of all their philosophy."

It attains a higher level of interpretation in the kingdom of God-knowing truth lovers "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."

Life in the Father's eternal creation is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory.
(1953)

Each of the many, many stations in my Father's house is a stopping place, a life designed to prepare you for the next one ahead.

(1953)

This appears to be the level in which the Spirit of Truth lives "with each one in your hearts." Then at its highest level a quantum leap is made from "highest possible good" of recipients to their "highest cosmic good" relative to their future universe careers.

"But 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."

"Love, unselfishness, must undergo a constant and living readaptative 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."

This is the level in which "my Father and I will be able to live in the souls of each one of you."

"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."

To operate at this level we would need to have attained a communication level with the Spirit of Truth comparable to that which the human Jesus attained with his Thought Adjuster:

"Perfect synchrony and full communication had become established between the mortal mind of Jesus and the indwelling spirit Adjuster." (1511)

The following information may be helpful:

"Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The

proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael." (2061)

It certainly provides us with something to work on.

Are You a Truth-Seeker?

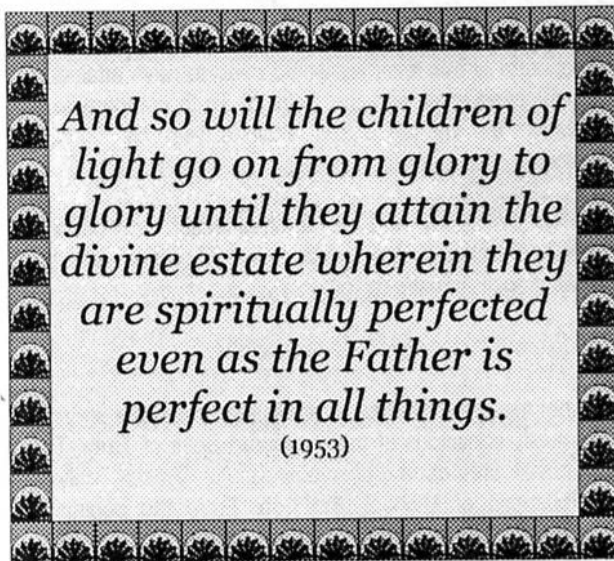
The Urantia Papers elevate truth, and truth seeking, to much grander levels than simply the endeavor to be correct, or right, or in accord with the letter or law of truth. They redefine truth as that which has "true meanings on spirit levels."

"Truth often becomes confusing and even misleading when it becomes dismembered, segregated, isolated, and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality, not as a fact of material science or an inspiration of intervening art."

Addressing believers during his resurrectional appearance in Phoenicia, Jesus said, "You rejoice to know that the Son of Man has risen from the dead because thereby you know that you and your brethren shall also survive mortal death." The next sentence commences with the conditional word, "but."

How easily we overlook the conditional phrases and clauses, just hearing what we want to hear.

For twenty centuries, Christians have announced "believe and be saved," and gullible souls have responded, "I believe," and then gone ahead with their daily lives, just like before. Urantia Book believers, too, have read into the phrase, "the faintest flicker of faith" as carrying the assurance of their salvation and the guarantee of their immortality—regardless.



Although the 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 in my teaching wholeheartedly and to establish the practice of doing the Father's will as their chief purpose in living the mortal life.

Jesus of Nazareth

Lawyers often issue reminders of the necessity to read the fine print before signing a legal contract—for what is in that fine print is legally binding even though it may have been left unread and undone.

The follow up to Jesus' introductory remarks to the Phoenician believers was, "But such survival is dependent on your having been previously born of the spirit of truth-seeking and God-finding." Which puts a quite different light on his opening remark.

However, Jesus did not say that our survival was dependent on us having found the truth or that we must actually have found God. He did say we must be seeking after truth as well as seeking to find God. We must be "tryers."

"The bread of life and the water thereof are given only to those who hunger for truth and thirst for righteousness—for God."

This requirement to hunger for truth, to be truth-seeking is worthy of much attention. We cannot hunger and thirst for half truths. Contentment with a half truth is also contentment with a half falsehood.

But absolute truth is simply unavailable to us mere mortals. For us, truth is evolutionary and progressive; we must always seek the closest approach to truth of which we are currently capable. In this search we are never alone.

Describing the Spirit of Truth, we are told, "Every soul receives him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities."

"The Spirit of Truth guides into all truth; he is the teacher of an expanding and always growing religion of endless progress and divine unfolding. This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person of the Son of Man."

There is an "ultimate" state that really is attainable here on Urantia by such as we are.

"Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life."

So even though it may be "per ardua ad astra," let's reach out for the stars.

Mr. Hubble and the Urantia Papers

by Dick Bain

Blame it all on Henrietta Leavitt. If it hadn't been for her, Edwin Hubble might never have discovered that the universe is flying apart due to an event that would later be known as the "Big Bang." Ms. Leavitt, while studying Cepheid variable stars in the Small Magellanic Cloud in 1912, discovered that the luminosity or brightness of these variable stars is directly related to the time required for the star to go from maximum to minimum brightness or luminosity. It's unfortunate that this brilliant woman astronomer hasn't received more credit for her work.

Cepheid Variable Stars

Cepheid variable stars are one of the so called "standard candles" that astronomers use to determine the distance to other galaxies. The property that allows determining distance using these variables is the constant relationship between their actual or absolute brightness and their period

*Two men look out
through the same
bars,
One sees mud, and
one sees stars.*

F. Langbridge

*Truth forever on
the scaffold,
wrong forever on
the throne.*

J.R. Lowell

of variability. The problem is that we don't know their absolute brightness, only their relative brightness. The relative brightness is how bright a light source appears from whatever distance we happen to view it. The absolute brightness is how bright stars appear if all are viewed from the same distance. For instance, our sun appears much brighter than Sirius (the Dog Star) because it is much closer to us, but if Sirius were viewed at the same distance as our sun, Sirius would appear much brighter because its absolute brightness is greater. So, we have a conundrum we need to solve. We want to use Cepheid variables to determine distance, but first we need to know the distance to a few of them so we can calibrate the absolute brightness versus distance knowing the period of variability. This problem can be solved using another of the standard candles known as parallax.

If you hold one finger up at arm's length and view it first with your left eye closed and the right one open, then with your right eye closed and your left one open, you will note that the finger appears to move from side to side. This is due to the fact that your eyes are spaced apart (to give us stereo vision and depth perception,) and the finger is viewed at different angles by your two eyes. Astronomers can use this apparent motion of stars as viewed from widely spaced observatories to determine the distance to nearby stars. Fortunately, there are several Cepheid variable stars close enough to measure the distance to them using parallax. After calibrating our Cepheid variable standard candles, we can use them to measure the distance to other galaxies that contain this type of variable stars.

It is worth noting that the authors of The Urantia Book endorse the use of variable stars to measure distances in the universe. On page 459B, the authors inform us, "In one group of variable stars the period of light fluctuation is directly dependent on luminosity, and knowledge of this fact enables astronomers to utilize such stars as universe lighthouses or accurate measuring points for the further exploration of distant star clusters."

Using Ms. Leavitt's relationship between brightness and the period of variability of Cepheid variables, Hubble was able to determine the distance to M31, known as the Andromeda galaxy. Hubble found that the distance to M31, our closest neighbor galaxy, is about 1 million light years. And in fact this is the figure that The Urantia Book indicates on p 170. Unfortunately, this figure is in error. Today, it is known that the distance is actually about 2.2 million light years from Urantia, our planet, to M31. In 1952, Walter Baade discovered that there are two types of Cepheid variables with different period-luminosity relationships.¹ Hubble had used the wrong population, and thus came up with the wrong distance to M31. Because of Walter Baade's discovery, the size of the astronomers' universe doubled overnight! The popular press had a field day poking fun at the astronomers for this sudden inflation of the universe.

Mr. Hubble's Variable Constant

As Edwin Hubble observed galaxies at greater and greater distance, he noted that the farther a galaxy is from us, the faster it seems to be receding from us. He could tell this from the so-called "red shift" of the light reaching us from the distant galaxy. When a star or galaxy moves away from us, its various colors of visible light are shifted toward the red end of the spectrum. This red shift is mentioned on p 134 of The Urantia Book.

The conclusion Hubble reached from his observations was that the universe is expanding. Initially, Hubble had trouble accepting this conclusion. At first, he supported the so-called "tired light" theory, which supposes that something happens to the light as it passes through space to lower it's frequency and hence move its color toward the red end of the spectrum; this could account for the red shift. But later he decided that the red shift was indeed a sign of an expanding universe. This idea was another of the major cosmological shocks to which science had introduced the world in the past few centuries. An earlier one was the concept that the earth is not the center of the universe. Everyone had considered the universe as stable and unchanging; to go from a stolid, steady, and dependable universe to an expanding one was too much of a change for some people. Even the brilliant

*The least pain in our
little finger gives us
more concern than the
destruction of millions
of our fellow beings.*

Channing

*If you shut up truth and
bury it under the ground,
it will but grow and
gather to itself such
explosive power that the
day it bursts through it
will blow up everything
in its way.*

Zola

Albert Einstein rejected the expanding universe notion. It wasn't until he visited Mt. Palomar and saw for himself the evidence on the photographic plates that he accepted the idea of an expanding universe.

Hubble used the information he had gathered to determine a relationship between the distance to a distant galaxy and its speed of recession from us. This relationship is known as H_0 , the Hubble constant. Mathematically, the Hubble constant is: $H_0 = V/d$, where V is the velocity of the body away from us, and d is its distance from us. The Hubble constant has the interesting dimensions of kilometers per Megaparsec per second. A megaparsec is about 3.26 million light years, and a light year is the distance light travels in a year at the speed of 186,000 miles per second, or about 19 trillion miles. Hubble determined a value for H_0 of between 500 and 550 km/Mps/sec.² This means that for every megaparsec a galaxy is further from us, it's speed away from us increases by about 525 km/sec.

The authors of The Urantia Book inform us that, "Many influences interpose to make it appear that the recessional velocity of the external universes increases at the rate of more than one hundred miles a second for every million light-years increase in distance." (134) When converted to the same terms as the Hubble constant, the value given in The Urantia Book is 525 km/sec/Mpc. Thus, the authors cite Hubble's value, but reject this speed of recession. They go on to state, "But this apparent speed of recession is not real; it results from numerous factors embracing angles of observation and other time-space distortions."

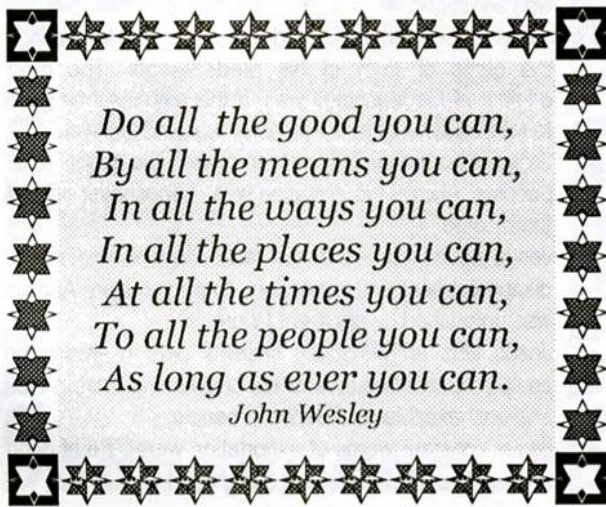
It turns out that the book's authors were correct about the value of Hubble's constant being excessive, but not for the reasons they stated. It seems to me that the authors are not denying that the universe is expanding, rather they are saying that the universe is not expanding at the rate Hubble calculated.

Because of Walter Baade's previously mentioned discovery, the value of the Hubble constant was lowered, and this meant that the universe was expanding at a more leisurely pace than Hubble had calculated. Today, the value of H_0 stands at about 75 km/Kps/sec. This means that the universe is expanding at a rate only one seventh of that proposed by Hubble. The authors left the question of universe expansion open for an obvious reason. In Paper 11 they discuss a phenomenon known as space respiration and inform us that all of space is in an expansion phase at this time.

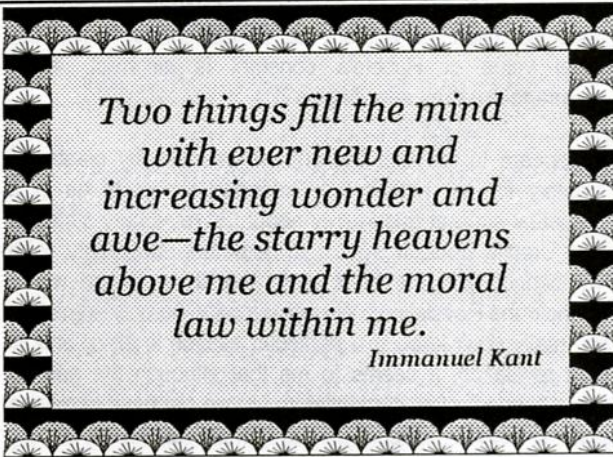
Unfortunately, there is no information in The Urantia Book to tell us that rate of expansion, so we have no way of comparing it with the expansion rate proposed by our astronomers and cosmologists. However, astronomers have recently discovered a feature of this expansion that may relate to space respiration.

Astronomers recently determined that the rate of universe expansion is not constant; according to them, it is accelerating. They had no explanation for this phenomenon; it was wholly unexpected. However, astronomers have since managed to cobble together an explanation to maintain the illusion that they really understand the origin and evolution of the universe.

In a previous article in Innerface International³, I theorized that space respiration could not be constant because it periodically reverses direction. The authors of the book tell us that the Master Universe is at the midpoint of the present expansion cycle. (124) When the previous contraction cycle ended, the universe had coasted to a dead stop. In order to begin expanding, it had to accelerate from a dead stop to its present rate of expansion. I theorized in my article that astronomers should be able to see that acceleration; perhaps they now have. But it could just as well be a coincidence. As we have seen in the pseudo-science of so-called scientific creationism, it is easy to ignore evidence that doesn't support our beliefs and over-emphasize evidence that supports our cherished beliefs.



Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
John Wesley



*Two things fill the mind
with ever new and
increasing wonder and
awe—the starry heavens
above me and the moral
law within me.*
Immanuel Kant

When we first encounter the scientific and cosmological concepts in The Urantia Book, many of us are tempted to accept all of the ideas as revelatory, but the incorrect ideas we find may eventually introduce an element of doubt about this science and cosmology. Our initial reaction may be to look for new interpretations that will make the incorrect ideas appear correct, but we need to ask ourselves if this is intellectually honest. On the other hand, to reject the science content out of hand because it has some errors is intellectually irresponsible. We need to acknowledge that some of the scientific concepts introduced in the book appear to be prophetic. If we decide that the book contains no revelatory material, how do we explain this prophetic content? Or do we need to?

Doubt and Faith

I believe that the science and cosmology content of The Urantia Book need to be examined for several reasons. First, people to whom we introduce the book may note problems in the science of the book; this may lead them to question the validity of the entire book. We need to have reasonable answers for sincere questions. Second, the ideas presented about the cosmology of the universe in the book may move us to devote some thought to the universe and our place in it. Even if we ultimately reject part or all of the cosmology of The Urantia Book, at least we've given the subject some serious thought. But an even more significant reason to study the science and cosmology is to find an answer to this question: Why would the authors co-mingle correct and incorrect scientific concepts in the book?

The authors tell us that portions of the book were gleaned from the works of human authors. Matthew Block, who researches human sources for material in The Urantia Book, has identified portions of various books utilized in the sections on science and cosmology. If these source materials were selected by our unseen friends, we would naturally wonder why they chose to quote information that we later determined to be erroneous along with correct concepts and facts. For example, the authors cited Edwin Hubble's distance to M31, the Andromeda galaxy, which distance was calculated using the initial value of Hubble's

constant. Then the authors tell us that indirectly that the initial value of Hubble's constant is incorrect. **What message are they sending us?**

It appears to me that the authors intentionally created a mystery for us. I think they intended for us to be in a perpetual state of uncertainty about the revelatory status of The Urantia Book. If we are in perpetual uncertainty, then we cannot hold the book aloft and shout to the world, "Behold the Revelation." We are forced to humbly admit that we really don't know if a particular section is all or only in part revelation. It seems to me that although the authors have handed a few certainties to us, we still have to rely on faith to discern God, and our human reason to discern scientific truth.

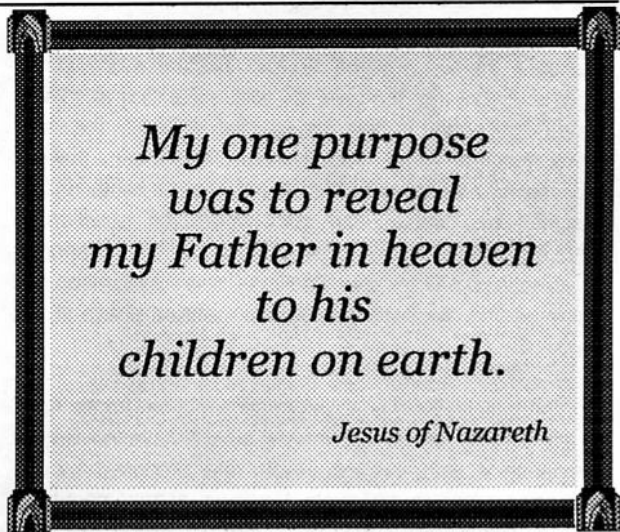
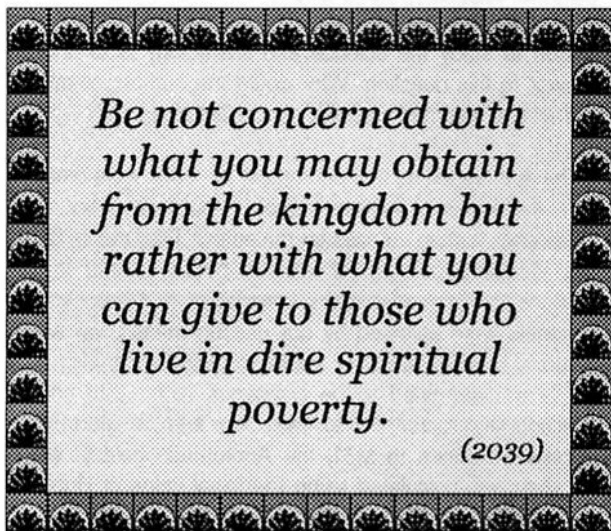
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What Was Jesus Like?

"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."

Jesus set us the pattern. We are told: "To 'follow Jesus' means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find



out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose.

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

Then, having acquired that knowledge, simply passing it on is not enough: **"You may preach a religion about Jesus but, perforce, you must live the religion of Jesus."** The collection of statements that follow may help us with the first step. Living it is up to the reader—but why else would you have the book?

- Jesus said: If you could only fathom the motives of your associates, how much better you would understand them. If you could only know your fellows, you could eventually learn to love them.
- Love is more catching than hate. But only genuine and unselfish love is truly contagious.
- Jesus was imaginative but always practical. He frankly faced the realities of life but was never dull or prosaic. He was courageous but never reckless; prudent but never cowardly. He was sympathetic but not sentimental; unique but not eccentric; pious but not sanctimonious. And he was so well poised because he was so unified.
- Jesus' superb originality did not cause him to overlook the gems of truth of his predecessors. The most original of his teachings was in the emphasis he gave to love and mercy in the place of fear and sacrifice.
- Jesus exhorted his followers to preach the gospel to all peoples. Always his invitation was, "Whosoever will, let them come."
- Jesus never faltered in his faith. He was immune to disappointment and impervious to persecution. And he was untouched by apparent failure.
- Jesus was an unusually cheerful person—which he could maintain because of his unswerving trust in God and unshakeable confidence in people.
- Jesus constant words of exhortation were, "Be of good cheer." And "he went about doing good."

- Jesus was candid though always kind. He said, "If it were not so, I would have told you." He was outspoken in his love for the sinner and in his hatred for sin. But he was unerringly fair.
- Jesus unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. It is literally true: "If a man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new." (quote from Paul in 2 Cor. 5:17)
- Jesus was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded from his mouth. You can cultivate gracefulness but graciousness is the aroma of friendliness which emanates from a love saturated soul.
- Jesus really understood people; therefore he could manifest genuine sympathy and show sincere compassion. But he seldom indulged in pity. While his compassion was boundless, his sympathy was practical, personal, and constructive. Never did his familiarity with suffering breed indifference. He was able to minister to distressed souls without increasing their self pity.
- Jesus could help people because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight—he knew so fully what was in the heart and in the mind of people. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings.
- Jesus was never in a hurry. He had time to comfort his fellows "as he passed by." And he always made his friends feel at ease. He was a charming listener. He never engaged in meddlesome probing of the souls of his associates.
- People had unbounded confidence in Jesus because they saw he had so much faith in them.
- He never seemed to be curious about people, and he never manifested a desire to direct, manage, or follow them up.

As I revealed the Father, so shall you reveal the divine love, not merely with words, but in you daily living. I send you forth, not to love the souls of men, but rather to love men.

(2043)

If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the far-spreading household of faith? Remember that as you love one another, all men will know that you are my disciples. (2042)

- He inspired profound self-confidence and robust courage in all who enjoyed his association.
- Jesus frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature.
- Most of the really important things that Jesus said or did seemed to happen casually "as he passed by." There was so little of the professional, the well-planned, or the premeditated in the Master's earthly ministry. He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, "He went about doing good."
- It behooves the Master's followers in all ages to learn to minister "as they pass by"—to do unselfish good as they go about their daily duties.
- Jesus said, "When a wise person understands the inner impulses of their fellows, they will love them. And when you love your brothers and sisters, you have already forgiven them. This capacity to understand human nature and forgive apparent wrong doing is Godlike."
- Jesus enjoyed a sublime and wholehearted faith in God. He never doubted the certainty of God's watchcare and guidance.
- Jesus faith was the outgrowth of the insight born of the activity of the divine presence, his indwelling Thought Adjuster.
- The human Jesus saw God as being holy, just, and great, as well as true, beautiful, and good. All these attributes of divinity he focused in his mind as, "the will of the Father in heaven."
- In the face of all natural difficulties and all temporal contradictions of mortal existence Jesus experienced the tranquility of supreme and unquestioned trust in God.
- In the Master's life we discover a new and higher type of religion; one based on personal spiritual relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience.
- In the human life of Jesus faith was personal, living,

original, spontaneous, and purely spiritual.

- Jesus' faith was so real and encompassing that it absolutely swept away any spiritual doubts and effectively destroyed every conflicting desire.
- Whether in the face of apparent defeat or in the throes of disappointment and threatening despair, Jesus calmly stood in the divine presence free from fear and fully conscious of spiritual invincibility.
- In each of life's trying situations Jesus unflinchingly exhibited an unquestioning loyalty to the Father's will. This superb faith was undaunted even by the cruel and crushing threat of an ignominious death.
- Always did the Master coordinate the faith of the soul with the wisdom appraisals of seasoned experience. Hence he never became fanatical, nor did he let his faith run away with his well balanced judgments concerning commonplace social, economic, and moral life situations. Jesus faith was wholly free from presumption upon God.
- Jesus brought to God, as a man of the realm. the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will.
- Jesus always and consistently interpreted religion wholly in terms of the Father's will.
- Jesus never prayed as a religious duty. To him, prayer was a mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin.
- The secret of Jesus unparalleled religious life was his consciousness of the presence of God, attained by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices.
- Jesus depended on the heavenly Father as a child depends upon its earthly parents. His fervent faith never for one moment doubted the certainty of the heavenly Father's overcare.
- Jesus combined the stalwart and intelligent courage of

There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving.

(2043)

a full-grown man with the sincere and believing optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear.

- Jesus sense of dependence on the Divine was so complete and confident that it yielded the joy and assurance of absolute personal security.
- Jesus does not require his followers to believe in him but rather to believe with him, believe in the reality of the love of God and, in full confidence, accept the security of the assurance that all mortal beings are members of the one family of the heavenly Father.
- Jesus desires that all his followers should share in his transcendent faith. He touchingly challenges us to not only believe what he believed, but also to believe as he believed.
- Jesus earthly life was devoted to one great purpose—doing the Father's will—living the human life religiously and by faith. But that faith was wholly free of presumption.
- Jesus devotion to the Father's will and the service of man was a whole-hearted consecration of himself to an unreserved bestowal of love.
- The Master has ascended on high as a man as well as God; he belongs to mankind; we belong to him.
- The aim of kingdom believers should be to share Jesus' faith, to trust God as he trusted God, and to believe in their fellows as Jesus believed in them.
- As a man, Jesus progressed from consciousness of the human to realization of the divine; from the nature of man to the realization of the nature of God. He achieved this through the faith of his mortal intellect and the acts of his indwelling Father—Spirit. Jesus' ascent was an exclusively mortal achievement. This same pathway of achievement is open to all of us.
- Jesus taught us to place a high value on ourselves, both in time and in eternity. Because of the high estimate he placed upon us, he was willing to spend himself in unremitting service. What mortal can fail to

Religion is the spiritual rhythm of the soul in space-time harmony with the higher and eternal melody measurements of Infinity.

(2080)

be uplifted by the extraordinary faith Jesus places in us?

- Jesus led us to feel at home in the world; he delivered us from the slavery of taboo and taught that the world is not fundamentally evil. He did not long to escape earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh, attaining an idealistic religious life in a realistic world.
- Jesus saw mankind as weak rather than wicked, more distraught than depraved. But regardless of our present status, he saw us as God's children and his brothers and sisters.

Jesus lived his bestowal life as a revelation of the nature of God—insofar as that nature is comprehensible to mere mortals such as ourselves.

A discerning theologian once commented that the nature of God is best understood through a study of the parables of Jesus. Certainly we can get an idea of what God is like or not like from the parable of the earthly father who would not give his son a stone when he asked for bread nor a serpent if he asked for a fish.

Jesus three favorite parables were the prodigal son, the widow's lost coin, and the lost sheep—which he used to show that God comes forth seeking for the sinner and that God's mercy has no bounds for those who ask.

Gradually, most of us will learn that the most important of all knowledge contained in the Urantia Papers really is the religious life of Jesus and how he lived it.

The religion of Jesus does, indeed, dominate and transform its believers, demanding that they dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.
(2083)

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings—new teachers who will be exclusively devoted to the spiritual regeneration of mankind. (2082)

Materialism is Dead. Ghosts are "Becoming."

Materialist-determinist thinking traces back at least to David Hume (d. 1776) from whom came the paradigm that a proposal made sense only if it could be verified by empirical means. Pierre La Place (d.1827) added that if the position and motion of all atoms could be known at one time, everything in the future could be predicted.

Only in the last twenty years has sufficient evidence accrued to finally kill off this concept—and leave room for uncertainty, free will, and God. The first major blow came from quantum theory and Heisenberg's uncertainty principle at the beginning of the 20th century—but was swept under the carpet with the criticism that this sub-atomic stuff has no reality when translated to the real world.

In recent years, that criticism has been made obsolete. The evidence comes from work such as using vaporized sodium atoms to successfully repeat work previously done with single photons or electrons which showed that when presented with two alternate paths to a target, they take both paths, behaving like a wave if the path is unknown, but as a particle if the path taken has been determined. Thus, they are in a state of indeterminacy (superpositioning) until an observer forces them to show themselves as either wave or a particle. There are now many such demonstrations—even to blobs of Bose-Einstein condensates that are visible to the naked eye and which show interference of their associated waves when two are brought close to one another. (The condensate consists of many

atoms behaving like a single 'superposed atom' at very low temperature.)

So how does a quantum ghost 'become?' First build a corral to enclose 'free swimming' electrons at the surface of a copper sheet. Do this using a few dozen cobalt atoms (because individual cobalt atoms have their own magnetic field).

You'll need to use a scanning tunneling microscope (STM), a simple device made from a fine iridium wire terminating at a point with a single atom. When this is passed over the surface of the copper sheet, a tiny voltage between the two cause electrons to tunnel across. A regulating device keeps the current constant and a plot of voltage variations transform to a topographic map of the surface with its atomic peaks and valleys.

So, using the STM, place a few dozen cobalt atoms so as to make a picket fence in the shape of ellipse that will have two foci such that a signal going from one focus will bounce off the corral wall to the other focus always with the same path

length (not as difficult as it sounds).

Having built our cobalt-copper corral, place a single cobalt atom (iron should do as well) at one of the foci, then use your STM to make a complete scan of the corral and plot your results.

Around the cobalt atom at its focus point you will find that a small cloud of electrons from the copper sheet has now encircled the cobalt atom. Measurement reveals that each electron in the cloud has the opposite spin to the electrons belonging to the cobalt atom.

Now take a look at the other focal point of the ellipse and, surprise, surprise, you find a mirage-like ghost of the real cobalt atom together with its surrounding electron cloud!

Guess what. People are now trying to use the ghost-image of the real cobalt atom to see if they can bond it with another real atom in order to make a hybrid molecule having one ghost atom and one real atom.

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