

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



## Meanings and Values from the Urantia Papers.

In this issue of Innerface, we attempt to bring to the notice of the reader, those special attributes assigned to a range of topics by the Papers.

Hard and fast definitions are rarely possible. Good examples are "morality" and "meanings and values." Both may be described as situational. Their meaning is often unique to the particular situation being described. This will alter on every occasion, for no situation ever happens in precisely the same way again.

Terms like beauty and goodness are, to a large extent, "in the eye of the beholder." And still others that cannot be nailed down are expressions such as "the will of God." These are concepts the meaning for which needs to be "intuited" by the reader from an examination of many examples.

Thus exactness is often not a possibility. We may be forced to derive a subjective meaning purely from our own experience. Many situations can be pinned down more satisfactorily from the basic ideals that each individual builds up over a lifetime. Needless to say, this will be progressive, the moving sum of many separate occasions of experience.

Sometimes a guiding principle is available. If we are intimately familiar with the life, thought, and actions of Jesus of Nazareth, we may get a lead from the question, "What do I think Jesus would do in such an instance." Our answers will change over time as the product of our experiences. That is the way of things.

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







not see God and live.

- God's spirit nature is shared with the Eternal Son. Conjointly, both share their spirit with the Infinite Spirit.
- The spirit fragments of the Father that indwell man foster the evolution of his immortal soul. The mind of man originates in the local universe. It evolves spiritually by choosing to do God's will.
- The mind of man is joined with matter. It cannot survive death. Mind yielded to God's spirit transmutes the potentially spirit phases of mind into the realities of the soul thus ensuring their survival.
- God who is absolute, eternal, and infinite is also good, true, divine, and gracious.

## The Mystery of God

- The infinity of the perfection of God eternally constitutes him as mystery. The mystery of mysteries is his divine presence in the mind of mortal man.
- The physical bodies of mortals are hosts to God's spirit.
- If man chooses to survive mortal existence, the spirit of God accompanies him.
- High spiritual beings are nonplussed by this mystery.
- The God of universal love unflinchingly manifests himself to the fullness of each mortal's capacity.
- God is no respecter of persons, spiritual or material.
- The revelation of spirit realities involve mysteries so profound that only the faith-grasp of the God-knowing mortal can achieve recognition of the infinite by the finite.

*Far from the maddening  
crowd's ignoble strife,  
Their sober wishes never  
learned to stray;  
Along the cool sequestered  
vale of life  
They kept the noiseless tenor  
of their way.*

*Thomas Gray*

*A truly great man  
never puts away  
the simplicity  
of a child.*

*Chinese proverb*

## The Personality of the Universal Father

- The Universal Father is truly a personality, notwithstanding that the infinity of his person places him forever beyond the full comprehension of finite beings.
- God is much more than the highest human conception of personality. He cannot be less than eternal, infinite, true, beautiful, and good.
- The immensity and grandeur of the divine personality is beyond the grasp of the unperfected mind of mortal man. Man must know God through his creations and through the revelations of his Sons.
- God is personality. Without him there would be no personality.
- As a personality, God can be known, love and be loved.
- Doubt not the personality primacy of God and that he maintains personal connection with the countless hosts of his creation.
- Personality is not simply an attribute of God. It is the totality of God's coordinated infinite nature and the unified divine will, the revelation of God to the universes.
- The absolute perfection of God would cause him to suffer the awful limitations of unqualified finality of perfectness were it not for the fact that he participates directly in the struggles of his evolutionary creatures towards perfection.

## Personality in the Universe

- Human personality is the time-space image shadow cast by the divine Creator personality. No actuality can be adequately



comprehended by an examination of its shadow.

- Man views personality looking from the finite to the infinite. This view is enhanced as to human and divine personality by the bestowal life of the Creator Son.
- The concept of divine personality can be grasped only by the insight of religious experience.
- A loving personality can hardly reveal himself to a loveless person. Even to approach the knowing of a divine personality, all of a man's personality endowments must be wholly consecrated to the effort.
- The experience of a God-knowing person exists above and beyond all human controversy and logic.
- Throughout all of the stages of evolutionary growth, there is one part of you that remains unaltered, and that is personality—permanence in the presence of change.
- While devoid of identity, personality can unify the identity of any living energy-system.
- Personality is characterized by morality—awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them.
- Personality is uniquely conscious of time—and this is something other than time perception of mind or spirit.
- Personality can make a gift to God—dedication of the free will to the doing of God's will.
- When the creature submits to the will of the Creator, he does not submerge or surrender his personality...By such union with divinity man exalts, enriches, spiritualizes, and unifies his evolving self.

## The Personality concept has Spiritual Value

- Only personalities can commune with each other.

*Great things are done  
when men and mountains  
meet;  
This is not done by jostling  
in the street.*  
*William Blake*

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

*William Thackeray*

- Man does not achieve communion with God as a drop of water in the ocean, but by progressive reciprocal spiritual communion and intelligent conformity to the divine will.
- Truth and beauty might exist in the absence of personality, but divine goodness is understandable only in relation to personality. Only a person can love and be loved.
- Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy. Only the personal experience of faith sons of the Father can effect the spiritual realization of the personality of God.
- God is changeless in the midst of never ending change. Identity of personality, too, is changeless midst constant change of self and environment.
- The higher concepts of universe personality imply: identity, self consciousness, self-will, the possibility of self-revelation, and also imply the possibility of fellowship.
- Individuality of personality in association with the concept of unity implies time-space transcendence by the Ultimacy of Deity.

## Revelation

If revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity.

Truth is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality. In the last analysis, religion is to be judged by its fruits, according to



the manner and the extent to which it exhibits its own inherent and divine excellence.

## The Limitations of Revelation.

The papers, of which this is one, constitute the most recent presentation of truth to the mortals of Urantia. These papers differ from all previous revelations, for they are not the work of a single universe personality but a composite presentation by many beings. But no revelation short of the attainment of the Universal Father can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortal races of Urantia.

Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the associated cosmologies therein presented.

Mankind should understand that we who

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

*William Hazlitt*

*Beware that you  
do not lose the  
substance by  
grasping at the  
shadow.*

*Aesop*

participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. Revelators must act in accordance with the instructions which form a part of the revelation mandate.

We see no way of overcoming this difficulty, either now or at any future time. We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries.

These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, human wisdom must evolve.

Mark you well my words, Nathaniel, nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it.

But the greatest error of the teaching about the Scriptures is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance. The light of the Scriptures is only dimmed by prejudice and darkened by



superstition. A false fear of sacredness has prevented religion from being safeguarded by common sense. The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light of the gospel, the light which these very God-knowing men of another generation so intensely longed to see.

## On Truth

Things are time conditioned but truth is timeless. The more truth you know, the more truth you are, the more of the past you can understand and of the future you can comprehend.

Truth is inconcussible—forever exempt from all transient vicissitudes, albeit never dead and formal, always vibrant and adaptable—radiantly alive.

But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values.

Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

Truth is the domain of the spiritually endowed intellect that is conscious of knowing God.

The finite shadow of living truth is continually moving

Truth is relative and expanding.

Nothing which human mind nature has touched can be regarded as infallible. Through the mind of man, divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it.

*It is an old maxim of mine that when you have excluded the impossible, whatever remains, however improbable, must be the truth.*

*Arthur C. Doyle*

*Plato is dear to me, but dearer still is truth.*

*Aristotle*

Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies.

## On The will of God

In the universes God the Father is, in potential, the overcontroller of matter, mind, and spirit. Only by means of his far-flung personality circuit does God deal directly with the personalities of his vast creation of will creatures, but he is contactable (outside of Paradise) only in the presences of his fragmented entities, the will of God abroad in the universes.

Facing the world of personality, God is discovered to be a loving person; facing the spiritual world, he is a personal love; in religious experience he is both. Love identifies the volitional will of God. The goodness of God rests at the bottom of the divine free willness—the universal tendency to love, show mercy, manifest patience, and minister forgiveness.

The will of God is divine truth, living love; therefore are the perfecting creations of the evolutionary universes characterized by goodness—nearness to divinity; by potential evil—remoteness from divinity.

The human Jesus saw God as being holy, just, and great, as well as being true, beautiful, and good. All these attributes of divinity he focused in his mind as the "will of the Father in heaven."



## On Doing God's Will

Sooner or later we all become aware that all creature growth is proportional to Father identification. We arrive at the understanding that living the will of God is the eternal passport to the endless possibility of infinity itself. Mortals will sometime realize that success in the quest of the infinite is directly proportional to the achievement of Fatherlikeness, and that in this universe age the realities of the Father are revealed within the qualities of divinity. And these qualities of divinity are personally appropriated by universe creatures in the experience of living divinely, and to live divinely means actually to live the will of God.

Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God. Consciousness of Adjuster presence is consciousness of God's presence.

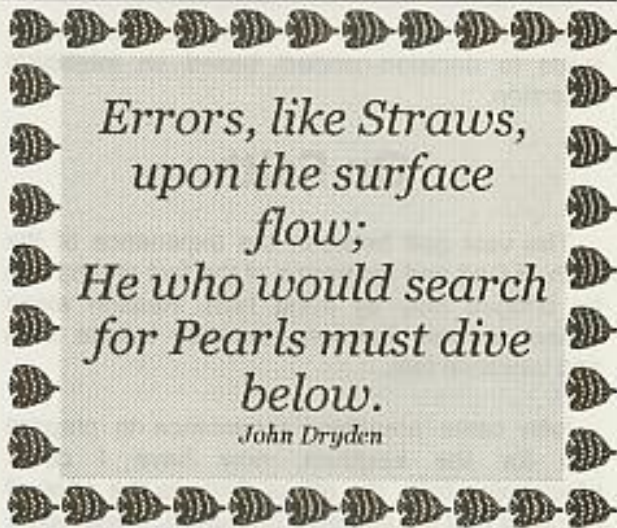
The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God—with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike—divine.

And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness—justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.

When God's will is your law, you are noble slave subjects; but when you believe in this new

*Ethical axioms are  
found and tested not  
very differently from  
the axioms of science.  
Truth is what stands  
the test of experience.*

*Albert Einstein*



*Errors, like Straws,  
upon the surface  
flow;  
He who would search  
for Pearls must dive  
below.*

*John Dryden*

gospel of divine sonship, the Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom."

Though we cannot see God, we can know him. And by daily living the will of the Father in heaven, we can reveal him to our fellow men.

The human Jesus saw God as being holy, just, and great, true beautiful and good. All these attributes of divinity he focused in his mind as the "will of the Father in Heaven."

The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.

Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) NOW when the creature personality consents—chooses—to subject the creature will to the Father's will.

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man.

This choosing does not so much consist in the negation of creature will—"Not my will but yours be done"—as it consists in the creature's positive affirmation: "It is my will that your will be done."

Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the



deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.

## On Faith.

The vast gulf between the experience of the truth of God and ignorance of the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

John came preaching repentance to prepare you for the kingdom; now have I come proclaiming faith, the gift of God, as the price of entrance into the kingdom of heaven. If you would but believe that my Father loves you with an infinite love, then you are in the kingdom of God.

All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only by believing, by simple and sincere faith.

Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone.

Salvation is the gift of the Father and is revealed by his Sons. Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection.

It is not the fear of a dead religion that will save you but rather your faith in a living experience in the spiritual realities of the kingdom.

*Beauty is truth,  
truth beauty, –  
that is all  
ye know on earth,  
and all ye need to  
know.*

*John Keats*

*I am certain of nothing but  
the holiness of the heart's  
affections and the truth of  
imagination – what the  
imagination seizes as beauty  
must be truth – whether it  
existed before or not.*

*John Keats*

Salvation is the reward of faith, not merely of works.

Jesus taught that, by faith, the believer enters the kingdom now. In the various discourses he taught that two things are essential to faith-entrance into the kingdom:

1. Faith, sincerity. To come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father's will without questioning and in the full confidence and genuine trustfulness of the Father's wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.

2. Truth hunger. The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God.

Though Jesus taught that faith, simple childlike belief, is the key to the door of the kingdom, he also taught that, having entered the door, there are the progressive steps of righteousness which every believing child must ascend in order to grow up to the full stature of the robust sons of God.

Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.



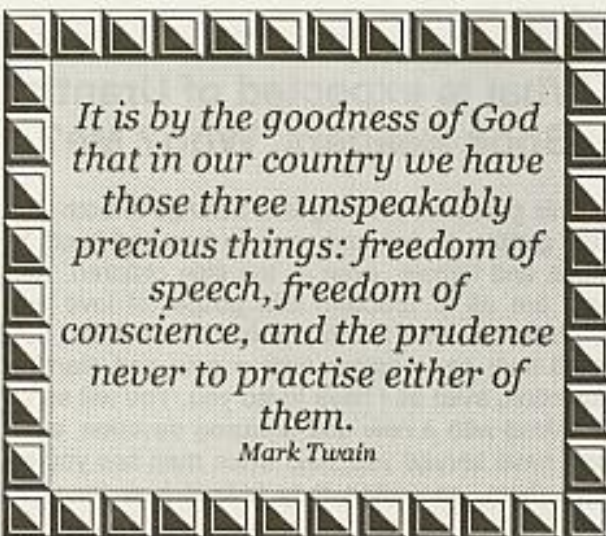
2. Man will not truly forgive his fellows unless he loves them as himself.
3. To thus love your neighbor as yourself is the highest ethics.
4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith.

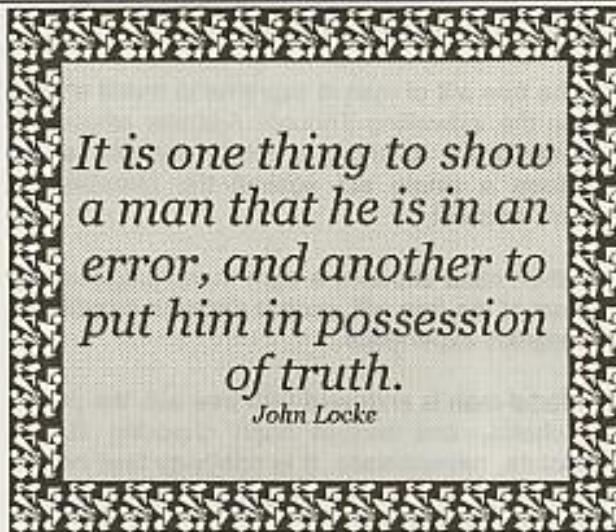
In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience.

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

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



*It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practise either of them.*  
Mark Twain



*It is one thing to show a man that he is in an error, and another to put him in possession of truth.*  
John Locke

It was the Master's forgiving disposition which Matthew most appreciated. He would never cease to recount that faith only was necessary in the business of finding God. He always liked to speak of the kingdom as "this business of finding God."

Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience.

## Why We Need Faith?

Uncertainty with security is the essence of the Paradise adventure—uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature son in the divine compassion and infinite love of the Universal Father; uncertainty as an inexperienced citizen of the universe; security as an ascending son in the universe mansions of an all-powerful, all-wise, and all-loving Father.

## On Free Will

No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute.

No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the



freewill sons of the God of free will.

The free will of man is supreme in moral affairs; even the indwelling Thought Adjuster refuses to compel man to think a single thought or to perform a single act against the choosing of man's own will.

When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience.

Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality.

Man does not have unfettered free will; there are limits to his range of choice, but within the radius of this choice his will is relatively sovereign.

## What does "Good" mean?

It is not possible that the Spirit could have more of goodness than the Father since all goodness takes origin in the Father, but in the acts of the Spirit we can the better comprehend such goodness.

"Why do you call me good? None is good but God."

The human Jesus saw God as being holy, just, and great, as well as being true, beautiful, and good. All these attributes of divinity he focused in his mind as the "will of the Father in heaven." Jesus' God was at one and the same time "The

*Thought must be divided against itself before it can come to any knowledge of itself.*

*Aldous Huxley*

*Without measureless and perpetual uncertainty the drama of human life would be destroyed.*

*Winston Churchill*

Holy One of Israel" and "The living and loving Father in heaven."

Goodness, like truth, is always relative and evil contrasted.

In its true essence, religion is a faith-trust in the goodness of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

God cannot create square circles or produce evil that is inherently good. God cannot do the ungodlike thing.

All good things come down from the Father of light, in whom there is no variableness neither shadow of changing.

## What is expected of Urantia Book Readers. Who? Me?

This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently



you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon will the Spirit of Truth come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel, and lo, I am with you always, even to the end of the ages.

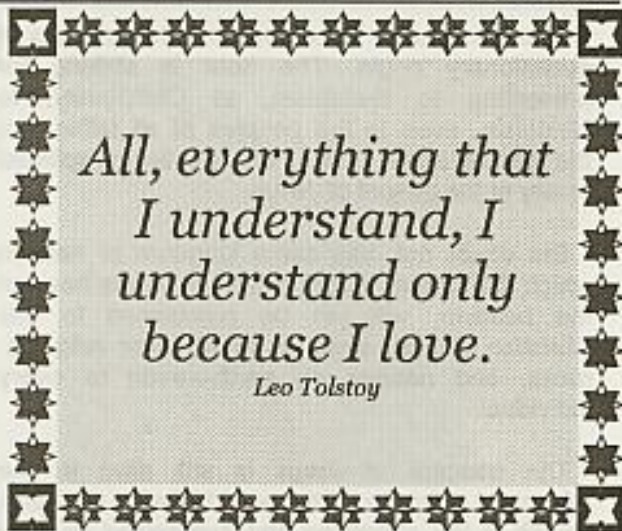
"By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love. The Jews have extolled goodness; the Greeks have exalted beauty; the Hindus preach devotion; the far-away ascetics teach reverence; the Romans demand loyalty; but I require of my disciples life, even a life of loving service for your brothers in the flesh."

If you give your lives truly to the gospel, you shall live by the gospel.

Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits

*I have striven not to laugh at human actions, not to weep at them, nor to hate them, but to understand them.*

*Benedict Spinoza*



*All, everything that I understand, I understand only because I love.*

*Leo Tolstoy*

of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away.

My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you."

## Obligations to the Christian Churches and other Religions.

"Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance.

All Urantia is waiting for the proclamation of the ennobling message of Jesus, unencumbered by the accumulated doctrines and dogmas of



nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus.

But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church, even as to all other religions, races, and nations on earth—even to every individual.

The concept of Jesus is still alive in the advanced religions of the world. Paul's Christian church is the socialized and humanized shadow of what Jesus intended the kingdom of heaven to be—and what it most certainly will yet become.

There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Jesus' sojourn on earth.

Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage....

Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly

*Faith consists in believing when it is beyond the power of reason to believe. It is not enough that a thing be possible for it to be believed.*

*Voltaire*

*True love's the gift  
which God has given  
To man alone  
beneath the heaven.*

*Walter Scott*

eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.

The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus.

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men

Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth.

The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. Uniformity is the earmark of the



physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization.

The Christianity of even the twentieth century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it...

If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

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

Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the

*Ridicule often checks  
what is absurd and,  
fully as often,  
smothers that which  
is noble.*

*Walter Scott*

*To know the world,  
not love her is thy  
point,  
She gives but little,  
nor that little long.*  
*Edward Young*

religious revisions of Christian civilization would be drastic and revolutionary if the living religion of Jesus should suddenly supplant the theologic religion about Jesus.

Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus.

#### Revolution with patience and toleration

You should learn that the expression of even a good thought must be modulated in accordance with the intellectual status and spiritual development of the hearer.

Melchizedek had warned his followers to teach about the one God, the Father and Maker of all, and to preach only the gospel of divine favor through faith alone. But it has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution.

The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus' message) while they refrain from placing so much emphasis on the differences.

#### So what comes first?

The graduation from religion of authority to religion of the spirit must begin at the level of the individual seeking to establish a genuine personal spiritual relationship with the God-Spirit-within—one that will be wholly validated by personal experience. Completion of this step requires a



fundamental change—the God-Spirit-within becomes our primary authority, our personal friend, and intimate spiritual guide. Attestation to the factuality of that indwelling Spirit is found in more than twenty New Testament verses:

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

"God's spirit joins himself to our spirits to declare we are God's children." (Romans 8:16)

"God is love. He that dwells in love dwells in God and God in him. (1 John 4:16)

"For it is not you who speaks but the Spirit of the Father who speaks in you. (Matthew 10:20)

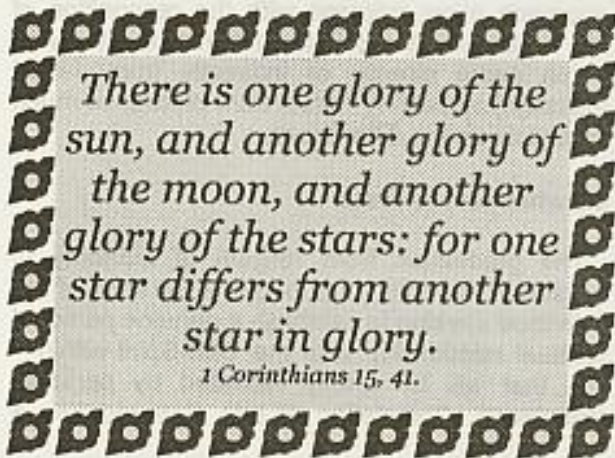
This one step, involving individual development of God-consciousness, is absolutely basic to any upgrading of Urantian religion. It must come first.

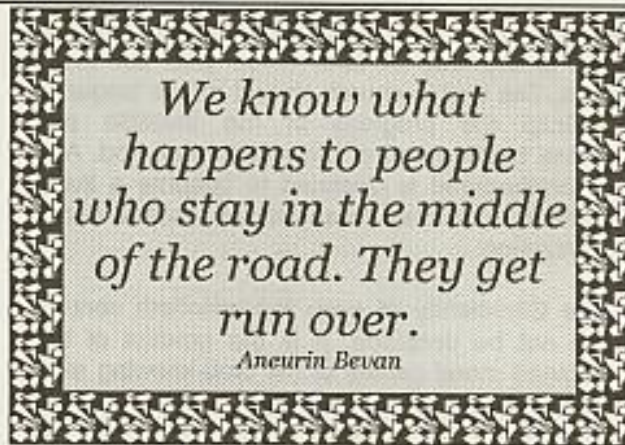
## Christianity Needs...

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

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

The hope of modern Christianity is that it


  
*There is one glory of the*
  
*sun, and another glory of*
  
*the moon, and another*
  
*glory of the stars: for one*
  
*star differs from another*
  
*star in glory.*
  
*1 Corinthians 15, 41.*



should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the fatherhood of God and the brotherhood of man.

Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel—the teachings of Jesus of Nazareth.

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity.

But the Christianity of even the twentieth century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects. Christianity still contrives to move the minds of reflective men with mighty moral emotions.

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers.

"The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a



living and loving spirit.

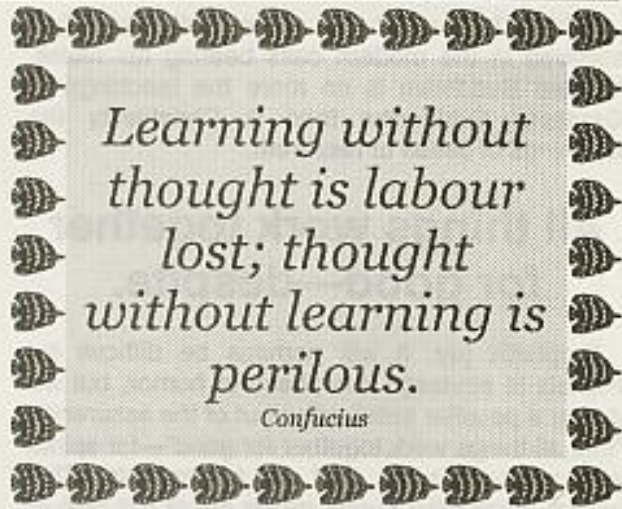
The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity.

## Our and Christianity's Problem

Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. But be patient! when the present superstition revolt is over, the truths of Jesus' gospel will persist gloriously to illuminate a new and better way.

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual



*Learning without  
thought is labour  
lost; thought  
without learning is  
perilous.*

*Confucius*

mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.

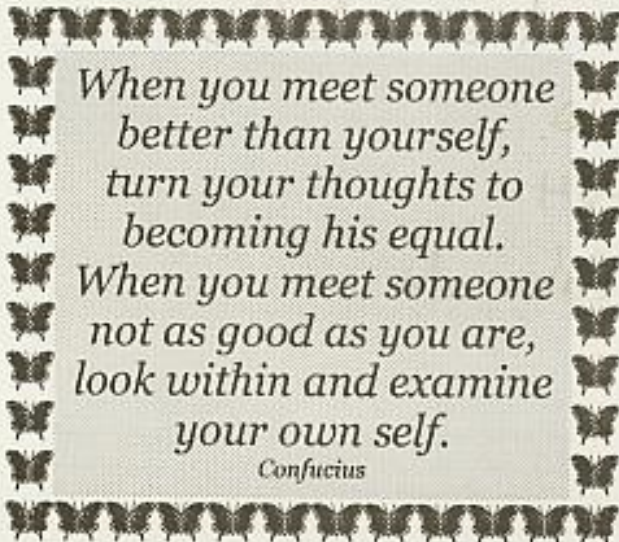
### Widening the field

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 mind of man and challenge that which is best in the human soul.

### Understanding required

The Christian religion is the religion about the life and teachings of Christ based upon the theology of Judaism, modified further through the assimilation of certain Zoroastrian teachings and Greek philosophy, and formulated primarily by three individuals: Philo, Peter, and Paul. It has passed through many phases of evolution since the time of Paul and has become so thoroughly Occidentalized that many non-European peoples very naturally look upon Christianity as a strange revelation of a strange God and for strangers.

By the time the teachings of Jesus arrived (in India), Christianity had already become so Occidentalized as to be a "white man's religion," hence strange and foreign to the Hindu mind.



*When you meet someone  
better than yourself,  
turn your thoughts to  
becoming his equal.*

*When you meet someone  
not as good as you are,  
look within and examine  
your own self.*

*Confucius*



Siddhartha taught far more truth than has survived in the modern cults bearing his name. Modern Buddhism is no more the teachings of Gautama Siddhartha than is Christianity the teachings of Jesus of Nazareth.

## All things work together for good—despite.

Prophetic joy. It will perhaps be difficult for mortals to envisage this phase of humor, but we do get a peculiar satisfaction out of the assurance "that all things work together for good"—for spirits and morontians as well as for mortals. This aspect of celestial humor grows out of our faith in the loving overcare of our superiors and in the divine stability of our Supreme Directors.

The mercy delays of time are by the mandate of the free will of the Creators. There is good to be derived in the universe from this technique of patience in dealing with sinful rebels. While it is all too true that good cannot come of evil to the one who contemplates and performs evil, it is equally true that all things (including evil, potential and manifest) work together for good to all beings

who know God, love to do his will, and are ascending Paradise-ward according to his eternal plan and divine purpose.

To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity meanings as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all.

Said Jesus to Ganid, an Indian lad, "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."

"And we know that all things work together for good to them that love God, to them that are called according to his purpose." (Romans 8:28)

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