

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



What the Urantia Revelation reveals.

What is its primary message???

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal.

The mission of our indwelling God-Spirit chiefly concerns **the future life**, not this life.

Much of our past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of the material experience will pass away as onetime scaffolding which, having bridged us over to the morontia level, no longer serves a purpose in the universe [morontia is a post-material but pre-spirit state of reality].

Mankind is very nearly wholly material.

Meanings are derived from a combination of recognition and understanding. **Meanings are non-existent in a wholly sensory or material world.** Meanings and values are only perceived in the inner or supernatural spheres of human experience.

Mankind's true destiny consists in the creation of new and spirit goals, and then in responding to the cosmic allurements of such supernal goals of non-material value.

Spiritual destiny is dependent on faith, love, and devotion to truth—hunger and thirst for righteousness—the whole-hearted desire to find God and be like him.

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There is no language in the past, present, or future of Urantia adequate to express the reality of infinity or the infinity of reality.

Man, a finite creature in an infinite cosmos, must content himself with distorted reflections and attenuated conceptions...the comprehension of which is really beyond his ability. (1261)

When the spiritual tests of greatness are applied...the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows is the real measure of planetary greatness.

Actual spiritual status is the measure of Deity attainment—attunement with the indwelling God-Spirit. The achievement of **finality of spirituality** is equivalent to the attainment of the maximum of reality, the **maximum of God-likeness**. Eternal life is the endless quest for infinite values.

[Neither our worldly possessions nor those worldly experiences that lack spiritual value survive our transition to the mansion worlds. God-likeness is the standard for estimating spiritual value—and the spiritual life of Jesus is our finest example.]

Meanings and Goals.

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.

To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite.

Such a Father-like life is one predicated on truth, sensitive to beauty, and dominated by goodness. And such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities—a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal—and are God-centered, never self-centered.

The mind longs for certainty, and perhaps it longs most for a certainty which clubs it down. What the mind can understand, what it can ploddingly prove and approve, might be what it most despises.

Julian Barnes

realization, God-finding, and Father worship.

And we know already where Urantia is heading—for "the revelation of God to the world, in and through Jesus, shall not fail."

All things work together for good—despite.

We also know that all things work together for good to those who love God. (Paul in Romans 8:28)

Greatness is synonymous with divinity. God is supremely great and good. Greatness and goodness simply cannot be divorced. They are forever made one in God. This truth is literally and strikingly illustrated by the reflective interdependence of the Secret of Greatness and the Soul of Goodness, for neither can function without the other... Hence, on any world, in any universe, must these reflectors of greatness and of goodness work together, always showing a dual and mutually dependent report of every being upon whom they focalize. Greatness cannot be estimated without knowing the content of goodness, while goodness cannot be portrayed without exhibiting its inherent and divine greatness.

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 Paradiseward according to his eternal plan and divine purpose.

To realize providence in time, mankind must accomplish the task of achieving perfection. But the individual can even now foretaste this providence in its eternity meanings as each

ponders the universe fact that all things, good or evil, work together for the advancement of God-knowing mortals in the quest for the Father of all.

Said Jesus, "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."

About Certainty

Prior to Jesus' bestowal his brother Creator-Son, Immanuel, advised: "In this bestowal you have voluntarily divested yourself from all extraplanetary support and special assistance.

"Just as your mortal sons and daughters are entirely dependent upon you for safe conduct throughout their universe career, so must you be wholly and unreservedly dependent upon the Paradise Father for similar safe conduct.

"By doing so, when you have finished the bestowal experience, you will know in very truth the full meaning and the rich significance of that same **faith-trust that you so unvaryingly require your mortal children to master.**"

Immanuel added, "After you are sufficiently self-conscious of your divine identity, I council you to assume the additional task of terminating the Lucifer rebellion, and to do this as the 'Son of Man'—a wholly mortal creature of the realm."

This adds up to Jesus' bestowal life being lived wholly as a normal human being but in total faith-trust dependence upon God—at least until after his baptism when he began to become conscious of his divinity.

*He who would do good to another must do it in minute particulars.
The general good is the plea of the scoundrel, hypocrite, and flatterer.*

William Blake

If a man will begin with certainties, he shall end in doubts, but if he will be content to begin with doubts, he shall end in certainties.

Francis Bacon

Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think.

If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unflinchingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.

True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. You should never forget that intolerance is the mask covering up the entertainment of secret doubts as to the trueness of one's belief.

No person is at any time disturbed by a neighbor's attitude when that person has perfect confidence in the truth of that which is wholeheartedly believed. Courage is the confidence of thoroughgoing honesty about those things which one professes to believe.

But long before reaching Havona, the ascendant children of 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."

Good and evil

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. The Father's faithfulness and the Son's constancy are made very real to the spirit beings and the material creatures of the spheres by the loving ministry and ceaseless service of the personalities of the Infinite Spirit.

Science is only satisfied with first causes, religion with supreme personality, and philosophy with unity. Revelation affirms that these three are one and that all are good. The eternal real is the good of the universe and not the time illusions of space evil. In the spiritual experience of all personalities, always is it true the real is good and the good is real.

"Why do you call me good? None is good but God," (Jesus)

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

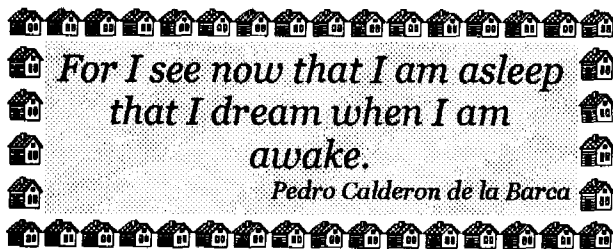
Sin is an experience of creature consciousness; it is not a part of God-consciousness.

The possibility of evil is necessary to moral choosing, but not the actuality thereof. Potential evil acts equally well as a decision stimulus in the realms of moral progress. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

God—consciousness of

The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the presence of the God-Spirit that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father.

If mortal beings are wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since they are so certainly and so effectively spiritually endowed by the indwelling and divine God-Spirit, there cannot

 *For I see now that I am asleep
that I dream when I am
awake.*
Pedro Calderon de la Barca

*A foolish consistency is the
hobgoblin of little minds,
adored by little statesmen and
philosophers and divines. With
consistency, a great soul has
nothing to do.*
Ralph Waldo Emerson

fail to materialize in the individual's experience the sublime consciousness of knowing God and the supernal assurance of surviving for the purpose of finding God by the progressive experience of becoming more and more like him.

The recognition of spiritual values is an experience which is super-ideational. **There is no word in any human language** which can be employed to designate this "sense," "feeling," "intuition," or "experience" which we have elected to call **God-consciousness**. The spirit of God that indwells us is not personal—it is pre-personal—but this Monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense. If God were not at least personal, he could not be conscious, and if not conscious, then would he be infrahuman.

Consciousness of presence of your indwelling God-Spirit is consciousness of God's presence. Its eternal fusion with the evolutionary soul of man is the factual experience of eternal union with God as a universe associate of Deity.

To see God—by faith—means to acquire true spiritual insight. And spiritual insight enhances spirit guidance, and these in the end augment God-consciousness. And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother—with brotherly love—but also as a father—with fatherly affection.

God—the will of

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 God-Spirit is living in accordance with the will of God. Consciousness of its presence is consciousness of God's presence.

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.

The kingdom of God in this world—consists in the supreme desire to do the will of God and the unselfish love of mankind which yields the good fruits of improved ethical and moral conduct.

"When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my 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." (Jesus)

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.

In the coming kingdom, be not mindful of those things which foster your anxiety but rather at all times concern yourselves **ONLY** with doing the will of the Father who is in heaven.

Experience is never limited and it is never complete; it is an immense sensibility, a kind of huge spider web of the finest silken threads suspended in the chamber of consciousness, and catching every airborne particle in its tissue.

Henry James

Man is an intellectual animal, and therefore an everlasting contradiction to himself. His senses center in himself, his ideas reach to the end of the universe; so that he is torn in pieces, without a possibility of its ever being otherwise.

William Hazlitt

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."

The will of God does not uniformly prevail in the heart of the God-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then does God's will become increasingly discernible in the spirit fruits which are borne in the lives of the spirit-led children of God.

God—on doing the will of God. How?

Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or super-material spheres of human experience.

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal.

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...Sharing is Godlike—divine.

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."

The indwelling God-Spirit cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would—as you work and worry, as you fight and toil—permit your valiant Helper to fight with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Helper constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world.

For the most part, the soul does not make final decisions until death or translation divorces it from its material association with the mortal mind—except when this material mind **delegates authority freely and willingly to its associated soul.**

During life the mortal will is resident in the material mind circuits. As mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging soul. Hence the potential to make a final decision, **NOW.**

[Note: Has it registered that it is possible for the human soul to make a final decision to unite with the indwelling Father-Spirit? And you can do it now.]

What is needed for us to make this decision and for our decision to be valid? Whether or not we qualify to make such a final decision is dependent on the state of our mind which must grant authority to our soul to make this decision on our mind's behalf.

The reason that our mind is in the box seat is

*One by one the sands are
flowing,
One by one the moments fall;
Some are coming, some are
going:
Do not strive to grasp them all.*
Adelaide A. Procter

*Be sure to keep a mirror
always nigh,
In some convenient, handy sort
of place,
And now and then look
squarely in thine eye,
And with thyself keep ever face
to face.*

George K. Bangs

that during the beginning phase of our universe career in which we are finite mortal beings, our will is resident in the material mind circuits. And it is our will that has to make the irrevocable commitment to always choose the Father's will.

But how can we be sure that we are serious? All we need to do is to commit ourselves to the doing of God's will. So what can that mean to a finite, material creature?

[There follows some comments from the Papers that bear directly on the meaning of the "will of God:"]

1. 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...Sharing is Godlike—divine.
2. The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.
3. 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.
4. This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man.
5. 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."

[But try as we may, we cannot formulate a precise definition nor a set of rules to specify what the will of God actually is. Perhaps it is best described in the answer Jesus once gave to a young inquirer:]

"This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference

between the will of God and that human mind act of choosing which is also called will. In substance 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."

Living as Jesus lived—Jesus' task.

"In entering upon the Urantia bestowal, you have voluntarily divested yourself of all extraplanetary support and special assistance such as might be rendered by any creature of your own creation. As your created sons of Nebadon are wholly dependent upon you for safe conduct throughout their universe careers, so now must you become wholly and unreservedly dependent upon your Paradise Father for safe conduct throughout the unrevealed vicissitudes of your ensuing mortal career. And when you shall have finished this bestowal experience, you will know in very truth the full meaning and the rich significance of that faith-trust which you so unvaryingly require all your creatures to master as a part of their intimate relationship with you as their local universe Creator and Father.

"Throughout your Urantia bestowal you need be concerned with but one thing, **the unbroken communion between you and your Paradise Father**; and it will be by the perfection of such a relationship that the world of your bestowal, even all the universe of your creation, will behold a new and more understandable revelation of your

*This life is but the passage of a day,
This life is but a pang and all is over;
But in the life to come which fades not away
Every love shall abide and every lover.*
Christina Rossetti

*Life may change, but it may fly not;
Hope may vanish, but it can die not;
Truth be veiled, but it still burneth;
Love repulsed,—but it returneth!*
Percy B. Shelley, *Hellas* 1.

Father and my Father, the Universal Father of all."

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

Living as Jesus lived—Our task

"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." (Jesus)

"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)

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

Jesus had come "to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father"

[Note: Living as Jesus lived must commence in the home or, at least, among those who know us best. To attempt to live as Jesus lived only when we move outside the home heralds that we are really play-acting. And others will soon recognize that our act is a sham, a lie. Jesus was not enamored with hypocrisy.]

Love

The search for God is a search for the unstinted bestowal of divine love.

And I said to a man that stood at the gate of the year: 'Give me a light that I might tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That should be, to you, better than a light, and safer than a known way.

'Minnie Louise Haskins, "The Desert."

*I stood upon that silent hill
And stared into the sky
until my eyes were blind
with stars and still
I stared into the sky.*

Ralph Hodgson

The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilization.

Jesus revealed a God of love, and love is all-embracing of truth, beauty, and goodness.

Advanced mortals...have learned that **love is the greatest thing in the universe**—and they know that God is love. Love is the desire to do good to others.

Love supplies the soil for religious growth that ennobles the commonplace drudgery of daily living.

The divine love functions in unified association with divine wisdom and all other infinite characteristics of the perfect nature of the Universal Father. God is love, but love is not God. The greatest manifestation of the divine love for mortal beings is observed in the bestowal of the indwelling spirit of God.

Your greatest revelation of the Father's love is seen in the bestowal life of Jesus of Nazareth as he lived on earth the ideal spiritual life. But it is the indwelling God-Spirit that individualizes the love of God to each human soul.

Meanings and Values

If there were no survival of eternal values in the evolving soul of man, then mortal existence would be without meaning and life itself would be a tragic illusion, even a grotesque absurdity.

Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

The act of the creatures choosing to do the will of the Creator is a cosmic value and has universe meaning.

The standard of true values must be looked for

in the spiritual world and on divine levels of eternal reality.

Miracles

God is so all real and absolute that no material sign of proof or no demonstration of so-called miracle may be offered in testimony of his reality.

But religion is never enhanced by an appeal to the so-called miraculous. The quest for miracles is a harking back to the primitive religions of magic. True religion has nothing to do with alleged miracles, and never does revealed religion point to miracles as proof of authority.

Morality

Morality discloses an almighty Controller, a Deity to be served; religion discloses an all-loving Father, a God to be worshipped and loved. And this is because the spiritual potentiality of religion is dominant over the Deity actuality of the morality of evolution.

Morality is the essential pre-existent soil of personal God-consciousness, the personal realization of the indwelling Spirit's inner presence, but such morality is not the source of religious experience and the resultant spiritual insight. The moral nature is super-animal but sub-spiritual. Morality is equivalent to the recognition of duty, the realization of the existence of right and wrong. The moral zone intervenes between the animal and the human types of mind as morontia functions between the material and the spiritual spheres of personality attainment. [note: morontia is a hybrid state existing between the finite and the transcendent.]

Morality is not necessarily spiritual; it may be wholly and purely human, albeit real religion enhances all moral values, makes them more meaningful. Morality without religion fails to reveal ultimate goodness, and it also fails to

*Our greatest glory is
not in never falling,
but in rising every
time we fall.*
Confucius

*Be not afraid of
growing slowly, be
only afraid of
standing still.*
Chinese proverb

provide for the survival of even its own moral values. Religion provides for the enhancement, glorification, and assured survival of everything morality recognizes and approves.

Purpose

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the indwelling Spirit of God. (1229)

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

When a person finds God they have found everything.

Religion

Religion is the revelation to mankind of the divine and eternal destiny.

Religion is a purely personal and spiritual experience.

Religious philosophy

Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality. **The ideal of religious philosophy is such a faith-trust as would lead man unqualifiedly to depend upon the absolute love of the infinite Father of the universe of universes.** Such a genuine religious experience far transcends the philosophic objectification of idealistic desire; it actually takes salvation for granted and concerns itself only

with learning and doing the will of the Father in Paradise. The earmarks of such a religion are: faith in a supreme Deity, hope of eternal survival, and love, especially of one's fellows.

No matter how illusory and erroneous one's theology (and/or cosmology), one's religion may be wholly genuine—and everlastingly true.

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.

Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of **TRUTH**.

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally inter-associated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to

And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

11 Esdras 14:25

*Give me a scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage,
And thus I'll make my pilgrimage.*

Sir Walter Raleigh

goodness.

Faith leads to knowing God, not merely to a mystical feeling of the divine presence. Faith must not be overmuch influenced by its emotional consequences. True religion is an experience of believing and knowing as well as a satisfaction of feeling.

Revelation—the remarkable claims for Jesus' living revelation

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

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

The Master was teaching these apostles the essentials of truth **for an entire age on earth.**

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

[There follows 500 pages of text in which the authors must fulfill their potentially vainglorious claim to provide "a high spiritual and inspirational ideal for all mortal beings on all worlds," plus "a

plan for a new age on earth." And they succeed—a truly remarkable feat if the authors had been human—but not if they were not. It's food for thought.]

Revelation

But 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.

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.

Revealed religion is the unifying element of human existence. Revelation unifies history, coordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology. **Spiritual experience is the real soul of man's cosmos.**

All finite knowledge and creature understanding are relative. Information and intelligence gleaned from even high sources, is only relatively complete, locally accurate, and personally true.

The laws of revelation proscribe the impartation of unearned and premature knowledge. We are not at liberty to anticipate the scientific discoveries of a thousand years. **The cosmology of these revelations is not inspired.**

It is good to know what a person is, and also what the world takes them for. But you do not understand them until you have learnt how they understand themselves.

F.H. Bradley

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

Leo Tolstoy

Salvation

True salvation is the technique of the divinely guided evolution of the mortal mind from matter identification through the realms of the morontia liaison to the high universe status of spiritual correlation.

Science and religion

But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are truth dominated, **sincerely desirous of following the truth wherever it may lead regardless of the conclusions which it may reach.**

What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status.

In the mortal state **nothing can be absolutely proved**, both science and religion are predicated on assumptions.

Spirituality

The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging spiritual values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

Whosoever wills to do the will of God shall comprehend the validity of spiritual values.

Spirituality is non-existent to a purely material being.

The Gospel of Jesus is a living spiritual reality.

The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity.

Spiritual growth is invariably unconscious.

Sincere recognition of the nature of sin is essential to religious growth and spiritual progress.

Paradise values of eternity and infinity, of truth, beauty, and goodness, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values.

Prayer and worship are the most potent spiritual-growth stimuli.

Habits which favor spiritual growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God.

But the great problem of spiritual living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As

*A crust of bread and a corner
to sleep in,
A minute to smile and an hour
to weep in,
A pint of joy to a peck of
trouble,
And never a laugh but the
moans come double;
And that is life!*

Paul L. Dunbar

*No human relation gives one
possession of another—every
two souls are absolutely
different. In friendship or in
love, the two side by side raise
hands together to find what
one cannot reach alone.*

Kahlil Gibran

this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. Advanced mortals learn that **love is the greatest thing in the universe—and they know that God is love.**

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

The spirit of the Master's injunction (love one another) consists in the nonresistance (non-existence?) of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth—to know God and to become increasingly like him.

God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. **Only the spiritual content of any value is imperishable.**

If you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of

willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion.

Spirituality—growth of

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven.

Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality **motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity.**

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefore and is directly proportional to the elimination of the selfish qualities of love.

Actual spiritual status is the measure of Deity attainment, attunement to the God-Spirit within. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

The goal of human self-realization should be spiritual, not material. **The only realities worth striving for are divine, spiritual, and eternal.**

Spiritual evolution is in experiencing the

*Life is real! Life is earnest!
And the grave is
not its goal.*
Longfellow

*Welcome, O life! I go to
encounter for the millionth
time the reality of experience
and to forge in the smithy of
my soul the uncreated
conscience of my race.*

voluntary choice of goodness accompanied by progressive diminution of experiencing the possibility of evil.

Mortal man is entitled to the enjoyment of **physical pleasures** and to the satisfaction of **human affections**. Man also is benefited by loyalty to human associations and temporal institutions. **But these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.**

Worship

"The God of worship claims all allegiance or none."

Worship is **for its own sake**; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

Worship is the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated indwelling spirit, to communicate with God as a faith son of the Universal Father.

Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures.

Worship is the highest joy of Paradise

existence.

Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

Prayer is self-reminding—sublime thinking; **worship is self-forgetting—super-thinking.** Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

Worship is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by worship to be better and thereby eventually attains the best.

The prelude to true worship is the **practice of the presence of God** which eventuates in the brotherhood of Man.

Christianity—hopes

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.

*'Twas a thief said the
last kind word to
Christ: Christ took the
kindness, and forgave
the thief.*
Robert Browning

*To know that we know
what we know, and
that we do not know
what we do not know,
that is true knowledge.*
Thoreau

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 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.

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.

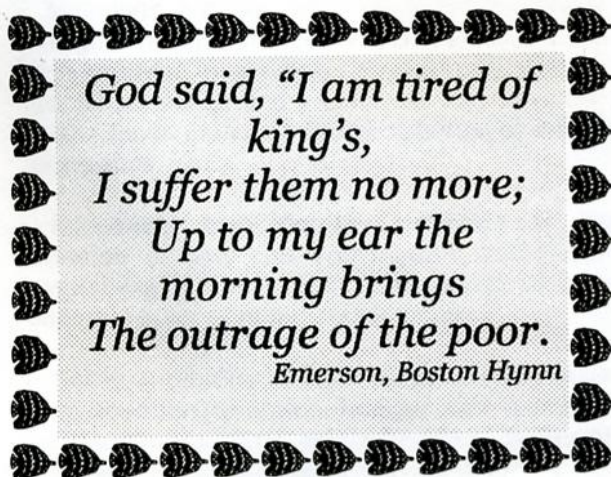
"The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.

Christianity's challenge

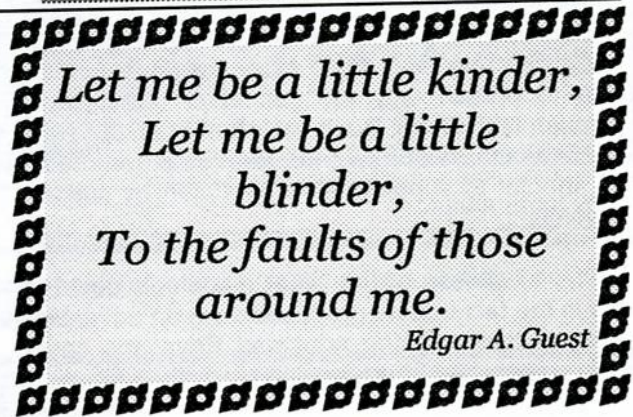
Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. 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.

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.

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



*God said, "I am tired of
king's,
I suffer them no more;
Up to my ear the
morning brings
The outrage of the poor."
Emerson, Boston Hymn*



*Let me be a little kinder,
Let me be a little
blinder,
To the faults of those
around me.*
Edgar A. Guest

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 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.

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. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly coordinated and unified in God, who is love.

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Forward with care

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 weakness of the great Ikhnaton's doctrine lay in the fact that he proposed such an advanced religion that only the educated Egyptians could fully comprehend his teachings.

The Jewish religion persisted also because of its institutions. It is difficult for religion to survive as the private practice of isolated individuals. This has ever been the error of the religious leaders: Seeing the evils of institutionalized religion, they seek to destroy the technique of group functioning. In place of destroying all ritual, they would do better to reform it.

Overemphasis of the personality of Jesus in the theology of Christianity has worked to obscure his teachings, and all of this has made it increasingly difficult for Jews, Mohammedans, Hindus, and other Eastern religionists to accept the teachings

of Jesus.

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.

Christianity is threatened by slow death from formalism, over-organization, intellectualism, and other non-spiritual trends.

However, in the long run we can rely upon two quintessential universe realities: "All things work together for good in those who love God," and from the Urantia revelation, "...the revelation of God to the world, in and through Jesus, shall not fail."

What is now needed is a volunteer army of truth-seekers who will go "all the way" in living as Jesus lived—first, at home, then abroad—whilst remaining secure in the knowledge that "all things work together for good," and, "the revelation of God to the world, in and through Jesus, shall not fail."

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