

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



## Philosophy of Religion

The unity of religious experience among a social or racial group derives from the identical nature of the God-spirit indwelling the individual. It is this divine in man that gives origin to his unselfish interest in the welfare of other men. But since personality is unique—no two mortals being alike—it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds.

A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. And this diversity of the interpretation of religious thought and experience is shown by the fact that twentieth-century theologians and philosophers have formulated such a multitude of different definitions of religion.

In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God-spirit that indwells him, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings.

While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric—circumscribed, selfish, and unsocial.

Rationalism is wrong when it assumes that religion is at first a primitive belief in something which is then followed by the pursuit of values.

### In this issue...

Favorite Places—Philosophy of Religion.....	1
The Shroud of Turin—An Update.....	2
Is The Urantia Book's "Life of Jesus" Outdated?.....	5
Living as Jesus Lived.....	7
Dark Matter and a String of Pearls.....	12
The Mind of Jesus.....	14
Mathematics and Science catch up with The Urantia Book.....	15

Suggested annual donation - \$10

Please address donations and submissions to:  
USA: David Biggs, 4040 Beecher Rd., Flint MI  
48532, USA

Internet: [elsnerr@comcast.net](mailto:elsnerr@comcast.net)

All other countries:

Ken Glasziou, 2/9 Fig St., Maleny 4552 Australia

Internet: [kglaszio@ozemail.com.au](mailto:kglaszio@ozemail.com.au)

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

(1220)

Religion is primarily a pursuit of values—after which there is formulated a system of interpretative beliefs.

It is much easier for men to agree on religious values—goals—than on beliefs—interpretations. And this explains how religion can agree on values and goals while exhibiting the confusing phenomenon of maintaining a belief in hundreds of conflicting beliefs—creeds.

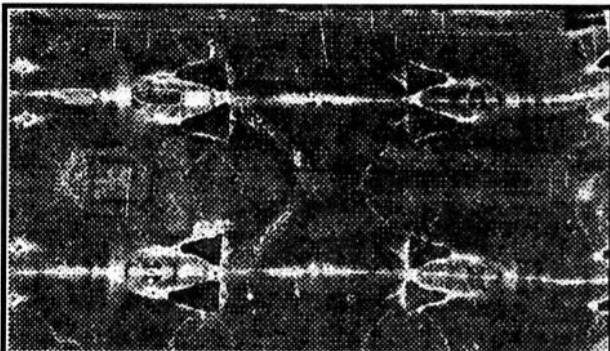
It also provides an explanation for why a given person can maintain their religious experience in the face of giving up or changing many previously-held religious beliefs. Religion persists in spite of revolutionary changes in religious beliefs.

Theology does not produce religion; it is religion that produces theology.

That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience.

Religion, then, is based on experience and religious thought. And theology, the philosophy of religion, is an honest attempt to interpret that experience. Such interpretative beliefs may be right or wrong, or truth and error.

The recognition of spiritual values is an experience which is *superideational*. For 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 dwells in man is not personal—it is prepersonal—but this Spirit presents a value, a flavor of divinity which is personal in the most high and infinite sense. For if God were not at least personal, he could not be conscious—and if not conscious, then would your God be infrahuman.



A photographic negative image of the Shroud of Turin. The bright markings on either side of the image is blackening from fire damage also much repair work is showing.



Bloodstains on the back part of the Turin Shroud are from the back of a victim who bears the marks of having received a severe flogging with the Roman flagrum which was designed for this purpose. The darker material on either side of the body is patchwork to repair fire damage.

## The Shroud of Turin— An Update

We previously discussed the Shroud of Turin in Innerface Vol. 7, No. 4, concluding that, despite the carbon-dating debacle that labeled it as a medieval fake, it still appeared possible that this famous Christian relic really was the wrapping sheet used by Joseph of Aramathea and Nicodemus during transport of the body of Jesus from the crucifixion site at Golgotha to Joseph's recently completed tomb close by.

There appears to be little doubt that the figures obtained by the three laboratories selected to do the carbon dating provided accurate information on the ratio of carbon-14 and carbon-12 in the samples (giving 1260-1390 A.D.). However, independent evidence revealed the presence of a hard, varnish-like coating of microbial origin on those samples that could not be removed by the cleaning techniques at the laboratories that did the carbon dating.

Similar coatings have been seen previously on Mayan jade artifacts used in blood letting rituals that, by carbon-dating methodology, made these relics 700 years younger than they were known to be from other evidence.

Further evidence on this topic has now been revealed in a new publication that also provides a highly detailed coverage of the shroud's history.<sup>1</sup>

At the University of Texas, Professor Mattingly cultured skin bacteria and kept adding them to a 1 gram piece of cloth until the dry weight registered 2.3g. showing that enough contaminant could accumulate to alter the shroud dating enormously. Checks made with non-

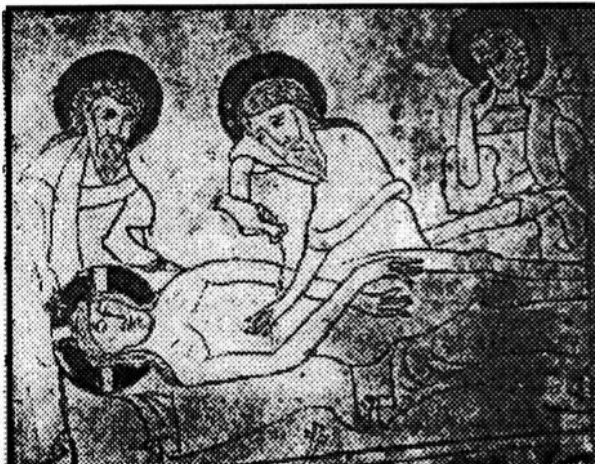
microbiologists also showed they were unable to correctly pick the contaminated sample.

To get a better grasp of the degree of the effects that contamination can have, if we started with a sample of carbon-14 having 1000 cpm (counts per minute), after 500, 1000, 2000, and 5730 years we would expect the counts remaining to be about 937, 886, 785, and 500 respectively. A 10% by weight contamination with new material at normal steady state activity would introduce another 100 cpm., the effects being worst for the oldest sample, the age of which would be reduced by about 1500 years.

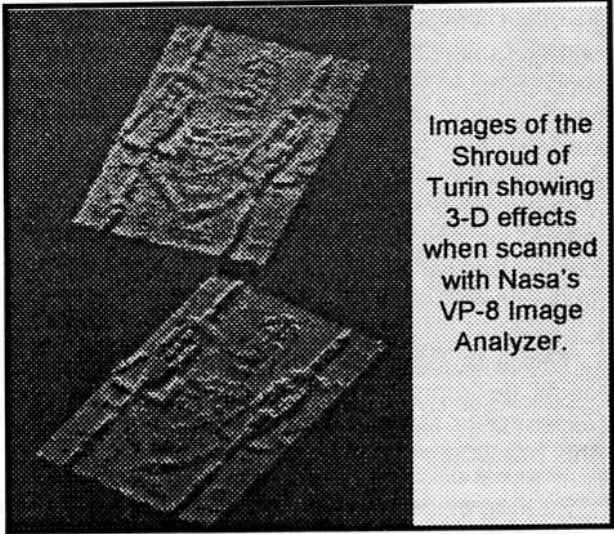
One of the anomalies arising from the carbon-dating fiasco has been the intensity of the dogmatism shown by participants, and their inability to consider alternative scenarios suggested by contrary evidence.

A history of a shroud bearing an image of Jesus can be traced as far back as 30-50 A.D. when it was taken from Jerusalem to Edessa (now Urfa in Eastern Turkey). Here it remained until 943 A.D. when it fell into Muslim hands—but was released on payment of a ransom and then lodged at Constantinople. A painting of it still exists in Hungary done by an artist in 1192 to illustrate the "Prayer Manuscript." It shows the naked body of Jesus laid out as in the Turin shroud, with four fingers and no thumbs on crossed over hands, right hand on top, and also has a distinctive blood stain showing above the right eye as on the original Turin shroud.

The shroud at Constantinople disappeared from the history books following the French-led 4th crusade that resulted in the sacking of Constantinople in 1204. It may then have been in



The Prayer Manuscript in a Belgrade museum is not later than 1195, and has right hand over left with four fingers and no thumbs plus a blood stain over the right eye as with the Shroud of Turin.



Images of the Shroud of Turin showing 3-D effects when scanned with Nasa's VP-8 Image Analyzer.

the hands of the Crusader Order of Knights Templar and in the custody of the de Charny family in France. It remained with this family until relinquished by them and installed at Saint Chapelle, Chambéry, in 1532. From there it was moved to Turin in 1578.

One of the remarkable features of the Turin shroud is what resulted when it was exposed to an image analyzer, called the VP-8. This was developed by NASA to enable shades of black and white to be transformed into levels of vertical height that could be viewed and adjusted on a TV-type screen. When the shroud's image was placed under this machine the result was a 3-D effect in vertical relief!

Inventor of the machine, electronics engineer Peter Schumacher, remarked: "...I had never heard of the Shroud of Turin before that moment. I had no idea of what I was looking at. The results are unlike anything I have processed through the VP-8 Image Analyzer before or since. Only the Shroud of Turin has ever produced those results.

Regarding the concept that a medieval artist might have produced such an image, Schumacher said: "How and why would an artist embed three dimensional information in the gray shading of an image when no means of viewing this property would be available for at least 650 years after it was done...and how could the artist control the quality of the work when the gray scale could not be seen as elevation?"

To date the only technique that has come anywhere near giving the shroud's 3-D effect with a VP-8 analyzer comes from an experiment carried out by Dr August Accetta, a medical practitioner with much experience in the use of autoradiography in diagnostic medicine. For this

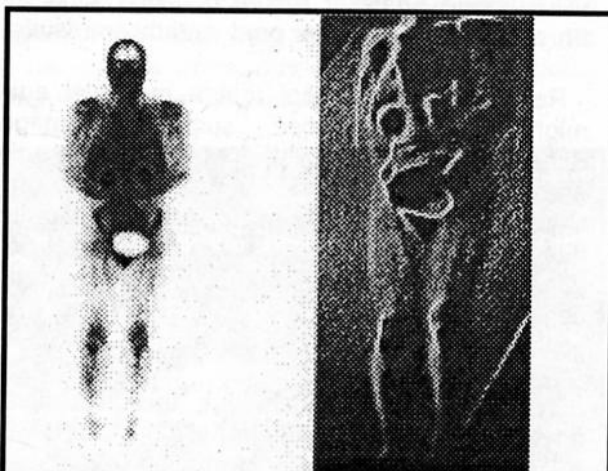
he used himself as guinea pig, injecting himself with a suitable dose of radioactive methylene diphosphate. With the aid of his wife, he then used a gamma camera to capture the photons derived from gamma radiation coming from his body. The image so obtained was then scanned with the VP-8 Analyzer. The result showed a 3-D effect similar in major details to what was obtained from the Turin shroud but sadly lacking in the fine detail.

This was Dr Accetta's first trial and no doubt could be improved. It definitely establishes that exposure to radiation can somehow be linked to this 3-D image effect.

Further evidence that is contrary to the Turin shroud being of medieval and European origin is present on samples taken with small strips of sticky tape pressed against the cloth's surface. This yields copious amounts of plant debris thought to have come from people having placed flowers upon the shroud. Among the debris, professor, Avinoam Danim from the Hebrew University in Jerusalem, an acknowledged expert in the flora of Israel, has identified pollen from three species that grow together only in a twenty mile region between Jerusalem and Hebron.

Of these three, one is *Cistus creticus*, another *Zygophyllum dumosum* which grows only in Israel, Jordan, and the Sinai, and a third, *Gundelia tourneforti*, that is distinctively Middle East and absent from Europe and flowers only between March and May, the period in which Jesus was crucified.

Assertions for the shroud being a fake have claimed it is either a painting or else that some unknown person in medieval times invented a



The image on the left is on film developed using radiation from Dr Accetta's body due to an injection of radioactive phosphorus. The image on the right shows its 3-D image from the VP-8 Image Analyzer.



The very thorny *Zygophyllum dumosum* from near Jerusalem. Pollen from this species is present on the Turin shroud—was it also the crown of thorns?

pinhole camera plus a method for developing the resulting image on a very large sheet. There is a wealth of evidence against either hypothesis, but little need to repeat it in the face of the 3-D effects obtained with the shroud and NASA's VP-8 image analyzer. The facts are that nobody has been able to simulate the image on the shroud and retain all its characteristics, not even with the most modern technology.

The bloodstains too, are a thorn in the sides of those who cry fake. Recent work has shown the blood and serum goes right through the cloth of the shroud to the other side, something that does not happen with the medieval technique of brushing on iron oxide powder in a gelatin protein base and enhancing the blood color with cinnabar. The shroud's blood has been analyzed with modern technology and shown to be type A-B. Also demonstrated are DNA sequences that specify genes for both the X and the Y chromosomes, thereby identifying the blood as originating from a male person.

A key question remaining is the method by which the image was transferred to the cloth. The *Urantia Book* informs us that dissolution of Jesus' body took place by the natural mode except it was greatly accelerated. The natural mode is microbial-induced decomposition, the final product being carbon dioxide and water—but let's not forget the bones. Bones do not oxidize in this way. Normally bone decomposition is exceedingly slow dissolution through attack by soil acids. So how was the acceleration of bone and flesh decomposition achieved?

People interested in how an image could be transferred to the linen of the Turin shroud have suggested radiation-induced dematerialization of the body of Jesus may have been the cause, one

suggesting neutron bombardment<sup>2</sup>, while another suggests "weak dematerialization" associated with spontaneous pion (pi-meson) decay<sup>3</sup>.

Perhaps the reality was that some form of radiation was utilized to accelerate the normal decay process? If so and if radiation was required to give the 3-D information that is contained in the shroud image, then perhaps it started soon after Jesus' body became lifeless, then continued at a slow pace that did not result in excessive heat generation over about 36 hours of entombment prior to the women arriving at the tomb early on Sunday morning.

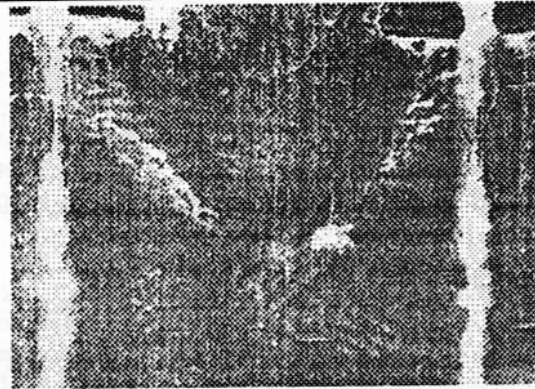
In our earlier paper we assumed the likelihood that two large covering sheets may have been used by Joseph and Nicodemus, the first during transport of a very dirty body covered with blood and sweat, but a second being used after application of the embalming agents which were bandages soaked in a solution of myrrh and aloes.

If correct, then the first cloth was the one most likely to have received the image of Jesus body because the embalming procedure would effectively have prevented body contact with the cloth. However if radiation was required to transfer the image then direct contact between cloth and body surface may not have been necessary. If so, then probably there was only one covering sheet, otherwise the bloodstains would have been on the first cloth and the body image on the second.

Conclusions: The evidence for the Shroud of Turin being the burial sheet for some male person who had been severely whipped then crucified in a manner corresponding exactly with the description of Jesus' crucifixion is too strong to ignore. If it is to be pronounced a fake then it must be shown that there is a way by which the faking procedure could have been carried out—and it should be possible to demonstrate that procedure.

Nobody has succeeded in doing this, not even if we do not insist upon them duplicating the 3-D effect obtained with the VP-8 Image Analyzer.

There are a number of possible explanations for the carbon dating debacle—which is obviously wrong though we do not know by how much. Microbial contamination may account for the whole of the 1200 to 1300 year discrepancy if the shroud is the covering sheet used in Jesus' entombment. But if some kind of radiation methodology was involved in dematerializing the



A photographic negative of the Turin shroud gives a reversed image of the hands which is really right hand over left. Note the thumbs do not show. Belgrade Museum's Prayer Manuscript (pre-1195 A.D.) shows these points accurately.

body of Jesus, then it is possible that it also reset the carbon-14 clock (carbon-14 is produced in the upper atmosphere as the product of neutron bombardment of nitrogen-14, neutron capture being followed by proton expulsion to yield carbon-14; nitrogen is a normal constituent of human tissue). Further work is needed to reduce the uncertainties.

#### References

1. Wilson, I. and Schwartz, B. *The Turin Shroud. The Illustrated Evidence.* (Michael O'Mara Books Limited, London, 2000)
2. Phillips, T.J. Letter to the Editor. *Nature*, (16th February, 1989)
3. Trenn, T. *The Shroud of Turin. Resetting the Carbon-14 Clock.* Facets of Faith and Science, Vol. 3. (van der Meer, Ontario, 1996)

## Is The Urantia Book's "Life of Jesus" Outdated?

Apparently commencing among German theologians and philosophers in the 19th century, a movement that questions every aspect of biblical historicity and authenticity has slowly gained vigor and now appears to have entered upon an exponential growth phase.

For this questioning, nothing is sacred. Archaeologists and anthropologists, particularly Israelis, assert there is no evidence at all for the captivity in Egypt, for the existence of Solomon's temple in Jerusalem, or of the Davidic Kingdom. Both the latter appear to have had their mythical roots in the kingdom and temple of Ahab in Samaria.

Among Western scholars, the New Testament has come under rigorous scrutiny, so that even those having relatively moderate views have gone further in their revamping of the meaning of

Jesus than does the Urantia revelation.

In an Innerface article entitled "Really Out of Date" (Vol.7 No.5) it was shown that the book's account of the origin of the Earth-Moon system could not possibly be correct. In our two recent issues, about thirty errors in the book's cosmology and geology have been brought to notice.

According to Dr. Sadler's *History of the Urantia Movement*, all of the Papers in the first three parts resulted from a question and answer procedure, each Paper being in response to a specific question from Forum members.

Initially the Forum treated this as an opportunity to test the validity of the revelators' claims by posing questions that no human being could answer—a policy that posed acute problems for the revelators who were restricted by a rule proscribing the provision of unearned knowledge. Thus, to give a completely correct answer would contravene the rule, and not to answer could have caused the collapse of the Forum and loss of about twenty years of preparatory work.

Mostly the revelators avoided their difficulty by providing knowledge at the forefront of current research that was nevertheless in advance of the knowledge of Forum members. They covered themselves by explaining their policy in detail in a section of Paper 101 called "The Limitations of Revelation." In it we are informed that the cosmology of their revelation is not inspired and future students are likely to discover errors. Elsewhere they comment: "But no revelation short of the attainment of the Universal Father can ever be complete," and "Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension." This should teach us that truth will always be relative and progressive, and never absolute.

But what about Part 4, "The Life and Teachings of Jesus" which was provided outside of the question and answer procedure for Parts 1-3—should we expect infallibility? A possible answer to this is to be found in the Sadler history document.

During their initial 20-year period of contact with the revelators, wrote Sadler, they were introduced to numerous new ideas of cosmology and philosophy. Among these are listed:

"6. Tentative testing of our theologic concepts. Patient determination of how far we might possibly go in the direction of modifying our

theologic beliefs and philosophical opinions.

"15. We listened to occasional references to Jesus' life and teachings—but they were very cautious about the introduction of any new concepts regarding his bestowal. Of all the Urantia revelations the Jesus Papers were the biggest surprise."

This caution appears to have continued throughout the Forum period. Of 2564 occurrences of the word "Jesus," only 115 occur in Parts 1-3 which constitute 63 % of the book.

So has this caution continued into the presentation of Part 4. Have the revelators only given us changes and new concepts when they believed most were ready to accept them?

The story of the raising of Lazarus from the dead is a remarkable and dramatic one. Lazarus, Mary, and Martha were Jesus' intimate friends. Lazarus died shortly before Jesus' final entry into Jerusalem. However Jesus did not arrive at the Bethany home until four days after Lazarus had been interred.

Gathered at the Bethany home were many influential family friends. When Jesus arrived, Martha exclaimed, "Lord, if you had been here, my brother would not have died." (John 11:21). Jesus answered that Lazarus shall rise again, then asked where he had been laid. Arriving at the tomb he commanded, "Take away the stone." Martha protested, "Lord, by this time he stinketh. He has been dead four days." However the stone was removed and Jesus commanded Lazarus to come forth—which he did while still wrapped in grave clothes.

Apparently circumstances were such that there was no argument about whether Lazarus had really been dead rather than in a coma. However some of the mourners took the story to Caiaphas and the council, who decided Jesus was likely to cause a mob riot and a Roman crack down, hence Caiaphas' comment, "It is expedient for us that one man should die for the people that the whole nation does not perish." (John 11:50)

This story appears only in the Gospel of John, the last to be written. Many Jesus scholars believe the story is a kind of Jewish midrash, written not as factual truth, but to emphasize the point that even if Jesus had actually raised somebody from the dead, still his persecutors would not have believed in him.

Because of the total absence of such a

sensational story from the remainder of the New Testament, this certainly appears likely to be the correct interpretation. Why then is the Lazarus story told in even greater detail in the Urantia Papers? Did the revelators decide it would be premature to deny its literal truth? And if so, what of other miracle stories?

It is true that the Papers dismiss most of the miracle stories—and certainly those that have Jesus walking on the water and the like. Further, they remark upon the failure of miracle healings of the body to bring about similar advantage for the spiritual progress of the soul. But they have left in much that appears doubtful—like the water into wine and the feeding of the five thousand. But along with a qualifier.

*"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." (1119)*

It is quite wonderful that there is now such a powerful movement towards reformation in the Christian Churches, virtually all of which is in line with teaching in The Urantia Book. However it is also disturbing that we Urantia Book devotees may have already fallen behind. For the book does inform us:

*"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."*

Did we fail to take up that challenge by getting bogged down in a Urantia fundamentalism while basking in the glory of thinking of ourselves as enlightened leaders in the frontlines of progress?

*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.*

(1128)

*To achieve its task, revelation cannot be too far removed from the thoughts and reactions of the age in which it is presented. It must be geared to man's capacity for receptivity, and allow for the huge variation in educational and cultural backgrounds of those who may benefit. (1007)*

## Living as Jesus Lived.

Part 4 of the Urantia Papers contains more than 700 pages where we can learn how Jesus thought and lived, and how his very life revealed the nature of the God he called Father. However, for almost all of us, to memorize the text of those 700 pages presents an impossible task. Fortunately the revelators have provided a starting point, a condensation of Jesus' teaching into a document they state is "a master philosophy of life." They present this as the ordination sermon to the twelve. Then, by coupling this sermon with Jesus' favorite teaching parables, a condensed summary emerges that can serve as a framework for building an in-depth understanding of Jesus' revelation.

In another key concept, the Papers tell us that the human Jesus saw God as being holy, just, and great, true beautiful, and good, and all these attributes of divinity he focused in his mind as the "will of the Father in heaven." But these terms, like those associated with the "fruits of the spirit"—selfless service, enlightened honesty, undying hope, trust, tolerance, patience, mercy, compassion, etc.—are all abstract concepts incapable of a precise definition.

Nevertheless when such abstractions are clothed with the meaning given them by the life of Jesus, they accumulate additively into our very being, condensing ultimately as a single spiritual concept expressible as LOVE—which becomes the generator of our spiritual experience, the catalyst for the spiritualization of our minds, and the building material for formation of our souls.

Many believe that the content of the ordination sermon, in the New Testament called the "Sermon on the Mount," was for the twelve apostles only. But in the Urantia Papers, it is undeniably for all who would follow Jesus:

**"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. (1569)**

Note that it is the "fruits of my Father's spirit" that are to be brought forth in our lives—thus fruits concerned with the spiritual aspects of being rather than fruits concerned with that which is secular and worldly.

**"Your message to the world shall be: Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith. And now would I make it plain to you that this kingdom of my Father will not come with an outward show of power or with unseemly demonstration. You are not to go hence in the proclamation of the kingdom, saying, 'it is here' or 'it is there,' for this kingdom of which you preach is God within you. (1569)**

**"Whosoever would become great in my Father's kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren. But when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons, sons of the living God. And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my Father and believe in the saving truth which I have come to declare.**

**"And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned of the realities of the kingdom." (1569)**

**The Ordination Charge in summary. Food for our spiritual growth. (1570; see also "The Sermon on the Mount," Matthew 5-7)**

At its commencement we find the so-called beatitudes, among them "Blessed are those who mourn." Viewed out of proper context, this may seem strange. Essentially it divides us into two classes, those who feel sympathy with people in distress, sickness, trouble—and feel impelled to minister to them. And there are those who simply walk away.

- Blessed are the humble.
- Blessed are those who hunger and thirst for righteousness.
- Blessed are the meek

- Blessed are the pure in heart
- Blessed are those who mourn.
- Blessed are the merciful.
- Blessed are the peacemakers.
- Blessed are those who are persecuted for their righteousness.
- Blessed are you when all manner of evil is falsely bestowed upon you.
- You are the light of world.
- Let your light so shine before men that they may see your good works and glorify your Father in heaven.
- You are my ambassadors. Put your trust in the Father whose messengers you are.
- Do not forcibly resist injustice.
- Be willing to suffer injustice for my sake.
- In kindness, minister to all in distress and in need.
- If your neighbor smites you, turn the other cheek.
- Love your enemies.
- Do good to those who hate you.
- Bless those who curse you.
- Pray for those who despitefully use you.
- Whatsoever you believe I would do to men, do you also to them.
- You are commissioned to save men, not to judge them.
- Make not the mistake of plucking a splinter from your brother's eye when you have a larger one in your own.
- Discern the truth clearly; live the righteous life fearlessly.
- If the blind lead the blind, both will fall into the pit.
- If you would guide others into the kingdom, you must yourselves walk in the clear light of living truth.

#### **Parables of Jesus**

[Many theologians believe that the parables provide the best introduction to what Jesus really thought about God. At the time of Jesus, God was one who rewarded those who obeyed him but one who visited his wrath upon the disobedient. This God supported his chosen ones in battle against their enemies, he visited disease and death upon them, their children and their crops and cattle. Jesus taught us about a God who loved all his earthly children.]

#### **Bread or a Stone?**

"Which of you who is a father, if your child has need of bread, will you give him a stone? Or if your child has need of fish will you give him a serpent caught in your net if the child foolishly



asks for it? If you, then, being mortal and finite, know how to give good gifts to your children, how much more will your heavenly Father give his spirit and his blessings to those who ask him?"

[This is one of the simplest but most powerful of Jesus' parables because it helps us, as good earthly parents, to understand what a perfect Father in heaven would or would not do for his children. For any appropriate situation we can always ask ourselves, "Do I really believe a perfectly good God would do that?"] [i.e. applied to the atonement doctrine it provides an unequivocal answer.]

### **The Good Samaritan.**

In answer to a lawyer's question on who is his neighbor, Jesus said:

"A certain man was going down from Jerusalem to Jericho, when he fell into the hands of brigands, who robbed, stripped, and beat him, and departing, left him half dead. Very soon afterwards, a priest came upon the wounded man, but seeing his sorry plight, he passed by on the other side of the road. And in like manner a Levite also, when he came along and saw the man, he, too, passed by on the other side.

Now, about this time, a certain Samaritan, as he journeyed down to Jericho, came across this wounded man; and when he saw how he had been robbed and beaten, he was moved with compassion. Going over to him, he bound up his wounds, pouring on oil and wine, and setting the man upon his own beast, brought him here to the inn and took care of him. And on the morrow he took out some money and, giving it to the host, said: "Take good care of my friend, and if the expense is more, when I come back again, I will repay you."

Now let me ask you: Which of these three turned out to be the neighbor of him who fell among the robbers?" And when the lawyer perceived that he had fallen into his own snare, he answered, "He who showed mercy on him." And Jesus said, "Go and do likewise."

[Note: The influence of tribalism was such at that time that Jews looked upon all gentiles as 'gentile dogs.' And in their eyes, their relatives, the Samaritans, were even more despicable. These Jews were discriminatory to the point that they would not eat a meal if the shadow of a gentile passed across it.]

### **The Good Shepherd.**

Speaking to a group of Jews, Jesus said: "If a shepherd has a hundred sheep and one of them goes astray, does he not immediately leave the ninety and nine and go out in search of the one that has gone astray? And if he is a good shepherd, will he not keep up his quest for the lost sheep until he finds it? And then, when he has found his lost sheep, he lays it over his shoulder and, going home rejoicing, calls to his friends and neighbors, 'Rejoice with me, for I have found my sheep that was lost.' I declare that there is more joy in heaven over one sinner who repents than over ninety and nine righteous persons who need no repentance.

Even so, it is not the will of my Father in heaven that one of these children should go astray, much less that they should perish. In your religion God may receive repentant sinners; but in the gospel of the kingdom the Father goes forth to find them—even before they have seriously thought of repentance."

[God does not wait for the sinner to come to him. He finds a way to go to them.]

### **The man rich in worldly wealth.**

"Let me tell you a story of a certain rich man whose ground brought forth plentifully; and when he had become very rich, he began to reason with himself, saying: 'What shall I do with all my riches? I now have so much that I have no place to store my wealth.' And when he had meditated on his problem, he said: 'This I will do; I will pull down my barns and build bigger ones, and thus will I have abundant room in which to store my riches. Then can I say to my soul, 'Soul, you have much wealth laid up for many years; so now take your ease; eat, drink, and be merry, for you are now rich and have ample goods if bad years lie ahead.'

"But this rich man was exceedingly foolish. In providing in abundance for the material requirements of his mind and body, he had failed to lay up treasures in heaven for the salvation of his soul. And that very night, his soul was required of him."

[this parable teaches us to get and keep our values right.]

### **The Laborers in the Vineyard**

"The kingdom of heaven is like a householder who was a large employer of men, and who went out early in the morning to hire laborers to work in his vineyard. When he had agreed with the

laborers to pay them a denarius a day, he sent them into the vineyard. Then he went out about nine o'clock, and seeing others standing in the market place idle, he said to them: 'Go you also to work in my vineyard, and whatsoever is right I will pay you.' And they went at once to work. Again he went out about twelve and about three and did likewise. And going to the market place about five in the afternoon, he found still others standing idle, and he inquired of them, 'Why do you stand here idle all the day?' And the men answered, 'Because nobody has hired us.' Then said the householder: 'Go you also to work in my vineyard, and whatever is right I will pay you.'

"When evening came, this owner of the vineyard said to his steward: 'Call the laborers and pay them their wages, beginning with the last hired and ending with the first.' When those who were hired about five o'clock came, they received a denarius each, and so it was with each of the other laborers. When the men who were hired at the beginning of the day saw how the later comers were paid, they expected to receive more than the amount agreed upon. But like the others every man received only a denarius. And when each had received his pay, they complained to the householder, saying: 'These men who were hired last worked only one hour, and yet you have paid them the same as us who have borne the burden of the day in the scorching sun.'

"Then answered the householder: 'My friends, I do you no wrong. Did not each of you agree to work for a denarius a day? Take now that which is yours and go your way, for it is my desire to give to those who came last as much as I have given to you. Is it not lawful for me to do what I will with my own? Or do you begrudge my generosity because I desire to be good and to show mercy?'"

[The parable illustrates the love and mercy of a perfect God who will receive us whenever we turn to him.]

This condensed introduction to Jesus' mind and thought provides an insight into the nature of the God whom Jesus called "Abba," an Aramaic term of endearment used by Jesus to express childlike love for our heavenly Father. It is also sufficient to lay the foundation of a mind attitude capable of leading to the spiritualization of our very being. Having assimilated this core material into our being, and having committed ourselves irrevocably to try and live our own life under the direct guidance of the indwelling presence of our God-Spirit, just as did Jesus, then nothing else is essential or necessary to ensure our oneness

with the Father and our participation in his will.

**Paper 100—a Synopsis**

*"The only realities worth striving for are divine, spiritual, and eternal."*

Spiritual growth depends upon:

- Recognition of one's spiritual poverty.
- Communication with the God-Spirit within.
- Utilizing the resultant spirit fruits for the benefit of our fellows.
- A personality that is motivated by love, unselfish service, and the perfection ideals of divinity.

Our spiritual status is shown by:

- Our nearness to God.
- Our usefulness to our fellows.
- Our enhanced values for truth, beauty, and goodness.
- Our desire to know God and be like him.
- Our desire to always do God's will.

**Concepts of supreme values:**

- Meanings and values are non-existent in a purely material reality; they are perceived in the inner super-material sphere of human experience.
- That which experiences meanings and values is the mutual creation of mind and the associated spirit that reality-izes the experiences.
- Experience can add meaning to value—and is the consciousness thereof.
- An experience has supreme value if it enhances our interrelatedness to God and our fellows.

**Problems of growth**

Spiritual growth requires:

- Dominance of love.
- Supreme love of God and unselfish love of neighbor.
- Love of neighbor requires understanding of neighbor.
- Understanding gives rise to tolerance that grows into love.
- When enough of us become the focus of God-like love, this love will spread like a virus to encompass all people.

**Conversion and Mysticism.**

In contrast with seeking mystical conversion, the

better approach for attaining contact with our indwelling God-Spirit is through living faith, sincere worship, and unselfish prayer.

Mysticism tends to gravitate consciousness towards the subconscious rather than the super-consciousness, hence can be dangerous. Jesus never resorted to such methods.

### Marks of Religious Living

True religion is living love, a life of service that adds new meanings to all life.

The sincere religionist has an inner awareness of contact with something transcendent of the material, the God-Spirit-Within, and becomes motivated to attain high moral and spiritual goals. This intense striving is characterized by increasing patience, forbearance, fortitude, and tolerance.

### The Acme of Religious Living.

It is altogether possible for every mortal being to develop a strong and unified personality similar to the perfected lines of Jesus' personality.

One basic aspect of Jesus personality was his emphasis of love and mercy in place of fear and sacrifice. Another was his unfailing trust in God. Jesus' trust was both sublime and absolute, reminiscent of a child's trust in its parents. Hence he was immune to disappointment and untouched by apparent failure. His faith was thus perfect but never presumptuous and it never faltered. Of Jesus, it is said:

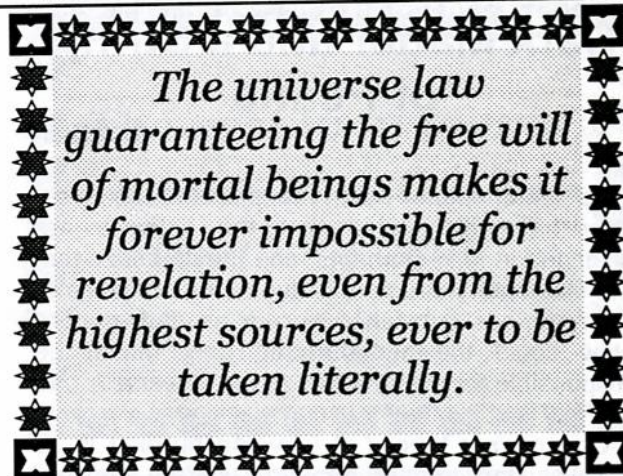
- He loved men and women as his brothers and sisters.
- He went about doing good.
- He loved the sinner but hated the sin.

He never grew weary of saying:

- It is more blessed to give than to receive.
- Freely you have received, freely give.
- Everyone who seeks shall find.
- If it were not so, I would have told you.

Jesus' personality included:

- Symmetry in its exquisite balanced unification.
- Unfailing kindness.
- True sincerity.
- Absence of hypocrisy, affectation, pretense, sham.



*The universe law  
guaranteeing the free will  
of mortal beings makes it  
forever impossible for  
revelation, even from the  
highest sources, ever to be  
taken literally.*

- He lived the truth.
- He was the truth.
- Always approachable, always reasonable.
- Free of all freakish and erratic tendencies.
- Exquisite discrimination and sense of propriety.
- Surcharged with divine enthusiasm but never fanatical.
- Imaginative but practical.
- Frankly faced the realities of life.
- Never dull or prosaic.
- Prudent but never cowardly.
- Sympathetic but not sentimental.
- Pious but not sanctimonious.
- Unbound by tradition or conventionality.
- Gentle and unassuming—yet the perfected man of the universe.
- Superbly original but respectful of truth of predecessors.
- Never in a hurry.
- Brave but never audacious.
- A pattern of reverence.
- Great because he was good.

Jesus was the perfectly unified human personality. The traits of his personality plus his faith and sublime trust in God combined to permit him to live his life as a revelation of the nature of the heavenly Father—that aspect of the transcendent God that is comprehensible to the minds of mere mortals like us.

Jesus' life is therefore a pattern life for all those of any religion who truly seek God, to be like God, and who seek to do God's will—to live, "De imitatione Christi," in the likeness of Jesus.

[Jesus made no claim to be God or the Son of God. When accused of doing so he countered, "You are all sons of God." He also told his accusers he did not ask them to believe in him but rather to believe in the one who sent him.]

## Dark Matter and a String of Pearls

Dick Bain

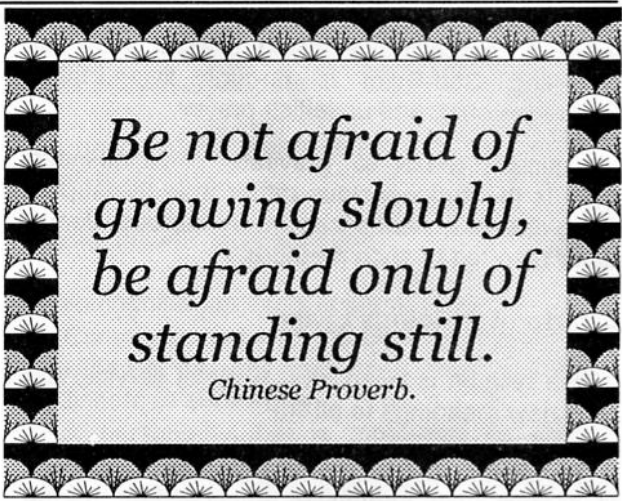
As astronomers have mapped the universe, they have discovered that the galaxies are arranged in long filaments, and they theorize that the filamentary structure is due to the presence of a mysterious substance known as dark matter. How could the hypothesized dark matter be responsible for the structure of the universe?

One current theory of universe building is as follows: Dark matter appeared before ordinary matter and assembled into long filaments. When ordinary matter appeared, it was attracted to the dark matter and collected along the filaments of dark matter. Then the ordinary matter formed into galaxies, perhaps at points of dark matter concentration within the filaments. But what is this dark matter, and how do we know it even exists?

In 1933 astronomer Fritz Zwicky noted that the apparent mass of the Coma cluster of galaxies seemed higher than calculated from the luminosity (brightness) of its constituent galaxies. He surmised that 90% of the matter in the cluster is not visible. He named this invisible substance "dark matter." Later on, after astronomers were able to measure the rotational speeds of galaxies, they noted that there didn't seem to be enough visible matter to prevent galaxies from flying apart due to their rotation. The fast moving outer stars of the galaxy ought to be thrown off into intergalactic space due to centrifugal force. Astronomers still agree with Zwicky that 90% of the matter in the universe is dark matter.

Another sign of dark matter presence is so-called gravitational lensing. A prediction derived from Einstein's Theory of Relativity is that light should be bent around a massive object. When a massive cluster of galaxies lies between a more distant galaxy and us, the collective gravitational field of the group of galaxies can magnify the light from the more distant one like a magnifying glass. This was observed first in 1979 by astronomers when they found four identical images of a distant quasar.

These sorts of magnified images have been observed many times since then, especially by the Hubble Space Telescope. The visible matter in such massive galactic groups is not enough to account for the amount of magnification observed, so astronomers theorize that the effect must be due to dark matter associated with each



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

*Chinese Proverb.*

galaxy in the group. Furthermore, galactic groups, like individual galaxies, apparently do not have sufficient ordinary matter to keep them from flying apart, and astronomers again suspect that it is dark matter supplying the extra gravitational force to keep them together. But though we can see the effects, so far we can't detect the dark matter.

Of course, there is some dark matter that we know is ordinary matter, but is not visible—such as clouds of gas and dust that don't radiate visible light. However, some of this sort of dark matter can be seen in the infrared portion of the light spectrum. Researchers can see enough of this material to estimate how much of it there is, and they calculate that there is only enough gas, dust, and non-luminous bodies to account for a small percent of the dark matter in the universe.

Other researchers have theorized that the missing dark matter may be simply large numbers of dark bodies such as so-called brown dwarfs, bodies that aren't quite large enough to become a star. But by observing in infrared light and using other methods, astronomers have been able to detect some of these bodies. It does not appear that there is nearly enough of this type of dark matter to account for the observed effects.

Another theory holds that most of the dark matter is composed of WIMP's, Weakly Interacting Massive Particles. WIMP's are supposedly very massive, but we are unable to detect them because they interact only slightly with ordinary matter, except by way of gravity. No one seems to have one theory adequate to explain the observed effects that explains everything, satisfies everyone, and is verifiable. But there is another concept that can explain why the galaxies are assembled into long filaments. This concept is called Paradise gravity.

The authors of *The Urantia Book* tell us that Paradise gravity works by providing paths of lessened resistance to the passage of galaxies. (Paper 11, Sec. 7, Par. 6) The authors claim this is how the galaxies are kept within the confines of what they term the superuniverse level and the first outer space level. This would also explain why they claim there is a clear zone between the superuniverse level and the first outer space level. But there is a problem with the astronomy of *The Urantia Book*. Our astronomers do not see things that correspond to the description of seven superuniverses and an outer space level. And to further complicate matters, the descriptions in the book are so ambiguous that there are many different opinions as to what a superuniverse or outer space level is. It may be, as Dr. Ken Glasziou speculated in a recent issue of *Interface International*<sup>1</sup>, that the authors had to tell the Forum something to answer their questions back in the 1930's, so they gave them a simplified story. They weren't permitted to give us unearned knowledge, so they did what we do when a child asks a question that we can't answer in detail.

We might tell our child that the sun is a giant burning ball of gas. While it isn't literally true, it is figuratively true, and it satisfies the child without trying to explain the fusion of hydrogen into helium. This way, the authors would remain true to their mandate to not reveal any advanced information that we haven't discovered for ourselves, but yet be able to answer our questions. But I don't think that would prevent them from salting the science of the Urantia Papers with a few concepts that we would understand only after we had discovered them for ourselves.

Surely the authors knew that the Universe is a three-dimensional tangle of filaments, even if the limitations of revelation prevented them from saying so. But consider this one statement in Paper 11, Sec. 8, Par 1: "Gravity is the all-powerful grasp of the physical presence of Paradise. Gravity is the omnipotent strand on which are strung the gleaming stars, blazing suns, and whirling spheres which constitute the universal physical adornment of the eternal God..."

Now compare that to this from *Sky and Telescope* magazine<sup>2</sup>: "Apparently galaxies themselves formed when the universe was only about a billion years old. Like pearls on a string, they gathered along filaments of dark matter..." Were the authors of *The Urantia Book* saying



something like the astronomer was saying, that the galaxies gather in filaments? Can it be that Paradise gravity acts to hold the galaxies into filaments strung throughout the universe?

The whole concept of Paradise gravity may sound very exotic, but is it any more exotic than a mysterious dark matter that can't be proved or disproved and which somehow conveniently appears before ordinary matter and forms itself into filaments? If we accept that God is in charge of the universe, is it not logical that God exerts some form of control over time and space? Many of the scientists who do believe in a deity seem to subscribe to the "wound up clock" theory, i.e., God started the universe going and then went off on a permanent vacation.

If God is the "ground of all being" as Paul Tillich said, isn't it logical that this Source of all being in some way shapes and directs the growth of our universe? Given this, isn't it logical that the universe has purpose and meaning and is unfolding in accordance to some master plan? If so, then it shouldn't be difficult to accept that God directly or indirectly exerts some degree of over-control. Yes, from our perspective, the universe seems to be quite random, but yet we recognize that even the randomness operates within the constraints of natural law. *The Urantia Book* pictures a God who not only has endowed the universe with natural laws, but who also exerts some degree of control through various agencies to maintain the universe as a going concern. *The Urantia Book* picture is that of a participatory God.

From what our astronomers can see now, it appears that the simple picture of a tubular first outer space level and seven superuniverses given in *The Urantia Book* may be only a metaphor for the actual structure of the universe. Astronomers have only mapped a small percent of the universe in detail at this point. We can see

structure emerging, but we do not yet have enough information to know what the entire visible universe looks like. So apparently we will have to wait patiently till the whole thing is mapped to see what "God hath wrought."

References

- (1) Glasziou, Dr. Ken, Error In The Urantia Papers, *Innerface International*, September/October 2001.
- (2) Wanjek, Christopher, Hubble's New Eyes, *Sky and Telescope*, March 2002.

## The Mind of Jesus

Ann Bendall

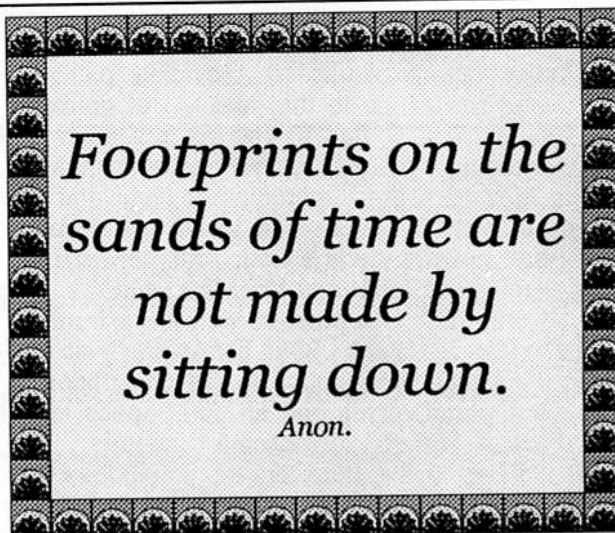
It is possible to acquire the mind of Jesus. As I currently perceive that mind, it is in terms of his developing a level of universal morality, philosophy and ethics, plus the mental attributes that accompany ways for approaching others and attitudes for dealing with problems so as to reflect his level of morality.

From a very early age Jesus was absorbed in striving to accommodate the ways of the world, represented by his parents' beliefs, values, and attitudes, (and was blessed in having his parents' conflict on the critical one of his future) with his developing images of our Universal Father and his ways. Whilst obeying the will of his parents he was desirous of doing what our Universal Father would wish. (1372,1384)

By adolescence, deprived of his earthly father, probably the closest to a friend he would ever have, he was, at the same time, developing unbroken communion with our Universal Father.

By adulthood only two wills reigned in his life, God's and his. Hence, although he was responsive to the needs of others, he was not reactive to their will. In addition, he never attempted to exert his will upon others, i.e., "He always refused to take unfair advantage of the human mind. He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings." (1413)

The greatest attribute he had acquired by early adolescence, was to stop before he responded, i.e. "to subdue his tongue." The Urantia Book reveals that many times he was disappointed, or frustrated, or angered, but he did not vent these emotions. In later life, he stated, "This human tongue...is a member which few men can tame,



but the spirit within can convert this unruly member into a kindly voice of tolerance and an inspiring minister of mercy." (1640) He was an exemplar of the power of the spirit in this regard.

And so, by adolescence, he had acquired the spiritual attribute of greatness—"When the spiritual attributes of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need or distress, that is the real measure of planetary greatness. And the manifestation of greatness on a world like Urantia is the exhibition of self-control. The great man is not he "who takes a city" or "overthrows a nation," but rather, "he who subdues his own tongue." (317)

Jesus was responsive to others but not reactive. To me, the first example of his having acquired this ability was in his mid to late teens. He lived with a mother who was a strong personality and he loved her dearly. And yet he did not succumb to her personality and, when she was depressed some years after his father's death, could "say to his anxious and grieving mother, 'Mother-Mary, sorrow will not help us; we are all doing our best, and mother's smile, perchance, might even inspire us to do better. Day by day we are strengthened for these tasks by our hope of better days ahead.'" (1400)

He had a bias to intervene on behalf of the underdog, i.e., the person subjected to attack. A classic example is on p. 1470. He would acknowledge the emotion and behavior of the aggressor. With his belief in the innate goodness of people, this acknowledgement was not in the form of criticism but rather an appeal for understanding, followed by guidance in morally appropriate behavior.<sup>1</sup>

Jesus was active in interaction with others and proactive in being "wise and alert in the quick and positive reaction of good to evil," advising his followers to "Forget not, the truly good is invariably more powerful than the most malignant evil."

How did he curb the tendency to react to the social environment? It would be nice if we had been given a ten-point strategy in The Urantia Book, but the revelators were not that obliging. I suspect that perhaps the Morontia Mota provide a key—accompanied by Jesus ability to pause and think before speaking (control his tongue) and determinedly ensure that in his life only two wills had influence, his and our Universal Father's. This latter commitment enabled him to refuse to allow another person's emotions to impact on his will. Further, he dedicatedly ensured alignment of his will with our Universal Father's so that, in effect, his and our Father's will were always one.

Reference

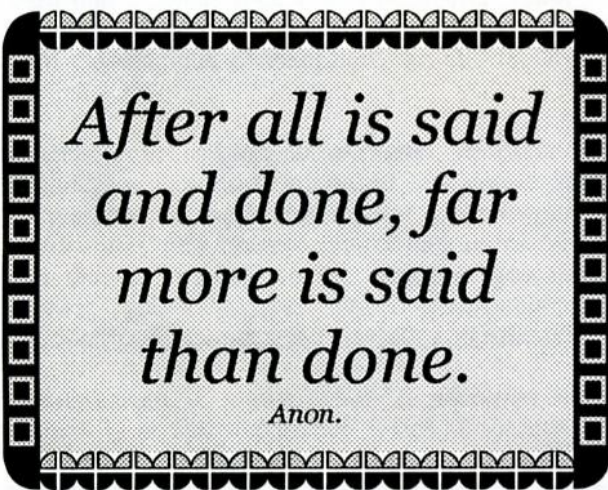
1. p.1098, also 1705, 1765, "appeal to emotions."

## Mathematics and Science catch up with The Urantia Book

"In the mortal state, nothing can be absolutely proved; both science and religion are predicated on assumptions." (1139)

In 1935 that statement could only have been made with confidence by a handful of our most learned men.

The foundation for logical thinking were laid by the Greeks way back in ancient times. Initially



they were trying to formulate the guiding principles of discourse—which gradually broadened into Aristotelian logic, the latter work holding sway for almost two thousand years.

Isaac Newton started a revolution when he converted physics into a branch of mathematics. For scientists this meant that Euclidian geometry having for its foundation a set of axioms held to be self evident and not requiring formal proof was also a foundation stone of their physics..

A major work to put mathematics on a more reliable foundation was undertaken by the outstanding German mathematician, Gottlob Frege who had already published the first volume of a highly acclaimed work and had the second ready for press when a short letter from Bertrand Russell pointed out what would seem to be a trivial and unimportant question. Is the set of all sets a member of itself? This apparently harmless question completely undermined Frege's work and caused him to add an admission to his second volume that the whole of the work was now useless.

Next on the list of similar calamities was Principia Mathematica, an enormous work by Whitehead and Russell which apparently found a way around Frege's problem but later fell victim to the work of Kurt Godel in 1929.

Effectively Godel's work means that any system of axioms that is complete enough to be useful cannot do otherwise than contain unprovable truths. So how can we know whether they are true truths?

Practically this means that each system must be subjected to rigorous experimental testing. It also means that we have no way of guaranteeing that a flaw will not appear at some future time—we can never be absolutely certain that it will not.

Over the last seventy years there has been no successful challenge to Godel and in fact his work has been both substantiated and extended. But the reality is that the vast majority of those working in science and mathematics have chosen to ignore Godel and continue on with the dream of a final unified theory made popular during more than twenty fruitless years of searching by the great Einstein.

Among the relatively recent work has been that of Paul Cohen who extended the Godelian approach to include set theory, and Alan Turing who discovered that there is a "stopping" problem with computers.

Turing asked the question of whether or not there is some way to predict beforehand whether a computer program will find an answer and stop or whether it will go on forever. His answer was there is no way of knowing.

Besides its deeper theoretical ramifications, this apparently simple "stopping" problem, of no importance to you and me, certainly is important to the administrator who has the task of allocating extremely expensive supercomputer time to those with the need.

Among those who have sought answers is Gregory Chaitin, an IBM research mathematician who asked if there is no way to get a yes or no answer, is there at least some way to estimate the probability that a program will or will not stop.

Chaitin spent twenty years working on this problem before finally coming up with a number he termed omega having a value between 0 and 1 that measures this probability—but, alas, its binary digits were found to be random and independent.

More importantly than computer stopping, the randomness of the digits of Chaitin's omega imposes limits on what can be known from number theory, which in turn, leads to the conclusion that randomness is the true foundation of mathematics.

That may sound far-fetched but on further reflection surely is in accordance with experience. One mathematician puts it this way, "It means that a few bits of mathematics may follow from each other, but for most situations those connections wont exist. All a mathematician can do is to aim to find the little bits that do tie together, hence that solvable problems are like a small island in a vast sea of undecidable propositions."

The basis of physics, in fact of all science, is mathematics. Hence the conclusions regarding the inconclusiveness of mathematics flow on to all other science—which is perhaps what we have always known intuitively.

\*\*\*\*\*

---

**INNERFACE INTERNATIONAL**  
a journal for students of  
The URANTIA Papers

Boml-Innerface

4040 Beecher Rd  
Flint, MI 48532  
**Return service  
requested**

PRSR STD U.S. Postage <b>Paid</b> Flint MI Permit #132
--

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