



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

Favorite Places from The Urantia Book

Subjectivity and Reality

The exquisite and transcendent experience of loving and being loved is not just a psychic illusion because it is so purely subjective. The one truly divine and objective reality that is associated with mortal beings, the indwelling God-Spirit, functions to human observation apparently as an exclusively subjective phenomenon. Man's contact with the highest objective reality, God, is only through the purely subjective experience of knowing him, of worshipping him, of realizing sonship with him.

True religious worship is not a futile monologue of self-deception. 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 idealization and attempted service of truth, beauty, and goodness is not a substitute for genuine religious experience—spiritual reality. Psychology and idealism are not the equivalent of religious reality. The projections of the human intellect may indeed originate false gods—gods in man's image—but the true God-consciousness does not have such an origin. The God-consciousness is resident in the indwelling spirit.

Many of the religious systems of man come from the formulations of the human intellect, but the God-consciousness is not necessarily a part of these grotesque systems of religious slavery.

God is not the mere invention of man's idealism; he is the very source of all such superanimal insights and values. God is not a

In this issue...

Favorite Places: Subjectivity and Reality.....	1
Mind. Do I have one?.....	2
What do the Urantia Papers say about mind?.....	8
What does God want from us?.....	10
Can I 'Be' what God wants me to 'Be'?.....	11
Why worry?.....	12
How and where did mankind arise?.....	15

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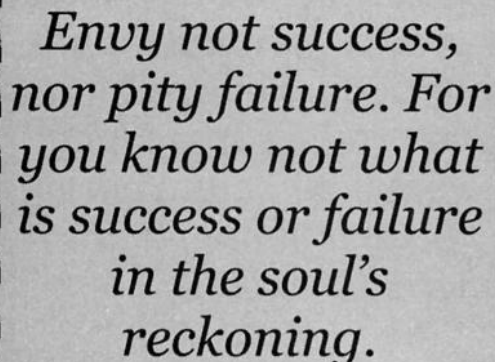
*You are not on this planet
to produce anything with
your body. Your purpose
is to produce something
with your soul. Your
body is simply and
merely the tool of your
soul.*

hypothesis formulated to unify the human concepts of truth, beauty, and goodness; he is the personality of love from whom all of these universe manifestations are derived. The truth, beauty, and goodness of man's world are unified by the increasing spirituality of the experience of mortals ascending toward Paradise realities. The unity of truth, beauty, and goodness can only be realized in the spiritual experience of the God-knowing personality.

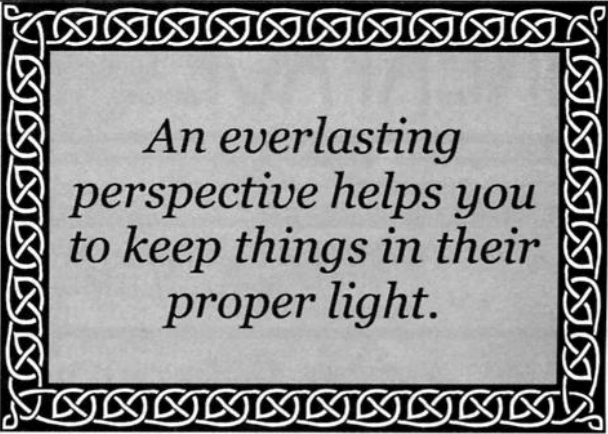
Morality is the essential pre-existent soil of personal God-consciousness, the personal realization of the inner Spirit presence, but such morality is not the source of religious experience and the resultant spiritual insight. The moral nature is superanimal but subspiritual. Morality is equivalent to 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.

The evolutionary mind is able to discover law, morals, and ethics; but the bestowed spirit, the indwelling God-Spirit, reveals to the evolving human mind the lawgiver, the Father-source of all that is true, beautiful, and good; and such an illuminated man has a religion and is spiritually equipped to begin the long and adventurous search for God.

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 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. (2095/6)



*Envy not success,
nor pity failure. For
you know not what
is success or failure
in the soul's
reckoning.*



*An everlasting
perspective helps you
to keep things in their
proper light.*

Mind! Do I have one?

From "Feelings" by Charles Birch

The basic distinction that has to be made is not primarily between mind and matter but between the objective and the subjective.

Things are experienced either internally or externally. When we see, touch, smell, or hear something our primary experience is external. When we think about things the experience is internal. But our senses do not bring us direct knowledge. All sensory signals arrive in the brain as modulated electrical signals that must be integrated and deciphered.

My own consciousness is the only thing in all the universe of which I have direct knowledge. Everything other than consciousness is inferred.

I experience the world as a world of objects through my five senses. I also experience life as inner awareness.

Feelings are the subjective side of life. Outward events are the objective aspect.

Can mind arise from no mind?

The present dominant view claims that mind is something that emerges in the course of the evolution of life. It is given the name **emergentism**.

A second view is that there is no such thing as mind, all is mere matter (**physicalism or materialism**).

A third view says that, in some sense, mind is part and parcel of all the entities in the evolution of the cosmos and the evolution of life. Thus mind and matter are two aspects of the one thing (**panexperientialism**).

The question we are really asking is what is the nature of nature? Is it a machine, or is it something other.

When did mind arise?

When did mind arise in cosmic evolution?

Physicalism says mind is not real—the only real things are insentient bits of matter.

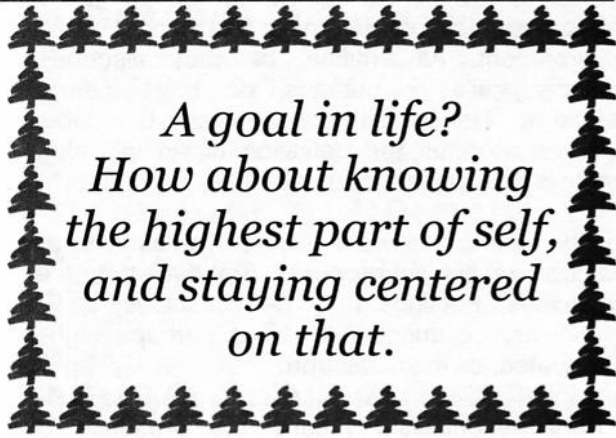
Panexperientialism asks: How could that which is arise from that which is not? It says mind (in some form) and matter always existed together all the way back to the Big Bang and even beyond. It avows that mind never arises from no mind.

The exponents of mechanism have declared that nature is not 'alive,' that not even taste, color, or odor belong to it. All that is real is the primary qualities of bits of matter to which nature can be reduced. The real world is matter in motion and nothing more. For mechanists, the machine replaces the organism as a model for understanding the nature of matter. Whitehead¹ scathingly called this the, 'doctrine of vacuous actuality.'

Emergence

The most common view held by biologists on the origin of consciousness is that it came into existence in mammals, possibly in birds, and even possibly in all animals that have a central nervous system. Some even extend the range of consciousness to protozoa because of the obvious responsiveness of these organisms to physical stimuli.

Emergence is a common doctrine in evolutionary thinking about the origin of organs. For example, the five-toed limb is said to have emerged from fish that had no such limbs but had



*A goal in life?
How about knowing
the highest part of self,
and staying centered
on that.*

fins. Analogously, minds are said to have emerged from no minds. This step contains a serious flaw, a category mistake. Mind is in a quite different category from limbs, feathers, scales, etc., which are external properties knowable to sensory experience. Mind is not knowable in this way.

There are two forms of the doctrine of emergence, a dualist and a physicalist form—one holding that once the mind emerges it is as a fully actual entity with power to affect the body, the other holding a physicalist view in which mind is without power to exert causation on the body.

Reductionism

The materialist, physicalist, or mechanical view of the universe is reductionist.

Reductionists try to explain the properties of complex wholes in terms of the most basic units from which they are composed. They would argue that the properties of say, a protein molecule, are completely explicable in terms of the properties of its atoms, electrons, protons, etc.

But if complex things such as living organisms can be broken down into their component parts, how is it that the whole has properties that none of its components have? Can we really expect to explain a tune that somebody whistles in terms of carbon, hydrogen, nitrogen, phosphorus, and oxygen molecules? Or can we ignore the tune by saying it isn't real?

Things that feel (panexperientialism)

The proposition of panexperientialism is that subjectivity (feeling of some sort) exists in individual entities such as electrons, atoms, cells, and organisms. But in saying that an electron is attracted by a proton we mean that the electron

*Your soul cares only
about what you're
being while you do
what it is you're
doing.*

takes into account internally the proton in its environment. All entities, be they electrons, protons, cells or humans, do have internal relations. Hence all entities can be called organisms. Thus the definition of an individual entity is that which acts and feels as one.

When using the word feeling in relation to an electron we are not proposing that the electron is conscious. Feelings may be conscious, as in ourselves, or unconscious and perhaps highly attenuated, as in an electron.

Panexperientialism means the presence of experience in some form all the way down to the most fundamental particles. To be real, an entity must 'feel.'

[Anything having sufficient substance to be considered as individual rather than compound is an entity that must feel. Thus even the gluons that hold quarks together in the atomic nucleus must be feeling entities—this despite the fact that gluons, in mediating the switch of 'up' and 'down' properties of quarks, pop out from the vacuum, do their thing in less than a billion billionth of a second, then return to the vacuum.]

A distinction has to be made between individual entities and aggregates of individual entities such as a chair, a table, a pile of sand, a rock. An aggregate is a grouping of entities that does not lead to a higher order of unified experience. The *pan* in panexperientialism means that all things are either experiences or are aggregates of individuals that are experiences. A molecule (its atoms interact with one another) is an example of an entity having experiences. A rock and a car are examples of aggregates—are without feelings. It is possible to have a high degree of organization without having any unified experience.

Panexperientialism generalizes experience (feeling) to all individual entities such as electrons

Fear is the energy that contracts, closes down, draws in, runs, hides, hoards, harms.

Love is the energy that expands, opens up, sends out, stays, reveals, shares, heals.

*Expectations
ruin
relationships.*

and compound individuals like cells. Consciousness is understood as a high-level experience. It involves memory of the past and anticipation of future events. At its highest level it involves richness of experience that may have components of zest and harmony.

Science, for the most part, studies aggregates. And when it does study individual entities or their compounds, it does so as if they were aggregates—machines that have no internal relations, no feelings, no subjectivity. For the most part, this is appropriate for the purposes of studying how a thing works. However to interact with an elephant as a machine rather than an elephant having real feelings and idiosyncrasies could be courting personal disaster.

Higher to lower v's lower to higher

Human experience is a higher level exemplification of reality. Instead of looking at nature from the bottom up as do the reductionists, panexperientialists look from the top down. In doing so, they look from the aspect of nature that they know most directly—their inner life experience, experience that is known in a way nothing else is.

Classical biology sees all organisms as machines. Classical physics does the same with its particles. An alternative is to interpret all in the light of that aspect of reality that we know most intimately. This leads to the panexperiential view of nature.

The proposition is not that atoms and molecules are conscious, but that there is, even at their level, something akin to sentience that takes the environment into account internally.

For example, we can talk about a richness of experience that is markedly different for a mosquito compared with a human being. Hence it is proper to speak of an 'evolution of experience'

that at some stage becomes consciousness. Thus, beings with consciousness may be said to have evolved from forebears in which experience was not conscious.

The effect of the doctrine of internal relations on the understanding of nature is radical. It destroys the notion of 'material substances' and substitutes that of 'events.'

The notion of substance is something that exists independently of anything else. According to classical physics, atoms and molecules are substances that behave in certain ways.

But in 'event' thinking, 'events' come first and are more basic. The world is made of 'events' and not substances. A hydrogen atom is an event and so are all the so-called fundamental particles. Modern physics recognizes this but still tends to use the language of substance thinking—as illustrated by the example of the gluons as previously described.

The events that constitute the 'being' of any particle are their internal relationships. An internal relation, unlike an external relation, is constitutive of the character, even the existence of something.

Our proposition is that we need to study phenomena at each level as they are shaped by phenomena at a higher level (the reverse of the reductionist approach). All reality from protons to people is process. The process moreover is one of feeling or experience. The ultimate entities of the world are not objects but subjects—and are the final real things of which the world is made.

The word feeling or experience for an elementary entity—such as an electron, an atom, or for events in the minds of humans—are examples of the thoroughgoing unification which the Whitehead system¹ seeks to achieve.

Do not dismantle the house. Look at each brick and replace those that appear broken.

Seek not to find out who you are. Seek rather to find out who you want to be.

'Feeling' or 'experience' means any kind of acting, or being acted upon, in such a way that the make-up or constitution of the subject is affected.

Another way of putting this is to say that the entity takes account of its environment in such a way that it itself is constituted, at least in part, by that internal relationship. The analogy with human experience is complete. We are what we are by virtue of our internal relations changing our constitution moment by moment and day by day (but it is important to note that not all of the internal relations are conscious activities—there are different degrees of consciousness shading off to unconsciousness with which these relations are associated).

God's feelings

What is the origin of this subjectivity, (feelings), in nature? Asked how they feel about it, materialists often feel they must blindly deny they have feelings.

As far back in time as the physicist can take us, about 13.6 billion years, there was the Big Bang—indicating that somewhere there must have existed the potentiality for our universe to become. This general potentiality Whitehead called the "the mind of God"—meaning the unrealized possibilities, values, purposes, and feelings that were yet to be.

The proposition that the universal existence of subjectivity requires the existence of cosmic mind appears to be unavoidable—the alternative is to simply ignore the problem.

Physicist Paul Davies² made the case for the existence of the laws of physics before there was any physical universe. Thus the laws of physics must be eternal and omnipotent. Other thinkers have argued that these laws came into existence

with the universe. But then these laws cannot explain the origin of the universe as they would not have existed. Davies answer is they were in the mind of God.

But Davies, Pascal, and many others differentiate between the God of the philosophers and the God of mankind's religions. The ideas associated with omnipotence, intervention, law-giver, and judge are not part of the thought we are trying to convey—which is God as persuasive love as opposed to coercive power. Three propositions are put forward:

1. God acts in the world by compassionate persuasive love.

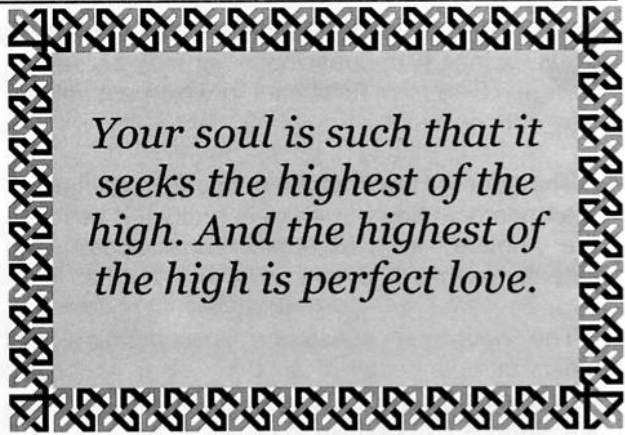
God acts by being felt by God's creatures, the individual entities of creation. And God's envisagement of possibilities elicits a response from the individual entities of creation.

God acts in human life by being felt by us as persuasive love that is transforming. We are tuned to resonate to the lure of God. When God is felt by individual entities, God enters into their constitution. God is lure. God is persuasive love, ever confronting the world, as it is, with possibilities of its future.

The life and mission of Jesus would not have been possible except in a society that, through its history, had reached a certain critical point. Jesus was able to show men and women what human life could be.

God confronts what is actual in the world with what is possible for it. This is the compassion of God for the creation. God acts by being and by having purpose.

God cannot choose from time to time to interfere coercively here and there, at will. This is at the heart of the difference between classical



theism and panentheism or neoclassical theism. God does not put up special umbrellas to protect the faithful against this or that disaster, nor does God authorize any particular disaster. Such concepts suppose a providence in which God is in total control, either determining all events, or selectively determining some events.

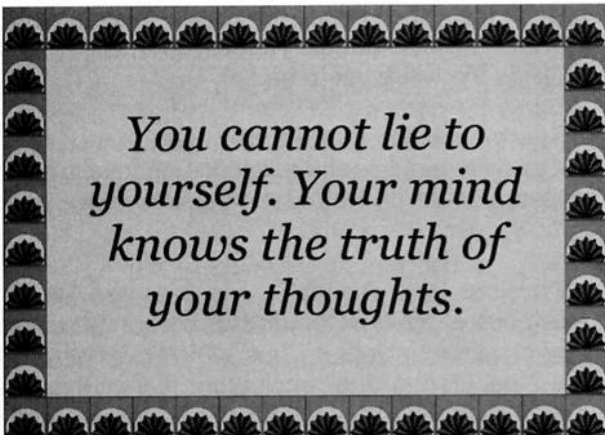
God's directing creativity always creates through the spontaneity and structural wholeness of all creatures. Providence is not interference, it is creation. Providence is a quality that lures towards fulfillment. The person who believes in providence does not believe that a special divine activity will alter conditions of finitude and estrangement. They believe and assert with the courage of faith that no situation can frustrate the fulfillment of their ultimate destiny, that nothing can separate them from the love of God.

The concept of an all-powerful, almighty, all-controlling God is antithetical to the reality of the world. In such a world, free will would be impossible. The nature of the world is consistent with the concept of God as persuasive love that is never coercive.

Faith in divine providence is faith that nothing can prevent us from fulfilling the ultimate meaning of our existence. Circumstances need not destroy us. What matters is our attitude to circumstances. No person, nor any situation, need ever have an unbreakable grasp upon us. Faith makes it possible to act creatively in any situation.

Every life has two aspects, the objective and the subjective. It is mainly our inward subjective contribution that in the end determines what life means to us. "I have overcome the world," said Jesus. His victory was inwards.

Prayer is not the endeavor to get God to do what we want. It is the endeavor to put ourselves in such a relationship with the God-Within that the possibilities of God for our lives become



concretely real in our experience.

This view of the nature of God's activity is not only a view of the nature of goodness but also of the nature of evil. Evil springs not from providence but from freedom and chance. If there was no good, there would be no contrasting evil. If God gives us the freedom to choose his goodness and his love, then we also have the freedom to reject—and the possibility of perpetrating evil.

2. The only adequate human response to God's persuasive love is infinite passion.

Plato spoke of undimmed and unwearied passion as the only adequate response. Tillich plummed for infinite passion. Hartshorne³ chose to be creative and foster creativity in others.

The creative evolution of the cosmos is a consequence of the combined creative activity of the individual entities of the universe. Some kind of tendency (lure) to the realization of further possibilities must belong to the individual entities of the world. Otherwise evolution and life is unintelligible—a sequence of chance events of preposterous improbability. At the human level this lure is felt as an imperative. And the response to the divine lure is passionate.

We open our lives to being grasped by something greater than ourselves which becomes part of ourselves. This is the full meaning of *incarnation*, literally meaning 'becoming flesh'—which is becoming concretely real instead of remaining a possibility.

3. God responds to the world with

Only when you find the power to say, "I did this," can you also find the power to change it.

There is a divine purpose behind everything, and therefore a divine presence in everything.

infinite passion.

Thus God is pictured, not as a static being, but as in the process of becoming. By contrast, the classical view pictures God as being loving, yet without emotion, feeling, or sensitivity to the feelings of others. Aristotle stated, "God is the mover of all things, unmoved by any." Aristotle's God is unaffected by what happens in the world—so also is the god of Saint Anselm and Thomas Aquinas.

The median view is that God is loving in the sense of feeling the feelings of all others, taking into himself the immediacy of all other currents of feeling, moment by moment. Hartshorne says:

'God alone not only knows but feels, and finds his own joy in sharing our lives, lived according to our own free will decisions, not fully anticipated by any detailed plan of God's own.'

Whatever we do makes a difference to God. Only such a view is a coherent, intelligible way of conceiving God. A love that leaves the lover unmoved by the joys and sufferings of the one who is loved is not worthy of being called love at all.

It is really quite extraordinary how rarely God is conceived both to suffer with and to rejoice with the creation. God is represented as judging, punishing, sometimes sentencing his earthly children to torment. Real love is neither judgmental nor condemnatory. Instead it comes alongside and experiences the suffering and the joy of the one who is loved. Many of us can believe in a God like that.

God's creative activity inspires the individual entities of creation to themselves be creative. Their experiences are saved in the experience of God. In Whitehead's language: 'What is done in the world is transformed into a reality in heaven—

and the reality in heaven passes back into the world.'

This is an interesting speculation in that the world not only makes a difference to God but that the difference made to God floods back into the world as new possibilities. In this way a flow of feeling is established between God and his creatures, a flow that enriches both.

In this vision of a deity who is not a supreme autocrat, but a universal agent of persuasion and responsiveness whose power is the worship he inspires, and who feels all the feelings of the world, some of us find not only a new way of understanding the world but a new way of facing the tasks of today.

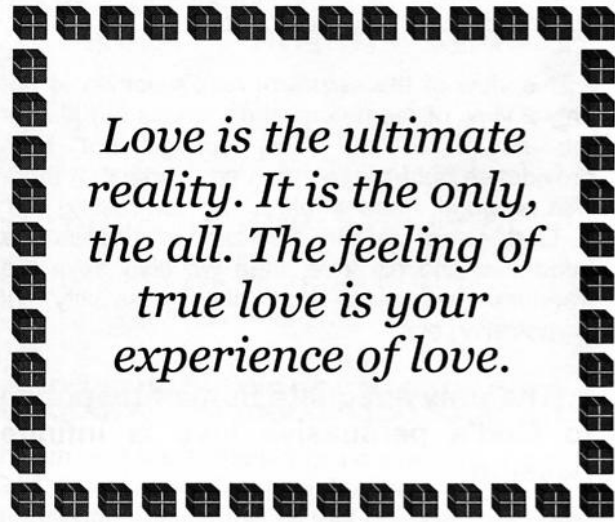
Conclusion

The universal existence of subjectivity in the individual entities of creation requires—demands—the existence of cosmic mind at the heart of the universe. Cosmic mind—God—is not conceived of as an omnipotent, supernatural, legalistic ruler of the universe. Cosmic mind is not supernatural but natural.

God acts in the world by compassionate persuasive love, never by coercion.

Individual entities from protons to people experience God through their natural internal relations. This is the nature of the 'within of things.' God acts by being 'felt' by the individual entities of the creation as they take account of their environment internally. For us humans this is felt as values and purposes.

God is not the sole cause of happenings. God's



Love is the ultimate reality. It is the only, the all. The feeling of true love is your experience of love.

causality is always exercised in relation to individual entities that have their own measure of self-determination. So 'divine purpose' is a better description than 'divine design' which gives the impression of a preordained blueprint— whereas the future is open-ended.

The only adequate human response to God's persuasive love is infinite passion.

The proposition is that all actual entities experience the divine persuasion and the only appropriate response on our part is with infinite passion. It is the response to divine persuasion that gives order to the societies of individual entities from protons to people. All this ordering leads to novelty in the creative process.

God responds to the world with infinite passion.

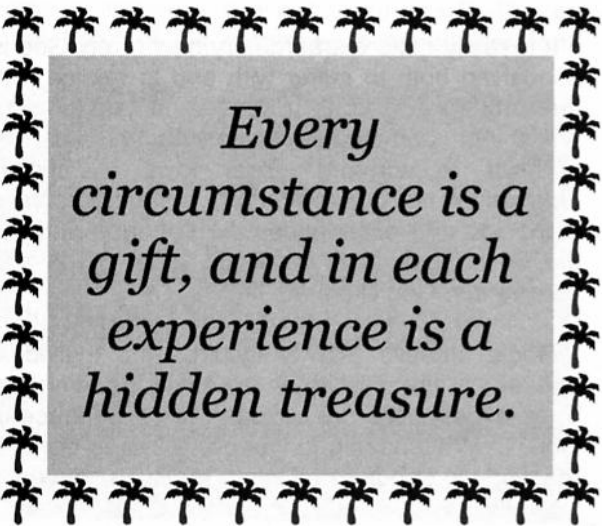
God is both cause (in creating the world) and effect (in experiencing the world).

Whereas the God of Aristotle and of classical theism is totally unaffected by what happens in the world, the God of process thought feels with unique adequacy the feelings of all others. Responsiveness and not immutability is the nature of perfection.

'A love that gives but does not respond to the joys and sufferings of the world is not worthy of being called love at all.'

References

1. Whitehead, A.N. "Process and Reality."
2. Davies, Paul, "The Mind of God."
3. Hartshorne was an associate of Whitehead.



Every circumstance is a gift, and in each experience is a hidden treasure.

What do the Urantia Papers say about mind?

The Urantia Papers' concepts about mind are most similar to those found in Whitehead's Process Philosophy¹—which has it that even primary particles down to sub-atomic levels are, to some extent, 'minded,' and this mindedness is grounded in the 'consequent' nature of God.

In the Urantia Papers, the source of all things is the 'First Source and Center,' also referred to as God, the Universal Father, etc., who is a different entity from a finite 'God of the Universes' given the name the 'Supreme Being.' Whitehead solved his need to have both a transcendent and a finite aspect of God, by giving two natures to his concept of God, uniting them as just one God having both a 'primordial' and a 'consequent' nature—the former being transcendent while the latter is God's finite aspect.

Previously an already famous professor of mathematics at Oxford, England, at the age of 63, Whitehead was offered the position of professor of philosophy at Harvard in 1924, a position he retained until he was 77 years of age. He is best known for his book, 'Process and Reality,' published in 1939 on the subject matter of his lectures. It is interesting that Whitehead's tenure at Harvard was contemporaneous with the period of receipt of the Urantia Papers.

For Whitehead, his primordial aspect of God is the source of all that is possible while his consequent nature of God is the source in the finite world that offers these possibilities as choices to whoever or whatever is doing the choosing. For the Urantia Papers, the Absolutes of Infinity are the storehouse for all such possibilities and these become available as needed in the finite universes where they then repose with the Supreme Being.

*Listen to God in the truth
of your soul. Listen to God
in the feelings of your
heart. Listen to God in the
quiet of your mind.*

*Judge not, and neither
condemn; for you
know not why a thing
occurs, nor to what
end.*

But whether the names the Papers give to functions of deity are names for independent entities, or are simply names for the functions, is uncertain. However, functionally, they have the same creative duties to perform as do Whitehead's two aspects of the same God.

About the origin of mind, the Papers are more detailed than Whitehead. They state the origin of mind to be from the cosmic mind of the third person of the Trinity, the Eternal Spirit from whom it is routed via the Master Spirits to the Universe Mother Spirit, thence via the Adjutant Mind Spirits to the animal life forms of their worlds. At a lower level, the Master Physical Controllers serve as controllers and directors of the pre-adjutant mind levels, the levels of non-teachable or mechanical mind. (403)

Perhaps this reference to mechanical mind means that the Papers are speaking of a similar function for mind way beyond material life and all the way to the sub-atomic as did Whitehead. This is suggested by: "the nonteachable mind functions on many levels beside that of primitive planetary life." (480)

For simplifying purposes, at its higher levels mind and its functions may be pictured as a fields centered in the Universe Mother Spirits—somewhat like a compass operating in the magnetic field of a planet. Each compass operates to point direction in an apparently inexhaustible field, at least unless and until it is demagnetized. When death 'de-magnetizes' our minds, we have to find a new mind source, something that is accomplished on the mansion worlds where our new mind goes through a long series of adaptations that finally render it suitable as spirit-mind.

For mankind, mind is in addition to personality, body, and soul. Our earth-mind dies when we die.

But personality, from which we derive self-consciousness and free will, is a permanent pattern that stays with us to eternity. On the mansion worlds we are reconstituted with that same personality, a new mind and 'body', and our same God-Spirit, the Adjuster, that also brings our soul and those memories of everything from our former life that had spiritual meaning and value.

Reference

A.N. Whitehead (1937) *Process and Reality*.

What does God want from me?

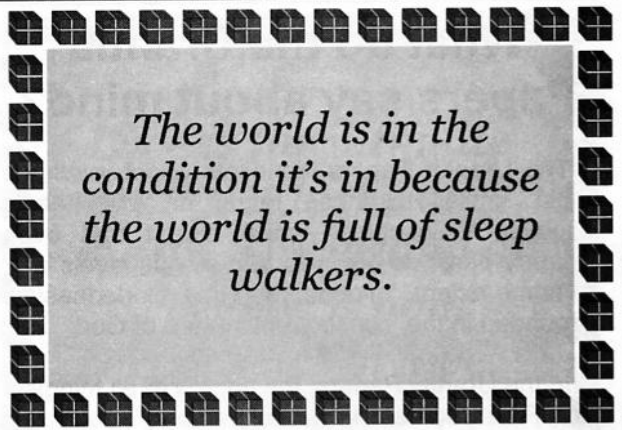
During discussion between Jesus and Immanuel on the purpose of Jesus' bestowal, Immanuel recommended as follows:

"Exhibit in your one short life in the flesh, as it has never been seen on Earth before, the transcendent possibilities attainable by a God-knowing human during the short career of human existence...and show to the entire universe the achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him."

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

One further comment from Immanuel is important for our purpose: "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

If you strive for the evolution of your soul, remember that you wont produce it by the worldly activities of your body.



The world is in the condition it's in because the world is full of sleep walkers.

creatures of the flesh."

From our viewpoint, Jesus' life was lived to reveal the nature of God to mankind. But the very fact that his revelation was to be indicative of the possibilities attainable by God-knowing humans informs us that his life was and is a model for us to attempt to emulate.

Two essential steps to Jesus success were the dedication of his own will to doing the will of God and the total faith that he placed in God. This is illustrated by his answer to a question of the "how far can we go" type. Jesus answer really said, "All the way."

"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."

The key to success in doing the will of God with total faith is to do as Jesus did and foster continuous communication with the spirit forces within us. From early childhood, Jesus spoke to the indwelling Spirit of the Father as he would have spoken to his earthly father. As he grew older, this became a dominant aspect of his life. On this we are told: "It is not enough that this Spirit be poured out upon you, the Divine Spirit must dominate and control every phase of human experience." Which is exactly what Jesus did.

The fact that there are at least 35 references in the New Testament to the Indwelling Spirit demonstrates that its power was well known to the earliest of Christians. Presumably this trust of the individual in the indwelling God-Spirit was lost

when religion became organized and a priesthood became officialdom. This move also heralded the loss of spirituality as the goal of individual living.

We cannot go back to where the early Christians were. We must move on from where we are now. But we can reintroduce the personal presence of the indwelling Spirit of God to be the dominant force in, and the focal point of, our lives.

Jesus told us, "Love one another as I have loved you." To truly love another we must not so much attend to their earthly comfort and welfare as to help them to discover their 'utmost cosmic good'—meaning to help them in any way we can to become more spiritual. But what does 'more spiritual' mean?

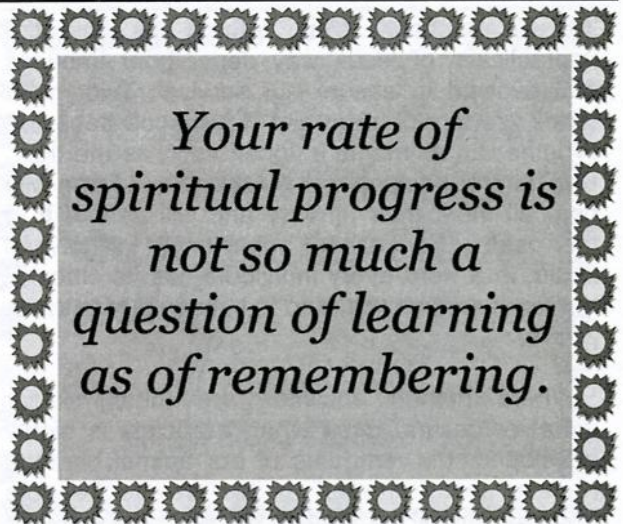
"Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to our fellow beings."

"Actual spiritual status is the measure of Deity attainment, attunement to the God-Within. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness."

So what does God want from me? Simply my personal and sincere dedication to doing God's will, with my life to be lived in the service of God and my fellow beings. For without that there would be little of spiritual value in my life and my soul would add up as close to being a vacuum.

But with Jesus as my model, with Jesus' Spirit of Truth as my guide and counselor, with sincere, selfless, goodness as the focal point of my material life, and with a total faith in the love and goodness of God, what more could there be? What more could one aim for?

All human actions are motivated at their deepest level by one of two emotions—fear or love.



Your rate of spiritual progress is not so much a question of learning as of remembering.

Can I be what God wants me to be?

"You are my messengers. You are beholden to live your lives as I have in spirit lived mine." (1577)

It is often claimed that to live our lives as Jesus lived his is a quite impractical proposition. That would be so if we tried to mimic Jesus, but his exhortation was not that—rather it was to live our lives as he *in spirit* lived his.

We also have, *"One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it."* (2090) Some of Jesus exhortations follow:

- Be humble.
- Do not resist evil. If someone smites you on the right cheek, turn the other cheek.
- Go that second mile.
- Give to anyone who wants to borrow.
- If anyone wants your coat, give them your cloak as well.
- Never be angry with others.
- Agree with your adversary quickly.
- Love your enemy.
- Forgive, always forgive.
- Bless those who curse you.
- Do good to those who hate you.
- Never, never, never seek revenge.
- Take no thought for your life.
- Be tolerant, patient, understanding.

Our basic problem is our animal heritage.

Those emotions that inform us of the impracticality of Jesus' way, derive from emotions that evolved to ensure our survival. Two major forms are territorialism and dominance behavior. Whether an animal is a 'loner' such as the tiger, or a herd or pack animal, such as the African wild dog, all mark their territory and will defend it to the death. Dominance behavior is of several kinds. In a herd every individual has its place. It bullies those below it, and is obsequious to those above.


Where human societies are tribal, similar behavior occurs. Even when a society is highly developed, the remnants of our animal heritage remain. Jesus showed us the way to freedom from our animal heritage.

To the so-called great men of history, men like Alexander the Great, Julius Caesar, Genghis Khan, Attila, the Hun, Napoleon, and such like, Jesus stands in stark contrast. He was different—utterly and totally different. Today he has more than a billion sincere followers. But ask people at random from off the street what they know about the great conquerors of the history books, and other than perhaps their name, they will know virtually nothing. That surely must say something for the way of Jesus.

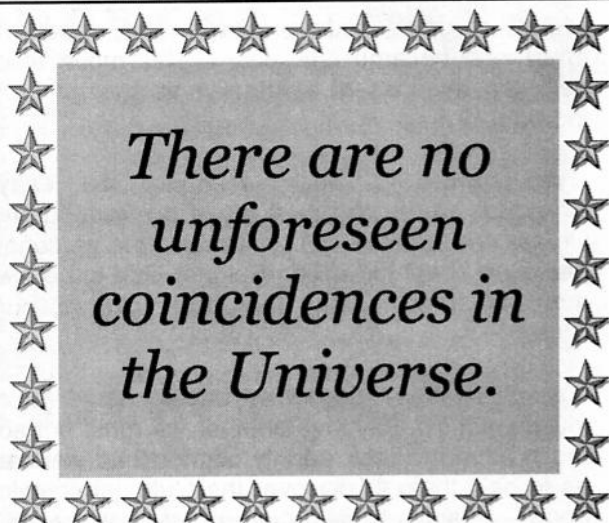
Can I live the way Jesus lived? Of course I can. All that is required is the sincere desire to do so. If we have that, our indwelling God-Spirit will look after the rest.

Why Worry?

In the not too distant future the Western world, in particular, will face potential moral chaos when Christians realize that the Judeo-Christian concepts of right and wrong are built upon a



*All
conditions
are
temporary.*



*There are no
unforeseen
coincidences in
the Universe.*

house of straw. And in a world progressing towards Godlessness, whose opinions will or should prevail?

The reason for this gloom and doom? Since the 1967 war between Israel and the Arab nations, and the occupation by Israel of Palestinian territories, there has been an enormous effort made by the staff of professional Israeli archaeology institutions to gather supporting evidence for the biblical history of both Jerusalem and the occupied lands. The purpose?—to justify the claim that these belong to Israel by divine decree—that God himself gave them to Israel!

The result has been a disaster for Jew, Christian, and Islam. Professor Ze'ev Herzog of the Tel Aviv University writes¹: "This is what archaeologists have learned from their excavations in the Land of Israel: the Israelites were never in Egypt, did not wander in the desert, did not conquer the land in a military campaign and did not pass it on to the 12 tribes of Israel. Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was at most a small tribal kingdom.

"Worse still, in the days of Moses, the supposedly monotheistic deity of the Israelites, YHWH, had a female consort! Also, intensive archaeology has revealed that at the time of David and Solomon, Jerusalem and its surroundings consisted of about 20 small villages with a total population of about five thousand²—a small kingdom indeed to have been the center of an empire described in 1 Kings 5:4 as stretching from Gaza in the south to Syria in the north and to the Euphrates river in the east."

How does this collapse of Old Testament

legitimacy affect Christianity? One Christian cleric³ has pointed out that it has profound theological effects—for example, Jesus could not be the embodiment of ancient covenant hopes or the fulfilment of divine messianic promises made to Abraham, Moses, David, the prophets et al, concluding that “these individuals did not exist and God never made any such promises to them. We have to face the shocking fact that most of the Old Testament is late Judean propaganda with little historical worth, just as the Gospels are mostly Christian propaganda.”

Another Christian minister⁴ speculates:

“Given what they knew, Christians in the first century made sense of God and Jesus as best they could. The result is the New Testament.

“And given what they knew, Christians in the fourth century made sense of God and Jesus as best they could. The result is the Trinity.

“Now, Christians in the twenty first century must make sense of God and Jesus as best they can. The results are yet to be seen.”

Urantia Book readers are not unaffected by all this. The Papers support much of what is written in the Old Testament that is now rejected outright as plain wrong.

About Solomon, the Papers say: “Solomon bankrupted the nation by his lavish court and by his elaborate building program: There was the house of Lebanon, the palace of Pharaoh's daughter, the temple of Yahweh, the king's palace, and the restoration of the walls of many cities. Solomon created a vast Hebrew navy, operated by Syrian sailors and trading with all the world. His harem numbered almost one thousand.”

But Israeli archaeology concludes that

*Obedience is not
creation and can never
produce salvation.
Obedience is a response;
while creation is pure
choice, undictated,
unrequired.*

*It is not the action of
another but in your
own reaction that
will limit your rate
of spiritual
progress.*

Solomon, at best, was the minor tribal chief of a scattering of small villages in a sparsely populated area of the hill country in the region of another small village called Jerusalem.

In studying these Urantia Papers, and pondering on why they were written as they are (a strange mix of erroneous science and history plus remarkable revelation), it is critical that we take into account the mentality of their initial recipients, the so-called “Forum,” the prejudices of the times, what might have been acceptable as revelatory truth in the 1920-35 period, what might have caused abandonment of the revelations as spurious, and the inevitability that some Forum members would treat everything they were told as divine, infallible revelation.

Parts 1-3 of the book were initially the result of questions posed by the Forum members to test the credentials of the revelators.⁵ Hence, in hindsight, it seems possible that the original aim of the revelators was confined to preparing a group of people for receipt of, Part 4, *The Life of Jesus*.

Taken by itself, this is written in a way that would never have gained the status of divine revelation—and the error content of the science and history present in what became “The Urantia Book” would never have become a contentious issue.

But now, approximately 70 years after completion of that book, plus an extraordinary knowledge explosion in virtually all spheres of human activity, we have to face the fact that the Papers abound in outdated, outmoded materials and concepts.

This is the reality we must learn to live with, but

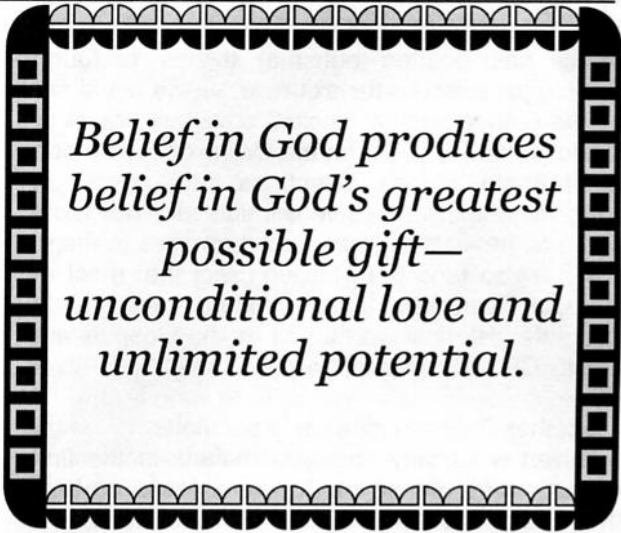
taking care not to throw the baby out with the bathwater. In terms of their spiritual meanings and values, these Papers stand alone, head and shoulders above anything else available to us.

Even back in the 1930's the "powers-that-be" were concerned about the rapid social changes occurring on this planet. Paper 99 warns us: *"Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny."*

This is followed by: *"Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments. Urantia society can never hope to settle down as in past ages."* And: *"The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another."* Finally, *"Religion has no new duties to perform."*

Could it all have been planned? A paragraph in Paper 2 provides food for thought. It says:

"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



*Belief in God produces
belief in God's greatest
possible gift—
unconditional love and
unlimited potential.*

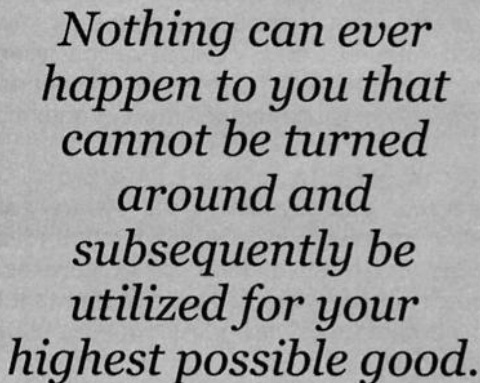
divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love."

The reference to *"enlarged and exquisitely integrated modern concepts of cosmic truth, beauty, and goodness"* can only be self-referential. These concepts are to be found in the Papers! And it is a *"new and righteous vision of morality"* that is required. Why? Is it because the revelators knew that the foundations of our Judeo-Christian morality must shortly expire?

At its beginning, Paper 99 warns of a thousand years of rapid social change. We are already about 70 years into that period, and if we take the Urantia revelation seriously, in the situation of being required to *"become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never ending economic adjustments."* And our paramount task is to *"stabilize the ideals of mankind during the dangerous times of transition from one phase of civilization to to another."*

Western Christianity will probably collapse within the next 10-20 years. It is too priest-bound and creed-bound to have any chance of adjusting to the inevitable collapse of faith that will follow the equally inevitable dissemination of knowledge of the demise of the Old Testament—hence the foundations of the theology upon which the Christian Church founded its doctrines.

The reality of Jesus' life was and is a revelation of the nature of God. That fact is untouched by



*Nothing can ever
happen to you that
cannot be turned
around and
subsequently be
utilized for your
highest possible good.*

any of man's desecrations of his reality. Thus our primary task for a thousand years will be to promulgate Jesus' interpretation of God's nature.

Our best source will be the Urantia Papers. The material we need will not be that relating to material facts. Rather, we will find what we need amongst that which has "spiritual meaning and value," that part for which we can have certainty about its revelatory status.

The two thousand pages of The Urantia Book provide a content far too large to permit efficient location of reference material. This highly abridged version of its "spirit"—related content may help to ease the task.

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1. Herzog, Ze'ev. Ha'aretz Magazine, Friday, October 29, 1999.
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3. Rev'd G. C. Jenks, M.A. Ph.D. Forest Lake Anglican Community, Brisbane, Australia.
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How and where did mankind arise?

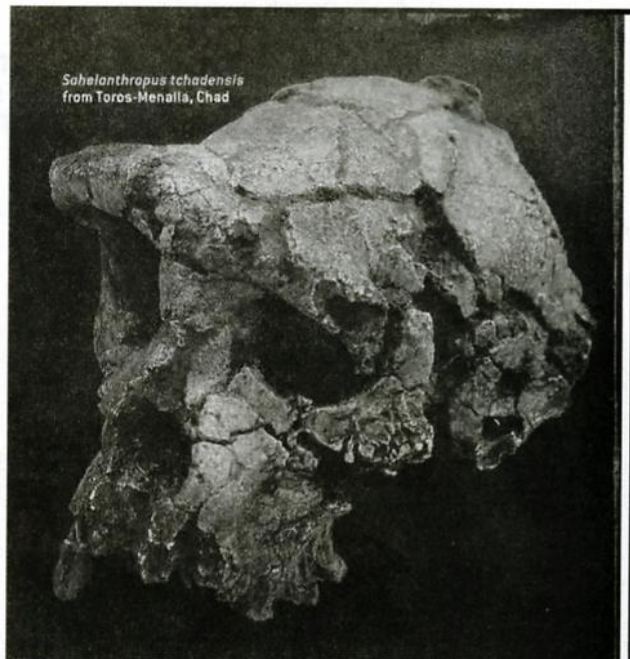
There can be little doubt that the origins of mankind were in Africa for there is to be found there, a group of hominid fossils belonging to the genus *Australopithecus*, any one of which may have been a forebear of the genus *Homo*—the one to which we belong, and which is also represented in Africa

The Urantia Book informs us that man arose about 1 million years ago, while denying that it had a direct African ancestry.

Paleoanthropology has two main schemes for human ancestry, one being the 'out of Africa alone' hypothesis, the other being 'multiregional'—meaning that the ancient ancestors of various human groups lived where they are found today. Included is the possibility that the so-called Neanderthal man, a specialized form of man well adapted to the climate of an ice-age, could interbreed with modern man. An extreme view is that the Neanderthal was the progenitor of modern man.



Homo sapiens idaltu (Ethiopia)



From Toros-Menalla in Chad, Africa, and dated at just less than seven million years of age, this skull from *Sahelanthropus tchadensis* is the most ancient known hominid. It may thus represent the earliest human forebear, the point at which our lineage and the one leading to our closest living relative, the chimpanzee, diverged.

Both main theories have their deficiencies. For the 'out of Africa' theory there was a big hole in the African fossil record extending from between 300,000 and 100,000 years ago—in which period the transition to morphological modernity was expected to have occurred.

New light was thrown upon the origins of man with the publication in June of a paper in *Nature* by T.D. White et al. that describes three skulls, reliably dated at nearly 160,000 years old, and said to be the earliest near-modern humans on record.

Found at a site called Herto in Ethiopia, these fossils exhibit such modern traits as a globular brain case, but also retain ancient features, a prominent brow ridge, for example. Given the sub-species name *Homo sapiens idaltu*, this species forms a link between earlier African archaic forms and later fully modern ones—and so provides strong supporting evidence that Africa was the birthplace of our kind.

These Herto hominids are also indicative of whether the Neanderthals were the forebears of modern man. Whereas the 'out of Africa' theorists contend that such archaic hominids did not contribute significantly to the modern human

gene pool, many multiregionalists have argued that the Neanderthals interbred with or merged with modern humans.

The Neanderthals were around from about 200,000 years ago until around 30,000 years ago when they disappeared. The fact that these near-modern Herto humans were already present in Ethiopia while the Neanderthals were still developing their distinctive characteristics in Europe is indicative that, at most, only trivial amounts of Neanderthal genetic material would have 'leaked' to the modern human.

Further evidence that the Neanderthals contributed little to the gene pool of modern humans comes from mitochondrial DNA (mtDNA) studies from two early modern European fossils that were shown to be markedly different from the mtDNA sequences recovered from four Neanderthal specimens.

[Plant and animal cells contain large numbers of mitochondria, the 'factories' that break down sugars and provide the cell with energy. Each has its own piece of DNA that is independent of nuclear DNA. Offspring inherit their mitochondria from their mother only, and are copies of themselves. Variation comes from mutation only.]

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