

*Revelations*  
&  
*Prayers*

*A Guide for Jesusonian  
Service Thru Worship*



# *Revelations*

*&*

# *Prayers*

## *A Guide for Jesusonian Service Thru Worship*

**This worship guide is freely offered for the development Jesusonian Services Thru Worship. Each individual service is an outline of potentials. They should not be viewed as an absolute form to dictate worship practice. Each section topic is designed to be highly flexible for adaptation for local community use. Worship planners may freely copy, cut and paste, and adapt in any manner suitable for any Jesusonian group desiring to regularly practice the art and discipline of worship while fostering the development of a Community of the Religion of Jesus Christ as it is promoted in *The Urantia Book*. Worship planners are encouraged to freely add music, dance, audio visual and other suitable materials. They are encouraged to incorporate other religious resources that fit the needs of the individual community serving the Family of God through worship, meditation, and prayer. Service thru Worship is for the development of a spiritually unified Jesusonian community serving the Family of God through a spiritualized union of ascendant souls.**

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# **Our God the Father and The Mother Supreme**

001 Father God Mother Supreme

The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder. The truth about the Universal Father had begun to dawn upon humankind when the prophet said: “You, God, are alone; there is none beside you. You have created the heaven and the heaven of heavens, with all their hosts; you preserve and control them. By the Sons of God were the universes made. The Creator covers himself with light as with a garment and stretches out the heavens as a curtain.” Only the concept of the Universal Father—one God in the place of many gods—enabled mortal men and women to comprehend the Father as divine creator and infinite controller.

The myriads of planetary systems were all made to be eventually inhabited by many different types of intelligent creatures, beings who could know God, receive the divine affection, and love him in return. The universe of universes is the work of God and the dwelling place of his diverse creatures. “God created the heavens and formed the earth; he established the universe and created this world not in vain; he formed it to be inhabited.”

The enlightened worlds all recognize and worship the Universal Father, the eternal maker and infinite upholder of all creation. The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father. The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, “Be you perfect, even as I am perfect.” In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia. UB 1:0. 1 - 3

The evolving divine nature of the Supreme is becoming a faithful portrayal of the matchless experience of all creatures and of all Creators in the grand universe. In the Supreme, creatorship and creaturehood are at one; they are forever united by that experience which was born of the vicissitudes attendant upon the solution of the manifold problems which beset all finite creation as it pursues the eternal path in quest of perfection and liberation from the fetters of incompleteness.

Truth, beauty, and goodness are correlated in the ministry of the Spirit, the grandeur of Paradise, the mercy of the Son, and the experience of the Supreme. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness.

Michael, a creator, revealed the divine love of the Creator Father for his terrestrial children. And having discovered and received this divine affection, men and women can

aspire to reveal this love to their brethren in the flesh. Such creature affection is a true reflection of the love of the Supreme. UB 117:1.6-8

In the beginning was the Word, and the Word was with God,  
and the word was God.  
The same was in the beginning with God.  
All Things were made by him;  
and without him was not any thing made that was made.  
In Him was life; and the life was the light of men and women.  
And the light shineth in the darkness;  
and the darkness comprehended it not. Bible, John 1: 1-5

## Salutations to the Family of God

*Universal Father, God of all creation,  
only you do we worship for only you are our God:  
Hear our prayers.*

*Divine Mother Supreme, our Divine Mother  
who shares with our experience in our ascendant lives:  
Hear our prayers.*

*Michael, Universal Creator Son, and Sovereign Lord,  
who we have long called Jesus Christ,  
who is our Universal Sovereign,  
who is our Master Teacher,  
and who is our Beloved Brother:  
Hear our prayers.*

*Universal Mother Spirit and Spirit of Truth,  
who unfailingly leads us to our Sovereign Lord:  
Hear our prayers.*

*Join with us all universal mentors, teachers, and guides,  
for we know that your service is to serve all the ascenders.  
Join with us and pray with us.*

*Join with us beloved guardian angels,  
for you serve each one of us in your own unique way.  
Join with us and pray with us.*

*Lead each one of us O Spirit of God, Mystery Monitors  
who are called Thought Adjusters in the new revelation.  
Lead us all to prayer and into our spiritual transformation.  
Reveal to us the Will of the Father from whom you are sent.  
Guide our long universal journey through Creation onto Paradise itself.  
For our greatest desire is to seek the Will of God and to become more like Him.  
Lead us and share with us in our prayers.*

*For today, in this moment we lift our prayers  
to all of the Family of God so that we may be  
brothers and sisters within that Family also.*

*Hear our prayers.*

*Join in our prayers.*

*Share in our prayers.*

*May the Will of God be done;  
now and forevermore.*

**(With your Adjuster, pray in the silence.)**

*May the Will of God be done;  
now and forevermore.  
Amen? Amen!*

**Please Note: “Amen” will *always* be interpreted herein to mean “The Will of God be done.”**  
Amen is not a reference to gender. We do recognize that there exist other interpretations of this ancient expression, but this project chooses to end prayer with a recognition of the Will of God as our singular and primary purpose and the focus of our spirit-led service thru worship.

End: 001 Father God Mother Supreme, June 14, 2022

# The Creator Son

002 Creator Son

When the Eternal Son bestows a Creator Son upon a projected local universe, that Creator Son assumes full responsibility for the completion, control, and composure of that new universe, including the solemn oath to the eternal Trinity not to assume full sovereignty of the new creation until his seven creature bestowals shall have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction.

The purpose of these creature incarnations is to enable such Creators to become wise, sympathetic, just, and understanding sovereigns. These divine Sons are innately just, but they become understandingly merciful as a result of these successive bestowal experiences; they are naturally merciful, but these experiences make them merciful in new and additional ways. These bestowals are the last steps in their education and training for the sublime tasks of ruling the local universes in divine righteousness and by just judgment. UB 119:0.3 - 4

Father in Heaven, *God of all Creation,*  
and *Divine Mother Supreme,* we give thanks  
for your blessed creation of *Christ Michael* who,  
on His fulfillment of His seven creature bestowals,  
has now ascended into the *Sovereignty* of our universe.  
For our *Creator Son* is indeed wise, sympathetic, just, and  
truly understands all ascendant mortal beings on this planet.  
For through His experience, He has become our merciful and  
most blessed *Master Teacher,* our *Universal Sovereign Lord,*  
and the *Jesus Christ* that we have come to know and adore.

The Michael Sons begin their work of universe organization with a full and just sympathy for the various orders of beings whom they have created. They have vast stores of mercy for all these differing creatures, even pity for those who err and flounder in the selfish mire of their own production. But such endowments of justice and righteousness will not suffice in the estimate of the Ancients of Days. These triune rulers of the superuniverses will never certify a Creator Son as Universe Sovereign until he has really acquired the viewpoint of his own creatures by actual experience in the environment of their existence and as these very creatures themselves. In this way such Sons become intelligent and understanding rulers; they come to *know* the various groups over which they rule and exercise universe authority. By living experience they possess themselves of practical mercy, fair judgment, and the patience born of experiential creature existence. UB 119:0.6

*It is with great joy that we share in the universe of a Sovereign who,  
thru His experience, truly knows who we are; our gifts and faults alike.  
For through His bestowal completion we now have a Divine Teacher  
who will lead us away from the trials and tribulations of this  
mortal plain onto the horizons of universal service.  
We give thanks to our Creator Son, we sing of His Glory,  
and we rejoice as part of His Universal Family.*

## **A New Revelation on an Old Story**

Thus, the heavens and the earth were finished, and all the host of them.  
And on the seventh day the Creator ended his work which he had made;  
and he rested on the seventh day from all his work which he had made.

And the Creator blessed the seventh day, and sanctified it:  
because that in it he had rested from all his work  
which the he had created and made.

These are the generations of the heavens and of the earth when they were created,  
in the day that the LORD Creator made the earth and the heavens,  
and every plant of the field before it was in the earth,  
and every herb of the field before it grew:

for the LORD Creator had not caused it to rain upon the earth,  
and there was neither a man nor a woman to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the LORD Creator God formed man and woman out of the dust of the ground,  
and he breathed into their nostrils the breath of life;  
and thus man and woman became living souls.

Bible, Genesis 2: 1-7

*We are to Jesus thru the Universal Mother Spirit, pray in the silence. Amen.*

Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael. UB 194:2.2

*May His Divine Plan be done  
on Earth as it is in Neadon,  
now and forevermore. Amen.*

End: 002 Creator Son, June 16, 2022

# The Universal Mother Spirit

003 Mother Spirit

## Spirit Song

*Oh, let the Son of God enfold you with His spirit and His love;*

*Let Her fill our hearts and satisfy our souls.*

*Oh, let Him have the things that hold us, and His Spirit, like a dove,  
will descend upon our lives and make us whole.*

*Jesus, O Jesus, come and fill your lambs.*

*Oh, come and sing the song with gladness as our hearts are filled with joy.*

*Lift our hands in sweet surrender to His name,*

*Oh, give Him all your tears and sadness, give Him all your years of pain;*

*And we'll enter into life in Jesus' name.*

*Jesus, O Jesus, come and fill your lambs.*

*Jesus, O Jesus, come and fill your lambs.*

In response to these Paradise phenomena there immediately personalizes, in the very presence of the Creator Son, a new personal representation of the Infinite Spirit. This is the Divine Minister. The individualized Creative Spirit helper of the Creator Son has become his personal creative associate, the local universe Mother Spirit.

This is the relation of a stupendous drama in few words, but it represents about all that can be told regarding these momentous transactions. They are instantaneous, inscrutable, and incomprehensible; the secret of the technique and procedure resides in the bosom of the Paradise Trinity. Mother Spirit thus acquires a personal nature tinged by that of the Master Spirit of the superuniverse of astronomic jurisdiction.

This personalized presence of the Infinite Spirit, the Creative Mother Spirit of the local universe, is known in Satania as the Divine Minister. To all practical intents and spiritual purposes this manifestation of Deity is a divine individual, a spirit person. And she is so recognized and regarded by the Creator Son. It is through this localization and personalization of the Third Source and Center in our local universe that the Spirit could subsequently become so fully subject to the Creator Son that of this Son it was truly said, "All power in heaven and on earth has been intrusted to him." UB 34:1.1-4

*Let the Spirit descend as a beautiful dove as it did on Jesus that day  
when He was baptized by His cousin John in the river Jordan.*

*And the Spirit said to us all: "This is God's Beloved Son. Believe in Him."*

*For Jesus is our Sovereign Lord, and with our very last breath we will  
trust and learn from Him; for we are part of God's Universal Family.*

In the creation of a universe of intelligent creatures the Creative Mother Spirit functions first in the sphere of universe perfection, collaborating with the Son in the production of the Bright and Morning Star. Subsequently the offspring of the Spirit increasingly approach the order of created beings on the planets, even as the Sons grade downward from the Melchizedeks to the Material Sons, who actually contact with the mortals of the realms. The Universe Spirit contributes the “breath of life.” UB: 34:2.5

Only as regards the element of time is a Creative Spirit ever limited in her universe ministrations. A Creator Son acts instantaneously throughout his universe; but the Creative Spirit must reckon with time in the ministration of the universal mind except as she consciously and designedly avails herself of the personal prerogatives of the Universe Son. In pure-spirit function the Creative Spirit also acts independently of time as well as in her collaboration with the mysterious function of universe reflectivity.  
UB 34:3.4

*Oh Spirit of Truth, descend upon our hearts  
that we may draw ever closer to our Master Teacher.  
Oh Spirit, minister to our souls and soothe our human troubles  
that we may increasingly become fearless ascendant universal citizens.  
Oh Great Spirit, guide our searching for understanding and seeking for truth,  
that we may better understand the spiritual life that Jesus has taught us.  
For we depend on you to provide leadership into the Master's instruction.  
For with you we are able to spiritually create great things with each other.  
For in you our understanding becomes connected to universal truths.  
For thru you we come to Worship the Father: The One True God.*

There are three distinct spirit circuits in the local universe of Nebadon:

1. The bestowal spirit of the Creator Son, the Comforter, the Spirit of Truth.
2. The spirit circuit of the Divine Minister, the Holy Spirit.
3. The intelligence-ministry circuit, including the more or less unified activities but diverse functioning of the seven adjutant mind-spirits.

The Creator Sons are endowed with a spirit of universe presence in many ways analogous to that of the Seven Master Spirits of Paradise. This is the Spirit of Truth which is poured out upon a world by a bestowal Son after he receives spiritual title to such a sphere. This bestowed Comforter is the spiritual force which ever draws all truth seekers towards Him who is the personification of truth in the local universe. This spirit is an inherent endowment of the Creator Son, emerging from his divine nature just as the master circuits of the grand universe are derived from the personality presences of the Paradise Deities.

The Creator Son may come and go; his personal presence may be in the local universe or elsewhere; yet the Spirit of Truth functions undisturbed, for this divine presence, while derived from the personality of the Creator Son, is functionally centered in the person of the Divine Minister. UB 34:4.1 - 6

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.  
Galatians 5:22 - 23

The Spirit never *drives*, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and daughtership thru spiritual progress. Every step you take must be one of willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion.

And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive consciousness of divine contact and assurance of spirit communion; sooner or later “the Spirit bears witness with your spirit (the Adjuster) that you are a child of God.” Already has your own Thought Adjuster told you of your kinship to God so that the record testifies that the Spirit bears witness “*with* your spirit,” not *to* your spirit.

The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, “for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, “The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.” And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit. UB 34:6.11 - 13

*Oh great Spirit, like a dove, descend on our hearts and into our minds.  
Oh profound Divine Minister, guide our thoughts and prayers that they  
may focus on our Sovereign Lord as He unfailingly leads us to our Father.  
Oh true Comforter, help us in our time of distress and troubles that we  
may focus on the incredible eternal pathway that stretches eternally  
before us as we ascend into universal citizenship and ever onward to  
the Portals of Paradise where, with joy, we will be with the Father.  
We pray for your guidance and divine direction towards Michael.  
We pray that we will be Spirit led in all things that we do.  
We pray that through our unified spiritual efforts we  
will indeed increasingly become the Family of God.  
We thank you for your Divine Ministry. Amen!*

End: 003 Mother Spirit, June 20, 2022

# The Call of Jesus Christ Our Sovereign

004 Call of Christ

## Transfiguration Prayer (1/12/2007)

*I draw a cloak of love, light, and healing around me.*

*This cloak sheds brilliant bright red rays on to all who cross my path today.*

*I carry the light of Christ from my heart.*

*I illumine and shed these rays of peace, love, light, healing, harmony, and serenity.*

*May all who cross my path today their footsteps lead to the feet of Christ.*

*May they have abundant healing, forgiveness, and love.*

*May the energy emanating from me, from my eyes, my heart, my body, my hands, and my voice change those who enter my little world and link them to the greater cosmic world of the Divine.*

*I ask this in Jesus' name and through the power of the Holy Spirit.*

*May I heal silently, secretly and with immense power. May Thy will be done. Amen.*

- |  |   |
|--|---|
| 1. Jesus calls over the tumult<br>Of our life's wild, restless sea,<br>Day by day his voice invites me,<br>"Ascender, Follow Me!"                    | 2. Jesus calls us from the worship<br>Of the vain world's golden store,<br>Form each idol that would keep us,<br>"Ascender, love me more."      |
| 3. In our joys and in our sorrows,<br>Days of toil and hours of ease,<br>Jesus calls in cares and pleasures,<br>"Ascender, love me more than these." | 4. Jesus, call us! In your mercy,<br>Jesus, help us hear your call;<br>Give our hearts to your obedience,<br>To serve and love you best of all! |

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform men and women in their, but rather the *second* mile of free service and liberty-loving devotion that betokens the **Jesusonian** reaching forth to grasp their brothers and sisters in love and sweep them on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the *first* mile, but humankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood and sisterhood of the kingdom (the Family of God) should thrill all who believe in him as men and women have not been stirred since the days when they walked about on earth as his companions in the flesh. UB 195:10.5 - 6

Through the guiding leadership of the Holy Spirit of Truth,  
let us together pray in the silence with our Adjusters.

*For Jesus has called us to serve in the Family of God.  
He has lifted us up to reach for the higher goals of mortal existence  
that we might become true ascenders of the faith utterly dedicated to  
walk our second mile with the Master. For in life there is no greater privilege  
than to be a disciple of the Christ who will lead us into the greatest life adventure!*

*“But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good.” Jesus, UB 156:5.5*

*Thank you, Master, for such deep insight into our troubled world.  
For far too often we tend to replace one evil with another but different evil.  
Lead us through your Spirit of Truth that we may come to truly understand the  
nature of your universe even as we are but a mere mortal of your vast realms.  
As there is much in our lives that are in need of your transformative lessons,  
prepare our minds to recognize universal love, triumphant beauty, and the  
reality of your eternal truth that even as a mere embryo we may learn  
the powerful eternal lessons of our Master and Universal Sovereign.*

*“In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father’s kingdom (kindom) you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have passed from bondage to liberty, from death into life everlasting.*

*“By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not—it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus, by your faith and the spirit’s transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons and daughters of the*

*spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.” Jesus, UB 143:2. 3 - 4*

A personality who knows God and desires to do his will, who has spirit insight, is divinely stable and eternally existent. Man and woman’s great universe adventure consists in the transit of his and her mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and they achieve this transformation by the force and constancy of their own personality decisions, in each of life’s situations declaring, “It is my will that your will be done.” UB 118:8.11

But seek first the kingdom of God and His righteousness, and all these things will be added to you. Bible, Matthew 6:33

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come to him or her and eat with them. Bible Revelation 3:20

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Bible Matthew 7:7

To him the gatekeeper opens. The sheep hear His voice, and He calls His own sheep by name and leads them out. Bible John 10:3

*Father God, Mother Supreme, and our blessed Sovereign Lord,  
it is thru the Great Spirit we sing our praises of your righteous kindom;  
that together we may form an ever more perfect Family of God in Nebadon.  
For we will knock at our Lord's door and cry out to Him in our troubles and joys.  
For we know that as we seek the blessings of our Sovereign, He will be unfailing in  
mercy, love, truth, and goodness that we shall be His ascending universal citizens.  
For we are indeed His sheep just as He is our good shepherd and beloved leader.  
For we all humbly bow with Him to our Father who has blessed us with  
God's Indwelling Spirit within each one of us that we may all be the  
true children of God, the students of our Master, and the  
brothers and sisters of His Divine Universal Family.  
We praise you, Divine Sovereign of our universe.  
We hear your calling, and we respond to it.  
We understand what it is that you  
ask of us, and we will follow you.  
May God's Will be done. Amen!*

End: 004 Call of Christ, June 22, 2022

# What is the Jesusonian Gospel?

005 Jesusonian Gospel

Today, in India, the great need is for the portrayal of the Jesusonian gospel—the Fatherhood of God and the sonship and daughtership and consequent brotherhood sisterhood of all men and women, which is personally realized in loving ministry and social service. In India the philosophical framework is existent, the cult structure is present; all that is needed is the vitalizing spark of the dynamic love portrayed in the original gospel of the Son of Man, divested of the Occidental dogmas and doctrines which have tended to make Michael's life bestowal a white man's religion. UB 94:4:10

The Tibetans have something of all the leading world religions except the simple teachings of the Jesusonian gospel: sonship and daughtership with God, brotherhood and sisterhood with all men and women, and ever-ascending citizenship in the eternal universe. UB 94:10.3

Here and there throughout Arabia were families and clans that held on to the hazy idea of the one God. Such groups treasured the traditions of Melchizedek, Abraham, Moses, and Zoroaster. There were numerous centers that might have responded to the Jesusonian gospel, but the Christian missionaries of the desert lands were an austere and unyielding group in contrast with the compromisers and innovators who functioned as missionaries in the Mediterranean countries. Had the followers of Jesus taken more seriously his injunction to "go into all the world and preach the gospel," and had they been more gracious in that preaching, less stringent in collateral social requirements of their own devising, then many lands would gladly have received the simple gospel of the carpenter's son, Arabia among them. UB 95:7.3

Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may *preach* a religion *about* Jesus, but, perforce, you must *live* the religion *of* Jesus. In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own *personal experience* with the Jesus of the Damascus Road. The gospel of the kingdom is founded on the personal religious experience of the Jesus of Galilee; Christianity is founded almost exclusively on the personal religious experience of the Apostle Paul. Almost the whole of the New Testament is devoted, not to the portrayal of the significant and inspiring religious life of Jesus, but to a discussion of Paul's religious experience and to a portrayal of his personal religious convictions. The only notable exceptions to this statement, aside from certain parts of Matthew, Mark, and Luke, are the Book of Hebrews and the Epistle of James. Even Peter, in his writing, only once reverted to the personal religious life of his Master. The New Testament is a superb Christian document, but it is only meagerly Jesusonian. UB 196:2.1

**Through the ministry of our Indwelling Spirit, let us pray in the silence.**

## **The Traditional Gospel Challenges us to Believe.**

Verily, verily, I say unto thee,  
we speak that we do know,  
and testify that we have seen;  
and ye receive not our witness.  
If I have told you earthly things, and ye believe not,  
how shall ye believe if I tell you of heavenly things?  
And no man hath ascended up to heaven,  
but He that came down from heaven,  
even the Son of man which is in heaven.  
And as Moses lifted up the serpent in the wilderness,  
even so must the Son of man be lifted up:  
That whosoever believeth in him should not perish, but have eternal life.  
For God so loved the world, that He gave His only begotten Son,  
that whosoever believeth in Him should not perish, but have everlasting life.  
For God sent not his Son into the world to condemn the world;  
but that the world through Him might be saved.  
He or she that believeth on him is not condemned:  
but he or she that believeth not is condemned already,  
because they hath not believed in the name  
of the only begotten Son of God  
Bible, John 3:11 - 18

*We believe in our Sovereign Lord, for He is the Son of our Father God.  
We believe that He is standing here in our midst; He is here with us.  
He has the power to heal us and the grace to forgive us.  
For we are the Children of our Father God and we  
share with our Mother Supreme in our  
ascendant lives and experiences.  
For the Spirit leads us to  
our Sovereign Lord.*

I am not only intrigued by the consummate ideals of this religion of your Master, but I am mightily moved to profess my belief in his announcement that these ideals of spirit realities are attainable; that you and I can enter upon this long and eternal adventure with his assurance of the certainty of our ultimate arrival at the portals of Paradise. My brethren, I am a believer, I have embarked; I am on my way with you in this eternal venture. The Master says he came from the Father, and that he will show us the way. I am fully persuaded he speaks the truth. I am finally convinced that there are no attainable ideals of reality or values of perfection apart from the eternal and Universal Father.

I come, then, to worship, not merely the God of existences, but the God of the possibility of all future existences. Therefore must your devotion to a supreme ideal, if that ideal is real, be devotion to this God of past, present, and future universes of things and beings. And there is no other God, for there cannot possibly be any other God. All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive idols of those who create them. Yes, you can have a religion without this God, but it does not mean anything. And if you seek to substitute the word God for the reality of this ideal of the living God, you have only deluded yourself by putting an idea in the place of an ideal, a divine reality. Such beliefs are merely religions of wishful fancy.

I see in the teachings of Jesus, religion at its best. This gospel enables us to seek for the true God and to find him. But are we willing to pay the price of this entrance into the kingdom of heaven? Are we willing to be born again? to be remade? Are we willing to be subject to this terrible and testing process of self-destruction and soul reconstruction? Has not the Master said: "Whoso would save his life must lose it. Think not that I have come to bring peace but rather a soul struggle"? Rodan, UB 169:5. 8 - 9

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform men and women and their world, but rather the *second* mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp their brothers and sisters in love and sweep him or her on under spiritual guidance toward the higher and divine goal of mortal existence. UB 195:10.5

*Our Father who is in mystery,  
reveal to us your holy character.  
Give your children on earth this day  
to see the way, the light, and the truth.  
Show us the pathway of eternal progress and give us the will  
to eternally walk according to the Will of our God the Father.  
Establish within each one of us your divine family kinship  
and thereby bestow upon us the full mastery of self.  
Let us not stray onto paths of darkness and death;  
lead us everlastingly beside the waters of life.  
Hear these our prayers for your own sake;  
and be pleased to make us more and more like yourself.  
At the end of our mortal lives, for the sake of the divine Son,  
receive us into the eternal arms of our Sovereigns universe.  
Even so, not our will but God's Will forever be done.  
Amen? Truly we all say together **AMEN!**  
Adopted from UB 144:5. 39 - 52*

End: 005 Jesusonian Gospel, June 24, 2022

# Our Emerging Jesusonian Creative Spirit

006 Our Creative Spirit

**“Brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think deeply about such things.”** Bible, Philippians 4:8

Personality inherently reaches out to unify all constituent realities. The infinite personality of the First Source and Center, the Universal Father, unifies the personality of mortal men and women, being an exclusive and direct bestowal of the Universal Father, likewise possesses the potential of unifying the constituent factors of the mortal creature. Such unifying creativity of all creature personality is a birthmark of its high and exclusive source and is further evidential of its unbroken contact with this same source through the personality circuit, by means of which the personality of the creature maintains direct and sustaining contact with the Father of all personality on Paradise. UB 56:4.2

*Look within yourself and there you will find your closest friend.  
Hear what your Indweller Within tells you to find the strength you need.  
For the Spirit of God within you will guide you with His perfect inner voice.  
When there is no one outside to look towards to sustain or uplift you,  
return to what is inside to learn and trust the Spirit of the Father.  
You may hide in the outside world, but within is always with you.  
So always look to your blessed friend and truest inner guide,  
that as you ascend your pathway leads ever forward.  
For if you remain faithful to that inner voice of God,  
your monitor of mysteries will forever be faithful to you.*

You cannot completely control the external world—environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will.

Since this inner life of men and women is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men and women who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds.

This is the problem: If freewill human beings are endowed with the powers of creativity in the inner being, then must we recognize that freewill creativity embraces the

potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin—oppression, war, and destruction. Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life—it is a species of civil war in the personality.

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self.

UB 111:4.8 - 12

*Teach us oh Holy Master Teacher of our Universe,  
that we may learn from You and from each other.  
Guide us, oh Divine Sovereign, that our pathways  
may ever lead to your universal seat as together  
we share our burdens, joys, and creative ideas.  
Bless us, oh Creator Son who created this universe,  
that we may join in Your eternally progressing creation  
in the fulfillment of your truly perfect universal progress.  
Through your Spirit lead us to listen, learn, guide, and follow  
each other as together we realize our creative gifts from God.*

### **A perspective on creativity from our brothers and sisters:**

- 1) "The creative adult is the child who survived." Ursula Leguin
- 2) "The desire to create is one of the deepest yearnings of the human soul." Dieter F. Uchtdorf
- 3) "Creativity doesn't wait for that perfect moment. It fashions its own perfect moments out of ordinary ones." Bruce Garrabrandt
- 4) "Everything you can imagine is real." Pablo Picasso
- 5) "You can't use up creativity. The more you use the more you have." Maya Angelou
- 6) "Creativity is intelligence having fun." Albert Einstein
- 7) "To practice any art, no matter how well or badly, is a way to make your soul grow. So do it." Kurt Vonnegut
- 8) "Creativity is inventing, experimenting, growing, taking risks, breaking rules, making mistakes, and having fun." Mary Lou Cook
- 9) "The chief enemy of creativity is "good" sense." Pablo Picasso
- 10) "Creativity involves breaking out of expected patterns in order to look at things in a different way." Edward de Bono

So, my brothers and sisters, you are well loved and very dear to me. Be strong in the Lord, my beloved ones. And I make this request to you, true helper in

my work, to see to the needs of those women and men who took part with me in the good news. Be glad in the Lord at all times: again I say, BE GLAD. Let your gentle behavior be clear to all men and women. For the Lord is always near you. Bible, Philippians 4:1, 3 - 7

*For in our vast human differences, we find our creative spiritual strength.  
For in our sharing of our personal gifts, each one of contributes to this universe.  
For in the public and shared worship of our group, our spiritual creativity emerges.  
Sovereign Lord, teach us to lift each other up that all may creatively participate  
in the Divine Will of the Father that has been divinely revealed each one of us.*

And having different qualities by reason of the grace given to us, such as the quality of a prophet, let it be made use of in relation to the measure of our faith; or the position of a Deacon of the church, let a man give himself to it; or he who has the power of teaching, let him make use of it. He who has the power of comforting, let him do so; he who gives, let him give freely; he who has the power of ruling, let him do it with a serious mind; he who has mercy on others, let it be with joy. Let love be without deceit. Be haters of what is evil; keep your minds fixed on what is good. Be kind to one another with a brother's love, putting others before yourselves in honor. Be not slow in your work, but be quick in spirit, as the Lord's servants; being glad in hope, quiet in trouble, and at all times given to prayer. Be in harmony with one another.

Bible, Romans 12: 6 -12 & 16

*No matter who we are, no matter what we do, no matter where our path takes us,  
we are all the eternal ascendant children of God the Father who has indeed  
bestowed on each one of us our unique gifts, talents, insights, understandings,  
and a one-of-a-kind Divine Spirit that each one of us may play a unique role in life.  
For we have been designed to be uniquely creative individuals by the Creative Father.  
For it is in our creative life that we may become spiritually unified in our community.*

The evolutionary planets are the spheres of human origin, the initial worlds of the ascending mortal career. Urantia is your starting point; here you and your divine Thought Adjuster are joined in temporary union. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be yours; you will be eternally united with your indwelling Adjuster. Then will begin your real life, the ascending life, to which your present mortal state is but the vestibule. Then will begin your exalted and progressive mission as finaliters in the eternity which stretches out before you. And throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is personality—permanence in the presence of change. UB 112:0.1

Physical life is a process taking place not so much within the organism as *between* the organism and the environment. And every such process tends to create and establish organismal patterns of reaction to such an environment. And all such *directive patterns* are highly influential in goal choosing.

It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the *attitude* of the whole personality.

Personality cannot very well perform in isolation. Men and women are innately a social creature; they are dominated by the craving of belongingness. It is literally true, “No one lives unto him or herself.”

But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the *unification* of all factors of reality as well as co-ordination of relationships. Relationships exist between two objects, but three or more objects eventuate a *system*, and such a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole.

In the human organism the summation of its parts constitutes selfhood—individuality—but such a process has nothing whatever to do with personality, which is the unifier of all these factors as related to cosmic realities.

In aggregations parts are added; in systems parts are *arranged*. Systems are significant because of organization—positional values. In a good system all factors are in cosmic position. In a bad system something is either missing or displaced—deranged. In the human system it is the personality which unifies all activities and in turn imparts the qualities of identity and creativity. UB 112:1.14 - 19

*Creative Father and Sovereign Master Teacher, help us understand the importance of each individual we come into contact with, that we may be co-creators with you. For we recognize that in our individual personalities, each one of us brings a unique contribution to your universal creation so that together we may all progress as one. For even though each one is unique in our creative potential, we all may achieve a real spiritual unity as together we follow the Will of God within each one of us. For it is through the Divine will of the Father we will discover Spiritual unity. For it is in our love for each other that we shall take measure of ourselves. It is not through our will, but by the Will of the Father that we live. Amen.*

End: 006 Our Creative Spirit, June 28, 2022

# Our Call to Jesusonian Service

## In the Words of Jesus

007 Jesusonian Service

### **A demonstration of service thru washing the disciples' feet:**

In like manner the Master went around the table, in silence, washing the feet of his twelve apostles, not even passing by Judas. When Jesus had finished washing the feet of the twelve, he donned his cloak, returned to his place as host, and after looking over his bewildered apostles, said:

*“Do you really understand what I have done to you? You call me Master, and you say well, for so I am. If, then, the Master has washed your feet, why was it that you were unwilling to wash one another's feet? What lesson should you learn from this parable in which the Master so willingly does that service which his brethren were unwilling to do for one another? Verily, verily, I say to you: A servant is not greater than his master; neither is one who is sent greater than he who sends him. You have seen the way of service in my life among you, and blessed are you who will have the gracious courage so to serve. But why are you so slow to learn that the secret of greatness in the spiritual kingdom is not like the methods of power in the material world?”*

*“When I came into this chamber tonight, you were not content proudly to refuse to wash one another's feet, but you must also fall to disputing among yourselves as to who should have the places of honor at my table. Such honors the Pharisees and the children of this world seek, but it should not be so among the ambassadors of the heavenly kingdom. Do you not know that there can be no place of preferment at my table? Do you not understand that I love each of you as I do the others? Do you not know that the place nearest me, as men and women regard such honors, can mean nothing concerning your standing in the kingdom of heaven? You know that the kings of the gentiles have lordship over their subjects, while those who exercise this authority are sometimes called benefactors. But it shall not be so in the kingdom of heaven. He who would be great among you, let him become as the younger; while he who would be chief, let him become as one who serves. Who is the greater, he or she who sits at meat, or he who serves? Is it not commonly regarded that he who sits at meat is the greater? But you will observe that I am among you as one who serves. If you are willing to become fellow servants with me in doing the Father's will, in the kingdom to come you shall sit with me in power, still doing the Father's will in future glory.”* Jesus, UB 179:3.7 - 9

### **Say to your Presence:**

*Come into each one of us and abide forever.*

*Walk the earth through us as we do that which is your Divine Plan.*

*Hold us in Your heart! Keep us at peace and make us all your Victory of Light.”*

We will do this instead of entertaining feelings of self-pity, privation, loneliness, or a deep sense of discouragement; and when we think or believe we are not making as much progress as we would like, we will gain our Victory of Light.

## **The last calling of our Master Teacher**

*“Peace be upon you. You all know that we have one Father in heaven, and that there is but one gospel of the kingdom—the good news of the gift of eternal life which men and women receive by faith. You are to love all men and women as I have loved you; you are to serve all men and women as I have served you. You are all the children of light; therefore, stumble not into the misunderstanding entanglements of mortal suspicion and human intolerance. If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the far-spreading household of faith? Remember, as you love one another, all men and women will know that you are my disciples.*

*“Freely you have received this gospel of the kingdom, and you will freely give the good news to all nations. Fear not the resistance of evil, for I am with you always, even to the end of the ages. And my peace I leave with you.” Jesus, UB 191:4.3 - 4*

*“If you would serve me, serve my brothers and sisters in the flesh even as I have served you. And be not weary in this well-doing but persevere as one who has been ordained by God for this service of love. When you have finished your service with me on earth, you shall serve with me in glory. You must cease doubting; you must grow in faith and the knowledge of truth. Believe in God like a child but cease to act so childishly. Have courage; be strong in faith and mighty in the kingdom of God.*

*“If, therefore, you serve me with a whole heart, make sure that you are devoted to the welfare of my brothers and sisters on earth with tireless affection. Admix friendship with your counsel and add love to your philosophy. Serve your fellow men and women even as I have served you. Be faithful to men and women as I have watched over you. Be less critical; expect less of some humans and thereby lessen the extent of your disappointment. And when the work down here is over, you shall serve with me on high.” Jesus, UB 192:2.9 - 10*

### **Respond to our Sovereign Lord:**

*Jesus calls us all to the highest of human callings.*

*As Jesus walked this earth and witnessed to all His universe,*

*He demonstrated the Divine Will of the Father who is in Heaven.*

*Jesus holds us in His heart, He spreads before our footsteps the assurance that His peace is ours forever if we are able to fully trust Him in all our troubles.*

*He cradles us all in His lap of peace and makes for us a way for eternal victory.”*

*We are determined to do as Jesus has instructed even in our times of weakness, for we are fully capable of looking beyond our feelings of self-pity and loneliness.*

*Even in our worst moments of devastating spiritual defeat, we shall still believe!*

*“I admonish you ever to remember that your mission among men and women is to proclaim the gospel of the kingdom—the reality of the fatherhood of God and the truth of the sonship of men and daughtership of women. Proclaim the whole truth of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship/daughtership with God, by faith, is still the saving truth*

of the gospel of the kingdom. You are to go forth preaching the love of God and the service of humanity. That which the world needs most to know is: Men are the sons of God and women are the daughters of God, and through faith they can actually realize, and daily experience, this ennobling truth. My bestowal should help all men and women to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons and daughters of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

*“Among yourselves, here, you share the knowledge that I have risen from the dead, but that is not strange. I have the power to lay down my life and to take it up again; the Father gives such power to his Paradise Sons. You should the rather be stirred in your hearts by the knowledge that the dead of an age entered upon the eternal ascent soon after I left Joseph’s new tomb. I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men and women even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men and women, might know that you are all indeed the sons and daughters of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all humanity. Love all men and women as I have loved you; serve your fellow mortal beings as I have served you. Freely you have received, freely give. I will send you the Spirit of Truth and She shall lead you into the enlarged truth. I will go with you into all the world. I am with you always, and my peace I leave with you.”*

Jesus, UB 193: 0.4 - 5

***Respond to your Presence and hear the calling of our Master Teacher:***

*"Jesus calls us from within the depths of our soul.*

*Jesus has asked us to share His Gospel of Love with this world,  
for He truly demonstrated the message we are to carry into the world.*

*Jesus holds and protects us even in times of our greatest troubles.*

*He spreads before our unique footpaths the divine assurance that  
His peace is forever to be ours if we fully trust him in our good and bad times.  
He assures us that we will be provided for even into our eternal Victory of Light.*

*We are determined to do as Jesus has instructed in seeking the Father’s Will.  
We are fully capable of looking beyond our feelings of insecurity in our moments  
of human rejection, personal discouragement, and deep spiritual defeat."*

*For if we will do this instead of entertaining feelings of self-pity,  
separation, privation, loneliness, or even a deep sense of discouragement,  
we will all indeed gain our Victory of Light and serve our God thru all eternity.  
We believe that Jesus will provide for our Victory of Light over forces of darkness  
that are entrenched on this world when we fully surrender to the Will of God.  
For living within the Will of our Father truly is our will, now and forevermore.*

*For we dedicate ourselves to the service of Jesus’ living gospel. Amen!*

End: 007 Jesusonian Service, July 1, 2022

# Prayer and Worship.

008 Prayer and Worship

***Prayer is spiritually sustaining, but worship is divinely creative.  
Worship is the technique of looking to the One  
for the inspiration of service to the many.***

Jesus taught that effective prayer must be:

1. Unselfish—not alone for oneself.
2. Believing—according to faith.
3. Sincere—honest of heart.
4. Intelligent—according to light.
5. Trustful—in submission to the Father’s all-wise will. UB 144:3.17 - 22

*Oh Divine and Wondrous God,  
we pray that Your Light may shine upon us  
right here in this place and right now in this moment;  
so that we may be lifted up,  
so that we may be made strong,  
so that we may stand as sentinels  
radiating Thy Light unto all the world, and  
so that we may see Your Light and be guided by it.*

*Oh Mighty God of creation,  
give us the ability to allow  
the Power from Thy Heart  
to flow through us;  
so that we might forever be as  
a lighthouse to men and women  
radiating hope, power, healing,  
love, and inspiration to all.*

If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
2. You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.
3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.

4. You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.

5. You not only recognize the Father's will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father's will.

6. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension—the attainment of divine perfection.

7. And you must have faith—living faith. UB 91:9.1 - 8

True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is the human attempt to *socialize* the worship of individual religionists.

Worship—contemplation of the spiritual—must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living—the time tension of personality—should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

Prayer is designed to make men and women less thinking but more *realizing*; it is not designed to increase knowledge but rather to expand insight.

Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative.

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

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

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son and daughter with the Father; time in the act of striking step with eternity. Worship is the act of the son and daughter's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. Jesus' teachings, UB 143:7.2 - 8

The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth—the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood and sisterhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania. UB 92:5.16

All religions have arisen as a result of man and woman's variable intellectual response to their identical spiritual leading. They can never hope to attain a uniformity of creeds, dogmas, and rituals—these are intellectual; but they can, and some day will, realize a unity

in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men and women are equal. UB 92:7.4

*“Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of men and women, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men and women frown upon the reproduction of grace and beauty? I say to you, Moses’ children have misunderstood him, and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth. But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? I declare that in the coming kingdom they shall no longer teach, ‘Do not worship this and do no worship that’; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this human duty is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one’s fellow men and women. If you love your neighbor as you love yourself, you really know that you are a son of God.”*

Jesus, UB 142: 4.2 - 3

The earnest and longing repetition of any petition, when such a prayer is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul’s capacity for spiritual receptivity.

In all praying, remember that sonship is a *gift*. No child has aught to do with *earning* the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child of God comes into grace and the new life of the spirit by the will of the Father in heaven. Therefore, must the kingdom of heaven—divine sonship or daughtership—be *received* as by a little child. You earn righteousness—progressive character development—but you receive sonship or daughtership by grace and through faith.

Prayer led Jesus up to the supercommunion of his soul with the Supreme Rulers of the universe of universes. Prayer will lead the mortals of earth up to the communion of true worship. The soul’s spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to prayer.

Prayer and its associated worship is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

Prayer is an antidote for harmful introspection. At least, prayer as the Master taught it is such a beneficent ministry to the soul. Jesus consistently employed the beneficial influence of praying for one’s fellows. The Master usually prayed in the plural, not in the singular. Only in the great crises of his earth life did Jesus ever pray for himself.

Prayer is the breath of the spirit life in the midst of the material civilization of the races of mankind. Worship is salvation for the pleasure-seeking generations of mortals.

As prayer may be likened to recharging the spiritual batteries of the soul, so worship may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

Prayer is the sincere and longing look of the child to its spirit Father; it is a psychologic process of exchanging the human will for the divine will. Prayer is a part of the divine plan for making over that which is into that which ought to be. UB 144:4.2 - 9

*Father God of All and Lord of this universe,  
teach us to pray as we are mere universal babes,  
teach us to worship because we have little experience of it,  
teach us to spiritually unite in prayer and worship because we need unity.  
Mother Supreme and Universal Mother Spirit of this universe,  
be with us in our mortal trials and tribulations,  
be with us as we experience and recognize truth,  
be with us as we grow together in a union of souls.  
Oh, blessed universal teachers and angelic helpers,  
help us open our minds to the universal truths you share,  
help us change and evolve as we ascend into eternal beings,  
help us increasingly become servants and universal citizens that  
we may truly participate with you in the progress of our universe.  
Oh, Divine Inner Spirit that indwells within each one of us,  
we thank the Father for this precious gift of Himself.  
we thank the Father for His loan of this gift, and  
we pray that we make great use of this  
divine indwelling blessing from Him.  
We pledge ourselves to the  
One God that is within us.  
We are utterly determined  
to hear its instruction concerning  
the Divine Will of the Father in Paradise.  
Oh blessed one, teach us to worship and to pray.  
For in our worship, we spiritually share as a united group.  
For in our prayers, we are able to spiritually grow together.  
It truly is our will that the Will of God be done now and forever.  
Amen? Yes, for indeed we all say together: Amen. God's Will be done!*

End: 008 Prayer and Worship, July 5, 2022

# Service Thru Worship

009 Service Thru Worship

**Jesus lived a religion of service.** UB 5:4.7

**Worship—contemplation of the spiritual—must alternate with service, contact with material reality. Worship is the technique of looking to the *One* for the inspiration of service to the *many*.** UB 143:7.3 & 6

*Thank you, God, for being our Father. Thank you Mother Supreme for being with us.*

*Thank you, Sovereign Lord, for being the perfect teacher who always leads us well.*

*Thank you, Mother Spirit who binds us, together with Jesus, that in our spiritual unity we become empowered as we co-create with the eternal universe we serve.*

*Thank you, Divine Spirit of God, as you propel us ever onwards to perfection.*

## **Taken from the Vision Statement of God Centered Services of Worship Meditation & Prayer**

Seventh: *God Centered Services of Worship, Meditation & Prayer* are important opportunities for individuals who desire to share in spiritual service. All who participate and contribute should be focused on spiritually serving our Father and the Family of God. There may come a day when an organized group will evolve and grow as many individuals form into teams and work on parts of services that are of particular interest to them. Such teams might work on topical development, research religious texts, and provide links to inspirational works that are written or audio/visual materials. Contributors may be composers, artists, dramatists, choreographers, ensembles, videographers, writers, editors, format specialists, technicians, teachers, administrators, and many others. This project may start small, but if it is to be successful and sustainable it will need the contributions of many dedicated anonymous volunteers, be international in scope, and embrace the human diversity of the modern era dominated by a spiritual renaissance. It will take a significant number of individual contributors to accomplish that.

The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves—in their own hearts—recognize, love, and voluntarily worship him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. The affectionate dedication of the human will to the doing of the Father's will is man and woman's choicest gift to God; in fact, such a consecration of creature will constitutes their only possible gift of true value to the Paradise Father. In God, men and women live, move, and have their being; there is nothing which one can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the

reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father. UB 1:1.2

The great and immediate service of true religion is the establishment of an enduring unity in human experience, a lasting peace and a profound assurance. Sooner or later, God is destined to be comprehended as the reality of values, the substance of meanings, and the life of truth.

God is not only the determiner of destiny; he is our eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman. UB 5:4.2 - 3

*God the Father of Paradise and Within,  
show us our way into serving your Will.  
Lead us through our difficulties into  
the light of your Divine Family that  
we may appreciate and share with  
our siblings and all the other  
universal servants of You.*

*For we truly recognize just how little it is that we now know.*

*For we understand that we are but at the very beginning  
of a path that will lead us thru our Sovereign's universe  
ever onwards until we join with the Father in Paradise.*

*For we are prepared to take each step one at a time  
until we become forever united with our Inner Spirit.*

*Oh Divine One Within, we truly look forward to that day.*

*We rejoice in our destiny as we learn to serve as we worship.*

**Jesus' instruction to the Disciples near His end:** *"Doubt not any of these truths even after you are scattered abroad by persecution and are downcast by many sorrows. When you feel that you are alone in the world, I will know of your isolation even as, when you are scattered every one to their own place, leaving the Son of Man in the hands of his enemies, you will know of mine. But I am never alone; always is the Father with me. Even at such a time I will pray for you. And all of these things have I told you that you might have peace and have it more abundantly. In this world you will have tribulation, but be of good cheer; I have triumphed in the world and shown you the way to eternal joy and everlasting service."* Jesus, 181: 1.6

**Prayer in the Garden:** *"You gave me twelve men, and I have kept them all save one, the son of revenge, who would not have further fellowship with us. These men are weak and frail, but I know we can trust them; I have proved them; they love me, even as they reverence you. While they must suffer much for my sake, I desire that they should also be filled with the joy of the assurance of sonship in the heavenly kingdom. I have given these*

men your word and have taught them the truth. The world may hate them, even as it has hated me, but I do not ask that you take them out of the world, only that you keep them from the evil in the world. Sanctify them in the truth; your word is truth. And as you sent me into this world, even so am I about to send these men into the world. For their sakes I have lived among men and women and have consecrated my life to you service that I might inspire them to be purified through the truth I have taught them and the love I have revealed to them. I well know, my Father, that there is no need for me to ask you to watch over these brethren after I have gone; I know you love them even as I, but I do this that they may the better realize the Father loves mortal men and women even as does the Son.

“And now, my Father, I would pray not only for these eleven men but also for all others who now believe, or who may hereafter believe the gospel of the kingdom through the word of their future ministry. I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us; that both of our spirits indwell them. If my children are one as we are one, and if they love one another as I have loved them, all men and women will then believe that I came forth from you and be willing to receive the revelation of truth and glory which I have made. The glory which you gave me I have revealed to these believers. As you have lived with me in spirit, so have I lived with them in the flesh. As you have been one with me, so have I been one with them, and so will the new teacher ever be one with them and in them. And all this have I done that my brothers and sisters in the flesh may know that the Father loves them even as does the Son, and that you love them even as you love me. Father, work with me to save these believers that they may presently come to be with me in glory and then go on to join you in the Paradise embrace. Those who serve with me in humiliation, I would have with me in glory so that they may see all you have given into my hands as the eternal harvest of the seed sowing of time in the likeness of mortal flesh. I long to show my earthly brothers and sisters the glory I had with you before the founding of this world. This world knows very little of you, righteous Father, but I know you, and I have made you known to these believers, and they will make known your name to other generations. And now I promise them that you will be with them in the world even as you have been with me—even so.” Jesus, UB 182:1.5 - 6

*God our Father, as Jesus prayed for us in the Garden, so we pray for the spiritual growth of our fledgling movement based on the new revelation.*

*As Jesus demonstrated Your Will to us and this universe, so we pray for the cultivation of spiritual unity in our service thru worship.*

*As Jesus prepared us to share His Gospel message, so we will endeavor to share the Father's love, the Mother's connection,*

*our Sovereign's universal teachings, the Spirit's leadership, and all our Indweller's connection that we may cultivate a true union of souls in worship. As we siblings ascend, help us to become spiritually unified in our own diversity. These blessings we ask in our desire to serve the Will of God in our lives. Amen.*

End: 009 Service Thru Worship, July 8, 2022

# The Family of God and Our Sovereign Lord

010 Family of God

Jesus desired to substitute for the idea of the kingdom, king, for the concept of the heavenly family, the heavenly Father, and the liberated sons and daughters of God engaged in joyful and voluntary service for their fellow men and women in the sublime and intelligent worship of God the Father. UB 170:2.12

*Father who is the one and only God of all creation,  
Mother Supreme who is the Father's first creation,  
Michael who is the creator of our universal creation,  
Mother Spirit who unites all of our universal creation,  
it is our deep desire and true wish to be in your family.*

The family occupied the very center of Jesus' philosophy of life—here and hereafter. He based his teachings about God on the family, while he sought to correct the Jewish tendency to overhonor ancestors. He exalted family life as the highest human duty but made it plain that family relationships must not interfere with religious obligations. He called attention to the fact that the family is a temporal institution; that it does not survive death. Jesus did not hesitate to give up his family when the family ran counter to the Father's will. He taught the new and larger brotherhood of men and sisterhood of women—the sons and daughters of God. UB 140:8.14

*We pray that you help us to better understand the nature of His family.  
For our world finds its understanding of family terribly dysfunctional  
and filled with the mirror image of the problems our world is facing.  
For we need to more fully comprehend who the Father truly is,  
who the Mother Supreme is, and we need to revisit our relationship  
with our Sovereign Master Teacher along with the Creative Mother Spirit.  
For we suffer under the bondage of thousands of years of misinterpretation  
and evolutionary theological concepts of family that no longer serve us very well.*

Jesus explained that the “kingdom idea” was not the best way to illustrate the human relationship with God; that he employed such figures of speech because the Jewish people were expecting the kingdom, and because John had preached in terms of the coming kingdom. Jesus said: “*The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the family relationship—when men and women understand religion as the teaching of the fatherhood of God and the brotherhood and sisterhood of humanity, sonship and daughtership with God.*” Then the Master discoursed at some length on the earthly family as an illustration of the heavenly family, restating the two fundamental laws of living: the first commandment of love for the father, the head of the family, and the second commandment of mutual love among the children, to love your brother and sister as yourself. And then he explained that such a

quality of brotherly and sisterly affection would invariably manifest itself in unselfish and loving social service.

Following that came the memorable discussion of the fundamental characteristics of family life and their application to the relationship existing between God and men and women. Jesus stated that a true family is founded on the following seven facts:

1. *The fact of existence.* The relationships of nature and the phenomena of mortal likenesses are bound up in the family: Children inherit certain parental traits. The children take origin in the parents; personality existence depends on the act of the parent. The relationship of father and mother and child is inherent in all nature and pervades all living existences.

2. *Security and pleasure.* True fathers and mothers take great pleasure in providing for the needs of their children. Many fathers and mothers are not content with supplying the mere wants of their children but enjoy making provision for their pleasures also.

3. *Education and training.* Wise fathers and mothers carefully plan for the education and adequate training of their sons and daughters. When young they are prepared for the greater responsibilities of later life.

4. *Discipline and restraint.* Farseeing fathers and mothers also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offspring.

5. *Companionship and loyalty.* The affectionate father and mother hold intimate and loving intercourse with their children. Always are their ears open to their petitions; they are ever ready to share their hardships and assist them over their difficulties. The father and mother are supremely interested in the progressive welfare of their progeny.

6. *Love and mercy.* A compassionate father and mother are freely forgiving; fathers do not hold vengeful memories against their children. Fathers and mothers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience, and forgiveness.

7. *Provision for the future.* Temporal fathers and mothers like to leave an inheritance for their sons and daughters. The family continues from one generation to another. Death only ends one generation to mark the beginning of another. Death terminates an individual life but not necessarily the family.

For hours the Master discussed the application of these features of family life to the relations of men and women, the earth children, to God, the Paradise Father. And this was his conclusion: *“This entire relationship of a son or daughter to the Father, I know in perfection, for all that you must attain of sonship and daughtership in the eternal future I have now already attained. The Son of Man is prepared to ascend to the right hand of the Father, so that in me is the way now open still wider for all of you to see God and, ere you have finished the glorious progression, to become perfect, even as your Father in heaven is perfect.”* Jesus, UB 142:7.4 - 12

*Give us the wisdom to understand this deeper understanding of family.  
Give us the insight and courage to change ourselves and our own families.  
Give us the willingness and perseverance to help others around us change.  
Give us patient tolerance to be a true gospel minister to those who suffer  
and carry the burdens and scars from dysfunctional family experiences.*

*Give us real wisdom when we deal with our own family members that we may endeavor to represent the teachings of our Sovereign Master through the Spirit.*

On this afternoon the Master distinctly taught a new concept of the double nature of the kingdom in that he portrayed the following two phases:

*“First. The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of men and women which yields the good fruits of improved ethical and moral conduct.*

*“Second. The kingdom of God in heaven, the goal of mortal believers, the estate wherein the love for God is perfected, and wherein the will of God is done more divinely.”*

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

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

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

Jesus taught that sin is not the child of a defective nature but rather the offspring of a knowing mind dominated by an unsubmitive will. Regarding sin, he taught that God *has* forgiven; that we make such forgiveness personally available by the act of forgiving our fellows. When you forgive your brother or sister in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God’s forgiveness of your own misdeeds.

Jesus often spoke of it as the “kingdom of life.” He also frequently referred to “the kingdom of God within you.” He once spoke of such an experience as “family fellowship with God the Father.” Jesus sought to substitute many terms for the kingdom but always without success. Among others, he used: the family of God, the Father’s will, the friends of God, the fellowship of believers, the brotherhood of man and sisterhood of women, the Father’s fold, the children of God, the fellowship of the faithful, the Father’s service, and the liberated sons and daughters of God. UB 170:2.17 - 24

*As we gather together in worship, study, and prayer, guide our minds that we may be responsive to the guidance of our Indwelling Spirits in a Union of Souls.*

*As we gather together in spiritual unity, prepare our hearts to be cooperative with each other and with our spirit helpers that we may forever ascend forward.*

*As we gather together in a focused effort to realize the Will of God for each one of us, help us to listen to the Spirit within our Family of God that His Will be done. For it is together that we will discover the truth of God’s Will that will uplift us all.*

*For this we pray that the Will of the Father may live supreme in our lives. Amen.*

End: 010 Family of God, July 11, 2022

# A New Expressive Language for Jesus' Religion

011 New Language

## **In an exchange between ruminators, the following observation was made:**

An experience and vision of perfection is a vitally important concept of the new universal guidebook. How could human improvement be possible without such a higher visioning of life? Figuring out what to do with it in this dysfunctional world is another problem altogether! That is why developing community worship is so incredibly important for the Urantia Movement at this time. We need world-wide laboratories where we actually practice what we preach from the new revelation. We may preach about spiritual living in our study groups (and such study should always be a part of worship), but in service thru worship we practice the spiritual arts through the incorporation of many different spiritual techniques and a unique nomenclature.

The cult (\*\* see note at End) type of social organization persisted because it provided a symbolism for the preservation and stimulation of moral sentiments and religious loyalties. All families have a cult of some sort. Every inspiring ideal grasps for some perpetuating symbolism—seeks some technique for cultural manifestation which will insure survival and augment realization—and the cult achieves this end by fostering and gratifying emotion.

From the dawn of civilization every appealing movement in social culture or religious advancement has developed a ritual, a symbolic ceremonial. The more this ritual has been an unconscious growth, the stronger it has gripped its devotees. The cult preserved sentiment and satisfied emotion, but it has always been the greatest obstacle to social reconstruction and spiritual progress.

Notwithstanding that the cult has always retarded social progress, it is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism—no cult of mutual support—nothing to *belong* to. But a religious cult cannot be manufactured; it must grow. And no two groups will be identical unless their rituals are arbitrarily standardized by authority. UB 87:7.1 - 3

*Oh, Spirit who leads us to Jesus, empower us in the application of the new revelation into a true manifestation of the Religion of Jesus that embraces the teachings of our Master Teacher and is led by the Spirit.  
Oh, Spirit of Truth, lead us in the discovery of an effective language that connects our spiritual experiences into a true witness in our troubled world.  
Oh, Divine Teachers, help us understand that while the new universal guidebook incorporates an academic sexist language that omits the famine, we have an obligation to revise that text into a language that embraces this modern age of inclusion where the equal rights of all women are recognized and empowered.*

*For if we are to become members of the Family of God, then we must all change. As The Urantia Book has presented a universal guidebook beyond our experience, then we must be unwilling to fix the new revelation into an inflexible form that does not speak to the evolving generations of any particular time and space. Help us to grow. Help us to evolve. Help us to spiritually ascend as we live.*

But a cult—a symbolism of rituals, slogans, or goals—will not function if it is too complex. And there must be the demand for devotion, the response of loyalty. Every effective religion unerringly develops a worthy symbolism, and its devotees would do well to prevent the crystallization of such a ritual into cramping, deforming, and stifling stereotyped ceremonials which can only handicap and retard all social, moral, and spiritual progress. No cult can survive if it retards moral growth and fails to foster spiritual progress. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience—true religion. UB 87:7.10

*This gospel of the kingdom is a living truth. I have told you it is like the leaven in the dough, like the grain of mustard seed; and now I declare that it is like the seed of the living being, which, from generation to generation, while it remains the same living seed, unfailingly unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. The revelation I have made to you is a living revelation, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. It must not be permitted to become merely a sacred memory, a mere tradition about me and the times in which we now live.” Jesus, UB 178:1.15*

Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern humanity must find some adequate symbolism for their new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the human brotherhood and sisterhood.

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal—social and spiritual.

No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the *home*. A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

But the great difficulty of finding a new and satisfying symbolism is because modern men and women, as a group, adhere to the scientific attitude, eschew superstition, and abhor ignorance, while as individuals they all crave mystery and venerate the unknown. No cult can survive unless it embodies some masterful mystery and conceals some worthwhile unattainable. Again, the new symbolism must not only be significant for the group but also meaningful to the individual. The forms of any serviceable symbolism must be those which the individual can carry out on his or her own initiative, and which he or she can also enjoy with their fellows. If the new cult could only be dynamic instead of static, it might really contribute something worthwhile to the progress of humankind, both temporal and spiritual. UB 87:7.6 - 9

*Oh Divine Spirit of the Living Truth, herald of our Universal Sovereign,  
lead us as we strive to cultivate a truly Spirit-led practice of our worship.  
Lead us as we better learn how to pray, not just for ourselves, but for those  
folks who need our prayerful support and who are hungry for spiritual truth.  
Lead us in the development of our service through unified worship that we may  
provide our family, friends, neighborhood, and all that we meet a true witness of  
the eternal vision that has been entrusted to us. Lead our guidebook study and  
empower our interpretations that they may truly represent universal reality.*

Religious leaders are making a great mistake when they try to call modern men and women to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. False religions may represent an evasion of reality, but Jesus in his gospel introduced mortal humanity to the very entrance upon an eternal reality of spiritual progression. UB 195:6.10

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men and women. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all humanity to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men and women. UB 195:10.1

*Those who have been given much, much more will be expected from them.  
Therefore, may our thoughts and words be worthy of our Sovereign Lord. Amen.*

\*\*IMPORTANT NOTE: The use of the term "cult" has significantly changed since the 1920's where the authors referred to a cult as a "singular group" (same as denomination, church, spiritual practice). "Cult" did not contain the negative associations it has recently had.

End: 011 New Language, July 14, 2022

# The Religion of Jesus

012 Religion of Jesus

All religions teach the worship of Deity and some doctrine of human salvation. The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity.

Jesus lived a religion of *service*. All religions are of value in that they are valid approaches to the religion of Jesus. Religion is destined to become the reality of the spiritual unification of all that is good, beautiful, and true in human experience.

UB 5:4.5 & 7

*Great is the Father God and  
great is His Son who is our Lord.  
Great is our Sovereign's power,  
and there is no end to His wisdom.  
Praise Him all the heavens, and glorify Him.  
Praise Him suns and moons, and all the planets.  
For out of Him, through Him, and in Him are all things;  
and with Him every perception and every knowledge is made real.*

*“God is your Father, and religion—my gospel—is nothing more nor less than the believing recognition of the truth that you are his sons and daughters. And I am here among you in the flesh to make clear both of these ideas in my life and teachings.”*

Jesus, UB 141:4.2

*Bless our service that this world might witness You.  
Lead our words that those near us may see You thru us.  
Empower our ministries that we may share the Love of God.*

The religion of Jesus is the most dynamic influence ever to activate the human race. Jesus shattered tradition, destroyed dogma, and called humankind to the achievement of its highest ideals in time and eternity—to be perfect, even as the Father in heaven is perfect.

Religion has little chance to function until the religious group becomes separated from all other groups—the social association of the spiritual membership of the kingdom of heaven.

The doctrine of the total depravity of man destroyed much of the potential of religion for effecting social repercussions of an uplifting nature and of inspirational value. Jesus sought to restore human dignity when he declared that all men and women are the children of God.

Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist. Religious experience unflinching yields the “fruits of the spirit” in the daily life of the spirit-led mortal.

Just as certainly as men and women share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists

will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his or her own and personal interpretation of the realization of that spiritual experience. Let the term “faith” stand for the individual’s relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. “Have you faith? Then have it to yourself.”

That faith is concerned only with the grasp of ideal values is shown by the New Testament definition which declares that faith is the substance of things hoped for and the evidence of things not seen.

Primitive men and women made little effort to put his or her religious convictions into words. Their religion was danced out rather than thought out. Modern men and women have thought out many creeds and created many tests of religious faith. Future religionists must live out their religion, dedicate themselves to the wholehearted service of the brotherhood of men and sisterhood of women. It is high time that a man or a woman have a religious experience so personal and so sublime that it could be realized and expressed only by “feelings that lie too deep for words.”

Jesus did not require of his followers that they should periodically assemble and recite a form of words indicative of their common beliefs. He only ordained that they should gather together to actually *do something*—partake of the communal supper of the remembrance of his bestowal life on Urantia.

What a mistake for Christians to make when, in presenting Christ as the supreme ideal of spiritual leadership, they dare to require God-conscious men and women to reject the historic leadership of the God-knowing men and women who have contributed to their particular national or racial illumination during past ages. UB 99:6.3 - 11

The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus’ message) while they refrain from placing so much emphasis on the differences. UB 149:2.5

*Teach us the meaning of your religion, oh Holy Master,  
that we may learn the real meaning of your religion  
and understand universal religious practice in  
our ministries to the many hurting people.  
For there are so many who need You;  
right here in this place, and right now at this moment of time.*

Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which truth prevails and in which righteousness triumphs. It so often appears that slander, lies, dishonesty, and unrighteousness—sin—prevail. Does faith, after all, triumph over evil, sin, and iniquity? It does. The religions of pessimistic despair seek to obtain release from the burdens of life; they crave extinction in endless slumber and rest. These are the religions of primitive fear

and dread. The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father's will. Jesus met life in all its terrible reality and mastered it—even in death. He did not use religion as a release from life. The religion of Jesus does not seek to escape this life in order to enjoy the waiting bliss of another existence. The religion of Jesus provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh.

If religion is an opiate to the people, it is not the religion of Jesus. On the cross he refused to drink the deadening drug, and his spirit, poured out upon all flesh, is a mighty world influence which leads men and women upward and urges them onward. The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth.

The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new; it is to be dominated neither by the old nor the young. The fact of Jesus' earthly life provides a fixed point for the anchor of time, while the bestowal of the Spirit of Truth provides for the everlasting expansion and endless growth of the religion which he lived and the gospel which he proclaimed. The spirit guides into *all* truth; the spirit is the teacher of an expanding and always-growing religion of endless progress and divine unfolding. This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man.

The manifestations associated with the bestowal of the "new teacher," and the reception of the apostles' preaching by the men and women of various races and nations gathered together at Jerusalem, indicate the universality of the religion of Jesus. The gospel of the kingdom was to be identified with no particular race, culture, or language. This day of Pentecost witnessed the great effort of the spirit to liberate the religion of Jesus.

No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices.

The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments. UB 194:3.2 – 4, 8 - 10

*Bestow on us a new sense of Pentecost that we may experience and understand the leadership of the Spirit of Truth in our religion living the teachings of Jesus.*

Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unflinching forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth.

Pentecost endowed mortal men and women with the power to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face

of appalling danger, and to challenge the evils of hate and anger by the fearless acts of love and forbearance. Urantia has passed through the ravages of great and destructive wars in its history. All participants in these terrible struggles met with defeat. There was but one victor; there was only one who came out of these embittered struggles with an enhanced reputation—that was Jesus of Nazareth and his gospel of overcoming evil with good. The secret of a better civilization is bound up in the Master’s teachings of the brotherhood of man, the good will of love and mutual trust.

Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the kingdom woman stood before God on an equality with man. No longer can man presume to monopolize the ministry of religious service. Among the followers of Jesus woman has been forever set free from all religious discriminations based on sex. Pentecost obliterated all religious discrimination founded on racial distinction, cultural differences, social caste, or sex prejudice. “Where the spirit of the Lord is, there is liberty.” UB 194:3.11 – 12, 14

*Spirit of Truth, spiritually unify us into practicing and sharing Gospel Believers.  
Spirit, teach us the Master’s way of religious living that we may fulfill our calling.*

Pentecost was the call to spiritual unity among gospel believers. It was literally true that there was but one heart and soul among the multitude of the believers. The religion of Jesus is the most powerful unifying influence the world has ever known.

Pentecost was designed to lessen the self-assertiveness of individuals, groups, nations, and races. It is this spirit of self-assertiveness which so increases in tension that it periodically breaks loose in destructive wars. Humankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal.

The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men and women. The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness. Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience. The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unending energy for the soul. UB 194:3.17 -19

*Oh Father God, the sun behind all suns and the Being behind all beings,  
draw near to us in every friend and in every enemy who crosses our path.  
Let us see your glory in the greyness of dawn, in the eye of a storm, and in the  
trivial sacraments of everyday life through our Sovereign Lord. Let us thank our  
Heavenly Father so that He will accomplish that which we have entrusted to Him  
as we seek and await on His Divine Plan. May God’s Will be done forever. Amen.*

End: 012 Religion of Jesus, July 18, 2022

# A Religion of Personal Experience vs. Religious Institutionalization

013 Religion of Experience

**It is high time that men and women had a religious experience so personal  
and so sublime that it could be realized and expressed only by  
“feelings that lie too deep for words.” UB 99:6.9**

In all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Bible, Romans 8:37

*Father God and Mother Supreme, our Divine Parents,  
we seek a true connection with You as we are Your Children.  
And in our sonship and daughtership we truly are connected as siblings.  
We believe and attest to such a reality in our lives that truly is beyond all words.*

Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalized, dogmatized, and institutionalized. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. True religion carries over from one age to another the worthwhile culture and that wisdom which is born of the experience of knowing God and striving to be like him. UB 99:2.6

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. 2 Timothy, 2:15

*Oh God our Father and our Sovereign Lord,  
save us from the dread center of our indecision,  
from the comfort of unchallenged fixated belief, and  
from the comfort of our self-perpetuating prophecies that  
hold us in a vice grip of indolent indifference and slothful inaction.  
For the Religion of Jesus has called us to act and to increasingly become  
the serving citizens of an ever developing and dynamically evolving universe.*

True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized. UB 99:4.3

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God.  
Bible, Acts 20:28

While religion is exclusively a personal spiritual experience—knowing God as a Father—the corollary of this experience—knowing man as a brother and woman as a sister—entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of human gregariousness perforce determines that religious groups will come into existence. What happens to these religious groups depends very much on intelligent leadership.

Always keep in mind: True religion is to know God as your Father and man as your brother and woman as your sister. Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards. UB 99:5.1 - 2

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Bible, Romans 12:2

Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without a church than a church without religion. The religious turmoil of the twentieth century does not, in and of itself, betoken spiritual decadence. Confusion goes before growth as well as before destruction.

There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic “chosen-people” attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

Formal religion restrains men and women in their personal spiritual activities instead of releasing them for heightened service as kingdom builders. UB 99:6.1 - 4

*"Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them."* Jesus, Bible, Matthew 18:18 - 20

Though churches and all other religious groups should stand aloof from all secular activities, at the same time religion must do nothing to hinder or retard the social coordination of human institutions. Life must continue to grow in meaningfulness.

Religion inspires men and women to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

Human beings can never wisely decide temporal issues or transcend the selfishness of personal interests unless he or she meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. UB 99:7. 1, 3 - 4

*"I am the way, and the truth, and the life. No one comes to the Father except through me."* Jesus, John 14:6

*Oh Divine Parents, as You care for us, so shall we endeavor to care for each other.  
Though the Religion of Jesus is a personal religious experience, we aspire to work to enhance the religious experiences of others with whom we share our worship.  
Help us with our appreciation of our unique differences and our great diversity.  
Help us become tolerant of differing perspectives and unique experiences.  
Help us understand that Your Spirit speaks to others in their own way;  
for it is in our differences that we shall discover our real spiritual strength.  
Help us develop our worship in a way that preserves our unique spiritual qualities,  
avoids institutional death, and becomes many vital living experiences of the Spirit.  
Help us give witness to a new form of Service Thru Worship to this troubled world.  
We ask this in the name of Jesus Christ through the Will of our Father God. Amen!*

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Bible, John 3:16 - 17

End: 013 Religion of Experience, July 21, 2022

# **The Universal Equality of all Ascendant Humans:**

014 Human Equality

## **“God is no respecter of persons”**

Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the kingdom woman stood before God on an equality with man. No longer can man presume to monopolize the ministry of religious service. Among the followers of Jesus woman has been forever set free from all religious discriminations based on sex. Pentecost obliterated all religious discrimination founded on racial distinction, cultural differences, social caste, or sex prejudice. “Where the spirit of the Lord is, there is liberty.” UB 194:14

## **“God is no respecter of persons” as interpreted in various Biblical translations**

Examples taken from Acts 10:34:

Of a truth I perceive that God is no respecter of persons. King James Version

I now realize how true it is that God does not show favoritism. New International Version

I see very clearly that God shows no favoritism. New Living Translation

Truly I understand that God shows no partiality. English Standard Version

Of a truth I understand that God is not One who shows partiality. Berean Literal Bible

Most certainly I understand now that God is not one to show partiality to people as though Gentiles were excluded from God’s blessing. Amplified Bible

Now I am certain that God treats all people alike. Contemporary English version.

I now realize that it is true that God treats everyone on the same basis. Good News Translation

Of a truth, I perceive that God is not favoring by appearance. Literal Standard Version

I now truly understand that God does not show favoritism in dealing with people. NET Bible

I clearly see, that God makes no distinctions between one man and another. Weymouth New Testament

## **How is human equality defined by modern society?**

Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. Equality recognizes that historically certain groups of people with protected characteristics such as race, disability, sex and sexual orientation have experienced discrimination.

**In this time of Service Thru Worship, let us pray for human equality.**

*Divine Mother Spirit who truly is our Sovereigns equal partner,  
this world is far behind our universe in the recognition of human rights.*

*Far too many nations impose upon their citizens unreasonable restrictions. Social attitudes towards women, minorities, and disabilities embrace a level of discrimination that is shameful on the world where our Sovereign once lived. For far too long we have dared to believe that our group, race, religion, or political entity is above other children of the Father and universal citizens. Enlighten us.*

### **The new revelation concerning God as a respecter of persons:**

Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status. We do not regard a planet as having emerged from barbarism so long as one sex seeks to tyrannize over the other. UB 49:4.4

To every spirit being and to every mortal creature in every sphere and on every world of the universe of universes, the Universal Father reveals all of his gracious and divine self that can be discerned or comprehended by such spirit beings and by such mortal creatures. God is no respecter of persons, either spiritual or material. The divine presence which any child of the universe enjoys at any given moment is limited only by the capacity of such a creature to receive and to discern the spirit actualities of the supermaterial world. UB 1:4.6

*“Knowing then so well that neither the Father nor the Son has respect of persons, see to it that you make no such distinctions among those who become believers in the gospel through your ministry. And so, dedicate your whole future life service to showing all men and women that God is no respecter of persons; that, in the sight of God and in the fellowship of the kingdom, all men and women are equal, all believers are the sons and daughters of God.”* Jesus, UB 181:2.14

*Divine Mother Spirit who shares with our Sovereigns as equal partner, what an incredible example of living you show us on this troubled mortal world. As we are to learn from the teachings of our Master Teacher, so must we learn from the example of His universal rule as our beloved Sovereign. Help us learn.*

The Universe Mother Spirit of Salvington, the associate of Michael in the control and administration of Nebadon, volunteered to accompany Michael on the occasion of his liberation from Paradise obligations and has ever since functioned with him in creating and governing his universe.

The Master Creator Son is the personal sovereign of his universe, but in all the details of its management the Universe Spirit is codirector with the Son. While the Spirit ever acknowledges the Son as sovereign and ruler, the Son always accords the Spirit a coordinate position and equality of authority in all the affairs of the realm. In all his work of love and life bestowal the Creator Son is always and ever perfectly sustained and ably assisted by the all-wise and ever-faithful Universe Spirit and by all of her diversified retinue of angelic personalities. Such a Divine Minister is in reality the mother of spirits and spirit personalities, the ever-present and all-wise adviser of the Creator Son, a faithful and true manifestation of the Paradise Infinite Spirit.

The Son functions as a father in his local universe. The Spirit, as mortal creatures would understand, enacts the role of a mother, always assisting the Son and being everlastingly indispensable to the administration of the universe. In the face of insurrection only the Son and his associated Sons can function as deliverers. Ever does the Spirit sustain the Son in all of everything. No Son could hope for final success without the incessant cooperation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God, who so faithfully and valiantly struggle for the welfare of mortal men and women and the glory of their divine parents.

After this pledge of subordination by the Creative Mother Spirit, Michael of Nebadon nobly acknowledged his eternal dependence on his Spirit companion, constituting the Spirit coruler of his universe domains and requiring all their creatures to pledge themselves in loyalty to the Spirit as they had to the Son; and there issued and went forth the final “Proclamation of Equality.” Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit’s equality with him in all endowments of personality and attributes of divine character. And this becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. UB 33:3.2 – 4, & 6

*“Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men and women even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation and the power of intelligent reflection.”* Jesus, UB 182:2.2

And so, while Jesus refused to make pronouncements dealing with marriage and divorce, he did most bitterly denounce these shameful floutings of the marriage relationship and pointed out their injustice to women and children. He never sanctioned any divorce practice which gave man any advantage over woman; the Master countenanced only those teachings which accorded women equality with men.

UB 167:5.4

*Oh Divine Mother Spirit, open our hearts and minds to universal truth.  
We are tempted to look to Christ's teachings as an absolute so that  
our religious practices may be certain through rigid theologies and  
fixed interpretations that support our own groups belief systems.  
Even after the placement of a new revelation of Jesus' religion,  
there are many religionists that insist that theirs is the only  
way to transition from this mortal realm onto the Mansions.  
Teach us empowering new revelations that spiritually unifies us.  
Lead us away from the dreaded stagnation of fundamentalism.*

You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level, to God himself.

The kingdom of heaven in the hearts of men and women will create religious unity (not necessarily uniformity) because any and all religious groups composed of such religious believers will be free from all notions of ecclesiastical authority—religious sovereignty.

God is spirit, and God gives a fragment of his spirit self to dwell in the heart of man and woman. Spiritually, all humans are equal. The kingdom of heaven is free from castes, classes, social levels, and economic groups. You are all brothers and sisters.

But the moment you lose sight of the spirit sovereignty of God the Father, some one religion will begin to assert its superiority over other religions; and then, instead of peace on earth and good will among men and women, there will start dissensions, recriminations, even religious wars, at least wars among religionists.

Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of supersovereignty. UB 134 4:5 - 9

*“Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Humankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men and the spiritual sisterhood of women when assembled for worship in the presence of God.” Jesus, UB 133:0.3*

*Oh Divine Mother Spirit who shares all responsibilities of our Sovereign,  
with Jesus you have demonstrated to us the potentiality of our equality in life.  
Lead us in life that we may share living more like the way you serve with our Lord.  
Lead us, Oh Universal Mother Spirit, into the divine methods that Jesus Christ  
offers all the mortal children of His universe that we may be better attuned to  
the way, the truth, the love, and the life of Nebadon. Help us all to change.  
Help us to willingly seek to find the Will of God in all that we do. Amen.*

End: 014 Human Equality, July 25, 2022

# Our Love for Our God Within Our Religion

015 Love God

**The brotherhood of men and sisterhood of women is founded on the fatherhood of God. The family of God is derived from the love of God—God is love. God the Father divinely loves his children, all of them. UB 134:3.1**

*Our Father and the Mother Supreme who is in Heaven,  
help us learn to express our love that our fellows may know You.  
Help us share our love that they may come to experience Your Love.  
Help us to live in your Love in order to faithfully reflect You in our service.  
For as mere universal embryos we are in need of your help, healing, and Love.*

*“You shall worship no other god, for the Lord is a jealous God.*

*“And then will you remember that once again—in the greater spiritual enlightenment of Isaiah’s day—these ten negative commandments were changed into the great and positive law of love, the injunction to love God supremely and your neighbor as yourself. And it is this supreme law of love for God and for all human beings that I also declare to you as constituting the whole duty of men and women.” Jesus, 142:3.11 & 22*

*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself.” Jesus, Bible, Matthew 22:37-39*

There is no limitation of the forces and personalities which the Father may use to uphold his purpose and sustain his creatures. “The eternal God is our refuge, and underneath are the everlasting arms.” “He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.” “Behold, he who keeps us shall neither slumber nor sleep.” “We know that all things work together for good to those who love God,” “for the eyes of the Lord are over the righteous, and his ears are open to their prayers.” UB 4:1.4

*For You have lifted us up with the revelation of the meaning of service.  
For You have empowered our ministry through the understanding of truth.  
And as You open our hearts to Your love, so You open our hearts to each other.*

The pursuit of knowledge constitutes science; the search for wisdom is philosophy; the love for God is religion; the hunger for truth is a revelation. But it is the indwelling Thought Adjuster that attaches the feeling of reality to man and woman’s spiritual insight into the cosmos. UB 102:2.12

Men or women cannot cause growth, but they can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of

growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Men and women may manufacture a machine, but its real value must be derived from human culture and personal appreciation. Their sole contribution to growth is the mobilization of the total powers of their personality—living faith. UB 100:3.7

Love the LORD your God with all your heart and with all your soul and with all your strength. Bible, Deuteronomy 6:15

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Bible, Galatians 5:13

*“You have been taught that you should ‘fear God and keep his commandments, for that is the whole human duty.’ But I have come to give you a new and higher commandment. I would teach you to love God and learn to do his will, for that is the highest privilege of the liberated sons and daughters of God. Your fathers were taught to ‘fear God—the Almighty King.’ I teach you, ‘Love God—the all-merciful Father.’*

*“In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood and sisterhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons and daughters. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation.*

*“You do well to be meek before God and self-controlled before men and women, but let your meekness be of spiritual origin and not the self-deceptive display of a self-conscious sense of self-righteous superiority. The prophet spoke advisedly when he said, ‘Walk humbly with God,’ for, while the Father in heaven is the Infinite and the Eternal, he also dwells ‘with him who is of a contrite mind and a humble spirit.’ My Father disdains pride, loathes hypocrisy, and abhors iniquity. And it was to emphasize the value of sincerity and perfect trust in the loving support and faithful guidance of the heavenly Father that I have so often referred to the little child as illustrative of the attitude of mind and the response of spirit which are so essential to the entrance of mortal man into the spirit realities of the kingdom of heaven.” Jesus, UB 149:6.7 – 8, 11*

*Lead us, Oh Mother Spirit, into the revelation of Jesus' life and teachings.  
Help us develop His Universal Religion into every aspect, even the very fabric  
of our lives that we may present this dark planet a vitally new universal religion.  
Help us comprehend the profound difference between evolutionary traditions and  
a new revelation of a powerful expression of spiritual living within Jesus' Religion.*

Theology deals with the intellectual content of religion, metaphysics (revelation) with the philosophic aspects. Religious experience is the spiritual content of religion.

Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the

spirit realms, by truth. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true.

Religion without faith is a contradiction; without God, a philosophic inconsistency and an intellectual absurdity.

The magical and mythological parentage of natural religion does not invalidate the reality and truth of the later revelational religions and the consummate saving gospel of the religion of Jesus. Jesus' life and teachings finally divested religion of the superstitions of magic, the illusions of mythology, and the bondage of traditional dogmatism.

Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality. The ideal of religious philosophy is such a faith-trust as would lead men and women unqualifiedly to depend upon the absolute love of the infinite Father of the universe of universes. Such a genuine religious experience far transcends the philosophic objectification of idealistic desire; it actually takes salvation for granted and concerns itself only with learning and doing the will of the Father in Paradise. The earmarks of such a religion are: faith in a supreme Deity, hope of eternal survival, and love, especially of one's fellows.

When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces men and women to the world of facts, to things; wisdom introduces them to a world of truth, to relationships; faith initiates him or her into a world of divinity, spiritual experience.

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

The full realization of the reality of mortal life consists in a progressive willingness to believe these assumptions of reason, wisdom, and faith. Such a life is one motivated by truth and dominated by love; and these are the ideals of objective cosmic reality whose existence cannot be materially demonstrated.

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

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

There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable; the logic of religious living is incontrovertible; the certainty of such knowledge is superhuman; the satisfactions are superbly divine, the courage indomitable, the devotions unquestioning, the

loyalties supreme, and the destinies final—eternal, ultimate, and universal. UB 103:9.1 – 7 & 9 - 12

Jesus said: *"I am the way, and the truth, and the life. No one comes to the Father except through me."* Jesus, Bible, John 14:6

*"As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.*

*"This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another."*  
Jesus, Bible, John 15:9 - 17

*Oh God the Father, Oh Sovereign and our Teacher, Oh Mother Spirit,  
open our hearts, minds and souls to Your love that we may truly learn to love.  
For we live in a dark, troubled, and loveless world that has turned its back on our  
Sovereign's teachings and promised experience of a love that is beyond all words.  
For we all too often fallen into loveless traps of our own making that we might take  
advantage of our brothers and sisters in our pursuit of less than holy things.  
For we have refused to practice the universal way of living what is  
imbued with universal love for each one of the Children of God.  
For we have become indifferent to the plight of others  
in pursuit of our private objectives forgetting  
that without love we truly have nothing.  
Hear our call for your help and holy guidance as we as mortal beings ascend as one.  
Hear our plea for gaining depth of understanding of the importance of real love.  
Help us to embrace the Will of the Father that our destinies may be fulfilled.  
May the Will of God be done in our lives, this world, and our universe.  
Shall we say Amen together? **Yes indeed, for we all affirm: Amen!***

End 015 Love God, August 1, 2022

# We Love the Father and His Son as They Love Us

016 We Love

**There exists a great cosmic gulf between matter and thought,  
and this gulf is immeasurably greater between the  
material mind and spiritual love. UB 112:2.10**

*Father in Heaven, how little we understand about love.  
For your Love is Divine and for everyone who is your Child.  
But our love is scattered, emotional, limited in vision, and truly  
focused on a worldly mortal perception rather than on Your eternal reality.  
Open our hearts and minds that we may learn to love each other as You Love us.*

At times I am almost pained to be compelled to portray the divine affection of the heavenly Father for his universe children by the employment of the human word symbol *love*. This term, even though it does connote man's highest concept of the mortal relations of respect and devotion, is so frequently designative of so much of human relationship that is wholly ignoble and utterly unfit to be known by any word which is also used to indicate the matchless affection of the living God for his universe creatures! How unfortunate that I cannot make use of some supernal and exclusive term which would convey to the human mind the true nature and exquisitely beautiful significance of the divine affection of the Paradise Father.

When men and women lose sight of the love of a personal God, the kingdom of God becomes merely the kingdom of good. Notwithstanding the infinite unity of the divine nature, love is the dominant characteristic of all God's personal dealings with his creatures. A Divine Counselor under the authority of the Ancients of Days UB 2:5.11 - 12

## **A Brief Dictionary Definition**

**Noun:** a profoundly tender, passionate affection for another person; a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. A sexual passion or desire.

**Verb:** loved, loving - to have love or affection for; to have a profoundly tender, passionate affection for another person, to be in love.

*Oh Divine Mother Spirit, lead us into the true meaning of love.  
For few words have a lengthier definition that is so narrow in perspective.  
As we turn to the revelation, open our minds and hearts to the true nature of love  
that as we grow ever deeper in our love for our Father so we love each other more.*

“God is love”; therefore, his only personal attitude towards the affairs of the universe is always a reaction of divine affection. The Father loves us sufficiently to bestow his life upon us. “He makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust.”

It is wrong to think of God as being coaxed into loving his children because of the sacrifices of his Sons or the intercession of his subordinate creatures, “for the Father

himself loves you.” It is in response to this paternal affection that God sends the marvelous Adjusters to indwell the minds of men and women. God’s love is universal; “whosoever will may come.” He would “have all men and women be saved by coming into the knowledge of the truth.” He is “not willing that any should perish.”

The Creators are the very first to attempt to save man and woman from the disastrous results of their foolish transgression of the divine laws. God’s love is by nature a fatherly affection; therefore, does he sometimes “chasten us for our own profit, that we may be partakers of his holiness.” Even during your fiery trials remember that “in all our afflictions he is afflicted with us.”

God is divinely kind to sinners. When rebels return to righteousness, they are mercifully received, “for our God will abundantly pardon.” “I am he who blots out your transgressions for my own sake, and I will not remember your sins.” “Behold what manner of love the Father has bestowed upon us that we should be called the sons and daughters of God.”

After all, the greatest evidence of the goodness of God and the supreme reason for loving him is the indwelling gift of the Father—the Adjuster who so patiently awaits the hour when you both shall be eternally made one. Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father.

How unreasonable that you should not worship God because the limitations of human nature and the handicaps of your material creation make it impossible for you to see him. Between you and God there is a tremendous distance (physical space) to be traversed. There likewise exists a great gulf of spiritual differential which must be bridged; but notwithstanding all that physically and spiritually separates you from the Paradise personal presence of God, stop and ponder the solemn fact that God lives within you; he has in his own way already bridged the gulf. He has sent of himself, his spirit, to live in you and to toil with you as you pursue your eternal universe career.

I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control thereof, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes.

When I observe the Creator Sons and their subordinate administrators struggling so valiantly with the manifold difficulties of time inherent in the evolution of the universes of space, I discover that I bear these lesser rulers of the universes a great and profound affection. After all, I think we all, including the mortals of the realms, love the Universal Father and all other beings, divine or human, because we discern that these personalities truly love us. The experience of loving is very much a direct response to the experience of being loved. Knowing that God loves me, I should continue to love him supremely, even though he were divested of all his attributes of supremacy, ultimacy, and absoluteness.

The Father’s love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real

father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.

But the love of God is an intelligent and farseeing parental affection. The divine love functions in unified association with divine wisdom and all other infinite characteristics of the perfect nature of the Universal Father. God is love, but love is not God. The greatest manifestation of the divine love for mortal beings is observed in the bestowal of the Thought Adjusters, but your greatest revelation of the Father's love is seen in the bestowal life of his Son Michael as he lived on earth the ideal spiritual life. It is the indwelling Adjuster who individualizes the love of God to each human soul.

UB 2:5.1 – 10 Discourse from a Divine Counselor under the authority of the Ancients,

*As we read these words by a Counselor who resides at the Center,  
we are struck by the awesome nature of the Love of our Father.  
Deepen and broaden our understanding that might apply these  
lessons and observations into our personal life experience.  
For indeed, we ascendant babes of the universe are born  
with the capability to love even as our Father loves us.*

*“Our Father in Paradise is changeless. And now have I come in the flesh to reveal the Father in new glory and to show forth his love and mercy to all men and women on all worlds. As the gospel of this kingdom shall spread over the world with its message of good cheer and good will to all men and women, there will grow up improved and better relations among the families of all nations. As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth. Remember that a good and true father not only loves his family as a whole—as a family—but he also truly loves and affectionately cares for each individual member.”* Jesus,

UB 142:2.2

*Divine Mother Spirit, lead us into a new and higher understanding of the cross.  
Since the death of our Sovereign, we have dared to reinterpret that event in  
a manner that is an ignoble, even barbarous interpretation of sacrifice that  
has replaced our Sovereign Lord's love that is so like the Father's Love.  
Empower our comprehension of a new and higher revelation of truth.*

On millions of inhabited worlds, tens of trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus on the cross and then have forged on ahead, inspired by the sight of God's laying down his incarnate life in devotion to the unselfish human service.

The triumph of the death on the cross is all summed up in the spirit of Jesus' attitude toward those who assailed him. He made the cross an eternal symbol of the triumph of love over hate and the victory of truth over evil when he prayed, “Father, forgive them, for they know not what they do.” That devotion of love was contagious throughout a vast universe; the disciples caught it from their Master. The very first teacher of his gospel who was called

upon to lay down his life in this service, said, as they stoned him to death, “Lay not this sin to their charge.”

The cross makes a supreme appeal to the best in men or women because it discloses one who was willing to lay down their life in the service of their fellow human beings. Greater love no one can have than this: that he or she would be willing to lay down his or her life for their friends—and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth.

On other worlds, as well as on Urantia, this sublime spectacle of the death of the human Jesus on the cross of Golgotha has stirred the emotions of mortals, while it has aroused the highest devotion of the angels. UB 88:5.5 - 8

Make sure, then, that when you view the cross as a revelation of God, you do not look with the eyes of the primitive humans nor with the viewpoint of the later barbarian, both of whom regarded God as a relentless Sovereign of stern justice and rigid law-enforcement. Rather, make sure that you see in the cross the final manifestation of the love and devotion of Jesus to his life mission of bestowal upon the mortal races of his vast universe. See in the death of the Son of Man the climax of the unfolding of the Father’s divine love for his sons and daughters of the mortal spheres. The cross thus portrays the devotion of willing affection and the bestowal of voluntary salvation upon those who are willing to receive such gifts and devotion.

We know that the death on the cross was not to effect human reconciliation to God but to stimulate their *realization* of the Father’s eternal love and his Son’s unending mercy, and to broadcast these universal truths to a whole universe. UB 188:4.11 & 13

*Holy Father who is our One and Only God, and our Mother Supreme,  
You dwell in Paradise and Your divine gift dwells within each one of us!  
For You are our blessed Father God so that we may be One with You.  
And as You are One with the Christ thru the Spirit, so we are one with It.  
And as You are with our Sovereign, you are also at one with the Mother Spirit.  
And as our universe parents are One with the Father's Will, we too are one with It.  
Sovereign Lord and Spirit of Truth, send Your peace, wholeness, power, love,  
and true realization into every material phase of the life of our bodies.  
May this energy of the Perfecting Life of God pass through our  
channels of alignment into our Adonai and Eternal Soul.  
Please bring spiritual cleansing and renewing power to the entire  
atomic structure of our minds, emotions, energies, and physical bodies.  
Divine Master, attune us into the perfect harmony of unity with the Spirit.  
It is through your activity and benediction that we seek Your divine Will. Amen.*

End 016, We Love, August 3, 2022

# Our Spiritual Growth and Evolution

017 Spiritual Evolution

**Spiritual growth is mutually stimulated by intimate association with other religionists. UB 100:0.2**

Men or women cannot cause growth, but they can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Men and women may manufacture a machine, but its real value must be derived from human culture and personal appreciation. Their sole contribution to growth is the mobilization of the total powers of their personality—living faith. UB 100:3.7

## **Five suggestions to help us to grow as individuals in a community:**

<https://mollyhostudio.com/blog/5-things-we-all-need-more-of-to-help-us-grow>

**1. Permission to make mistakes.** When we give ourselves full permission, we bring freedom, space, and peace into our lives. To learn, to make mistakes, to experiment, to fall and stumble, and to grow. To become the people our hearts desire to be. To do more of the things that make us want to get out of bed. To find out the things we don't like doing, *so we can get closer to the things we do like doing.*

**2. A community built on empathy, trust, and vulnerability.** If our lives are a continuous journey of discovery and growth, then we need to be surrounded by people who not only understand that, *but want it in their own lives as well.* The world we live in needs more empathy and more people who are willing to be real and get vulnerable with us.

**3. Less notifications. It is time turn down the noise and up the intentions.** In our modern society, we want to be constantly "connected" with one another, which often comes with an invisible price tag. The more we fill our head with noise, whether it's the television in the background or our friend's Snapchat story, the less room and space we have for our own thoughts. When that happens over and over again, we start to lose a piece of who we are. *Our identity, our voices, our ideas, our creativity, and our imagination* aren't ours anymore, but a puzzle piece of what we picked up from other people along the way.

**4. Courageous creativity.** It's easy to play it safe and live within our comfort zones, but when we do that, we do not give ourselves the opportunity to grow mentally, physically, spiritually, creatively, etc. To step outside of your comfort zone takes great courage and to stay outside of your comfort zone takes even greater courage. Growing up, we created a list of "should's" and "need to's" inside our heads with expectations set by other people who may have had good intentions. We tell ourselves we "should" do this and we "need" to do that. But then what happens when we don't? Emotional rollercoasters, shame, and self-blame. We need to break this vicious cycle of blame, self-hatred, and feelings of

not being enough *because we are enough, right here, right now*. To live a courageous and creative life means to let go of the status quo and everything you've ever been taught that you should or need to do in order to be society's idea of success. It means to follow your heart and to trust your intuition. To be yourself even if there are people out there who won't like it or won't understand. To be authentic even if it means being vulnerable. More often than that, it means doing *the scariest thing you've ever done*.

**5. An abundant amount of awareness and self-love.** Most of us, at one point or another, have felt like a failure: failed ourselves, failed others, and failed at everything we've ever done. *But we haven't*. We found another way that didn't work for us, which brought us closer to the ways and things that do and will work for us. Life is a bumpy road full of high expectations and a bucket load of fear to go with it. Self-love takes a great deal of awareness and acceptance. To love yourself unconditionally, unapologetically, and wholeheartedly, despite the circumstances and conditions. Because you're in love with *who you are in your very core existence*. Try to be yourself in a society that is constantly trying to convince you that it's better to be someone else. Try to believe in yourself, your voice, and your vision.

*God of Love and Mother of Mercy,  
Sovereign who guides our eternal lives,  
and Spirit who leads us to ever deeper into truths,  
help us to grow in our self-understanding within our groups.  
Help us to move away from the demands of society into a level of  
self-expression that emanates from the Spirit of God within each of us.  
For it is indeed possible for us to evolve and grow while a mortal on this planet.*

All of the differing physical types and planetary series of mortals alike enjoy the ministry of Thought Adjusters, guardian angels, and the various orders of the messenger hosts of the Infinite Spirit. All alike are liberated from the bonds of flesh by the emancipation of natural death, and all alike go thence to the morontia worlds of spiritual evolution and mind progress. UB 48:6.1

The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as the developing mind of a personality possesses a certain innate capacity for spirit receptivity and therefore contains the potentials of spiritual progress and attainment. Intellectual, social, moral, and spiritual evolution are dependent on the mind ministry of the seven adjutant spirits and their superphysical associates. UB 65:6.10

### **Instruction from a Life Carrier of Nebadon resident on Urantia.**

On an average evolutionary world, the seven adjutant spirits are far better synchronized with the advancing stages of animal development than they were on Urantia. With but a single exception, the adjutants experienced the greatest difficulty in contacting with the evolving minds of Urantia organisms that they had ever had in all their functioning

throughout the universe of Nebadon. On this world there developed many forms of border phenomena—confusional combinations of the mechanical-nonteachable and the nonmechanical-teachable types of organismal response.

The acquisition of the potential of the ability to *learn* from experience marks the beginning of the functioning of the adjutant spirits, and they function from the lowliest minds of primitive and invisible existences up to the highest types in the evolutionary scale of human beings. They are the source and pattern for the otherwise more or less mysterious behavior and incompletely understood quick reactions of mind to the material environment. Long must these faithful and always dependable influences carry forward their preliminary ministry before the animal mind attains the human levels of spirit receptivity.

The adjutants function exclusively in the evolution of experiencing mind up to the level of the sixth phase, the spirit of worship. At this level there occurs that inevitable overlapping of ministry—the phenomenon of the higher reaching down to co-ordinate with the lower in anticipation of subsequent attainment of advanced levels of development. And still additional spirit ministry accompanies the action of the seventh and last adjutant, the spirit of wisdom. Throughout the ministry of the spirit world the individual never experiences abrupt transitions of spirit co-operation; always are these changes gradual and reciprocal. UB 65:7.4, 6 -7

*For we human beings have much to overcome on this troubled experimental world.*

*For we are challenged by the double default and even more by  
our world's rejection of the Universal Sovereign Lord.*

*For though we have the Mother Spirit to lead us to Him and His teachings,  
we have dared to refuse to listen and have long remained ignorant of our universe.*

*For this universe is indeed complex and filled with entities completely  
dedicated to our spiritual development, growth, and evolution.*

*For we have much to learn from the guidebook.*

As mind evolution is dependent on, and delayed by, the slow development of physical conditions, so is spiritual progress dependent on mental expansion and unfailingly delayed by intellectual retardation. But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve regardless of mental culture but not in the absence of mental capacity and desire—the choice of survival and the decision to achieve ever-increasing perfection—to do the will of the Father in heaven. Although survival may not depend on the possession of knowledge and wisdom, progression most certainly does.

In the cosmic evolutionary laboratories mind is always dominant over matter, and spirit is ever correlated with mind. Failure of these diverse endowments to synchronize and co-ordinate may cause time delays, but if the individual really knows God and desires to find him and become like him, then survival is assured regardless of the handicaps of time. Physical status may handicap mind, and mental perversity may delay spiritual attainment, but none of these obstacles can defeat the whole-souled choice of will.

When physical conditions are ripe, *sudden* mental evolutions may take place; when mind status is propitious, *sudden* spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space. UB 65:8.4 - 7

*Oh Divine Universal Mother Spirit, help us to hear and learn from our Sovereign. Help us to understand that His words are for each and every one us here and now.*

*“Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.*

*“The presence of the Paradise spirit in the mind of men and women constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.*

*“Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains a man or woman’s soul in the midst of the confusion of their early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.”*  
Jesus, UB 132:3.8 – 10

*Oh Mother Spirit, lead us to our Lord and help us to learn from Him.*

*Oh Mother Spirit, guide us in our efforts to evolve and grow with Him.*

*Oh Mother Spirit, be with our worship groups that together we may realize spiritual unity as we join as one in a truly powerful experience of a Union of Souls.*

*Our Sovereign and Master Teacher spent his life and ministry on this planet for the upliftment of His entire universe that all of His Creation may increasingly become attuned to the Will of the Father in everything that we do in our lives.*

*It is our deepest desire that we subordinate our will for the Will of our Father.*

*For as a spiritual group, we truly want to represent our Sovereign thru our unique experience of Spirit-led service as together we worship, meditate and pray. Amen.*

End 017 Spiritual Evolution. August 5, 2022

# Eternal Life as a Mortal Being

018 Eternal Life

**“The Father has life in himself, and this life is eternal life.”**

**“It is the Father who gives to all life.”**

**”He declares the end from the beginning.”**

**The plans and purposes of the First Source and Center, like himself, is eternal, perfect, and forever changeless. UB 2:2.1**

The sending of Adjusters, their indwelling, is indeed one of the unfathomable mysteries of God the Father. These fragments of the divine nature of the Universal Father carry with them the potential of creature immortality. Adjusters are immortal spirits, and union with them confers eternal life upon the soul of the fused mortal.

Your own races of surviving mortals belong to this group of the ascending Sons of God. You are now planetary sons, evolutionary creatures derived from the Life Carrier implantations and modified by the Adamic-life infusion, hardly yet ascending sons and daughters; but you are indeed sons and daughters of ascension potential—even to the highest heights of glory and divinity attainment—and this spiritual status of ascending sonship and daughtership you may attain by faith and by freewill co-operation with the spiritualizing activities of the indwelling Adjuster. When you and your Adjusters are finally and forever fused, when you two are made one, even as in Christ Michael the Son of God and the Son of Man are one, then in fact have you become the ascending sons and daughters of God. UB 40:7.1 - 2

Love of adventure, curiosity, and dread of monotony—these traits inherent in evolving human nature—were not put there just to aggravate and annoy you during your short sojourn on earth, but rather to suggest to you that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery. UB 14:5.10

The fact of animal evolutionary origin does not attach stigma to any personality in the sight of the universe as that is the exclusive method of producing one of the two basic types of finite intelligent will creatures. When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top. In all this is shown the wisdom of the Creators. It would be just as easy for the Universal Father to make all mortals perfect beings, to impart perfection by his divine word. But that would deprive them of the wonderful experience of the adventure and training associated with the long and gradual inward climb, an experience to be had only by those who are so fortunate as to begin at the very bottom of living existence. UB 32:3.10 - 11

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

The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. UB 32:5.7 - 8

**The Vision of John the Baptist at Jesus' Baptism** UB 135:11.2

*“The Son of Man has descended from God, and the words of God he will declare to you.  
For the Father in heaven gives not the spirit by measure to his own Son.  
The Father loves his Son and will presently put all things in the hands of this Son.  
He or she who believes in the Son has eternal life.  
And these words which I speak are true and abiding.”*

**“Whosoever will may come;” there are no restrictions or qualifications save the faith of the one who comes.**

But it is the nature of the Sons of God to give every created being a full and equal chance for salvation and survival. Jesus wanted not only the mortals of this world but the onlookers of innumerable other worlds to know that, when doubts exist as to the sincerity and wholeheartedness of a creature's devotion to the kingdom, it is the invariable practice of the Judges of men fully to receive the doubtful candidate. The door of eternal life is wide open to all. UB 139:12.7

*“If we proclaim to you the truths of the spirit, the spirit will witness in your hearts that our message is genuine. Concerning the kingdom and your assurance of acceptance by the heavenly Father, let me ask what father among you who is a worthy and kindhearted father would keep his son or daughter in anxiety or suspense regarding their status in the family or their place of security in the affections of their father's heart? Do you earth fathers take pleasure in torturing your children with uncertainty about their place of abiding love in your human hearts? Neither does your Father in heaven leave his faith children of the spirit in doubtful uncertainty as to their position in the kingdom. If you receive God as your Father, then indeed and in truth are you the sons and daughters of God. And if you are sons and daughters, then are you secure in the position and standing of all that concerns eternal and divine sonship and daughtership. If you believe my words, you thereby believe in Him who sent me, and by thus believing in the Father, you have made your status in heavenly citizenship sure. If you do the will of the Father in heaven, you shall never fail in the attainment of the eternal life of progress in the divine kingdom.*

*“The Supreme Spirit shall bear witness with your spirits that you are truly the children of God. And if you are the sons and daughters of God, then have you been born of the spirit of God; and whosoever has been born of the spirit has in himself the power to overcome all doubt, and this is the victory that overcomes all uncertainty, even your faith.”* Jesus, UB 142:5.2 – 3

*“And the Son who came down from heaven, he has surely seen the Father. And those who truly believe this Son already have eternal life.*

*“I am this bread of life. Your fathers ate manna in the wilderness and are dead. But this bread which comes down from God, if a man or woman eats thereof, they shall never die in spirit. I repeat, I am this living bread, and every soul who attains the realization of this united nature of God and man and woman shall live forever. And this bread of life which I give to all who will receive is my own living and combined nature. The Father in the Son and the Son one with the Father—that is my life-giving revelation to the world and my saving gift to all nations.”* Jesus, UB 153:2.11 - 12

*I am this bread of life. This bread which comes down from God, if a man or woman eats thereof, they shall never die in spirit. I am this living bread, and every soul who attains the realization of this united nature of God and men and women shall live forever. And this bread of life which I give to all who will receive is my own living and combined nature. The Father in the Son and the Son one with the Father—that is my life-giving revelation to the world and my saving gift to all nations.”* Jesus UB 153:2.11 - 12

**But we are warned not to assume that eternal life is automatically ours:**

*“You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons and daughters of my Father, you shall never die; you shall not perish.”* Jesus, UB 193:1.2

*“The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, you are therefore sons and daughters of God. You survive your life in the material world of the flesh because you are identified with the Father’s living spirit, the gift of eternal life. Many, indeed, had this life before I came forth from the Father, and many more have received this spirit because they believed my word; but I declare that, when I return to the Father, he will send his spirit into the hearts of all men and women.*

***“While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men and women.*** This spirit of the Father partakes of the love of the Father, and as it dominates men and women, it unfailingly leads in the directions of divine worship and loving regard for one’s fellows. At first you believe that you are sons and daughters of God because my teaching has made you more conscious of the inner leadings of our Father’s indwelling presence; but presently the Spirit of Truth shall be poured out upon all flesh, and it will live among men and women and teach all, even as I now live among you and speak to you the words of truth. And this Spirit of Truth, speaking for the spiritual endowments of your souls, will help you to know that you are the sons and daughters of God. It will unfailingly bear witness with the Father’s indwelling presence, your spirit, then dwelling in all men and women as it now dwells in some, telling you that you are in reality the sons and daughters of God.

*“Every earth child who follows the leading of this spirit shall eventually know the will of God, and he or she who surrenders to the will of my Father shall abide forever. The*

*way from the earth life to the eternal estate has not been made plain to you, but there is a way, there always has been, and I have come to make that way new and living.”*  
Jesus, UB 146:3.5 - 7

*“But fear not; every one who sincerely desires to find eternal life by entrance into the kingdom of God shall certainly find such everlasting salvation. But you who refuse this salvation will some day see the prophets of the seed of Abraham sit down with the believers of the gentile nations in this glorified kingdom to partake of the bread of life and to refresh themselves with the water thereof. And, behold, many who are first will be last, and those who are last will many times be first.”* Jesus, UB 166:3.5

***“Continue to believe in me and in that which I have revealed to you, and you shall receive the gift of eternal life.”*** Jesus, UB 161:2.11

*“If you are the faith sons and daughters of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men and women are the sons and daughters of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons and daughters. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of men and sisterhood of women. Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always.”*  
Jesus, UB 193:1.2

*Lord, we are listening and are increasingly coming to better understand You.  
We hear these words in our mind, heart, and soul, and we truly believe them.  
We rejoice that eternal life has been offered to us through our living faith.  
We are so grateful that the Father is our God and we truly are His Children.  
We unite with our Mother Supreme in our pilgrimage onwards even to Paradise.  
We are the citizens of our Sovereign's universe, and His Mother Spirit leads us.  
We truly desire to grow ever closer to the Spirit of the Father within each of us.  
Together we all pray that, with our Indweller, we spiritually unify in God's Will.  
For truly it is our deepest desire to follow the Will of our Father forevermore.  
For God's Will is our perfect path towards Him and the perfection He offers us.  
It is our intention to be a growing, evolving, and faithful citizen of our universe.  
For it is our deepest desire that not our will, but God's Will shall be done. Amen!*

End 018 Eternal Life, August 9, 2022

# **Ascendant Living as a Mortal Being on Earth**

019 Ascendant Living

**The great God makes direct contact with mortal men and women and gives a part of his infinite and eternal and incomprehensible self to live and dwell within them. If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space. UB 5:1.12**

**The Eternal Son (in these services referred to as the Mother Supreme), as a loving, merciful, and ministering spiritual personality, is wholly and infinitely equal with the Universal Father, while in all those merciful and affectionate personal contacts with the ascendant beings of the lower realms the Mother Supreme is just as kind and considerate, just as patient and long-suffering, as are her Paradise Sons in the local universes who so frequently bestow themselves upon the evolutionary worlds of time. UB 6:4.9**

**Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood—even to the human experience of death. He *also* fully experienced those higher and more advanced phases of human and Adjuster reconciliation. UB 129:4.5**

**The Universal Mother Spirit never creates a consciousness of herself, only consciousness of Michael, the Son. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit, but rather in your experience of enhanced fellowship with Michael. UB 194:2.2**

**Only by the patient ministry of the Spirit are the ascendant beings of time able to discover the Creator Son. UB 8:3.7**

The Universal Father is a divinely unified personality; hence will all his ascendant children who are carried to Paradise by the rebound momentum of the Thought Adjusters, who went forth from Paradise to indwell material mortals in obedience to the Father's mandate, likewise be fully unified personalities ere they reach Havona.  
UB 56:4.1

Heredity does not prevent eventual consummation of the ascendant adventure. If you will cooperate with your Adjuster, the divine gift will, sooner or later, evolve the immortal morontia soul and, subsequent to fusion therewith, will present the new creature to the sovereign Master Son of the local universe and eventually to the Father of Adjusters on Paradise. UB 109:5.5

## **Who is God the Father as was presented in Biblical scriptures?**

“Our God is full of compassion, gracious, long-suffering, and plenteous in mercy.”

“Whosoever calls upon the Lord shall be saved, for he will abundantly pardon.”

“The mercy of the Lord is from everlasting to everlasting; his mercy endures forever.”

“I do not afflict willingly nor grieve the children of men and women.”

“I am the Father of mercies and the God of all comfort.” UB 1:4.1

## **What did Jesus, our Universal Sovereign and Lord, do for us?**

The Master, during the course of this final prayer with his apostles, alluded to the fact that he had manifested the Father’s *name* to the world. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, “I AM.” And when pressed for further revelation of himself, it was only disclosed, “I AM that “I AM.” But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

*I am the bread of life.*

*I am the living water.*

*I am the light of the world.*

*I am the desire of all ages.*

*I am the open door to eternal salvation.*

*I am the reality of endless life.*

*I am the good shepherd.*

*I am the pathway of infinite perfection.*

*I am the resurrection and the life.*

*I am the secret of eternal survival.*

*I am the way, the truth, and the life.*

*I am the infinite Father of my finite children.*

*I am the true vine; you are the branches.*

*I am the hope of all who know the living truth.*

*I am the living bridge from one world to another.*

*I am the living link between time and eternity.*

Thus did Jesus enlarge the living revelation of the name of God to all generations. As divine love reveals the nature of God, eternal truth discloses his name in ever-enlarging proportions. UB 182:1.9 - 26

*“I am such a king, and my kingdom is the family of the faith sons and daughters of my Father who is in heaven. For this purpose was I born into this world, even that I should show my Father to all men and women to bear witness to the truth of God. And even now do I declare to you that every one who loves the truth hears my voice.” UB 185:3.4*

## **We are to live as if Jesus Christ will return to Urantia today.**

Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme? This undoubtedly presages the

future concentration of other ascendant activities on the bestowal world of Michael and lends a tremendous and solemn import to the Master's personal promise, "I will come again." UB 37:3.4

### **What we learn here on Urantia we will take with us into Heaven.**

Never in your long ascendancy will you lose the power to recognize your associates of former existences. Always, as you ascend inward in the scale of life, will you retain the ability to recognize and fraternize with the fellow beings of your previous and lower levels of experience. Each new translation or resurrection will add one more group of spirit beings to your vision range without in the least depriving you of the ability to recognize your friends and fellows of former estates. UB 44:9.18

As ascendant beings you are in possession of personal memories of all former and lower existences, and without such identity memories of the past there would be no basis for the humor of the present, either mortal laughter or morontia mirth. And so you will enjoy the celestial equivalents of your earthly humor all the way up through your long morontia, and then increasingly spiritual, careers. And that part of God (the Adjuster) which becomes an eternal part of the personality of an ascendant mortal contributes the overtones of divinity to the joyous expressions, even spiritual laughter, of the ascending creatures of time and space. UB 48:4.20

### **How is the life of Jesus to influence our mortal lives here on Urantia?**

Although this perfect life which Jesus lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Urantia did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality-life, the fullness of the revelation of the eternal God to mortal man and woman and the presentation of perfected human personality to the satisfaction of the Infinite Creator.

And this was his true and supreme purpose. He did not come down to live on Urantia as the perfect and detailed example for any child or adult, any man or woman, in that age or any other. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and *as he was*, so did he thereby set the example for all of us thus to live our lives in our day and *as we are*. You may not aspire to live his life, but you can resolve to *live your lives* even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. Jesus is the *new and living way* from human to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity. UB 129:4.6 - 7

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of

spirit-born mortals who effectively reveal the Master to all men and women. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men and women to himself.

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-and woman saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the human form. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin.

Ever bear in mind—God and human beings need each other. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.

*“The kingdom of God is within you”* was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit. In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform the human world, but rather the *second* mile of free service and liberty-loving devotion that betokens the **Jesusonian** reaching forth to grasp their brother and sister in love and sweep them on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the *first* mile, but humankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve. UB 195:10. 1 – 5

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. UB 195:10.16

Jesus prayed for *unity* among his followers, but he did not desire uniformity. Sin creates a dead level of evil inertia, but righteousness nourishes the creative spirit of individual experience in the living realities of eternal truth and in the progressive communion of the divine spirits of the Father and the Son. In the spiritual fellowship of the believer-son and believer-daughter with the divine Father there can never be doctrinal finality and sectarian superiority of group consciousness. UB 182:1.8

*Father God, Mother Supreme, Lord Jesus, and Mother Spirit,  
we hear you, we believe in you, and in You we place our living faith  
as we ascend through our many spiritual phases step by step that we may  
lift up praises and gratitude unto you. For it is in You that we truly believe.  
It is our will and deepest desire that not our will, but God's Will be done. Amen!*

End 019 Ascendant Living,

# Our Call to Worship Together as Jesusonians

020 Call to Jesusonian Worship

*Worship is the technique of looking to the One  
for the inspiration of service to the many. Jesus, UB 143:7.7*

**The enlightened worlds all recognize and worship the Universal Father.  
From the Universal Father there has gone forth the supreme mandate,  
“Be you perfect, even as I am perfect.” UB 1:0.3**

**“Even if I cannot do this, there lives in me one who can and will do it, a  
part of the Father-Absolute of the universe of universes. And that is  
the victory which overcomes the world, even your faith.” UB 4:4.9**

Jesus did not expect his followers to achieve an impossible manifestation of human love, but he did expect them to so strive to be like God—to be perfect even as the Father in heaven is perfect—that they could begin to look upon man and woman as God looks upon his creatures and therefore could begin to love men and women as God loves them—to show forth the beginnings of a fatherly affection. In the course of these exhortations to the twelve apostles, Jesus sought to reveal this new concept of *fatherly love* as it is related to certain emotional attitudes concerned in making numerous environmental social adjustments. UB 140:5.3

*True religion is the act of an individual soul in its self-conscious relations  
with the Creator; organized religion is man and woman’s attempt  
to socialize the worship of individual religionists.*

*Worship—contemplation of the spiritual—  
must alternate with service, contact with material reality.*

*Worship is intended to anticipate the better life ahead and then to  
reflect these new spiritual significances back onto the life which now is.*

*Worship is the yardstick which measures the extent of the soul’s detachment from the material  
universe and its simultaneous and secure attachment to the spiritual realities of all creation.*

*Worship is divinely creative. Jesus, UB 143:7.2 – 3, 5-6,*

*Father, God of Creation, as we worship You  
help us to absorb the true meaning of worship.*

*Strengthen our resolve to foster spiritual growth and*

*show us Your best way to share our worship of You with others.*

*For it is You Father, and only You that we bow together in our worship.*

## **True Worship of the Father is clarified for us.**

In the highest sense, we worship the Universal Father and him only.

The moment the element of self-interest intrudes upon worship, that instant devotion translates from worship to prayer and more appropriately should be directed to the person of the Mother Supreme or the Creator Son. But in practical religious experience

there exists no reason why prayer should not be addressed to God the Father as a part of true worship.

And so it is: You worship God; pray to, and commune with the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Universal Mother Spirit operating on your world and throughout your universe.

The Creator or Sovereign Sons who preside over the destinies of the local universes stand in the place of both the Universal Father and the Mother Supreme of Paradise. These Universe Sons receive, in the name of the Father, the adoration of worship and give ear to the pleas of their petitioning subjects throughout their respective creations. To the children of a local universe a Michael Son (Jesus) is, to all practical intents and purposes, God. He is the local universe personification of the Universal Father and the Mother Supreme. The Infinite Spirit maintains personal contact with the children of these realms through the Universe Mother Spirit, the administrative and creative associates of the Paradise Creator Sons.

Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material limitations can never become highly conscious of the real significance of true worship. Human realization of the reality of the worship experience is chiefly determined by the developmental status of his or her evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.

The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul—the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. Worship is, therefore, the act of the material mind’s assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son or daughter of the Universal Father. The mortal mind consents to worship; the immortal soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal—the consciousness of mind, soul, and spirit, and their unification in personality.

UB 5:3.1 - 8

**Who are we Jesusonians who desire to worship God as individuals?  
We worship in Jesusonian groups that studies the new revelation that  
our service thru worship shall testify to others – even to the world itself.**

*“You are the salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot. “You are the light of the world. A city set on a hill cannot be hid. Neither do men or women light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men and women that they may see your good works and be led to glorify your Father who is in heaven. “By their fruits you shall know them.” Jesus, UB 140:4.2, 4, 7*

### **A caution about the institutionalization of formalized religion and worship.**

But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic “chosen-people” attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

Formal religion restrains men and women in their personal spiritual activities instead of releasing them for heightened service as kingdom builders. UB 99:6.3 - 4

Religion inspires men and women to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

Men and women can never wisely decide temporal issues or transcend the selfishness of personal interests unless he or she meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. UB 99:7.3 - 4

Though many of the temple rituals very touchingly impressed his sense of the beautiful and the symbolic, Jesus was always disappointed by the explanation of the real meanings of these ceremonies which his parents would offer in answer to his many searching inquiries. Jesus simply would not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: *“My father, it cannot be true—the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth.”* UB 125:0.6

### **The balance of our inner and outer life is made clear to us.**

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

one predicated on truth, sensitive to beauty, and dominated by goodness. Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood and sisterhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. UB 196:9.12

**Jesus exposes the potential for the misuse of our worship practices.**

You can hardly imagine what would have happened on Urantia had this God-man, now in potential possession of all power in heaven and on earth, once decided to unfurl the banner of sovereignty, to marshal his wonder-working battalions in militant array! But he would not compromise. He would not serve evil that the worship of God might presumably be derived therefrom. He would abide by the Father's will. He would proclaim to an onlooking universe,

*"You shall worship the Lord your God and him only shall you serve."* UB 136:9.3

**We are a part of the Family of God, and our community worship will spiritually unite us even though we are a uniquely diverse people.**

*"In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood and sisterhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons and daughters. Therefore, it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brothers and sisters in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation."* Jesus, UB 148:6.8

*Father God and Creator Son Jesus, deepen our understanding of life balance.  
For though we celebrate the individual and personal experience of worship,  
The cultivation of our spiritual unity obtained through our union of souls must  
be equally important as we share with the world our service thru worship.  
For a long time, our spiritual movement based on the new revelation that focused on  
our direct personal religious experience of spiritual living - and this is good.  
Yet we now find ourselves in need to expand our worship experience to include  
the development of many worship groups of Jesusonians all across this world.  
Help us to spiritually grow and eschew our tendency to isolate ourselves in this  
age of hyper-independence and indifference to the cultivation of spiritual unity.  
For it is our desire that not by our will, but the Will of our Father be done. Amen.*

End 020 Call to Jesusonian Worship

# Understanding and Growing Our Living Faith

021 Living Faith

**A ruminator's comment:** While attending a Children's Play that was the final event of a Vacation Bible School at a Christian fundamentalist church, I was struck by the final presentation of their pastor. He presented a "cutesy" hand demonstration of the essence of their "Faith Practice." While there was not a single sentence in his presentation that a Jesusonian might fully embrace, I was struck by his definition: "Faith is the free gift from God." As with all such presentations, there is an element of truth that I seek out and embrace. Curious, I returned to my service labors and commenced the following study of faith from the perspective of the new universal guidebook.

**Jesus' earthly life was devoted to one great purpose—doing the Father's will, living the human life religiously and by faith.**

UB 196:0.14

**The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilization.** UB 102:6.3

***"I have come to proclaim spiritual liberty, teach eternal truth, and foster living faith."*** Jesus, UB 153:2.6

*"The world is filled with hungry souls who famish in the very presence of the bread of life; men and women die searching for the very God who lives within them. Men and women seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief."*

Jesus, UB 158:3.8

## Faith vs. belief clarified

Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and human-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalizes religion and constrains the religionist heroically to live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace.

UB 101:8. 1 - 4

*Heavenly Father, the author, source, and focus of all our living faith,  
open our minds and hearts to the subtleties of this important revelation.  
Strengthen our resolve to embrace and cultivate our personal living faith.  
And as we endeavor to serve together in worship, aid our abilities and  
our commitment to be an honest, open, and accurate representation of  
our living faith experience that others may understand their own faith.  
Empower us to embrace diversity in our religious lives and experience that  
we may welcome this aching world into the full embrace of the Family of God.*

### **How is Faith reasonable?**

Faith transforms the philosophic God of probability into the saving God of certainty in the personal religious experience. Skepticism may challenge the theories of theology, but confidence in the dependability of personal experience affirms the truth of that belief which has grown into faith.

Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience. In much that pertains to life, probability must be reckoned with, but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith. The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I do not know?"

Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand—to explain—God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty

consists in the social fruits of the spirit which such believers, fathers, yield as a result of this genuine spiritual experience. Said Jesus: “If you love your fellows as I have loved you, then shall all men and women know that you are my disciples.”

The facts of evolution must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal. Intelligent men and women should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact. Consistency demands the recognition of the activities of a purposive Creator.

Materialism cheapens human life; the gospel of Jesus tremendously enhances and supernally exalts every mortal. Mortal existence must be visualized as consisting in the intriguing and fascinating experience of the realization of the reality of the meeting of the human upreach and the divine and saving downreach. UB 102:6. 4 – 7, 9 - 10

*“Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat. But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men and women by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.*

*“This day you are to be reborn, re-established as a human being of faith, courage, and devoted service to men and women, for God’s sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again—born of the spirit—and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son or daughter of God, a mortal dedicated to the ennobling service of men and women on earth and destined to the superb and eternal service of God in eternity.”* Jesus, UB 130:6. 3 - 4

*“Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father’s children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. When you know that you are saved by faith, you have real peace with God. And all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing sons and daughters of the eternal God. Henceforth, it is not a duty but rather your exalted privilege to cleanse yourselves from all evils of mind and body while you seek for perfection in the love of God.*

*“Your sonship and daughtership is grounded in faith, and you are to remain unmoved by fear. Your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father’s love and mercy. It is the very goodness of God that leads men and women into true and genuine repentance. Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons and daughters of God.*

*“If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment—true self-mastery.”* Jesus, 143:2.6 - 8

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. If we live by the Spirit, let us also keep in step with the Spirit.

Bible, Galatians 5:22-23, 35

Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love.

Up to Pentecost, religion had revealed only man and woman seeking for God; since Pentecost, men and women is still searching for God, but there shines out over the world the spectacle of God also seeking for them and sending his spirit to dwell within them when he or she has found God. UB 194:11 & 13

*Spirit of Truth, lead us ever closer to the teachings of our Sovereign  
that we may come to know the joy of an experience of our living faith.  
And as we fellowship together as a faith believer in the Religion of Jesus,  
guide our service to all those around us that they too might live in their faith.  
Oh mighty Mother Universal Spirit, join us together in our understandings  
and sharing of service with a strong evolving faith that is ever growing  
a deepening of personal religious experience and an urge to serve  
all of our brothers and sisters that we may truly share in our  
Love of our Divine Parents thru the Family of God. Amen.*

021 Living Faith, August 30, 2022

# Developing Our Faithfulness to the Family of God

022 Faithfulness

**Mortal existence must be visualized as consisting in the intriguing and fascinating experience of the realization of the reality of the meeting of the human upreach and the divine and saving downreach. UB 102:6.10**

**The family occupied the very center of Jesus' philosophy of life—here and hereafter. He based his teachings about God on the family. UB 140:8.14**

***“The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the family relationship—when men and women understand religion as the teaching of the fatherhood of God and the brotherhood of men, the sisterhood of women, and sonship and daughtership with God.”***

Jesus, UB 142:7.4

Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family—a good family—reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children. UB 84:7.30

*Our God the Father and our Supreme Mother, we worship, praise, and adore you.  
For You are our Divine Parents that will be ever faithful as You lead us to Paradise.  
For you have given us our blessed Sovereign Creator Son who rules our universe  
with Holy Love, Supreme Beauty, Eternal Goodness, and Divine Universal Truth.  
We thank you Lord Jesus that you have bestowed upon us your  
Holy Spirit, our universal Spirit Mother and guide of Truth,  
that we may increasingly become connected with our  
blessed Sovereign as He teaches us His Way.  
And most of all, each one of us bow in praise  
and thankfulness to our Father for His  
bestowal of His Spirit Within us.  
For our Indweller will faithfully  
lead us off this world, through the  
Mansions, and ever onwards toward  
our eternal fusion; that our heavenly pathways may  
unerringly lead us into the presence of our Divine Parents.  
We thank you for our Family Siblings as we serve in worship together  
and evolve step-by-step through the many stages of our eternal lives. Amen.*

The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child of God, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the fraternal circuit of the Father of all. The love of God strikingly portrays the transcendent value of each will creature, unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of men in the dawn of the human species on some evolutionary world of time and space.

This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood and sisterhood of the freewill children of the Paradise Father. And this brotherhood and sisterhood, being universal, is a relationship of the whole. Brotherhood and sisterhood, when universal, discloses not the *each* relationship, but the *all* relationship. Brotherhood and sisterhood are a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part.

Sisterhood and brotherhood constitute a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each man or woman benefits all men and women; the error or evil of each man or woman augments the tribulation of all human beings. As moves the part, so moves the whole. As the progress of the whole, so the progress of the part. The relative velocities of part and whole determine whether the part is retarded by the inertia of the whole or is carried forward by the momentum of the cosmic brotherhood and sisterhood. UB 12:7.9 - 11

*"I declare that my kingdom is not of this world; but if the Son of Man had been accorded the spiritual rule of his people. You will see the Son of Man rejected now, but in another age that which the children of Abraham now reject will be received and exalted.*

*"And now, I would call before me my twelve servants, special stewards, and giving into each of your hands the sum of one pound, I would admonish each to heed well my instructions that you trade diligently with your trust fund while I am away that you may have wherewith to justify your stewardship when I return, when a reckoning shall be required of you.*

*"And when these stewards were subsequently called together for an accounting, the first came forward, saying, 'Lord, with your pound I have made ten pounds more.' And his master said to him: 'Well done; you are a good servant; because you have proved faithful in this matter, I will give you authority over ten cities.' And the second came, saying, 'Your pound left with me, Lord, has made five pounds.' And the master said, 'I will accordingly make you ruler over five cities.' And so on down through the others until the last of the servants, on being called to account, reported: 'Lord, behold, here is your pound, which I have kept safely done up in this napkin. And this I did because I feared you; I believed that you were unreasonable, seeing that you take up where you have not laid down, and that you seek to reap where you have not sown.' Then said his lord: 'You negligent and unfaithful servant, I will judge you out of your own mouth. You knew that I reap where I have apparently not sown; therefore you knew this reckoning would be*

*required of you. Knowing this, you should have at least given my money to the banker that at my coming I might have had it with proper interest.*

*“And then said this ruler to those who stood by: ‘Take the money from this slothful servant and give it to him who has ten pounds.’ And when they reminded the master that such a one already had ten pounds, he said: ‘To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him.’”*

Jesus, UB 171:8.3, 4, 6 - 8

### **An important conclusion from this parable:**

1. Ability is the practical measure of life’s opportunities. You will never be held responsible for the accomplishment of that which is beyond your abilities.

2. Faithfulness is the unerring measure of human trustworthiness. He who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his or her endowments.

3. The Master grants the lesser reward for lesser faithfulness when there is like opportunity.

4. He grants a like reward for like faithfulness when there is lesser opportunity.

UB 171:6.10 - 13

*“And you should also remember the story of the woman who, having had ten pieces of silver made into a necklace of adornment, lost one piece, and how she lit the lamp and diligently swept the house and kept up the search until she found the lost piece of silver. And as soon as she found the coin that was lost, she called together her friends and neighbors, saying, ‘Rejoice with me, for I have found the piece that was lost.’ So again I say, there is always joy in the presence of the angels of heaven over one sinner who repents and returns to the Father’s fold. And I tell you this story to impress upon you that the Father and his Son go forth to search for those who are lost, and in this search we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost, those who stand in need of salvation. And so, while the Son of Man goes out in the wilderness to seek for the sheep gone astray, he also searches for the coin which is lost in the house. The sheep wanders away, unintentionally; the coin is covered by the dust of time and obscured by the accumulation of the things of men and women.”*

Jesus. UB 109:1.4

There occurred in Rome a touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus’ comment: *“You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men and women to God experience the supreme satisfaction of human service.”* Jesus, UB 132:6.1

**As we go into this hurting world, Jesus teaches us to do the following:**

1. *The gospel of the kingdom must be proclaimed to all the world, to gentile as well as to Jew.*
  2. *While ministering to the sick, refrain from teaching the expectation of miracles.*
  3. *Proclaim a spiritual brotherhood of the sons of God and daughterhood of the sisters of the Father, not an outward kingdom of worldly power and material glory.*
  4. *Avoid loss of time through overmuch social visiting and other trivialities which might detract from wholehearted devotion to preaching the gospel.*
  5. *If the first house to be selected for a headquarters proves to be a worthy home, abide there throughout the sojourn in that city.*
  6. *Make clear to all faithful believers that the time for an open break with the religious leaders of the Jews at Jerusalem has now come.*
  7. *Teach that man's whole duty is summed up in this one commandment: Love the Lord your God with all your mind and soul and your neighbor as yourself.*
- Jesus, UB 163:4.2-8

*Master Teacher and Mother Spirit who guides us,  
inspire us to hear your call to live beyond our human limitations  
and to be so guided by the Spirit that the world may witness Your Truth thru us.*

The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, "for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, "*The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.*" And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that hope which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit. UB 34:6.13

And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man and woman's greatest opportunity and his and her supreme cosmic responsibility. Upon the integrity of the human volition depends the eternal destiny of the future finaliter; upon the sincerity of the mortal free will the divine Adjuster depends for eternal personality; upon the faithfulness of mortal choice the Universal Father depends for the realization of a new ascending son or daughter; upon the steadfastness and wisdom of decision-actions the Supreme Being depends for the actuality of experiential evolution. UB 112:5.5

*For it truly is our will that not our willful desires, but the Will of God be Done in our lives, in our family life, and in our entire universe of which we are its citizens.  
And in the Father's Will we will secure our eternal destiny and purpose. Amen.*

End 022 Faithfulness, September 1, 2022

# The Universal Call and Our Response to Service

023 Call to Service

***“I come to call you to the service of the kingdom. Join earnest hands with your brothers and sisters and follow after me.”*** Jesus, 190:3.4

***“Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching goodness, forgiving tolerance, and enduring peace.”*** Jesus, UB 193:2.2

*When we read these words of our Beloved Universal Sovereign, we understand just how high the bar of spiritual living has been set for us. We understand just how we need to persevere in hard work, growing maturity, evolving spirituality, eternal connectivity, and patience with our Indwelling Spirit. We understand that, on the face of things, we may not yet be ready or able to accomplish such high goals and infinite spiritual challenges, but we will face them if we are to truly serve as individuals and as faith-based groups. Dear Jesus, our Master Teacher, we are willing to hear and learn thru the guidance of the Mother Spirit that we may serve our fellows and our universe. True Indweller Within us, show us your way that we may grow ever closer to our Divine Parents, our teachers, and each other as we understand how best to serve.*

Serve the LORD with gladness; Come before Him with joyful singing.  
Bible, Psalm 100:2

## **An important passage that demonstrates for us our new Gospel life:**

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man or woman and their world, but rather the *second* mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp their brother and sister in love and sweep them on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the *first* mile, but humankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

UB 195:10.8

*“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”*

Bible, Zephaniah 3:9

## **God the Father does not impose on His freewill ascendant creatures”**

The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves—in their own hearts—recognize, love, and voluntarily worship him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. The affectionate dedication of the human will to the doing of the Father’s will is a man or woman’s choicest gift to God; in fact, such a consecration of creature will constitutes their only possible gift of true value to the Paradise Father. In God, man and woman lives, moves, and has their being; there is nothing which man or woman can give to God except this choosing to abide by the Father’s will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father. UB 1:1.2

I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. "And to Him was given dominion, Glory and a kingdom, that all the peoples, human nations of every language might serve Him His dominion as an everlasting dominion which will not pass away; And His kingdom is one which will not be destroyed." Bible, Daniel 7:13 - 14

## **We have, through our service, the opportunity to change our world.**

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus’ brotherhood and sisterhood of the kingdom should thrill all who believe in him as men and women have not been stirred since the days when they walked about on earth as his companions in the flesh. UB 195:10.6

*“Peace be upon you. As the Father sent me into the world, so send I you. As I have revealed the Father, so shall you reveal the divine love, not merely with words, but in your daily living. I send you forth, not to love the souls of men and women, but rather to love them. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience these spirit realities of the divine life since you already have eternal life, as the gift of God, through faith. When you have faith, when power from on high, the Spirit of Truth, has come upon you, you will not hide your light here behind closed doors; you will make known the love and the mercy of God to all humankind. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men and women in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father’s love. I require of my disciples life, even a life of loving service for your brothers and sisters in the flesh.”* UB 191:5,4

**Pray in silence then Spirit-led Prayer for our discipleship.**

**The consequences of our willingness to serve the Family of God:**

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God—with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike—divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes.

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

Mortals live in God, and so God has willed to live in mortals. As men and women trust themselves to him, so has he—and first—trusted a part of himself to be with men and women; has consented to live in them and to indwell men and women subject to the human will.

Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) *now* when the creature personality consents—chooses—to subject the creature will to the Father's will. And already has the Father chosen to make a fragment of himself subject to the will of the creature personality.

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son and daughter communes with the personality of the spirit Father.

This choosing of the Father's will is the spiritual finding of the spirit Father by mortals, even though an age must pass before the creature son or daughter may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will — “Not my will but yours be done”—as it consists in the creature's positive affirmation: “It is *my* will that *your* will be done.” And if this choice is made, sooner or later will the God-choosing son or daughter find inner union (fusion) with the indwelling God fragment, while this same perfecting son and daughter will find supreme personality satisfaction in the worship communion of the personality of man, woman, and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression—the birth of another eternal partnership of the human will and the will of God. UB 111:5.1 - 6

*When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.*

*Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."*

*Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you*

*a stranger and invite you in, or needing clothes to clothe you? When did we see you sick or in prison and go to visit you?"*

The King will reply, *"I tell you the truth, whatever you did for one of the least of these brothers and sisters of mine, you did for me."*

Bible, Jesus Matthew 25: 31 0 49

### **Our Greatest Need:**

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men and women. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men and women to himself. UB 195:10.1

Jesus said to them, *"It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."* Bible, Mark 2:17

Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affection, and ever faithful in prayer.

Bible, Romans 12:10 – 12

*Father God, Mother Supreme, Universal Sovereign, and Mother Spirit,  
hear our prayers that we may respond to Your universal call to service.  
Hear our prayers that in our service we may reach out to all those who  
are in great need of the Gospel of Love and the Call to Service for You.*

*Hear our prayers that our deeds and words may give testament to  
the divine love, fabulous truth, incredible beauty, and eternal  
goodness of our Father and His Creation that serves us all.*

*For as that Creation serves us, so shall we also serve it so that  
the circle of love, truth, beauty, and goodness may become truly real.*

*May it truly be our highest desire and human will to entrust ourselves  
to the Will of the Father that has been, is now, and always be within us.*

*For in our embrace of the Will of God, each one of us will discover our true  
destiny, purpose, and eternal trajectory through our universe and ever onwards  
into the presence of our Father who will reveal to us our calling to forever serve.*

*For truly there is no higher calling, no greater adventure, and no more profound  
destiny for the children of God than to fuse with our Indwelling Monitor and  
become the universal servants of the living universe even as it embraces us.*

*For it is not our will, but the Will of God be done; now and forever. Amen.*

End: 023 Call to Service, September 5, 2022

# Our Response to Our Christian Contemporaries

023 Our Response

**Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood and sisterhood is still alive and will eventually and certainly come forth from this long submergence. UB 170 5:21**

**Christianity has indeed done a great service for this world,  
but what is now most needed is Jesus.**

The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men and women. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men and women to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men and women. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and woman-serving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin. UB 10:1.1 - 2

*In our prayers we ask our Father and our Teacher: "Just who are we, LORD?"  
Who are we to assume such a spiritually high calling and a demanding response?  
Who are we to be chosen to reach out to a blind, dysfunctional, suffering world?  
Who are we to give witness to and represent the Gospel of our Universal Sovereign?  
Who are we to share and give away the Love of our Divine Parents when it is clear  
that we ourselves know little about their profound care and nurturance for us?  
Who are we who are so small a part of such a massive creation that extends  
far beyond our comprehension and most basic understanding that we are  
little more than a tiny embryo seeking to find our way in the universe?*

Ever bear in mind—God, women and men need each other. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.

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

Ecclesiasticism is at once and forever incompatible with that living faith, growing spirit, and firsthand experience of the faith-comrades of Jesus in the brotherhood of men and sisterhood of women the spiritual association of the kingdom of heaven. The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of worship. The well-meant desire to foster ancient thought systems effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men. Likewise, the Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel—the teachings of Jesus of Nazareth.

Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded. Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, *fostered* it as the best existent exponent of his lifework on earth.

*We are the children of God the Father and the Mother Supreme.*

*We are the creation of the Creator Son who divinely loves as our brother.*

*We are the focus of the Great Spirit that we may come to understand the truth.*

*We are the vital ascendant plan of an entire universe of teachers and mentors who dedicate themselves to the singular purpose that we might ascend to Paradise.*

*We are brothers and sisters that have been called to discover Christ's Gospel.*

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

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood and sisterhood—is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood and sisterhood of the kingdom of God. And this brotherhood and sisterhood is destined to become a *living organism* in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

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

*While we Jesusonians have a tendency to worship in private without the structure of an institution, our service needs the spiritualized support of community worship, For we are now in need to heed the call to endeavor to reshape our community worship practice to more faithfully reflect the Masters Universal Program.*

But there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master. And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to smother newborn faith and persecute truth bearers who chanced to appear in unorthodox raiment.

It is all too true that such a church would not have survived unless there had been men and women in the world who preferred such a style of worship. Many spiritually indolent souls crave an ancient and authoritative religion of ritual and sacred traditions. Human evolution and spiritual progress are hardly sufficient to enable all men and women to dispense with religious authority. And the invisible brotherhood and sisterhood of the kingdom may well include these family groups of various social and temperamental classes if they are only willing to become truly spirit-led sons of God. But in this brotherhood and sisterhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility.

These various groupings of Christians may serve to accommodate numerous different types of would-be believers among the various peoples of Western civilization, but such division of Christendom presents a grave weakness when it attempts to carry the gospel of Jesus to Oriental peoples. These races do not yet understand that there is a *religion of Jesus* separate, and somewhat apart, from Christianity, which has more and more become a *religion about Jesus*.

*For the modern Jesusonian, entrusting the evolution of the Christian church to the teachings of the new revelation is no more daunting a task than was faced by David before Goliath' for our fears are entrusted to God.*

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

Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus. But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered—absorbed and exalted—

the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it.

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

Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the fatherhood of God and the brotherhood and sisterhood of men and women. UB 185:19.1 – 4, 8 - 21

*For what the Jesusonians need most is Jesus living in our hearts and souls.  
We all need to experience the personal spiritual revelation of universal truth.  
We need to cultivate a dynamic living faith that is ever growing and expanding.  
We need to be courageous in the sharing of our faith with our human siblings.  
We need to come out of the cocoon of our religion of personal experience  
so that we may manifest a community of the Religion of Jesus Christ  
that all the world may witness the Truth of the Family of God.  
We need to celebrate our human diversity and individualism  
as we come to experience and demonstrate the true  
meaning of spiritual unity thru a union of souls.  
We need to grow bold in our outreach to  
this world as we minister to it through  
our embracement of a developed  
spiritual practice as the result  
of our Service Thru Worship.*

*This is our highest and greatest calling; this must be our sincere response to it.  
It is ineffective for us to continue to do the same thing that we have always done.  
Now is the time for us to boldly and fearlessly go where many have gone before us.  
Now is our time to share the new revelation to a noisy world that does not want to hear.  
It is not through our will, but by the Will of the Father that this will be done. Amen!*

End 024 Our Response, September 8, 2022

# Our Inevitabilities (UB 3:5.5 – 14)

025 Our Inevitabilities

**The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain *inevitabilities*.**

1. Is *courage*—strength of character—desirable? Then must man and woman be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

Be strong, and let your heart take courage, all you who wait for the Lord! Bible, Psalms 37:24

Be strong and of a good courage; be not afraid, neither be you dismayed: for the Lord thy God is with you wherever you go. Bible, Joshua 1:9

*Pray for the development of our strength, courage, and relief and learning from disappointments.*

2. Is *altruism*—service of one's fellows—desirable? Then must life experience provide for encountering situations of social inequality.

And let us consider how to stir up one another in love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another. Bible, Hebrews 10:24-25

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforts us in all our afflictions, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we are comforted too. Bible, 1 Corinthians 13:5

*Pray to understand the nature of our service altruism, our willingness to serve each other, and for the development and improvement of our spiritual unity and human equality.*

3. Is *hope*—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.

May the God of hope fill you with all joy and peace as you trust Him, so that you may overflow with hope by the power of the Holy Spirit. Bible, Romans 15:13

We also glory in our sufferings because we know that suffering produces perseverance; perseverance produces character; and character produces hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us. Romans 5:3 - 5

*"Look at my Servant, whom I have chosen. He is my Beloved who pleases me. I will put my Spirit upon him. And his name will be the hope of the world."*  
Bible, Matthew 12; 18 & 21

*Pray for hope and the cultivation of our ability to overcome our insecurities and uncertainties that plague our lives in our times of trial and difficulties.*

4. Is *faith*—the supreme assertion of human thought—desirable? Then must the mind of men and women find themselves in that troublesome predicament where it ever knows less than it can believe.

For I long to see you, that I may impart to you some spiritual gift to strengthen you – that is, that we may be mutually encouraged by each other's faith, both yours and mine. Bible, Romans 1:11 - 12

And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him. Bible, Hebrews 11:6

*Pray that we might be able to lift up and support each other's living faith.*

5. Is the *love of truth* and the willingness to go wherever it leads, desirable? Then must men and women grow up in a world where error is present and falsehood always possible.

*I am the way, and the truth, and the life, no one comes to the Father except through me. (John 14:6) And you shall know the truth and the truth will set you free. (John 8:32) Sanctify them in the truth, for Your word is truth. (John 17:17) God is spirit, and those who worship Him must worship in spirit and truth. (John 4:24) Passages from Jesus on truth from the John's Gospel.*

Blessed are those who trust in the Lord, whose trust is the Lord. They are like a tree planted by water that sends out its roots by the stream, and does not fear when heat come, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit. Jeremiah 17:7 - 8

*Pray that as we serve together in worship that we may always seek universal truth.*

6. Is *idealism*—the approaching concept of the divine—desirable? Then must men and women struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

I sought the Lord, and He answered me and delivered me from all my fears.  
Bible, Psalm 34:4

But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary' they shall walk and not faint. Bible, Isaiah 40:31

*Pray that as we spiritually mature, we never lose our idealism for life's better things.*

7. Is *loyalty*—devotion to highest duty—desirable? Then must men and women carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

He who pursues righteousness and loyalty finds life, righteousness and honor.  
Bible, Proverbs 21:21

For I delight in loyalty rather than sacrifice. Bible, Hosea 6:6

*"If anyone wants to follow me, he must deny himself, pick up his cross, and follow me continuously because whoever wants to save his life will lose it, but whoever loses his life for my sake and for the sake of the gospel will save it."*  
Jesus, Bible, Mark 8:34 - 35

*Pray that in our spiritual uniqueness we remain loyal to our brothers and sisters.*

8. Is *unselfishness*—the spirit of self-forgetfulness—desirable? Then must mortal humans live face to face with the incessant clamoring of an inescapable self for recognition and honor. Men and women could not dynamically choose the divine life if there were no self-life to forsake. They could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

*"Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. Jesus, Bible, Matthew 7:9 - 12*

*Pray that, as a spiritual group, together we experience the reality of unselfish living.*

9. Is *pleasure*—the satisfaction of happiness—desirable? Then must men and women live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.

When a man's ways are pleasing to the Lord, he makes even his enemies to be at peace with him. Bible, Proverbs 16:7

For the Lord takes pleasure in His people; He will beautify the afflicted ones with salvation. Bible, Psalm 149:4

*Pray that we are able to overcome our doubts and pains as we live our spiritual lives together in unity and great joy that we may serve as a magnet for our Lord.*

Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without *free* intelligence. In the Havona universe there are a billion perfect worlds with their perfect inhabitants, but evolving human beings must be fallible if he or she is to be free. Free and inexperienced intelligence cannot possibly at first be uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, and who satisfies you with good so that your youth is renewed like the eagle's. Bible, Psalm 103:1 - 5

### **The Beatitudes** (Jesus, Bible, Matthew 5:3 - 11)

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

*Blessed are those who mourn, for they will be comforted.*

*Blessed are the meek, for they will inherit the earth.*

*Blessed are those who hunger and thirst for righteousness, for they will be filled.*

*Blessed are the merciful, for they will be shown mercy.*

*Blessed are the pure in heart, for they will see God.*

*Blessed are the peacemakers, for they will be called children of God.*

*Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

*Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.*

May the Lord bless you and keep you, may the Lord make His face to shine upon you and be gracious to you; and may the Lord lift up his countenance upon you and give you peace. Amen. Bible, Numbers 5:24 – 25

*Lord, we praise your name.*

***Bless the Lord oh our souls, for God is Good.***

*Lord, the Spirit leads us to you.*

***Bless the Lord oh our souls, for God is Wise.***

*Lord, You are the Sovereign of this Universe.*

***Bless the Lord oh our souls, for God is Just.***

*Lord, You are the Creator Son of our Father in Heaven.*

***Bless the Lord oh our souls, for God is True.***

*Lord, You have a Divine Plan for all of us!*

***Bless the Lord oh our souls, for God is Within us.***

*Lord, You have revealed your promise thru your revelation.*

***Bless the Lord oh our souls, for God's Will includes all His children.***

*Lord, thru our living faith our eternal pilgrimage may be revealed to each one.*

***Bless the Lord oh our souls, for God's Love of all Creation.***

*Lord, we are so thankful for your Love towards all of us even in our trials and tribulations, for we are truly comforted.*

***Bless the Lord oh our souls, for the essence of God is Love.***

***For it is not our own will that we seek, but the Will of God.***

***For in God's Will we discover our destiny and true purpose.***

***For thru God's Will we find our gifts and service to God.***

***And in serving God thru the Will of God we are***

***able to become effective disciples, true***

***followers of the Religion of Jesus***

***that has been truly revealed***

***to us through the new***

***Book of Revelation.***

***May the Will of God be done here on Urantia; now and forever.***

***May the congregation lift up our true commitment to our Father: Amen? Amen!***

# Spiritual Unity That Makes Us Part of the Whole

026 Part of the Whole

**Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will. UB 3:5.14**

**The local universes are the starting points of true evolution, the spawning grounds of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be. UB 116:4.8**

**Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by shortcuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection. UB 75:8.5**

**A commentary from Positive Qualities:** (July 23, 2022, by Jim Downs)

If it is just *me* then we are not **Free**. It is often very difficult to see another's spin on reality. Sometimes it is because they are so spiritual we just cannot open ourselves to their larger frame yet. And sometimes it is so selfish we are repelled by it. It is said that "Variety is the spice of life." By extension it could be said that **Diversity is the foundation of collaboration.**

We are all chasing the meaning of life, the reason for existence. In the end, we all come to the similar conclusions, but it will have a million different spins on it. That's diversity; that is Divinity.

If a person feels *freedom* without any constraints, they may feel they can do anything. This includes taking what they want even if it belongs to someone else. Adding the quality of respect (for person and property) to freedom infuses dignity to the character.

If you are possessed by your possessions, you are not free. Recognizing true higher value and submitting your subjective will to it is liberating. An individual or a society experiencing fear is usually willing to give up personal freedom in favor of security and protection. Freedom is a personality gift. Each choice made focuses our freedom. We restrict ourselves by agreeing to the rules of society, the rubrics of religion, conformity in the workplace, etc.

## **Spiritual Unity on a world filled with diversity.**

The unity of religious experience among a social or racial group derives from the identical nature of the God fragment indwelling the individual. It is this divine in men and women that gives origin to their unselfish interest in the welfare of other men and women. 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 upward of five hundred different definitions of religion. In reality, every human being defines religion in the terms of his or her own experiential interpretation of the divine impulses emanating from the God spirit that indwells them, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings. UB 103:1.1

### **Jesus on Spiritual Unity**

One of the most eventful of all the evening conferences at Amathus was the session having to do with the discussion of spiritual unity. James Zebedee had asked, “Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?” When Jesus heard this question, he was stirred within his spirit, so much so that he replied: *“James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is spirit unity—and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to be alike. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.*

*“In this way you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly/sisterly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul.*

*“Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers: First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him.”*

Jesus, UB 141:5.1 - 3

*As we meditate on our Master's Instruction, let us pray for the upliftment and cultivation of our worship groups in the development of our Spiritual Unity.*

The religions of authority can only divide men and women and set them in conscientious array against each other; the religion of the spirit will progressively draw men and women together and cause them to become understandingly sympathetic with one another. The religions of authority require of men and women uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience—uniformity of destiny—making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration. UB 155:6.9

It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. This pitiful subdivision of Christian believers results from failure to discern in the Master's manifold teachings the divine oneness of his matchless life. But someday the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always we may have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood and sisterhood is both inexcusable and reprehensible.

Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men and women. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development. UB 170:5:20 - 21

*Father, God of all gods, and the One and only God whom we worship,  
deepen our understanding of our role in the whole of our universe.  
Challenge us to cultivate an environment of worship that calls our  
siblings into spiritual unity as we seek to develop a union of souls.*

**As we develop community worship, let us contemplate its deeper purposes.**

- *Worship—contemplation of the spiritual—must alternate with service, contact with material reality.*
- *Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is.*
- *Worship is the technique of looking to the One for the inspiration of service to the many.*

- *Worship is self-forgetting—superthinking.*
- *Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.*
- *Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity.*
- *Worship is the act of the human being’s personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. Jesus, UB 143:7. 3. 4 - 8*

**Summation of Our Religion as stated by Ganid - a student of our Teacher:**

“The Lord our God is one Lord, and you should love him with all your mind and heart while you do your very best to love all his children as you love yourself. This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul. And we who are the children of God should learn how to commit the keeping of our souls to him as to a faithful Creator. With our heavenly Father all things are possible. Since he is the Creator, having made all things and all beings, it could not be otherwise. Though we cannot see God, we can know him. And by daily living the will of the Father in heaven, we can reveal him to our fellows.

“The Father in heaven will not suffer a single child on earth to perish if that child has a desire to find the Father and truly longs to be like him. Our Father even loves the wicked and is always kind to the ungrateful. If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin. All good things come down from the Father of light, in whom there is no variableness neither shadow of changing. The spirit of the true God is in the human heart. He intends that all men and women should be brothers and sisters. When they begin to feel after God, that is evidence that God has found them, and that they are in quest of knowledge about him. We live in God and God dwells in us.

“I will no longer be satisfied to believe that God is the Father of all my people; I will henceforth believe that he is also *my* Father. Always will I try to worship God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing. But first of all, I am going to practice worshiping God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven.” UB 131:10.2, 4 - 5

*As together we leave this time of service thru worship,  
empower our understanding of this young student of the Master that  
we may benefit from his time of learning as we likewise learn in our own time.  
For the call of our Sovereign Lord is the Call of the Father thru the His Will. Amen!*

End: 026 Part of the Whole,

# The Melchizedeks and the 3<sup>rd</sup> Epochal Revelation

030 The Melchizedeks

*May the meditations of our hearts and the understandings of our minds  
be acceptable to You, our Lord and our One Universal Sovereign. Amen.*

"You are a priest forever according to the order of Melchizedek." Bible Psalms 110:4

And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. Melchizedek blessed Abraham and said, "Blessed be Abram of God Most High, possessor of heaven and earth; And blessed be God Most High, who has delivered your enemies into your hand." Bible Genesis 14:18 - 20

This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Bible, Hebrews 6: 19 - 20

## Who are the Melchizedeks?

The Melchizedek order of universe sonship has been exceedingly active on Urantia. A corps of twelve served in conjunction with the Life Carriers. A later corps of twelve became receivers for your world shortly after the Caligastia secession (the 1<sup>st</sup> Epochal Revelation) and continued in authority until the time of Adam and Eve (the 2<sup>nd</sup> Epochal Revelation). These twelve Melchizedeks returned to Urantia upon the default of Adam and Eve, and they continued thereafter as planetary receivers on down to the day when Jesus of Nazareth, as the Son of Man, became the titular Planetary Prince of Urantia (the 4<sup>th</sup> Epochal Revelation). The Melchizedeks are widely known as emergency Sons, for they engage in an amazing range of activities on the worlds of a local universe. When any extraordinary problem arises, or when something unusual is to be attempted, it is quite often a Melchizedek who accepts the assignment. The ability of the Melchizedek Sons to function in emergencies and on widely divergent levels of the universe, even on the physical level of personality manifestation, is peculiar to their order. UB 93:0.2

The Melchizedeks are the first order of divine Sons to approach sufficiently near the lower creature life to be able to function directly in the ministry of mortal uplift, to serve the evolutionary races without the necessity of incarnation. These Sons are naturally at the mid-point of the great personality descent, by origin being just about midway between the highest Divinity and the lowest creature life of will endowment. They thus become the natural intermediaries between the higher and divine levels of living existence and the lower, even the material, forms of life on the evolutionary worlds. The seraphic orders, the angels, delight to work with the Melchizedeks; in fact, all forms of intelligent life find in these Sons understanding friends, sympathetic teachers, and wise counselors.

The Melchizedeks are a self-governing order. With this unique group we encounter the first attempt at self-determination on the part of local universe beings and observe the highest type of true self-government. These Sons organize their own machinery for their group and home-planet administration, as well as that for the six associated spheres and

their tributary worlds. And it should be recorded that they have never abused their prerogatives; not once throughout all the superuniverse of Orvonton have these Melchizedek Sons ever betrayed their trust. They are the hope of every universe group which aspires to self-government; they are the pattern and the teachers of self-government to all the spheres of Nebadon. All orders of intelligent beings, superiors from above and subordinates from below, are wholehearted in their praise of the government of the Melchizedeks.

The Melchizedek order of sonship occupies the position, and assumes the responsibility, of the eldest son in a large family. Most of their work is regular and somewhat routine, but much of it is voluntary and altogether self-imposed. A majority of the special assemblies which, from time to time, convene on Salvington are called on motion of the Melchizedeks. On their own initiative these Sons patrol their native universe. They maintain an autonomous organization devoted to universe intelligence, making periodical reports to the Creator Son independent of all information coming up to universe headquarters through the regular agencies concerned with the routine administration of the realm. They are by nature unprejudiced observers; they have the full confidence of all classes of intelligent beings.

The Melchizedeks function as mobile and advisory review courts of the realms; these universe Sons go in small groups to the worlds to serve as advisory commissions, to take depositions, to receive suggestions, and to act as counselors, thus helping to compose the major difficulties and settle the serious differences which arise from time to time in the affairs of the evolutionary domains.

These eldest Sons of a universe are the chief aids of the Bright and Morning Star in carrying out the mandates of the Creator Son. There is no phase of planetary spiritual need to which they do not minister. They are the teachers who so often win whole worlds of advanced life to the final and full recognition of the Creator Son and his Paradise Father.

The Melchizedeks are well-nigh perfect in wisdom, but they are not infallible in judgment. When detached and alone on planetary missions, they have sometimes erred in minor matters, that is, they have elected to do certain things which their supervisors did not subsequently approve. But these minor misadaptations in Melchizedek function have rarely occurred in Nebadon. UB 35:2.1 – 5, 7 - 8

*Prepare our hearts and minds for a deepening revelation of our planetary history so that we may understand that this world is ministered to by universal personalities who we may not be able to see or directly experience.*

*For we have a great need to cultivate our living faith experience.*

*For though we may not be directly connected or personally experience our Melchizedek Ministers during our mortal lifetime, they are indeed real.*

*For we are indeed thankful for the ongoing work of Machiventa, and we are truly willing to assist him in his mission as we develop as ascendant citizens of Nebadon.*

**The ministry of Machiventa Melchizedek.** (the 3<sup>rd</sup> Epochal Revelation)

Revealed truth was threatened with extinction during the millenniums which followed the miscarriage of the Adamic mission on Urantia (2<sup>nd</sup> epochal revelation). Though

making progress intellectually, the human races were slowly losing ground spiritually. About 3000 B.C. the concept of God had grown very hazy in the minds of men and women.

The twelve Melchizedek receivers knew of Michael's impending bestowal on their planet, but they did not know how soon it would occur; therefore, they convened in solemn council and petitioned the Most Highs of Edentia that some provision be made for maintaining the light of truth on Urantia. This plea was dismissed with the mandate that "the conduct of affairs on 606 of Satania is fully in the hands of the Melchizedek custodians." The receivers then appealed to the Father Melchizedek for help but only received word that they should continue to uphold truth in the manner of their own election "until the arrival of a bestowal Son," who "would rescue the planetary titles from forfeiture and uncertainty."

And it was in consequence of having been thrown so completely on their own resources that Machiventa Melchizedek, one of the twelve planetary receivers, volunteered to do that which had been done only six times in all the history of Nebadon: to personalize on earth as a temporary man of the realm, to bestow himself as an emergency Son of world ministry. Permission was granted for this adventure by the Salvington authorities, and the actual incarnation of Machiventa Melchizedek was consummated near what was to become the city of Salem, in Palestine. UB 93:1.1 - 3

### **The Basic teachings of Machiventa Melchizedek while on Earth:**

The seven commandments promulgated by Melchizedek were patterned along the lines of the ancient Dalamatian (1<sup>st</sup> Epochal Revelation) supreme law and very much resembled the seven commands taught in the first and second Edens. These commands of the Salem religion were:

- 1. You shall not serve any God but the Most High Creator of heaven and earth.*
- 2. You shall not doubt that faith is the only requirement for eternal salvation.*
- 3. You shall not bear false witness.*
- 4. You shall not kill.*
- 5. You shall not steal.*
- 6. You shall not commit adultery.*
- 7. You shall not show disrespect for your parents and elders.*

While no sacrifices were permitted within the colony, Melchizedek well knew how difficult it is to suddenly uproot long-established customs and accordingly had wisely offered these people the substitute of a sacrament of bread and wine for the older sacrifice of flesh and blood. It is of record, "Melchizedek, king of Salem, brought forth bread and wine." But even this cautious innovation was not altogether successful; the various tribes all maintained auxiliary centers on the outskirts of Salem where they offered sacrifices and burnt offerings. And Melchizedek never did succeed in fully eradicating this proclivity to sacrifice from the religious practices of his followers.

Like Jesus (the 4<sup>th</sup> Epochal Revelation), Melchizedek attended strictly to the fulfillment of the mission of his bestowal. He did not attempt to reform the mores, to change the habits of the world, nor to promulgate even advanced sanitary practices or scientific truths. He came

to achieve two tasks: to keep alive on earth the truth of the one God and to prepare the way for the subsequent mortal bestowal of a Paradise Son of that Universal Father.

UB 93:4.5 -15

During the years of Machiventa's incarnation the Urantia Melchizedek receivers functioned as eleven. When Machiventa considered that his mission as an emergency Son was finished, he signaled this fact to his eleven associates, and they immediately made ready the technique whereby he was to be released from the flesh and safely restored to his original Melchizedek status.

Machiventa Melchizedek continued to take a great interest in the affairs of the descendants of those men and women who had believed in his teachings when he was in the flesh.

This same Melchizedek continued to collaborate throughout the nineteen succeeding centuries with the many prophets and seers, thus endeavoring to keep alive the truths of Salem until the fullness of the time for Michael's appearance on earth.

Machiventa continued as a planetary receiver up to the times of the triumph of Michael on Urantia. Subsequently, he was attached to the Urantia service on Jerusem as one of the four and twenty directors, only just recently having been elevated to the position of personal ambassador on Jerusem of the Creator Son, bearing the title Vicegerent Planetary Prince of Urantia. It is our belief that, as long as Urantia remains an inhabited planet, Machiventa Melchizedek will not be fully returned to the duties of his order of sonship but will remain, speaking in the terms of time, forever a planetary minister representing Christ Michael.

It has long been the opinion of our order that Machiventa's presence on the Jerusem corps of Urantia directors, the four and twenty counselors, is sufficient evidence to warrant the belief that he is destined to follow the mortals of Urantia on through the universe scheme of progression and ascension even to the Paradise Corps of the Finality. We know that Adam and Eve are thus destined to accompany their earth fellows on the Paradise adventure when Urantia has become settled in light and life.

Less than a thousand years ago this same Machiventa Melchizedek, the onetime sage of Salem, was invisibly present on Urantia for a period of one hundred years, acting as resident governor general of the planet; and if the present system of directing planetary affairs should continue, he will be due to return in the same capacity in a little over one thousand years.

This is the story of Machiventa Melchizedek, one of the most unique of all characters ever to become connected with the history of Urantia and a personality who may be destined to play an important role in the future experience of your irregular and unusual world. UB 93:10.1, 3 – 5, 9 - 11

*Jesus, Creator Son of our universe Nebadon, and our highest Master Teacher, it is truly our desire and ambition to play our unique role in this universe that Your divine plans under the able supervision Machiventa may be truly realized. For it is our will that the Perfect Will of our God may be done forever. Amen~*

End 030 The Melchizedeks, September 19, 2022

# Guardian Angels - Our Partners in Service.

031 Guardian Angels

**We now come to the consideration of the guardian angels, seraphim devoted to the ministry to individual mortals, for whose elevation and perfection all of the vast survival scheme of spiritual progression has been provided. UB 113:0.1**

**Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. Humans and angels may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. For seraphim, the surest way of achieving the Paradise Deities is by successfully guiding a soul of evolutionary origin to the portals of Paradise. Therefore, is the assignment of guardian of destiny the most highly prized seraphic duty. UB 113:7.5 - 7**

*"See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven."* Jesus, Bible, Matthew 18:10

The teaching about guardian angels is not a myth; certain groups of human beings do actually have personal angels. It was in recognition of this that Jesus, in speaking of the children of the heavenly kingdom, said: *"Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father."*

Since the bestowal of Michael, they are assigned in accordance with human intelligence, spirituality, and destiny. Intellectually, humankind is divided into three classes:

1. The subnormal minded—those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend God; they lack capacity for the intelligent worship of Deity. The subnormal beings of Urantia have a corps of seraphim, one company, with one battalion of cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.

2. The average, normal type of human mind. From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development.

3. The supernormal minded—those of great decision and undoubted potential of spiritual achievement; men and women who enjoy more or less contact with their indwelling Adjusters; members of the various reserve corps of destiny.

In the ministry to so-called normal beings, seraphic assignments are made in accordance with the human attainment of the circles of intellectuality and spirituality. You

start out in your mind of mortal investment in the seventh circle and journey inward in the task of self-understanding, self-conquest, and self-mastery; and circle by circle you advance until (if natural death does not terminate your career and transfer your struggles to the mansion worlds) you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

Human beings in the initial or seventh circle have one guardian angel with one company of assisting cherubim assigned to the watchcare and custody of one thousand mortals. In the sixth circle, a seraphic pair with one company of cherubim is assigned to guide these ascending mortals in groups of five hundred. When the fifth circle is attained, human beings are grouped in companies of approximately one hundred, and a pair of guardian seraphim with a group of cherubim is placed in charge. Upon attainment of the fourth circle, mortal beings are assembled in groups of ten, and again charge is given to a pair of seraphim, assisted by one company of cherubim.

When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will henceforth be wholly and exclusively devoted to this ascending mortal. And thus these human souls, in addition to the ever-present and increasingly efficient indwelling Thought Adjusters, receive the undivided assistance of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first.

UB 113:1.1 - 8

Is it a worthy goal for an individual to strive to have their own guardians of destiny?

Is it an inappropriate desire or even unworthy ambition to seek such a relationship?

Are we capable of raising above of our animal nature, ascend through our cosmic circles, and reach that third level where we so desire to follow God's Will and become His child as we ascend through the universe of our Sovereign that we truly come to recognize the presence of a guardian pair in our lives?

For if this is not so, then why would we need the new revelation?

For if this were not truth, then why cultivate our spiritual consciousness as an ascendant mortal being on earth?

For the universal guidebook has placed a divine goal and personal ambition in front of us to strive for!

Seraphim are not known as guardians of destiny until such time as they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Godlike, has entered the third circle, or has been mustered into one of the reserve corps of destiny.

All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regard to the status of the angelic pair—in the light of seraphic experience, skill, and wisdom. Like the Adjusters, the seraphim attend these beings for a single lifetime and then are liberated for new assignment. Many guardians on Urantia have had this previous practical experience on other worlds.

The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.

UB 113:2.1, 3 – 4, & 6

*Wake us up, Oh Lord, to the ministrations of our angels that we may discover universal truth, experience eternal living, and ascend through our circles that we may increasingly become effective servants of God. Enlighten our lives, Oh Lord, that through us we will serve as Your light and minister to those who need truth, beauty, goodness and God's Love. Show us Your divine path that we may join together in our eternal pilgrimage.*

The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. Seraphim are not the divine Adjuster lure of the Universal Father, but they do function as the personal agency of the ministry of the Infinite Spirit.

Mortal men and women, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man and woman's eternal nature; the seraphim is the teacher of their evolving nature—in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men and women are usually unaware of them.

Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress.

The impulse of worship largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence.

While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they always seem to work in perfect harmony and exquisite accord. The guardians are most active at those times when the Adjusters are least active,

but their ministry is in some manner strangely correlated. Such superb co-operation could hardly be either accidental or incidental. UB 113:4. 1 - 5

Angels do not invade the sanctity of the human mind; they do not manipulate the will of mortals; neither do they directly contact with the indwelling Adjusters. The guardian of destiny influences you in every possible manner consistent with the dignity of your personality; under no circumstances do these angels interfere with the free action of the human will. Neither angels nor any other order of universe personality have power or authority to curtail or abridge the prerogatives of human choosing.

Angels are so near you and care so feelingly for you that they figuratively “weep because of your willful intolerance and stubbornness.” Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions.

The seraphim act in your behalf quite independent of your direct appeals; they are executing the mandates of their superiors, and thus they function regardless of your passing whims or changing moods. This does not imply that you may not make their tasks either easier or more difficult, but rather that angels are not directly concerned with your appeals or with your prayers.

In the life of the flesh the intelligence of angels is not directly available to mortal men. They are not overlords or directors; they are simply guardians. The seraphim *guard* you; they do not seek directly to influence you; you must chart your own course, but these angels then act to make the best possible use of the course you have chosen. UB 113:5.1 - 4

*For spiritual ambition is worthy if it is without deceit, avarice, or self-ambition.  
To desire a relationship with an angelic pair is a worthy goal if one desires to serve.  
For new revelation assures us that we are quite capable of rising above ourselves  
in an effort to spiritually advance that we may more effectively do God's Will.  
For the Father has challenged us to become perfect as He is Perfect even  
though such an effort will take much more time than the very  
short time that we live on this imperfect mortal planet.  
For the universal guidebook has thus instructed us  
that we may attain our highest spiritual desires.  
For truth, beauty, goodness, and love is freely  
available to all who call God Father and recognize the  
leadership and instruction of our Universal Sovereign Lord.  
It is indeed true that we seek the help and protection of our Angels.  
For it is our highest desire is to serve our universal brothers and sisters.  
For it truly is our deepest ambition that the Father's Will be done forever. Amen!*

End 031 Guardian Angels, September 26, 2022

# Ascendant Mortals Living as Universal Citizens

032 Ascendant Mortals

**The entire ascendant plan of mortal progression is characterized by the practice of giving out to other beings new truth and experience just as soon as acquired. You work your way through the long school of Paradise attainment by serving as teachers to those pupils just behind you in the scale of progression. UB 30:3.9**

*"Oh God, the Sun behind all suns, the  
Being behind all being, and the Most Holy,  
draw near to us in every friend we pass by  
and in every enemy who crosses by our path.  
Let us see your glory in the greyness of the dawn,  
in the eye of a storm, and in the trivial sacraments  
of our ascendant living within our everyday life.  
This we ask this through Christ our Lord. Amen.*

## **We Ascendant Sons and Daughters are the Children of Our Divine Parents**

He has made everything beautiful and appropriate in its time. He has also set eternity in their heart. Bible, Ecclesiastes 3:11

The great God makes direct contact with mortal men and women and gives a part of his infinite and eternal and incomprehensible self to live and dwell within them. God has embarked upon the eternal adventure with humanity. If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space. UB 5:1.12

**The sending of Adjusters, their indwelling, is indeed one of the unfathomable mysteries of God the Father. These fragments of the divine nature of the Universal Father carry with them the potential of creature immortality. Adjusters are immortal spirits, and union with them confers eternal life upon the soul of the fused mortal. UB 40:7.1**

The Mother Supreme (Eternal Son), as a loving, merciful, and ministering spiritual personality, is wholly and infinitely equal with the Universal Father, while in all those merciful and affectionate personal contacts with the ascendant beings of the lower realms the Mother Supreme is just as kind and considerate, just as patient and long-suffering, as are the Paradise Sons in the local universes who so frequently bestow themselves upon the evolutionary worlds of time. UB 6:4.9

This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. Bible, John 17:3

Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from

the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood—even to the human experience of death. Thus, he experienced the full life of a mortal. UB 129:4.5

*"Truly, truly, I say to you, he who hears My word, and believes in Him who sent Me, has eternal life, and has passed out of death into life."* Jesus, Bible John 5:24

### **Our Mortal Choice for Ascendant Life Determines our Future and Destiny**

When material life has run its course, if no choice has been made for the ascendant life, or if these children of time definitely decide against the Havona adventure, death automatically terminates their probationary careers. There is no adjudication of such cases; there is no resurrection from such a second death. They simply become as though they had not been. But if they choose the Paradise path of perfection, they are immediately made ready for translation to the first mansion world. UB 37:2.7 - 8

Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"

*"Why do you ask me about what is good?"* Jesus replied. *"There is only One who is good. If you want to enter life, keep the commandments."*

"Which ones?" he inquired.

Jesus replied, *"You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother, and love your neighbor as yourself."*

"All these I have kept," the young man said. "What do I still lack?"

Jesus answered, *"If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."*

When the young man heard this, he went away sad, because he had great wealth.

Then Jesus said to his disciples, *"Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."* Jesus, Bible Matthew 19:16 - 24

Your Adjuster memory remains fully intact as you ascend the morontia life. Those mental associations that were purely animalistic and wholly material naturally perished with the physical brain, but everything in your mental life which was worthwhile, and which had survival value, was counterparted by the Adjuster and is retained as a part of personal memory all the way through the ascendant career. You will be conscious of all your worthwhile experiences as you advance from one mansion world to another and from one section of the universe to another—even to Paradise. UB 47:4.5

*God The Father and our blessed Sovereign Lord, open our hearts and minds that we may learn from our worship and service with each other and strangers. For we know that the Mother Spirit will place before us those folks who need our ministry if we are open to the many opportunities that they offer us as we pass thru our lives. For it is indeed true that our spiritual service shall be Spirit-led.*

### **Our Unseen Companions will aid us in our ascendant experience.**

Paul also had a view of the ascendant-citizen corps of perfecting mortals on Jerusalem, for he wrote:

“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the grand assembly of Michael, and to the spirits of just men being made perfect.” UB 4:10.3

Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be in waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new experiences of eternity.

Humans and angels may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. For seraphim, the surest way of achieving the Paradise Deities is by successfully guiding a soul of evolutionary origin to the portals of Paradise. Therefore, is the assignment of guardian of destiny the most highly prized seraphic duty. UB 113:7.5 - 7

Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal. Bible, 2 Corinthians 4:16 - 18

*Master Teacher, prepare our hearts and minds that we may truly know and come to understand the universal meaning of the salvation we so desperately seek.*

### **An Important Lesson on the Religion of Jesus for Ascendant Beings**

The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

1. Salvation from material fetters in the personal realization of sonship and daughtership with God, who is spirit.
2. Salvation from intellectual bondage: men and women shall know the truth, and the truth shall set them free.
3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian awareness of the brotherhood and sisterhood of all

universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.

4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.

5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme Mind and by coordination with the attainments of all other self-conscious beings.

6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.

7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.

Such a sevenfold salvation is the equivalent of the completeness and perfection of the realization of the ultimate experience of the Universal Father. And all this, in potential, is contained within the reality of the faith of the human experience of religion. And it can be so contained since the faith of Jesus was nourished by, and was revelatory of, even realities beyond the ultimate; the faith of Jesus approached the status of a universe absolute in so far as such is possible of manifestation in the evolving cosmos of time and space.

Through the appropriation of the faith of Jesus, mortal men and women can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers and sisters in the flesh of mortal life can follow him/her along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was. New potentials were actualized in the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. Jesus was and is the new and living way whereby man can come into the divine inheritance which the Father has decreed shall be his for but the asking. In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity. UB 101:6.8 - 17

*"Oh Father God who truly is the Sun behind all suns, who resides within us as the Being behind all beings, let the Spirit draw near to every friend we pass by and with every enemy who we come into contact with, that our ministry will include both our friends and enemies. Help us to recognize Your glory in the greyness of our difficult dawns or in the eye of our personal storms, and never within the trivial sacraments of our ascendant living within our everyday life that we may experience Your Mercy. For it is not to our desires or self-conscious will that we shall ever surrender ourselves. Father, it is truly our deepest desire and wish that Your Will be done in our lives. All of this we ask this through Jesus Christ. Amen.*

032 Ascendant Mortals, October 3, 2022

# Learning About Living with Forgiveness.

033 Forgiveness

*Forgive us our trespasses as we forgive those who trespass against us.*

**Jesus taught them to preach the forgiveness of sin through *faith in God* without penance or sacrifice, and that the Father in heaven loves all his children with the same eternal love. UB 137:8,2**

The affectionate heavenly Father, whose spirit indwells his children on earth, is not a divided personality—one of justice and one of mercy—neither does it require a mediator to secure the Father's favor or forgiveness. Divine righteousness is not dominated by strict retributive justice; God as a father transcends God as a judge.

God is never wrathful, vengeful, or angry. It is true that wisdom does often restrain his love, while justice conditions his rejected mercy. His love of righteousness cannot help being exhibited as equal hatred for sin. The Father is not an inconsistent personality; the divine unity is perfect. In the Paradise Trinity there is absolute unity despite the eternal identities of the co-ordinates of God.

God loves the sinner and *hates* the sin: such a statement is true philosophically, but God is a transcendent personality, and persons can only love and hate other persons. Sin is not a person. God loves the sinner because he is a personality reality (potentially eternal), while towards sin God strikes no personal attitude, for sin is not a spiritual reality; it is not personal; therefore does only the justice of God take cognizance of its existence. The love of God saves the sinner; the law of God destroys the sin. This attitude of the divine nature would apparently change if the sinner finally identified himself wholly with sin just as the same mortal mind may also fully identify itself with the indwelling spirit Adjuster. Such a sin-identified mortal would then become wholly unspiritual in nature (and therefore personally unreal) and would experience eventual extinction of being. Unreality, even incompleteness of creature nature, cannot exist forever in a progressively real and increasingly spiritual universe.

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

UB 2:6.6 - 9

*Pray that each one of us learns how to live through the higher spiritual truth.*

Silent then Spirit-led prayer/

*Pray that we might be able to forgive others even when they are in the wrong.*

Silent then Spirit-led prayer.

*Pray that we might learn to live a life of loving forgiveness that we might better represent the Divine Instruction of our Master Teacher and Lord.*

Silent then Spirit-led prayer.

## **Presented by Manovandet Melchizedek]**

Early in the days of the Lucifer rebellion, salvation was offered all rebels by Michael. To all who would show proof of sincere repentance, he offered, upon his attainment of complete universe sovereignty, forgiveness and reinstatement in some form of universe service. None of the leaders accepted this merciful proffer. But thousands of the angels and the lower orders of celestial beings, including hundreds of the Material Sons and Daughters, accepted the mercy proclaimed by the Panoptians and were given rehabilitation at the time of Jesus' resurrection nineteen hundred years ago. These beings have since been transferred to the Father's world of Jerusem, where they must be held, technically, until the Uversa courts hand down a decision in the matter of Gabriel *vs.* Lucifer. But no one doubts that, when the annihilation verdict is issued, these repentant and salvaged personalities will be exempted from the decree of extinction. These probationary souls now labor with the Panoptians in the work of caring for the Father's world.

The archdeceiver has never been on Urantia since the days when he sought to turn back Michael from the purpose to complete the bestowal and to establish himself finally and securely as the unqualified ruler of Nebadon. Upon Michael's becoming the settled head of the universe of Nebadon, Lucifer was taken into custody by the agents of the Uversa Ancients of Days and has since been a prisoner on satellite number one of the Father's group of the transition spheres of Jerusem. And here the rulers of other worlds and systems beheld the end of the unfaithful Sovereign of Satania. Paul knew of the status of these rebellious leaders following Michael's bestowal, for he wrote of Caligastia's chiefs as "spiritual hosts of wickedness in the heavenly places."

Michael, upon assuming the supreme sovereignty of Nebadon, petitioned the Ancients of Days for authority to intern all personalities concerned in the Lucifer rebellion pending the rulings of the superuniverse tribunals in the case of Gabriel *vs.* Lucifer, placed on the records of the Uversa supreme court almost two hundred thousand years ago, as you reckon time. Concerning the system capital group, the Ancients of Days granted the Michael petition with but a single exception: Satan was allowed to make periodic visits to the apostate princes on the fallen worlds until another Son of God should be accepted by such apostate worlds, or until such time as the courts of Uversa should begin the adjudication of the case of Gabriel *vs.* Lucifer.

Satan could come to Urantia because you had no Son of standing in residence—neither Planetary Prince nor Material Son. Machiventa Melchizedek has since been proclaimed vicegerent Planetary Prince of Urantia, and the opening of the case of Gabriel *vs.* Lucifer has signalized the inauguration of temporary planetary regimes on all the isolated worlds. It is true that Satan did periodically visit Caligastia and others of the fallen princes right up to the time of the presentation of these revelations, when there occurred the first hearing of Gabriel's plea for the annihilation of the archrebels. Satan is now unqualifiedly detained on the Jerusem prison worlds.

Since Michael's final bestowal no one in all Satania has desired to go to the prison worlds to minister to the interned rebels. And no more beings have been won to the deceiver's cause. For nineteen hundred years the status has been unchanged.

We do not look for a removal of the present Satania restrictions until the Ancients of Days make final disposition of the archrebels. The system circuits will not be reinstated so long as Lucifer lives. Meantime, he is wholly inactive.

The rebellion has ended on Jerusem. It ends on the fallen worlds as fast as divine Sons arrive. We believe that all rebels who will ever accept mercy have done so. We await

the flashing broadcast that will deprive these traitors of personality existence. We anticipate the verdict of Uversa will be announced by the executionary broadcast which will effect the annihilation of these interned rebels. Then will you look for their places, but they shall not be found. “And they who know you among the worlds will be astonished at you; you have been a terror, but never shall you be any more.” And thus shall all of these unworthy traitors “become as though they had not been.” All await the Uversa decree.

But for ages the seven prison worlds of spiritual darkness in Satania have constituted a solemn warning to all Nebadon, eloquently and effectively proclaiming the great truth “that the way of the transgressor is hard”; “that within every sin is concealed the seed of its own destruction”; that “the wages of sin is death.” UB 53:9. 1 - 8

*Sovereign Lord, we are so grateful that you have given us,  
through the efforts of many members of our Family of God,  
the divine blessing of historical knowledge that enlightens our  
human experience of the growth and development of our human  
religious history that we may better serve God and each other.  
For such is the foundation of an enlightened universal citizen.*

#### **Presented by a Brilliant Evening Star of Nebadon**

The sense or feeling of guilt is the consciousness of the violation of the mores; it is not necessarily sin. There is no real sin in the absence of conscious disloyalty to Deity.

The possibility of the recognition of the sense of guilt is a badge of transcendent distinction for mankind. It does not mark man as mean but rather sets him apart as a creature of potential greatness and ever-ascending glory. Such a sense of unworthiness is the initial stimulus that should lead quickly and surely to those faith conquests which translate the mortal mind to the superb levels of moral nobility, cosmic insight, and spiritual living; thus are all the meanings of human existence changed from the temporal to the eternal, and all values are elevated from the human to the divine.

The confession of sin is a manful repudiation of disloyalty, but it in no wise mitigates the time-space consequences of such disloyalty. But confession—sincere recognition of the nature of sin—is essential to religious growth and spiritual progress.

The forgiveness of sin by Deity is the renewal of loyalty relations following a period of the human consciousness of the lapse of such relations as the consequence of conscious rebellion. The forgiveness does not have to be sought, only received as the consciousness of re-establishment of loyalty relations between the creature and the Creator. And all the loyal sons of God are happy, service-loving, and ever-progressive in the Paradise ascent. UB 89:19.3 - 7

Note: congregation reads the bold print, leader reads non-bold print.

*Father, forgive us our debts as we forgive our debtors.*

Engage Silent Spirit-led prayer

*Sovereign Lord, we praise your Great Creation,  
for God is Good. Perfect in every way.*

*Sovereign Lord, as Spirit leads us all to you  
We bless you and dedicate our lives and souls to you,  
for God the Father is eternal and His Spirit leads us to Him.*

*Sovereign Lord, You and the Divine Father are truly as One,-  
for God leads each one of us towards Him thru His Will.*

*Sovereign Lord, You are the Creator Son of our Father in Heaven  
who had designed the universe we mortal beings are called to serve,  
for it is in our service to each other that we serve God the Father.*

*Sovereign Lord, You have a Divine Plan for all of your creation,  
and we are each one privileged to participate in its divine purpose.*

*For our God who indwells Within each of us is Part of the Father Himself.  
Lord, You have revealed our connection with our indwelling perfection through  
the great promises of Your new revelation and universal guidebook.*

*For no longer must we human beings wallow in ignorance of the Family of God.  
For we are His children, and we live under the blessings of Your Creative Plan.*

*For we have a living faith that enlightens our perception of Your Truth.*

*For we have experienced the incredible beauty of the eternity of life.*

*For we have come to directly know of the Goodness of God and have  
understood what it means to be a citizen of our Sovereign Lord's  
Divine Universal Creation; and we are eternally grateful for it all.*

*For in God's Will we discover our destiny and true purpose.*

*For thru God's Will we find our gifts for our service to our God.*

*For it is not our own will that we seek, but the Will of God. Amen.*

*May the Lord bless you and keep you, may the Lord make His face to shine  
upon you and be gracious to you; and may the Lord lift up his countenance  
upon you and give you peace. Bible, Numbers 5:24 – 25*

And let all the people affirm: **May God's Will be done. Amen.**

End: Forgiveness, October 10,2022

# Forgiving Through Living a Spiritual Life

034 Forgiving

**And forgive us every one our debts as we also have forgiven our debtors.**

**A Ruminators experience:** After years of a disappointing and rocky relationship with a mainline Christian church where I served as a praise band guitarist and bassist, I decided that I would no longer serve there and did not return to church through the pandemic. Recently my piano trio was invited to play for a major Welcome Back Sunday. I reluctantly agreed and, once again, a problem with church staff arose. I threw a fit – vowing to refuse to engage by simply disappearing (again) from this church. But after a good sleep, I changed my tune, humbled myself, offered sincere apologies, and responded to the request for an objective appraisal of what happened. It was my decision to forgive the church. My trio was very well received and will return for more service playing this Christmas.

Our creative Parent, who is in the center of the universe,  
Bestow upon us your nature and give to us your character.  
Make us sons and daughters of yours by grace  
And glorify your name through our eternal achievement.  
Your adjusting and controlling spirit give to live and dwell within us  
That we may do your will on this sphere as angels do your bidding in light.  
Sustain us this day in our progress along the path of truth.  
Deliver us from inertia, evil, and all sinful transgression.  
Be patient with us as we show loving-kindness to our fellows.  
Shed abroad the spirit of your mercy in our creature hearts.  
Lead us by your own hand, step by step, through the uncertain maze of life,  
And when our end shall come, receive into your own bosom our faithful spirits.  
Even so, not our desires but your will be done, Amen. UB 144:5.12 - 24

Nathaniel was confused in his mind about the Master's teachings concerning prayer, thanksgiving, and worship, and in response Jesus spoke the following points:

1. The conscious and persistent regard for iniquity in the hearts of men and women gradually destroys the prayer connection of the human soul with the spirit circuits of communication between man and woman and their Maker. Naturally God hears the petition of his child, but when the human heart deliberately and persistently harbors the concepts of iniquity, there gradually ensues the loss of personal communion between the earth child and his or her heavenly Father.
2. That prayer which is inconsistent with the known and established laws of God is an abomination to the Paradise Deities. If a man or a woman will not listen to the Gods as they speak to their creation in the laws of spirit, mind, and matter, the very act of such deliberate and conscious disdain by the creature turns the ears of spirit personalities away from hearing the personal

petitions of such lawless and disobedient mortals. Jesus quoted to his apostles from the Prophet Zechariah: "But they refused to hearken and pulled away the shoulder and stopped their ears that they should not hear. Yes, they made their hearts adamant like a stone, lest they should hear my law and the words which I sent by my spirit through the prophets; therefore did the results of their evil thinking come as a great wrath upon their guilty heads. And so it came to pass that they cried for mercy, but there was no ear open to hear." And then Jesus quoted the proverb of the wise man who said: "He who turns away his ear from hearing the divine law, even his prayer shall be an abomination."

3. By opening the human end of the channel of the God-human communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man or woman hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's or woman's prayer. Even the forgiveness of sin operates in this same unerring fashion. The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men and women. God's forgiveness in *fact* is not conditioned upon your forgiving your fellows, but in *experience* it is exactly so conditioned. And this fact of the synchrony of divine and human forgiveness was thus recognized and linked together in the prayer which Jesus taught the apostles.

Our Father who is in heaven,  
Hallowed be your name.  
Your kingdom come; your will be done  
On earth as it is in heaven.  
Give us this day our bread for tomorrow;  
Refresh our souls with the water of life.  
And forgive us every one our debts  
As we also have forgiven our debtors.  
Save us in temptation, deliver us from evil,  
And increasingly make us perfect like yourself.

UB 133:3.3 - 12

4. There is a basic law of justice in the universe which mercy is powerless to circumvent. The unselfish glories of Paradise are not possible of reception by a thoroughly selfish creature of the realms of time and space. Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive. Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate. Again Jesus quoted from the Hebrew scriptures: "I have called and you refused to hear; I stretched out my hand, but no man regarded. You have set at naught all my counsel, and you have rejected my reproof, and because of this rebellious attitude it becomes inevitable that you shall call upon me and fail to receive an answer. Having rejected the way of life, you may seek me diligently in your times of suffering, but you will not find me."

5. They who would receive mercy must show mercy; judge not that you be not judged. With the spirit with which you judge others you also shall be judged. Mercy does not wholly abrogate universe fairness. In the end it will prove true: "Whoso stops his ears to the cry of the poor, he also shall some day cry for help, and no one will hear him." The sincerity of any prayer is the assurance of its being heard; the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer. A wise father does not *literally* answer the foolish

prayers of his ignorant and inexperienced children, albeit the children may derive much pleasure and real soul satisfaction from the making of such absurd petitions.

6. When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will, and the Father's will is ever manifest throughout his vast universe. What the true son desires and the infinite Father wills IS. Such a prayer cannot remain unanswered, and no other sort of petition can possibly be fully answered.

Our perfect and righteous heavenly Father,  
This day guide and direct our journey.  
Sanctify our steps and co-ordinate our thoughts.  
Ever lead us in the ways of eternal progress.  
Fill us with wisdom to the fullness of power  
And vitalize us with your infinite energy.  
Inspire us with the divine consciousness of  
The presence and guidance of the seraphic hosts.  
Guide us ever upward in the pathway of light;  
Justify us fully in the day of the great judgment.  
Make us like yourself in eternal glory  
And receive us into your endless service on high.

7. The cry of the righteous is the faith act of the child of God which opens the door of the Father's storehouse of goodness, truth, and mercy, and these good gifts have long been in waiting for the son's approach and personal appropriation. Prayer does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father. The *motive* of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.

8. Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space. Prayer is not designed as a technique for aggrandizing self or for gaining unfair advantage over one's fellows. A thoroughly selfish soul cannot pray in the true sense of the word. Said Jesus: "Let your supreme delight be in the character of God, and he shall surely give you the sincere desires of your heart." "Commit your way to the Lord; trust in him, and he will act." "For the Lord hears the cry of the needy, and he will regard the prayer of the destitute.

9. "I have come forth from the Father; if, therefore, you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will." Guard against the great danger of becoming self-centered in your prayers. Avoid praying much for yourself; pray more for the spiritual progress of your brethren. Avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit.

10. When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. Pray for the welfare of your families, friends, and fellows, but especially pray for those who curse you, and make loving petitions for those who persecute you. "But when to pray, I will not say. Only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits."

11. Many resort to prayer only when in trouble. Such a practice is thoughtless and misleading. True, you do well to pray when harassed, but you should also be mindful to speak as a

son to your Father even when all goes well with your soul. Let your real petitions always be in secret. Do not let men hear your personal prayers. Prayers of thanksgiving are appropriate for groups of worshipers, but the prayer of the soul is a personal matter. There is but one form of prayer which is appropriate for all God's children, and that is: "Nevertheless, your will be done."

Our Father who is in the mystery,  
Reveal to us your holy character.  
Give your children on earth this day  
To see the way, the light, and the truth.  
Show us the pathway of eternal progress  
and give us the will to walk therein.  
Establish within us your divine kinship  
And thereby bestow upon us the full mastery of self.  
Let us not stray into paths of darkness and death;  
Lead us everlastingly beside the waters of life.  
Hear these our prayers for your own sake;  
Be pleased to make us more and more like yourself.  
At the end, for the sake of the divine Son,  
Receive us into the eternal arms.  
Even so, not our will but yours be done. Amen.

12. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven. Of all the prayers of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Purge me from secret sins and keep back your servant from presumptuous transgression." Jesus commented at great length on the relation of prayer to careless and offending speech, quoting: "Set a watch, O Lord, before my mouth; keep the door of my lips." "The human tongue," said Jesus, "is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy."

13. Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a prayer for divine wisdom. Jesus never taught that human knowledge and special skill could be gained by prayer. But he did teach that prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. When Jesus taught his associates to pray in the spirit and in truth, he explained that he referred to praying sincerely and in accordance with one's enlightenment, to praying wholeheartedly and intelligently, earnestly and steadfastly.

14. Jesus warned his followers against thinking that their prayers would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

15. And then Jesus said: "*Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer*

*and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven.”* Then he quoted from the Scriptures: “I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs.”

16. Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father’s indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. UB 146:2.1 - 17

Glorious Father and Mother, in one parent combined,  
Loyal would we be to your divine nature.  
Your own self to live again in and through us  
By the gift and bestowal of your divine spirit,  
Thus reproducing you imperfectly in this sphere  
As you are perfectly and majestically shown on high.  
Give us day by day your sweet ministry of brotherhood  
And lead us moment by moment in the pathway of loving service.  
Be you ever and unfailingly patient with us  
Even as we show forth your patience to our children.  
Give us the divine wisdom that does all things well  
And the infinite love that is gracious to every creature.  
Bestow upon us your patience and loving-kindness  
That our charity may enfold the weak of the realm.  
And when our career is finished, make it an honor to your name,  
A pleasure to your good spirit, and a satisfaction to our soul helpers.  
Not as we wish, our loving Father, but as you desire the  
eternal good of your mortal children,  
Even so may it be. Amen.

**Final Thought of this Ruminator:** For as we forgive, we are forgiven. Therefore, we return to a hard, unforgiving world demonstrating the universal truth that to forgive is divine and to be forgiven is simple universal reality. And in the harsh uncompromising world filled with hate, racism, and conflict the light of the Father, the truth of our Creator Son, and the guidance of the Spirit will shine through our lives and lead us forward into ascendant life. For that truth we are eternally grateful as we step into our world sharing the Love of God and our Sovereign.

End 034 Forgiving, October 13, 2022

# Difficulties Within the Mortal Family of God

035 The Mortal Family of God

**This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood and sisterhood of the free will children of the Paradise Father. And this siblinghood, being universal, is a relationship of the whole. UB 12:7.10**

You become conscious of human beings as your creature brother and sister because you are already conscious of God as your Creator Father. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircled them within the grasp of the universal personality circuit. We worship God, first, because *he is* then, because *he is in us* and last, because *we are in him*. UB 16:9.14

Increasingly they learned from Jesus to look upon human personalities in terms of their possibilities in time and in eternity. They learned that many souls can best be led to love the unseen God by being first taught to love their brothers and sisters whom they can see. And it was in this connection that new meaning became attached to the Master's pronouncement concerning unselfish service for one's fellows: "*Inasmuch as you did it to one of the least of my brethren, you did it to me.*" UB 155:3.4

## Faith and Belief Compared

Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalizes religion and constrains the religionist heroically to live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace. UB 101:8.1 - 4

## **Living in relation to righteousness:** (UB 170:3.1 - 11)

Jesus was always trying to impress upon his apostles and disciples that they must acquire, by faith, a righteousness which would exceed the righteousness of slavish works which some of the scribes and Pharisees paraded so vaingloriously before the world.

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

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

1. God's forgiveness is made actually available and is personally experienced by men and women just in so far as he or she forgive their fellows.
2. Man and women will not truly forgive their fellows unless they love them as himself or herself.
3. To thus love your neighbor as yourself is the highest ethics.
4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

It therefore is evident that the true and inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service. Jesus taught a living religion that impelled its believers to engage in the doing of loving service. But Jesus did not put ethics in the place of religion. He taught religion as a cause and ethics as a result.

The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such. He was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for humanity. He taught that the religion of the kingdom is a genuine personal experience which no one can contain within themselves; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood and sisterhood.

The religion of the kingdom is personal, individual; the fruits, the results, are familial, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. But he also recognized that men and women develop their character by unselfish service.

By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. And when this kingdom of spiritual pre-eminence does come upon the earth, it will not be manifested in mere

improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments. UB 170:3.1 - 11

*“Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons and daughters of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men and women are the sons and daughters of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons and daughters. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood and sisterhood of humankind. And if man is your brother or a daughter your sister, he or she is even more than your neighbor, whom the Father requires you to love as yourself. Your brother and sister, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brothers and sisters because you, being my brethren, have been thus loved and served by me. Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always.”* Jesus, UB 183:1.2

Always the burden of his message was: the fact of the heavenly Father’s love and the truth of his mercy, coupled with the good news that men and women are faith-sons and daughters of this same God of love. Jesus’ usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven. UB 132:4.2

Remember that you are commissioned to preach this gospel of the kingdom—the supreme desire to do the Father’s will coupled with the supreme joy of the faith realization of sonship and daughtership with God—and you must not allow anything to divert your devotion to

this one duty. Let all humankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. These mighty ministrations are the social by-products of the still more mighty and sublime ministrations and transformations wrought in the heart of the kingdom believer by the living Spirit of Truth and by the personal realization that the faith of a spirit-born man confers the assurance of living fellowship with the eternal God. UB 178.1.11

**This Service Model has been  
deliberately left unfinished.**

**It is time for others to take up the service of  
developing models for Jesusonian  
Service Thru Worship**

# **Two Services Needing of Development by Jesusonians**

036

## **A Funeral Worship Service Celebrating the Dead**

This Ruminator recently attended a funeral of a beloved family member. It was in a formal church practicing High Church Liturgical Services. Because this service was so filled with text that were not in alignment to the teachings of the new revelation, such a service could only be marginally adapted to the new expression of the Religion of Jesus.

There is a need for Jesusonians to develop a funeral service that achieves the following:

- Testimony concerning the life of the deceased.
- A joyful celebration of the life of the deceased.
- An assurance of life after death for us all – especially for the deceased.
- Celebration of our intention to meet again on the mansion worlds.
- Many other topics as appropriate.

It is important that a variety of funeral services be offered by Jesusonians that are flexible enough to accommodate the purpose of that service thru worship. This will become increasingly important as Jesusonians transition and folks around the world unable to attend such a service.

## **A Wedding of Souls in Commitment to Marriage**

There may be no more of a personal service than wedding vows. The universal guidebook considers marriage to be so important papers 82 – 84 are dedicated thereto along with many other passages scattered throughout the new revelation.

Marriage vows may or may not be for a life-long commitment. They may be between a man and a woman and may include gay and lesbian couples (and potentially others). In this age of significant changes, who knows how our world will evolve. Therefore, Jesusonians may well need a wide variety of wedding ceremonies that are suitable for differing couples and situations. The development of marriage services may pull from many differing passages of the UB in the creation of their personal marital vows.

# **Will Jesusonianism Become a Religion ABOUT *The Urantia Book* or a Living Religion OF Jesus and Service?**

by Bruce Jackson

**You may *preach* a religion *about* Jesus, but, perforce,  
you must *live* the religion *of* Jesus. [UB 196:2.1]**

Many students of *The Urantia Book* (hereafter: UB) are familiar with this quotation. While Jesusonians may understand its conceptual implications, have we given serious thought to the possibility that we are developing a religion about personal experience focused on our internal lives while our outreach is limited to of introductions, marketing, and education? This may be in contrast to practicing a living religion that the people of this world may witness and experience.

The world needs more firsthand religion. Even Christianity—the best of the religions of the twentieth century—is not only a religion *about* Jesus, but it is so largely one which men and women experience secondhand. What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! [UB 195:9.8]

There has been a debate within the Urantia Movement (hereafter: UM) asserting that the UB is NOT a religion. This belief has profound implications for introducing new revelations to our world. Is there any argument that the 5<sup>th</sup> Epochal Revelation endeavors to define the Religion of Jesus?

While the UB does emphasize a religion of personal experience (RoPE), there is so much more to our spiritual lives. This universal guidebook calls for an effective world-wide witness based on service that demonstrates, grows, and fosters the religion of Jesus through the cultivation of spiritually unified groups truly living the Master's teachings.

The apparent divergence between a focus on personal life-experience and developing a Spirit-led community is a false choice. Indeed, the UB urges the simultaneous development of both.

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. [UB 195:9.2]

Where are the religions about Jesus going to witness the religion of Jesus unless folks share their living faith based on the revealed life of our Sovereign? When a religious practice excludes either the inner or outer spiritual life, that religion becomes more “about” rather than “of.” For

example, a problem confronting many Christians is that their focus is largely on their community life at the expense of a powerful and lifechanging personal spiritual experience. Christian clergy deal with this disappointing phenomenon all the time.

### **A religion about Jesus for each of us is not the same as the Religion of Jesus for us all.**

A religion about Jesus is not only socially acceptable through safety in numbers, but also depends on a “tried-and-true” traditionalism. Christianity offers a veritable plethora of marketing approaches that include weekly “entertainments” in the name of worship. Jesusonians have a tradition of eschewing public worship because of the predominance of the Christian worship model.

To be clear, the UM is not short of high-quality introductory materials and a variety of freely available educational opportunities. A great deal of time and resources has been poured into this effort. Every project and class have been well served by numerous volunteers.

When viewed objectively, it is easy to see why Jesusonians might focus more on a personal religious experience while avoiding the cultivation of a spiritual community engaged in service thru worship. There are significant consequences to Christian worship models.

Christianity is seriously confronted with the doom embodied in one of its own slogans: “A house divided against itself cannot stand.” The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood and sisterhood—is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood and sisterhood of the kingdom of God. And this siblinghood is destined to become a *living organism* in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.  
[UB 195:10.11]

It is no surprise that developing a strong personal religious experience is popular because that is where many folks have their greatest need. Yet, when the UM considers their personal religion to be of primary importance, development of a spiritually unified community may be delayed. This is because personal worship is not at all like communal worship with its varieties of styles and methods that accommodate individual differences in spiritualized worship experiences.

For example, there are some who believe that silent meditation is all the worship they need. Yet, there are a large number of folks who do not respond well to meditation; many find it tiresome. Rather than engaging in effective worship, they flounder in endless streams of mind chatter and view meditation as a waste of time.

Community worship may include readings and film, a wide variety of meditations and prayers, participation in art, music, theater, and dance, listening to and sharing personal testimony,

serving in communal fellowship, engaging in discussions that stimulates imagination, educating and supporting families from the cradle to the grave, and fostering an immersion into life-long study. No single part is more important than another. I have participated in many services where an individual commented that a music selection was the spiritual highpoint of their worship that day. Spirit attunement in worship is available within the act of universal service.

Further, the “union of souls” concept means that, in a unified Spirit-led worship setting, our Thought Adjusters, angels, and many other universal servants are engaged in partnership with us in our focus on universal service as a mortal on this isolated world. Our objective is to worship together as a spiritually united group. This union is a powerful spiritualized resource.

Christian churches recognize the differences of between various worship techniques. They employ a huge array of methodologies to reach diverse people in many different ways.

Even so, spiritualists deem it essential for Spirit-led ascenders to have a strong private worship life. In practicing spiritual unity, the group is strengthened when individuals connect with the Father’s Indwelling Spirit. We mortals are all exploring the ever-evolving guidance of the Spirit that connect us.

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to “follow after” the Master in the demonstration of his real life of religious devotion to the doing of his Father’s will and of consecration to the unselfish service to all humanity.

[UB 196:1.2]

Christian churches long ago found that what often attracts people to Jesus’ Gospel is discovered within a spiritually unified community. Many believe that no other church experience compares to it. In service thru worship folks find inspiration and support in a spiritualized group based on love, truth, beauty, and goodness.

Churches recognize that the communal act of worshiping souls offer men and women the opportunity to be drawn into the love of the Father thru service to our siblings. In service thru worship folks are engaged within a spiritually unified congregation living a faith filled life and enjoying the fruits of the Spirit.

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not become boastful, challenging one another, envying one another.

[Bible, Galatians 5:22 -26]

Yes, the UB does suggest that Christianity may be largely a religion about Jesus, but Jesusonians must not be guilty of asserting that Christian worship is unworthy. When anyone looks in askance at the faith practice of others, it is important to remember that *“When one points an accusatory finger at others, three more fingers point back at themselves.”*

It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. But someday the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always we may have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood and sisterhood is both inexcusable and reprehensible. [UB 170:5.20]

**Our answer: a well-disciplined spiritual balance between a religion of personal experience and service thru worship within a spiritually unified community.**

My mother used to teach that living is a delicate balance of understanding the principle of *“the either, the or, and the holy both.”* So many seek rigid religious systems to answer a world that is filled with complexities and paradoxes.

Who can seriously claim that there is one and only one way to Paradise? Is it not true that there are as many pathways to Paradise as there are pilgrims going there? Every individual’s spiritual journey is unique. It is precisely our diversity and differences that strengthens our universe.

While you have an eye single to the attainment of eternal realities, you must also make provision for the necessities of temporal living. While the spirit is our goal, the flesh is a fact. Occasionally the necessities of living may fall into our hands by accident, but in general, we must intelligently work for them. The two major problems of life are: making a temporal living and the achievement of eternal survival. And even the problem of making a living requires religion for its ideal solution. These are both highly personal problems. True religion, in fact, does not function apart from the individual. [UB 160:4.1]

Surely folks who read and comprehend the universal guidebook have the capacity to understand the simultaneous cultivation of a strong internal spiritual life in balance with a spiritually unified community. For it is in community where instruction may be engaged, social development supported, mental growth uplifted, spiritual unity practiced, and truly living the religion of our Sovereign by serving embryonic ascendant human beings.

We humans are charged with living the long, long, long, long, dare I say very long task of spiritual development and maturation. We are informed that ascenders from this world are not usually fully fused spirit beings in a single resurrection.

As the human mind successfully overstrides increasingly difficult barriers, this same creative design has also provided for the slow accumulation of the racial heritage of painfully garnered experiential wisdom—in other words, for the maintenance of a

balance between the diminishing external restraints and the augmenting internal restraints. [UB 118:8.5]

### **The urgency to face our next important task as Jesusonians.**

The most urgent task Jesusonians now face is moving our personal religious life into a public arena of a spiritualized community. Rather than duplicating the mistakes of the past, we must learn new methods of worship from the UB. While our guidebook is extraordinarily clear concerning how this may be done, we are also challenged to learn the lessons of Christendom – both good and bad. Thusly are we challenged to explore new avenues of service thru worship.

We must keep in mind that for Jesusonians (and other religionists), ALL who engage in public worship are participating in universal service: there are no bystanders. To worship together in spiritual unity IS TO SERVE.

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform men and women and their world, but rather the *second* mile of free service and liberty-loving devotion that betokens Jesusonians reaching forth to grasp their brothers and sisters in love and sweep them on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the *first* mile, but humankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve. [UB 195:10.5]

Jesusonians, this passage presents the name of our faith expression and our highest calling. Are we truly willing to fully embrace living the instructions of our Master Teacher as we serve within the religion of Jesus?

I believe that we are increasingly in agreement on this. Who among us desires to stand before our Mansion World Teachers and explain that, even though we had the UB in our hands, all we could accomplish with it was to produce some marketing materials and take/teach classes while we lived in our spiritual cocoons? Are we actually prepared to leave this planet having failed to establish regular Spirit-led services thru worship? Would such failure not shame us all?

### **Conclusion**

There are now available two volumes designed to serve as demonstration models for the development of Jesusonian services thru worship:

1. *God Centered Services of Worship, Meditation and Prayer* is a compellation of 83 fully developed worship models that suggests a wide variety of worship formats and styles. 550 pages.
2. *Revelations and Prayers – a Guide for Jesusonian Service Thru Worship* offers 37 supplementary services on single topics from the UB. Included are human teachings,

Biblical references, and prayers to encourage worship. This more flexible guide is designed to be an ongoing resource for a creative worship development. 133 pages.

These materials are freely available in the hope that Jesusonians may continue to add their own creativity to this spiritual effort. My brothers and sisters, what is done with these volumes are entirely up to you. Folks are now needed to take up and continue this work. *“You may lead a horse to water, but you cannot make it drink!”*

Do Jesusonians want to participate in the cultivation of regular opportunities to engage in service thru worship? Does the UM recognize the value of creating such materials to aid our fellows in worship cultivation?

As ruminators developed these volumes, we were repeatedly reminded that *“You can show folks how to fish and feed them for a day, or teach them to fish and feed them for a lifetime.”* If service thru worship is to happen, then the UM must be willing to serve and committed to participate in a community of worshipers. A worship leadership will need to emerge so that the hard Spirit-led work is accomplished week after week rather than just endlessly planning to do it.

The entire UM must cooperatively and courageously step aside, lose personal egos, and freely invite the Spirit and a host of other universal forces to guide our efforts to sponsor a vital and ongoing services thru worship. In this work folks do not have to live nearby or be in physical presence before engaging in worship. A weekly service may include people all around the world via email, zoom, and other online tools.

It is time for this ruminator to step back from these “show and tell” presentations and let others take over this spiritually unified effort. I plan to cease this phase of my Jesusonian service and to turn my attention to a new creative project that will require some uninterrupted time. I will continue to pray that the unified spiritual effort to develop our Jesusonian regular and world-wide services thru worship will continue to evolve, spiritualize, and grow. Thus, I leave you with this familiar blessing:

May the Lord bless you and keep you, may the Lord make His face to shine upon you and be gracious unto you; and may the Lord lift up his countenance upon you and give you peace. [Bible, Numbers 5:24 – 25]

Adios, and may God bless you all as we serve of our Sovereign,  
Bruce Jackson  
October 19, 2022

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