

# **Crouching Deity / Hidden Supreme Part II**

## **The Supreme Kingdom Cosmic Views for Heralding the New Dispensation**

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## **Introduction**

This paper expands upon and complements my original essay on The Supreme: *Crouching Deity \ Hidden Supreme* (Debold 2006). The original Super Sunday on the Supreme was held in April of 2006, and this paper provides the foundation for part II. I developed the original essay mainly to introduce and explain the underlying ideas. It relied heavily on direct quotes from *The Urantia Book*. In addition to describing the technical aspects (i.e., the “parts” of the Supreme), I showed how the authors of *The Urantia Book* develop the cosmological significance of the Supreme — where he fits into the expanded picture of God’s universe of universes. In the concluding section I speculated a bit by suggesting a linkage between the Supreme and Jesus’ gospel, but the basic content was essentially “technical” — neither a philosophic analysis nor a religious commentary. Its intent was to establish the soil for a further and deeper study about the Supreme as its developed in the *Urantia Book*.

This paper is for beginning and long-term readers alike. A newer reader who has not made the leap of faith that *The Urantia Book* is a divine revelation will need an open mind, but this paper may help close that gap and perhaps provide some stimulus for further reading and learning. If a non-reader makes it through this essay, I hope that he or she will be stimulated to ask questions or at least attempt to read beyond the quotes from *The Urantia Book* or another reference. I have tried to provide enough context to understand my premises and themes, but I doubt that what I have to say here will be enough to end anyone’s serious study of the Supreme.

For a beginner or someone who is relatively new to the teachings of *The Urantia Book*, I recommend that he or she read my earlier essay, Papers 115 through 118 of *The Urantia Book* itself, or related materials from the Urantia Fellowship web site. I have done my best to provide enough scaffolding in this paper so that a beginner or relatively new reader will gain a rich appreciation of these expansive concepts.

Please allow me to offer you my own view that we should not read or study this epochal revelation in casual or superficial ways. If a reader believes that this material really is an epochal revelation, this conviction implies that we should study it with due diligence. A Melchizedek tells us that human wisdom must evolve (pg1109:3, pp101:4.2). To contribute to that I will share some of my own thinking about the magnificent epochal, dispensational revelation that occurred over two thousand years ago, especially aspects that relate to the expansions of cosmic consciousness that the authors of *The Urantia Book* provide when they tell us about the Supreme.

Just as Jesus gave us many descriptions of the kingdom, we will need to approach the concept of the Supreme from many perspectives in order to develop even a basic understanding. This mighty enlargement of truth expands on everything Jesus taught, and then some. In paper 170 the Midwayer Commission tells us: “Jesus never gave a precise definition of the kingdom. At one time he would discourse on one phase of the kingdom, and at another time he would discuss a different aspect of the brotherhood of God’s reign in the hearts of men.” (pg1862:9; pp170:4.1). The authors of *The Urantia Book* take a similar approach with the Supreme.

My earlier paper traveled straight down one light beam, without exploring the many colors and shades that the authors blend into their portrayal of the Supreme. I essentially took the “what” approach. Now it is time to develop the “why,” which will take us into theology, religion, and some aspects of philosophy. Above all we will consider how the Supreme relates to our knowledge and vision of God, and to the kingdom that Jesus described.

Human efforts to understand meanings are especially productive in a setting where personalities can share insights, ideas, and issues. Stimulating questions make a major contribution, and I hope that the breakout sessions will enable participants to discuss:

- 1) Why does the finite exist at all?
- 2) Is the Supreme a religious concept?
- 3) Does the Supreme either expand or enlarge upon Jesus’ gospel of the kingdom?
- 4) Why did the revelators decide to reveal the Supreme now?

In this essay I shall portray factors that can contribute to discussion, but I do not claim to provide exhaustive or definitive answers.

## **Background**

As I pointed out in my earlier essay, the Supreme Being is an entirely new concept of deity that the authors of *The Urantia Book* have revealed to us. They have described a finite, evolutionary, experiential, eternal deity who does not equate to God the Father as conventional usage supposes. The compound term “the Supreme” (with a capital letter) appears 632 times in the 2097 pages of *The Urantia Book*, including 156 cases in which the term “Being” is appended. On the other hand, the approximately six hundred paragraphs seem to include only three direct references in Part IV, “The Life and Teachings of Jesus.”

The authors of the papers in the first three parts of *The Urantia Book* have portrayed the Supreme as the central theme of a new concept of deity. This may be the most important new philosophic or theological idea that the authors give us; it most certainly embodies one of the most stimulating and most provocative developments contained in the fifth epochal revelation. Nonetheless, the overall significance of the Supreme as he pertains to God’s functioning in the universe is not entirely self-evident to beginning readers. Even long-term reader-students may be somewhat puzzled about the identity, functions, and symbolism of this mighty deity.

Much of my analysis in this essay will draw on papers 52, 170, 117 and 99 through 106, which discuss concepts surrounding dispensations and religious experience while providing considerable insight into aspects of deity and reality. These papers include logical pointers and linkages that can help us understand the Supreme from religious, philosophical and theological perspectives.

Quite a few well-known present-day philosophers present views that resemble teachings in *The Urantia Book* that truth, beauty, and goodness are divine realities (Adler 1980, 1993). In practice, however, these associations did not lead theologians – or, at least, scholars who wrote about religion – to synthesize these disciplines and thinking in ways

that might have yielded cosmic concepts such as the Supreme. A few of the human authors whose ideas the revelators adapted seem to come close, but only in a very limited fashion.

Revelation is the only effective way to augment our knowledge and understanding of concepts that transcend finite human capabilities of investigation, inference and reason.

For example, the authors of *The Urantia Book* reveal to us that we lack the concept of morontia mind and material. A Melchizedek states that revelation is the “only technique for atoning for this deficiency in the conceptual data” which we urgently need in order to construct a “logical philosophy of the universe” and to arrive at a satisfying understanding of our sure and settled place in that universe (pg1137:2, pp103:6.12).

An initial reading of *The Urantia Book* may not make it apparent that the complexities of the Supreme Being are directly concerned with the emergence of a vibrant and flourishing spiritual culture on our planet, but that will be clearer if we call attention to further development of Jesus’ gospel of the kingdom as a contribution to the normal patterns of revelation and attendant dispensations. In practice, human understanding of the cosmology of the Supreme Being – and all his relationships – can help us attain meaningful personality integration at higher and higher levels of social complexity.

### ***A Call to Action – Heralding the New Dispensation***

*The Urantia Book* is a deep and intensely stimulating collection of papers about human circumstances as they relate to God. One key theme carries a message about and to all religions, while emphasizing personal religion rather than institutional approaches; another theme provides a rich philosophic integration of the natural sciences with religion; yet another theme develops what appears to be new cosmic concepts related to the spiritual-physical structure of the universe of universes. Some portions of the text are very practical and down to earth (e.g., the content about Rodan), but others require what some readers might consider a leap of faith (e.g., the papers about the Supreme). There are other themes that may be equally important, such as the information that depicts challenges related to our human and planetary condition. In all these regards, the authors of *The Urantia Book* coordinate and enlarge modern concepts of truth, beauty and goodness while they develop many perspectives of revelatory significance.

One relatively less prominent implication is that we should use these interrelated concepts in meeting the religious challenge of developing an appealing philosophy of living, both by personal effort and by sharing group insight. This intriguing challenge occurs early in *The Urantia Book* (page 43), exerting a strong appeal on those whose spiritual impulses are farseeing and forward-looking. Thus the Divine Counselor states:

The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme

qualities of the Eternal become increasingly coordinated and unified in God, who is love. (pg43:3; pp2:7.10)

These three sentences are jam-packed with significance and depth of motivation, and this challenge is almost as formidable as the instructions that Jesus gave to his apostles and disciples. If we review what they did and extend our field of vision so that it also includes the next few generations, it is reasonable to believe that the apostles and disciples lived up to this kind of appeal, although in another era. The Roman Empire was developing technically; they undoubtedly faced modern concepts, which Jesus expanded, as well as the need to follow his lead in enlarging cosmic truth, universe beauty, and divine goodness. (For example, he continually developed such insights through use of parables and other means such as Socratic teaching.)

Jesus used multiple revelatory perspectives in expanding the apostles' awareness of truth. To mention just a few of these approaches, Jesus revealed God as the Father of each human being (2:6.4); a God of love, where love is defined as all-embracing of truth, beauty, and goodness (5:4.6); a religion of love which provides for personal satisfaction as a result of sharing truth, beauty, and goodness in the service of the human brotherhood (196:3.16); a pattern of perfection that a person can achieve while living and toiling in the flesh (142:7.15); and the true nature of the heavenly Father (169:4.11) as demonstrated by his life. We know he also taught about sovereignty during the Urmia lectures (134:3); emphasized that the fatherhood of God and the brotherhood of man are mutually reinforcing (142:7.4, 194:0.7, 143:1.7); and counseled methods of problem solving through worshipful meditation (pg1772:2; pp160:1), as noted in philosophic remarks by Rodan of Alexandria.

We live in a world that is morally and spiritually distracted. The challenges that we face in all aspects of living — including politics, economics, business organizations, global industries, religious institutions, communities, and family matters — are unlike anything that Western or Eastern societies have encountered in previous centuries. The concept *religion* does not normally encompass politics, economics, business, organizations, or global industries (Baillie 1928). The tremendous integration of cultures globally, the mixing of religions, the proliferation of instant communication to all corners of the globe are just a few of the factors which challenge all inhabitants of Urantia as we seek to grasp the spiritual dimensions of current reality, and impinge directly on our religious insights ultimately affecting our outlook on these areas.

Creating a well-grounded system of theology or philosophy is nearly impossible without a cosmic perspective, one that goes well beyond the planet on which we live. A superficial reading of *The Urantia Book* may imply that the revelators have provided the new paradigm we need, but it is clear that they have not. If the new paradigm were already on the shelf or leaping off the page, why would the Divine Counselor have challenged us to develop an appealing philosophy of living? From a purely religious perspective, I believe that the main impact of *The Urantia Book* is to enhance and enlarge the original epochal message of our sovereign Creator Son while he was incarnate as Jesus of Nazareth. After all, Jesus' bestowal on Urantia began a new *dispensation*. The teachings of *The Urantia Book* do not do that; instead they simply provide an epochal enlargement of cosmic truth that helps us enlarge and correct our understanding during the dispensation that Jesus began.

## **Dispensing Social Righteousness - Creating a Basis for a Philosophy of Living**

In using the word *dispensation*, the authors of *The Urantia Book* adopted a word from the standard vocabulary of the English language in the 20th century, but enormously expanded its scope and implications. Development during the 19th century of ideas related to dispensationalism (Wikipedia 2006a) fell far short of what the authors of *The Urantia Book* meant, but it is interesting to note that the revelators chose to lay hands on an extremely limited concept and greatly expand its implications by providing a cosmic context. In *The Urantia Book* the word *dispensation* has several dimensions, but first and foremost it is a period of time on an evolutionary world during which human beings seek to understand and absorb a new revelation of spiritual significance. It is usually associated with the arrival of a high Son of the local universe (in early eras) or the ministry of a descending Paradise Son (in subsequent epochs). When the sleeping survivors are released en masse to the first mansion world (resurrected), this is called a dispensational or general resurrection. There are many dispensations but normally only one bestowal. A Perfector of Wisdom teaches us:

During the course of the long history of an inhabited planet, many dispensational adjudications will take place, and more than one magisterial mission may occur, but ordinarily only once will a bestowal Son serve on the sphere. It is only required that each inhabited world have one bestowal Son come to live the full mortal life from birth to death. Sooner or later, regardless of spiritual status, every mortal-inhabited world is destined to become host to a Magisterial Son on a bestowal mission except the one planet in each local universe whereon a Creator Son elects to make his mortal bestowal. (pg228:1; pp20:5.4)

There are two other types of group resurrections that occur from time to time: 1) special resurrections and 2) millennial resurrections. These lesser events do not inaugurate a dispensation, and we are not told much about them. We do know that there were at least twenty-six special resurrections up to 1935 and that Adam and Eve benefited from one of them.

From time to time, on motion of the planetary authorities or the system rulers, special resurrections of the sleeping survivors are conducted. Such resurrections occur at least every millennium of planetary time, when not all but "many of those who sleep in the dust awake." These special resurrections are the occasion for mobilizing special groups of ascenders for specific service in the local universe plan of mortal ascension. There are both practical reasons and sentimental associations connected with these special resurrections. (P568:5, 49:6.2).

Throughout the earlier ages of an inhabited world, many are called to the mansion spheres at the special and the millennial resurrections, but most survivors are repersonalized at the inauguration of a new dispensation associated with the advent of a divine Son of planetary service. (P568:6, 49:6.3)

This is truly a commencement of sorts. Since it is also called a time of "judgment," the conventional meaning "to dispense" is still appropriate.

Avonal Sons may act as planetary judges prior to both the magisterial and bestowal experiences. On either of these missions, however, the incarnated Son

will judge the passing planetary age; likewise does a Creator Son when incarnated on a mission of bestowal in the likeness of mortal flesh. When a Paradise Son visits an evolutionary world and becomes like one of its people, his presence terminates a dispensation and constitutes a judgment of the realm. (226:4, 20:3.4).

As described in *The Urantia Book*, Jesus' teaching is both an epochal revelation and the beginning of a dispensation. Through his spiritual teaching, his life, and spiritual messages, Jesus began a dispensation of *social righteousness* and committed the "old society" to the grave. But we must realize that the lingering death of the society the apostles were born into has lasted over two thousand years and is not quite ready for last rites. Remnants of the old society are still with us, and Jesus' *dispensation is not over*. The old society staggers like Rasputin, ever ready to gasp a few final breaths.

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. (pg1862:8; pp170:3.11).

Considering the depth and breadth of Jesus' teaching about the kingdom is critical to our understanding of the Supreme. It has an important linkages to what the *Urantia Book* does to both the current and the dispensation to come. To understand that, we will explore the *Urantia Book's* enlargement of dispensation as it occurs on the cosmic level.

A Planetary Prince ministers during a very early dispensation; this is usually an extremely long time, lasting hundreds of thousands of years. During each dispensation human beings receive an enlarged presentation of spiritual truth and religious ethics, a new framework of goals and values that propel humanity toward the achievement of social and spiritual milestones. During this dispensation primitive man reaches the limit of natural evolutionary development, and this biologic attainment signals the System Sovereign to dispatch to such a world the second order of sonship, the biologic uplifters – Adam and Eve (pg580:1; pp51:0.1).

Each new dispensation extends the horizon of revealed religion. For example, visits of the Magisterial Sons extend the revelation of truth to portray the affairs of the local universe and "all its tributaries." This seems to be an integral part of the information that the authors of *The Urantia Book* have given us, for we are told that our planet is out of "normal" step. On a normal planet, revelation of the central universe does not occur until a Trinity Teacher Son arrives:

The revelation of truth is now extended to the central universe and to Paradise. (pg598:6, pp52:7.3)

For some unrevealed reason, we inhabitants of Urantia have received revelatory information about "the whole enchilada" from earth to Paradise and back again. This significant difference has cosmic significance, and it should influence our approach to the teachings of *The Urantia Book*. It is logical to infer that the procedural difference results from the Lucifer rebellion and from the Caligastia betrayal on our planet.

Although the constellation regime stands between you and the universe administration, as individuals you would ordinarily be little concerned with the constellation government. Your great interest would normally center in the local system, Satania; but temporarily, Urantia is closely related to the constellation



rulers because of certain system and planetary conditions growing out of the Lucifer rebellion. (pg489:1; pp43:3.6).

Ever since the Lucifer rebellion the Edentia Fathers have exercised a special care over Urantia and the other isolated worlds of Satania. Long ago the prophet recognized the controlling hand of the Constellation Fathers in the affairs of nations. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people." (pg491:2; pp43:5.16)

The authors of *The Urantia Book* do not describe it as an "emergency" revelation — an adjective that applies to the work of Melchizedek — but they do say that the teachings are an "epochal" revelation. The fact that *The Urantia Book* is not being the start of a new dispensation is clear from one of Jesus' statements to his apostles (pg37:1; pp2:3.3)

[...] However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age. (pg1915:2; pp176:2.5)

Jesus foretold that the new dispensation will come "when the fullness of the age has come to pass." We can be certain this has not yet happened, so it is obvious that we live in an interim period between the appearance of an epochal revelation - *The Urantia Book* - and the beginning of the next dispensation. It will start with the visit of a Paradise Son, probably an Avonal (a Magisterial Son).

What we can discern out of all this is that *The Urantia Book*, like John the Baptist, offers advanced spiritual insights that will lead humanity to a new dispensation.

"And when the kingdom shall have come to its full fruition, be assured that the Father in heaven will not fail to visit you with an enlarged revelation of truth and an enhanced demonstration of righteousness, even as he has already bestowed upon this world him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man."

We could surmise – *and this should be debated* – that as of approximately 1935, the kingdom had reached "full fruition" (pg1914:4; pp176:2.3). Other Urantian writers (Wassenaar 2006) have also posited we have reached full fruition. Fruition means the condition of bearing fruit. With the extra qualification of "full" in front of fruition it informs us this interpretation implies that *The Urantia Book* *is* the "enlarged revelation of truth" and *potentially* an enhanced demonstration of righteousness to which Jesus referred. Others outlook has that it is considerably more logical to believe that Jesus was referring to the next visit of a Paradise Son who will undoubtedly give us "an enhanced demonstration of righteousness." The argument is that the word *demonstration* is usually associated with action, not necessarily words on paper (*i.e.*, *The Urantia Book*). Further, the visit of a Paradise Son would follow the logic of Jesus' sentence and the implicit comparison it contains. He calls attention to "him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man." As was pointed at the outset of this essay, the Urantia book is a deep and mysterious tome; it is certainly not insignificant and part of the overall planetary plan now.

The alternative argument connects the non-emergency aspect of the Urantia Book with the fact that Jesus is in charge of the plan. This we can be sure of. It would seem odd that he would skip any reference to the book in his prophecy to the Apostles.

It is important to go beyond analysis of this particular sentence and consider another passage that may contradict the thesis of “full fruition.” In section 5, “Later Ideas of the Kingdom” (pages 1864-1866) in Paper 170:5, “The Kingdom of Heaven.” The second half of that section (i.e., 1865:4 through 1866:4) is vigorous and emphatic. When the Midwayer Commission has spoken as strongly as this, the views of individual philosophers and theologians should be irrelevant to our understanding of cosmic and spiritual development. Nevertheless, it plays a considerable role in a Urantian’s development of a *religious* philosophy of living.

This is concomitantly crucial to our understanding of the religious significance and philosophic meaning of the Supreme. The Supreme Being sums up all that is of spiritual value in the social brotherhood of man, and this understanding provides us the cosmic perspective to develop a philosophy of living that includes religious and spiritual insights — not just intellectual reflections and theoretical constructs.

### **The Kingdom of Heaven**

We now stand at the threshold of a new phase in that socialization [fifth epochal revelation throughout humankind] and a new era in the realization of the Supreme on Urantia.

– Dan Massey, Plenary Talk, Summer Seminar, Vancouver, BC, 1997

At any point in time, human civilization reflects the totality of all interpersonal relationships. Perhaps the concept of “six degrees of separation” (Kleinfeld 2002) is a useful way to think about this as we seek to envision how humanity is connected by a web that keeps us much more closely united than we often imagine. Thus interpersonal relationships are the geometrical locus for building a better human society (Kantor 1996). In order to improve human culture, we must improve this network of interpersonal relationships and how they function. This task in turn requires the spiritual transformation of each node; each person must participate in the network actively, not passively.

The apostles obviously had no concept of a network, for it was not until the industrial age that people invented physical methods for connecting human to human as a spider spins its web. The authors of *The Urantia Book* do not describe the gap explicitly, but they do use terms such as “distorted” and “unable to grasp” to convey the underlying thought.

The apostles were unable to grasp the real meaning of the Master's utterances regarding the kingdom. The subsequent distortion of Jesus' teachings, as they are recorded in the New Testament, is because the concept of the gospel writers was colored by the belief that Jesus was then absent from the world for only a short time; [...] (pg1860:5; pp170:2.10).

After this critique the revelators point out that Jesus’ spiritual ideal of the kingdom became submerged in the formal institution of “the church.” This shortcoming appears to apply to all institutional religions today, whether they are Jesus-centered or not. While we may call the places of worship temples, mosques, churches, or basilicas, the underlying

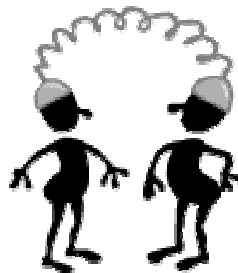
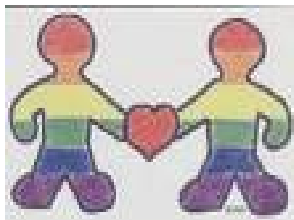
institutional religion remains the surrogate nucleus for the kingdom. The authors of *The Urantia Book* state that the Christian church became a useful social product of Jesus' life and teachings, yet in the same breath they call that a "tragedy." The essential misfortune was that an organizational or social model displaced the spiritual concept of the real kingdom as Jesus taught and lived it.

The kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into the mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirited brotherhood of the kingdom. (pg1864:9; pp170:5.9).

Jesus delivered the gospel of the kingdom, but his followers lacked the intellectual and experiential capacity to comprehend what he was telling them.

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, the Father's fold, the children of God, the fellowship of the faithful, the Father's service, and the liberated sons of God. [...] But he could not escape the use of the kingdom idea. It was more than fifty years later, not until after the destruction of Jerusalem by the Roman armies, that this concept of the kingdom began to change into the cult of eternal life as its social and institutional aspects were taken over by the rapidly expanding and crystallizing Christian church. (pg1861:6-7; pp170:2.20-21).

The gospel of the kingdom is not an ideology, not a religion, and not a philosophy. The kingdom of heaven as Jesus taught it has cosmic significance and is entirely spiritual. In the final analysis, the kingdom reveals the nature of reality. It is here in our midst; it is fundamentally a *relationship* and a set of meaningful values, not an object. The kingdom of heaven is first of all the *relationship* between God and man, and then the relationships among individuals. Its influence begins in the hearts of men and is centered in their thoughts, ultimately bearing fruit through righteous deeds.



**Figure 1: the Kingdom of Heaven is literally right here in our midst; it is fundamentally a relationship.**

To discover the kingdom more fully and understand its cosmic significance, we will have to reveal it to each other more fully in our relationships. The kingdom is so real that we should be able to point it out to our truth-seeking fellows, much as we would point out a full moon on a clear night. A fuller realization of this reality of the kingdom of heaven will ultimately usher in a new order of human existence. The religion of the kingdom is personal and individual, but the fruits, the results, are familial and social. (170:3.10).

If we now revisit the Midwayer Commission's comment that "Jesus struck the deathblow of the old society" (pg1862:8; pp170:3.11), it is clear that Jesus' new order of society has not yet become a practical reality since the dispensation began. To bring it into being humanity must practice the principles of the gospel of the kingdom of heaven, so that the kingdom emerges and displays "spiritual pre-eminence." These "enriched spiritual values" will accelerate the arrival of the new order of society, demonstrating progress in the brotherhood of God's reign in the hearts of men. A Mighty Messenger tells us that Jesus has shown the way to attain *spiritual* brotherhood immediately, yet points out that *social* brotherhood will take substantial effort over quite a long time. In listing five personal transformations and planetary adjustments that humanity needs to make, he concludes by calling attention to the key role of spiritual insight:

The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the worldwide realization of the brotherhood of man. (pg598:2; pp52:6.7)

The Midwayer Commission tells us that Jesus noted no less than five phases of the kingdom:

1. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.
2. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.
3. The supermortal brotherhood of invisible spiritual beings, which prevails on earth and in heaven, the superhuman kingdom of God.
4. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living -- the next age of man.
5. The kingdom in its fullness, the future spiritual age of light and life on earth. (pg1862:9; pp170:4.1)

The first two phases of the kingdom of heaven link the spiritual brotherhood of man to the fundamental reality of the fatherhood of God (pg1808:6; pp163:7.4). Although it is clear that the kingdom has not yet come to full fruition, the cosmic dimensions that the Midwayer Commission has identified greatly clarify the concept. This enlarged and far more cosmic view of the kingdom contrasts with the earlier interpretation of Jesus' concept as solely associated with the spiritual domain, amounting to a divine idea-ideal. Traditional teachings from Thomistic-Catholic, Hindu and Theosophic viewpoints have included the principle that a divine idea is always complete in itself, automatically containing all the "substance" that is required for full fruition (Pearcey 2004). In a sense the teachings of *The Urantia Book* harmonize with that view, for it is clear that the kingdom as a spiritual concept has the substance of the Supreme in it. We can interpret the concept to include the many factors and steps that the authors of *The Urantia Book*

explain, such as revelation, bestowals, resurrections, and dispensations. This greatly enhanced portrayal gives the concept of the kingdom a truly cosmic perspective.

As of 2006, *The Urantia Book* has been in print for only fifty-one years. In terms of practical expression the authors were able to draw on the highest human concepts and thoughts that had evolved up to 1935, but the limits of human imagination by that time simply compelled them to draw on their own additional resources. The head of the Midwayer Commission mentions “superplanetary sources of information” (pg1343:1; pp121:8.12), and it seems obvious that the authors of papers in parts I, II, and III made more frequent use of such material. For these and other reasons, I believe that, save for the science, the revelation will be cosmically relevant for a very long time. The revelators were limited by their instructions. A look at what a Melchizedek’s explicit statement to that effect applies emphasis to this idea:

Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now or at any future time. We full well know that, **while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries.** These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, human wisdom must evolve. (pg1109:3; pp101:4.2) [*emphasis added*]

A Perfector of Wisdom also tells us:

“Urantia may yet be visited by an Avonal commissioned to incarnate on a magisterial mission, but regarding the future appearance of Paradise Sons, not even ‘the angels in heaven know the time or manner of such visitations,’ for a Michael-bestowal world becomes the individual and personal ward of a Master Son and, as such, is wholly subject to his own plans and rulings. And with your world, this is further complicated by Michael's promise to return. Regardless of the misunderstandings about the Urantian sojourn of Michael of Nebadon, one thing is certainly authentic — his promise to come back to your world. In view of this prospect, only time can reveal the future order of the visitations of the Paradise Sons of God on Urantia.” (pg227:3; pp20:4.5)

### **In the Hearts of Men**

The authors of *The Urantia Book* use a number of techniques that link the various dispensations, including certain connector words and phrases. For example, the phrase “in the hearts of men” appears to connect the concept of the kingdom with the Supreme. In the section entitled “Functions of Providence” in the paper “Supreme and Ultimate -- Time and Space,” a poetic passage achieves that purpose:

**The kingdom of God is in the hearts of men**, and when this kingdom becomes actual in the heart of every individual on a world, then God's rule has become actual on that planet; and this is the attained sovereignty of the Supreme Being. (pg1306:6; pp118:10.17).

Another eloquent statement occurs in the immediately preceding paper:

Man can discover the Father in his heart, but he will have to search for the Supreme **in the hearts of all other men** [...] (pg1290:9; pp117:6.23).

Jesus used the same phrase when he was teaching the apostles about the cosmic significance of the Spirit of Truth as a support mechanism for the Adjuster that was about to be bestowed on each human being who reaches the level of moral choice. When Jesus responded to one of the few questions that Judas Alpheus or his brother ever asked him in public, he said:

"My little children, I am going away, going back to my Father. In a little while you will not see me as you do here, as flesh and blood. In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also **in the hearts of all other men** who love us and make that love real in their experiences by loving one another, even as I am now loving you." (pg1949:1; pp180:4.5) *[emphasis added]*

Each of the last three epochal revelations has included elements aimed at creating a spiritual foundation that could lead to an awareness of cosmic citizenship. Machiventa Melchizedek dealt with very basic dynamics of a human being's relationship with God - faith-grasp by the mortal mind. Jesus revealed the nature of the Father and his love for each individual. The authors of *The Urantia Book* enhanced and expanded this personal association by revealing that the emerging network of spiritualizing personality relationships is a vital part of the living cosmos -- the Almighty Supreme.

The pattern of our interaction with other personalities survives mortal death in the soul. In other words the soul includes an expression of the values we have personalized by interacting with other personalities. Worship and service make important contributions, but we also need to be involved in a continuous process of education. We will be increasingly effective as we learn more about the social contexts in which we live and work, the meanings and values that shape the behavior of individuals and the social circumstances in which they function. These social surroundings are a part of the Supreme -- families, communities, nations, and the world.

The network of interpersonal relationships is an important part of Supremacy, and we need to develop more awareness of the personality structure of the cosmos.

### **Aspects of Supremacy**

Supremacy involves two phases of experiential growth – power and personality. These two aspects are becoming unified by the synthesizing work of God the Sevenfold in creating the Almighty Supreme part of the Supreme Being (pg 11). In my original essay I developed the idea that the Supreme is our nearest approach to our comprehension of

the Trinity. The *Urantia Book* tells us that the “maximum self-limitation” the Trinity can attain is found in the Supreme, which is presented sometimes as an “attitude” of the Trinity toward the finite. The Trinity is not a personality, but a corporative Deity entity and the Supreme is growing through experience to give us a better understanding of the Trinity. It seems as though the Trinity, infinite and absolute as it is, can’t attenuate itself and still remain the Trinity unless it provides a mechanism for finite creatures like us to experience this existential relationship of three absolute, equally infinite Deities. A Divine counselor tells us that Supremacy is best understood as a “function” (pg2:11; pp0:1.11), thus it is concerned with doing something to connect the infinite to the finite and most likely the absonite also. We can then conceive of Supremacy as involved in building a web of functional relationships; calling it a fabric would be metaphorically appropriate.

There is also an organic unity in the universes of time and space which seems to underlie the whole **fabric of cosmic events**. This living presence of the evolving Supreme Being, this Immanence of the Projected Incomplete, is inexplicably manifested ever and anon by what appears to be an amazingly fortuitous co-ordination of apparently unrelated universe happenings. This must be the function of Providence -- the realm of the Supreme Being and the Conjoint Actor. (pg56:2; pp4:1.10).

It would appear as though Supremacy is the connecting bridge of God the Supreme in Havona’s spirit nature with the Almighty Supreme’s growing literal nature of which personality, especially our personalities in networked power, are developing moment-by-moment through experiential growth and value development.

Even truth, beauty, and goodness -- man's intellectual approach to the universe of mind, matter, and spirit -- must be combined into one unified concept of a divine and supreme ideal. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love.

All insight into the relations of the parts to any given whole requires an understanding grasp of the relation of all parts to that whole; and in the universe this means the relation of created parts to the Creative Whole. Deity thus becomes the transcendental, even the infinite, goal of universal and eternal attainment. (pg647:7,8; pp56:10.15,16)

What we are talking about are personality aspects of Supremacy. In some unrevealed way we will someday be part and parcel of the Supreme’s personality. If we consider the four domains of reality (mind, matter, spirit, personality) it is personality that is the primal, dominant reality in the cosmos. It comes directly from the Father, he doesn’t delegate personality and it can’t be measured; personality is quality only. It is permanence in the presence of change.

David Kantor has said that personality is generally viewed as a result of the process of biological evolution. The *Urantia Book* view is that biological evolution is a result of personality activity. In the cosmology of The *Urantia Book*, the cosmos and everything in it comes into being as a result of creative interactions between personalities. The domains of time and space come into existence as a repercussion of interactions between the three members of the Paradise Trinity. Virtually everything that we are today is a

repercussion of our interactions with other personalities over the course of our lifetime -- it is a personal universe. As mortals, it is in this domain of personality interaction that we find our first traces of that which we refer to as "spiritual".

### **Transforming the Course of Cosmic Evolution**

It may be difficult to understand or believe how any single individual can affect the course of history, let alone the spiritual evolution of the cosmos, but the *Urantia Book* teaches this is just the case. We just may have more power to change the course of cosmic evolution than social evolution, or at least begin to create spiritual pressure from cosmic evolution to affect the social in ways that we are just beginning to understand. I leave that for small group debate. But we can say we have been revealed that every interaction we have with another personality either strengthens the network of the kingdom or rips the fabric of supremacy, depending on how we enter into and pursue the exchange. This is where we, as individuals, are constantly, inescapably altering the course of cosmic evolution. We are building a morontia field not only with our own soul, but also with the oversoul of all creation. This occurs every time we engage in an interaction with another person. This gives some evidence to the statement "... the acts are ours, the consequences, God's"; in this case its also a consequence for the Supreme.

In the paper on the "Significance Of The Supreme To Universe Creatures" we find this cosmic-oriented statement:

The Supreme is the divine channel through which flows the creative infinity of the triodities that crystallizes into the galactic panorama of space, against which takes place the magnificent personality drama of time: the spirit conquest of energy-matter through the mediation of mind. (pg1281:4, pp117:3.2).

This statement alone should challenge the inquiring mind to dig deeper into the just what is the meaning of "channel". The analogy is then made that where Jesus is the "living way" for ascension from self to God as well as self-consciousness to God-consciousness, with the Supreme as the "living way" from finite to ultimate destinies.

We know that the soul is jointly created and woven thread-by-thread by the insight provided by the God-revealing Adjuster and the sincere decisions of the mind, our cosmic mind. But this is not the only set of factors that go into developing the morontia consciousness of the soul. The third aspect is the relationship which connotes a value and carries a meaning; this relationship is morontial, and is the soul (pg1218:2, pp111:2.4).

It is our cosmic mind that makes this channel one that can be used. Our conscious choices create the relationship value occurring between two personalities.

Even the experience of man and Adjuster must find echo in the divinity of God the Supreme, for, as the Adjusters experience, they are like the Supreme, and the evolving soul of mortal man is created out of the pre-existent possibility for such experience within the Supreme. (pg1287:2, pp117:5.11)

The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the **cosmic reaction** of the Supreme Being, the Universal Mother. (pg1288:4, pp117:6.5) [my emphasis]

Mortal man and all other finite creatures are created out of the living potential of energy, mind, and spirit existent in the Supreme. It is upon the Supreme that the



Adjuster-mortal ascender draws for the creation of the immortal and divine character of a finaliter. It is out of the very reality of the Supreme that the Adjuster, with the consent of the human will, weaves the patterns of the eternal nature of an ascending son of God. (pg1284:4; pp117:4.8)

We create cosmic reactions by our decisions as they relate and affect other personalities! This is where getting a better grasp on “doing the father’s will” really means something. Dan Massey in his 1990 paper called, “*Cooperation with the Supreme: The Role of Conscious Choice in Value Development*” provides an eloquent formulation of this idea. Dan is talking about the harmonization and unification of personal and interpersonal behavior. He says:

For me, the knowing and the doing of the Father's will is an ontological reality, an experience of being and doing. And here I must draw a distinction between conception and intention. In my mind I can conceive of many possible actions which may or may not be consonant with the Father's will. I can endlessly analyze and examine, categorize and classify these potential actions without actually doing anything (much less the Father's will). But when an intention forms and takes finite expression in action, the synthesis of the consequences of that action with the circumstances of the occasion form an event in finite reality. I have done something--and God will pick up the pieces.

[...] Viewing one's own need for wisdom and insight in the context of similar needs shared by a group of related persons may yield a higher quality overall result, better focused on **the critical interpersonal component of Supreme reality**. [*emphasis added*]

In the summary, Dan discusses the aspects of “effective, cocreative control over certain phases of the finite universe” exist within the Urantia Book’s development of the Supreme along with prayer, worship, and intentional interactions with other personalities. Dan provides deep thought toward the aspect of finding the Supreme in the hearts of other (wo)men.

Through this mechanism, [the harmonization and unification of personal and interpersonal behavior] the long-standing division between the mind-will and the spirit-will is at last repaired. There is a full and effective universe mechanism by which the will of the human mind, properly modulated by the intentions of the human spirit, fully participates in the selection and definition of finite realities. This mechanism exists and is fully revealed in the teachings of The Urantia Book concerning effective prayer, true worship, spiritual communion, and the functions of the Supreme and Ultimate. Having first freed the human mind from the superstitious slavery of false and literalist religions, which require belief without understanding, The Urantia Book now shows the way to unification of the mind and the spirit for effective, cocreative control over certain phases of the finite universe.

The revelators make it clear to us that the future of the cosmos involves a discovery and exploration of the new realities that actualize when personalities interact with each other in intentionally, spirit-willed, creative ways. Thus the development of a religious philosophy of living is a "religion of personal spiritual experience." It contains an ideal of daily living in which every single encounter with another human being is an opportunity to participate directly in the growth of the Supreme -- and thus in the transformation of our world, and the cosmos.

## ***Are We Conscious of The Supreme?***

### **Psychic Circles**

In my original essay, I made the observation that the Supreme is not self-evident. I remain steadfast on that statement, and will qualify it a bit related to the subject areas associated with the terms 'consciousness' and 'conscious'. The technical aspects of the Supreme such as supremacy, reflectivity and the locations and aspects of God the Supreme in relation to the Almighty Supreme, for example, are most certainly not self-evident to the vast majority of humans on this planet. Even today, 50 years subsequent to the publication of the *Urantia Book* they stand quite unknown if not misunderstood by even *Urantia Book* readers. I was one of those for a fairly lengthy time as an initial reader. However, this is an understandable situation, we are talking of extremely advanced cosmic concept of significant enlarging from not only science, but philosophy and religion.

What might better be asking is: Is it possible to become *conscious* of the Supreme? Or is there any aspect where the consciousness of the Supreme is in our minds a priori to the *Urantia Book*, or is any consciousness only a result (a posteriori) of the revelation the book provides in written form? Is the conceptual development of the Supreme only known or derived by the process of reasoning from facts or particulars to general principles or from effects to causes? The *Urantia Book* provides a direct answer in the paper on "God The Supreme" in the section called "The Quest for the Supreme":

If you truly desire to find God, you cannot help having born in your minds the consciousness of the Supreme. As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your lives as universe creatures. "How universal is the Supreme -- he is on all sides! The limitless things of creation depend on his presence for life, and none are refused." (pg1288:1, pp117:6.2).

If we consider our relationship with the Father, we can get a sense of how this might occur. We are told more about God-consciousness than Supreme-consciousness. When we have a consciousness of something we can't see, there is some element or doubt of its actual existence. However, when we are conscious of something, we have the personal result of the experiencing of the facts of its existence. We always say, 'we are conscious of the fact ....' Yet by the time we are conscious of something in our minds, we have discovered its existence. It goes without saying that we are God-conscious by virtue of living faith; it is both a decision and an act. We progress through God-consciousness by personal religious experience. It is the difference between the truth of God and the fact of God. The *Urantia Book* provides a philosophical approach to this path and state.

The actuality of the existence of God is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the mortal mind of man and there to assist in evolving the immortal soul of eternal survival. The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena:

1. The intellectual capacity for knowing God -- God-consciousness.
2. The spiritual urge to find God -- God-seeking.

3. The personality craving to be like God -- the wholehearted desire to do the Father's will. (pg24:1; pp1:2.3)

[...] Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father. (pg24:6; pp1:2.5)

The *Urantia Book* makes the distinction between the process and the endpoint quite clear with regard to becoming God-conscious. We also know there are three differential levels of reality realization

- (1) Mind consciousness - the comprehension of the idea of God.
- (2) Soul Consciousness - the realization of the ideal of God.
- (3) Spirit consciousness - the realization of the spirit reality of God

In this context our ascent through the "psychic circles" involves cosmic socialization and the realization of universe citizenship. In Paper 110, "Relation of Adjusters to Individual Mortals" we find,

Perhaps these psychic circles of mortal progression would be better denominated cosmic levels--actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing--sonship conscious--as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail of such achievement before natural death. (pg1211:1; pp110:6.16)

### **Spirit Pressure From Above**

Once again we come across the teaching that individual growth is relatively easier than social growth. Of course this may not be surprising to most, but in the context of our overall growth, it is the cosmic development of our consciousness of the Supreme that moves us inward. Cosmic circle accomplishment correlated with spiritual growth is directly related to the meanings gain and the values we develop in conducting our interactions with other personalities. In the *Urantia Book*, spiritual growth is related to cosmic socialization. It is in our mortal that we establish the foundations for cosmic citizenship. It is in this process of becoming cosmic citizens that we begin to become more conscious of the reality of the Supreme.

In a compassionate, considerate, and loving exchange with another personality the superconscious functions of mind are mobilized into a state of dynamic receptivity, which opens us up to the "invasion" of divine values which are held as potentials. The

Midwayers tell us: "Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul. Moral choosing constitutes religion as the motive of inner response to outer conditions. But such a real religion is not a purely subjective experience. It signifies the whole of the subjectivity of the individual engaged in a meaningful and intelligent response to total objectivity -- the universe and its Maker. (pg2095:4; pp196:3.17)."

It is easy to say that we are citizens of the cosmos; it is harder to act like we are. What cosmic citizenship means is that we are making choices and conducting our lives relative to the health and well-being of the *cosmos*. If this is accomplished sufficiently, enough spiritual pressure can be had from above that our social conditions will improve concomitantly. In the Urantia Book's paradigm of spirituality, social integration and spiritual growth are inseparable, exactly as Jesus taught.

### ***Being Something and Doing Something***

With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status -- one must do something as well as be something. (pg1260:1, pp115:0.1)

These words which appear as the prologue to paper 115, "The Supreme Being" have always made me think why the revelators didn't admonish us with the phrase: 'one must do something as well as be **somebody**'. I think the reason lies in the potential overdevelopment of the ego. One has to sublimate one's ego to really develop the habits to provide service to fellow humans. If I was to do something *and* be somebody, the emphasis is on my development. The book says that, "The fruits of the spirit are the substance of the Supreme as he is realizable in human experience. (pg1290:3; pp117:6.17) ".

As has been reasoned above, it requires interpersonal relationships to experience the fruits of the spirit. Getting into spiritual high gear is impossible without experience through-and-with other personalities. The same thing can be said of the inevitabilities (pg51:4, pp3:5.5). All of the inevitabilities relate exclusively to the domain of interpersonal relationships. We are taught that 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. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

This "doing something" requires transcending self-interests. Jesus repeatedly encouraged his followers in the service of their planetary brothers and sisters. In his teaching at Tyre he instructed, "Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other." (pg1740:1, pp156:5.14).

In discussing the "Meaning of the Death of the Cross" (pg2017:4; pp188:4.9) the Midwayers tell us, "Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve

one's fellows even as Jesus loved and served mortal men." Once again we are reminded of replacing our ego concerns with a higher, albeit supreme mission, one beyond our personal selfish desires.

The *Urantia Book* describes religion as the dual experience of loving God and serving man. Inward through prayer and worship the ascending mortal finds the Father and communes with the Adjuster. Outwardly we become spiritually broadened and expanded through service and experience and thus can more readily discover the Supreme. In combination the edifice of a spiritual life is fashioned.

Our relation to the Supreme then is the foundation for cosmic morality, a universal sensitivity to duty and our acceptance of it. Cosmic morality merges with religious morality with the resultant of altruism; it presents to us a universal sensitivity to duty, to doing something and being something; it sees humanity as a whole. A good support of this notion is found in the passage:

The temporal relation of man to the Supreme is the foundation for cosmic morality, the universal sensitivity to, and acceptance of, duty. This is a morality which transcends the temporal sense of relative right and wrong; it is a morality directly predicated on the self-conscious creature's appreciation of experiential obligation to experiential Deity. (pg1284:4; pp117:4.8)

We have almost come full circle with the opening statement concerning the religious challenge of the age – creating a philosophy of living, a religious one out of the expanded and exquisitely integrated modern concepts presented in the new revelation. It should be the foundation of being something and doing something. We are dealing with raw material though, not any finished product. This raw material however, does provide enough fodder for cosmically-oriented folks to become farseeing and forward-looking. A farseeing planetary perspective should range back to cosmogony of the universe and forward cosmologically to an advanced culture of destiny. It should not be overwhelmed by the immediate problems of its own generation. The ability of developing a spiritual orientation, the more insight regarding timely facets of truth will become available to us.

For example, does any structure in our neighbors on “The Neighboring Planet” provide support for developing a forward-looking political or social perspective? Is it one that can assist the development of long-term spiritual tendencies? How do we help the Angels of Churches (The religious guardians)? How about the Progress Angels? Can we interact with Angels at all? How do they really work with us?

Finally we need to take in to consideration the four phases of the evolution of religious philosophy and decide how we get to stage four:

The great difference between a **religious** and a nonreligious **philosophy of living** consists in the nature and level of recognized values and in the object of loyalties. There are four phases in the evolution of religious philosophy: Such an experience may become merely conformative, resigned to submission to tradition and authority. Or it may be satisfied with slight attainments, just enough to stabilize the daily living, and therefore becomes early arrested on such an adventitious level. Such mortals believe in letting well enough alone. A third group progress to the level of logical intellectuality but there stagnate in consequence of cultural slavery. It is indeed pitiful to behold giant intellects held so securely within the cruel grasp of cultural bondage. It is equally pathetic to

observe those who trade their cultural bondage for the materialistic fetters of a science, falsely so called. The fourth level of philosophy attains freedom from all conventional and traditional handicaps and dares to think, act, and live honestly, loyally, fearlessly, and truthfully. (pg1114:2; pp101:7.4)

### ***Cosmology or Cosmogony? Considerations of Revelation to a Finite but Cosmic Mind***

At the time of the origination of the *Urantia Book* - the turn of the last century - it appears that at least Western society was reaching a combined conceptual tipping point related to cosmology and cosmogony. (Eastern societies had a rich conceptual history related to cosmogony). Humanity was faced with a peaking industrial age and “modern concepts” such as relativity and atom splitting. The first true global war was upon humanity and the beginning of global telecommunications was taking shape. Cosmology was actually a taboo subject if one took a stance out of the deterministic paradigm that was still firmly afoot (Velikovsky 1950). As the *Urantia Book* mentions, our society is “quivering” on the brink of social adjustment.

"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." (pg2082:8; pp195:9.2)

The time element related to “the very brink” is one each individual has to come to his/her own conclusions regarding how one would relate and behave understanding this as a near-time potential. The book provides clues but no direct statement; at best the revelators forecast, i.e., speculate based on what we assume they know as highly probable social patterns.

Nonetheless, The revelators described the time of the mid-twentieth century completion of *The Urantia Book* as “psychologically unsettled.” They characterized it as containing “moral crosscurrents,” “sociologic rip tides,” “cyclonic transitions,” “spiritual stagnation and philosophic chaos” (Kantor 2004).

We are told via the paper on “The Social Problem of Religion” (99), that while religion has nothing new to do, it does have a function – similar to that of a rudder of a ship. Social relations and economic upheavals can reach a lasting brotherhood only with religion acting as an overcontroller.

Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations. Society is becoming more mechanical, more compact, more complex, and more critically interdependent. Religion must function to prevent these new and intimate interassociations from becoming mutually retrogressive or even destructive. Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion. (pg P1087:1; pp99:1.4)

A fairly common belief today is one that has a premise that God can be found in nature. This is called “mechanistic naturalism”. According to Arthur N. Strahler, “... mechanistic naturalism is not atheistic; it does not deny the existence of God. Quite to the contrary, it has a rational position for all God-models within the total mechanistic system. Mechanistic naturalism maximizes the opportunity for humans to encompass under a single general hypothesis or theory all physical and biological forms and processes of the cosmos, because it has a rational accommodation for all phenomena capable of identification and description.” (pg 41).

But the *Urantia Book* has some strong words to say about mechanistic naturalism:

The mechanistic naturalism of some supposedly educated men and the thoughtless secularism of the man in the street are both exclusively concerned with things; they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances. One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion. (pg2077:3; pp195:6.7).

This sterile philosophy is uninfluenced by religion. It might be called “abstract materialism” (Coppleston 1976 as quoted in Mills) and goes by many names today including logical positivism and existentialism. It stems from the basic inability to develop a philosophy that influences both science and religion significantly enough to present a clear, coherent and self-consistent account of the origin and proliferation of reality in which a new and enlarged concept of God is presented as instigator. Of course, this is just what the *Urantia Book* does and we now have a dynamic view of the one and of the many, Deity and Reality.

### **An Expanded Genesis: Deity and Reality**

The *Urantia Book* revelation presents a cosmogony, which is essentially boundless and thus *has* to have a God bigger than itself. *Cosmogony* can be distinguished from *cosmology*, which studies the universe throughout its existence. Cosmology technically does not inquire directly into the source of origins, where cosmogony is any theory concerning the coming into existence or origin of the universe, or a belief about how reality came to be (Wikipedia 2006, Thorndike Barnhardt 1962).

The *Urantia Book* characterizes cosmology as the coherent integration of science, religion, and philosophy, which subsumes cosmogony, an inquiry directly into the source of origins. Strictly speaking, it appears to be the only written material that coherently connects cosmology with cosmogony. The *Urantia Book* has a fair amount to say about cosmology and does not introduce the term cosmogony. It is also beyond the scope of this paper to discuss the cosmogony of the seven absolutes and the subsequent development around triunities and triodities; this was covered broadly in Part I.

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

contain because they discover errors on the face of the associated cosmologies therein presented. ... [Let] it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge. ...[ ] While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by:

1. The reduction of confusion by the authoritative elimination of error.
2. The co-ordination of known or about-to-be-known facts and observations.
3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.
4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.
5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation. (pg1109; pp101:4).

What we are concerned about related to the Supreme Being is the ascendant plan of the finite. The ascendant plan becomes necessary because of the creation of a whole class of incomplete finites – humans – sometimes called secondary finites. We are faced with the Deity command to seek perfection and the only avenue open to that goal is to be found in time and space. Experience becomes the all-important factor and it is important to God. We are told: God does not acquire experience as finite man might conjecture or comprehend, but he does, within the realms of his own eternal personality, enjoy those continuous expansions of self-realization which are in certain ways comparable to, and analogous with the acquirement of new experience by the finite creatures of the evolutionary worlds. (pg29:4; pp1:5.14). God does this through his corporative Deity, the Existential Trinity.

A vast cosmic mechanism has been established to facilitate the process for each individual. But the ascendant plan does not stop with the individual; it is much more than that. Since it is a personal universe, any attainments are not hidden within the individual. The ever-present Thought Adjuster, dwelling within the mind of every human being, provides the technique whereby man's experience becomes God's experience in deity self realization. In man, it is personal self realization. In the Adjuster, it is the vindication of its confidence in the person of its choice, and in The Supreme Being one more step toward final reality for entire cosmos through the conjoint development of each individual.

As Jim Mills has said some time ago: “As individuals we can only stand humbly before the realities which this master revelation is revealing to us. Today, still concealed within it, are a multitude of secondary revelations which will come to light only as science, philosophy and theology gain new insights from direct human experience. The Urantia Book is not only for today. For centuries yet to come it will shed new light and revelation on human experience and serve to interpret it within a cosmic whole. We have barely made a beginning.”



## ***Spirit Values and Universe Meanings***

### **Epilogue**

The authors of *The Urantia Book* have challenged us to imagine a better world and seek to put our religious ideals into practice (create a bold and daring philosophy of living). Group effort through true brotherhood is a supreme way that this can happen, since the struggle to develop communities is something we all participate in. This essay has been developed as the foundation for the workshop that is intended to explore concepts, issues, and questions related to the Urantia Book's position in the abnormal scheme of dispensations and bestowals the planet is in as it conveys to the Supreme Being. This has included supremacy, reflectivity and some of the cosmology of the Supreme as it enlarges Jesus' gospel concerning the kingdom cosmically.

The Midwayers tell us that Jesus' concept of the kingdom must likewise reflect the dual concept of the fatherhood of God and the brotherhood of man. This living gospel encompasses living faith, growing spirit, and firsthand experience of the faith-comrades of Jesus in the brotherhood of man as a hallmark of the spiritual association of the kingdom of heaven (pg2085:6; pp195:10.14). Jesus always taught that the kingdom embraces man's personal relationships with his fellows on earth as well as with the Father in heaven (pg1746-8; pp157:4). We are advised that a religious revelation "is essential to the realization of brotherhood on Urantia" (pg597:3; pp52:6.2).

There is a very interesting statement in the same section of paper 52 about effecting the brotherhood on this spiritually out-of-synch planet. A Mighty Messenger attached to the staff of Gabriel says: "The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man." (pg598:2; pp52:6.7).

True religion — personal religion —inspires dynamic service to others, in part by reorganizing the soul for loyalty and commitment to supreme values. These values become "visible" to us through social, ethical and moral interactions with other personalities that register in superconscious levels of the mind. In essence, the process of building the living temple of spiritual fellowship is finding God in your own heart and at the same time discovering God in the hearts of your fellow brothers and sisters.

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