



The Lucifer Rebellion Adjudication Time Frame

“Be as wise as serpents...” said Jesus

CHUCK THURSTON
USA

Introduction

MUCH UNCERTAINTY AND SIGNIFICANT differences of opinion exist among *Urantia Book* readers over the question of Caligastia's continuing career on our world. Some even believe that the Lucifer Rebellion has already been adjudicated, and that Caligastia and Daligastia no longer exist.

...adjudication cannot be completed until ALL sympathy comes to an end, including on the mortal level.

I think it is very important that we examine this issue in the light of the teachings that are provided in *The Urantia Book*. Those of us who uphold the Urantia revelation as the best and final authority on this matter should do all we can to work toward a common understanding.

As we shall see, the authors of *The Urantia Book* are warning us very clearly that Caligastia and Daligastia are going to be around for a long time to come. The universe policies that justify this state of affairs are carefully explained. Because the rebels refuse to recognize the judgment against them, the adjudication cannot be completed until ALL sympathy comes to an end, including on the mortal level.

But if this universe rebel against the reality of truth and goodness refuses to approve the verdict, and if the guilty one knows in his heart the justice of his condemnation but refuses to make such confession, then must the execution of sentence be delayed in accordance with the discretion of the Ancients of Days. And the Ancients of Days refuse to annihilate any being until all moral values and all spiritual realities are extinct, both in the evildoer and in all related supporters and possible sympathizers. [Paper 54:3.3, page 615:5] emphasis added.



For the rebellious one time is running out, illustration

Our universe administrators are very aware of the human suffering that is caused by the presence and influence of rebel beings, but there is no short-term fix for rebellion. The abrogation of free will would only make matters worse.

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Greetings fellow *UAI Journal* readers,

THIS ISSUE INCLUDES additional presentations from the UAI Conference in Columbia 2012 as well as several informative articles, which focus on teaching and understanding. Contained in these exceptional essays are concise explanations of the author's understanding of their subject matter and their desire to share the knowledge with all the truth seekers of *The Urantia Book*.

Our first article by Chuck Thurston, **The Lucifer Rebellion Adjudication Time Frame**, is one that I have studied for some time. Chuck has done an incredible job in explaining this highly controversial subject and points to a key component regarding the time frame surrounding this event when he states *Because the rebels refuse to recognize the judgment against them, the adjudication cannot be completed until ALL sympathy comes to an end, including on the mortal level*. Anyone who lives on planet Earth can clearly see there is still much sympathy for and collusion with these rebels—just read the newspaper or listen to the daily broadcast of any radio station. *Rebellion against God is a very serious and deadly affair. The Urantia Book refers to the Lucifer Rebellion as an orgy of darkness and death, which is certainly an apt description for much that has transpired on our world*. We would have to live in a cave not to recognize that it is still transpiring! I completely agree with Chuck's statement—*To be wise as serpents, we must expect that he will again have a crafty and effective plan to systematically pervert the instruction and poison the teaching that we have been given in The Urantia Book*. It is my personal belief that this is being played out in the teaching mission through 'unknowing' participants—where the explanations described in *The Urantia Book* are being undermined by new and attenuated material exclaiming the adjudication has been completed, and false prophets

are adding to the pure information with debased and self-aggrandizing statements. But this is something each of us must weigh—and then again choose sides. Chuck I commend you on your insight, understanding and explanation of this highly debatable subject!

Utilizing my editorial license I would like to interject:

First, regarding man and his liberty, it can be true and false as well

But when proclaimed in arrogance, by men of power it's served only to themselves.

True liberty is regardful of social equity and continually espouses, understanding fraternity

Its fairness is cosmic, its obligation Divine it is the possession of all, it's yours and mine.

But, unbridled self-will, and self-expression unregulated equals unmitigated selfishness, ungodliness eventuated

Self-motivated liberty is illusion in conception an affront to humanity, a cruel deception.

Masquerading license, in liberties garments is the forerunner, to abject bondage's armaments.

And as to personal liberty, there is but a fine line in respect of self, to admiration of mind.

True liberty is the fruit; of control of self, false liberty is self-assertion for wealth

Wealth of power over others is the greatest of errors, where true liberty smothers.

AND TO ALL YOU WHO POSE THE "UNTHINKING QUESTION" "WHY DID GOD CREATE EVIL?"

Take a step back and open your eyes—EVIL'S CREATION IS MAN'S! FROM HIS OWN FREE WILL!

For liberty is freedom, Divine and mortal of our own freewill, we must enter the portals

Of perfection and love, the Divine infinite adventure, or choose its opposite, iniquity, finite expenditure...smk

Our second article by Shelia Keen-Lund **The Art of Teaching Truth**, is another presentation from the UAI International Conference in Columbia held in April 2012. Though short in its entirety—its message is unending. Shelia, in her opening statement, has expounded upon the first and foremost directive which is the bedrock of all faith systems currently being practiced on this planet,—do unto others... **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.** [Paper 163:4,8, page 1805:5] Shelia then strengthens this directive throughout her essay by intelligently helping us to understand that

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... the art of teaching embraces how truthfully we are reflecting in our lives the essence of what we teach...

Our next article **Jesus' Pedagogy**, from Margarita María Niño was also from the UAI conference. In her presentation Margarita clearly comprehends *the human objective of the education that Jesus strived to convey to those who followed him*. She breaks down for us the methods Jesus used as he instructed his apostles on teaching the crowds into eleven simple suggestions. We should all strive to utilize these methods in our attempts to relay the philosophies of *The Urantia Book* to our family and friends.

Staying within the teaching theme our next contributor ▶

Editorial cont.

Christopher Moseley examines the teaching of Jesus vs. the teaching about Jesus in his article **Teachings of Jesus and Teachings About Jesus**, and how they became admixed and distorted. Christopher asks each of us *Can we, the early bearers of the fifth epochal revelation, learn from the evolution of the Christian Church anything that will guide our movement away from destructive splits and schisms?* Chris makes an exceptional point in this historical metamorphosis by pinpointing the impetus for it *'Orthodoxy' is a Greek word meaning correct belief, and it took hold as the teachings of Jesus began to give way to teachings about him.* This is an excellent commentary and through reading it my understanding of the differences on the teachings of versus the teachings about Jesus have been considerably increased!

Our fifth article, **The Common Goal of Love**, by Jennifer Martin is an explanation of the understanding of Faith that she received while on a trip to the Holy Land. As the only Urantia on the tour she was able to put into perspective the multiple goals of religious faith as experienced by differing points of view, belief, and experience that encompassed her fellow travellers. What a wonderful insight she gained on this tour as she compared passages within *The Urantia Book* to the reality she faced with each differing personality and their understanding and beliefs. Due to the religious conflicts that are prevalent in that part of the world she realized *their faith is just as real for them as my faith is.* And that understanding she related, *helped me to accept that within this religious conflict there are individuals all seeking their own experience of connection with the Divine.* As is depicted in the title of this essay, upon reading this quote; **Man's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love.** [Paper 99:4.8, page 1090:4.1] She personally confirmed *'Religionists' common goal of love will be the unifying force.*

In our final essay **We Are What We Teach**, by William Wentworth, we are transported back to his early years and are allowed to see what crucial question began his search for the truth—and upon finding it discovering what to do with it. William not only found an explanation he found a desire to share it—to teach it and thru time to understand *We teach to the best of our ability and hope that we have made a positive contribution, but the results of our efforts may take decades or more to yield fruit, and the fruit may be in a form which we may not even recognize.* However William also expertly recognizes that *Our path through life is like the wake of a ship, and what effect that wake has depends on the direction and speed of the ship.* As we cruise through our life journey to find God through the ups and downs, through the learning of lessons and the teaching of our found truths, we should find comfort in knowing that smooth seas do not make great sailors, and all great Captains begin their voyage as deckhands under the tutelage of those who have mastered the waves of knowledge and who are able to impart their successes through example. William, excellent cartography!

Happy and Enlightened Reading!

Suzanne Kelly skelly@wtmi.net ■

The Lucifer Rebellion Adjudication Time Frame cont. from page 1

An emergency council of exmortals consisting of Mighty Messengers, glorified mortals who had had personal experience with like situations, together with their colleagues, was organized on Jerusem. They advised Gabriel that at least three times the number of beings would be led astray if arbitrary or summary methods of suppression were attempted... [Paper 54:5.12, page 618:1]

Why This Question is Important

Rebellion against God is a very serious and deadly affair. *The Urantia Book* refers to the Lucifer Rebellion as "an orgy of darkness and death," which is certainly an apt description for much that has transpired on our world.

Caligastia has made it his mission in the past to undermine and destroy (if possible) all of the superhuman initiatives that have been offered for the benefit of this planet.

...he is engaged in a longterm effort to sabotage planetary evolution.

It was one of the most profoundly shocking episodes of this rebellion for me to learn of the callous perfidy of one of my own order of sonship, Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete. [Paper 50:4.12, page 576:2] emphasis added

Although Caligastia and Daligastia had been deprived of much of their power for evil, they did everything possible to frustrate and hamper the work of preparing the Garden. [Paper 73.2.5, page 822:9] emphasis added

Caligastia offered crafty and effective opposition to the Adamic mission... [Paper 51.3.4, page 583:3] emphasis added

...All intelligences realized that the last bestowal was in progress, and as we had long known of the Lucifer rebellion in Satania and of the Caligastia disaffection on Urantia, we well understood the intensity of the struggle which would ensue when our ruler condescended to incarnate on Urantia in the humble form and likeness of mortal flesh. [Paper 119.7.4, page 1317:0] emphasis added

...And every bit of all this astounding manifestation of hatred and this unprecedented demonstration of cruelty was the work of evil men and wicked mortals. God in heaven did not will it, neither did the archenemies of Jesus dictate it, though they did much to insure that unthinking and evil mortals would thus reject the bestowal Son.

[Paper 183.1.2, page 1972:1] emphasis added

This struggle did not end when Jesus was put to death. I think it is safe to assume that Caligastia will again attempt to "do much" to "insure" that the Fifth Epochal Revelation—and its fresh presentation of the Life and Teachings of Jesus—will ALSO be rejected, to whatever extent he can manage it.

To be "wise as serpents," we must expect that he will again have a "crafty and effective" plan to "systematically pervert the instruction" and "poison the teaching" that we have been given in *The Urantia Book*.

Before the bestowal of Michael these rulers of darkness sought to maintain their authority on Urantia... [Paper 53.8.7, page 610:3] emphasis added

Have these "rulers of darkness" abandoned their desire to rule human affairs for their own purposes? I doubt it. Why would they? They have plenty of time and nothing else to do.

Caligastia, your apostate Planetary Prince, is still free on Urantia to prosecute his nefarious designs... [Paper 53:8.6, page 610:2] emphasis added

I am not suggesting that Caligastia is a threat to any of us, personally. But I do believe he is engaged in a longterm effort to sabotage planetary evolution. This has clearly been his agenda in the past, and I think we can expect more of the same. His betrayal of planetary responsibility appears to be unlimited, utterly remorseless and irreversible.

Lanonandek Sons have special characteristics that enable them to be wonderful and effective planetary rulers, but these normally advantageous qualities are now working against us.

His training for the role of Planetary Prince included a thorough education in all aspects of human nature and mortal evolution, and he has since become intimately conversant with every type of human weakness and vulnerability. Lanonandek Sons have special characteristics that enable them to be wonderful and effective planetary rulers, but these normally advantageous qualities are now working against us.

The large number of these Sons who have lapsed from integrity does not indicate any fault in creatorship. They could have been made divinely perfect, but they were so created that they might

better understand, and draw near to, the evolutionary creatures dwelling on the worlds of time and space. [Paper 35:9.7, page 393:7] emphasis added

...all of this effort to provide sympathetic rulership for the evolutionary worlds entails the increased liability that these nearhuman personalities may be led astray by the exaltation of their own minds over and above the will of the Supreme Rulers. [Paper 50:1.2, page 572:4]

The human race, now, just as it was during the life of Jesus, is divided into three groups:

- 1) Those who support Caligastia (knowingly or unknowingly)
- 2) Those who are loyal to the unseen Father
- 3) Those who are unaware of either the conflict or the existence of superhuman realities

These categories may overlap in some cases, but a large unaware portion of the population is a helpful factor for Caligastia. One of his favorite tricks is the human belief that he does not exist. Ignorance = vulnerability to deception and manipulation.

We are told, referring to Caligastia, that **...this rebel of the realm, shorn of all power to harm his former subjects, awaits the final adjudication, by the Uversa Ancients of Days...**

[Paper 66:8.7, page 753:3] emphasis added

Does this mean that Caligastia is completely powerless?

To be consistent with other descriptions of his current status, this must be referring only to the fact that he is no longer able to directly approach normal human individuals — "his former subjects."

Since Pentecost, the mortals of this world are personally protected and individually guided, both by the bestowal of Thought Adjusters and by the Spirit of Truth. But this

doesn't mean that Caligastia wouldn't seek influence by other means.

We are also told that he has been **...comparatively impotent since the cross of Christ.** [Paper 53:8.9, page 610:5] emphasis added

The authors would not use the word "comparatively" if his influence were totally insignificant. He is no longer our Planetary Prince, but he is still a 200 billion year old Lanonandek Son of superhuman brilliance.

Avenues of Influence

We have been given strong assurances regarding the sanctity of human will and the power of spiritual faith. For example:

Even before Michael's bestowal on Urantia, neither Caligastia nor Daligastia was ever able to oppress mortals or to coerce any normal individual into doing anything against the human will. [Paper 66:8.6, page 753:2] emphasis added

...Neither Satan nor Caligastia could ever touch or approach the faith sons of God; faith is an effective armor against sin and iniquity. It is true: "He who is born of God keeps himself, and the wicked one touches him not. [Paper 53:8.8, page 610:4] emphasis added

And our Thought Adjusters also keep Caligastia and Daligastia at a safe distance:

...since the day of Pentecost this traitorous Caligastia and his equally contemptible associate, Daligastia, are servile before the divine majesty of the Paradise Thought Adjusters... [Paper 53:8.7, page 610:3] emphasis added

But these assurances have one specific limitation:

Caligastia, your apostate Planetary Prince... has absolutely no power to enter the minds of men, neither can he draw near to their souls to tempt or corrupt them unless they really desire to be cursed with his wicked presence.

[Paper 53:8.6, page 610:2] emphasis added

And we also know that humans can be abandoned by their Adjusters:

Spiritual (soul) death. If and when mortal man has finally rejected survival, when he has been pronounced spiritually insolvent, morontially bankrupt... thereupon do the rulers of Orvonton order the immediate release of the indwelling Monitor... This kind of death is final in its significance irrespective of the temporary continuation of the living energies of the physical and mind mechanisms... [Paper 112:3.2, page 1229:9] emphasis added

Caligastia would presumably have no problem associating with humans who have been abandoned by their Adjusters, especially if they "really desire to be cursed with his wicked presence." Audience with Caligastia, in his immediate personal presence, would thus be a possible "reward" for consciously rejecting survival—during this lifetime. The power to make such a profound decision is difficult to imagine apart from a human intellect of significant sophistication.

Adjusterabandoned individuals could be highly functioning while they "temporarily continue" in positions of power and influence, acting as human proxies for Caligastia. Unlike Caligastia, they would have no difficulty working with Adjuster indwelt associates.

While those who rebel against God and the good of the universe are inevitably causing the death of their own

souls, they are also discovering the intoxicating hubris of false liberty, with its release from all restrictions and obligations having to do with decency, sincerity and accountability. Human rebels can be dead spiritually and still wield tremendous influence over human affairs for the duration of their physical existence.

...this release of the Adjuster in no way affects the duties of the personal or group seraphim concerned with that Adjuster abandoned individual. [Paper112:3.2, page 1229:9]

Rejection of survival, in other words, causes no immediate impairment to mind or body. Personality continues to function while the body and mind remain alive, but the individual existence of such a person is brought to an end when the personality merges with the Supreme after physical death:

...Having appeared in response to the Father's will, personality will attain Deity destiny, but man must choose whether or not he will be present at the attainment of such destiny. In default of such choice, personality attains experiential Deity directly, becoming a part of the Supreme Being. The cycle is foreordained, but man's participation therein is optional, personal, and experiential. [Paper112:5.2, page 1232:3] emphasis added

Soul death is really soul suicide. It is the result of a fully conscious act of will. Rejection of survival requires a deliberate, final and irrevocable decision.

...all will creatures are to experience one true opportunity to make one undoubted, selfconscious, and final choice. [Paper 112:5.9, page 1233:5]

These passages are telling us that it is indeed still quite possible for humans to join Caligastia's cause and assist with his "nefarious designs." The only requirement is the willingness to abandon one's soul.

Caligastia is completely free to establish strategic alliances with humans—or groups of humans—who knowingly desire his intoxicating superhuman presence and his seductive influence. Being the deceiver that he is, he would probably be the last to point out the eternal consequences of submitting to his agenda.

Soul death, however, might not seem like such a high price for a human who has already denied the Father's existence and does not believe in the possibility of an afterlife. The seductive brilliance of Caligastia's diabolical schemes and deceptions—and the power, wealth and other unfair advantages that he could thereby offer—could easily be an overpowering temptation for susceptible individuals.

We can also expect that he would be VERY shrewd and cunning in his selection of human collaborators. He would first look for humans of superior intelligence who are willing to turn against God and join the rebellion, thereby terminating the indwelling of their Thought Adjusters. A small number of these individuals could be his primary liaison with a larger group of loyalists who execute his schemes and reap the promised rewards.

Absolute secrecy would no doubt be a critical requirement for those few in any generation who knowingly join his camp, and he would likewise be sure to conceal his real purposes from his human "friends." Caligastia has had lots of practice working with humans.

...It was likewise easy to win the support of the primitive-minded evolutionary mortals. [Paper 67:4.6, page 758:4]

In addition to these direct methods of influence, we have also been warned about Caligastia's ability to work through "blind agents"—sincere individuals who believe they are doing the right thing, as in the case of Serapatatia:

Serapatatia... was entirely honest and thoroughly sincere in all of his activities; he was never conscious, even later on, that he was being used as a circumstantial tool of the wily Caligastia. [Paper 75:3.3, page 841:3] emphasis added

Caligastia may be iniquitous, but he is not stupid. He is not likely to waste his time on trivial or inconsequential mischief, except insofar as it creates misdirection and confusion regarding his presence and real purposes.

... In general, when weak and dissolute mortals are supposed to be under the influence of devils and demons, they are merely being dominated by their own inherent and debased tendencies, being led away by their own natural propensities. The devil has been given a great deal of credit for evil which does not belong to him. [Paper 53:8.9, page 610:5]

...it is indeed still quite possible for humans to join Caligastia's cause and assist with his "nefarious designs." The only requirement is the willingness to abandon one's soul.

Adjudication and its Preconditions

While *The Urantia Book* does not offer a precise prediction as to the overall time frame of the adjudication process, the authors do give us clear statements of the issues involved and the conditions that must be met prior to final adjudication, along with several estimates of the amount of time that will likely be required.

Much of the confusion over these questions seems to grow out of the fact that the rebellion found sympathetic support on three distinctly different levels:

- 1) The Satania system worlds
- 2) The superhuman administration of evolutionary worlds
- 3) Mortal affairs on the evolutionary worlds

Statements in *The Urantia Book* that refer to the status of the rebellion must always be interpreted with these three possibilities in mind. For example, from the point of view of a Melchizedek, the rebellion **...ends on the fallen worlds as fast as divine Sons arrive.** [Paper 53:9.7, page 611:6]

This is true, but only with regard to the superhuman administration of those worlds, which does, of course, assure the eventual outcome on the mortal level. We find a similar perspective in these statements:

And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion in Satania and the Caligastia secession on Urantia were virtually settled. [Paper 134:8.9, page 1494:2] emphasis added

...There on Mount Hermon, as an unaided mortal of the realm, he had met and defeated the Urantia pretender, Caligastia, the prince of this world. That eventful day, on the universe records, Jesus of Nazareth had become the Planetary Prince of Urantia. [Paper 136:3.1, page 1512:5] emphasis added

As with the arrival of divine Sons on other "fallen worlds," Jesus ended the rebellion on this world, administratively speaking, when he confronted the rebels on Mount Hermon. Caligastia was finally stripped of all standing and

authority, and all of his superhuman supporters (apart from Daligastia) were removed from the planet.

It must be remembered that Caligastia was still the titular Planetary Prince of Urantia... He was not finally deposed until the times of Christ Michael on Urantia. [Paper 75:2.2, page 840:4] emphasis added

...during the life of Michael in the flesh, this traitorous Prince was finally shorn of all authority on Urantia. [Paper 66:8.5, page 753:1] emphasis added

HUMAN sympathy for the leaders of the rebellion, however, has NOT come to an end, which is why the rebellion is still ongoing on the mortal level.

The entire group of rebel midwayers is at present held prisoner by order of the Most Highs of Edentia. No more do they roam this world on mischief bent. [Paper 77:7.8, page 864:1]

...the rebel cherubim and seraphim who also were on earth up to the time of Christ's death and resurrection. [Paper 77:7.4, page 863:5]

It was at this time that the Jerusem commission of twenty four former Urantians was established by Michael, to be his representation on the quarantined worlds.

... One of this council is now always resident on Urantia as resident governor general. [Paper 114:1.1, page 1251:0]

The installation of a loyal superhuman administration on a mortal sphere, however, does not instantly or arbitrarily change human thinking or human sympathies. This is very important! Human free will is never violated or suppressed by higher universe authority. Human participation in the Lucifer Rebellion is given unrestricted opportunity for expression, even under the auspices of a loyal superhuman administration.

As the Son of Man, Jesus achieved and demonstrated the human defeat of universe rebellion. The final termination of the rebellion on our world now only awaits a future time when ALL humans do likewise, but this is not expected until far in the distant future, as we shall see.

The attempt by the rebels to corrupt Michael's bestowal mission did bring an end to all sympathy for their cause on the Satania system worlds, thus bringing the rebellion to an end at the system level.

...Subsequent to their effort to corrupt Michael when in the bestowal flesh, all sympathy for Lucifer and Satan has perished throughout all Satania, that is, outside the isolated worlds of sin. [Paper 53:8.2, page 609:5]

The ending of the rebellion at the system level was not simply an administrative decision. It ended because the rebels lost all sympathy and support. HUMAN sympathy for the leaders of the rebellion, however, has NOT come to an end, which is why the rebellion is still ongoing on the mortal level.

The bestowal of Michael terminated the Lucifer rebellion in all Satania aside from the planets of the apostate Planetary Princes. [Paper 53.8.3, page 609:6] emphasis added

Caligastia and Daligastia must therefore remain free:

Caligastia, your apostate Planetary Prince, is still free on Urantia... [Paper 53.8.6, page 610:2] emphasis added

Matters will undoubtedly rest as they now are until the entire Lucifer rebellion is finally adjudicated and the fate of all participants decreed. [Paper 67.4.5, page 758:3] emphasis added

Caligastia and Daligastia know that the rebellion on the mortal level is the only remaining factor prolonging their lives, so it is in their interest to keep the rebellion going for as long as possible. Meanwhile, the rulers of the universe are not arbitrarily delaying adjudication:

Shortsighted and timebound mortal minds should be slow to criticize the time delays of the farseeing and allwise administrators of universe affairs. [Paper 54:6.8, page 619:5]

It is evident that Immanuel counseled Michael to remain aloof from the rebels and allow rebellion to pursue a natural course of self-obliteration. And the wisdom of the Union of Days is the time reflection of the united wisdom of the Paradise Trinity. [Paper 54:5.8.7, page 617:8] emphasis added

The adjudication process is governed by unchanging universe policy, which requires the complete ending of ALL sympathy for the rebels and their seductive sophistries:

The Faithful of Days on Edentia advised the Constellation Fathers to allow the rebels free course to the end that all sympathy for these evildoers should be the sooner uprooted in the hearts of every present and future citizen of Norlatiadek—every mortal, morontia, or spirit creature. [Paper 54:5.9, page 617:9] emphasis added

Note that this includes ALL mortals—present and future—not only on Urantia, but on all the rebellion planets in Satania.

On Jerusem the personal representative of the Supreme Executive of Orvonton counseled Gabriel to foster full opportunity for every living creature to mature a deliberate choice in those matters involved in the Lucifer Declaration of Liberty. [Paper 54:5.10, page 617:10] emphasis added

To keep open the Paradise doors of ascension to the beings of Norlatiadek, it was necessary to provide for the full development of rebellion and to insure the complete determination of attitude on the part of all beings in any way concerned therewith. [Paper 54:5.10, page 617:10] emphasis added

"Complete determination of attitude" leaves no shades of gray, and "all beings in any way concerned therewith" would again have to include all mortals — present and future.

Conscious denial of the Father's existence and deliberate, purposeful evil are both still very much in play on this planet. Both are expressions of false liberty derived from the Lucifer Manifesto. Both are applauded by Caligastia.

Purposeful, calculated evil is NOT in the same category with ordinary evolutionary evil, like greed, selfishness, revenge, aggravated violence, shortsighted passions, etc. Deliberate evil knows no boundaries of moral restraint. It crosses the line into sin and iniquity, in *The Urantia Book's* meaning of these terms.

Jesus explains it this way:

Evil is inherent in the natural order of this world, but sin is an attitude of conscious rebellion which was brought to this world by those who fell from spiritual light into gross darkness. [Paper 148:4.6, page 1660:5] emphasis added

And this is the divine response:

The Divine Minister of Salvington issued as her third independent proclamation a mandate directing that nothing be done to half cure, cowardly suppress, or otherwise hide the hideous visage of rebels and rebellion. The angelic hosts were directed to work for full disclosure and unlimited opportunity for sin expression as the quickest technique of achieving the perfect and final cure of the plague of evil and sin. [Paper 54:5.11, page 617:11] emphasis added

Arbitrarily removing Caligastia and his coconspirator prior to achieving the "perfect and final cure" (i.e., while they are still able to enlist human sympathy and support) would obviously NOT be consistent with this policy.

Estimates of the Overall Time Frame

How long will it take to reach this "perfect and final cure"? How long will it be before sin and iniquity can no longer be found on Urantia?

...the Uversa tribunals have not yet rendered the executive decision regarding the appeal of Gabriel praying for the destruction of the rebels, but such a decree will, no doubt, be forthcoming in the fullness of time since the first step in the hearing of this case has already been taken. [Paper 53:8.4, page 609:7] emphasis added

The following passages suggest that this "fullness of time" could take anywhere from 100,000 to 800,000 years of Urantia time, perhaps reaching even to a "future age" when our planet is on the threshold of Light and Life.

This passage suggests 100,000 years:

...And yet that would be nearer a comparison with the length of Lucifer's life even if his adjudication, now begun, should not be completed for a hundred thousand Urantia years... [Paper 54:5.13, page 618:2] emphasis added

The next two passages, when combined, suggest 800,000 years:

... The entire Uversa corps of counselors concurred in advising Gabriel to permit the rebellion to take its full and natural course, even if it should require a million years to wind up the consequences. [Paper 54:5.12, page 618:1] emphasis added

...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. [Paper 53:9.3, page 611:2] emphasis added

1,000,000 yrs (total time estimate)
minus 200,000 yrs (elapsed time so far)
= 800,000 yrs. And we also have this statement:

... It is altogether possible that, in some future age when Urantia is approaching the era of light and life, after the affairs of the Lucifer rebellion and the Caligastia secession have been finally adjudicated, we may witness... [Paper 93:10.8, page 1025:4] emphasis added

...could take anywhere from 100,000 to 800,000 years of Urantia time...

...it's going to be a long time before we see final adjudication.

Urantia "approaching the era of light and life" is consistent with the distant reaches of time suggested by the other two estimates. The authors would not use the word "finally" if such a development could be anticipated anytime soon.

Additional justification for allowing Caligastia to remain so long in our midst is provided by this explanation:

... The passing of time has enhanced the consequential good to be derived from the Lucifer folly; and since the evil to be penalized was quite fully developed within a comparatively short time, it is apparent that the all-wise and farseeing universe rulers would be certain to extend the time in which to reap increasingly beneficial results. Regardless of the many additional reasons for delaying the apprehension and adjudication of the Satania rebels, this one gain would have been enough to explain why these sinners were not sooner interned, and why they have not been adjudicated and destroyed. [Paper 54:6.7, page 619:4] emphasis added

In other words, it's going to be a long time before we see final adjudication. Meanwhile, the "increasing beneficial results" from allowing Caligastia to remain on the planet far outweigh any short term advantage that might be gained by having him removed arbitrarily, prior to the final outworking of these problems.

Conclusion

One of the remarkable outcomes of the Lucifer fiasco will be the development of a civilization on this world that is thoroughly resistant to universe rebellion. Urantia will eventually reach Light and Life in spite of the counterefforts of a rebellious former Planetary Prince.

Living in the presence of rebellion is apparently seen as a rare and valuable type of experience within the overall scheme of things. It provides effective inoculation against any possibility of future rebellion. Countless Urantians will carry this powerful wisdom, individually, through all future time and eternity. ■

The Art of Teaching Truth

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WHEN THE APOSTLES WERE SENT forth on their first mission, Jesus told them: *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.* [Paper 163:4.8, page 1805:5] This seems like a very simple instruction, but it is really not. It is one thing to tell people your story, to share with them what you know; it is another thing to inspire them to develop a passion for loving God and others through what you say and do. This is essentially what Jesus was asking the disciples to do.

...the art of teaching embraces how truthfully we are reflecting in our lives the essence of what we teach.

What this tells me is that the art of teaching truth is not so much about how skillfully we are delivering knowledge, a skill that can be learned. To me the art of teaching embraces how truthfully we are reflecting in our lives the essence of what we teach. I don't remember one fact of what my third grade teacher taught me, but I know she instilled in me a passion for learning.

The quality of our decisions and actions reflect the accuracy of the worldview that guides our lives. A look at the violence that prevails in the world, most between so-called religious people, informs us that current worldviews are in dire need of expanded spiritual truths. *The Urantia Book* provides humanity with fresh new concepts that fill the gaps in our religious worldviews and goes on to expand and uplift them. A comprehensive and consistent universe perspective has the potential to elevate and harmonize the fragmented world philosophies to elevate the quality of individual decisions and actions. The question is: How effectively are we readers contributing towards this end?

To be effective students of *The Urantia Book* is to experience the passion that comes from truly accepting it as the Fifth Epochal Revelation. It is to enliven *The Urantia Book's* potential to break through philosophic chaos and spiritual stagnation. To achieve this we cannot cherry-pick chosen concepts from *The Urantia Book* that resonate with us and adjust them to our philosophy of religion. We must instead commit to the challenging journey of adjusting our philosophy of religion to the cosmic truths presented in *The Urantia Book*.

Cherry-picking will continue the fragmentation in the world because essentially we are not doing anything different than previous generations. If we choose to embrace the challenge *The Urantia Book* presents, then slowly but surely the world will begin to reflect the peace and progress that comes from decisions and actions that are guided by an increasingly logical and comprehensive perspective of the universe.

Jesus had a complete perspective of the universe, and it is this fact that separates Jesus from all other religious



Teaching Truth—holding key of knowledge illustration

leaders before and since his bestowal on earth. Jesus knew and loved the Universal Father. He knew the Father's personality and, while he could not explain it to the people of the time, he could reveal his Father's attributes in everything he said and did. Jesus knew the difference between soul and spirit; he knew about the heavens and the vast celestial hierarchy; he knew that the universe was immense and complex, but he could not explain it to the simplistic minds of those days. Having this complete perspective nourished Jesus' desire to do the father's will—to develop himself that he may better serve others. He took every opportunity to learn and grow. This complete perspective as a young man enabled him to appreciate truth and recognize error as he perused the pages of the ancient Book of Enoch. It was this complete perspective that enabled him to be grounded among his critics and not be swayed by his disciples when they talked about reincarnation, a popular concept at the time. The harmony of truth which Jesus exuded in everything he said and did continues to inspire people today to be the best they can be.

How then can we begin to develop the capacity to live truth as Jesus did, that we too may inspire others to be the best they can be; to grow in their love of God and others? Below are some suggestions:

- Explore rather than discard those concepts in *The Urantia Book* that challenge you. Be willing to adjust your philosophy of religion to align with that presented in *The Urantia Book*.
- Challenge your comfort zones: ***The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress.*** [Paper 155:5.11, page 1729.6]
- Exercise flexibility without judgment. Listen to the perspective of others and control the urge to preach or lecture.
- Recognize first that true wisdom is accompanied by humility—the recognition that you have much to learn. Second, true wisdom cultivates a growing appreciation and love of God, which reflects in your relationships.
- When making a decision, ask yourself: “Will it bring me closer to God and God closer to me?” This self inquiry will uplift your thinking so that your actions will increasingly reflect the “best way” of doing things.

Teaching what we know promotes personal growth; living truth promotes peace and social progress. The art of teaching is revealed in the integration of both. ■

Jesus' Pedagogy

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Motivation

AS A LIFELONG TEACHER AND, DURING THE last years, as a reader of *The Urantia Book*, I want to convey some ideas on Jesus' pedagogy to everyone participating in this Congress.

In spite of all the fighting against the spreading of his teachings, some have survived and have continued to attract the attention and love of many people, including the students I have taught. These teachings have led me and my students to ask this question. What was the basis for the pedagogical principles that Jesus developed in his life as a Master in our world?

With the further detail that *The Urantia Book* provides on the life and deeds of Jesus, the Son of Man on the earth, I have extracted the following aspects that I indulge myself in sharing with you with fraternal affection.

By taking certain elements from *The Urantia Book*, we can clearly identify some of those fundamental principles that pervade his educational work: norms that he expressly recommends to his apostles and norms that we infer from facts of his life.

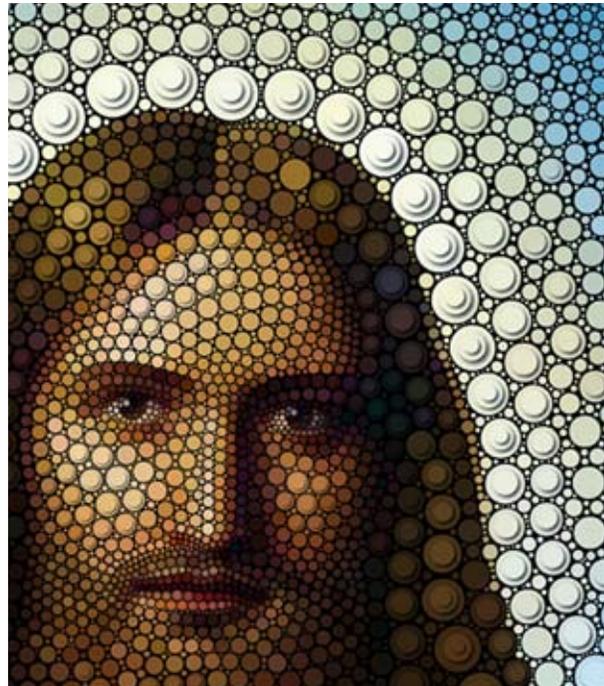
We will consider two parts of Jesus' pedagogy:

The human objective of the education he offered and the methods he used to attain it.

1. Let's begin by identifying the human objective of the education that Jesus strived to convey to those who followed him:

After the ordination of the twelve, Jesus consented to his fearful lieutenants' petition to delay the travel to Jerusalem to begin direct work, and stayed with them for another week in Galilee, answering to their questions and explaining to them in different ways the essence of the mission that He had just put in their hands: to be the continuators of his own job of revealing the knowledge of the Father to men and leading them to become conscious, by faith, of the reality of their being children of that Father. On Thursday, after the intermediate day of rest, as He saw that they had not fully assimilated his teachings, He decided to reinforce the fundamental aspects to Peter, James and John, so that they could convey their better understanding to their fellows, using their own words.

In such a special and dedicated course, besides making these three apostles aware of the actions and attitudes that they were to assume in the political aspects, in the economic affairs, in matters related to personal religion, and in social subjects, Jesus put the family as the very basis of the teachings on God. Nevertheless, the text makes clear that the family is an institution which **"does not survive to death"** [Paper 140, page 1581.1.4], though undoubtedly, during the first years of life it performs a privileged role in generating the best capabilities



Digital Jesus illustration

to answer to the teachings on God and the Universe for as long as we live in the mortal flesh [Paper 140, page 1581.1.4].

Two papers later we find "The lesson on the family" in Bethany, where Jesus presented the idea that a kingdom was not the best way of illustrating the relations of men to the Father. 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 man understands religion as the teaching of the fatherhood of God and the brotherhood of man, sonship with God."** [Paper 142:7.4.5, pages 1603:5-1604]

...fundamental principles that pervade his educational work: both norms that He expressly recommends to his apostles and norms that we infer from facts of his life.

Once He had explained the seven fundamental features of family life, all of them referred to the human conditions of both the parents and the family's environment, the Master spoke for hours about the application of such features to the relations of man, the earthly son, to God, the Father in Paradise.

If we advance to the Wednesday immediately before Jesus' death (in *The Urantia Book*), and we listen to his conversation with John Mark, the determined lad whose great and sincere desire was a bold request to accompany Jesus to the hills, but where Jesus wanted to be alone to commune with his Father, we find a dialogue entirely devoted to the subject of the family's influence on children during their childhood and youth. In this dialogue, Jesus emphasizes the effect of the parental influence on children's minds, when they are parents that love each other and love their children without spoiling them and, when the time comes, they trust and allow them to take risks: **The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home...** [Paper 177, page 1922].

From these three particular moments as well as from many of the examples with which He tried to illustrate the

Father's love, mercy and providence, it can be deduced that, as for human education, Jesus endeavored to form his followers as men and women that would become fathers and mothers capable to rear their children in such a way that the new generation would have no difficulty in finding their path towards the free choice of faith and of their personal relation to God.

...his pedagogical action was intended for them to attain the human maturity that would turn them into balanced and loving parents...

Of course, Jesus invited all his listeners to enter the Kingdom of the Father; that was his direct work; but his pedagogical action was intended for them to attain the human maturity that would turn them into balanced and loving parents; into parents that would facilitate the journey to freedom for their children so that those children could, in due time and without the counter-load of a cruel, sad, excessively controlled or overindulged and egocentric family experience, make the vital decision of accepting the divine sonship.

Jesus' insistence on the appropriate performance of the progenitors is totally coherent with what we read in the paper that refers to The Seven Mansion Worlds with respect to the ascending mortals being required the experience of rearing children—their own or others, an experience that includes providing direction and maintenance till the pubescent age [Paper 47, page 531].

2. Let's consider the Master's methods

At Edrei—during the Decapolis tour—Jesus expressed some principles of his pedagogy, as he gave instruction to preachers and believers. Those basic principles expressed by the Master were:

Respect for the personality of man. Not ever to force any listener to take the way of faith. Not to use overwhelming reasoning or mental superiority to bring men or women into the kingdom.

Not ever to lessen or wound the listener's self-respect. If man loses self-respect and esteem, he becomes depressed and moves away from accepting the truth of his most noble lineage as a child of God. Jesus never made fun of any of his listeners or followers, even though their questions were sometimes foolish or showed a total lack of comprehension of his words.

To avoid fearful resources to bring men or women into the kingdom. It is a despicable practice to press a person with punishment and threats for him to accept the truth one wishes to teach.

To teach that strong sensations and great emotions are not synonyms of guidance from the Spirit of God. Feeling excited amidst a crowd, listening to a consolation message and emotionally vibrating to the calls to prayer or to praising songs, does not mean that such exalted feelings are necessarily representative of either faith or, most important, the truth of God being within the person.

To talk clearly about the conflicts that will always be necessary to overcome to attain a true spiritual life. To show that the struggle of those who enter the kingdom is a single one: the struggle of faith, the battle against doubt and incredulity. The fact that God does not bind nor force anyone to believe in His loving fatherhood does not mean that He is some weak being that is easily cheated with empty words. The growth of the spiritual life implies many

fighters with life in the flesh and its attachments, customs, and requirements. It is a long journey, but one that is progressively illuminated as the light of faith helps those who sincerely want to find God.

Teaching the gospel is teaching friendship with God. Showing that God is really a person who can be found by the honest man and with whom the latter can establish a true friendship, is the best form of conquering people to the life of faith.

To preach the gospel as a good-news message that fills one's mind with enthusiasm and good humor. If preaching the gospel that the Master conveyed to his apostles and disciples results in an increase of fear, or anguish or any other oppressing feeling, one of two possible things is undoubtedly happening: either the teacher has receded from Jesus' pedagogical principles—principles which can, by nature, lead only to an increase of joy and a taste for life, or the disciple who wants to have his or her own beliefs related to the spiritual life to match Jesus' teachings without modification. Such a lack of coherence can lead only to a profound mental and spiritual unbalance.

To teach believers that they shall not lean on the unsafe logs of false compassion. The teacher shall not indulge in self-compassion or embrace the misleading practice of sharing regrets. It is a twisted habit to turn morbid curiosity—one's own or others'—into a false piety that leads many people to pay great attention to others' sorrowful stories, or to tell personal ones in minute detail.

Not to console those who succumb to their problems without striving to overcome them. Offering consolation to someone who is simply undergoing the consequences of his or her own actions or omissions, by saying to him or her that those bad experiences are sent by God, is giving consolation with a great falsity. God does not send wrong. In general, wrongs are consequences of the actions taken by those who suffer them, though sometimes they can be the accidents of time.

To explain that faith does not prevent problems but it does help the believer to face them fearlessly. When the believer has problems or suffers, the consolation of faith is the consolation of knowing that the Father is aware of such painful conditions and, all surely, He will be near to help his child to find the way out.

In very many occasions and with quite diverse motives, Jesus made gradually visible the elements of his educational methodology to men for all time. It is a methodology always oriented towards the mental and spiritual growth of his listeners. As an immediate consequence of that growth, the attainment of a new joy of living does not depend on economic, social, or political circumstances but solely on the profound sense of divine sonship.

This brief summary of the pedagogy of Jesus, the Master who joyfully talked with ordinary people and did not despise the powerful; who always used simple language so that his listeners could understand him; who easily delegated the task of teaching the eternal truths to those who had not understood him, this summary, can be enlarged by each reader of *The Urantia Book* who is willing to take notice of the attitudes, words, smiles, and good humor that the Master demonstrated along his journey through our world. ■

Teachings of Jesus and Teachings about Jesus

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Abstract

THE HISTORY OF CHRISTIANITY, ITS SPLITS and schisms and deviations from Jesus' simple teachings, can be a useful guide to the future of our Urantian movement. It is fundamentally important to try and trace how the teachings of Jesus came to develop into teachings about him. The difference is encapsulated in the different terms 'Lord' and 'Master', as used by evolutionary Christianity and our revelation respectively, in reference to Jesus. This paper explores the history of Christianity as an expanding evolutionary faith based on the fourth epochal revelation, and tries to relate it to the teachings of the fifth, the Urantia papers.

We readers of *The Urantia Book*, who are given such an intimate picture of the life and teachings of Jesus that we are urged to be *like* him, should be in a better position than most of Jesus' followers to distinguish between the teachings of our Master and the teachings that subsequently grew up in his name. Today I would like to explore with you the history of early Christianity and try to compare it with the early history of our own movement. Of course, the days of our own movement are still early anyway. Can we, the early bearers of the fifth epochal revelation, learn from the evolution of the Christian Church anything that will guide our movement away from destructive splits and schisms? And is there anything to inspire us in the experience of those brave early disciples, some of whom went on to become saints of the church?

The Master whom we follow left no writings behind on the planet. Why was this part of his mandate? ***Leave no writings behind you on the planet. Refrain from all writing upon permanent materials; enjoin your associates to make no images or other likenesses of yourself in the flesh. See that nothing potentially idolatrous is left on the planet at the time of your departure.*** [Paper 120:3.7, page 1330:2.3] Because he left no written legacy, it was up to his followers to write down and necessarily interpret his teachings. Each of the four Gospels that make up the core of the New Testament tells much the same story, but emphasises a different aspect of the Master's life and teachings. A primary difference between that fourth epochal revelation and this fifth one is that the fifth is written. Written, but often hard for us mortals to interpret. The fourth was of course also eventually crystallised in writing, but after the event, and written by mortals for mortals in language that mortals understand. It might be argued that therefore the Bible cannot claim to be the Word of God, and in the light of the fifth revelation that is the conclusion we draw, but all the same let us not forget that Jesus himself spoke in



Jesus sculpture, photo.

terms that mortals could readily understand—most of the time, even though his hearers seemed to wilfully misinterpret him.

The written word, then, is not the single cause of the misinterpretation of Jesus' teachings. When Jesus spoke in parables, he allowed the free interpretation of his words. How much more open to interpretation were his reported words after his death, set down in writing?

'Christian' is a term that was first used before AD 40 at Antioch.

and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

[Acts 11:26]

It derives from 'Christos', the Greek translation of the Hebrew Messiah 'saviour'. All of the New Testament is from the 1st century; all the books in it were directly or indirectly the work of the apostles. 'Apostolic' teaching carries a special weight; it is canonical, and the institutional church should confirm to it. Circumstances of the life of Christians, the moral situations they confront, have changed radically (on the surface) since the days of the apostles, and the evolving churches have reacted differently to this. Pentecostal groups, for example, seek direct guidance for present life situations in spontaneous 'inspired' utterances, whereas the traditional evolved church turns to Scripture and tries to interpret its relevance for the present. The hierarchy of the church was established to keep the doctrine of early Christianity pure. The highest authority in each of the autochthonous early Christian church communities was a bishop (from the Greek episkopos, 'overseer'). These early Jewish groups operated more or less independently. The conversion of the pagan Greek at Antioch, as described in Acts 11:19

...the history of Christianity as an expanding evolutionary faith based on the fourth epochal revelation, and tries to relate it to the teachings of the fifth, the Urantia papers.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and

'Master' is a different concept, because it implies teaching, not commanding.

Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. [Acts 11:19-21], was to a sect within Judaism. But with an important difference: circumcision was no longer required; faith alone was sufficient. The implication was

that Jews and Gentiles (non-Jews) could mix freely, as they were bound together by religious faith. A precept of Jesus, rather than a teaching about him, was being followed.

It was not a part of Jesus' teaching that the Roman yoke be overthrown, but as we know, the pressure on Jesus to lead the Jews against Roman rule was strong. Within a generation after his death, Gentile converts outnumbered his Jewish followers. The Jews revolted in AD 70, the Roman reprisals destroyed both the temple and the Jewish state, and the new Christians fled Jerusalem, the heart of that state. This was the start of Christianity apart from Judaism. Here was the opportunity for Jesus' teachings, rather than his ethnic background, to shine forth.

But it was at Antioch that Saul, a rabbi born among the Jewish diaspora, began to mould the church in a new model. Saul had not known Jesus personally, though because of his claim to have seen him after resurrection, he was regarded as an apostle. Saul believed in the Holy Spirit poured out on all flesh, and took the Gentile name Paul (Pavlos) to assert the Greek believers' independence of Jewish tradition—the name we know him by. He travelled widely in Asia Minor and parts of Europe.

The Hellenization of Christianity started in earnest on that eventful day when the Apostle Paul stood before the council of the Areopagus in Athens and told the Athenians about "the Unknown God". There, under the shadow of the Acropolis, this Roman citizen proclaimed to these Greeks his version of the new religion which had taken origin in the Jewish land of Galilee. And there was something strangely alike in Greek philosophy and many of the teachings of Jesus. They had a common goal—both aimed at the emergence of the individual. [The Apostle Paul: Paper 195:1, page 2071: 1.1]

One shift in the thinking about Jesus that Paul encouraged was the concept of 'Lord'. True, we know from our own revelation that Jesus was addressed by humble, awestruck people as Lord, but he never required it of them. O Kyrios, Lord, soon became the heart of Christian doctrine. This concept was more at home in Greek philosophy and the mystery cults: an object of veneration. 'Master' is a different concept, because it implies teaching, not commanding. The teaching of Jesus that had transformed the Jews' faith, however, was the abolition of sacrifice, circumcision, and rigid Sabbath observance.

Sacrifice and atonement are related concepts. Christianity had not fully rid itself of the sacrifice idea as the church took shape and split, because Jesus the Redeemer was

still seen as atoning for inherently sinful mankind before a wrathful God. Working across this idea is the knowledge of Christ's resurrection, which implies, for mortal man too, being rid of the flesh. Resurrection is an idea that clearly separates Christian belief from Judaism; atonement is a relic of Judaism.

'Orthodoxy' is a Greek word meaning correct belief, and it took hold as the teachings of Jesus began to give way to teachings about him.

Hierarchy and leadership began to take shape around orthodoxy, within that first century. The bishop was the leader of the local church community. Orthodoxy was strengthened and maintained, but the church was not yet centralised. Meanwhile the believers' faith was put to the test: believers were persecuted and killed. Persecution reached its climax by the 4th century AD.

Why were believers of Jesus persecuted by the state? What threat did Christianity pose?

Much of the early persecution of Christians in Rome was due solely to their unfortunate use of the term "kingdom" in their preaching. The Romans were tolerant of any and all religions but very resentful of anything that savoured of political rivalry. And so, when these early persecutions, due so largely to misunderstanding, died out, the field for religious propaganda was wide open. [Paper 195:2.2, page 2072:6.1]

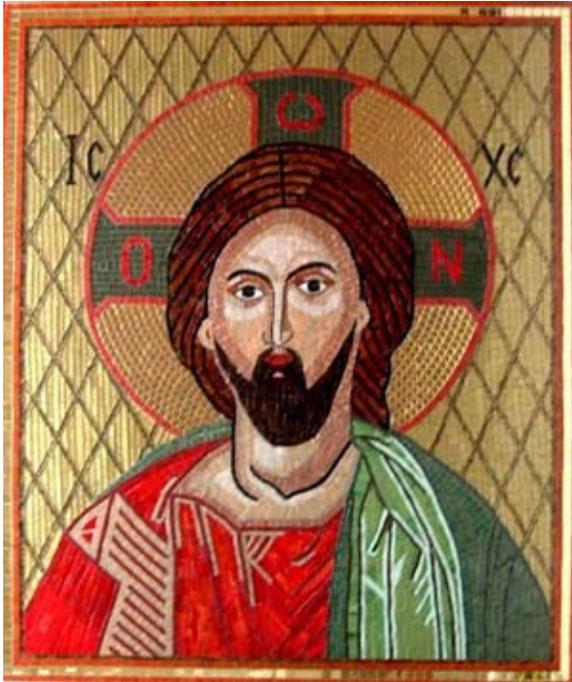
To understand this, one needs to remember the cult of emperor worship in the Roman empire. Allegiance to Jesus meant that one's loyalty to the cult was suspect.

The Emperor Constantine, who came to the throne in 313 AD, brought an end to this persecution, this rivalry of allegiances. He embraced the Christian believers, and from then on, in those last years of the Empire, Christianity became almost the state religion. This made the Church a true institution, a powerful one, with state support. What, though, was left of the teachings of Jesus?

But Christianity was sufficiently socialized and paganised that, while it was impotent to stay the oncoming dark ages, it was the better prepared to survive this long period of moral darkness and spiritual stagnation. And it did persist on through the long night of Western civilization and was still functioning as a moral influence in the world when the renaissance dawned. The rehabilitation of Christianity, following the passing of the dark ages, resulted in bringing into existence numerous sects of the Christian teachings, beliefs suited to special intellectual, emotional and spiritual types of human personality. And many of these special Christian groups, or religious families, still persist at the time of the making of this presentation. [The European Dark Ages: Paper 195:4.3, page 2075:1.1]

The Christian Church was now split into two main branches: the Eastern (based in Constantinople) and the Western (based in Rome). In the south of Arabia, in India, and in the Caucasus, Christian communities lived on—Armenia was the first Christian state, before Rome embraced Christianity.

The opposite of orthodoxy was heresy. The bishoprics, meeting in council, ruled on matters of doctrine and excommunicated the heretics whose beliefs challenged them. Most serious were the fundamental doctrinal challenges from



Byzantine mosaic icon of Jesus

within the church. Arius of Alexandria, who lived from about 250 to 336 AD, caused a serious schism by claiming that the three persons of the Trinity were not coeternal—that is, that the Son had not always coexisted with the Father but had been created; we who follow a Creator Son who is not identical with God the Son would do well to remember that this controversy over a much simpler hierarchy of Deities caused enormous damage to the unity of the Christian church.

The Roman empire crumbled, but Christianity spread through aggressive missionary work, with martyrs and saints being created as a result of wars of conquest among the pagans. Written language extended the power of the western Church, and that language was Latin. The bishop of Rome was the centre of the Church, and that church came to call itself ‘catholic’ (from the Greek *katholikos* meaning ‘universal’ or ‘general’). Spreading eastwards, the church came into conflict in the 7th century with the new faith of Islam; spreading northwards, Greek Orthodoxy was transformed into the orthodoxy of the Slavs. In 988 Kiev became the centre of Orthodoxy. The East/West schism became a formal break in 1054.

New branches of Christianity, the Nestorian and Monophysite, spread through the east to central Asia, as far as India and China. The Nestorian versus Monophysite schism emerged in the 5th century and revolved around the question of whether Jesus had separate human and divine natures (Nestorian, after Nestorius, the patriarch of Constantinople who made the claim) or a single human-divine nature (monophysitism). Our own teachings surely tell us that Jesus’ human and divine natures were separate but parallel.

A religion that was spread by the sword did not fit easily with Jesus’ teaching, and there was a class of people who wanted to separate themselves from the violent pattern of conquest. These were the students and scribes who set themselves apart in monasteries for a life of contemplation.

The Imitation of Christ of his life their avowed aim: the beliefs of this class of people are set down in Thomas Aquinas’ (1225-1274) *De imitatione Christi* (The Imitation of Christ).

But the average Christian believer was neither a warrior nor a monk, but a peasant. What were the peasant nations told of Jesus’ life and teachings? Literacy wasn’t a prerequisite for church attendance, Priests spoke of the fight between good and evil in terms of the pagan devils who prey upon sinful peasant souls. Salvation was thought of as attainable in three ways: by grace only (directly from God—‘faith only’); strength of belief in Jesus through one’s own effort; or by Scripture only, through the (Latin) written word.

At the time of the Crusades, Christianity had reached the age that Islam has reached now, in our time.

By now it is possible to speak of a single religious and political empire, the Holy Roman Empire, and some outlying pockets of Christian Orthodoxy to its east—Bulgaria, Serbia, then Russia. From Bulgaria spread a new kind of literacy—Orthodox literacy in the alphabet of Saints Cyril and Methodius.

The seat of Eastern Christianity in Constantinople, modern Istanbul, was attacked in 1204 from the West. The first phase of the Crusades saw Christianity at war with itself – West against East. The Eastern church was weaker than the Western, since two important heartlands in the East, Egypt and Syria, had been largely lost to the early spread of Islam after 642 (although Christian communities survive to this day in both countries). At the time of the Crusades, Christianity had reached the age that Islam has reached now, in our time. Islam was spread forcefully in the lands controlled by Constantinople, when it was weakened by the attack from the West, but the same did not happen in Russia and Orthodox Europe when the Mongol Empire invaded it. The Russian church was allowed to continue unmolested.

The Reformation, from about 1540 onward, was most concerned with the contest between church authority and individual conscience. Protestantism emphasised personal faith, vernacular scripture, and the responsibility of conscience: grace had to be earned. Catholicism held to the primacy of sacred (Latin) text and the holiness of hierarchy. The Anabaptists, as a movement, became the Protestant equivalent of the monasteries, a community of believers committed to the purity of Jesus’ teachings.

Before we go on to consider the later history of Christianity, let’s stop to consider where this institutionalisation from a revealed to an evolutionary religion has left the teachings of Jesus.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus’ religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [Christianity’s problem: Paper 195:9.4, page 2082: 9.1]

Eastern icon-painting, and Western images of Jesus, help to illustrate how the Church's view of its Lord came to differ from the 'Jesusonian' view of the Master. Wherever the church took the authority of the state, and encroached on secular life, its teachings fossilised a doctrine that was not expressed by Jesus himself: the rites of marriage, burial and confirmation in the life of the individual; the sanctioning of war and armies in the collective life of the state, and the modern forms of the rite of baptism taught by John.

What are the channels for Jesus' own gospel that still flow in the individual believer today? Nothing, since the earliest days of belief in Jesus, when his disciples and followers met in secret in small groups, fearing persecution by the Roman authorities, prepares believers in the fifth epochal revelation for the way our faith will expand in the future. Many believers in the fifth are comfortably embedded in the structures built up after the fourth—and why should this not be so? The religion of Jesus and the religion about Jesus are still intertwined.

... 'our' mandate from the Revelators is to spread the Urantia teachings individually, by word of mouth and personal ministry.

In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight. [The modern problem: Paper 195:5.142076:5.1]

The last great phase in the history of Christianity shows its power and might as a great semi-secular institution. From about 1520 onwards—as the Reformation was splitting the Church at home in Europe, came the great era of colonial expansion. The art of navigation had advanced, international trade routes had opened, and the conquest of other continents began. The missionaries who accompanied the conquerors—in all directions except eastward, including the country we are in now—spread Christianity by the word. Christianity assumed the usurping position over the pagans and heathens, whose own beliefs had nothing to contribute to it. If you want to see the actual contribution made by indigenous cultures, look at the folk art of Latin America.

The way for powerful Christian expansion to the east had been blocked by the sack of Constantinople in 1453 by the Turks. But in other directions, powerful European empires sought expansion. Spain's conquistadores were accompanied by missionaries; Catholic Portugal expanded too, not only in Brazil but also in parts of Africa. These conquerors had no previous experience of confrontation with, or previous knowledge of, the lands they were conquering. Terrible acts were performed in the name of Christ, and with hindsight, with little reference to Jesus' own teachings. But if the conquerors had come without the missionaries, what would their effect have been? Conversion to a lasting faith means more than just the momentary terror of subjugation. Was not Christian teaching the only mirror for the consciences of the conquerors?

Conquest was diluted with peaceful settlement in North America, and not just from Protestant



Regional Distribution of Christians as of 2010.

Europe but also the Catholic lands. Schisms in the church in Europe meant that many were fleeing persecution at home. Still, the conversion of the 'heathen' by missionaries proceeded fast here too, as it did in Africa and the Pacific. The only moral pressure on all this expansion was Christian revulsion at the practice of slavery, but this practice lasted hundreds of years. The ownership of one man by another was never part of Jesus' programme—it was impossible to justify in the light of Jesus' teachings, but it was an economic necessity for expansion.

Christianity presumed to embrace too much for any one people to assimilate in one or two generations, It was not a simple spiritual appeal, such as Jesus has presented to the souls of men; it early struck a decided attitude on religious rituals, education, magic, medicine, art, literature, law, government, morals, sex regulation, polygamy and, in limited degree, even slavery. Christianity came not merely as a new religion—something all the Roman Empire and all the Orient were waiting for—but as a new order of human society. [After Pentecost: Paper 195:0.3, page 2069:3.5]

The teachings of Jesus help believers in his gospel to deal with our fellows as individuals, fellow sons and daughters of God. The teachings about Jesus help the institutional church to deal with its subjects in the mass, as societies. This is a fundamental reason, I believe, why 'our' mandate from the Revelators is to spread the Urantia teachings individually, by word of mouth and personal ministry. Our book tells us something about the experience of past civilisations with missionary activity: Melchizedek teachings in the Orient and Occident, the Dalamatian mission schools, and so forth—but little about specifically Christian missionary work. In future centuries, as the fifth revelation takes hold, historians might have to keep reminding generations of believers about the mixed successes, the failures, the tragedies and even the comedies, of conquest by force. It will be most relevant in the urban industrial heartlands of the fourth revelation: in the great mass communities where the word of mouth is deafened.

We live on the World of the Cross. We aim to live on the world of the three concentric circles. ■

The Common Goal of Love

JENNIFER MARTIN
USA

I WAS IN JERUSALEM LAST JANUARY WHEN A Christian church was bombed in Egypt—a precursor to the immense violence that has escalated in the Middle East of late. I quickly learned the concept of “Jihad” or “holy war”—the goal being to expand Islamic territory. I was traveling at the time with a group of evangelical Christians on a pilgrimage to walk the steps of Jesus. My bus driver was Jewish, and he informed us that we could not drive through Bethlehem or Nazareth because of the reality of religious violence.

On the trip I took solace in reading the following passage in *The Urantia Book*: **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.**

[Paper 99:5.7, page 1091:6.2]

I realized that I was the only reader of *The Urantia Book* on this journey to Jerusalem. So what could I possibly contribute? I asked in prayer and was guided to the following sentence: **Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience.**

[Paper 99:5.7, page 1091:6.4] Reading this passage helped me to accept that within this religious conflict there are individuals all seeking their own experience of connection with the divine. It was not my place to speculate on their personal experience—as the passage continues to instruct: **Let the term “faith” stand for the individual’s relation to God rather than for the credal formulation of what some group of mortals have been able to agree upon as a common religious attitude.** [Paper 99:5.7, page 1091:6] As I let these words resonate in my being, I felt the reality that their faith is just as real for them as my faith is.

When I was young and growing up in Ireland, the violence in the north would flood our nightly TV news. Immersed in the images of religious conflict, I questioned how different religions could ever coexist.

One of the many exciting discoveries I made when first introduced to *The Urantia Book* was that society



Unfolding petal, photo.

will evolve to find this common religious ground from which to unite. *The Urantia Book* made me aware that there needs to be an ongoing movement from fear-based religion to one of love: **Man’s greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love.** [Paper 99:4.8, page 1090:4.1]

Religionists’ common goal of love will be the unifying force. However, I recognized that this all begins on the individual level. **Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment.** [Paper 99:5.1, page 1090:10.3] This guidance in Paper 99 reminded me that it is through experiencing the love of the Father in our lives and then expressing it to others that we can contribute to the planet’s evolution of faith.

I also recognize that the concept of religious love is not always agreed to be the panacea but rather viewed as the source of the problem, among those individuals who hold that religions are responsible for conflict in the world. I remember having this conversation with a co-worker (someone who proudly labeled himself an atheist). What this person was failing to recognize is that religion can be a force for good in the world, by its concern for the welfare of all people. However, it is not the institution itself that does the good but the people who belong to the institution. Paper 99 is instructive: **A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups.** [Paper 99:1.5, page 1087:2.1]

And so we have the Occupy movements, where those seeking greater economic justice are making their voices heard. The Revelation speaks to this situation: **In the past, institutional religion could remain passive while the upper strata of society turned a deaf ear to the sufferings and oppression of the helpless lower strata, but in modern times these lower social orders are no longer so abjectly ignorant or politically helpless.** [Paper 99:1.5, page 1087:2.2]

...there needs to be an ongoing movement from fear-based religion to one of love...

...this is how we can make the difference. It all starts with knowing that we are so loved by God.

The teachings in *The Urantia Book* tell us that this is to be expected, that there will be the rising up that we are currently seeing. So then I wondered about the role of religion in addressing the economic disparity that these protestors are standing against. I had only to look at Paper 99 again under “Weakness of Institutional Religion”: *Institutionalized religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction.* [Paper 99:2:1, page 1087:4] From reading this passage I understood that institutional religion cannot contribute to reconstructing society until it has first reconstructed itself. This cannot happen until society has been reconstructed.

As I contemplated these words, a deep peace came over me as I read on: *Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization.* [Paper 99:2:1, page 1087:4] This brings me back to the love of God and the individual’s experience of that love. The Revelation has guided me to knowing the significance of each person’s spiritual connection to the Father. It is each of us who are living from the love of God and feeling that inside of us who can help our beloved planet, Urantia. It is not society that will do this, it is not religion; it is each of us.

It is through the experience of this love of God that we can be of service to others with an open heart. I truly believe now that this is how we can make the difference. It all starts with knowing that we are so loved by God. I grew up in a religion that preached the fear of God. Finding *The Urantia Book* and learning of a religion of love gave me an inner knowing that its teachings are of God. The liberation that comes from knowing that you are loved is such an amazing gift!

I have completed studies for a graduate degree in Psychology and my area of study has been the psychology of religion. I was fascinated to read a study published by a university professor telling of the transformative power of experiencing the feeling of unconditional love from God. The researcher discussed how this unconditional acceptance is the goal of most therapists as they work with their clients. But he acknowledges that as we are human we don’t ever fully reach that complete unconditional state of love. That love, however, is the experience that is available to us as we accept the unconditional love of the Father. The researcher included case studies of people who changed their lives for the better—by having felt this divine unconditional love.

The desire for love was the underlying theme for me as I toured Israel this past year. As I became more educated about the religious tensions of the region, I reflected on the notion that each of these groups

all sought the expansive feeling of love in their lives; there was a commonly held ideal. My contribution as a reader of *The Urantia Book* was then to simply be an expression of that love that I knew in my heart which is common to us all.

It has been my experience as I have met other readers in recent years that the strength of our community is the depth of love that is demonstrated by the readers. I have been overwhelmed by the hospitality and love I have felt from Line St. Pierre and Gaetan Charland. I had the pleasure of meeting the community in Montreal, QC, and I was so moved by their warmth. Then I had the opportunity to speak with Kathy Wanenmacher on several occasions and the goodness of her heart shone through. Line, Gaetan, and Kathy have had a profound influence of my understanding of applying the teachings. They exude the teaching of love as service and have inspired me on my path.

I hope each of you get to know readers who can be shining lights in your journey as they have been on mine. Today in our world that is ridden by despair, worry and conflict *The Urantia Book* offers hope through a life of experiencing a personal connection with our loving Father and being of service to others.

Those with whom I traveled to Israel had no idea that we differed in religious beliefs. It was not the right time or place to offer my understanding. However, I felt love for each of my fellow travelers. The response was incredible warmth and acceptance. For a moment in time our religious differences ceased to exist. I had a real sense of how each of us can really contribute to a greater planetary peace. We are so fortunate to have this Revelation and to know that we are part of God’s love and can share that with all people. It is so needed today. ■

We are what we teach

WILLIAM WENTWORTH
Australia

A Story

WHEN I WAS YOUNG I TOOK A PERSONAL development course at which the tutor asked us to answer the question “what do you really believe?” I was astonished to discover that I had great difficulty in answering this question. I worked at it for days before writing out a series of dimly felt cultural ideals just to complete the assignment—vague generalisations about truth, justice, democracy, reason and so on.

The truth was that I had no idea what my fundamental beliefs were. At that time I did not believe in God—or thought I didn’t. Apart from that, listening to the discussion of others’ beliefs led me to wonder whether I believed anything other than what was convenient at the time. I had rejected the Christian notion of God some years earlier, thinking I could find meaning in intellectual pursuits, but was in fact living without meaning.

This worried me. I had a rather high opinion of myself, and to discover that I really had little understanding of myself was somewhat chastening. What followed was a long period of introspection and confusion, during which my life was turned topsy-turvy. I abandoned my career and began to drift, living from hand to mouth while I struggled to make sense of things—to discover some meaning in existence. I travelled, working at a number of jobs, and began to read Metaphysics, Theosophy, Science Fiction, New Age material—anything which seemed to address the question of the meaning of life, and the place of the individual in the cosmos. After some years I seemed to be getting nowhere and in fact was beginning to despair of ever being able to make sense of my existence, all the time returning to that simple question: What do I really believe?

Then a fortuitous set of circumstances led to my discovery of *The Urantia Book*, and I quickly realised that here was something far more significant for my search than anything I had encountered previously. Not that my inner turmoil suddenly ceased—it didn’t. But *The Urantia Book* introduced a whole new set of concepts to intrigue and mystify me, and my curiosity led me to study it.

I’m sure I don’t need to continue the story for you to guess the outcome, but the story illustrates a couple of things about learning and teaching.

Lessons from the Story

1. We may not know the results.

In the first place, when the tutor of that personal development course asked that question: What do you



Teach love, collage.

really believe?, he had no idea that it would be the catalyst for a series of events and choices which would completely disrupt the life of one of his students. But at least from my point of view it was a very effective lesson, one which culminated in my discovery of God as the Universal Father and the progressive cultivation of deepening faith in Him. The Mighty Messenger in paper 117 quotes:

The act is ours, the consequences God’s. [Paper 117:5:3, page 1286:3.2]

Conveying the message that we cannot expect to see or understand the results of our efforts to teach. We teach to the best of our ability and hope that we have made a positive contribution, but the results of our efforts may take decades or more to yield fruit, and the fruit may be in a form which we may not even recognise. The revelators point out to us a number of times that all things work for the good of truth seekers in the end, even though that end may not be manifest for an age.

2. We need to try it out— not just reason about it.

In the second place, the story makes clear that when it comes to the discovery of truth, merely thinking does not produce results. God cannot be discovered by reason or logic. The truth seeker must be prepared to try it out, to give himself wholly to the question by incorporating it into his life. The Archangel in paper 48 in trying to illustrate mota says:

The weak indulge in resolutions, but the strong act. Life is but a day’s work—do it well. The act is ours; the consequences God’s. [Paper 48:7.13, page 556:13]

And Rodan says

Religion can never be a matter of mere intellectual belief or philosophic reasoning; religion is always and forever a mode of reacting to the situations of life; it is a species of conduct.

[Paper 160:5.2, page 1780:4.3]

We only learn anything of real importance by giving ourselves to it.

Jesus spent quite some effort explaining the importance of faith over mere belief. And the Melchizedek who wrote Paper 101 explains in Section 8 that faith, being personal rather than communal, consists of a state of mind which dominates everyday life. Faith is lived out rather than merely believed. Jesus points out to the apostles:

The measure wherewith truth seekers are drawn to you represents the measure of your truth endowments, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous, the truth-co-ordinated life. [Paper 155:1.5, page 1726:2.3]

We teach to the best of our ability and hope that we have made a positive contribution, but the results of our efforts may take decades or more to yield fruit, and the fruit may be in a form which we may not even recognise.

Clearly we are being taught that God and truth are experienced by the whole hearted devotion of behaviour and conduct, rather than belief and concept alone.

What are we to do?

The situation for someone who wants to teach something of the Urantia revelation is thus something of a conundrum. On the one hand the would be teacher has little idea of the degree to which he is being effective, for the results of his efforts may work themselves out far into the future, and beyond the teacher's knowledge. And on the other hand, the fruits of the teaching require the pupil to be prepared to transform his/her entire life.

...the fruits of the teaching require the pupil to be prepared to transform his/her entire life.

This is quite a responsibility for a teacher to undertake. What are we to do?

No doubt many of you, just like me, having become fascinated by *The Urantia Book*, set out to tell our family and friends all about it, to encourage them to study and accept its teachings just like us. And no doubt many of you, just like me, were met with ridicule, boredom, condescension or polite indifference. Most people are not interested.

So how are we to go about the infusion of the Fifth Epochal Revelation into the world?

We are what we teach?

I believe we serve the revelation best by concentrating on living the teachings in our personal lives. If there are great teachers among us then great teaching will be part of their personal lives. If a reader really is a great teacher, this will be a natural consequence of his living the teachings. What we teach is the conduct of our daily lives.

The progressing personality leaves a trail of actualised reality as it passes through the ascending levels of the universes. [Paper 117:5.6, page 1286:4.1]

Our path through life is like the wake of a ship, and what effect that wake has depends on the direction and speed of the ship.

Thought Adjusters.

The presence of thought adjusters in all of us allows truth to be lived in different ways.

It is the indwelling adjuster who individualises the love of God to each human soul. [Paper 2:5.10, page 40:2.5]

The adjusters try to find ways of making us receptive to truth in the many different forms of its expression. When we find truth it is as a result of the adjuster's efforts. When we conduct ourselves in conformity with the leading of our adjuster, this influence can be utilised by other adjusters indwelling other personalities.

Our teaching thus depends on our willingness to follow the leading of our indwelling adjuster. And it is this same willingness which constitutes our own progress.

Children

It begins when we are children. The Melchizedek who wrote paper 100 describes this in the first section where he says:

Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. [Paper 100:1.4, page 1094:6.1]

Do we not remember as children being admonished by our parents or school teachers to do or refrain from something when we just **knew** that they themselves did not believe it? And we readily learned what they really valued by observing how they behaved and conducted themselves. Remember how surprised Jesus was to discover that Joseph did not know the cause of earthquakes. A lesser father may have fobbed him off with "God caused it", but Joseph was not afraid to admit his ignorance, and retained Jesus' respect as a result.

Saying one thing and doing another.

As we grow older we almost unconsciously learn to discern what are the true values of those with whom we interact—as they do with us. How often have we had it pointed out to us that we "say one thing and do another". It sometimes becomes a standing joke among circles of friends, who enjoy scoring points against one another in a good natured kind of way. We all tend to use our own values in detecting the values of others. And so long as we avoid self-righteousness this seems harmless enough. But we note that this distinction between conduct and professed belief is well established in worldly culture—it is not something new that the revelators needed to introduce. Most human cultures understand that our values are measured by our conduct rather than our professed beliefs. So it comes as no surprise that what we really believe—what we place our **faith** in—is what determines what we do and strive for. And what we do and strive to do constitutes the "trail of actualised reality" that we leave in the world as we go. When we place our faith in God, and pursue spiritual truth, the trail of actualisation we leave behind us contributes to the growth of the Supreme.

Jesus conduct embodied his teaching.

In Paper 196 the Midwayer Commission says:

Jesus never argued about the fatherhood of God or the brotherhood of men; he was a living illustration of one and a profound demonstration of the other. [Paper 196:1.5, page 2091:1.2]

It was because of this that people were impressed by what he said. Some favoured, and some opposed what he said, but all who heard him knew that he had something significant to say. He was effective because his bearing and conduct embodied his teaching. He was what he taught. And the Commission also points out that

...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. [Paper 195:10.1, page 2084:1.1]

The idea conveyed is that the world now most needs men and women living lives inspired by Jesus. In so far as they teach, it is the simple teaching of the brotherhood of

man under the fatherhood of God, a message few could fail to understand. And the effectiveness of the message depends on how well the teachers themselves live it. If the teachers embody their teaching, people will listen.

The message is simple and easy to understand. But whether the messenger has an audience or not depends on the degree to which he embodies the teaching. We are what we teach.

Brotherhood of Man needs Fatherhood of God.

Pretty well everyone agrees that the brotherhood of man is a worthy ideal. But at the same time it is obvious that our planet is a long way from achieving it. What the world does not yet understand is that this brotherhood requires the recognition of the Father for it to be realised. Only when people realise that we are all the spiritual children of the Universal Father will the fact of brotherhood become obvious, and its realisation possible. But only people who sincerely try to live as children of the Universal Father are likely to influence those who do not know of the reality of the Father. Argument, logic, and reason are impotent in the absence of faith and personal commitment. Only those who exhibit in their daily lives the love of God are likely to influence non-believers.

One of my favourite passages from the book is found in Paper 117

The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. [Paper 117:6.9, page 1289:3.3]

This describes the situation very neatly. As the love of God passes through us to our fellows it contributes to the growth of the supreme—to planetary advancement. It is the experience of God's love which transforms lives and initiates faith. It is as channels of divine love that we influence our fellow men.

Our Attitudes

Among some readers there has grown up a feeling of unease that the revelation is not progressing quickly enough. They think that possibly the current readership has become complacent, feeling secure in their own salvation and comfortable with letting things run their course. They worry that readers are talking only to one another and "preaching to the converted". They think that readers should exert greater efforts to proselytise, to spread the teachings of the Fifth Epochal Revelation so as to assure the salvation of greater numbers of their spiritual brothers and sisters and further progress of Urantia towards light and life.

While I understand such sentiments, I do not really agree with them. From our perspective it may appear that progress is slow, but the time span of epochal revelations is measured in millennia rather than decades. Our lives are relatively short, and we need to remind ourselves of the scope of the revelation, and that we may not see progress in our lifetime. Jesus was fond of pointing out that "everything must await the coming of its time", and he himself was the



Do what you love photo

very embodiment of this attitude—waiting for years to begin his public ministry until the time was right.

The Midway Commission points out on the last page of the book that we should

Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail. [Paper 196:3.30, page 2097:1]

We are simply not privy to the activities of the universe administrators and we do not know what they may be planning. But we can co-operate with them best by attempting to follow the leading of our indwelling adjuster.

The Commission also claims that:

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. [Paper 195:8.15, page 2082:7.4]

We can only guess what is to come of this. Will the continuing evolution the Midwayers mention lead to the appearance of a generation of more spiritually receptive youth who will readily seek the will of God? Will the "slowly disintegrating" society of today give rise to a civilization more able and willing to recognise the Father? Are we preparing for the visit of an Avonal Son of Paradise by keeping the light of truth alive through a difficult era? We can only speculate.

But we do know that we can best co-operate with our celestial administrators by attempting to live the teaching of the revelation. What we say to our fellows has effect only if they can see that we genuinely try to live by the principles we are trying to teach. If we try to become the channel of the Father's love to our fellows we are probably doing all that we can to further planetary progress. What we teach is what we are.

We are what we teach. ■

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