



## The Urantia Book New Reader Course

### Week 7 – Part III: The History of Urantia

- ◎ The Religion Papers (99-103)
- ◎ Advanced Theology (104-106)
- ◎ Thought Adjuster Papers & Guardian Angels (107-114)
- ◎ God the Supreme - the Evolving God (115-118)

#### The Religion Papers (99-103)

##### **Paper 099:**

##### **The Social Problems of Religion**

1. Religion and Social Reconstruction
2. Weakness of Institutional Religion
3. Religion and the Religionist
4. Transition Difficulties
5. Social Aspects of Religion
6. Institutional Religion
7. Religion's Contribution

##### **Paper 100:**

##### **Religion in Human Experience**

1. Religious Growth
2. Spiritual Growth
3. Concepts of Supreme Value
4. Problems of Growth
5. Conversion and Mysticism
6. Marks of Religious Living
7. The Acme of Religious Living

##### **Paper 101:**

##### **The Real Nature of Religion**

1. True Religion
2. The Fact of Religion
3. The Characteristics of Religion
4. The Limitations of Revelation
5. Religion Expanded by Revelation
6. Progressive Religious Experience
7. A Personal Philosophy of Religion
8. Faith and Belief
9. Religion and Morality
10. Religion as Man's Liberator

##### **Paper 102:**

##### **The Foundations of Religious Faith**

1. Assurances of Faith
2. Religion and Reality
3. Knowledge, Wisdom, and Insight
4. The Fact of Experience
5. The Supremacy of Purposive Potential
6. The Certainty of Religious Faith
7. The Certitude of the Divine
8. The Evidences of Religion



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### Paper 103:

#### The Reality of Religious Experience

1. Philosophy of Religion
2. Religion and the Individual
3. Religion and the Human Race
4. Spiritual Communion
5. The Origin of Ideals
6. Philosophic Co-ordination
7. Science and Religion
8. Philosophy and Religion
9. The Essence of Religion



**99:1.1 (1086.4)** Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.

**99:1.2 (1086.5)** Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments.

**99:1.3 (1086.6)** Urantia society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another.

**99:3.8 (1088.9)** There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda.



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**99:5.7 (1091.6)** Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists.



**99:6.2 (1092.2)** There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage

group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

**99:6.3 (1092.3)** But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the



service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic "chosen-people" attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.



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**100:1.2 (1094.4)** Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance.



**100:1.8 (1095.3)** Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

**100:2.2 (1095.6)** Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.



**100:2.7 (1096.4)** Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner

bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

**100:2.8 (1096.5)** After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard



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of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

### 4. Problems of Growth

**100:4.1 (1097.5)** Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

**100:4.6 (1098.3)** You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being.

**100:6.5 (1100.7)** But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.



### 7. The Acme of Religious Living

**100:7.1 (1101.5)** Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.

**100:7.12 (1102.9)** Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. He fearlessly faced the realities of existence, yet was he filled with



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enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him. ... This divine enthusiasm led his unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.



**101:1.3 (1104.6)** The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your *thoughts*, not your feelings, that lead you Godward.

**3:4.6 (50.4)** Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually *feel* — literally experience — the full and undiminished impact of such an infinite Father's LOVE.

### 6. Progressive Religious Experience

**101:6.1 (1111.5)** The morontia phase of revealed religion has to do with the *experience of survival*, and its great urge is the attainment of spirit perfection. There also is present the higher urge of worship, associated with an impelling call to increased ethical service.

### 7. A Personal Philosophy of Religion

**101:7.1 (1113.7)** ... The materials out of which to build a personal philosophy of religion are derived from both the inner and the environmental experience of the individual. The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage, and kindred all influence the evolution of one's personal standards of life.

**101:8.1 (1114.5)** Belief has attained the level of faith when it motivates life and shapes the mode of living.



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**101:10.18 (1117.1)** Religion effectually cures man's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a son of God, a citizen of a new and meaningful universe. Religion assures man that, in following the gleam of righteousness discernible in his soul, he is thereby identifying himself with the plan of the Infinite and the purpose of the Eternal. Such a liberated soul immediately begins to feel at home in this new universe, his universe.

**101:10.20 (1117.3)** Now, rather, are the sons of God enlisted together in fighting the battle of reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that God and all the divine hosts of a well-nigh limitless universe are on their side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity; even the stars in their courses are now doing battle for them; at last they gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression. Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space.



**102:2.2 (1119.7)** One of the characteristic peculiarities of genuine religious assurance is that, notwithstanding the absoluteness of its affirmations and the stanchness of its attitude, the spirit of its expression is so poised and tempered that it never conveys the slightest impression of self-assertion or egoistic exaltation.

**102:2.7 (1120.4)** ... There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an *idea*, it is no longer religion; it has become merely a species of human philosophy.

**102:2.8 (1121.1)** ... But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life.



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**102:3.4 (1121.6)** ... And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service.

**102:4.5 (1123.5)** Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny.



**103:1.3 (1130.2)** While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric — circumscribed, selfish, and unsocial.

**103:4.1 (1133.1)** The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of *communion*. In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group worship. ... And this is the prelude to true worship — the practice of the presence of God which eventuates in the emergence of the brotherhood of man.

**103:4.4 (1133.4)** Jesus swept away all of the ceremonials of sacrifice and atonement. He destroyed the basis of all this fictitious guilt and sense of isolation in the universe by declaring that man is a child of God; the creature-Creator relationship was placed on a child-parent basis. God becomes a loving Father to his mortal sons and daughters. All ceremonials not a legitimate part of such an intimate family relationship are forever abrogated.

**103:7.3 (1138.1)** But as ascending man reaches inward and Paradiseward for the God experience, he will likewise be reaching outward and spaceward for an energy understanding of the material cosmos. The progression of science is not limited to the terrestrial life of man; his universe and superuniverse ascension experience will to no small degree be the study of energy transmutation and material metamorphosis.

**103:7.4 (1138.2)** The union of the scientific attitude and the religious insight by the mediation of experiential philosophy is part of man's long Paradise-ascension experience.





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**103:7.9 (1139.1)** The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse which enables men to live together in the complexities of the civilization of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty.

### Advanced Theology (104-106)



#### Paper 104: Growth of the Trinity Concept

1. Urantian Trinity Concepts
2. Trinity Unity and Deity Plurality
3. Trinities and Triunities
4. The Seven Triunities
5. Triodities

#### Paper 105: Deity and Reality

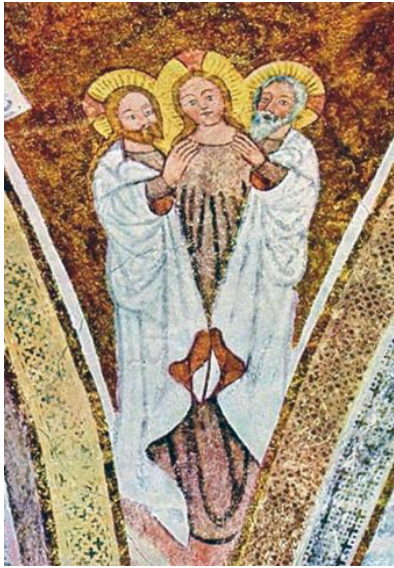
1. The Philosophic Concept of the I AM
2. The I AM as Triune and as Sevenfold
3. The Seven Absolutes of Infinity
4. Unity, Duality, and Triunity
5. Promulgation of Finite Reality
6. Repercussions of Finite Reality
7. Eventuation of Transcendentals

#### Paper 106: Universe Levels of Reality

1. Primary Association of Finite Functionals
2. Secondary Supreme Finite Integration
3. Transcendental Tertiary Reality Association
4. Ultimate Quartan Integration
5. Coabsolute or Fifth-Phase Association
6. Absolute or Sixth-Phase Integration
7. Finality of Destiny
8. The Trinity of Trinities
9. Existential Infinite Unification



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**104:1.8 (1144.5)** ... The Hebrew mind could not reconcile the trinitarian concept with the monotheistic belief in the One Lord, the God of Israel.

**104:1.9 (1144.6)** The followers of the Islamic faith likewise failed to grasp the idea of the Trinity. It is always difficult for an emerging monotheism to tolerate trinitarianism when confronted by polytheism. The trinity idea takes best hold of those religions which have a firm monotheistic tradition coupled with doctrinal elasticity.

**104:1.13 (1145.1)** Not since the times of Jesus has the factual identity of the Paradise Trinity been known on Urantia (except by a few individuals to whom it was especially revealed) until its presentation in these revelatory disclosures.

**104:3.2 (1146.4)** Mortal man is passing through a great age of expanding horizons and enlarging concepts on Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. As the cosmic consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight. Still, with all this belief in the unity of the cosmos, man perceives the diversity of all existence. In spite of all concepts concerning the immutability of Deity, man perceives that he lives in a universe of constant change and experiential growth....

**104:3.3 (1146.5)** In some manner the eternal repleteness of infinity must be reconciled with the time-growth of the evolving universes and with the incompleteness of the experiential inhabitants thereof.

**104:3.4 (1146.6)** While reason demands a monotheistic unity of cosmic reality, finite experience requires the postulate of plural Absolutes and of their co-ordination in cosmic relationships.

### Thought Adjuster Papers & Guardian Angels (107-114)

#### Paper 107:

#### Origin and Nature of Thought Adjusters

1. Origin of Thought Adjusters
2. Classification of Adjusters

3. The Divinington Home of Adjusters
4. Nature and Presence of Adjusters
5. Adjuster Mindedness
6. Adjusters as Pure Spirits
7. Adjusters and Personality



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### **Paper 108:**

#### **Mission and Ministry of Thought Adjusters**

1. Selection and Assignment
2. Prerequisites of Adjuster Indwelling
3. Organization and Administration
4. Relation to Other Spiritual Influences
5. The Adjuster's Mission
6. God in Man

### **Paper 109:**

#### **Relation of Adjusters to Universe Creatures**

1. Development of Adjusters
2. Self-Acting Adjusters
3. Relation of Adjusters to Mortal Types
4. Adjusters and Human Personality
5. Material Handicaps to Adjuster Indwelling
6. The Persistence of True Values
7. Destiny of Personalized Adjusters

### **Paper 110:**

#### **Relation of Adjusters to Individual Mortals**

1. Indwelling the Mortal Mind
2. Adjusters and Human Will
3. Co-operation with the Adjuster
4. The Adjuster's Work in the Mind
5. Erroneous Concepts of Adjuster Guidance
6. The Seven Psychic Circles
7. The Attainment of Immortality

### **Paper 111:**

#### **The Adjuster and the Soul**

1. The Mind Arena of Choice
2. Nature of the Soul
3. The Evolving Soul

4. The Inner Life
5. The Consecration of Choice
6. The Human Paradox
7. The Adjuster's Problem

### **Paper 112:**

#### **Personality Survival**

1. Personality and Reality
2. The Self
3. The Phenomenon of Death
4. Adjusters after Death
5. Survival of the Human Self
6. The Morontia Self
7. Adjuster Fusion

### **Paper 113:**

#### **Seraphic Guardians of Destiny**

1. The Guardian Angels
2. The Destiny Guardians
3. Relation to Other Spirit Influences
4. Seraphic Domains of Action
5. Seraphic Ministry to Mortals
6. Guardian Angels after Death
7. Seraphim and the Ascendant Career

### **Paper 114:**

#### **Seraphic Planetary Government**

1. The Sovereignty of Urantia
2. The Board of Planetary Supervisors
3. The Resident Governor General
4. The Most High Observer
5. The Planetary Government
6. The Master Seraphim of Planetary Supervision
7. The Reserve Corps of Destiny



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**107:0.2 (1176.2)** The Adjusters are the actuality of the Father's love incarnate in the souls of men; they are the veritable promise of man's eternal career imprisoned within the mortal mind; they are the essence of man's perfected finaliter personality, which he can foretaste in time as he progressively masters the divine technique of achieving the living of the Father's will, step by step, through the ascension of universe upon universe until he actually attains the divine presence of his Paradise Father.



**107:0.5 (1176.5)** It is the Adjuster who creates within man that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before the actual person of Deity to worship the infinite source of the divine gift. The Adjuster is the living presence which actually links the mortal son with his Paradise Father and draws him nearer and nearer to the Father.

**107:0.6 (1176.6)** The Adjuster is an absolute essence of an infinite being imprisoned within the mind of a finite creature which, depending on the choosing of such a mortal, can eventually consummate this temporary union of God and man and veritably actualize a new order of being for unending universe service. The Adjuster is the divine universe reality which factualizes the truth that God is man's Father. The Adjuster is man's infallible cosmic compass, always and unerringly pointing the soul Godward.

**107:4.7 (1181.3)** Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership. In eternity, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man.





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**107:6.2 (1182.4)** The Adjuster is man's eternity possibility; man is the Adjuster's personality possibility. Your individual Adjusters work to spiritize you in the hope of eternalizing your temporal identity. The Adjusters are saturated with the beautiful and self-bestowing love of the Father of spirits. They truly and divinely love you; they are the prisoners of spirit hope confined within the minds of men. They long for the divinity attainment of your mortal minds that their loneliness may end, that they may be delivered with you from the limitations of material investiture and the habiliments of time.

**107:7.2 (1183.4)** If Thought Adjusters are not personalities having prerogatives of will and powers of choice, how then can they select mortal subjects and volunteer to indwell these creatures of the evolutionary worlds?



**107:7.3 (1183.5)** We have often speculated that Thought Adjusters must have volition on all *prepersonal* levels of choice. They volunteer to indwell human beings, they lay plans for man's eternal career, they adapt, modify, and substitute in accordance with circumstances, and these activities connote genuine volition. They have affection for mortals, they function in universe crises, they are always waiting to act decisively in accordance

with human choice, and all these are highly volitional reactions. In all situations not concerned with the domain of the human will, they unquestionably exhibit conduct which betokens the exercise of powers in every sense the equivalent of will, maximated decision.

**107:7.4 (1183.6)** Why then, if Thought Adjusters possess volition, are they subservient to the mortal will? We believe it is because Adjuster volition, though absolute in nature, is prepersonal in manifestation. Human will functions on the personality level of universe reality, and throughout the cosmos the impersonal — the nonpersonal, the subpersonal, and the prepersonal — is ever responsive to the will and acts of existent personality.

**107:7.5 (1183.7)** ... It would not be correct to designate an Adjuster as subpersonal, neither would it be proper to allude to such an entity as superpersonal, but it would be entirely permissible to term such a being prepersonal.

**108:0.1 (1185.1)** THE mission of the Thought Adjusters to the human races is to represent, to be, the Universal Father to the mortal creatures of time and space; that is the fundamental work of the divine gifts. Their mission is also that of elevating the mortal minds and of translating the immortal souls of men up to the divine heights and spiritual levels of Paradise perfection. And in the experience of thus transforming the human nature of the temporal creature into the divine nature of the eternal finaliter, the Adjusters bring into existence a unique type of being, a being consisting



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in the eternal union of the perfect Adjuster and the perfected creature which it would be impossible to duplicate by any other universe technique.

**108:0.2 (1185.2)** ... The infinite God is, as always, replete and complete, infinitely inclusive of all things except evil and creature experience. God cannot do wrong; he is infallible. God cannot experientially know what he has never personally experienced; God's preknowledge is existential. Therefore does the spirit of the Father descend from Paradise to participate with finite mortals in every bona fide experience of the ascending career; it is only by such a method that the existential God could become in truth and in fact man's experiential Father.

**108:5.2 (1191.3)** What the Thought Adjuster cannot utilize in your present life, those truths which he cannot successfully transmit to the man of his betrothal, he will faithfully preserve for use in the next stage of existence ...

**108:5.4 (1191.5)** Your Adjuster is the potential of your new and next order of existence, the advance bestowal of your eternal sonship with God. By and with the consent of your will, the Adjuster has the power to subject the creature trends of the material mind to the transforming actions of the motivations and purposes of the emerging morontial soul.



**111:2.4 (1218.2)** There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are:

**111:2.5 (1218.3)** 1. *The human mind* and all cosmic influences antecedent thereto and impinging thereon.

**111:2.6 (1218.4)** 2. *The divine spirit* indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.

**111:2.7 (1218.5)** 3. *The relationship between material mind and divine spirit*, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul.

**108:6.5 (1193.4)** These faithful custodians of the future career unfailingly duplicate every mental creation with a spiritual counterpart; they are thus slowly and surely re-creating you as you really are (only spiritually) for resurrection on the survival worlds. And all of these exquisite spirit re-creations are being preserved in the emerging reality of your evolving and immortal soul, your morontia self.



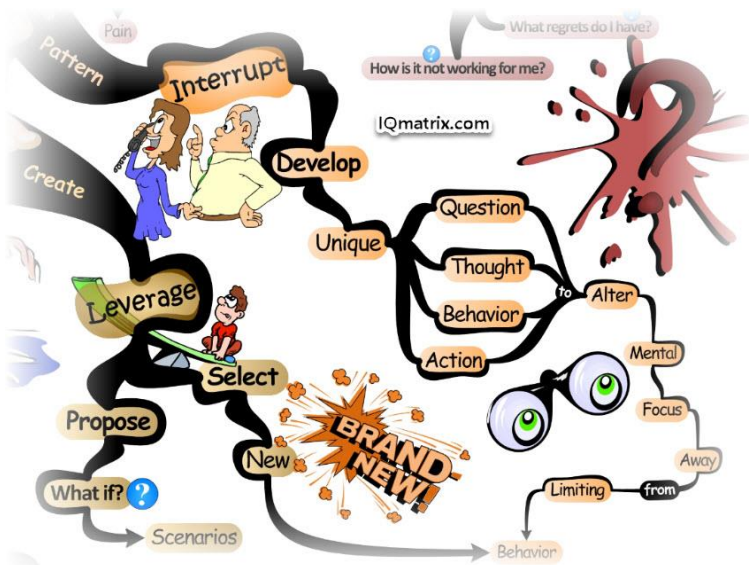
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### 3. The Evolving Soul



**111:3.1 (1218.9)** The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Adjuster with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Father. Fusion with the Adjuster signalizes the fact that the ascending mortal has eternally and unreservedly chosen to do the Father's will.

**111:3.2 (1219.1)** During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being supermaterial, does not of itself function on the material level of human experience. Neither can this subspiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level.



Neither does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates such authority freely and willingly to such a morontia soul of associated function.

During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul

entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is thus the embryo of the future morontia vehicle of personality identity.

**111:3.6 (1219.5)** Mind knows quantity, reality, meanings. But quality — values — is *felt*. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.



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**108:5.5 (1191.6)** The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds ... Their mission chiefly concerns the future life, not this life. ... They are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied. The presence of a great Thought Adjuster does not bestow ease of living and freedom from strenuous thinking, but such a divine gift should confer a sublime peace of mind and a superb tranquility of spirit.



**109:0.1 (1195.1)** ... As the personality of the human child expands for the struggles of evolutionary existence, so does the Adjuster wax great in the rehearsals of the next stage of ascending life. As the child acquires adaptative versatility for his adult activities through the social and play life of early childhood, so does the indwelling Adjuster achieve skill for the next stage of cosmic life by virtue of the preliminary mortal planning and rehearsing of those activities which have to do with the morontia career. Human existence constitutes a period of practice which is effectively utilized by the Adjuster in preparing for

the increased responsibilities and the greater opportunities of a future life. But the Adjuster's efforts, while living within you, are not so much concerned with the affairs of temporal life and planetary existence. Today, the Thought Adjusters are, as it were, rehearsing the realities of the universe career in the evolving minds of human beings.

**108:5.8 (1192.3)** The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination.

**108:6.7 (1193.6)** The Adjusters are the eternal ancestors, the divine originals, of your evolving immortal souls; they are the unceasing urge that leads man to attempt the mastery of the material and present existence in the light of the spiritual and future career. The Monitors are the prisoners of undying hope, the founts of everlasting progression. And how they do enjoy communicating with their subjects in more or less direct channels! How they rejoice when they can dispense with symbols and other methods of indirection and flash their messages straight to the intellects of their human partners!





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**108:6.8 (1194.1)** You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania.



**109:4.4 (1198.7)** The indwelling Adjusters have in no small measure co-operated with other spiritual influences in transforming and humanizing the descendants of the primitive men of olden ages. If the Adjusters indwelling the minds of the inhabitants of Urantia were to be withdrawn, the world would slowly return to many of the scenes and practices of the men of primitive times; the divine Monitors are one of the real potentials of advancing civilization.

**109:5.3 (1199.4)** But your unsteady and rapidly shifting mental attitudes often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by your own preconceived opinions, settled ideas, and long-standing prejudices.

**109:5.4 (1199.5)** The great problem of life is the adjustment of the ancestral tendencies of living to the demands of the spiritual urges initiated by the divine presence of the Mystery Monitor. While in the universe and superuniverse careers no man can serve two masters, in the life you now live on Urantia every man must perforce serve two masters. He must become adept in the art of a continuous human temporal compromise while he yields spiritual allegiance to but one master; and this is why so many falter and fail, grow weary and succumb to the stress of the evolutionary struggle.

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### PAPER 110. RELATION OF ADJUSTERS TO INDIVIDUAL MORTALS

**110:0.1 (1203.1)** THE endowment of imperfect beings with freedom entails inevitable tragedy, and it is the nature of the perfect ancestral Deity to universally and affectionately share these sufferings in loving companionship.

**110:0.2 (1203.2)** As far as I am conversant with the affairs of a universe, I regard the love and devotion of a Thought Adjuster as the most truly divine affection in all creation.



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**110:1.2 (1203.4)** I wish it were possible for me to help evolving mortals to achieve a better understanding and attain a fuller appreciation of the unselfish and superb work of the Adjusters living within them, who are so devoutly faithful to the task of fostering man's spiritual welfare. These Monitors are efficient ministers to the higher phases of men's minds; they are wise and experienced manipulators of the spiritual potential of the human intellect.

These heavenly helpers are dedicated to the stupendous task of guiding you safely inward and upward to the celestial haven of happiness. These tireless toilers are consecrated to the future personification of the triumph of divine truth in your life everlasting. They are the watchful workers who pilot the God-conscious human mind away from the shoals of evil while expertly guiding the

evolving soul of man toward the divine harbors of perfection on far-distant and eternal shores.



The Adjusters are loving leaders, your safe and sure guides through the dark and uncertain mazes of your short earthly career; they are the patient teachers who so constantly urge their subjects forward in the paths of progressive perfection. They are the careful custodians of the sublime values of creature character. I wish you could love them more, co-operate with them more fully, and cherish them more affectionately.

**110:1.6 (1204.4)** Today you are passing through the period of the courtship of your Adjuster; and if you only prove faithful to the trust reposed in you by the divine spirit who seeks your mind and soul in eternal union, there will eventually ensue that morontia oneness, that supernal harmony, that cosmic co-ordination, that divine attunement, that celestial fusion, that never-ending blending of identity, that oneness of being which is so perfect and final that even the most experienced personalities can never segregate or recognize as separate identities the fusion partners — mortal man and divine Adjuster.

**110:2.5 (1205.3)** You as a personal creature have mind and will. The Adjuster as a prepersonal creature has premind and prewill. If you so fully conform to the Adjuster's mind that you see eye to eye, then your minds become one, and you receive the reinforcement of the Adjuster's mind. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, the Adjuster's prepersonal will attains to personality expression through your decision, and as far as that particular project is concerned, you and the Adjuster are one. Your mind has attained to divinity attunement, and the Adjuster's will has achieved personality expression.



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**110:3.4 (1206.2)** I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.

**110:7.7 (1213.2)** Adjusters rejoice to make contact with the mortal mind; but they must be patient through the long years of silent sojourn during which they are unable to break through animal resistance and directly communicate with you. The higher the Thought Adjusters ascend in the scale of service, the more efficient they become. But never can they greet you, in the flesh, with the same full, sympathetic, and expressionful affection as they will when you discern them mind to mind on the mansion worlds.



**110:7.9 (1213.4)** While the voice of the Adjuster is ever within you, most of you will hear it seldom during a lifetime.

**111:1.5 (1216.6)** Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul — the morontia self — will faithfully portray the

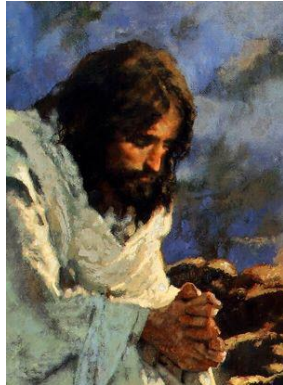
harvest of the temporal decisions which the mortal self is making.

... And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension. What you are today is not so important as what you are becoming day by day and in eternity. (111:1.5)



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### 5. The Consecration of Choice



**111:5.1 (1221.2)** The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God ...

**111:5.2 (1221.3)** The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.

**111:5.5 (1221.6)** Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will ...

**111:5.6 (1221.7)** This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will — "Not my will but yours be done" — as it consists in the creature's positive affirmation: "It is *my* will that *your* will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment,... — the birth of another eternal partnership of the will of man and the will of God.

**111:7.2 (1223.4)** May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would — as you work and worry, as you fight and toil — permit the valiant Adjuster to fight with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world.

### PAPER 112. PERSONALITY SURVIVAL

**112:0.1 (1225.1)** THE evolutionary planets are the spheres of human origin, the initial worlds of the ascending mortal career. Urantia is your starting point; here you and your divine Thought Adjuster are joined in temporary union. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages shall be yours; you will be eternally united with your indwelling Adjuster. Then will begin your real life, the ascending life, to which your present mortal state is but the vestibule.





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**112:3.5 (1230.3)** After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist: The pre-existent Thought Adjuster, with the memory transcription of the mortal career, proceeds to Divinington; and there also remains, in the custody of the destiny guardian, the immortal morontia soul of the deceased human. These phases and forms of soul, these once kinetic but now static formulas of identity, are essential to repersonalization on the morontia worlds; and it is the reunion of the Adjuster and the soul that reassembles the surviving personality, that reconsciousizes you at the time of the morontia awakening.



**112:5.4 (1232.5)** Human beings possess identity only in the material sense. ... But this is a material and purely temporary manifestation, just as the human embryo is a transient parasitic stage of human life. Human beings, from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring. But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as

a new vehicle for personality manifestation.

**112:5.21 (1235.3)** And when you thus awaken on the mansion worlds of Jerusem, you will be so changed, the spiritual transformation will be so great that, were it not for your Thought Adjuster and the destiny guardian, who so fully connect up your new life in the new worlds with your old life in the first world, you would at first have difficulty in connecting the new morontia consciousness with the reviving memory of your previous identity. Notwithstanding the continuity of personal selfhood, much of the mortal life would at first seem to be a vague and hazy dream. But time will clarify many mortal associations.

**112:7.19 (1240.1)** True it is, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you shall someday serve throughout the universes in your true characters — children of the Supreme God of experience and divine sons of the Paradise Father of all personalities.

### PAPER 113. SERAPHIC GUARDIANS OF DESTINY

**113:2.5 (1243.2)** The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of



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personality. They share most of your emotions and experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.

**113:3.1 (1244.2)** One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature. ... In the ministry of the guarding angel all of these influences are more or less unified and made more nearly appreciable by the expanding moral nature of the evolving human personality.



**113:3.3 (1244.4)** The Adjuster is the presence of the Father; the Spirit of Truth, the presence of the Sons. These divine endowments are unified and co-ordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. The angelic servers are gifted in combining the love of the Father and the mercy of the Son in their ministry to mortal creatures.

**113:4.2 (1245.2)** ... On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them.

**113:4.3 (1245.3)** Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress.

**113:4.1 (1245.1)** ... Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings.

**113:4.4 (1245.4)** The impulse of worship largely originates in the spirit promptings of the higher mind ...reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence.



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**113:5.2 (1246.1)** Angels are so near you and care so feelingly for you that they figuratively “weep because of your willful intolerance and stubbornness.” Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions.



**113:7.1 (1248.1)** It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companions of earth days; there also to become truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection.

**113:7.4 (1248.4)** Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians. And as you ascend the morontia spheres, eventually it is the seraphic guardians who witness and certify the decrees of your eternal union with the Thought Adjusters. Together they have established your personality identities as children of

the flesh from the worlds of time. Then, with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture.

After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently will they pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will stand face to face with the Sovereign of all Nebadon. And still will these seraphic guides follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight.

**113:7.6 (1248.6)** Man and angel may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. In the eternal ages men and angels will co-operate in the divine service as they did in the career of time.

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### PAPER 114. SERAPHIC PLANETARY GOVERNMENT



**114:6.4 (1255.3)** The twelve corps of the master seraphim of planetary supervision are functional on Urantia as follows:

**114:6.5 (1255.4)** 1. *The epochal angels.* These are the angels of the current age, the dispensational group. These celestial ministers are intrusted with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur.

**114:6.6 (1255.5)** 2. *The progress angels.* These seraphim are intrusted with the task of initiating the evolutionary progress of the successive social ages.

**114:6.7 (1255.6)** 3. *The religious guardians.* These are the "angels of the churches," the earnest contenders for that which is and has been. They endeavor to maintain the ideals of that which has survived for the sake of the safe transit of moral values from one epoch to another. They are the checkmates of the angels of progress ...

**114:6.8 (1255.7)** 4. *The angels of nation life.* These are the "angels of the trumpets," directors of the political performances of Urantia national life.

**114:6.9 (1255.8)** 5. *The angels of the races.* Those who work for the conservation of the evolutionary races of time, regardless of their political entanglements and religious groupings.

**114:6.10 (1255.9)** 6. *The angels of the future.* These are the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation; they are the architects of the successive eras.

**114:6.11 (1256.1)** 7. *The angels of enlightenment.* Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education.

**114:6.12 (1256.2)** 8. *The angels of health.* These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease.

**114:6.13 (1256.3)** 9. *The home seraphim.* Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization.





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**114:6.14 (1256.4)** 10. *The angels of industry.* This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples.

**114:6.15 (1256.5)** 11. *The angels of diversion.* These are the seraphim who foster the values of play, humor, and rest.

**114:6.16 (1256.6)** 12. *The angels of superhuman ministry.* These are the angels of the angels, those seraphim who are assigned to the ministry of all other superhuman life on the planet...

### God the Supreme - the Evolving God (115-118)

#### Paper 115:

##### The Supreme Being

1. Relativity of Concept Frames
2. The Absolute Basis for Supremacy
3. Original, Actual, and Potential
4. Sources of Supreme Reality
5. Relation of the Supreme to the Paradise Trinity
6. Relation of the Supreme to the Triodities
7. The Nature of the Supreme

#### Paper 116:

##### The Almighty Supreme

1. The Supreme Mind
2. The Almighty and God the Sevenfold
3. The Almighty and Paradise Deity
4. The Almighty and the Supreme Creators
5. The Almighty and the Sevenfold Controllers
6. Spirit Dominance
7. The Living Organism of the Grand Universe

#### Paper 117:

##### God the Supreme

1. Nature of the Supreme Being
2. The Source of Evolutionary Growth
3. Significance of the Supreme to Universe Creatures
4. The Finite God
5. The Oversoul of Creation
6. The Quest for the Supreme
7. The Future of the Supreme

#### Paper 118:

##### Supreme and Ultimate—Time and Space

1. Time and Eternity
2. Omnipresence and Ubiquity
3. Time-Space Relationships
4. Primary and Secondary Causation
5. Omnipotence and Compossibility
6. Omnipotence and Omnificence
7. Omniscience and Predestination
8. Control and Overcontrol
9. Universe Mechanisms
10. Functions of Providence



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**115:0.1 (1260.1)** WITH God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status — one must do something as well as be something.



### 1. Relativity of Concept Frames

**115:1.1 (1260.2)** Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a *universe frame* in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.

**115:1.2 (1260.3)** Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. ... God is much, much more than a Father, but the Father is man's highest concept of God; nonetheless, the Father-Son portrayal of Creator-creature relationship will be augmented by those supermortal conceptions of Deity which will be attained in Orvonton, in Havona, and on Paradise.



**116:0.3 (1268.3)** Experiential growth implies creature-Creator partnership — God and man in association. Growth is the earmark of experiential Deity: Havona did not grow; Havona is and always has been; it is existential like the everlasting Gods who are its source. But growth characterizes the grand universe.

**116:4.7 (1272.6)** But the local universes are the real laboratories in which are worked out the mind experiments, galactic adventures, divinity unfoldings, and personality progressions which, when cosmically totaled, constitute the actual foundation upon which the Supreme is achieving deity evolution in and by experience.



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**116:4.8 (1272.7)** ... The local universes are the starting points of true evolution, the spawning grounds of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be.

**116:4.11 (1273.3)** The local universe is the starting place for those personalities who are farthest from God, and who can therefore experience the greatest degree of spiritual ascent in the universe, can achieve the maximum of experiential participation in the cocreation of themselves. These same local universes likewise provide the greatest possible depth of experience for the descending personalities, who thereby achieve something which is to them just as meaningful as the Paradise ascent is to an evolving creature.

### 7. The Living Organism of the Grand Universe



**116:7.1 (1276.2)** The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. The physical reality of the universes is symbolic of the perceivable reality of the Almighty Supreme.

**117:1.6 (1279.4)** The evolving divine nature of the Supreme is becoming a faithful portrayal of the matchless experience of all creatures and of all Creators in the grand universe. In the Supreme, creatorship and creaturehood are at one; they are forever united by that experience which was born of the vicissitudes attendant upon the solution of the manifold problems which beset all finite creation as it pursues the eternal path in quest of perfection and liberation from the fetters of incompleteness.

### 2. The Source of Evolutionary Growth

**117:2.1 (1280.1)** The Supreme is God-in-time; his is the secret of creature growth in time; his also is the conquest of the incomplete present and the consummation of the perfecting future.

**117:2.8 (1281.1)** Thus may the incompleteness of the Supreme be regarded as a virtue since it makes possible the evolutionary growth of the creature-creation of the present universes. Emptiness does have its virtue, for it may become experientially filled.



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**117:4.2 (1283.4)** Throughout the grand universe the Supreme struggles for expression. His divine evolution is in measure predicated on the wisdom-action of every personality in existence. When a human being chooses eternal survival, he is cocreating destiny; and in the life of this ascending mortal the finite God finds an increased measure of personality self-realization and an enlargement of experiential sovereignty. ... as for the personality of the nonsurvivor, it is absorbed into the oversoul of creation, becoming a part of the Deity of the Supreme.

**117:4.4 (1283.6)** The human personality can truly destroy individuality of creaturehood, and though all that was worth while in the life of such a cosmic suicide will persist, *these qualities will not persist as an individual creature*. The Supreme will again find expression in the creatures of the universes but never again as that particular person; the unique personality of a nonascender returns to the Supreme as a drop of water returns to the sea.

**117:4.10 (1284.6)** The great challenge that has been given to mortal man is this: Will you decide to personalize the experientible value meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in *his* way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours.



**117:5.13 (1287.4)** What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service.

**117:6.2 (1288.1)** If you truly desire to find God, you cannot help having born in your minds the consciousness of the Supreme. As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your lives as universe creatures.

**117:6.5 (1288.4)** The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother.



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**117:6.7 (1288.6)** ... Such a magnificent universe self thus becomes the eternal finaliter son of the Paradise Father as well as the eternal universe child of the Mother Supreme, a universe self qualified to represent both the Father and Mother of universes and personalities in any activity or undertaking pertaining to the finite administration of created, creating, or evolving things and beings.

**117:6.25 (1291.2)** Men do not find the Supreme suddenly and spectacularly as an earthquake tears chasms into the rocks, but they find him slowly and patiently as a river quietly wears away the soil beneath.

**117:6.26 (1291.3)** When you find the Father, you will find the great cause of your spiritual ascent in the universes; when you find the Supreme, you will discover the great result of your career of Paradise progression.

**117:6.27 (1291.4)** But no God-knowing mortal can ever be lonely in his journey through the cosmos, for he knows that the Father walks beside him each step of the way, while the very way that he is traversing is the presence of the Supreme.

**117:6.9 (1289.2)** Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed.

**117:6.10 (1289.3)** All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. 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. The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme.

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### Supplemental Links

#### Urantia Book Search Engines

As you study The Urantia Book, you will notice that certain concepts like truth, beauty and goodness, soul, forgiveness, bestowal, free will, perfection, and evolution – just to name a few – are mentioned throughout the book. These provide evidence of internal consistency of facts and ideas and, when taken together, they offer important insights to the serious student.

It is highly beneficial to students of The Urantia Book to search on particular concepts, words, or short phrases in the book to see how often they appear and how they are described in each section. This helps the student to build a greater comprehension of the meaning and value of those concepts when they are consolidated and reflected on altogether.

**There are several Urantia Book Search engines available on different websites such as:**

- Urantia Foundation at <https://www.urantia.org/urantia-book/search>
- Urantia Book Fellowship at [https://www.urangiabook.org/Search-The-Urantia-Book-\(English\)](https://www.urangiabook.org/Search-The-Urantia-Book-(English))
- Truthbook.com at <https://truthbook.com/urantia-book/urantia-book-online>
- [Search The Urantia Book](#)
- [The Urantia Book's SMART Aid](#)

#### Glossary of Urantia Book Words

Students will find The Urantia Book Fellowship's online Glossary, which contains 1549 Terms with 90,948 cross-references, extremely useful. Click on this link to access The Urantia Book Fellowship's full [Glossary](#).

The Glossary, the Glossarized Urantia Book, and its associated webpages are provided and maintained courtesy of The Urantia Society of Greater New York (USGNY).

- <https://urangiabook.org/Urantia-Book-Glossary>



## The Urantia Book New Reader Course

### Study Aids for The Urantia Book

- UB scholar David Kantor compiled a fascinating timeline of our world history which you can view at <https://urantia-book.org/archive/studyaids/timeline.htm>. It is based on dates mentioned in *The Urantia Book*, starting with the beginning of the "Pleistocene" epoch of planetary evolution some two million years ago and ending with the birth of Jesus in 6 BC.

This timeline is intended to serve as an index for further study, to be used with Google, Wikipedia, or other web-based search and/or research services. Words and phrases in the timeline are intended to be used as keywords for searches in other resources.

Number references such as 23:4.6 refer to Paper, Section, and Paragraph of the Uversa Press edition of *The Urantia Book*. There may be conflicting information in this timeline; many dates are matters of ongoing controversy. Urantia Book dates are used for calibration. This is a work in progress and subject to change and revision.

- **The Family Tree of Humanity** is an interpretive illustration by Saskia Praamsma of the development of the 9 races of Urantia based on the account found in *The Urantia Book*, and their subsequent evolutionary branching. You can find this chart at <https://squarecircles.com/study-aids/>

The nine races start with Andon and Fonta, the first two humans, followed by the sudden appearance of the six Sangik races 500,000 years ago, the Nodites (from the descendants of the Planetary Prince's staff), and the violet race originating with Adam and Ave around 36,000 years BCE.

### Videos about The Urantia Book

For a soaring and beautiful journey through the Grand Universe depicted in *The Urantia Book*, we recommend the following videos by Gary Tonge, a pre-eminent illustrator and video producer in the Urantia community.

#### **The Urantia Book - Introduction**

<https://www.youtube.com/watch?v=wf21UbsdJ4&t=44s>

#### **The Urantia Book - Journey Through the Universe**

<https://www.youtube.com/watch?v=9CkbbbohKDoY&t=8s>

#### **The Urantia Book - Architectural Spheres of Ascension**

<https://youtu.be/KzA6ua37ILk>