

## INTRODUCTION TO WEEK 1 – The Father’s Mandate

As we begin this course, let us take on Jesus’ admonition to Thomas to “acquire the ability to listen with the ear of the spirit.” And above all, let us practice living as in the presence of God as we reflect on the readings and as we develop answers to the questions.

The Universal Father’s mandate, “Be you perfect even as I am perfect” occurs twelve times in the Urantia Book. I think he means it. This mandate is for every finite creature personality – it is for each and all of us.

To know God is an eternally progressive experience. Taking on “the career of doing the Father’s will [means we have] already embarked upon the long, long Paradise trail of divinity pursuit and perfection attainment.”

We are told, “To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom...” (56:10.20)

Jesus said, “there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are: 1. The fruits of the spirit of God showing forth in your daily routine life. 2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.” (156:6.14)

“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.” (100.2.7)

Our Father’s eternal purpose for all personalities is one of “boundless opportunity, unlimited progress, and endless life.” “There is in the mind of God a plan which embraces every creature of all his vast domains...” (32:5.7)

Let us get about our Father’s business.

## Syllabus: Week 1 – The Father’s Mandate

- 1) Be You Perfect
- 2) The Will of God
- 3) Fruits of the Spirit
- 4) Purpose and Progress

### QUESTIONS FOR WEEK 1

After thoughtful reflection, please answer the following questions:

1. What do “divinity attainment” and “perfection of divinity” mean to you and how are you achieving them? [Hint: 0:1.16 & 17]
2. What are “spiritual values” and “universe meanings” to you?
3. In 118:6.6 we read, “Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of God.” How do you experience “spiritual volition?”
4. How is your “progressive experience of becoming more and more like God? How has your “effectiveness of the supreme human desire to do the will of God — to be like God” changed in the past 10 years? How do you measure that?
5. We read that to be “spirit led” is to be, “subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness — justice.” How does this definition working for you?
6. How do you share your inner life with God?
7. What fruits of the spirit from 34:6.13 and 193:2.2 are in need of improvement in your life? How will improve on them?
8. What is your experience of “adjuster communion?”

# The Father's Mandate

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## Be You Perfect

1:0.3. **God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, "Be you perfect, even as I am perfect." In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia.**

1:0.4 **This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection.** This possibility of the attainment of divine perfection is the final and certain destiny of all man's eternal spiritual progress.

1:0.5 **Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as God himself is in his sphere of infinity and eternity. Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.**

1:0.6 **This is the true meaning of that divine command, "Be you perfect, even as I am perfect," which ever urges mortal man onward and beckons him inward in that long and fascinating struggle for the attainment of higher and higher levels of spiritual values and true universe meanings. This sublime search for the God of universes is the supreme adventure of the inhabitants of all the worlds of time and space.**

56:10.12 Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. **But the possession of goodness, greatness, is the measure of real divinity attainment.**

5:5.1 Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. Human evolution embraces in its unfolding all endowments antecedent to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver man from the real struggles of mortal living. **Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.**

## The Will of God

12:7.7 **The will of God does not uniformly prevail in the heart of the God-seeking material mortal, but if the time frame is enlarged beyond the moment to embrace the whole of the first life, then does God's will become increasingly discernible in the spirit fruits which are borne in the lives of the spirit-led children of God.** And then, if human life is further enlarged to include the morontia experience, the divine will is observed to shine brighter and brighter in the spiritualizing acts of those creatures of time who have begun to taste the divine delights of experiencing the relationship of the personality of man with the personality of the Universal Father.

39:4.14 The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them — advance in spirit status — by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always — in any sphere, in all of them — **this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia.**

196:3.20 **Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul.**

107:0.4 Any mortal who has seen a Creator Son has seen the Universal Father, and he who is indwelt by a divine Adjuster is indwelt by the Paradise Father. **Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God.** Consciousness of Adjuster presence is consciousness of God's presence. Eternal fusion of the Adjuster with the evolutionary soul of man is the factual experience of eternal union with God as a universe associate of Deity.

111:5.1 **The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God — with the very God who has made such a creature life of inner meaning-value possible.** Sharing is Godlike — divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes.

**118:1.2 The personality of the mortal creature may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Father.**

118:6.6 In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for expression.

**Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of God.**

130:2.7 This was a conference [with Ganid in Caesarea on the way to Rome] which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the will of God and that human mind act of choosing which is also called will. **In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.**

140:10.9 John asked Jesus, "Master, what is the kingdom of heaven?" And Jesus answered: **"The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God — to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation."**

155:6.11 **Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation.** Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness — justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.

170:2.11 The great effort embodied in this sermon [The Kingdom of Heaven] was **the attempt to translate the concept of the kingdom of heaven into the ideal of**

**the idea of doing the will of God.** Long had the Master taught his followers to pray: "Your kingdom come; your will be done"; and at this time he earnestly sought to induce them to abandon the use of the term kingdom of God in favor of the more practical equivalent, the will of God. But he did not succeed.

## Fruits of the Spirit

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

(See table below for dictionary definitions of the fruits of the spirit – just to be clear)

<p><b>Love</b> is the dominant characteristic of all God's personal dealings with his creatures. <b>Love</b> is the desire to do good to others</p>	<p>Main Entry: <b>gen·tle·ness</b> Function: <i>noun</i> Date: 14th century : the quality or state of being <b>gentle</b>; <i>especially</i>: mildness of manners or disposition</p>	<p>P.1114 - §5 Belief has attained the level of <b>faith</b> when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.</p>
<p>Main Entry: <b>joy</b> Function: <i>noun</i> Etymology: Middle English, from Old French <i>joie</i>, from Latin <i>gaudia</i>, plural of <i>gaudium</i>, from <i>gaudere</i> to rejoice; probably akin to Greek <i>gEthein</i> to rejoice Date: 13th century</p> <p><b>1 a</b> : the emotion evoked by well-being, success, or good fortune or by the prospect of possessing what one desires : <b>DELIGHT</b> <b>b</b> : the expression or exhibition of such emotion : <b>GAIETY</b> <b>2</b> : a state of happiness or felicity : <b>BLISS</b> <b>3</b> : a source or cause of delight</p>	<p>Main Entry: <b>good·ness</b> Function: <i>noun</i> Date: before 12th century <b>1</b> : the quality or state of being good</p>	
<p>Main Entry: <b>peace</b> Function: <i>noun</i> Etymology: Middle English <i>pees</i>, from Old French <i>pais</i>, from Latin <i>pac-</i>, <i>pax</i>; akin to Latin <i>pacisci</i> to agree -- more at <b>PACT</b> Date: 12th century</p> <p><b>1</b> : a state of tranquillity or quiet: as <b>a</b> : freedom from civil disturbance <b>b</b> : a state of security or order within a community provided for by law or custom &lt;a breach of the <i>peace</i>&gt;</p> <p><b>2</b> : freedom from disquieting or oppressive thoughts or emotions</p> <p><b>3</b> : harmony in personal relations</p>	<p>Main Entry: <b>bet·ter</b> /'be-t&amp;r/; <b>best</b> /'best/</p> <p>Inflected Form(s): <b>good</b> Function: <i>adjective</i> Etymology: Middle English, from Old English <i>gOd</i>; akin to Old High German <i>guot</i> good, Sanskrit <i>gadhyā</i> what one clings to Date: before 12th century</p> <p><b>1 a</b> (1) : of a favorable character or tendency &lt;<i>good news</i>&gt; (2) : <b>BOUNTIFUL</b>, <b>FERTILE</b> &lt;<i>good land</i>&gt; (3) : <b>HANDSOME</b>, <b>ATTRACTIVE</b> &lt;<i>good looks</i>&gt; <b>b</b> (1) : <b>SUITABLE</b>, <b>FIT</b> &lt;<i>good to eat</i>&gt; (2) : free from injury or disease &lt;<i>one good arm</i>&gt; (3) : not depreciated &lt;<i>bad money drives out good</i>&gt; (4) : commercially sound &lt;<i>a good risk</i>&gt; (5) : that can be relied on &lt;<i>good for another year</i>&gt; &lt;<i>good for a hundred dollars</i>&gt; &lt;<i>always good for a laugh</i>&gt; (6) : <b>PROFITABLE</b>,</p>	<p>Main Entry: <b>tem·per·ance</b> Function: <i>noun</i> Etymology: Middle English, from Latin <i>temperantia</i>, from <i>temperant-</i>, <i>temperans</i>, present participle of <i>temperare</i> to moderate, be moderate Date: 14th century</p> <p><b>1</b> : moderation in action, thought, or feeling : <b>RESTRAINT</b></p> <p><b>2 a</b> : habitual moderation in the indulgence of the appetites or passions <b>b</b> : moderation in or abstinence from the use of intoxicating drink</p>
<p>Main Entry: <b>long-suf·fer·ing</b> Function: <i>noun</i> Date: 1526</p> <p>: long and patient endurance of offense</p> <p>- <b>long-suffering</b> <i>adjective</i></p> <p>- <b>long-suf·fer·ing·ly</b> /-IE/ <i>adverb</i></p>	<p>Main Entry: <b>1faith</b> Function: <i>noun</i> Inflected Form(s): <i>plural</i> <b>faiths</b></p> <p>Etymology: Middle English <i>feith</i>, from Old French <i>feid</i>, <i>foi</i>; from Latin <i>fides</i>; akin to Latin <i>fidere</i> to trust -- more at <b>BIDE</b> Date: 13th century</p> <p><b>1 a</b> : allegiance to duty or a person : <b>LOYALTY</b> <b>b</b> (1) : fidelity to one's promises (2) : sincerity of intentions</p>	<p>Main Entry: <b>righ·teous</b> Function: <i>adjective</i> Etymology: alter. of earlier <i>rightuous</i>, alteration of Middle English <i>rightwise</i>, <i>rightwos</i>, from Old English <i>rihtwīs</i>, from <i>riht</i>, noun, right + <i>wīs</i> wise Date: 1535</p> <p><b>1</b> : acting in accord with divine or moral law : free from guilt or sin</p> <p><b>2 a</b> : morally <b>right</b> or justifiable &lt;<i>a righteous decision</i>&gt; <b>b</b> : arising from an outraged sense of justice or morality &lt;<i>righteous indignation</i>&gt;</p>
<p><b>meek·ness</b> <i>noun</i> Main Entry: <b>meek</b> Function: <i>adjective</i> Etymology: Middle English, of Scandinavian origin; akin to Old Norse <i>mjukr</i> gentle; akin to Welsh <i>mwyth</i> soft Date: 13th century</p> <p><b>1</b> : enduring injury with patience and without resentment : <b>MILD</b></p> <p><b>2</b> : deficient in spirit and courage : <b>SUBMISSIVE</b> <b>3</b> : not violent or strong : <b>MODERATE</b> - <b>meek·ly</b> <i>adverb</i></p>	<p><b>synonym</b> see <b>BELIEF</b> - <b>in faith</b> : without doubt or question : <b>VERILY</b></p>	<p><b>3</b> : slang : <b>GENUINE</b>, <b>GOOD</b> <b>synonym</b> see <b>MORAL</b></p> <p>- <b>righ·teous·ly</b> <i>adverb</i> - <b>righ·teous·ness</b> <i>noun</i>,</p>

## Selected References to "Fruits of the Spirit"

5:2.6 The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul consciousness, **but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors.**

56:10.20 **To finite man truth, beauty, and goodness embrace the full revelation of divinity reality.** As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, **there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy,**

**and cosmic wisdom.** The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe — and they know that God is love.

117:6.17 Despite the fact that you cannot, in this universe age, personally find him [God the Supreme] as you can and will find the Father, the Son, and the Spirit, nevertheless, the Paradise ascent "and subsequent universe career will gradually create' in your consciousness the recognition of the universe presence and the cosmic action of the God of all experience. **The fruits of the spirit are the substance of the Supreme as he is realizable in human experience.**

142:1.5 **Obedience to the will of the Father, yielding the fruits of the spirit in one's personal life, is the law of the kingdom.**

143:2.8 [Jesus speaking] "If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, **whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment--true self-mastery.**"

176:3.5 [Jesus speaking] "To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. **You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.**

178:1.4 Sonship in the kingdom, from the standpoint of advancing civilization, should assist you in becoming the ideal citizens of the kingdoms of this world since brotherhood and service are the cornerstones of the gospel of the kingdom. The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that **unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer.**

193:2.2 **And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance,**

**and enduring peace.** If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. **My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches.** Increasingly, must you yield the **fruits of the spirit** as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you."

130:4.4 (1434.3) All true values of creature experience are concealed in depth of recognition.

## Purpose

2:2.5 God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of his divine nature. He is final, complete, and perfect. There is no thing lacking in the beauty and perfection of his righteous character. **And the whole scheme of living existences on the worlds of space is centered in the divine purpose of elevating all will creatures to the high destiny of the experience of sharing the Father's Paradise perfection.** God is neither self-centered nor self-contained; he never ceases to bestow himself upon all self-conscious creatures of the vast universe of universes.

48:8.2 There is a definite and divine purpose in all this morontia and subsequent spirit scheme of mortal progression, this elaborate universe training school for ascending creatures. It is the design of the Creators to afford the creatures of time a graduated opportunity to master the details of the operation and administration of the grand universe, and this long course of training is best carried forward by having the surviving mortal climb up gradually and by actual participation in every step of the ascent.

**32:5.7 There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving!**

32:5.8 The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh.

## Progress

49:6.8 2. Mortals of the individual orders of ascension. **The individual progress of human beings is measured by their successive attainment and traversal (mastery) of the seven cosmic circles. These circles of mortal progression are levels of associated intellectual, social, spiritual, and cosmic-insight values.**

Starting out in the seventh circle, mortals strive for the first, and all who have attained the third immediately have personal guardians of destiny assigned to them. These mortals may be repersonalized in the morontia life independent of dispensational or other adjudications.

**154:2.5 Universe difficulties must be met and planetary obstacles must be encountered as a part of the experience training provided for the growth and development, the progressive perfection, of the evolving souls of mortal creatures.** The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems. The animal nature and the lower forms of will creatures do not progress favorably in environmental ease. Problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny.

**132:3.10 Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty.** Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

**[Self-understanding:** 39:3.4 3. Social Architects. From the individual planets up through the morontia training worlds, these seraphim labor to enhance all sincere social contacts and to further the social evolution of universe creatures.

**These are the angels who seek to divest the associations of intelligent beings of all artificiality while endeavoring to facilitate the interassociation of will creatures on a basis of real self-understanding and genuine mutual appreciation.**

113:1.6 In the ministry to so-called normal beings, seraphic assignments are made in accordance with the human attainment of the circles of intellectuality and spirituality. You start out in your mind of mortal investment in the seventh circle and journey inward **in the task of self-understanding, self-conquest, and self-mastery;** and circle by circle you advance until (if natural death does

not terminate your career and transfer your struggles to the mansion worlds) you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

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