

Concepts: Truth, Beauty and Goodness

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Introduction: **Truth, Beauty and Goodness**

[Let's look closely at the concept of **Truth, Beauty and Goodness**. We'll discuss the definition of the terms (Fact), and how The Urantia Book uses the words with respect to conceptual frameworks and relatively within those frameworks (Knowledge). We'll expand our understanding of the importance of **Truth, Beauty and Goodness** to spiritual growth and how that very growth will change and expand our comprehension of these terms (Wisdom). And we will reflect upon our new understanding, appreciating how we might wisely apply this knowledge as we evaluate the potentials of our lives and choose paths that glorify God (Living Truth).]

[Throughout this paper I will color code the text to draw the reader's attention to the significance of what is being discussed.]

Black identifies sections that support the topic of discussion, eg setting time and place, adding context, etc. This in no way suggests that the text does not have special import or spiritual stature, but notes that it is only structurally relevant to the topic of discussion.

Green is used to identify text that I find has special import in expanding understanding, eg developing relationships of ideas/ideals, discussing fundamental concepts, etc.

Blue is use for text that is of special or high spiritual stature, e.g., the words of Christ Michael, discussions revealing pathways to personal spiritual growth.

[My commentary will be bracketed and colored purple.

Each major section will begin by defining our terms. What we will achieve is first an understanding of the clearest dictionary use of these terms at the time of the revelation and how usage has changed the definitions over the passing years. The most learned factual definition of **truth**, **beauty** and **goodness** during the period that The Urantia Book was first revealed would have been Websters Dictionary 1934 Ed. The truest current usage is best depicted by online sources - examples are dictionary.com and merriam-webster.com.

Several of the selections taken from The Urantia Book are used more than once. Generally these are some of the exceptional gems of the revelation. The repetitions are

included as they accentuate and give greater depth and breadth to the central idea under discussion.

All major sections will also include an extensive selection of “Examples” of the actual use of the major theme in the Urantia papers. The Urantia Book commonly approaches topics from many different viewpoints, fostering conceptual unity from diversity of presentation and associations. Certainly spiritual gems are scattered throughout these “Examples” , but also, just allow you mind to become comfortable with the discussion of high spiritual concepts as you read through these selections. The specific topics in each major section will then be considered in relation to particularly associated selections from the Urantia Book, with the purpose of augmenting wisdom from the mindful consideration of increased knowledge, generating spiritual insight from cooperative mediation of the topic in association with the indwelling thought adjuster, and fostering personal spiritual growth.]

Ideas

Divinity Attainment

195:6.17 (2078.3) The sincere pursuit of **goodness**, **beauty**, and **truth** leads to God...

2:7.12 (43.5) **Truth** is coherent, **beauty** attractive, **goodness** stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

195:7.4 (2078.7) Paradise values of eternity and infinity, of **truth**, **beauty**, and **goodness**, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values.

196:3.24 (2095.8) God is not the mere invention of man’s idealism; he is the very source of all such superanimal insights and values. God is not a hypothesis formulated to unify the human concepts of **truth**, **beauty**, and **goodness**; he is the personality of love from whom all of these universe manifestations are derived. The **truth**, **beauty**, and **goodness** of man’s world are unified by the increasing spirituality of the experience of mortals ascending toward Paradise realities. The unity of **truth**, **beauty**, and **goodness** can only be realized in the spiritual experience of the God-knowing personality.

[**Truth**, **beauty**, and **goodness** may be thought of as aspects of the personality of God. They might be considered as evidence of the Spirit of God in the material creation.

Truth, **beauty**, and **goodness** can be thoughtfully understood as high spiritual values,

and can be experienced and increasingly unified by a Son of God as Love/God. The faith choice of the mortal personality to recognize God as his spiritual Father reveals personal spiritual reality as divine Sonship shared with the Sons of God. Many high spirit influences and personalities, even the pre-personal presence of the Father himself in the mind of man, guide the ascender - a nascent spiritual being - toward Paradise in the long, long journey of personality perfection. Truth, beauty and goodness stand fourth as bright spiritual lights, illuminating supreme meanings and divine values, and ever drawing man nearer to God, - to God-consciousness.]

[How our understanding of truth, beauty, and goodness affects the growth of God the Supreme.]

0:1.17 (3.4) Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

117:1.7 (1279.5) Truth, beauty, and goodness are correlated in the ministry of the Spirit, the grandeur of Paradise, the mercy of the Son, and the experience of the Supreme. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness.

56:6.3 (641.4) The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of truth, the appreciation of beauty, and the worship of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

56:10.15 (647.6) Even truth, beauty, and goodness - man's intellectual approach to the universe of mind, matter, and spirit - must be combined into one unified concept of a divine and supreme ideal. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love.

[The evolutionary Sons of God, finite in nature and material minded, must create their morontial form in association with the Thought Adjusters and evolve as spirit beings in the times/space creation through experience. God the sevenfold represents attainment goals on this journey. The Michaels - Paradise Creator Sons - of the local universes represent the first aspiration of personality achievement. Christ Michael literally said, "I am the way". The attainment of the personal recognition of the Ancients of Days and

one of the Seven Master Spirits follows as markers of personal spiritual mastery. God the Supreme is **truth**, **beauty**, and **goodness** - the goal of Divinity expression in the finite universe. Our own personal spiritual growth is a part of the perfection evolution of the Supreme. The power personality evolution of the Supreme Being relies on the perfection attainment of all the parts of the Grand Universe and the contribution of our own personal spiritual perfection is part of that eventuality. Comprehension of God the Supreme is followed by personality recognition of the God the Spirit, God the Son, and God the Father.]

56:10.17 (647.8) Universal **beauty** is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal **truth** is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of **Truth** upon all peoples. Divine **goodness** is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father.

56:10.18 (648.1) Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. **Truth** meanings are the mortal-intellect repercussions of the eternal word of Deity - the time-space comprehension of supreme concepts. The **goodness** values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

56:10.19 (648.2) These meaningful reality values of divinity are blended in the Father's relation with each personal creature as divine love. They are co-ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time. These three divinities are primarily manifested by the Supreme Being as power-personality synthesis. They are variously shown forth by God the Sevenfold in seven differing associations of divine meanings and values on seven ascending levels.

56:10.20 (648.3) 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.

56:10.21 (648.4) Love is the desire to do good to others.

[So again, as we look for, appreciate, evaluate and incorporate **truth**, **beauty** and **goodness** into our lives, we spiritualize ourselves and God-consciousness increasingly becomes the qualitative value of our character and God, the devotional goal of personality attainment.]

DEFINITIONS FROM THE URANTIA BOOK:

44:7.2 (507.3) **Beauty**, rhythm, and harmony are intellectually associated and spiritually akin. **Truth**, fact, and relationship are intellectually inseparable and associated with the philosophic concepts of **beauty**. **Goodness**, righteousness, and justice are philosophically interrelated and spiritually bound up together with living **truth** and divine **beauty**.

56:10.10 (647.1) **Truth** is the basis of science and philosophy, presenting the intellectual foundation of religion. **Beauty** sponsors art, music, and the meaningful rhythms of all human experience. **Goodness** embraces the sense of ethics, morality, and religion - experiential perfection-hunger.

NOUNS

-love

140:8.31 (1583.5) ... He revealed a **goodness** equal to God. He exalted love - **truth**, **beauty**, and **goodness** - as the divine ideal and the eternal reality.

ADJECTIVES

-living/spiritual/divine

20:10.3 (232.6) In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living **truth**, divine **goodness**, and true spiritual **beauty**.

QUALIFIERS

-(**truth**) material, philosophic, or spiritual/

(**beauty**) material art or spiritual symmetry/

(**goodness**) whether personal morality, social equity, or divine ministry

2:7.11 (43.4) All **truth** - material, philosophic, or spiritual - is both beautiful and good. All real **beauty** - material art or spiritual symmetry - is both true and good. All genuine **goodness** - whether personal morality, social equity, or divine ministry - is equally true and beautiful.

-level of existence

56:6.3 (641.4) The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of **truth**, the appreciation of **beauty**, and **the worship of goodness**, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

EXAMPLES FROM THE URANTIA BOOK:

1:7.3 (31.3) The concept of **truth** might possibly be entertained apart from personality, the concept of **beauty** may exist without personality, but the concept of divine **goodness** is understandable only in relation to personality. Only a *person* can love and be loved. Even **beauty** and **truth** would be divorced from survival hope if they were not attributes of a personal God, a loving Father.

2:7.9 (43.2) The great mistake of the Hebrew religion was its failure to associate the **goodness** of God with the factual **truths** of science and the appealing **beauty** of art. As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the **goodness** of God to the relative exclusion of **truth** and neglect of **beauty**, there developed an increasing tendency for certain types of men to turn away from the abstract and dissociated concept of isolated **goodness**. The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many twentieth-century men, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the **truths** of science, philosophy, and spiritual experience, and to the **beauties** of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement.

5:4.6 (67.4) The Hebrews based their religion on **goodness**; the Greeks on **beauty**; both religions sought **truth**. Jesus revealed a God of love, and love is all-embracing of **truth**, **beauty**, and **goodness**.

14:4.13 (157.5) As the worship of the faith sons of the evolutionary worlds ministers to the satisfaction of the Universal Father's love, so the exalted adoration of the Havona creatures satiates the perfect ideals of divine **beauty** and **truth**. As mortal man strives to do the will of God, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they are the will of God. Man rejoices in the **goodness** of God, Havoners exult in the divine **beauty**, while you both enjoy the ministry of the liberty of living **truth**.

56:10.5 (646.6) The attainment of cosmologic levels of thought includes:

56:10.8 (646.9) 3. Ethic sensitivity. Through the realization of **truth** the appreciation of **beauty** leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine **goodness** in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values - to God-consciousness.

71:4.16 (804.16) The appearance of genuine brotherhood signifies that a social order has arrived in which all men delight in bearing one another's burdens; they actually desire to practice the golden rule. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of **truth**, **beauty**, and **goodness**. In such a situation only one course is practical: The "golden rulers" may establish a progressive society in which they live according to their ideals while maintaining an

adequate defense against their benighted fellows who might seek either to exploit their pacific predilections or to destroy their advancing civilization.

91:5.7 (999.3) But the minds of greater spiritual illumination should be patient with, and tolerant of, those less endowed intellects that crave symbolism for the mobilization of their feeble spiritual insight. The strong must not look with disdain upon the weak.

Those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere **truth**, **beauty**, and **goodness** without form and ritual. In prayerful worship, most mortals envision some symbol of the object-goal of their devotions.

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.

106:1.3 (1164.2) God the Sevenfold signifies the recognition by Paradise Deity of the barriers of time in the evolutionary universes of space. No matter how remote from Paradise, how deep in space, a material survival personality may take origin, God the Sevenfold will be found there present and engaged in the loving and merciful ministry of **truth**, **beauty**, and **goodness** to such an incomplete, struggling, and evolutionary creature. The divinity ministry of the Sevenfold reaches inward through the Eternal Son to the Paradise Father and outward through the Ancients of Days to the universe Fathers - the Creator Sons.

109:4.6 (1199.1) In a sense the Adjusters may be fostering a certain degree of planetary cross-fertilization in the domains of **truth**, **beauty**, and **goodness**. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. I know whereof I speak since we have their numbers and records in the archives of Uversa.

109:5.2 (1199.3) It is sometimes possible to have the mind illuminated, to hear the divine voice that continually speaks within you, so that you may become partially conscious of the wisdom, **truth**, **goodness**, and **beauty** of the potential personality constantly indwelling you.

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. The understandings of **truth**, **beauty**, and **goodness**, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. 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. Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place.

118:5.3 (1299.3) Mortal consciousness proceeds from the fact, to the meaning, and then to the value. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. Always must God act to break the deadlock of the unqualified unity inherent in existential infinity. Always must Deity provide the pattern universe, the perfect personalities, the original **truth**, **beauty**, and **goodness** for which all subdeity creations strive. Always must God first find man that man may later find God. Always must there be a Universal Father before there can ever be universal sonship and consequent universal brotherhood.

130:1.5 (1429.1) Jesus' last visit with Gadiab had to do with a discussion of good and evil. This young Philistine was much troubled by a feeling of injustice because of the presence of evil in the world alongside the good. He said: "How can God, if he is infinitely good, permit us to suffer the sorrows of evil; after all, who creates evil?" It was still believed by many in those days that God creates both good and evil, but Jesus never taught such error. In answering this question, Jesus said: "My brother, God is love; therefore he must be good, and his **goodness** is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to **goodness**, rejectful of **beauty**, and disloyal to **truth**. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin.

132:4.6 (1461.4) To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere **goodness** and exalt **truth**. Choose the **beautiful** in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

195:6.11 (2077.7) To say that mind "emerged" from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of **truth**, **beauty**, and **goodness** are not inherent in either physics or chemistry. A machine cannot *know*, much less know **truth**, hunger for righteousness, and cherish **goodness**.

195:6.17 (2078.3) The sincere pursuit of **goodness**, **beauty**, and **truth** leads to God. And every scientific discovery demonstrates the existence of both freedom and uniformity in the universe. The discoverer was free to make the discovery. The thing

discovered is real and apparently uniform, or else it could not have become known as a *thing*.

195:7.4 (2078.7) Paradise values of eternity and infinity, of **truth**, **beauty**, and **goodness**, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values.

196:3.23 (2095.7) The idealization and attempted service of **truth**, **beauty**, and **goodness** is not a substitute for genuine religious experience - spiritual reality. Psychology and idealism are not the equivalent of religious reality. The projections of the human intellect may indeed originate false gods - gods in man's image - but the true God-consciousness does not have such an origin. The God-consciousness is resident in the indwelling spirit. Many of the religious systems of man come from the formulations of the human intellect, but the God-consciousness is not necessarily a part of these grotesque systems of religious slavery.

196:3.24 (2095.8) God is not the mere invention of man's idealism; he is the very source of all such superanimal insights and values. God is not a hypothesis formulated to unify the human concepts of **truth**, **beauty**, and **goodness**; he is the personality of love from whom all of these universe manifestations are derived. The **truth**, **beauty**, and **goodness** of man's world are unified by the increasing spirituality of the experience of mortals ascending toward Paradise realities. The unity of **truth**, **beauty**, and **goodness** can only be realized in the spiritual experience of the God-knowing personality.

196:3.29 (2096.5) Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which man may utilize in his universe ascent. But love, divested of **truth**, **beauty**, and **goodness**, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. Love must always be redefined on successive levels of morontia and spirit progression.

Functions of Providence

118:10.1 (1304.3) Providence does not mean that God has decided all things for us and in advance. God loves us too much to do that, for that would be nothing short of cosmic tyranny. Man does have relative powers of choice. Neither is the divine love that shortsighted affection which would pamper and spoil the children of men.

118:10.5 (1304.7) God loves each creature as a child, and that love overshadows each creature throughout all time and eternity. Providence functions with regard to the total and deals with the function of any creature as such function is related to the total. Providential intervention with regard to any being is indicative of the importance of the function of that being as concerns the evolutionary growth of some total; such total may be the total race, the total nation, the total planet, or even a higher total. It is the importance of the function of the creature that occasions providential intervention, not the importance of the creature as a person.

118:10.9 (1305.4) ... Most of what a mortal would call providential is not; his judgment of such matters is very handicapped by lack of farsighted vision into the true meanings of the circumstances of life. Much of what a mortal would call good luck might really be bad luck; the smile of fortune that bestows unearned leisure and undeserved wealth may be the greatest of human afflictions; the apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character.

118:10.11 (1305.6) The love of the Father operates directly in the heart of the individual, independent of the actions or reactions of all other individuals; the relationship is personal - man and God. The impersonal presence of Deity (Almighty Supreme and Paradise Trinity) manifests regard for the whole, not for the part.

[The love of God as revealed in the living **truth**, divine **goodness** and true spiritual **beauty** of the Thought Adjusters and the Paradise sons of God is best understood as the personal attitude of a loving father to his child. For mortal creatures, the first portrayal of this blessing is the bestowal of personality; unique identity and free will choice to personally know God and choose to pursue the Path of Ascension. God thus allows us to grow in spiritual glory and divine righteousness through the technique of personal effort and identification with spirit. The Kingdom God is the time/space creation through which we course on this journey, lovingly supported by spiritual circuits and divine and spiritual beings whose efforts and benefits we truly cannot fully comprehend. The firmament upon which we tread is the nonpersonal context of the Almighty Supreme and the Paradise Trinity. It is an error of some religious teachings that providence - the protective care of God - acts on a near daily basis in the material realms of man's life. It is exceedingly rare and unusual for personalities of the Kingdom of God to interfere directly to effect the natural exigencies of material life. Injuries and death are not diverted, material benefits are not granted, social situations are generally not rectified by acts of deity he over control of the material and spiritual laws and energies of the vast cosmos is the purview of non-personal deity who function for the good of the whole of creation. The thoughts and desires and prayers of mortal beings are answered in ways that increase personal spiritual growth and spiritual insight. The benefits of such response often must await growth in spiritual capacity. It is through the personal relationship of Kingdom believers with God that his love shines most brightly in the revelations of **truth**, the appreciation of **beauty**, and in the achievement of increasing levels of **goodness** – Holiness for God.]

118:10.12 (1306.1) In the beginnings on an evolutionary world the natural occurrences of the material order and the personal desires of human beings often appear to be antagonistic. Much that takes place on an evolving world is rather hard for mortal man to understand—natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses

in planetary development, we observe that this viewpoint is modified by the following factors:

1. Man's augmenting vision—his increased understanding of the world in which he lives; his enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space.

2. Man's increasing control—the gradual accumulation of the knowledge of the laws of the material world, the purposes of spiritual existence, and the possibilities of the philosophic co-ordination of these two realities. Man, the savage, was helpless before the onslaughts of natural forces, was slavish before the cruel mastery of his own inner fears. Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience. Man, the civilized, will someday achieve relative mastery of the physical forces of his planet; the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of human existence will be nearing the limits of mortal capacity.

3. Man's universe integration—the increase of human insight plus the increase of human experiential achievement brings him into closer harmony with the unifying presences of Supremacy—Paradise Trinity and Supreme Being. And this is what establishes the sovereignty of the Supreme on the worlds long settled in light and life. Such advanced planets are indeed poems of harmony, pictures of the **beauty** of achieved **goodness** attained through the pursuit of cosmic **truth**. And if such things can happen to a planet, then even greater things can happen to a system and the larger units of the grand universe as they too achieve a settledness indicating the exhaustion of the potentials for finite growth 118:10.13-15 (1306.2-4)

118:10.18 (1306.7) To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity meanings as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all.

117:7.17 (1293.1) The perfected grand universe of those future days will be vastly different from what it is at present. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, **beauty** out of potentials, **truth** out of meanings, and **goodness** out of values. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a space there will be rest, relaxation from

the agelong struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of God the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary forebears were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience.

[Organizing threads of understanding:

- It is the eye of faith which detects and discerns coherent **truth**, attractive **beauty**, and stabilizing **goodness** and helps to unify them in personal experience as God's love, mercy and ministry conditioned by wisdom, qualified by loyalty and "disclosed on impersonal levels as justice, power, and sovereignty." 0:1.17 (3.4)]

Truth

Definitions

*Complete definitions of terms from the following sources are in the Index.

Websters Dictionary 1934

merriam-webster.com

dictionary.com

Truth Definition Edited:

Quality or state of being true or faithful;

Fidelity; constancy; faithfulness; loyalty

Veracity; sincerity in character, action and speech; genuineness in expressing feelings or belief

True religion; orthodoxy; spiritual reality

Conformity with higher, more advanced or ideal standards

exact conformity between the judgment and externally existent things in their actual status and relations

true elaboration of concepts, meanings or implications

truth about values or an ought. Such **truths** are presumably not determinable simply by the existence or nonexistence of things, or by logic alone without reference to something further such as the human will or objective ideals.

truth of fundamental reality, conceived as being partly or wholly transcendent of perceived actuality and experience

the ultimate criterion of **truth** is the coherence of all its parts, or separate **truths**, with one another and with experience

verity
fidelity
fact
realization
righteousness
the right religion
accordance with fact or reality
the body of real things, events, and facts
a transcendent fundamental or spiritual reality
the property (as of a statement) of being in accord with fact or reality

[Next we will become knowledgeable about how the concept term is used within the Urantia Book itself. We will look at nouns that reference similar concepts. We will review selections from the book that use adjectives to describe the term, and qualifiers to help us better understand the relationships and context as the word is used. Examples from The Urantia Book are presented in a manner to help guide the reader in understanding that **truth** is contextually bound to the achievement status of the Ascending Pilgrim - that **truth** is “*lived*”.]

DEFINITIONS FROM THE URANTIA BOOK:

56:10.13 (647.4) The recognition of *true relations* implies a mind competent to discriminate between **truth** and error. The bestowal Spirit of **Truth** which invests the human minds of Urantia is unerringly responsive to **truth** - the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward.

[Though we find many allusions, illustrations, examples of **truth** as we read The Urantia Book, this phrase; “**truth** -the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward” is my favorite definition. Particularly as it recognizes **truth** as a personal expression of divine reality - relative to the Ascension status of individual personalities and *lived* as the Ascenders capacity to spiritually unify experience and express nearness to God in their daily lives.]

56:10.17 (647.8) ... eternal **truth** is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of **Truth** upon all peoples.

102:6.6 (1125.1) God is the first **truth** and the last fact; therefore does all **truth** take origin in him, while all facts exist relative to him. God is absolute **truth**. As **truth** one may know God, but to understand - to explain - God, one must explore the fact of the universe of universes. The vast gulf between the experience of the **truth** of God and ignorance as to the fact of God can be bridged only by living faith.

130:4.10 (1435.2) Knowledge is the sphere of the material or fact-discerning mind. **Truth** is the domain of the spiritually endowed intellect that is conscious of knowing God.

Knowledge is demonstrable; **truth** is experienced. Knowledge is a possession of the mind; **truth** an experience of the soul, the progressing self. Knowledge is a function of the nonspiritual level; **truth** is a phase of the mind-spirit level of the universes. The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.

143:6.4 (1615.5) The theme of Jesus' teaching on Mount Gerizim was: That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend. And again and again he impressed upon them that love is the greatest relationship in the world - in the universe - just as **truth** is the greatest pronouncement of the observation of these divine relationships.

143:1.4 (1608.1) ... Love is the greatest of all spirit realities. **Truth** is a liberating revelation, but love is the supreme relationship...

157:2.2 (1745.1) The Master... said ... "And there can be no peace in the heart or progress in the mind unless you fall wholeheartedly in love with **truth**, the ideals of eternal realities. The issues of life and death are being set before you - the sinful pleasures of time against the righteous realities of eternity."

180:5.2 (1949.4) Divine **truth** is a spirit-discerned and living reality. **Truth** exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the **truth**, and you can live the **truth**; you can experience the growth of **truth** in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison **truth** in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine **truth**, it speedily dies. The post-mortem salvage of imprisoned **truth**, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static **truth** is dead **truth**, and only dead **truth** can be held as a theory. Living **truth** is dynamic and can enjoy only an experiential existence in the human mind.

180:5.3 (1949.5) Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom. **Truth** is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of **truth**, permit its spirit of activation to live and reign within their souls.

[My second favorite definition of **truth**. "**Truth** is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of **truth**, permit its spirit of activation to live and reign within their souls." Again, we note the emphasis that **truth** is "*lived*", and that the experience results in spiritual growth].

92:4.3 (1007.3) ...Evolutionary religion pictures the circuitous groupings of humanity in quest of **truth**; revelatory religion *is* that very **truth**.

103:7.8 (1138.6) The **truth** - an understanding of cosmic relationships, universe facts, and spiritual values - can best be had through the ministry of the Spirit of **Truth** and can best be criticized by *revelation*.

176:3.7 (1917.3) **Truth** is living; the Spirit of **Truth** is ever leading the children of light into new realms of spiritual reality and divine service. You are not given **truth** to crystallize into settled, safe, and honored forms. Your revelation of **truth** must be so enhanced by passing through your personal experience that new **beauty** and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the **truth**, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.” What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine **truth**: “Here, Master, is the **truth** you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the **truth** you gave us.” But such a plea concerning spiritual indolence will not justify the barren steward of **truth** in the presence of the Master. In accordance with the **truth** committed to your hands will the Master of **truth** require a reckoning.

[Organizing threads of understanding:

- Give special consideration to the concept that evolutionary **truth** can be “criticized by revelation.” 103:7.8 (1138.6) and that the Master will require a reckoning of the divine **truth** recognized during your experience in mortal form. Wisdom flowers in the light of discriminative appreciation of **truth** acquired through evolution, self-revelation, and divine revelation. Meaning can be added to value by experience. Divine **truth** is *lived* – taught – in the lives we our journey to Paradise.]

NOUNS

-divinely real

2:7.4 (42.5) ...When man searches for **truth**, he pursues the divinely real.

-science, education, and philosophy

55:3.1 (624.7) During this age of light and life...

55:3.2 (625.1) The public activities of a world...

55:3.3 (625.2) 1. Three per cent was expended in the promotion of **truth** - science, education, and philosophy.

ADJECTIVES

-replete

-symmetrical

-beautiful

2:7.4 (42.5) The false science of materialism would sentence mortal man to become an outcast in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. **Truth** is beautiful because it is both replete and symmetrical...

-eternal

175:1.6 (1906.3) "And when you do once reject this revelation of God to man, the kingdom of heaven shall be given to other peoples, to those who will receive it with joy and gladness. In the name of the Father who sent me, I solemnly warn you that you are about to lose your position in the world as the standard-bearers of eternal **truth** and the custodians of the divine law. I am just now offering you your last chance to come forward and repent, to signify your intention to seek God with all your hearts and to enter, like little children and by sincere faith, into the security and salvation of the kingdom of heaven."

-divine

180:5.9 (1950.4) This same philosophy of the living flexibility and cosmic adaptability of **truth** to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine **beauty**, infinite **goodness**, and eternal **truth** - to know God and to become increasingly like him.

2:7.8 (43.1) The discernment of supreme **beauty** is the discovery and integration of reality: The discernment of the divine **goodness** in the **truth**, that is ultimate **beauty**. Even the charm of human art consists in the harmony of its unity.

-gospel

177:5.2 (1927.3) This was the occasion of Jesus' warning his followers to beware of the support of the multitude. He recounted their experiences in Galilee when time and again great throngs of people enthusiastically followed them around and then just as ardently turned against them and returned to their former ways of believing and living. And then he said: "And so you must not allow yourselves to be deceived by the great crowds who heard us in the temple, and who seemed to believe our teachings. These multitudes listen to the **truth** and believe it superficially with their minds, but few of them permit the word of **truth** to strike down into the heart with living roots. Those who know the gospel only in the mind, and who have not experienced it in the heart, cannot be

depended upon for support when real trouble comes. When the rulers of the Jews reach an agreement to destroy the Son of Man, and when they strike with one accord, you will see the multitude either flee in dismay or else stand by in silent amazement while these maddened and blinded rulers lead the teachers of the gospel **truth** to their death. And then, when adversity and persecution descend upon you, still others who you think love the **truth** will be scattered, and some will renounce the gospel and desert you. Some who have been very close to us have already made up their minds to desert. You have rested today in preparation for those times which are now upon us. Watch, therefore, and pray that on the morrow you may be strengthened for the days that are just ahead.”

-good

195:5.13 (2076.4) When there is so much good **truth** to publish and proclaim, why should men dwell so much upon the evil in the world just because it appears to be a fact? The beauties of the spiritual values of **truth** are more pleasurable and uplifting than is the phenomenon of evil.

-Revealed, personally discovered

132:3.4 (1459.4) Revealed **truth**, personally discovered **truth**, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this **truth**-discerning and **beauty**-loving soul is assured by that hunger and thirst for **goodness** which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and **truth**. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

VERBS

-exalt

132:4.6 (1461.4) To a Roman soldier, as they walked along the Tiber, he said: “Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere **goodness** and exalt **truth**. Choose the **beautiful** in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven.”

QUALIFIERS

-**beauty**...spiritual quality

-spiritual flavor

2:7.6 (42.7) Intellectual self-consciousness can discover the **beauty** of **truth**, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of **Truth**. Happiness ensues from the recognition of **truth** because it can be *acted out*; it can be lived.

Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine **truth** is best known by its *spiritual flavor*.

-factualized

-fossilized

-unchanging

48:6.33 (555.1) Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which *is* the law.

Falsehood is not a matter of narration technique but something premeditated as a perversion of **truth**. The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring - these are the artistic triumphs of **truth**. The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle - these constitute falseness. But the fetish of factualized **truth**, fossilized **truth**, the iron band of so-called unchanging **truth**, holds one blindly in a closed circle of cold fact. One can be technically right as to fact and everlastingly wrong in the **truth**.

-inconcussible

118:3.3 (1297.4) **Truth** is inconcussible - forever exempt from all transient vicissitudes, albeit never dead and formal, always vibrant and adaptable - radiantly alive. But when **truth** becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of **truth** wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

EXAMPLES FROM THE URANTIA BOOK:

1:3.8 (26.2) ... I know the **truth** of the great declarations: "God is spirit" and "God is love," and these two attributes are most completely revealed to the universe in the Eternal Son. [-a Divine Counselor]

2:1.11 (35.4) Divinity and eternity the Father shares with large numbers of the higher Paradise beings, but we question whether infinity and consequent universal primacy is fully shared with any save his co-ordinate associates of the Paradise Trinity. Infinity of personality must, perforce, embrace all finitude of personality; hence the **truth** - literal **truth** - of the teaching which declares that "In Him we live and move and have our being."

2:7.2 (42.3) Physical facts are fairly uniform, but **truth** is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. That which apparently may be wholly true in one place may be only relatively true in another segment of creation.

2:7.3 (42.4) Divine **truth**, final **truth**, is uniform and universal, but the story of things spiritual, as it is told by numerous individuals hailing from various spheres, may sometimes vary in details owing to this relativity in the completeness of knowledge and

in the repleteness of personal experience as well as in the length and extent of that experience. While the laws and decrees, the thoughts and attitudes, of the First Great Source and Center are eternally, infinitely, and universally true; at the same time, their application to, and adjustment for, every universe, system, world, and created intelligence, are in accordance with the plans and technique of the Creator Sons as they function in their respective universes, as well as in harmony with the local plans and procedures of the Infinite Spirit and of all other associated celestial personalities.

3:5.10 (51.9) 5. Is the *love of truth* and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.

5:4.2 (66.6) ...Sooner or later, God is destined to be comprehended as the reality of values, the substance of meanings, and the life of *truth*.

6:2.7 (75.4) In the love of *truth* and in the creation of *beauty* the Father and the Son are equal except that the Son *appears* to devote himself more to the realization of the exclusively spiritual *beauty* of universal values.

7:5.1 (86.2) The Eternal Son without reservation joined with the Universal Father in broadcasting that tremendous injunction to all creation: "Be you perfect, even as your Father in Havona is perfect." And ever since, that invitation-command has motivated all the survival plans and the bestowal projects of the Eternal Son and his vast family of coordinate and associated Sons. And in these very bestowals the Sons of God have become to all evolutionary creatures "the way, the *truth*, and the life."

8:2.8 (93.2) The Conjoint Creator inherits all the Father's *beauty* of thought and character of *truth*.

8:4.7 (95.2) The Conjoint Creator is truly and forever the great ministering personality, the universal mercy minister. To comprehend the ministry of the Spirit, ponder the *truth* that he is the combined portrayal of the Father's unending love and of the Son's eternal mercy...

9:0.2 (98.2) ... Son is infinite in wisdom and *truth*, in spiritual expression and interpretation; he is the universal revealer...

10:6.2 (114.3) ...but *goodness*, mercy, and *truth* are the universe ministry of the divine personalities, ... the attitude of the Father, the Son, or the Spirit... these personalities of love, mercy, and ministry...

14:4.13 (157.5) ...Man rejoices in the *goodness* of God, Havoners exult in the divine *beauty*, while you both enjoy the ministry of the liberty of living *truth*.

12:9.3 (141.4) Mathematics, material science, is indispensable to the intelligent discussion of the material aspects of the universe, but such knowledge is not necessarily a part of the higher realization of *truth* or of the personal appreciation of spiritual realities. Not only in the realms of life but even in the world of physical energy, the sum of two or more things is very often something *more* than, or something *different* from, the predictable additive consequences of such unions. The entire science of

mathematics, the whole domain of philosophy, the highest physics or chemistry, could not predict or know that the union of two gaseous hydrogen atoms with one gaseous oxygen atom would result in a new and qualitatively superadditive substance - liquid water. The understanding knowledge of this one physiochemical phenomenon should have prevented the development of materialistic philosophy and mechanistic cosmology.

16:8.7 (194.7) The relative free will which characterizes the self-consciousness of human personality is involved in:

16:8.9 (194.9) 2. Spiritual choice, **truth** discernment.

16:8.19 (195.6) The full function of such a personality endowment is the beginning realization of Deity kinship. Such a selfhood, indwelt by a prepersonal fragment of God the Father, is in **truth** and in fact a spiritual son of God. Such a creature not only discloses capacity for the reception of the gift of the divine presence but also exhibits reactive response to the personality-gravity circuit of the Paradise Father of all personalities.

25:4.12 (279.13) ... You will work your way through the ascending levels of this vast experiential university by imparting to those just below you the new-found knowledge of your advancing career. In the universal regime you are not reckoned as having possessed yourself of knowledge and **truth** until you have demonstrated your ability and your willingness to impart this knowledge and **truth** to others.

27:7.1 (303.5) Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the **truth** and fact of the intimate and personal relationships of the Creators with their creatures.

30:3.9 (339.6) The entire ascendant plan of mortal progression is characterized by the practice of giving out to other beings new **truth** and experience just as soon as acquired. You work your way through the long school of Paradise attainment by serving as teachers to those pupils just behind you in the scale of progression.

40:10.2 (452.2) Spirit-fused mortals are of the local universe; they do not, ordinarily, ascend beyond the confines of their native realm, beyond the boundaries of the space range of the spirit that pervades them. Son-fused ascenders likewise rise to the source of spirit endowment, for much as the **Truth Spirit** of a Creator Son focalizes in the associated Divine Minister, so is his "fusion spirit" implemented in the Reflective Spirits of the higher universes...The Thought Adjuster, hailing from the Father on Paradise, never stops until the mortal son stands face to face with the eternal God.

48:7 Morontia Mota

48:7.1 (556.1) ...analogous statements of mortal philosophy...

48:7.12 (556.12) 10. Righteousness strikes the harmony chords of **truth**, and the melody vibrates throughout the cosmos, even to the recognition of the Infinite.

48:7.16 (556.16) 14. What the appetites of your associates for truth; give advice only when it is asked for.

48:7.18 (557.2) 16. You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.

48:7.30 (557.14) 28. The argumentative defense of any proposition is inversely proportional to the truth contained.

50:4.13 (576.3) ...The work of these loyal evangelists helped to prevent the total obliteration of spiritual truth on Urantia... knowledge of the Father's rule and preserved for the world races the concept of the successive planetary dispensations of the various orders of divine Sons.

55:3 The Golden Ages

55:3.12 (626.1) Each of these successive ages represents advancing achievements in all phases of planetary attainment. In the initial age of light the revelation of truth was enlarged to embrace the workings of the universe of universes, while the Deity study of the second age is the attempt to master the protean concept of the nature, mission, ministry, associations, origin, and destiny of the Creator Sons, the first level of God the Sevenfold.

56:3.3 (639.3) No matter on what level of universe activities you may encounter spiritual phenomena or contact with spirit beings, you may know that they are all derived from the God who is spirit by the ministry of the Spirit Son and the Infinite Mind Spirit. And this far-flung spirit functions as a phenomenon on the evolutionary worlds of time as it is directed from the headquarters of the local universes. From these capitals of the Creator Sons come the Holy Spirit and the Spirit of Truth, together with the ministry of the adjutant mind-spirits, to the lower and evolving levels of material minds.

56:10.18 (648.1) ...Truth meanings are the mortal-intellect repercussions of the eternal word of Deity - the time-space comprehension of supreme concepts.

58:7.12 (671.5) All of this story is graphically told within the fossil pages of the vast "stone book" of world record. And the pages of this gigantic biogeologic record unflinchingly tell the truth if you but acquire skill in their interpretation. Many of these ancient sea beds are now elevated high upon land, and their deposits of age upon age tell the story of the life struggles of those early days. It is literally true, as your poet has said, "The dust we tread upon was once alive."

77:7.7 (863.8) Even prior to Pentecost no rebel spirit could dominate a normal human mind, and since that day even the weak minds of inferior mortals are free from such possibilities. The supposed casting out of devils since the arrival of the Spirit of Truth has been a matter of confounding a belief in demoniacal possession with hysteria, insanity, and feeble-mindedness...

77:7.8 (864.1) The entire group of rebel midwayers is at present held prisoner by order of the Most Highs of Edentia. No more do they roam this world on mischief bent. Regardless of the presence of the Thought Adjusters, the pouring out of the Spirit of

Truth upon all flesh forever made it impossible for disloyal spirits of any sort or description ever again to invade even the most feeble of human minds. Since the day of Pentecost there never again can be such a thing as demoniacal possession.

79:8.8 (888.1) The great weakness of ancestor veneration is that it promotes a backward-looking philosophy. However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it lives always in the present, achieving new expression in each generation of men - even in each human life.

92:5.16 (1010.4) The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth - the Fatherhood of God and the fraternity of all creatures.

93:4.15 (1018.4) Like Jesus, Melchizedek attended strictly to the fulfillment of the mission of his bestowal. He did not attempt to reform the mores, to change the habits of the world, no to promulgate even advanced sanitary practices or scientific truths. He came to achieve two tasks: to keep alive on earth the truth of the one God and to prepare the way for the subsequent mortal bestowal of a Paradise Son of that Universal Father.

93:8.1 (1022.3) ...Melchizedek wanted to leave the scene of his earthly activities a sufficient length of time before Abraham's death to insure that the truth of the one and only God would become strongly established in the minds of his followers.

94:3.7 (1030.7) ...The teaching of the soul's return to the Brahman is closely parallel to the truth of the Adjuster's return to the bosom of the Universal Father, but there is something distinct from the Adjuster which also survives, the morontial counterpart of mortal personality. And this vital concept was fatally absent from Brahmanic philosophy.

101:2.4 (1106.3) There are two basic reasons for believing in a God who fosters human survival:

1. Human experience, personal assurance, the somehow registered hope and trust initiated by the indwelling Thought Adjuster.
2. The revelation of truth, whether by direct personal ministry of the Spirit of Truth, by the world bestowal of divine Sons, or through the revelations of the written word. 101:2.5-6 (1106.4-5)

102:3.2 (1121.4) ...Therefore will religion always be characterized by paradoxes, the paradoxes resulting from the absence of the experiential connection between the material and the spiritual levels of the universe - morontia mota, the superphilosophic sensitivity for truth discernment and unity perception.

102:3.12 (1122.8) The pursuit of knowledge constitutes science; the search for wisdom is philosophy; the love for God is religion; the hunger for truth is a revelation. But it is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos.

102:6.7 (1125.2) Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, **truth** over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers, faithers, yield as a result of this genuine spiritual experience. Said Jesus: "If you love your fellows as I have loved you, then shall all men know that you are my disciples."

102:6.9 (1125.4) The facts of evolution must not be arrayed against the **truth** of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal. Intelligent men should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of **truth** alongside the observation of fact. Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower. Consistency demands the recognition of the activities of a purposive Creator.

102:6.10 (1125.5) Organic evolution is a fact; purposive or progressive evolution is a **truth** which makes consistent the otherwise contradictory phenomena of the ever-ascending achievements of evolution. The higher any scientist progresses in his chosen science, the more will he abandon the theories of materialistic fact in favor of the cosmic **truth** of the dominance of the Supreme Mind.

102:7.2 (1126.2) God is the one and only self-caused fact in the universe. He is the secret of the order, plan, and purpose of the whole creation of things and beings. The everywhere-changing universe is regulated and stabilized by absolutely unchanging laws, the habits of an unchanging God. The fact of God, the divine law, is changeless; the **truth** of God, his relation to the universe, is a relative revelation which is ever adaptable to the constantly evolving universe.

102:8.1 (1127.5) The highest evidence of the reality and efficacy of religion consists in the *fact of human experience*; namely, that man, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, is willing fully to trust the deepest interests of his present and future to the keeping and direction of that power and person designated by his faith as God. That is the one central **truth** of all religion. As to what that power or person requires of man in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.

103:9.2 (1140.8) Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by **truth**. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true.

103:9.6 (1141.4) When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of **truth**, to relationships; faith initiates him into a world of divinity, spiritual experience.

103:9.7 Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of **TRUTH**.

105:3.10 (1157.1) It is a **truth** that the Absolutes are manifestations of the I AM-First Source and Center; it is a *fact* that these Absolutes never had a beginning but are co-ordinate eternal with the First Source and Center. The relationships of absolutes in eternity cannot always be presented without involving paradoxes in the language of time and in the concept patterns of space. But regardless of any confusion concerning the origin of the Seven Absolutes of Infinity, it is both fact and **truth** that all reality is predicated upon their eternity existence and infinity relationships.

108:6.3 (1193.2) ...A great teacher once admonished men that they should be renewed in the spirit of their minds; that they become new men who, like God, are created in righteousness and in the completion of **truth**. The Adjuster is the mark of divinity, the presence of God.

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...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.

110:6.4 (1209.4) ... It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function - when the physical, mental, and spiritual powers are in triune harmony of development - that a maximum of light and **truth** can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first.

111:6.7 (1222.6) The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find **truth** in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of **truth** to the ruthlessly practical demands of everyday life.

118:3.4 (1297.5) The linking of the absolute and eternal **truth** of the Creator with the factual experience of the finite and temporal creature eventuates a new and emerging value of the Supreme.

118:9.9 (1304.2) God the Supreme is the personalization of all universe experience, the focalization of all finite evolution, the maximation of all creature reality, the consummation of cosmic wisdom, the embodiment of the harmonious beauties of the galaxies of time, the **truth** of cosmic mind meanings, and the **goodness** of supreme spirit values. And God the Supreme will, in the eternal future, synthesize these manifold finite diversities into one experientially meaningful whole, even as they are now existentially united on absolute levels in the Paradise Trinity.

130:2.10 (1431.5) It was on this same day that we first heard that momentous **truth** which, stated in modern terms, would signify: "Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike." And it is in this same sense that every reflective and spiritually minded human being can become *creative*.

131:1.3 (1442.5) Even if the earth should pass away, the resplendent face of the Supreme would abide in majesty and glory. The Most High is the first and the last, the beginning and the end of everything. There is but this one God, and his name is **Truth**. God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite. Our God is omnipotent and bounteous. While he has many manifestations, we worship only God himself. God knows all - our secrets and our proclamations; he also knows what each of us deserves. His might is equal to all things. -(reminiscent of Melchizedek teachings in the Cynic literature.)

155:3.3 (1727.3) The apostles learned that the Jews were spiritually stagnant and dying because they had crystallized **truth** into a creed; that when **truth** becomes formulated as a boundary line of self-righteous exclusiveness instead of serving as signposts of spiritual guidance and progress, such teachings lose their creative and life-giving power and ultimately become merely preservative and fossilizing.

155:5.10 (1729.5) And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for **truth**, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence - man seeking God, for himself and as himself, and finding him.

156:5.7 (1739.2) Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion,

will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to **truth** - hunger and thirst for righteousness - the wholehearted desire to find God and to be like him.

156:5.17 (1740.4) The measure of the spiritual capacity of the evolving soul is your faith in **truth** and your love for man,...

156:5.21 (1740.8) The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the **truth** lover,...

157:5.1 (1748.1) In the second confession more emphasis was placed upon the *combined nature*, the supernal fact that he was the Son of Man *and* the Son of God, and it was upon this great **truth** of the union of the human nature with the divine nature that Jesus declared he would build the kingdom of heaven.

170:2.22 (1861.4) 2. **Truth hunger**. The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God.

186:5.9 (2003.3) You mortals are the sons of God, and only one thing is required to make such a **truth** factual in your personal experience, and that is your spirit-born faith.

188:4.13 (2017.8) Human salvation is *real*; it is based on two realities which may be grasped by the creature's faith and thereby become incorporated into individual human experience: the fact of the fatherhood of God and its correlated **truth**, the brotherhood of man. It is true, after all, that you are to be "forgiven your debts, even as you forgive your debtors."

186:5.6 (2002.7) The salvation of God for the mortals of Urantia would have been just as effective and unerringly certain if Jesus had not been put to death by the cruel hands of ignorant mortals. If the Master had been favorably received by the mortals of earth and had departed from Urantia by the voluntary relinquishment of his life in the flesh, the fact of the love of God and the mercy of the Son - the fact of sonship with God - would have in no wise been affected. You mortals are the sons of God, and only one thing is required to make such a **truth** factual in your personal experience, and that is your spirit-born faith.

189:2.6 (2023.5) **Truth** having to do with spiritual realities and eternal values cannot always be built up by a combination of apparent facts.

194:3.2 (2062.11) Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which **truth** prevails and in which righteousness triumphs... Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the **truth** of **goodness** and the faith of the spirit-led creature will always be vindicated... The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

194:3.4 (2063.2) ...his spirit, poured out upon all flesh, is a mighty world influence which leads man upward and urges him onward. The spiritual forward urge is the most

powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth.

195:5.2 (2075.5) Truth often becomes confusing and even misleading when it is dismembered, segregated, isolated, and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality, not as a fact of material science or an inspiration of intervening art.

195:6.11 (2077.7) To say that mind “emerged” from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot know, much less know truth, hunger for righteousness, and cherish goodness.

196:3.5 (2094.4) Physical certainty consists in the logic of science; moral certainty, in the wisdom of philosophy; spiritual certainty, in the truth of genuine religious experience.

196:3.17 (2095.1) Moral evaluation with a religious meaning - spiritual insight - connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter - the indwelling interpreter and unifier. Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling divine spirit.

Spirit of Truth

Spirit of Truth

0:12.13 (17.2) ... we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience - God-consciousness.

2:7.6 (42.7) Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived.

Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor.

[We have here a wonderful definition of God-consciousness - “the ever-progressing reality of personal religious experience”. This recognition of the self-awareness of the growth of divinity perfection is an acknowledgment of the personal acceptance of Gods immediate presence and guidance in the life adventure and the faith/desire that one's

life becomes a reflection of Gods will. The commandment "be you perfect even as I am perfect" is then manifest as the Ascenders personal will - a life's path richly imbued with "spiritual flavor".]

5:5.1 (68.4) 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.

5:5.5 (68.8) Evolutionary religion is the mother of the science, art, and philosophy which elevated man to the level of receptivity to revealed religion, including the bestowal of Adjusters and the coming of the Spirit of Truth. The evolutionary picture of human existence begins and ends with religion, albeit very different qualities of religion, one evolutionary and biological, the other revelational and periodical. And so, while religion is normal and natural to man, it is also optional. Man does not have to be religious against his will.

[The Adjutant Mind Spirits - material mind working with the material body invested with the potentially divine unique personality of mortal man, gathers knowledge from interactions with the material environment. Experience adds meaning to the value of this knowledge and the reasoned discrimination of this meaning/value awareness eventuates mind function bordering on spiritual insight. Material mind acting on superanimal levels can likewise reflect upon. "The reasoned recognition of the obligation of moral conduct." 16:8.17 (195.4) - and thus the seeds of evolutionary religion are planted.]

The Bestowal of the Spirit of Truth

20:5.3 (227.6) Some order of Paradise Son must be bestowed upon each mortal-inhabited world in order to make it possible for Thought Adjusters to indwell the minds of all normal human beings on that sphere, for the Adjusters do not come to *all* bona fide human beings until the Spirit of Truth has been poured out upon all flesh; and the sending of the Spirit of Truth is dependent upon the return to universe headquarters of a Paradise Son who has successfully executed a mission of mortal bestowal upon an evolving world.

49:5.25 (567.5) When the intellectual and ethical progress of a human race has reached the limits of evolutionary development, there comes an Avonal Son of Paradise on a magisterial mission; and later on, when the spiritual status of such a world is nearing its limit of natural attainment, the planet is visited by a Paradise bestowal Son. The chief

mission of a bestowal Son is to establish the planetary status, release the Spirit of Truth for planetary function, and thus effect the universal coming of the Thought Adjusters. 20:6.8 (230.1) When the mortal incarnation is finished, the Avonal of service proceeds to Paradise, is accepted by the Universal Father, returns to the local universe of assignment, and is acknowledged by the Creator Son. Thereupon the bestowal Avonal and the Creator Son send their conjoint Spirit of Truth to function in the hearts of the mortal races dwelling on the bestowal world. In the presovereignty ages of a local universe, this is the joint spirit of both Sons, implemented by the Creative Spirit. It differs somewhat from the Spirit of Truth which characterizes the local universe ages following a Michael's seventh bestowal.

20:6.9 (230.2) Upon the completion of a Creator Son's final bestowal the Spirit of Truth previously sent into all Avonal-bestowal worlds of that local universe changes in nature, becoming more literally the spirit of the sovereign Michael. This phenomenon takes place concurrently with the liberation of the Spirit of Truth for service on the Michael-mortal-bestowal planet. Thereafter, each world honored by a Magisterial bestowal will receive the same spirit Comforter from the sevenfold Creator Son, in association with that Magisterial Son, which it would have received had the local universe Sovereign personally incarnated as its bestowal Son.

21:5.10 (241.4) The Master Sons seem to be in perfect communication with their bestowal worlds, not only the worlds of their personal sojourn but all worlds whereon a Magisterial Son has bestowed himself. This contact is maintained by their own spiritual presence, the Spirit of Truth, which they are able to "pour out upon all flesh."

52:5.6 (596.3) Upon the resurrection of a bestowal Son, on the third day after yielding up his incarnated life, he ascends to the right hand of the Universal Father, receives the assurance of the acceptance of the bestowal mission, and returns to the Creator Son at the headquarters of the local universe. Thereupon the bestowal Avonal and the Creator Michael send their joint spirit, the Spirit of Truth, into the bestowal world. This is the occasion when the "spirit of the triumphant Son is poured out upon all flesh." The Universe Mother Spirit also participates in this bestowal of the Spirit of Truth, and concomitant therewith there issues the bestowal edict of the Thought Adjusters. Thereafter all normal-minded will creatures of that world will receive Adjusters as soon as they attain the age of moral responsibility, of spiritual choice.

72:12.5 (820.3) The pouring out of the Spirit of Truth provides the spiritual foundation for the realization of great achievements in the interests of the human race of the bestowal world. Urantia is therefore far better prepared for the more immediate realization of a planetary government with its laws, mechanisms, symbols, conventions, and language - all of which could contribute so mightily to the establishment of world-wide peace under law and could lead to the sometime dawning of a real age of spiritual striving; and such an age is the planetary threshold to the utopian ages of light and life.

108:2.3 (1187.2) Thus is the stage of the human mind set for the reception of Adjusters, but as a general rule they do not immediately appear to indwell such minds except on those worlds where the **Spirit of Truth** is functioning as a spiritual co-ordinator of these different spirit ministries. If this spirit of the bestowal Sons is present, the Adjusters unfailingly come the instant the seventh adjutant mind-spirit begins to function and signalizes to the Universe Mother Spirit that it has achieved in potential the co-ordination of the associated six adjutants of prior ministry to such a mortal intellect. Therefore have the divine Adjusters been universally bestowed upon all normal minds of moral status on Urantia ever since the day of Pentecost.

108:2.4 (1187.3) Even with a **Spirit of Truth** endowed mind, the Adjusters cannot arbitrarily invade the mortal intellect prior to the appearance of moral decision. But when such a moral decision has been made, this spirit helper assumes jurisdiction direct from Divinington. There are no intermediaries or other intervening authorities or powers functioning between the divine Adjusters and their human subjects; God and man are directly related.

110:6.13 (1210.8) *The seventh circle.* This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality. This signifies the united function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encirclement of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the **Spirit of Truth**, together with the reception of a Thought Adjuster in the mortal mind. Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe.

[Master Sons seem to be in perfect communication with worlds in the local universe that have been visited by a Paradise Son on a mortal bestowal mission. Adjusters are not automatically bestowed on all mortal life until the circuit of the Sons has been established on a bestowal planet - as though God was deferring the complete establishment of His personality Circuit until the Creator Son had personally demonstrated that the mortal beings of His creation were qualified to be spiritual Ascenders.]

The **Spirit of Truth compared to other cosmic circuits:**

-Universal circuits of Paradise

8:1.5 (91.2) There now flashes through the creation of the Gods the second form of energy, and this outflowing spirit is instantly grasped by the spiritual gravity of the Eternal Son. Thus the twofold gravity-embraced universe is touched with the energy of infinity and immersed in the spirit of divinity. In this way is the soil of life prepared for the consciousness of mind made manifest in the associated intelligence circuits of the Infinite Spirit.

7:1.2 (82.1) ... And this transcendence of time and space by pure spirit energies is inherent in the absoluteness of the Son...

15:9.1 (176.6) The universal circuits of Paradise do actually pervade the realms of the seven superuniverses. These presence circuits are: the personality gravity of the Universal Father, the spiritual gravity of the Eternal Son, the mind gravity of the Conjoint Actor, and the material gravity of the eternal Isle.

3:1.8 (45.1) The mind presence of God is correlated with the absolute mind of the Conjoint Actor, the Infinite Spirit, but in the finite creations it is better discerned in the everywhere functioning of the cosmic mind of the Paradise Master Spirits... But mind of the human order is a bestowal of the Daughters of the Conjoint Actor, the Divine Ministers of the evolving universes.

3:1.6 (45.1) The omnipresence of God is in reality a part of his infinite nature; space constitutes no barrier to Deity. God is, in perfection and without limitation, discernibly present only on Paradise and in the central universe. He is not thus observably present in the creations encircling Havona, for God has limited his direct and actual presence in recognition of the sovereignty and the divine prerogatives of the co-ordinate creators and rulers of the universes of time and space. Hence must the concept of the divine presence allow for a wide range of both mode and channel of manifestation embracing the presence circuits of the Eternal Son, the Infinite Spirit, and the Isle of Paradise. Nor is it always possible to distinguish between the presence of the Universal Father and the actions of his eternal co-ordinates and agencies, so perfectly do they fulfill all the infinite requirements of his unchanging purpose. But not so with the personality circuit and the Adjusters; here God acts uniquely, directly, and exclusively.

[And so one might understand the coordinated establishment of the Spirit of Truth by the Holy Spirit of Nebadon and the new Master Creator Son of Nebadon, as the conduit for the broader expression of the spirit circuit of the Eternal Son and the mind ministry of the Infinite Spirit in the local universes. In recognition of this creative achievement, the Universal Father chooses to more broadly distribute His personality circuit - the Adjusters - throughout the local universe. Through His coordinate creators, the Almighty Father is moving energy, mind and spirit manifestation into the seven super universes, and He is then deifying the local universes with an impersonal fragment of Himself in the minds of the material creatures of that realm. Thus is the Supreme Being eventuated.]

-The Local Universe Circuits

15:9.11 (177.10) *The Local Universe Circuits:*

1. The bestowal spirit of the Paradise Sons, the Comforter of the bestowal worlds. The Spirit of Truth, the spirit of Michael on Urantia.
2. The circuit of the Divine Ministers, the local universe Mother Spirits, the Holy Spirit of your world.

3. The intelligence-ministry circuit of a local universe, including the diversely functioning presence of the adjutant mind-spirits. 15:9.12 -14(177.11-13)
20:1.13 (224.3) The Creator Sons seem to possess a spiritual endowment centering in their persons, which they control and which they can bestow, as did your own Creator Son when he poured out his spirit upon all mortal flesh on Urantia. Each Creator Son is endowed with this spiritual drawing power in his own realm; he is personally conscious of every act and emotion of every descending Son of God serving in his domain. Here is a divine reflection, a local universe duplication, of that absolute spiritual drawing power of the Eternal Son which enables him to reach out to make and maintain contact with all his Paradise Sons, no matter where they may be in all the universe of universes. 101:3.2 (1108.1) Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man.
...Spiritual philosophy, the wisdom of spirit realities, is the endowment of the **Spirit of Truth**, the combined gift of the bestowal Sons to the children of men.
...Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man.

[One can see a reflection of the master circuits of the grand universe in the local universe creations of the Creator Sons and their Creative Consorts. The Gods, by their will, defer much creative responsibility for the actualization of the Supreme Being to the personalities who are in fact a part of that potentiality. From material mortals to the Paradise Creator Sons and the Daughters of the Conjoint Actor, we build from Gods designs, and with His guidance, create divinity perfection in time/space.]

194:2.12 (2062.1) In a way, mankind is subject to the double influence of the sevenfold appeal of the universe spirit influences. The early evolutionary races of mortals are subject to the progressive contact of the seven adjutant mind-spirits of the local universe Mother Spirit. As man progresses upward in the scale of intelligence and spiritual perception, there eventually come to hover over him and dwell within him the seven higher spirit influences. And these seven spirits of the advancing worlds are:

1. The bestowed spirit of the Universal Father—the Thought Adjusters.
2. The spirit presence of the Eternal Son—the spirit gravity of the universe of universes and the certain channel of all spirit communion.
3. The spirit presence of the Infinite Spirit—the universal spirit-mind of all creation, the spiritual source of the intellectual kinship of all progressive intelligences.
4. The spirit of the Universal Father and the Creator Son—the Spirit of **Truth**, generally regarded as the spirit of the Universe Son.
5. The spirit of the Infinite Spirit and the Universe Mother Spirit—the Holy Spirit, generally regarded as the spirit of the Universe Spirit.

6. The mind-spirit of the Universe Mother Spirit—the seven adjutant mind-spirits of the local universe.

7. The spirit of the Father, Sons, and Spirits—the new-name spirit of the ascending mortals of the realms after the fusion of the mortal spirit-born soul with the Paradise Thought Adjuster and after the subsequent attainment of the divinity and glorification of the status of the Paradise Corps of the Finality.

194:2.13-19 (2062.2-8)

194:2.20 (2062.9) And so did the bestowal of the Spirit of **Truth** bring to the world and its peoples the last of the spirit endowment designed to aid in the ascending search for God.

Meaning of the **Spirit of Truth in the Local Universes:**

34:4.5 (377.9) The Creator Sons are endowed with a spirit of universe presence in many ways analogous to that of the Seven Master Spirits of Paradise. This is the Spirit of **Truth** which is poured out upon a world by a bestowal Son after he receives spiritual title to such a sphere. This bestowed Comforter is the spiritual force which ever draws all **truth** seekers towards Him who is the personification of **truth** in the local universe. This spirit is an inherent endowment of the Creator Son, emerging from his divine nature just as the master circuits of the grand universe are derived from the personality presences of the Paradise Deities.

34:4.6 (377.10) The Creator Son may come and go; his personal presence may be in the local universe or elsewhere; yet the Spirit of **Truth** functions undisturbed, for this divine presence, while derived from the personality of the Creator Son, is functionally centered in the person of the Divine Minister.

34:4.7 (378.1) The Universe Mother Spirit, however, never leaves the local universe headquarters world. The spirit of the Creator Son may and does function independently of the personal presence of the Son, but not so with her personal spirit. The Holy Spirit of the Divine Minister would become nonfunctional if her personal presence should be removed from Salvington. Her spirit presence seems to be fixed on the universe headquarters world, and it is this very fact that enables the spirit of the Creator Son to function independently of the whereabouts of the Son. The Universe Mother Spirit acts as the universe focus and center of the Spirit of **Truth** as well as of her own personal influence, the Holy Spirit.

34:5.3 (379.3) Mortal man first experiences the ministry of the Spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of worship and of wisdom. This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry. And immediately are such minds of worship- and wisdom-function included in the spiritual circuits of the Divine Minister.

34:5.4 (379.4) When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father—the Thought Adjuster. But it is not until a bestowal Son has liberated the Spirit of Truth for planetary ministry to all mortals that all normal minds are automatically prepared for the reception of the Thought Adjusters. The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten the minds of men, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny.

34:5.5 (379.5) Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of the bestowal Son. The Holy Spirit is partly independent of human attitude and partially conditioned by the decisions and co-operation of the will of man. Nevertheless, the ministry of the Holy Spirit becomes increasingly effective in the sanctification and spiritualization of the inner life of those mortals who the more fully obey the divine leadings.

34:5.7 (380.1) The presence of the Holy Spirit of the Universe Daughter of the Infinite Spirit, of the Spirit of Truth of the Universe Son of the Eternal Son, and of the Adjuster-spirit of the Paradise Father in or with an evolutionary mortal, denotes symmetry of spiritual endowment and ministry and qualifies such a mortal consciously to realize the faith-fact of sonship with God.

117:5.9 (1286.7) While such spiritual influences as the Holy Spirit and the Spirit of Truth are local universe ministrations, their guidance is not wholly confined to the geographic limitations of a given local creation. As the ascending mortal passes beyond the boundaries of his local universe of origin, he is not entirely deprived of the ministry of the Spirit of Truth which has so constantly taught and guided him through the philosophic mazes of the material and morontial worlds, in every crisis of ascension unflinching directing the Paradise pilgrim, ever saying: "This is the way." When you leave the domains of the local universe, through the ministry of the spirit of the emerging Supreme Being and through the provisions of superuniverse reflectivity, you will still be guided in your Paradise ascent by the comforting directive spirit of the Paradise bestowal Sons of God.

117:5.10 (1287.1) How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? We are not exactly certain, but we believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate bestowers of these circuits of time and space. The mind-experience accumulations of the seven adjutant mind-spirits, in their ministry to the physical level of intellect, are a part of the local universe experience of the Divine Minister, and through this Creative Spirit they probably find

registry in the mind of Supremacy. Likewise are mortal experiences with the Spirit of Truth and the Holy Spirit probably registered by similar techniques in the person of Supremacy.

[The spiritual circuits of the local universes - the Creator Sons Spirit of Truth and the Divine Ministers Holy Spirit - minister our spiritual ascent well beyond the borders of our local universe, identifying us as a spiritual personality of the “Nebadon” variant of Orvonton at least as far as Paradise and possibly beyond. One would surmise that higher order spiritual beings would be more reliant upon the master circuits of the grand universe. One also might ponder as to the type of spiritual circuits that might arise after the actualization of the Supreme Being - personal? mind/intelligence?, or perhaps an amalgamation of all the personal circuits of the Creator Sons and Divine Ministers of all the Seven Super Universes - a new type of universal circuit?]

The relationship of the Spirit of Truth and the evolving Morontial Soul:

0:5.10 (8.10) 4. *Soul*. The soul of man is an experiential acquirement. As a mortal creature chooses to “do the will of the Father in heaven,” so the indwelling spirit becomes the father of a *new reality* in human experience. The mortal and material mind is the mother of this same emerging reality. The substance of this new reality is neither material nor spiritual - it is *morontial*. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension.

1:2.3 (24.1) The actuality of the existence of God is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the mortal mind of man and there to assist in evolving the immortal soul of eternal survival...

1:3.6 (25.6) ... This Paradise spirit that indwells the minds of the mortals of time and there fosters the evolution of the immortal soul of the surviving creature is of the nature and divinity of the Universal Father. But the minds of such evolutionary creatures originate in the local universes and must gain divine perfection by achieving those experiential transformations of spiritual attainment which are the inevitable result of a creature’s choosing to do the will of the Father in heaven.

1:3.7 (26.1) In the inner experience of man, mind is joined to matter. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul. Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to

achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence.

[Quite simply, as the uniquely personal material mind of mortal creatures chooses, under the guidance of the Thought Adjusters, to be spirit taught and led - to “do the will of the Father in heaven”, a morontial transformation - *a new spiritual reality* – emerges; the immortal soul. Material life is transitory, personality associated with material life will not survive. Survival necessitates the spiritual transformation of the personality from a material mind/body energy system to a morontial mind/body energy system. The immortal soul is the vehicle of that transformation.]

5:2.5 (65.1) It is exceedingly difficult for the meagerly spiritualized, material mind of mortal man to experience marked consciousness of the spirit activities of such divine entities as the Paradise Adjusters. As the **soul** of joint mind and Adjuster creation becomes increasingly existent, there also evolves a new phase of **soul** consciousness which is capable of experiencing the presence, and of recognizing the spirit leadings and other supermaterial activities, of the Mystery Monitors.

5:5.14 (70.1) ... A human mind discerning right and wrong and possessing the capacity to worship God, in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of his immortal **soul** of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like him, honestly elects to do the will of the Father in heaven.

13:1.22 (147.3) *The secrets of Ascendington* include the mystery of the gradual and certain building up in the material and mortal mind of a spiritual and potentially immortal counterpart of character and identity. This phenomenon constitutes one of the most perplexing mysteries of the universes - the evolution of an immortal **soul** within the mind of a mortal and material creature.

36:6.5 (404.3) ... The survival of mortal creatures is wholly predicated on the evolvment of an immortal **soul** within the mortal mind.

47:3.3 (533.1) The mortal-mind transcripts and the active creature-memory patterns as transformed from the material levels to the spiritual are the individual possession of the detached Thought Adjusters; these spiritized factors of mind, memory, and creature personality are forever a part of such Adjusters. The creature mind-matrix and the passive potentials of identity are present in the morontia **soul** intrusted to the keeping of the seraphic destiny guardians. And it is the reuniting of the morontia-**soul** trust of the seraphim and the spirit-mind trust of the Adjuster that reassembles creature personality and constitutes resurrection of a sleeping survivor.

143:2.4 (1609.5) “By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first *transformed* by the **Spirit of Truth** and thereby strengthened in your inner **soul** by the constant spiritual renewing of your mind, and so

are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God.”

146:3.6 (1642.2) “... And this Spirit of Truth, speaking for the spiritual endowments of your souls, will help you to know that you are the sons of God. It will unfailingly bear witness with the Father’s indwelling presence, your spirit, then dwelling in all men as it now dwells in some, telling you that you are in reality the sons of God.”

181:1.4 (1954.1) “... I will pour out my spirit upon all flesh, but all men will not choose to receive this new teacher as the guide and counselor of the soul. But as many as do receive him shall be enlightened, cleansed, and comforted ...”

155:6.11 (1732.4) 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.

[Remember that thoughts centered on “self” - possessions, power, prestige, pride - cannot as easily be removed from the habits of mind as they can be replaced by personal choice associated with focus on spirit realities. Free will choice is the gift of God to unique personalities, the Sons of God. The use of this gift to support material realities can only result in benefits of transitory nature and brief existence. Give your thoughts to spiritual realities, train your mind into habits that recognize truth, beauty and goodness in each day's experience, practice personal communication with God - prayer, worship and meditation, choose to do the will of God and you will find your life transformed and elevated. Spiritual meanings and values are eternal, spiritual intent and effort is supported at all levels of creation. ”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.” 155:6.11 (1732.4)]

34:6.6 (380.7) The dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behavior. What the world of today needs is the truth which your teacher of old declared: “Not in word only but also in power and in the Holy Spirit.” The seed of theoretical truth is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.

34:6.13 (381.7) 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.

34:7.8 (383.2) Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the **Spirit of Truth** will always speak, saying, “This is the way.”

[This last sentence is one of my favorite passages. It's just so soul satisfying, to know that with faith, we have as an ever present guide, teacher, confident - The Spirit of Michael, sharing the path. “... the **conviction of truth**, the consciousness and assurance of true meanings on real spirit levels...” 180:5.1 (1949.3)]

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. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. “Without no man may see the Lord.” All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the **Spirit of Truth** as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God.

[101:1.5 (1105.2) ...The germs of true religion originate in the domain of man’s moral consciousness, and they are revealed in the growth of man’s spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.

16:6.17 3. *Worship* - the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination.

103:5.5 (1134.3) ... spiritual insight - genuine religious reflection.

196:3.101 ...Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and *choose*.

91:7.12 (1001.3) ... spiritual insight - God-consciousness.]

176:3.7 (1917.3) **Truth** is living; the **Spirit of Truth** is ever leading the children of light into new realms of spiritual reality and divine service. You are not given **truth** to crystallize into settled, safe, and honored forms. Your revelation of **truth** must be so enhanced by passing through your personal experience that new **beauty** and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the **truth**, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.” What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine **truth**: “Here, Master, is the **truth** you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the **truth** you gave us.” But such a plea concerning spiritual indolence will not justify the barren steward of **truth** in the presence of the Master. In accordance with the **truth** committed to your hands will the Master of **truth** require a reckoning.

[**Truth** is a *living* experience. We ourselves are its creators. **Truth** - spiritual reality - is expressed in our lives as we do God's will and seek to be as perfect in our spheres as God is perfect in eternity. The **truth** we present to the Master for reckoning is in fact the accumulation of supernal ideals from the meaning/value choices of our minds that have been spiritualize by our Adjuster and used in the creation of our immortal souls. The soul is the spiritual creation of our mortal lives.]

180:5 **The Spirit of Truth**

180:5.1 (1949.3) The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of **Truth**. This divine endowment is not the letter or law of **truth**, neither is it to function as the form or expression of **truth**. The new teacher is the conviction of **truth**, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing **truth**, expanding, unfolding, and adaptative **truth**.

180:5.2 (1949.4) Divine **truth** is a spirit-discerned and living reality. **Truth** exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the **truth**, and you can live the **truth**; you can experience the growth of **truth** in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison **truth** in formulas, codes, creeds, or intellectual patterns of human

conduct. When you undertake the human formulation of divine truth, it speedily dies. The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.

180:5.3 (1949.5) Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom. Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

180:5.4 (1949.6) The true child of universe insight looks for the living Spirit of Truth in every wise saying. The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment; the spiritually unprogressive soul is all the while dragging the living truth down to the dead levels of wisdom and to the domain of mere exalted knowledge.

180:5.5 (1949.7) The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom you might reason that, since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow.

180:5.6 (1950.1) Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship as an emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others look upon it as being the positive injunction of a great moral teacher who embodied in this statement the highest concept of moral obligation as regards all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

180:5.7 (1950.2) In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

180:5.8 (1950.3) But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the **truth** of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

180:5.9 (1950.4) This same philosophy of the living flexibility and cosmic adaptability of divine **truth** to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine **beauty**, infinite **goodness**, and eternal **truth**—to know God and to become increasingly like him.

180:5.10 (1950.5) Love, unselfishness, must undergo a constant and living readaptive interpretation of relationships in accordance with the leading of the Spirit of **Truth**. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

180:5.11 (1950.6) And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of **Truth**, who directs the loving contact of one human being with another.

180:5.12 (1951.1) And all this clearly indicates the difference between the old religion and the new. The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was motivated by fear-consciousness; the new gospel of the kingdom is dominated by **truth**-conviction, the spirit of eternal and universal **truth**. And no amount of piety or creedal loyalty can compensate for the absence in the life experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition

nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows.

[This discussion of the true import of the Spirit of Truth, beginning with a clear understanding of the many levels of interpretation that may apply to the practice of the Golden Rule, then blending into a similar lesson focusing on Jesus's practice of nonresistance and finally elevating these concepts to the *living* interpretation of the Spirit of Truth, is one of the philosophic treasures of The Urantia Book. In both topics, considerations grow from those attitudes centered on the self and are developed through the highest spiritual interpretations.

We begin in reviewing how much damage can be done by interpreting the Golden Rule as a selfish expression of high ethical conduct. A more selfless interpretation, showing greater wisdom in the application of the Golden Rule, focuses on the highest concepts of moral behavior in human relationships, In the spiritual brotherhood, the Masters injunction is seen as 180:5.7 "requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them." (I love this concept and continually strive to use it as a yard stick for personal relationships). Finally, the highest spiritual ideal, is to interpret the Golden Rule as "the law of conduct by the spirit of the Son to the spirit of the Father", "satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God." 180:5.8 (1950.3)

"The Masters teaching and practice of nonresistance to evil" is also confirmed as the "nonresistance of all selfish reaction to the universe" 180:5.9 (1950.4), and again, coupled with aggressive and progressive spiritual attainment and personal perfection achievement. Thus we come to understand the Spirit of Truth as a *living* celebration of brotherhood and worship, practiced by pilgrim ascenders in time and space with a clear eye on the Father in Paradise.]

194:2.1 (2060.6) Jesus lived on earth and taught a gospel which redeemed man from the superstition that he was a child of the devil and elevated him to the dignity of a faith son of God. Jesus' message, as he preached it and lived it in his day, was an effective solvent for man's spiritual difficulties in that day of its statement. And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties.

194:2.2 (2060.7) The first mission of this spirit is, of course, to foster and personalize truth, for it is the comprehension of truth that constitutes the highest form of human liberty. Next, it is the purpose of this spirit to destroy the believer's feeling of

orphanhood. Jesus having been among men, all believers would experience a sense of loneliness had not the Spirit of Truth come to dwell in men's hearts.

194:2.3 (2061.1) This bestowal of the Son's spirit effectively prepared all normal men's minds for the subsequent universal bestowal of the Father's spirit (the Adjuster) upon all mankind. In a certain sense, this Spirit of Truth is the spirit of both the Universal Father and the Creator Son.

194:2.4 (2061.2) Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael.

194:2.6 (2061.4) Next, the Spirit of Truth came to help the believer to witness to the realities of Jesus' teachings and his life as he lived it in the flesh, and as he now again lives it anew and afresh in the individual believer of each passing generation of the spirit-filled sons of God.

194:2.7 (2061.5) Thus it appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living and growing spiritual consciousness of the reality of eternal and ascending sonship with God.

194:2.10 (2061.8) The term "baptism of the spirit," which came into such general use about this time, merely signified the conscious reception of this gift of the Spirit of Truth and the personal acknowledgment of this new spiritual power as an augmentation of all spiritual influences previously experienced by God-knowing souls.

194:2.11 (2061.9) Since the bestowal of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit.

194:3.1 (2062.10) ...Spirit of Truth... The chief mission of this outpoured spirit of the Father and the Son is to teach men about the truths of the Father's love and the Son's mercy. These are the truths of divinity which men can comprehend more fully than all the other divine traits of character. The Spirit of Truth is concerned primarily with the revelation of the Father's spirit nature and the Son's moral character. The Creator Son, in the flesh, revealed God to men; the Spirit of Truth, in the heart, reveals the Creator Son to men. When man yields the "fruits of the spirit" in his life, he is simply showing forth the traits which the Master manifested in his own earthly life. When Jesus was on earth, he lived his life as one personality - Jesus of Nazareth. As the indwelling spirit of the "new teacher," the Master has, since Pentecost, been able to live his life anew in the experience of every truth-taught believer.

194:3.2 (2062.11) Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which **truth** prevails and in which righteousness triumphs... Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the **truth** of **goodness** and the faith of the spirit-led creature will always be vindicated... The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

194:3.4 (2063.2) ...On the cross... his spirit, poured out upon all flesh, is a mighty world influence which leads man upward and urges him onward. The spiritual forward urge is the most powerful driving force present in this world; the **truth**-learning believer is the one progressive and aggressive soul on earth.

194:3.6 (2063.4) Do not overlook the fact that the **Spirit of Truth** was bestowed upon all sincere believers; this gift of the spirit did not come only to the apostles. The one hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for **truth** and the capacity to grasp and comprehend spiritual realities. At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men.

194:3.10 (2064.2) The bestowal of the **Spirit of Truth** was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent prayer. The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary meditation in order to receive the spirit. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

194:3.11 (2064.3) Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in **truth**. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. No longer did these believers look upon Yahweh as "the Lord of Hosts." They now regarded the eternal Deity as the "God and Father of the Lord Jesus Christ." They made that progress, at least, even if they did in some measure fail fully to grasp the **truth** that God is also the spiritual Father of every individual.

194:3.18 (2065.6) Pentecost was designed to lessen the self-assertiveness of individuals, groups, nations, and races. It is this spirit of self-assertiveness which so increases in tension that it periodically breaks loose in destructive wars. Mankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal.

194:3.19 (2065.7) The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men. The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness. Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience. The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unending energy for the soul.

[We see then in the Spirit of Truth, a confirmation of Michael's personal presence in our life and minds, complementing the Father's impersonal presence as the Mystery Monitors. Our Creators take personal interest in their creations, sharing our life experience and guiding us to the faith assertion that the self can be made selfless, the material spiritual, the finite eternal.]

Spirit of Truth Teachings of Jesus

146:3.3 (1641.5) On the second evening at Ramah, Thomas asked Jesus this question: "Master, how can a new believer in your teaching really know, really be certain, about the truth of this gospel of the kingdom?"

146:3.4 (1641.6) And Jesus said to Thomas: "Your assurance that you have entered into the kingdom family of the Father, and that you will eternally survive with the children of the kingdom, is wholly a matter of personal experience—faith in the word of truth. Spiritual assurance is the equivalent of your personal religious experience in the eternal realities of divine truth and is otherwise equal to your intelligent understanding of truth realities plus your spiritual faith and minus your honest doubts.

146:3.5 (1642.1) "The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, you are therefore sons of God. You survive your life in the material world of the flesh because you are identified with the Father's living spirit, the gift of eternal life. Many, indeed, had this life before I came forth from the Father, and many more have received this spirit because they believed my word; but I declare that, when I return to the Father, he will send his spirit into the hearts of all men.

146:3.6 (1642.2) "While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unendingly leads in the

directions of divine worship and loving regard for one's fellows. At first you believe that you are sons of God because my teaching has made you more conscious of the inner leadings of our Father's indwelling presence; but presently the Spirit of **Truth** shall be poured out upon all flesh, and it will live among men and teach all men, even as I now live among you and speak to you the words of **truth**. And this Spirit of **Truth**, speaking for the spiritual endowments of your souls, will help you to know that you are the sons of God. It will unfailingly bear witness with the Father's indwelling presence, your spirit, then dwelling in all men as it now dwells in some, telling you that you are in reality the sons of God.

146:3.7 (1642.3) "Every earth child who follows the leading of this spirit shall eventually know the will of God, and he who surrenders to the will of my Father shall abide forever. The way from the earth life to the eternal estate has not been made plain to you, but there is a way, there always has been, and I have come to make that way new and living. He who enters the kingdom has eternal life already—he shall never perish. But much of this you will the better understand when I shall have returned to the Father and you are able to view your present experiences in retrospect."

155:6.11 (1732.4) "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**."

162:6.1 (1795.5) On the last day, the great day of the feast, as the procession from the pool of Siloam passed through the temple courts, and just after the water and the wine had been poured down upon the altar by the priests, Jesus, standing among the pilgrims, said: "If any man thirst, let him come to me and drink. From the Father above I bring to this world the water of life. He who believes me shall be filled with the spirit which this water represents, for even the Scriptures have said, 'Out of him shall flow rivers of living waters.' When the Son of Man has finished his work on earth, there shall be poured out upon all flesh the living Spirit of **Truth**. Those who receive this spirit shall never know spiritual thirst."

176:2.3 (1914.4) In further answer to Peter's question, Jesus said: "Why do you still look for the Son of Man to sit upon the throne of David and expect that the material dreams of the Jews will be fulfilled? Have I not told you all these years that my kingdom is not of this world? The things which you now look down upon are coming to an end, but this will be a new beginning out of which the gospel of the kingdom will go to all the world and this salvation will spread to all peoples. And when the kingdom shall have come to

its full fruition, be assured that the Father in heaven will not fail to visit you with an enlarged revelation of **truth** and an enhanced demonstration of righteousness, even as he has already bestowed upon this world him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man. And so will my Father continue to manifest his mercy and show forth his love, even to this dark and evil world. So also will I, after my Father has invested me with all power and authority, continue to follow your fortunes and to guide in the affairs of the kingdom by the presence of my spirit, who shall shortly be poured out upon all flesh. Even though I shall thus be present with you in spirit, I also promise that I will sometime return to this world, where I have lived this life in the flesh and achieved the experience of simultaneously revealing God to man and leading man to God. Very soon must I leave you and take up the work the Father has intrusted to my hands, but be of good courage, for I will sometime return. In the meantime, my Spirit of the **Truth** of a universe shall comfort and guide you.

178:1.6 (1930.3) You may not worship your temporal rulers, and you should not employ temporal power in the furtherance of the spiritual kingdom; but you should manifest the righteous ministry of loving service to believers and unbelievers alike. In the gospel of the kingdom there resides the mighty **Spirit of Truth**, and presently I will pour out this same spirit upon all flesh. The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this Spirit of **Truth** will become your power-multiplying fulcrum.

178:1.11 (1931.2) Remember that you are commissioned to preach this gospel of the kingdom - the supreme desire to do the Father's will coupled with the supreme joy of the faith realization of sonship with God - and you must not allow anything to divert your devotion to this one duty. Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. These mighty ministrations are the social by-products of the still more mighty and sublime ministrations and transformations wrought in the heart of the kingdom believer by the living Spirit of **Truth** and by the personal realization that the faith of a spirit-born man confers the assurance of living fellowship with the eternal God.

179:5.1 (1941.6) As they brought Jesus the third cup of wine, the "cup of blessing," he arose from the couch and, taking the cup in his hands, blessed it, saying: "Take this cup, all of you, and drink of it. This shall be the cup of my remembrance. This is the cup of the blessing of a new dispensation of grace and **truth**. This shall be to you the emblem of the bestowal and ministry of the divine **Spirit of Truth**. And I will not again drink this cup with you until I drink in new form with you in the Father's eternal kingdom."

179:5.3 (1942.2) When they had finished drinking this new cup of remembrance, the Master took up the bread and, after giving thanks, broke it in pieces and, directing them

to pass it around, said: "Take this bread of remembrance and eat it. I have told you that I am the bread of life. And this bread of life is the united life of the Father and the Son in one gift. The word of the Father, as revealed in the Son, is indeed the bread of life."

When they had partaken of the bread of remembrance, the symbol of the living word of **truth** incarnated in the likeness of mortal flesh, they all sat down.

179:5.9 (1943.2) When Jesus had thus established the supper of the remembrance, he said to the eleven: "And as often as you do this, do it in remembrance of me. And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all sometime sup with me in the Father's eternal kingdom. This is the new Passover which I leave with you, even the memory of my bestowal life, the word of eternal **truth**; and of my love for you, the outpouring of my **Spirit of Truth** upon all flesh."

180:3.2 (1947.1) "Many of those who will assail you are ignorant of the light of heaven, but this is not true of some who now persecute us. If we had not taught them the **truth**, they might do many strange things without falling under condemnation, but now, since they have known the light and presumed to reject it, they have no excuse for their attitude. He who hates me hates my Father. It cannot be otherwise; the light which would save you if accepted can only condemn you if it is knowingly rejected. And what have I done to these men that they should hate me with such a terrible hatred?

Nothing, save to offer them fellowship on earth and salvation in heaven. But have you not read in the Scripture the saying: 'And they hated me without a cause'?

180:3.3 (1947.2) "But I will not leave you alone in the world. Very soon, after I have gone, I will send you a spirit helper. You shall have with you one who will take my place among you, one who will continue to teach you the way of **truth**, who will even comfort you.

180:3.7 (1947.6) When Jesus heard Thomas, he answered: "Thomas, I am the way, the **truth**, and the life. No man goes to the Father except through me. All who find the Father, first find me. If you know me, you know the way to the Father. And you do know me, for you have lived with me and you now see me."

180:4.1 (1948.2) Jesus continued to teach, saying: "When I have gone to the Father, and after he has fully accepted the work I have done for you on earth, and after I have received the final sovereignty of my own domain, I shall say to my Father: Having left my children alone on earth, it is in accordance with my promise to send them another teacher. And when the Father shall approve, I will pour out the **Spirit of Truth** upon all flesh. Already is my Father's spirit in your hearts, and when this day shall come, you will also have me with you even as you now have the Father. This new gift is the spirit of living **truth**. The unbelievers will not at first listen to the teachings of this spirit, but the sons of light will all receive him gladly and with a whole heart. And you shall know this spirit when he comes even as you have known me, and you will receive this gift in your

hearts, and he will abide with you. You thus perceive that I am not going to leave you without help and guidance. I will not leave you desolate. Today I can be with you only in person. In the times to come I will be with you and all other men who desire my presence, wherever you may be, and with each of you at the same time. Do you not discern that it is better for me to go away; that I leave you in the flesh so that I may the better and the more fully be with you in the spirit?

180:4.2 (1948.3) "In just a few hours the world will see me no more; but you will continue to know me in your hearts even until I send you this new teacher, the **Spirit of Truth**. As I have lived with you in person, then shall I live in you; I shall be one with your personal experience in the spirit kingdom. And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you. I have loved the Father and have kept his word; you have loved me, and you will keep my word. As my Father has given me of his spirit, so will I give you of my spirit. And this **Spirit of Truth** which I will bestow upon you shall guide and comfort you and shall eventually lead you into all **truth**.

180:4.5 (1949.1) Jesus looked down upon them all, smiled, and said: "My little children, I am going away, going back to my Father. In a little while you will not see me as you do here, as flesh and blood. In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the **Spirit of Truth** who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you."

180:6.2 (1951.3) "Now that I am leaving you, seeing that the hour has come when I am about to go to the Father, I am surprised that none of you have asked me, Why do you leave us? Nevertheless, I know that you ask such questions in your hearts. I will speak to you plainly, as one friend to another. It is really profitable for you that I go away. If I go not away, the new teacher cannot come into your hearts. I must be divested of this mortal body and be restored to my place on high before I can send this spirit teacher to live in your souls and lead your spirits into the **truth**. And when my spirit comes to indwell you, he will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them.

180:6.3 (1951.4) "I have yet much to say to you, but you cannot stand any more just now. Albeit, when he, the **Spirit of Truth**, comes, he shall eventually guide you into all **truth** as you pass through the many abodes in my Father's universe.

180:6.4 (1951.5) "This spirit will not speak of himself, but he will declare to you that which the Father has revealed to the Son, and he will even show you things to come; he will glorify me even as I have glorified my Father. This spirit comes forth from me, and

he will reveal my truth to you. Everything which the Father has in this domain is now mine; wherefore did I say that this new teacher would take of that which is mine and reveal it to you.

181:1.2 (1953.4) "When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens. Life in the Father's eternal creation is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory. Each of the many, many stations in my Father's house is a stopping place, a life designed to prepare you for the next one ahead. And so will the children of light go on from glory to glory until they attain the divine estate wherein they are spiritually perfected even as the Father is perfect in all things.

181:1.4 (1954.1) "The Father sent me into this world, but only a few of you have chosen fully to receive me. I will pour out my spirit upon all flesh, but all men will not choose to receive this new teacher as the guide and counselor of the soul. But as many as do receive him shall be enlightened, cleansed, and comforted. And this Spirit of Truth will become in them a well of living water springing up into eternal life.

181:2.17 (1959.1) "And now, Andrew, since you are the chief of your brethren by authority of my appointment, and since you have thus served as my personal representative, and as I am about to leave you and go to my Father, I release you from all responsibility as regards these temporal and administrative affairs... But this release from responsibility as the administrative head of this group does not in any manner lessen your moral responsibility to do everything in your power to hold your brethren together with a firm and loving hand during the trying time just ahead, those days which must intervene between my departure in the flesh and the sending of the new teacher who will live in your hearts, and who ultimately will lead you into all truth. As I prepare to leave you, I would liberate you from all administrative responsibility which had its inception and authority in my presence as one among you. Henceforth I shall exercise only spiritual authority over you and among you.

181:2.24 (1961.3) "I have taught you much by word of mouth, and I have lived my life among you. I have done all that can be done to enlighten your minds and liberate your souls, and what you have not been able to get from my teachings and my life, you must now prepare to acquire at the hand of that master of all teachers - actual experience. And in all of this new experience which now awaits you, I will go before you and the Spirit of Truth shall be with you. Fear not; that which you now fail to comprehend, the new teacher, when he has come, will reveal to you throughout the remainder of your life on earth and on through your training in the eternal ages."

181:2.26 (1962.1) "Dedicate your life to the great work of showing how the critical material mind of man can triumph over the inertia of intellectual doubting when faced by the demonstration of the manifestation of living truth as it operates in the experience of

spirit-born men and women who yield the fruits of the spirit in their lives, and who love one another, even as I have loved you.

Resurrection Appearances:

190:2.6 (2032.4) And David did not long wait, for the fourth appearance of Jesus to mortal recognition occurred shortly before two o'clock in this very home of Martha and Mary, when he appeared visibly before his earthly family and their friends, twenty in all. The Master appeared in the open back door, saying: "Peace be upon you. Greetings to those once near me in the flesh and fellowship for my brothers and sisters in the kingdom of heaven. How could you doubt? Why have you lingered so long before choosing to follow the light of truth with a whole heart? Come, therefore, all of you into the fellowship of the Spirit of Truth in the Father's kingdom." As they began to recover from the first shock of their amazement and to move toward him as if to embrace him, he vanished from their sight.

190:5.4 (2035.1) "...That he will pour out his spirit upon all flesh, and that this Spirit of Truth shall be in each believer a well of water, springing up into everlasting life."

191:4.3 (2041.6) "... I am soon to send forth the Spirit of Truth into the souls of all these, my brethren, who have so unselfishly dedicated their lives to the enlightenment of their fellows who sit in spiritual darkness... Remember, as you love one another, all men will know that you are my disciples."

191:5.3 (2043.1) "Peace be upon you. For a full week have I tarried that I might appear again when you were all present to hear once more the commission to go into all the world and preach this gospel of the kingdom. Again I tell you: As the Father sent me into the world, so send I you. As I have revealed the Father, so shall you reveal the divine love, not merely with words, but in your daily living. I send you forth, not to love the souls of men, but rather to love men. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience these spirit realities of the divine life since you already have eternal life, as the gift of God, through faith. When you have faith, when power from on high, the Spirit of Truth, has come upon you, you will not hide your light here behind closed doors; you will make known the love and the mercy of God to all mankind. Through fear you now flee from the facts of a disagreeable experience, but when you shall have been baptized with the Spirit of Truth, you will bravely and joyously go forth to meet the new experiences of proclaiming the good news of eternal life in the kingdom of God.

191:6.3 (2044.4) "As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon will the Spirit of Truth come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel, and lo, I am with you always, even to the end of the ages."

193:2.2 (2054.3) "...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."

193:3.2 (2055.2) "Peace be upon you. I have asked you to tarry here in Jerusalem until I ascend to the Father, even until I send you the Spirit of Truth, who shall soon be poured out upon all flesh, and who shall endow you with power from on high." ... But you will receive spiritual power after the spirit has descended upon you, and you will presently go into all the world preaching this gospel of the kingdom...

193:5.2 (2057.4) "I bade you tarry in Jerusalem until you were endowed with power from on high. I am now about to take leave of you; I am about to ascend to my Father, and soon, very soon, will we send into this world of my sojourn the Spirit of Truth; and when he has come, you shall begin the new proclamation of the gospel of the kingdom, first in Jerusalem and then to the uttermost parts of the world..."

Truth Teachings of Jesus

How Jesus Taught About Truth

[Learning and planning His life's work as a youth and young man.]

101:6.8 (1112.4) The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival.

100:7.2 (1101.6) The unfailing kindness of Jesus touched the hearts of men, but his stalwart strength of character amazed his followers. He was truly sincere; there was nothing of the hypocrite in him. He was free from affectation; he was always so refreshingly genuine. He never stooped to pretense, and he never resorted to shamming. He lived the truth, even as he taught it. He was the truth. He was constrained to proclaim saving truth to his generation, even though such sincerity sometimes caused pain. He was unquestioningly loyal to all truth.

124:4.9 (1372.6) Throughout this and the two following years Jesus suffered great mental distress as the result of his constant effort to adjust his personal views of religious practices and social amenities to the established beliefs of his parents. He was distraught by the conflict between the urge to be loyal to his own convictions and the conscientious admonition of dutiful submission to his parents; his supreme conflict was between two great commands which were uppermost in his youthful mind. The one was: "Be loyal to the dictates of your highest convictions of truth and righteousness." The other was: "Honor your father and mother, for they have given you life and the nurture thereof." However, he never shirked the responsibility of making the necessary daily adjustments between these realms of loyalty to one's personal convictions and duty toward one's family, and he achieved the satisfaction of effecting an increasingly harmonious blending of personal convictions and family obligations into a masterful concept of group solidarity based upon loyalty, fairness, tolerance, and love.

125:5.8 (1383.1) And all the day through, those who listened marveled at these questions, and none was more astonished than Simon. For more than four hours this Nazareth youth plied these Jewish teachers with thought-provoking and heart-searching questions. He made few comments on the remarks of his elders. He conveyed his teaching by the questions he would ask. By the deft and subtle phrasing of a question he would at one and the same time challenge their teaching and suggest his own. In the manner of his asking a question there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating questions. On this eventful afternoon in the temple he exhibited that same reluctance to take unfair advantage of an opponent which characterized his entire subsequent public ministry. As a youth, and later on as a man, he seemed to be utterly free from all egoistic desire to win an argument merely to experience logical triumph over his fellows, being interested supremely in just one thing: to proclaim everlasting truth and thus effect a fuller revelation of the eternal God.

125:6.2 (1383.5) ...In the course of the morning's discussions much time was devoted to the law and the prophets, and the teachers were astonished that Jesus was so familiar with the Scriptures, in Hebrew as well as Greek. But they were amazed not so much by his knowledge of truth as by his youth.

125:6.6 (1384.2) ... And yet his mother more than mildly upbraided him before all the people assembled, right in the midst of the most serious and sublime effort of his young life, thus bringing to an inglorious termination one of the greatest opportunities ever to be granted him to function as a teacher of truth, a preacher of righteousness, a revealer of the loving character of his Father in heaven.

126:3.8 (1390.3) ... Jesus had an unerring ability for the recognition of truth, and truth he never hesitated to embrace, no matter from what source it appeared to emanate.

127:1.7 (1396.4) By the end of this year he had just about made up his mind that he would, after rearing his family and seeing them married, enter publicly upon his work as a teacher of **truth** and as a revealer of the heavenly Father to the world.

128:4.6 (1413.2) One purpose which Jesus had in mind, when he sought to segregate certain features of his earthly experience, was to prevent the building up of such a versatile and spectacular career as would cause subsequent generations to venerate the teacher in place of obeying the **truth** which he had lived and taught. Jesus did not want to build up such a human record of achievement as would attract attention from his teaching. Very early he recognized that his followers would be tempted to formulate a religion *about* him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world...

[Learning about man during personal ministry]

130:1.1 (1428.1) ...Jesus and Gadiab became warm friends. This young Philistine was a **truth** seeker. Jesus was a **truth** giver; he was the **truth** for that generation on Urantia. When a great **truth** seeker and a great **truth** giver meet, the result is a great and liberating enlightenment born of the experience of new **truth**.

132:0.4 (1455.4) Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the **truth** in what they taught and then proceed so to embellish and illuminate this **truth** in their minds that in a very short time this enhancement of the **truth** effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar **truths** in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

134:0.1 (1483.1) DURING the Mediterranean journey Jesus had carefully studied the people he met and the countries through which he passed, and at about this time he reached his final decision as to the remainder of his life on earth. He had fully considered and now finally approved the plan which provided that he be born of Jewish parents in Palestine, and he therefore deliberately returned to Galilee to await the beginning of his lifework as a public teacher of **truth**; he began to lay plans for a public career in the land of his father Joseph's people, and he did this of his own free will.

134:2.3 (1484.7) Of all his world travels this Caspian Sea trip carried Jesus nearest to the Orient and enabled him to gain a better understanding of the Far-Eastern peoples. He made intimate and personal contact with every one of the surviving races of Urantia

excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them. The Europeans from the Far West and the Asiatics from the Far East alike gave attention to his words of hope and eternal life and were equally influenced by the life of loving service and spiritual ministry which he so graciously lived among them. 136:9.4 (1522.3) As the days passed, with ever-increasing clearness Jesus perceived what kind of a truth-revealer he was to become. He discerned that God's way was not going to be the easy way. He began to realize that the cup of the remainder of his human experience might possibly be bitter, but he decided to drink it.

[Choosing and training the Apostles, creating the structure of His ministry.]

137:7.14 (1535.6) As they thus tarried before embarking on their active public preaching, Jesus and the seven spent two evenings each week at the synagogue in the study of the Hebrew scriptures. In later years after seasons of intense public work, the apostles looked back upon these four months as the most precious and profitable of all their association with the Master. Jesus taught these men all they could assimilate. He did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend.

138:4.2 (1541.4) That afternoon, which they spent together, Jesus fully instructed them concerning attendance upon festive gatherings, concluding his remarks by saying: "All men are my brothers. My Father in heaven does not despise any creature of our making. The kingdom of heaven is open to all men and women. No man may close the door of mercy in the face of any hungry soul who may seek to gain an entrance thereto. We will sit at meat with all who desire to hear of the kingdom. As our Father in heaven looks down upon men, they are all alike. Refuse not therefore to break bread with Pharisee or sinner, Sadducee or publican, Roman or Jew, rich or poor, free or bond. The door of the kingdom is wide open for all who desire to know the truth and to find God."

140:1.6 (1569.3) "Whosoever would become great in my Father's kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren. But when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons, sons of the living God. And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my Father and believe in the saving truth which I have come to declare. Even now is the kingdom at hand, and some of you will not die until you have seen the reign of God come in great power.

140:3.18 (1571.5) "Discern the truth clearly; live the righteous life fearlessly; and so shall you be my apostles and my Father's ambassadors. You have heard it said: 'If the blind lead the blind, they both shall fall into the pit.' If you would guide others into the kingdom, you must yourselves walk in the clear light of living truth. In all the business of

the kingdom I exhort you to show just judgment and keen wisdom. Present not that which is holy to dogs, neither cast your pearls before swine, lest they trample your gems under foot and turn to rend you.

140:8.31 (1583.5) The Master offered no solutions for the nonreligious problems of his own age nor for any subsequent age. Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living; he concerned himself exclusively with the underlying and permanent spiritual needs of the human race. He revealed a **goodness** equal to God. He exalted love - **truth**, **beauty**, and **goodness** - as the divine ideal and the eternal reality.

140:8.32 (1583.6) The Master came to create in man a new spirit, a new will - to impart a new capacity for knowing the **truth**, experiencing compassion, and choosing **goodness** - the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect.

140:10.7 (1585.5) After Jesus and Matthew had finished talking, Simon Zelotes asked, "But, Master, are *all* men the sons of God?" And Jesus answered: "Yes, Simon, all men are the sons of God, and that is the good news you are going to proclaim." But the apostles could not grasp such a doctrine; it was a new, strange, and startling announcement. And it was because of his desire to impress this **truth** upon them that Jesus taught his followers to treat all men as their brothers.

141:2.1 (1588.4) The night before they left Pella, Jesus gave the apostles some further instruction with regard to the new kingdom. Said the Master: "You have been taught to look for the coming of the kingdom of God, and now I come announcing that this long-looked-for kingdom is near at hand, even that it is already here and in our midst. In every kingdom there must be a king seated upon his throne and decreeing the laws of the realm. And so have you developed a concept of the kingdom of heaven as a glorified rule of the Jewish people over all the peoples of the earth with Messiah sitting on David's throne and from this place of miraculous power promulgating the laws of all the world. But, my children, you see not with the eye of faith, and you hear not with the understanding of the spirit. I declare that the kingdom of heaven is the realization and acknowledgment of God's rule within the hearts of men. True, there is a King in this kingdom, and that King is my Father and your Father. We are indeed his loyal subjects, but far transcending that fact is the transforming **truth** that we are his *sons*. In my life this **truth** is to become manifest to all. Our Father also sits upon a throne, but not one made with hands. The throne of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes. And the Father also rules within the hearts of his children on earth by the spirit which he has sent to live within the souls of mortal men.

141:2.2 (1588.5) "When you are the subjects of this kingdom, you indeed are made to hear the law of the Universe Ruler; but when, because of the gospel of the kingdom which I have come to declare, you faith-discover yourselves as sons, you henceforth

look not upon yourselves as law-subject creatures of an all-powerful king but as privileged sons of a loving and divine Father. Verily, verily, I say to you, when the Father's will is your *law*, you are hardly in the kingdom. But when the Father's will becomes truly your will, then are you in very **truth** in the kingdom because the kingdom has thereby become an established experience in you. When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom."

141:4.2 (1590.5) In answer to Thomas's question, "Who is this God of the kingdom?" Jesus replied: "God is *your* Father, and religion - my gospel - is nothing more nor less than the believing recognition of the **truth** that you are his son. **And I am here among you in the flesh to make clear both of these ideas in my life and teachings.**"

141:7.7 (1594.1) The Master was teaching these apostles the essentials of **truth** for an entire age on earth. They often listened to his teachings when in reality what he said was intended for the inspiration and edification of other worlds. He exemplified a new and original plan of life. From the human standpoint he was indeed a Jew, but he lived his life for all the world as a mortal of the realm.

141:7.10 (1594.4) He announced that he had come to function as a teacher, a teacher sent from heaven to present spiritual **truth** to the material mind. And this is exactly what he did; he was a teacher, not a preacher. From the human viewpoint Peter was a much more effective preacher than Jesus. Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind. He lived with men.

143:1.4 (1608.1) "I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation. But you should not overlook the fact that even divine love has its severe disciplines. A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. **Truth** is a liberating revelation, but love is the supreme relationship. And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man."

143:6.3 (1615.4) The first night of the camp on Mount Gerizim the apostles expected that Jesus would rebuke them for their attitude toward the woman at Jacob's well, but

he made no reference to the matter. Instead he gave them that memorable talk on “The realities which are central in the kingdom of God.” In any religion it is very easy to allow values to become disproportionate and to permit facts to occupy the place of **truth** in one’s theology. The fact of the cross became the very center of subsequent Christianity; but it is not the central **truth** of the religion which may be derived from the life and teachings of Jesus of Nazareth.

[Presenting and perfecting His ministry.]

145:5.6 (1635.5) When Jesus heard this, he answered: “Andrew, have I not taught you and these others that my mission on earth is the revelation of the Father, and my message the proclamation of the kingdom of heaven? How is it, then, that you would have me turn aside from my work for the gratification of the curious and for the satisfaction of those who seek for signs and wonders? Have we not been among these people all these months, and have they flocked in multitudes to hear the good news of the kingdom? Why have they now come to besiege us? Is it not because of the healing of their physical bodies rather than as a result of the reception of spiritual **truth** for the salvation of their souls? When men are attracted to us because of extraordinary manifestations, many of them come seeking not for **truth** and salvation but rather in quest of healing for their physical ailments and to secure deliverance from their material difficulties.

145:5.7 (1635.6) “All this time I have been in Capernaum, and both in the synagogue and by the seaside have I proclaimed the good news of the kingdom to all who had ears to hear and hearts to receive the **truth**...”

146:2.17 16. Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship God by the aid of the Father’s indwelling spirit and by the illumination of the human mind through the ministry of **truth**. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.

146:2.8 (1639.3) 7. The cry of the righteous is the faith act of the child of God which opens the door of the Father’s storehouse of **goodness**, **truth**, and mercy, and these good gifts have long been in waiting for the son’s approach and personal appropriation. Prayer does not change the divine attitude toward man, but it does change man’s attitude toward the changeless Father. The *motive* of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.

147:3.2 (1649.2) The apostles were somewhat restless under the restrictions imposed by Jesus, and John, the youngest of the twelve, was especially restive under this

restraint. He had brought Jesus to the pool thinking that the sight of the assembled sufferers would make such an appeal to the Master's compassion that he would be moved to perform a miracle of healing, and thereby would all Jerusalem be astounded and presently be won to believe in the gospel of the kingdom. Said John to Jesus: "Master, see all of these suffering ones; is there nothing we can do for them?" And Jesus replied: "John, why would you tempt me to turn aside from the way I have chosen? Why do you go on desiring to substitute the working of wonders and the healing of the sick for the proclamation of the gospel of eternal truth? My son, I may not do that which you desire, but gather together these sick and afflicted that I may speak words of good cheer and eternal comfort to them."

147:4.2 (1650.3) When Jesus heard Nathaniel's question, he immediately stood upon his feet and, pointing his finger at the apostle, said: "Nathaniel, Nathaniel! What manner of thinking is going on in your heart? Do you not receive my teachings as one who has been born of the spirit? Do you not hear the truth as men of wisdom and spiritual understanding? When I admonished you to do to others as you would have them do to you, I spoke to men of high ideals, not to those who would be tempted to distort my teaching into a license for the encouragement of evil-doing."

147:6.6 (1655.2) Jesus' antagonism to the Jewish traditions and slavish ceremonials was always *positive*. It consisted in what he did and in what he affirmed. The Master spent little time in negative denunciations. He taught that those who know God can enjoy the liberty of living without deceiving themselves by the licenses of sinning. Said Jesus to the apostles: "Men, if you are enlightened by the truth and really know what you are doing, you are blessed; but if you know not the divine way, you are unfortunate and already breakers of the law."

148:1.2 (1658.1) Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unfailingly harmonizing and co-ordinating these many and divergent views of the gospel at his weekly question hours...

150:4.2 (1681.9) Jesus... said: "On this mission... Preach the gospel of the kingdom and proclaim the saving truth that man is a son of God."

151:1.4 (1689.2) "In patience have I instructed you all this time. To you it is given to know the mysteries of the kingdom of heaven, but to the undiscerning multitudes and to those who seek our destruction, from now on, the mysteries of the kingdom shall be presented in parables. And this we will do so that those who really desire to enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who listen only to ensnare us may be the more confounded in that they will see without seeing and will hear without hearing. My children, do you not perceive the law of the

spirit which decrees that to him who has shall be given so that he shall have an abundance; but from him who has not shall be taken away even that which he has. Therefore will I henceforth speak to the people much in parables to the end that our friends and those who desire to know the **truth** may find that which they seek, while our enemies and those who love not the **truth** may hear without understanding. Many of these people follow not in the way of the **truth**. The prophet did, indeed, describe all such undiscerning souls when he said: 'For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes they have closed lest they should discern the **truth** and understand it in their hearts.'

152:6.5 (1705.5) Jesus thus endeavored to prepare the apostles for the impending shock - the crisis in the public attitude toward him which was only a few days distant. He explained to the twelve that the religious rulers of Jerusalem would conspire with Herod Antipas to effect their destruction. *The twelve began to realize more fully (though not finally) that Jesus was not going to sit on David's throne. They saw more fully that spiritual **truth** was not to be advanced by material wonders...*

153:2.6 (1710.4) I have come to proclaim spiritual liberty, teach eternal **truth**, and foster living faith.

155:6.5 (1731.3) The religion of the spirit leaves you forever free to follow the **truth** wherever the leadings of the spirit may take you.

155:1.3 (1725.4) Jesus continued to teach the twenty-four, saying: "The heathen are not without excuse when they rage at us. Because their outlook is small and narrow, they are able to concentrate their energies enthusiastically. Their goal is near and more or less visible; wherefore do they strive with valiant and effective execution. You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning. If you desire to enter the kingdom, why do you not take it by spiritual assault even as the heathen take a city they lay siege to? You are hardly worthy of the kingdom when your service consists so largely in an attitude of regretting the past, whining over the present, and vainly hoping for the future. Why do the heathen rage? Because they know not the **truth**. Why do you languish in futile yearning? Because you *obey* not the **truth**. Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom.

155:1.5 (1726.2) "Let me emphatically state this eternal **truth**: If you, by **truth** co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith **truth** seekers are drawn to you represents the measure of your **truth** endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the **truth**-co-ordinated life."

171:7.1 (1874.4) Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

178:3.2 (1934.4) "All these years have I lived with you as brethren, and I have taught you the truth concerning the kingdom of heaven and have revealed to you the mysteries thereof."

178:3.4 (1934.6) "I have brought the kingdom of heaven to you here on earth, but I declare that all of you who by faith enter therein and remain therein by the living service of truth, shall surely ascend to the worlds on high and sit with me in the spirit kingdom of our Father."

180:3.7 (1947.6) When Jesus heard Thomas, he answered: "Thomas, I am the way, the truth, and the life. No man goes to the Father except through me. All who find the Father, first find me. If you know me, you know the way to the Father."

182:1.4 (1964.1) "I have manifested you to the men whom you chose from the world and gave to me. They are yours - as all life is in your hands - you gave them to me, and I have lived among them, teaching them the way of life, and they have believed. These men are learning that all I have comes from you, and that the life I live in the flesh is to make known my Father to the worlds. The truth which you have given to me I have revealed to them."

182:1.5 (1964.2) "I have given these men your word and have taught them the truth. The world may hate them, even as it has hated me, but I do not ask that you take them out of the world, only that you keep them from the evil in the world. Sanctify them in the truth; your word is truth. And as you sent me into this world, even so am I about to send these men into the world. For their sakes I have lived among men and have consecrated my life to your service that I might inspire them to be purified through the truth I have taught them and the love I have revealed to them."

182:1.6 (1964.3) "I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us; that both of our spirits indwell them. If my children are one as we are one, and if they love one another as I have loved them, all men will then believe that I came forth from you and be willing to receive the revelation of truth and glory which I have made."

182:1.8 (1965.2) Jesus prayed for *unity* among his followers, but he did not desire uniformity. Sin creates a dead level of evil inertia, but righteousness nourishes the creative spirit of individual experience in the living realities of eternal truth and in the progressive communion of the divine spirits of the Father and the Son. In the spiritual fellowship of the believer-son with the divine Father there can never be doctrinal finality and sectarian superiority of group consciousness.

182:1.9 (1965.3) The Master, during the course of this final prayer with his apostles, alluded to the fact that he had manifested the Father's name to the world. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM." And when pressed for further revelation of himself, it was only disclosed, "I AM that I AM." But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

182:1.20 (1965.14) I am the way, the **truth**, and the life.

182:1.23 (1965.17) I am the hope of all who know the living **truth**.

182:1.26 (1965.20) Thus did Jesus enlarge the living revelation of the name of God to all generations. As divine love reveals the nature of God, eternal **truth** discloses his name in ever-enlarging proportions.

185:3.4 (1991.4) "Then you are a king after all?" said Pilate. And Jesus answered: "Yes, I am such a king, and my kingdom is the family of the faith sons of my Father who is in heaven. For this purpose was I born into this world, even that I should show my Father to all men and bear witness to the **truth** of God. And even now do I declare to you that every one who loves the **truth** hears my voice."

188:5.1 (2017.9) The cross of Jesus portrays the full measure of the supreme devotion of the true shepherd for even the unworthy members of his flock. It forever places all relations between God and man upon the family basis. God is the Father; man is his son. Love, the love of a father for his son, becomes the central **truth** in the universe relations of Creator and creature - not the justice of a king which seeks satisfaction in the sufferings and punishment of the evil-doing subject.

188:5.6 (2018.5) The triumph of the death on the cross is all summed up in the spirit of Jesus' attitude toward those who assailed him. He made the cross an eternal symbol of the triumph of love over hate and the victory of **truth** over evil when he prayed, "Father, forgive them, for they know not what they do." That devotion of love was contagious throughout a vast universe; the disciples caught it from their Master. The very first teacher of his gospel who was called upon to lay down his life in this service, said, as they stoned him to death, "Lay not this sin to their charge."

Precepts of How Jesus Taught

141:7.7 (1594.1) The Master was teaching these apostles the essentials of **truth** for an entire age on earth...

100:7.2 (1101.6) He was unquestioningly loyal to all **truth**.

125:5.8 (1383.1) He conveyed his teaching by the questions he would ask...always eminently fair and considerate in the asking of these penetrating questions... reluctance to take unfair advantage of an opponent... being interested supremely in just one thing: to proclaim everlasting truth and thus effect a fuller revelation of the eternal God.

132:0.4 (1455.4) ... Never once did he attack their errors or even mention the flaws in their teachings... he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error...

133:4.2 (1474.2) ... Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers."

137:7.14 (1535.6) ... He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend.

140:3.18 (1571.5) In all the business of the kingdom I exhort you to show just judgment and keen wisdom...

141:7.10 (1594.4) ... He was a teacher of man's spirit, but through the mind.

149:2.10 (1671.5) As Jesus mingled with the people, they found him entirely free from the superstitions of that day. He was free from religious prejudices; he was never intolerant. He had nothing in his heart resembling social antagonism... He dared to teach that catastrophes of nature, accidents of time, and other calamitous happenings are not visitations of divine judgments or mysterious dispensations of Providence. He denounced slavish devotion to meaningless ceremonials and exposed the fallacy of materialistic worship. He boldly proclaimed man's spiritual freedom and dared to teach that mortals of the flesh are indeed and in truth sons of the living God.

171:7.1 (1874.4) Jesus spread good cheer everywhere he went. He was full of grace and truth...

[Exhibit for all, the Kingdom of Heaven in the very lives that you live. Manifest a living example of a Son of God displaying his faith in our heavenly Father through spiritual ministry to the Brotherhood of Man. Be for your community the light of living truth - the candlestick on the mantel.]

132:7.2 (1466.2) ...You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father

to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives.”

141:7.3 (1593.4) Jesus endeavored to make clear that he desired his disciples... so to live in the world that men, by *seeing* their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. All such sincere seekers for the **truth** are always glad to *hear* the glad tidings of the faith gift which insures admission to the kingdom with its eternal and divine spirit realities.

155:1.5 (1726.2) “Let me emphatically state this eternal **truth**: If you, by **truth** co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith **truth** seekers are drawn to you represents the measure of your **truth** endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the **truth**-co-ordinated life.”

191:6.2 (2044.3) “And you are all to proclaim this gospel of love and **truth** by the lives which you live in the flesh...”

[In teaching, first and foremost, focus on the Gospel: the faith acceptance of the fatherhood of God and the dedication of service ministry to the brotherhood of man.]

132:4.2 (1460.6) Always the burden of his message was: the fact of the heavenly Father’s love and the **truth** of his mercy, coupled with the good news that man is a faith-son of this same God of love... He was equally adept in teaching by either asking or answering questions... Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals... invariably would he tell these distressed mortals about the love of God and... that they were the children of this loving Father in heaven.

141:7.4 (1593.5) The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father - to lead this individual man to become son-conscious; then to present this same man to God as his faith son...

141:7.6 (1593.7) Jesus laid great emphasis upon what he called the two **truths** of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of **truth**, “You shall know the **truth**, and the **truth** shall make you free.” ...

150:4.2 (1681.9) Jesus... said: “... Preach the gospel of the kingdom and proclaim the saving **truth** that man is a son of God... my friends and disciples, be not afraid of those who can kill the body, but who are not able to destroy the soul; rather put your trust in Him who is able to sustain the body and save the soul.

153:2.6 (1710.4) I have come to proclaim spiritual liberty, teach eternal **truth**, and foster living faith.

178:1.14 (1931.5) You are indeed to be gentle in your dealings with erring mortals, patient in your intercourse with ignorant men, and forbearing under provocation; but you are also to be valiant in defense of righteousness, mighty in the promulgation of **truth**, and aggressive in the preaching of this gospel of the kingdom, even to the ends of the earth.

185:3.4 (1991.4) ... For this purpose was I born into this world, even that I should show my Father to all men and bear witness to the **truth** of God. And even now do I declare to you that every one who loves the **truth** hears my voice."

188:5.6 (2018.5) ... He made the cross an eternal symbol of the triumph of love over hate and the victory of **truth** over evil when he prayed, "Father, forgive them, for they know not what they do."

191:4.3 (2041.6) ... You are to love all men as I have loved you; you are to serve all men as I have served you...

191:5.3 (2043.1) ... I send you forth, not to love the souls of men, but rather to love men... I require of my disciples life, even a life of loving service for your brothers in the flesh."

193:0.4 (2052.4) "I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom - the reality of the fatherhood of God and the **truth** of the sonship of man... Sonship with God, by faith, is still the saving **truth** of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling **truth**... The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth."

193:5.2 (2057.4) ... "Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the **truth** that man is a son of God, and that all men are brethren. Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell."

What Jesus Taught About **Truth**

[I offer no comment here. I will allow the following teachings of the Master to take root in your hearts according to your faith and capacity to receive **truth**.]

127:6.6 (1404.5) ... Lazarus, "we have no paschal lamb." And then Jesus entered upon a prolonged and convincing dissertation to the effect that the Father in heaven was not truly concerned with such childlike and meaningless rituals... "but let us who have seen the light of life no longer approach our Father by the darkness of death. Let us be free in the knowledge of the **truth** of our Father's eternal love."

130:1.2 (1428.2) Gadiah...asked Jesus this question: "But do you suppose the big fish really did swallow Jonah?" Jesus perceived that this young man's life had been tremendously influenced by this tradition, and that its contemplation had impressed upon him the folly of trying to run away from duty; Jesus therefore said nothing that would suddenly destroy the foundations of Gadiah's present motivation for practical living. In answering this question, Jesus said: "My friend, we are all Jonahs with lives to live in accordance with the will of God, and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of **truth** and the forces of righteousness. The flight from duty is the sacrifice of **truth**. The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his **goodness**. And when such disheartened souls sincerely seek for God - hunger for **truth** and thirst for righteousness - there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek the light with a whole heart, the spirit of the Lord God of heaven will deliver them from their captivity; the evil circumstances of life will spew them out upon the dry land of fresh opportunities for renewed service and wiser living."

130:1.5 (1429.1) ... Gadiah ... "How can God, if he is infinitely good, permit us to suffer the sorrows of evil; after all, who creates evil?" ... Jesus said: "My brother, God is love; therefore he must be good, and his **goodness** is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to **goodness**, rejectful of **beauty**, and disloyal to **truth**. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin."

130:1.6 (1429.2) “Your Father in heaven, by endowing you with the power to choose between **truth** and error, created the potential negative of the positive way of light and life; but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life. And then are such evils later exalted into sin by the knowing and deliberate choice of such a willful and rebellious creature. This is why our Father in heaven permits the good and the evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until the harvest.” ...

130:2.4 (1430.2) ... Anaxand, said: “If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?” He was startled when Jesus replied, “Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of **goodness** and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine **truth** in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with **truth** than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man’s soul floundering in darkness compared to his body drowning in water!”

130:2.8 (1431.3) ... Ganid wanted to know whether the dog had a soul, whether it had a will, and in response to his questions Jesus said: “The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not *reflective* - it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and **truth** choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival.”

130:2.10 (1431.5) It was on this same day that we first heard that momentous **truth** which, stated in modern terms, would signify: "Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike." And it is in this same sense that every reflective and spiritually minded human being can become *creative*.

132:3 **Truth** and Faith

132:3.1 (1459.1) Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic... he was most permanently influenced by their discussion of **truth** and faith one evening... Restated in modern phraseology, the substance of Jesus' teaching was:

132:3.2 (1459.2) **Truth** cannot be defined with words, only by living. **Truth** is always more than knowledge. Knowledge pertains to things observed, but **truth** transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; **truth**, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; **truth**, with reality values.

132:3.3 (1459.3) Man tends to crystallize science, formulate philosophy, and dogmatize **truth** because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

132:3.4 (1459.4) Revealed **truth**, personally discovered **truth**, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this **truth**-discerning and **beauty**-loving soul is assured by that hunger and thirst for **goodness** which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and **truth**. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

132:3.5 (1459.5) But **truth** can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

132:3.8 (1460.1) Spiritual evolution is an experience of the increasing and voluntary choice of **goodness** attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for **goodness** and of completed capacity for **truth** appreciation, there comes into existence a perfection of **beauty** and holiness whose righteousness eternally inhibits the possibility of the emergence of even the

concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine **goodness**.

132:3.9 (1460.2) The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

132:3.10 (1460.3) 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.

132:4.6 (1461.4) To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere **goodness** and exalt **truth**. Choose the **beautiful** in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

140:6.3 (1576.3) "I demand of you a righteousness that shall exceed the righteousness of those who seek to obtain the Father's favor by almsgiving, prayer, and fasting. If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and **truth** - the sincere desire to do the will of my Father in heaven."

132:6.1 (1465.5) Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very **truth**, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of **truth** and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service." ...

133:1.3 (1469.2) ... Ganid asked ... “But, Teacher, if a stronger and ill-tempered creature should attack you and threaten to destroy you, what would you do? Would you make no effort to defend yourself?”

133:1.4 (1469.3) “Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God - my brother in the flesh - and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense. That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father’s overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that *real* harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me - this all-powerful **truth** I insist on believing with a wholehearted trust in spite of all appearances to the contrary.”

133:4.2 (1474.2) The miller he taught about grinding up the grains of **truth** in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one’s fellow mortals. Said Jesus: “Give the milk of **truth** to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers.”

133:4.4 (1474.4) To the earnest leader of the Mithraic cult he said: “You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious **truth** among man-made mysteries and human philosophies. Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all **truth**-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children? And never forget: You who know God are the sons of God if you truly yearn to be like him.”

133:4.6 (1474.6) To the Greek contractor and builder he said: “My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of

time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God.”

133:4.10 (1475.3) To the traveler from Britain he said: “My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals.”

133:6.5 (1478.4) “The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul.

133:6.6 (1478.5) “The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

133:6.7 (1478.6) “The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual, the material self and the divine spirit. The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing. Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal knows of the existence of his soul as a real and actual personal experience.”

143:5.6 (1613.4) Jesus perceived the attempt of the woman's soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda's heart a true thirst for the living water; therefore he dealt patiently with her, saying: "Woman, let me say to you that the day is soon coming when neither on this mountain nor in Jerusalem will you worship the Father. But now you worship that which you know not, a mixture of the religion of many pagan gods and gentile philosophies. The Jews at least know whom they worship; they have removed all confusion by concentrating their worship upon one God, Yahweh. But you should believe me when I say that the hour will soon come - even now is - when all sincere worshipers will worship the Father in spirit and in **truth**, for it is just such worshipers the Father seeks. God is spirit, and they who worship him must worship him in spirit and in **truth**. Your salvation comes not from knowing how others should worship or where but by receiving into your own heart this living water which I am offering you even now."

143:6.4 (1615.5) The theme of Jesus' teaching on Mount Gerizim was: That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend. And again and again he impressed upon them that love is the greatest relationship in the world - in the universe - just as **truth** is the greatest pronouncement of the observation of these divine relationships.

146:2.14 (1640.3) 13. Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a prayer for divine wisdom. Jesus never taught that human knowledge and special skill could be gained by prayer. But he did teach that prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. When Jesus taught his associates to pray in the spirit and in **truth**, he explained that he referred to praying sincerely and in accordance with one's enlightenment, to praying wholeheartedly and intelligently, earnestly and steadfastly.

146:3.1 (1641.3) At Ramah Jesus had the memorable discussion with the aged Greek philosopher who taught that science and philosophy were sufficient to satisfy the needs of human experience. Jesus listened with patience and sympathy to this Greek teacher, allowing the **truth** of many things he said but pointing out that, when he was through, he had failed in his discussion of human existence to explain "whence, why, and whither," and added: "Where you leave off, we begin. Religion is a revelation to man's soul dealing with spiritual realities which the mind alone could never discover or fully fathom. Intellectual strivings may reveal the facts of life, but the gospel of the kingdom unfolds the **truths** of being. You have discussed the material shadows of **truth**; will you now

listen while I tell you about the eternal and spiritual realities which cast these transient time shadows of the material facts of mortal existence?" For more than an hour Jesus taught this Greek the saving truths of the gospel of the kingdom. The old philosopher was susceptible to the Master's mode of approach, and being sincerely honest of heart, he quickly believed this gospel of salvation.

146:3.2 (1641.4) The apostles were a bit disconcerted by the open manner of Jesus' assent to many of the Greek's propositions, but Jesus afterward privately said to them: "My children, marvel not that I was tolerant of the Greek's philosophy. True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. You should never forget that intolerance is the mask covering up the entertainment of secret doubts as to the trueness of one's belief. No man is at any time disturbed by his neighbor's attitude when he has perfect confidence in the truth of that which he wholeheartedly believes. Courage is the confidence of thoroughgoing honesty about those things which one professes to believe. Sincere men are unafraid of the critical examination of their true convictions and noble ideals."

146:3.3 (1641.5) ...Thomas asked Jesus this question: "Master, how can a new believer in your teaching really know, really be certain, about the truth of this gospel of the kingdom?"

146:3.4 (1641.6) And Jesus said to Thomas: "Your assurance that you have entered into the kingdom family of the Father, and that you will eternally survive with the children of the kingdom, is wholly a matter of personal experience - faith in the word of truth. Spiritual assurance is the equivalent of your personal religious experience in the eternal realities of divine truth and is otherwise equal to your intelligent understanding of truth realities plus your spiritual faith and minus your honest doubts.

147:8.5 (1656.6) And then long into the night Jesus propounded to his apostles the truth that it was their faith that made them secure in the kingdom of the present and the future, and not their affliction of soul nor fasting of body. He exhorted the apostles at least to live up to the ideas of the prophet of old and expressed the hope that they would progress far beyond even the ideals of Isaiah and the older prophets. His last words that night were: "Grow in grace by means of that living faith which grasps the fact that you are the sons of God while at the same time it recognizes every man as a brother."

149:6.5 (1675.6) "Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget reverence, love, and willing worship. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have

come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that 'the fear of the Lord is the beginning of wisdom.' But when the light has more fully come, the sons of God are led to praise the Infinite for what he *is* rather than to fear him for what he does.

153:3.5 (1712.5) Jesus then directed his remarks to all present. He said: "But hearken to me, all of you. It is not that which enters into the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the heart." But even the apostles failed fully to grasp the meaning of his words, for Simon Peter also asked him: "Lest some of your hearers be unnecessarily offended, would you explain to us the meaning of these words?" And then said Jesus to Peter: "Are you also hard of understanding? Know you not that every plant which my heavenly Father has not planted shall be rooted up? Turn now your attention to those who would know the **truth**. You cannot compel men to love the **truth**. Many of these teachers are blind guides. And you know that, if the blind lead the blind, both shall fall into the pit. But hearken while I tell you the **truth** concerning those things which morally defile and spiritually contaminate men. I declare it is not that which enters the body by the mouth or gains access to the mind through the eyes and ears, that defiles the man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands."

155:5.13 (1730.1) Pointing out each of the twenty-four and calling them by name, Jesus said: "And now, which one of you would prefer to take this easy path of conformity to an established and fossilized religion, as defended by the Pharisees at Jerusalem, rather than to suffer the difficulties and persecutions attendant upon the mission of proclaiming a better way of salvation to men while you realize the satisfaction of discovering for yourselves the beauties of the realities of a living and personal experience in the eternal **truths** and supreme grandeurs of the kingdom of heaven? Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of **truth**, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new **truths** of the religion of the spirit, the kingdom of heaven in the hearts of men?"

155:5.16 (1730.4) ... Peter, going up to Jesus, said: "Master, you have spoken to us the words of life and truth. We would hear more; we beseech you to speak to us further concerning these matters."

155:6.2 (1730.6) You have come out from among those of your fellows who choose to remain satisfied with a religion of mind, who crave security and prefer conformity. You have elected to exchange your feelings of authoritative certainty for the assurances of the spirit of adventurous and progressive faith. You have dared to protest against the grueling bondage of institutional religion and to reject the authority of the traditions of record which are now regarded as the word of God. Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea, but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.

155:6.6 (1731.4) Shame on those false religious teachers who would drag hungry souls back into the dim and distant past and there leave them! And so are these unfortunate persons doomed to become frightened by every new discovery, while they are discomfited by every new revelation of truth. The prophet who said, "He will be kept in perfect peace whose mind is stayed on God," was not a mere intellectual believer in authoritative theology. This truth-knowing human had discovered God; he was not merely talking about God.

155:6.10 (1732.3) But watch, lest any of you look with disdain upon the children of Abraham because they have fallen on these evil days of traditional barrenness. Our forefathers gave themselves up to the persistent and passionate search for God, and they found him as no other whole race of men have ever known him since the times of Adam, who knew much of this as he was himself a Son of God. My Father has not failed to mark the long and untiring struggle of Israel, ever since the days of Moses, to find God and to know God. For weary generations the Jews have not ceased to toil, sweat, groan, travail, and endure the sufferings and experience the sorrows of a misunderstood and despised people, all in order that they might come a little nearer the discovery of the truth about God. And, notwithstanding all the failures and falterings of Israel, our fathers progressively, from Moses to the times of Amos and Hosea, did reveal increasingly to the whole world an ever clearer and more truthful picture of the eternal God. And so was the way prepared for the still greater revelation of the Father which you have been called to share.

155:6.11 (1732.4) 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.

156:2.5 (1736.2) It was during one of these conferences at the home of Justa that the Master first told his disciples that "even though heaven and earth shall pass away, my words of truth shall not."

156:5.1 (1737.5) On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of the white lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath. "Likewise," said he, "mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit."

156:5.5 (1738.4) "But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good."

157:2.2 (1745.1) The Master... said... "And there can be no peace in the heart or progress in the mind unless you fall wholeheartedly in love with truth, the ideals of eternal realities. The issues of life and death are being set before you - the sinful pleasures of time against the righteous realities of eternity."

157:6.3 (1749.2) ... he became known to the apostles as the Son of God. Peter's confession marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a bestowal Son on Urantia and for an entire universe, and the recognition of that fact, at least hazily, by his chosen ambassadors.

157:6.10 (1750.4) "No man in this world now sees the Father except the Son who came forth from the Father. But if the Son be lifted up, he will draw all men to himself, and whosoever believes this truth of the combined nature of the Son shall be endowed with life that is more than age-abiding."

159:4.6 (1768.2) “The thing most deplorable is not merely this erroneous idea of the absolute perfection of the Scripture record and the infallibility of its teachings, but rather the confusing misinterpretation of these sacred writings by the tradition-enslaved scribes and Pharisees at Jerusalem. And now will they employ both the doctrine of the inspiration of the Scriptures and their misinterpretations thereof in their determined effort to withstand these newer teachings of the gospel of the kingdom. Nathaniel, never forget, the Father does not limit the revelation of **truth** to any one generation or to any one people. Many earnest seekers after the **truth** have been, and will continue to be, confused and disheartened by these doctrines of the perfection of the Scriptures.

159:4.7 (1768.3) “The authority of **truth** is the very spirit that indwells its living manifestations, and not the dead words of the less illuminated and supposedly inspired men of another generation. And even if these holy men of old lived inspired and spirit-filled lives, that does not mean that their *words* were similarly spiritually inspired. Today we make no record of the teachings of this gospel of the kingdom lest, when I have gone, you speedily become divided up into sundry groups of **truth** contenders as a result of the diversity of your interpretation of my teachings. For this generation it is best that we live these **truths** while we shun the making of records.

159:4.8 (1768.4) “Mark you well my words, Nathaniel, nothing which human nature has touched can be regarded as infallible. Through the mind of man divine **truth** may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it.

159:4.9 (1768.5) “But the greatest error of the teaching about the Scriptures is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine **truth** are not sealed except by human ignorance, bigotry, and narrow-minded intolerance. The light of the Scriptures is only dimmed by prejudice and darkened by superstition. A false fear of sacredness has prevented religion from being safeguarded by common sense. The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light of the gospel, the light which these very God-knowing men of another generation so intensely longed to see.”

159:5.1 (1769.3) “Would you be good enough, Master, to suggest to us how we may choose the better passages from the Scriptures for our personal edification?” And Jesus replied: “Yes, James, when you read the Scriptures look for those eternally true and divinely beautiful teachings, such as:

“Create in me a clean heart, O Lord.

“The Lord is my shepherd; I shall not want.

“You should love your neighbor as yourself.

“For I, the Lord your God, will hold your right hand, saying, fear not; I

will help you.

“Neither shall the nations learn war any more.” 159:5.2-6 (1769.8)

162:7.2 (1796.4) “If my words abide in you and you are minded to do the will of my Father, then are you truly my disciples. You shall know the **truth**, and the **truth** shall make you free. I know how you will answer me: We are the children of Abraham, and we are in bondage to none; how then shall we be made free? Even so, I do not speak of outward subjection to another’s rule; I refer to the liberties of the soul. Verily, verily, I say to you, everyone who commits sin is the bond servant of sin. And you know that the bond servant is not likely to abide forever in the master’s house. You also know that the son does remain in his father’s house. If, therefore, the Son shall make you free, shall make you sons, you shall be free indeed.

162:7.3 (1796.5) “I know that you are Abraham’s seed, yet your leaders seek to kill me because my word has not been allowed to have its transforming influence in their hearts. Their souls are sealed by prejudice and blinded by the pride of revenge. I declare to you the **truth** which the eternal Father shows me, while these deluded teachers seek to do the things which they have learned only from their temporal fathers. And when you reply that Abraham is your father, then do I tell you that, if you were the children of Abraham, you would do the works of Abraham. Some of you believe my teaching, but others seek to destroy me because I have told you the **truth** which I received from God. But Abraham did not so treat the **truth** of God. I perceive that some among you are determined to do the works of the evil one. If God were your Father, you would know me and love the **truth** which I reveal. Will you not see that I come forth from the Father, that I am sent by God, that I am not doing this work of myself? Why do you not understand my words? Is it because you have chosen to become the children of evil? If you are the children of darkness, you will hardly walk in the light of the **truth** which I reveal. The children of evil follow only in the ways of their father, who was a deceiver and stood not for the **truth** because there came to be no **truth** in him. But now comes the Son of Man speaking and living the **truth**, and many of you refuse to believe.

162:7.4 (1797.1) “Which of you convicts me of sin? If I, then, proclaim and live the **truth** shown me by the Father, why do you not believe? He who is of God hears gladly the words of God; for this cause many of you hear not my words, because you are not of God. Your teachers have even presumed to say that I do my works by the power of the prince of devils. One near by has just said that I have a devil, that I am a child of the devil. But all of you who deal honestly with your own souls know full well that I am not a devil. You know that I honor the Father even while you would dishonor me. I seek not my own glory, only the glory of my Paradise Father. And I do not judge you, for there is one who judges for me.

162:7.5 (1797.2) “Verily, verily, I say to you who believe the gospel that, if a man will keep this word of **truth** alive in his heart, he shall never taste death. And now just at my

side a scribe says this statement proves that I have a devil, seeing that Abraham is dead, also the prophets. And he asks: 'Are you so much greater than Abraham and the prophets that you dare to stand here and say that whoso keeps your word shall not taste death? Who do you claim to be that you dare to utter such blasphemies?' And I say to all such that, if I glorify myself, my glory is as nothing. But it is the Father who shall glorify me, even the same Father whom you call God. But you have failed to know this your God and my Father, and I have come to bring you together; to show you how to become truly the sons of God. Though you know not the Father, I truly know him. Even Abraham rejoiced to see my day, and by faith he saw it and was glad."

163:1.4 (1801.1) "And everywhere you go, preach, saying, 'The kingdom of heaven is at hand,' and minister to all who may be sick in either mind or body. Freely you have received of the good things of the kingdom; freely give. If the people of any city receive you, they shall find an abundant entrance into the Father's kingdom; but if the people of any city refuse to receive this gospel, still shall you proclaim your message as you depart from that unbelieving community, saying, even as you leave, to those who reject your teaching: 'Notwithstanding you reject the truth, it remains that the kingdom of God has come near you.' He who hears you hears me. And he who hears me hears Him who sent me. He who rejects your gospel message rejects me. And he who rejects me rejects Him who sent me."

164:5.2 (1815.3) Said Jesus: "The teacher of truth attracts only those who hunger for the truth and who thirst for righteousness. My sheep hear my voice and I know them and they follow me. And to all who follow my teaching I give eternal life; they shall never perish, and no one shall snatch them out of my hand. My Father, who has given me these children, is greater than all, so that no one is able to pluck them out of my Father's hand. The Father and I are one."

166:1.4 (1826.1) When the Master had thus spoken, they cast their eyes upon the table and remained silent. And since no one spoke, Jesus continued: "Many of you Pharisees are here with me as friends, some are even my disciples, but the majority of the Pharisees are persistent in their refusal to see the light and acknowledge the truth, even when the work of the gospel is brought before them in great power. How carefully you cleanse the outside of the cups and the platters while the spiritual-food vessels are filthy and polluted! You make sure to present a pious and holy appearance to the people, but your inner souls are filled with self-righteousness, covetousness, extortion, and all manner of spiritual wickedness. Your leaders even dare to plot and plan the murder of the Son of Man. Do not you foolish men understand that the God of heaven looks at the inner motives of the soul as well as on your outer pretenses and your pious professions? Think not that the giving of alms and the paying of tithes will cleanse you from unrighteousness and enable you to stand clean in the presence of the Judge of all

men. Woe upon you Pharisees who have persisted in rejecting the light of life! You are meticulous in tithing and ostentatious in almsgiving, but you knowingly spurn the visitation of God and reject the revelation of his love. Though it is all right for you to give attention to these minor duties, you should not have left these weightier requirements undone. Woe upon all who shun justice, spurn mercy, and reject **truth**! Woe upon all those who despise the revelation of the Father while they seek the chief seats in the synagogue and crave flattering salutations in the market places!”

166:3.3 (1828.7) “Even if the door to the way of life is narrow, it is wide enough to admit all who sincerely seek to enter, for I am that door. And the Son will never refuse entrance to any child of the universe who, by faith, seeks to find the Father through the Son.

166:3.7 (1829.4) Slowly the apostles and many of the disciples were learning the meaning of Jesus’ early declaration: “Unless you are born again, born of the spirit, you cannot enter the kingdom of God.” Nevertheless, to all who are honest of heart and sincere in faith, it remains eternally true: “Behold, I stand at the doors of men’s hearts and knock, and if any man will open to me, I will come in and sup with him and will feed him with the bread of life; we shall be one in spirit and purpose, and so shall we ever be brethren in the long and fruitful service of the search for the Paradise Father.” And so, whether few or many are to be saved altogether depends on whether few or many will heed the invitation: “I am the door, I am the new and living way, and whosoever wills may enter to embark upon the endless **truth**-search for eternal life.”

168:0.7 (1843.1) Then said Jesus, looking straight into the eyes of Martha: “I am the resurrection and the life; he who believes in me, though he dies, yet shall he live. In **truth**, whosoever lives and believes in me shall never really die.”

169:1.2 (1850.9) “You have been admonished by the prophets from Samuel to John that you should seek for God - search for **truth**.”

170:2.1 (1859.11) The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the **truth** of the fatherhood of God and the correlated fact of the brotherhood of man. The acceptance of such a teaching, Jesus declared, would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty:

174:5.7 (1903.4) “He who believes this gospel, believes not merely in me but in Him who sent me. When you look upon me, you see not only the Son of Man but also Him who sent me. I am the light of the world, and whosoever will believe my teaching shall

no longer abide in darkness. If you gentiles will hear me, you shall receive the words of life and shall enter forthwith into the joyous liberty of the **truth** of sonship with God... Remember, all of you, that I speak not of myself, but that I have faithfully declared to you that which the Father commanded I should reveal to the children of men. And these words which the Father directed me to speak to the world are words of divine **truth**, everlasting mercy, and eternal life.”

175:1.7 (1906.4) “My Father has long worked for your salvation, and I came down to live among you and personally show you the way. Many of both the Jews and the Samaritans, and even the gentiles, have believed the gospel of the kingdom, but those who should be first to come forward and accept the light of heaven have steadfastly refused to believe the revelation of the **truth** of God - God revealed in man and man uplifted to God.

178:1.15 (1931.6) This gospel of the kingdom is a living **truth**. I have told you it is like the leaven in the dough, like the grain of mustard seed; and now I declare that it is like the seed of the living being, which, from generation to generation, while it remains the same living seed, unfailingly unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. The revelation I have made to you is a *living revelation*, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. It must not be permitted to become merely a sacred memory, a mere tradition about me and the times in which we now live.

180:5.7 (1950.2) In the kingdom of the believing brotherhood of God-knowing **truth** lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer’s contact with them. This is the essence of true religion: that you love your neighbor as yourself.

180:5.9 (1950.4) This same philosophy of the living flexibility and cosmic adaptability of divine **truth** to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master’s teaching and practice of nonresistance to evil. The Master’s teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master’s injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine

beauty, infinite goodness, and eternal truth - to know God and to become increasingly like him.

180:5.12 (1951.1) And all this clearly indicates the difference between the old religion and the new. The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was motivated by fear-consciousness; the new gospel of the kingdom is dominated by truth-conviction, the spirit of eternal and universal truth. And no amount of piety or creedal loyalty can compensate for the absence in the life experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows.

185:3.4 (1991.4) "Then you are a king after all?" said Pilate. And Jesus answered: "Yes, I am such a king, and my kingdom is the family of the faith sons of my Father who is in heaven. For this purpose was I born into this world, even that I should show my Father to all men and bear witness to the truth of God. And even now do I declare to you that every one who loves the truth hears my voice."

Truth Teachings of the Resurrected Christ

190:4.1 (2033.4) "Peace be upon you. While the Son of Man appeared on earth among the Jews, he came to minister to all men. In the kingdom of my Father there shall be neither Jew nor gentile; you will all be brethren - the sons of God. Go you, therefore, to all the world, proclaiming this gospel of salvation as you have received it from the ambassadors of the kingdom, and I will fellowship you in the brotherhood of the Father's sons of faith and truth."

190:5.4 (2035.1) As they walked along, Jesus said to them: "How slow you are to comprehend the truth! ... Do you not remember that this Jesus always taught that his kingdom was not of this world, and that all men, being the sons of God, should find liberty and freedom in the spiritual joy of the fellowship of the brotherhood of loving service in this new kingdom of the truth of the heavenly Father's love?... That this Son of truth and righteousness shall rise upon the world with healing light and saving power; even that he will save his people from their sins; that he will really seek and save those who are lost..."

191:4.3 (2041.6) "As you rejoice in your loyalty to the gospel, pray the Father of truth to shed abroad in your hearts a new and greater love for your brethren. You are to love all men as I have loved you; you are to serve all men as I have served you. With understanding sympathy and brotherly affection, fellowship all your brethren who are dedicated to the proclamation of the good news, ...

191:5.3 (2043.1) "...You may tarry here and in Galilee for a short season while you recover from the shock of the transition from the false security of the authority of

traditionalism to the new order of the authority of facts, **truth**, and faith in the supreme realities of living experience. Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the **truth** that you and all other men are the sons of God; and it shall consist in the life which you will live among men - the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of **truth** open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love. The Jews have extolled **goodness**; the Greeks have exalted **beauty**; the Hindus preach devotion; the faraway ascetics teach reverence; the Romans demand loyalty; but I require of my disciples life, even a life of loving service for your brothers in the flesh.”

191:6.2 (2044.3) “And you are all to proclaim this gospel of love and **truth** by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you...

192:2.11 (2049.2) “Cease to fear men; be unafraid to preach the good news of eternal life to your fellows who languish in darkness and hunger for the light of **truth**.”

193:0.3 (2052.3) “I taught you that my one purpose was to reveal my Father in heaven to his children on earth... By faith in my word this fact becomes an eternal and living **truth** in your hearts. When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise.”

193:0.4 (2052.4) “I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom - the reality of the fatherhood of God and the **truth** of the sonship of man. Proclaim the whole **truth** of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving **truth** of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling **truth**. My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving **truth** that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

193:2.2 (2054.3) “Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive mortal death. But such survival is dependent on your having been previously born of the spirit of **truth**-seeking and God-finding. The bread of life and the water

thereof are given only to those who hunger for **truth** and thirst for righteousness - for God. The fact that the dead rise is not the gospel of the kingdom. These great **truths** and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in **truth**, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing **goodness**, forgiving tolerance, and enduring peace..."

193:5.2 (2057.4) "... Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the **truth** that man is a son of God, and that all men are brethren. Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell."

Truth Revelators

-God

1:2.1 (23.4) ...God is the source of **truth** in the mind spheres; ...The First Father is universal spirit, eternal **truth**, infinite reality, and father personality.

2:6.5 (41.3) Righteousness implies that God is the source of the moral law of the universe. **Truth** exhibits God as a revealer, as a teacher.

[For ascending beings, the progressive revelation of God is a prime concept of the pilgrims path. The personal mind presence of the Thought Adjusters as guide/companions for our material and early morontial lives and subsequently, their role as the absolute spirit nucleus of our post-fusion spiritual ascension career, defines our heritage and divine destiny. We are constantly aided by local and Paradise Universal circuits, and manyfold spiritual ministries, teachers and companions. Time/space creation is essentially one great university for learning "eternal **truth**" - the First Source and Center, God the Father. Even after the achievement of Paradise and embrace by the Father of all, we are taught that the growth of God-consciousness continues eternally - through the Deity revelation of the Supreme, Absonite, Ultimate, and Absolute. Throughout the totality of our existence, the study of eternal **truth** - God, will be our greatest single focus, pleasure, desire, aspiration, delight, joy, satisfaction, exultation, jubilation, happiness, gratification, and fulfillment... - forever in eternity, an experience continually renewed and increasing in magnitude and grandeur. The

following section discusses some of the beings who have and will help us find and know God.]

-Orvonton corps of truth revealers

0:0.1 (1.1) IN THE MINDS of the mortals of Urantia - that being the name of your world - there exists great confusion respecting the meaning of such terms as God, divinity, and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. Because of this conceptual poverty associated with so much ideational confusion, I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may be hereinafter used in those papers which the Orvonton corps of truth revealers have been authorized to translate into the English language of Urantia

0:12.11 (16.8) In formulating the succeeding presentations having to do with the portrayal of the character of the Universal Father and the nature of his Paradise associates, together with an attempted description of the perfect central universe and the encircling seven superuniverses, we are to be guided by the mandate of the superuniverse rulers which directs that we shall, in all our efforts to reveal truth and coordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented. We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.

-Paradise Sons of God

20:1.1 (223.3) ...Those Sons who come forth from the Deities on the central Isle of Light and Life are called the *Paradise Sons of God* and embrace the following three orders:

1. Creator Sons-the Michaels.
2. Magisterial Sons-the Avonals.
3. Trinity Teacher Sons-the Daynals. 20:1.2-4 (223.4-6)

20:1.11 (224.1) The Paradise Sons of God are of threefold origin: The primary or Creator Sons are brought into being by the Universal Father and the Eternal Son; the secondary or Magisterial Sons are children of the Eternal Son and the Infinite Spirit; the Trinity Teacher Sons are the offspring of the Father, Son, and Spirit. From the standpoint of service, worship, and supplication the Paradise Sons are as one; their spirit is one, and their work is identical in quality and completeness.

20:1.12 (224.2) As the Paradise orders of Days proved to be divine administrators, so have the orders of Paradise Sons revealed themselves as divine ministers - creators, servers, bestowers, judges, teachers, and truth revealers...

-Creator Sons

21:6.4 (242.3) Just as the Deity of the Supreme is actualizing by virtue of experiential service, so are the Creator Sons achieving the personal realization of the Paradise-divinity potentials bound up in their unfathomable natures. When on Urantia, Christ Michael once said, "I am the way, the truth, and the life." And we believe that in eternity the Michaels are literally destined to be "the way, the truth, and the life," ever blazing the path for all universe personalities as it leads from supreme divinity through ultimate absonity to eternal deity finality.

-Magisterial Sons

20:2.1 (224.6) Every time an original and absolute concept of being formulated by the Eternal Son unites with a new and divine ideal of loving service conceived by the Infinite Spirit, a new and original Son of God, a Paradise Magisterial Son, is produced. These Sons constitute the order of Avonals in contradistinction to the order of Michael, the Creator Sons. Though not creators in the personal sense, they are closely associated with the Michaels in all their work. The Avonals are planetary ministers and judges, the magistrates of the time-space realms-of all races, to all worlds, and in all universes.

20:2.7 (225.6) 3. *Bestowal Missions.* The Avonal Sons do all, at least once, bestow themselves upon some mortal race on some evolutionary world... on each planet there appears but one bestowal Son. Bestowal Avonals are born of woman as Michael of Nebadon was incarnated on Urantia.

20:2.8 (225.7) There is no limit to the number of times the Avonal Sons may serve on magisterial and on bestowal missions, but usually, when the experience has been seven times traversed, there is suspension in favor of those who have had less of such service.

52:3.11 (594.2) During the closing centuries of the post-Adamic age ...world-wide awakening is the signal for the appearance of a Magisterial Son. The crowning development of this era is the universal interest in intellectual realities, true philosophy... New revelations of truth characterize these ages, and the Most Highs of the constellations begin to rule in the affairs of men. Truth is revealed up to the administration of the constellations.

52:4.4 (594.7) Each new dispensation extends the horizon of revealed religion, and the Magisterial Sons extend the revelation of truth to portray the affairs of the local universe and all its tributaries.

52:5.4 (596.1) The bestowal Son lives and dies for the spiritual uplift of the mortal races of a world. He establishes the "new and living way"; his life is an incarnation of Paradise truth in mortal flesh, that very truth - even the Spirit of Truth - in the knowledge of which men shall be free.

-Trinity Teacher Sons

20:7.1 (230.3) These highly personal and highly spiritual Paradise Sons are brought into being by the Paradise Trinity. They are known in Havona as the order of Daynals.

20:7.3 (230.5) ... They are not so much concerned with universe administration as with moral enlightenment and spiritual development. They are the universal educators, being dedicated to the spiritual awakening and moral guidance of all realms. Their ministry is intimately interrelated with that of the personalities of the Infinite Spirit and is closely associated with the Paradise ascension of creature beings.

20:8.3 (231.3) ... They conduct an age-long course of training, ranging from the planetary courses up to the high College of Wisdom located on Salvington. Recognition indicative of effort and attainment is granted to all, ascending mortal or ambitious cherubim, who complete these adventures in wisdom and truth.

20:10.3 (232.6) ... in the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty.

52:7.3 (598.6) The revelation of truth is now extended to the central universe and to Paradise. The races are becoming highly spiritual. The kingdom of heaven is appearing on earth, and the glory of God is being shed abroad in the world.

55:0.1 (621.1) THE age of light and life is the final evolutionary attainment of a world of time and space... a world made ready for the culminating evolutionary attainment, the settled status of light and life, by the ministry of the successive planetary missions of the Trinity Teacher Sons with their ever-advancing revelations of divine truth and cosmic wisdom. In these endeavors the Teacher Sons enjoy the assistance of the Brilliant Evening Stars always, and the Melchizedeks sometimes, in establishing the final planetary age.

-Finaliters

22:4.7 (247.6) You mortals who read this message may yourselves ascend to Paradise, attain the Trinity embrace, and in remote future ages be attached to the service of the Ancients of Days in one of the seven superuniverses, and sometime be assigned to enlarge the revelation of truth to some evolving inhabited planet, even as I am now functioning on Urantia.

-Solitary Messengers

23:2.24 (260.4) 7. *Revelators of Truth.* The Solitary Messengers regard the assignment to reveal truth as the highest trust of their order. And they function ever and anon in this capacity, from the superuniverses to the individual planets of space. They are frequently attached to commissions which are sent to enlarge the revelation of truth to the worlds and systems.

-Technical Advisers

25:4.19 (280.7) Besides counseling regarding legal usages, Technical Advisers are equally devoted to the efficient interpretation of all laws concerning creature beings - physical, mindal, and spiritual. They are available to the Universal Conciliators and to all others who desire to know the **truth** of law.

-Primary Supernaphim

27:0.1 (298.1) Primary Supernaphim are the supernal servants of the Deities on the eternal Isle of Paradise. Never have they been known to depart from the paths of light and righteousness. The roll calls are complete; from eternity not one of this magnificent host has been lost. These high supernaphim are perfect beings, supreme in perfection, but they are not absonite, neither are they absolute.

-Superaphic Custodians of Knowledge

27:5.1 (301.6) The superaphic custodians of knowledge are the higher "living epistles" known and read by all who dwell on Paradise. They are the divine records of truth, the living books of real knowledge. You have heard about records in the "book of life." The custodians of knowledge are just such living books, records of perfection imprinted upon the eternal tablets of divine life and supreme surety.

-Master Philosophers of Paradise

27:6.2 (302.6) The master philosophers of Paradise delight to lead the minds of its inhabitants, both native and ascendant, in the exhilarating pursuit of attempting to solve universe problems. These superaphic masters of philosophy are the "wise men of heaven," the beings of wisdom who make use of the **truth** of knowledge and the facts of experience in their efforts to master the unknown. With them knowledge attains to **truth** and experience ascends to wisdom. On Paradise the ascendant personalities of space experience the heights of being: They have knowledge; they know the **truth**; they may philosophize - think the **truth**; they may even seek to encompass the concepts of the Ultimate and attempt to grasp the techniques of the Absolutes.

-Seconaphim

28:3.1 (307.3) The secoraphic hosts are produced by the seven Reflective Spirits assigned to the headquarters of each superuniverse.

-Satisfaction of Service

28:5.17 (312.4) 6. *The Satisfaction of Service.* These angels are highly reflective of the attitude of the directors of conduct on Paradise... They have done much to illuminate the deferred rewards inherent in unselfish service, service for the extension of the kingdom of **truth**.

-Seraphim

-Assistant Teachers

39:2.7 (430.3) 4. *Assistant Teachers*. The assistant teachers are the helpers and associates of their fellow seraphim, the teaching counselors. They are also individually connected with the extensive educational enterprises of the local universe, especially with the sevenfold scheme of training operative on the mansion worlds of the local systems. A marvelous corps of this order of seraphim functions on Urantia for the purpose of fostering and furthering the cause of **truth** and righteousness.

-Spirits of Trust

39:5.9 (438.2) In the more advanced planetary ages these seraphim enhance man's appreciation of the **truth** that uncertainty is the secret of contented continuity. They help the mortal philosophers to realize that, when ignorance is essential to success, it would be a colossal blunder for the creature to know the future. They heighten man's taste for the sweetness of uncertainty, for the romance and charm of the indefinite and unknown future.

-Morontia World Seraphim - Transition Ministers

48:6.8 (552.6) Even on Urantia they counsel the human teachers of **truth** and righteousness to adhere to the preaching of "the **goodness** of God, which leads to repentance," to proclaim "the love of God, which casts out all fear."

48:6.26 (553.7) Even on Urantia, these seraphim teach the everlasting **truth**: If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well.

48:6.32 (554.6) These angels are all in the chain of recorders extending from the lowest to the highest custodians of the facts of time and the **truths** of eternity. Some day they will teach you to seek **truth** as well as fact, to expand your soul as well as your mind. Even now you should learn to water the garden of your heart as well as to seek for the dry sands of knowledge. Forms are valueless when lessons are learned. No chick may be had without the shell, and no shell is of any worth after the chick is hatched. But sometimes error is so great that its rectification by revelation would be fatal to those slowly emerging **truths** which are essential to its experiential overthrow. When children have their ideals, do not dislodge them; let them grow...

-Universe Schools

37:6.2 (412.2) This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher

Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school.

37:6.3 (412.3) The methods employed in many of the higher schools are beyond the human concept of the art of teaching truth, but this is the keynote of the whole educational system: character acquired by enlightened experience. The teachers provide the enlightenment; the universe station and the ascender's status afford the opportunity for experience; the wise utilization of these two augments character.

-Planetary Prince

-offspring of the ascenders of the Prince's materialized staff, loyal evangelists

50:4.13 (576.3) Many of the offspring of the ascenders of the Prince's materialized staff remained loyal, deserting the ranks of Caligastia. These loyalists were encouraged by the Melchizedek receivers of Urantia, and in later times their descendants did much to uphold the planetary concepts of truth and righteousness. The work of these loyal evangelists helped to prevent the total obliteration of spiritual truth on Urantia. These courageous souls and their descendants kept alive some knowledge of the Father's rule and preserved for the world races the concept of the successive planetary dispensations of the various orders of divine Sons.

-Planetary Prince and staff

52:2.3 (591.3) When the Planetary Prince arrives on a primitive world, the evolved religion of fear and ignorance prevails. The prince and his staff make the first revelations of higher truth and universe organization. These initial presentations of revealed religion are very simple, and they usually pertain to the affairs of the local system. Religion is wholly an evolutionary process prior to the arrival of the Planetary Prince. Subsequently, religion progresses by graduated revelation as well as by evolutionary growth. Each dispensation, each mortal epoch, receives an enlarged presentation of spiritual truth and religious ethics. The evolution of the religious capacity of receptivity in the inhabitants of a world largely determines their rate of spiritual advancement and the extent of religious revelation

-Hap (Early Days of the One Hundred)

66:5.14 (747.4) None of the Prince's staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution. But Hap did yield to the desire of the inhabitants of the city for the establishment of a form of religious service. His group provided the Dalamatians with the seven chants of worship and also gave them the daily praise-phrase and eventually taught them "the Father's prayer," which was:

66:5.15 (747.5) “Father of all, whose Son we honor, look down upon us with favor. Deliver us from the fear of all save you. Make us a pleasure to our divine teachers and forever put truth on our lips. Deliver us from violence and anger; give us respect for our elders and that which belongs to our neighbors. Give us this season green pastures and fruitful flocks to gladden our hearts. We pray for the hastening of the coming of the promised uplifter, and we would do your will on this world as others do on worlds beyond.”

-Van

73:2.1 (822.5) For almost one hundred years prior to Tabamantia’s inspection, Van and his associates, from their highland headquarters of world ethics and culture, had been preaching the advent of a promised Son of God, a racial uplifter, a teacher of truth, and the worthy successor of the traitorous Caligastia.

-Adamson and Ratta

77:5.7 (862.1) Adamson lived for 396 years. Many times he returned to visit his father and mother. Every seven years he and Ratta journeyed south to the second garden, and meanwhile the midwayers kept him informed regarding the welfare of his people. During Adamson’s life they did great service in upbuilding a new and independent world center for truth and righteousness.

-Midwayers

77:5.8 (862.2) Adamson and Ratta thus had at their command this corps of marvelous helpers, who labored with them throughout their long lives to assist in the propagation of advanced truth and in the spread of higher standards of spiritual, intellectual, and physical living. And the results of this effort at world betterment never did become fully eclipsed by subsequent retrogressions.

77:9.10 (867.1) Midwayers ... are likewise your elder brethren, comrades in the long struggle to attain a settled status of light and life on Urantia. The United Midwayers are a rebellion-tested corps, and they will faithfully enact their part in planetary evolution until this world attains the goal of the ages, until that distant day when in fact peace does reign on earth and in truth is there good will in the hearts of men.

-Machiventa Melchizedek

93:1.2 (1014.4) The twelve Melchizedek receivers knew of Michael’s impending bestowal on their planet, but they did not know how soon it would occur; therefore they convened in solemn council and petitioned the Most Highs of Edentia that some provision be made for maintaining the light of truth on Urantia. This plea was dismissed with the mandate that “the conduct of affairs on 606 of Satania is fully in the hands of the Melchizedek custodians.” The receivers then appealed to the Father Melchizedek

for help but only received word that they should continue to uphold **truth** in the manner of their own election “until the arrival of a bestowal Son,” who “would rescue the planetary titles from forfeiture and uncertainty.”

93:2.3 (1015.3) And that night, as they talked out under the stars, Melchizedek began his mission of the revelation of the **truth** of the reality of God when, with a sweep of his arm, he turned to Amdon, saying, “El Elyon, the Most High, is the divine creator of the stars of the firmament and even of this very earth on which we live, and he is also the supreme God of heaven.”

93:3.4 (1016.6) To the rank and file of his followers he made no effort to present teaching beyond the fact of the rulership of the Most Highs of Edentia - Gods of Urantia. But to some, Melchizedek taught advanced **truth**, embracing the conduct and organization of the local universe, while to his brilliant disciple Nordan the Kenite and his band of earnest students he taught the **truths** of the superuniverse and even of Havona.

93:5.1 (1018.6) Although it may be an error to speak of “chosen people,” it is not a mistake to refer to Abraham as a chosen individual. Melchizedek did lay upon Abraham the responsibility of keeping alive the **truth** of one God as distinguished from the prevailing belief in plural deities.

93:8.1 (1022.3) ... Melchizedek wanted to leave the scene of his earthly activities a sufficient length of time before Abraham’s death to insure that the **truth** of the one and only God would become strongly established in the minds of his followers...

-Melchizedek Teachings in the Orient

95:3.2 (1045.5) Moral evolution is not wholly dependent on revelation. High moral concepts can be derived from man’s own experience. Man can even evolve spiritual values and derive cosmic insight from his personal experiential living because a divine spirit indwells him. Such natural evolutions of conscience and character were also augmented by the periodic arrival of teachers of **truth**, in ancient times from the second Eden, later on from Melchizedek’s headquarters at Salem.

95:1.8 (1043.3) Melchizedek had warned his followers to teach about the one God, the Father and Maker of all, and to preach only the gospel of divine favor through faith alone.

94:6.1 (1033.4) ... And in the sixth century before Christ, through an unusual co-ordination of spiritual agencies, not all of which are understood even by the planetary supervisors, Urantia witnessed a most unusual presentation of manifold religious **truth**. Through the agency of several human teachers the Salem gospel was restated and revitalized, and as it was then presented, much has persisted to the times of this writing.

-Lao-tse

94:6.6 (1034.1) His understanding of the eternal purpose of God was clear, for he said: “The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression.” And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: “The good man seeks not to retain truth for himself but rather attempts to bestow these riches upon his fellows, for that is the realization of truth. The will of the Absolute God always benefits, never destroys; the purpose of the true believer is always to act but never to coerce.”

94:6.8 (1034.3) But the popular Taoism of twentieth-century Urantia has very little in common with the lofty sentiments and the cosmic concepts of the old philosopher who taught the truth as he perceived it, which was: That faith in the Absolute God is the source of that divine energy which will remake the world, and by which man ascends to spiritual union with Tao, the Eternal Deity and Creator Absolute of the universes.

-Siddhartha

94:7.8 (1036.2) Siddhartha taught far more truth than has survived in the modern cults bearing his name...

94:8.18 (1037.2) The great truth of Siddhartha's teaching was his proclamation of a universe of absolute justice.

94:11.4 (1039.3) The great advance made in Buddhist philosophy consisted in its comprehension of the relativity of all truth.

94:11.5 (1039.4) This philosophy also held that the Buddha (divine) nature resided in all men; that man, through his own endeavors, could attain to the realization of this inner divinity. And this teaching is one of the clearest presentations of the truth of the indwelling Adjusters ever to be made by a Urantian religion.

96:7.8 (1061.1) And thus did the remnants of the Salem missionaries in Mesopotamia maintain the light of truth during the period of the disorganization of the Hebrew peoples until the appearance of the first of that long line of the teachers of Israel who never stopped as they built, concept upon concept, until they had achieved the realization of the ideal of the Universal and Creator Father of all, the acme of the evolution of the Yahweh concept.

-Human Teachers of Truth

-Onagar - The First Truth Teacher

63:6.1 (715.8) As the Andonic dispersion extended, the cultural and spiritual status of the clans retrogressed for nearly ten thousand years until the days of Onagar, who assumed the leadership of these tribes, brought peace among them, and for the first time, led all of them in the worship of the “Breath Giver to men and animals.”

-Onamonalonton (red man)

64:6.7 (723.6) Because of this great retrogression the red men seemed doomed when, about sixty-five thousand years ago, Onamonalonton appeared as their leader and spiritual deliverer. He brought temporary peace among the American red men and revived their worship of the "Great Spirit."

-Singlangton (yellow man)

64:6.15 (724.5) ...there occurred one brilliant age among this people when Singlangton, about one hundred thousand years ago, assumed the leadership of these tribes and proclaimed the worship of the "One Truth."

-Porshunta (orange man)

64:6.12 (724.2) Before the end came, this people lost much cultural and spiritual ground. But there was a great revival of higher living as a result of the wise leadership of Porshunta, the master mind of this unfortunate race, who ministered to them when their headquarters was at Armageddon some three hundred thousand years ago.

-Fantad (green man)

64:6.17 (724.7) 4. The green race was one of the less able groups of primitive men, and they were greatly weakened by extensive migrations in different directions. Before their dispersion these tribes experienced a great revival of culture under the leadership of Fantad, some three hundred and fifty thousand years ago.

-Orlandof (blue man)

64:6.23 (725.4) About five hundred years after Caligastia's downfall a widespread revival of learning and religion of a primitive sort - but none the less real and beneficial - occurred. Orlandof became a great teacher among the blue race and led many of the tribes back to the worship of the true God under the name of the "Supreme Chief."

-Orvonon (indigo race)

64:6.26 (725.7) ...Alone in Africa, the indigo race made little advancement until the days of Orvonon, when they experienced a great spiritual awakening. While they later almost entirely forgot the "God of Gods" proclaimed by Orvonon, they did not entirely lose the desire to worship the Unknown; at least they maintained a form of worship up to a few thousand years ago.

-Major Religious Epochs of Post-Adamic Urantia

92:5.7 (1009.1) But regardless of the superstitious awe in which they were often held, it remains a fact that these teachers were the temporal personality fulcrums on which the

levers of revealed truth depended for the advancement of the morality, philosophy, and religion of mankind.

92:5.8 (1009.2) There have been hundreds upon hundreds of religious leaders in the million-year human history of Urantia from Onagar to Guru Nanak. During this time there have been many ebbs and flows of the tide of religious truth and spiritual faith, and each renaissance of Urantian religion has, in the past, been identified with the life and teachings of some religious leader. In considering the teachers of recent times, it may prove helpful to group them into the seven major religious epochs of post-Adamic Urantia:

1. **The Sethite period.** The Sethite priests, as regenerated under the leadership of Amosad, became the great post-Adamic teachers. They functioned throughout the lands of the Andites, and their influence persisted longest among the Greeks, Sumerians, and Hindus. Among the latter they have continued to the present time as the Brahmans of the Hindu faith. The Sethites and their followers never entirely lost the Trinity concept revealed by Adam.

2. **Era of the Melchizedek missionaries.** Urantia religion was in no small measure regenerated by the efforts of those teachers who were commissioned by Machiventa Melchizedek when he lived and taught at Salem almost two thousand years before Christ. These missionaries proclaimed faith as the price of favor with God, and their teachings, though unproductive of any immediately appearing religions, nevertheless formed the foundations on which later teachers of truth were to build the religions of Urantia.

3. **The post-Melchizedek era.** Though Amenemope and Ikhnaton both taught in this period, the outstanding religious genius of the post-Melchizedek era was the leader of a group of Levantine Bedouins and the founder of the Hebrew religion—Moses. Moses taught monotheism. Said he: “Hear, O Israel, the Lord our God is one God.” “The Lord he is God. There is none beside him.” He persistently sought to uproot the remnants of the ghost cult among his people, even prescribing the death penalty for its practitioners. The monotheism of Moses was adulterated by his successors, but in later times they did return to many of his teachings. The greatness of Moses lies in his wisdom and sagacity. Other men have had greater concepts of God, but no one man was ever so successful in inducing large numbers of people to adopt such advanced beliefs.

4. **The sixth century before Christ.** Many men arose to proclaim truth in this, one of the greatest centuries of religious awakening ever witnessed on Urantia. Among these should be recorded Gautama, Confucius, Lao-tse, Zoroaster, and the Jainist teachers. The teachings of Gautama have become widespread in Asia, and he is revered as the Buddha by millions. Confucius was to Chinese morality what Plato was to Greek philosophy, and while there were religious repercussions to the teachings of both, strictly speaking, neither was a religious

teacher; Lao-tse envisioned more of God in Tao than did Confucius in humanity or Plato in idealism. Zoroaster, while much affected by the prevalent concept of dual spiritism, the good and the bad, at the same time definitely exalted the idea of one eternal Deity and of the ultimate victory of light over darkness.

5. The first century after Christ. As a religious teacher, Jesus of Nazareth started out with the cult which had been established by John the Baptist and progressed as far as he could away from fasts and forms. Aside from Jesus, Paul of Tarsus and Philo of Alexandria were the greatest teachers of this era. Their concepts of religion have played a dominant part in the evolution of that faith which bears the name of Christ.

6. The sixth century after Christ. Mohammed founded a religion which was superior to many of the creeds of his time. His was a protest against the social demands of the faiths of foreigners and against the incoherence of the religious life of his own people.

7. The fifteenth century after Christ. This period witnessed two religious movements: the disruption of the unity of Christianity in the Occident and the synthesis of a new religion in the Orient. In Europe institutionalized Christianity had attained that degree of inelasticity which rendered further growth incompatible with unity. In the Orient the combined teachings of Islam, Hinduism, and Buddhism were synthesized by Nanak and his followers into Sikhism, one of the most advanced religions of Asia. 92:5.9-15 (1009.3-10.3)

-Epochal teachings

92:4.4 (1007.4) There have been many events of religious revelation but only five of epochal significance. These were as follows:

1. The Dalamatian teachings. The true concept of the First Source and Center was first promulgated on Urantia by the one hundred corporeal members of Prince Caligastia's staff. This expanding revelation of Deity went on for more than three hundred thousand years until it was suddenly terminated by the planetary secession and the disruption of the teaching regime. Except for the work of Van, the influence of the Dalamatian revelation was practically lost to the whole world. Even the Nodites had forgotten this **truth** by the time of Adam's arrival. Of all who received the teachings of the one hundred, the red men held them longest, but the idea of the Great Spirit was but a hazy concept in Amerindian religion when contact with Christianity greatly clarified and strengthened it.

2. The Edenic teachings. Adam and Eve again portrayed the concept of the Father of all to the evolutionary peoples. The disruption of the first Eden halted the course of the Adamic revelation before it had ever fully started. But the aborted teachings of Adam were carried on by the Sethite priests, and some of

these truths have never been entirely lost to the world. The entire trend of Levantine religious evolution was modified by the teachings of the Sethites. But by 2500 B.C. mankind had largely lost sight of the revelation sponsored in the days of Eden.

3. **Melchizedek of Salem.** This emergency Son of Nebadon inaugurated the third revelation of truth on Urantia. The cardinal precepts of his teachings were trust and faith. He taught trust in the omnipotent beneficence of God and proclaimed that faith was the act by which men earned God's favor. His teachings gradually commingled with the beliefs and practices of various evolutionary religions and finally developed into those theologic systems present on Urantia at the opening of the first millennium after Christ.

4. **Jesus of Nazareth.** Christ Michael presented for the fourth time to Urantia the concept of God as the Universal Father, and this teaching has generally persisted ever since. The essence of his teaching was love and service, the loving worship which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons bestow upon their brethren in the joyous realization that in this service they are likewise serving God the Father.

5. **The Urantia Papers.** The papers, of which this is one, constitute the most recent presentation of truth to the mortals of Urantia. These papers differ from all previous revelations, for they are not the work of a single universe personality but a composite presentation by many beings. But no revelation short of the attainment of the Universal Father can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortal races of Urantia. 92:4.5-9 (1007.5-8.2)

79:8.8 (888.1) ... Truth is relative and expanding; it *lives* always in the present, achieving new expression in each generation of men - even in each human life.

92:5.16 (1010.4) ... religious truth... - the Fatherhood of God and the fraternity of all creatures...

[Organizing threads of understanding:

- Experiential transformations of spiritual attainment are achieved through the affirmation of "spiritualized intent" – "doing the will of God". Faith is the inspiration of this living spiritual experience "of the spiritized creative imagination." 132:3.5 (1459.5). "And all such true faith is predicated on profound reflection, sincere

self-criticism, and uncompromising moral consciousness.” 132:3.5 (1459.5). The application of spiritual perspicacity to the experiences of living creates **truth** hunger. Spiritual discrimination and **truth** choosing by the human mind under the guidance of the Spirit of **Truth** allow the divine Adjuster to “transmute the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul” 1:3.7 (26.1)]

Aspects of Urantia **Truth**-Growth

[“**Truth**” is basically the most real and most useful answers to life’s biggest questions - what and who is God?, what and who are we?, where did we come from?, what is the universe and how was it created?, what is the purpose and meaning of our lives? We must begin by understanding that the truly real answers to these questions only have meaning in the spiritual realm. God’s creation is of divine origin and spiritual constructs. Material things, values and meanings are only fleeting shadows of spiritual realities and of the briefest existence when viewed from a spiritual perspective.

First we need recognize that **truth** is relative. Relative to our capacity to understand spirit, values, meanings, ideas, and ideals. Relative to our status position on the long path of the Ascension career. Relative to our frame of reference - for savage man, the scaffolding steps of nature worship, ghost worship, and fetishism provided some solace for minds dominated by fear of the unknown, - during the dawn of civilization, evolutionary religion, often with help from revelatory sources, began to encompass concepts of true spiritual value, e.g. the monotheism of Melchizedek and the gospel of Jesus Christ. - and in our time The Urantia Book, with its presentation of a robust and nearly limitless spiritualized universe, dares to introduce advanced concepts of creation, the functional administration of Supremacy, the Ascension path of spiritual perfection and Paradise attainment, and the tantalizing hints of Ultimate and Absolute Deity.

The second thing we must understand is that **truth** is relative *because* it is *living*. As personalities practice **truth**, our understanding of spirit values and meanings expands, our Ascension status progresses, our frames of reference broaden and **truth** itself grows. So to really grow in spiritual grace and understanding, strive to express your life, each day, as your best understanding of **truth**. Live as though God shares every activity, Jesus leads the way and the Supreme Being grows in power and potential around you and from you. This is what it means to be God-conscious.]

Evolutionary Growth

92:1.1 (1003.6) The evolution of religion has been traced from early fear and ghosts down through many successive stages of development, including those efforts first to

coerce and then to cajole the spirits. Tribal fetishes grew into totems and tribal gods; magic formulas became modern prayers. Circumcision, at first a sacrifice, became a hygienic procedure.

92:1.2 (1003.7) Religion progressed from nature worship up through ghost worship to fetishism throughout the savage childhood of the races. With the dawn of civilization the human race espoused the more mystic and symbolic beliefs, while now, with approaching maturity, mankind is ripening for the appreciation of real religion, even a beginning of the revelation of **truth** itself.

92:1.3 (1004.1) Religion arises as a biologic reaction of mind to spiritual beliefs and the environment; it is the last thing to perish or change in a race. Religion is society's adjustment, in any age, to that which is mysterious. As a social institution it embraces rites, symbols, cults, scriptures, altars, shrines, and temples. Holy water, relics, fetishes, charms, vestments, bells, drums, and priesthoods are common to all religions. And it is impossible entirely to divorce purely evolved religion from either magic or sorcery.

92:1.4 (1004.2) Mystery and power have always stimulated religious feelings and fears, while emotion has ever functioned as a powerful conditioning factor in their development. Fear has always been the basic religious stimulus. Fear fashions the gods of evolutionary religion and motivates the religious ritual of the primitive believers. As civilization advances, fear becomes modified by reverence, admiration, respect, and sympathy and is then further conditioned by remorse and repentance.

87:4.5 (961.6) When the doctrine of good and bad spirits finally matured, it became the most widespread and persistent of all religious beliefs. This dualism represented a great religio-philosophic advance because it enabled man to account for both good luck and bad luck while at the same time believing in supermortal beings who were to some extent consistent in their behavior. The spirits could be counted on to be either good or bad; they were not thought of as being completely temperamental as the early ghosts of the monospiritism of most primitive religions had been conceived to be. Man was at last able to conceive of supermortal forces that were consistent in behavior, and this was one of the most momentous discoveries of **truth** in the entire history of the evolution of religion and in the expansion of human philosophy.

87:5.10 (963.5) And thus there grew up a new and expanded world philosophy consisting in:

1. **Duty** - those things which must be done to keep the spirits favorably disposed, at least neutral.
2. **Right** - the correct conduct and ceremonies designed to win the spirits actively to one's interests.
3. **Truth** - the correct understanding of, and attitude toward, spirits, and hence toward life and death. 87:5.11-13 (963.6-8)

87:7.5 (965.9) In the past, truth has grown rapidly and expanded freely when the cult has been elastic, the symbolism expansile. Abundant truth and an adjustable cult have favored rapidity of social progression. A meaningless cult vitiates religion when it attempts to supplant philosophy and to enslave reason; a genuine cult grows.

87:7.6 (966.1) Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.

88:2.7 (969.5) In olden times the fetish word of authority was a fear-inspiring *doctrine*, the most terrible of all tyrants which enslave men. A doctrinal fetish will lead mortal man to betray himself into the clutches of bigotry, fanaticism, superstition, intolerance, and the most atrocious of barbarous cruelties. Modern respect for wisdom and truth is but the recent escape from the fetish-making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as *sacred books*, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round.

88:4.5 (970.10) The objects of science are identical with those of magic. Mankind is progressing from magic to science, not by meditation and reason, but rather through long experience, gradually and painfully. Man is gradually backing into the truth, beginning in error, progressing in error, and finally attaining the threshold of truth. Only with the arrival of the scientific method has he faced forward. But primitive man had to experiment or perish.

88:6.8 (973.1) Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today, Urantia is in the twilight zone of this intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic.

90:4.9 (992.1) ...Only facts and truth court the full light of comprehension and rejoice in the illumination and enlightenment of scientific research.

91:3.7 (997.5) Enlightened prayer must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that man, when he prays, should strive to grasp the concept of the Universal Father on Paradise; but the more effective technique for most practical purposes will be to revert to the concept of a near-by alter ego, just as the primitive mind was wont to do,

and then to recognize that the idea of this alter ego has evolved from a mere fiction to the **truth** of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father.

92:3.1 (1005.3) The study of human religion is the examination of the fossil-bearing social strata of past ages. The mores of the anthropomorphic gods are a **truthful** reflection of the morals of the men who first conceived such deities...The remnants of the cult present a true picture of the racial religions of the past. Always remember, the cults are formed, not to discover **truth**, but rather to promulgate their creeds.

92:3.4 (1006.1) Evolutionary religion makes no provision for change or revision; unlike science, it does not provide for its own progressive correction. Evolved religion commands respect because its followers believe it is *The Truth*; "the faith once delivered to the saints" must, in theory, be both final and infallible. The cult resists development because real progress is certain to modify or destroy the cult itself; therefore must revision always be forced upon it.

92:4.3 (1007.3) Evolutionary religion is sentimental, not logical. It is man's reaction to belief in a hypothetical ghost-spirit world - the human belief-reflex, excited by the realization and fear of the unknown. Revelatory religion is propounded by the real spiritual world; it is the response of the superintellectual cosmos to the mortal hunger to believe in, and depend upon, the universal Deities. Evolutionary religion pictures the circuitous gropings of humanity in quest of **truth**; revelatory religion *is* that very **truth**.

92:5.16 (1010.4) The future of Urantia will doubtless be characterized by the appearance of teachers of religious **truth** - the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania.

92:6.17 (1011.15) The Hebrew religion encompasses the philosophic transition from polytheism to monotheism; it is an evolutionary link between the religions of evolution and the religions of revelation. The Hebrews were the only western people to follow their early evolutionary gods straight through to the God of revelation. But this **truth** never became widely accepted until the days of Isaiah, who once again taught the blended idea of a racial deity combined with a Universal Creator: "O Lord of Hosts, God of Israel, you are God, even you alone; you have made heaven and earth." At one time the hope of the survival of Occidental civilization lay in the sublime Hebraic concepts of **goodness** and the advanced Hellenic concepts of **beauty**.

92:6.19 (1011.17) Islam is the religio-cultural connective of North Africa, the Levant, and southeastern Asia. It was Jewish theology in connection with the later Christian

teachings that made Islam monotheistic. The followers of Mohammed stumbled at the advanced teachings of the Trinity; they could not comprehend the doctrine of three divine personalities and one Deity. It is always difficult to induce evolutionary minds *suddenly* to accept advanced revealed **truth**. Man is an evolutionary creature and in the main must get his religion by evolutionary techniques.

92:7.3 (1012.4) The many religions of Urantia are all good to the extent that they bring man to God and bring the realization of the Father to man. It is a fallacy for any group of religionists to conceive of their creed as *The Truth*; such attitudes bespeak more of theological arrogance than of certainty of faith. There is not a Urantia religion that could not profitably study and assimilate the best of the **truths** contained in every other faith, for all contain **truth**. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals.

Machiventa Melchizedek

93:1.1 (1014.3) Revealed **truth** was threatened with extinction during the millenniums which followed the miscarriage of the Adamic mission on Urantia. Though making progress intellectually, the human races were slowly losing ground spiritually. About 3000 B.C. the concept of God had grown very hazy in the minds of men.

[With the conscious recognition of spiritual domination in one's life - that clear free will choice to "do the will of God", to be a spiritual member of the Sons of God, the focus of personality shifts from the exhortations of material meanings and values to the sovereignty of the spiritual meanings and values of the Kingdom of Heaven - one is "born of the spirit". In this spiritual life, is planted the seeds of the "fruits of the spirit". Under the guidance of spirit ministry, one's life is transformed, bearing the fruits of "loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing **goodness**, forgiving tolerance, and enduring peace" 193:2.2 (2054.3); reshaping a life constrained by time and space into that of an Ascender, joyous in the progressive eternal discovery of the living God.]

Spirit Ministry

36:5.8 (402.5) 3. *The spirit of courage* - the fidelity endowment - in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by **truth**, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction.

34:6.6 (380.7) The dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behavior. What the world of today needs is the **truth** which your teacher of old declared: "Not in word only but also in

power and in the Holy Spirit.” The seed of theoretical **truth** is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of **truth** and quickens the formulas of righteousness.

34:7.1 (382.1) The flesh, the inherent nature derived from the animal-origin races, does not naturally bear the fruits of the divine Spirit. When the mortal nature has been upstepped by the addition of the nature of the Material Sons of God, as the Urantia races were in a measure advanced by the bestowal of Adam, then is the way better prepared for the Spirit of **Truth** to co-operate with the indwelling Adjuster to bring forth the beautiful harvest of the character fruits of the spirit. If you do not reject this spirit, even though eternity may be required to fulfill the commission, “he will guide you into all **truth**.”

34:6.13 (381.7) 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.

[Having accepted the gospel of Jesus Christ - the faith confirmation of the fatherhood of God and the Brotherhood of Man - the door is opened to the Kingdom of God, but more is asked than just faith, the Father then requires spiritual growth to progress on the path to Paradise. The spiritual work leading to the acquirement of the fruits of the spirit begins with the recognition that personal idea-decisions are the foundations of the development of a righteous character. In choosing that “it is my will that Gods will be done” one recognizes the necessity for personality dominance of the mind, favoring spiritual value decisions above material/animal choices. Subsequent to recognizing “mindfulness” as a requirement for spiritual progression, one will begin to look at life's choices with moral discrimination based on knowledge and experience. Discrimination gives meaning to personal choice and activates the spirit ministries that help guide us towards our divine goal. Such reflection calls upon the wisdom gained in life's experiences, helping us to create ideals reflective of our will to be a child of God. These supernal concepts, spiritualized by the Adjuster and acted upon by the Spirit of **Truth**, initiate the spiritual foundations in the mind of mortal man that will act as the seat of personality in the Morontial transition - an immortal soul is being created.]

Faith-> Assurance of Truth-> Spirit Insight

101:4.3 (1109.4) **Truth** is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality.

101:5.11 (1111.1) Personally revealed religions are sponsored by the bestowal spirits representing the three persons of the Paradise Trinity and are especially concerned with the expansion of **truth**. Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

101:5.12 (1111.2) Evolved religion rests wholly on faith. Revelation has the additional assurance of its expanded presentation of the **truths** of divinity and reality and the still more valuable testimony of the actual experience which accumulates in consequence of the practical working union of the faith of evolution and the **truth** of revelation. Such a working union of human faith and divine **truth** constitutes the possession of a character well on the road to the actual acquirement of a morontial personality.

101:5.13 (1111.3) Evolutionary religion provides only the assurance of faith and the confirmation of conscience; revelatory religion provides the assurance of faith plus the **truth** of a living experience in the realities of revelation. The third step in religion, or the third phase of the experience of religion, has to do with the morontia state, the firmer grasp of mota. Increasingly in the morontia progression the **truths** of revealed religion are expanded; more and more you will know the **truth** of supreme values, divine **goodnesses**, universal relationships, eternal realities, and ultimate destinies.

101:5.14 (1111.4) Increasingly throughout the morontia progression the assurance of **truth** replaces the assurance of faith. When you are finally mustered into the actual spirit world, then will the assurances of pure spirit insight operate in the place of faith and **truth** or, rather, in conjunction with, and superimposed upon, these former techniques of personality assurance.

101:6.4 (1111.8) The evolutionary type of knowledge is but the accumulation of protoplasmic memory material; this is the most primitive form of creature consciousness. Wisdom embraces the ideas formulated from protoplasmic memory in process of association and recombination, and such phenomena differentiate human mind from mere animal mind. Animals have knowledge, but only man possesses wisdom capacity. **Truth** is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the **Spirit of Truth**.

101:6.7 (1112.3) Revelation teaches mortal man that, to start such a magnificent and intriguing adventure through space by means of the progression of time, he should begin by the organization of knowledge into idea-decisions; next, mandate wisdom to labor unremittingly at its noble task of transforming self-possessed ideas into increasingly practical but nonetheless supernal ideals, even those concepts which are so reasonable as ideas and so logical as ideals that the Adjuster dares so to combine

and spiritize them as to render them available for such association in the finite mind as will constitute them the actual human complement thus made ready for the action of the **Truth** Spirit of the Sons, the time-space manifestations of Paradise **truth** - universal **truth**. The co-ordination of idea-decisions, logical ideals, and divine **truth** constitutes the possession of a righteous character, the prerequisite for mortal admission to the ever-expanding and increasingly spiritual realities of the morontia worlds.

101:6.8 (1112.4) The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, **truth**, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

101:6.10 (1112.6) 2. Salvation from intellectual bondage: man shall know the **truth**, and the **truth** shall set him free.

101:10.15 It is only through the morontial avenue leading to spiritual insight that man can ever break the fetters inherent in his mortal status in the universe. Energy and mind do lead back to Paradise and Deity, but neither the energy endowment nor the mind endowment of man proceeds directly from such Paradise Deity. Only in the spiritual sense is man a child of God. And this is true because it is only in the spiritual sense that man is at present endowed and indwelt by the Paradise Father. Mankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. The faith acceptance of the **truth** of God enables man to escape from the circumscribed confines of material limitations and affords him a rational hope of achieving safe conduct from the material realm, whereon is death, to the spiritual realm, wherein is life eternal.

101:9.5 (1115.6) The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the **truth** of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

[The most significant stimulus for **truth** growth for mortal Ascenders is of course the Thought Adjuster. After all what is it that we are “growing” towards? The answer of course is - towards God. The traverse of space and the passage of time are markers of our progress, but our mastery of living **truth** - the spiritual and Divine realities of our Fathers creation - is best measured by our personal nearness to God. Thought Adjusters share our lives from the very first functioning of spiritual discrimination in our minds, our first moral choice. These nonpersonal manifestations of God, nurture

spiritual perfection hunger in our minds and share our lives, fostering the growth of our souls by spiritualizing personal freewill choices reflective of our desire to be Sons of God - to so love and worship our Father in Heaven as to willingly assert that it is “our will that Gods will be done”. When, in the course of our lives, God-consciousness becomes an accomplished fact of personally created reality, we material beings are allowed to fuse with the divinity presence within us, creating a new being, a Son of God, a spiritual being whose heritage springs from the material creation and whose destiny reflects the divine potentials of Almighty God. In the spiritual universities of the Master Universe, Ascenders achieve perfection and as Finaliters, render service to God and their spiritual brothers throughout the Universe of Universes. Thought Adjusters initially teach us spiritual **truth**, and eventually create with us, the personal reality of *living truth* actualized and perfected in the time/space creation for personal expression in God's service throughout eternity.]

102:1.1 (1118.4) The work of the Thought Adjuster constitutes the explanation of the translation of man's primitive and evolutionary sense of duty into that higher and more certain faith in the eternal realities of revelation. There must be perfection hunger in man's heart to insure capacity for comprehending the faith paths to supreme attainment. If any man chooses to do the divine will, he shall know the way of **truth**. It is literally true, “Human things must be known in order to be loved, but divine things must be loved in order to be known.” But honest doubts and sincere questionings are not sin; such attitudes merely spell delay in the progressive journey toward perfection attainment. Childlike trust secures man's entrance into the kingdom of heavenly ascent, but progress is wholly dependent on the vigorous exercise of the robust and confident faith of the full-grown man.

102:1.3 (1119.2) Owing to the isolation of rebellion, the revelation of **truth** on Urantia has all too often been mixed up with the statements of partial and transient cosmologies. **Truth** remains unchanged from generation to generation, but the associated teachings about the physical world vary from day to day and from year to year. Eternal **truth** should not be slighted because it chances to be found in company with obsolete ideas regarding the material world. The more of science you know, the less sure you can be; the more of religion you *have*, the more certain you are.

102:2.4 (1120.1) Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience. Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute **truth**. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination *knows*, and knows *now*. And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs

of the progress of human wisdom, which is bound up on its material end with the developments of slow-moving science.

102:6.4 (1124.6) Faith transforms the philosophic God of probability into the saving God of certainty in the personal religious experience. Skepticism may challenge the theories of theology, but confidence in the dependability of personal experience affirms the **truth** of that belief which has grown into faith.

102:7.2 (1126.2) God is the one and only self-caused fact in the universe. He is the secret of the order, plan, and purpose of the whole creation of things and beings. The everywhere-changing universe is regulated and stabilized by absolutely unchanging laws, the habits of an unchanging God. The fact of God, the divine law, is changeless; the **truth** of God, his relation to the universe, is a relative revelation which is ever adaptable to the constantly evolving universe.

103:0.1 (1129.1) ALL of man's truly religious reactions are sponsored by the early ministry of the adjutant of worship and are censored by the adjutant of wisdom. Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the bestowals of the divine Sons or the universal bestowal of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion, and spirituality. Subsequent to the bestowals of the Paradise Sons the liberated **Spirit of Truth** makes mighty contributions to the enlargement of the human capacity to perceive religious **truths**. As evolution advances on an inhabited world, the Thought Adjusters increasingly participate in the development of the higher types of human religious insight. The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.

103:0.2 (1129.2) The religious tendencies of the human races are innate; they are universally manifested and have an apparently natural origin; primitive religions are always evolutionary in their genesis. As natural religious experience continues to progress, periodic revelations of **truth** punctuate the otherwise slow-moving course of planetary evolution.

103:4.2 (1133.2) When primitive man felt that his communion with God had been interrupted, he resorted to sacrifice of some kind in an effort to make atonement, to restore friendly relationship. The hunger and thirst for righteousness leads to the discovery of **truth**, and **truth** augments ideals, and this creates new problems for the individual religionists, for our ideals tend to grow by geometrical progression, while our ability to live up to them is enhanced only by arithmetical progression.

103:6.15 (1137.5) The highest attainable philosophy of mortal man must be logically based on the reason of science, the faith of religion, and the **truth** insight afforded by revelation.

103:7.14 (1139.6) There is a real proof of spiritual reality in the presence of the Thought Adjuster, but the validity of this presence is not demonstrable to the external world, only

to the one who thus experiences the indwelling of God. The consciousness of the Adjuster is based on the intellectual reception of **truth**, the supermind perception of **goodness**, and the personality motivation to love.

103:7.5 (1138.3) But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are **truth** dominated, sincerely desirous of following the **truth** wherever it may lead regardless of the conclusions which it may reach.

103:9.8 (1141.6) Science (knowledge) is founded on the inherent (adjutant spirit) assumption that reason is valid, that the universe can be comprehended. Philosophy (co-ordinate comprehension) is founded on the inherent (spirit of wisdom) assumption that wisdom is valid, that the material universe can be co-ordinated with the spiritual. Religion (the **truth** of personal spiritual experience) is founded on the inherent (Thought Adjuster) assumption that faith is valid, that God can be known and attained.

103:9.9 (1141.7) The full realization of the reality of mortal life consists in a progressive willingness to believe these assumptions of reason, wisdom, and faith. Such a life is one motivated by **truth** and dominated by love; and these are the ideals of objective cosmic reality whose existence cannot be materially demonstrated.

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.

110:4.1 (1207.1) Adjusters are able to receive the continuous stream of cosmic intelligence coming in over the master circuits of time and space; they are in full touch with the spirit intelligence and energy of the universes. But these mighty indwellers are unable to transmit very much of this wealth of wisdom and **truth** to the minds of their mortal subjects because of the lack of commonness of nature and the absence of responsive recognition.

110:4.5 (1207.5) There exists a vast gulf between the human and the divine, between man and God. The Urantia races are so largely electrically and chemically controlled, so highly animallike in their common behavior, so emotional in their ordinary reactions, that it becomes exceedingly difficult for the Monitors to guide and direct them. You are so devoid of courageous decisions and consecrated co-operation that your indwelling Adjusters find it next to impossible to communicate directly with the human mind. Even when they do find it possible to flash a gleam of new **truth** to the evolving mortal soul, this spiritual revelation often so blinds the creature as to precipitate a convulsion of fanaticism or to initiate some other intellectual upheaval which results disastrously. Many a new religion and strange "ism" has arisen from the aborted, imperfect, misunderstood, and garbled communications of the Thought Adjusters.

130:4.15 (1436.1) All static, dead, concepts are potentially evil. The finite shadow of relative and living **truth** is continually moving. Static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of **truth**. But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.

140:5.7 (1573.9) 1. *“Happy are the poor in spirit - the humble.”* To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness. In Jesus’ times and since, happiness has all too often been associated with the idea of the possession of wealth. In the story of the Pharisee and the publican praying in the temple, the one felt rich in spirit - egotistical; the other felt “poor in spirit” - humble. One was self-sufficient; the other was teachable and **truth**-seeking. The poor in spirit seek for goals of spiritual wealth - for God. And such seekers after **truth** do not have to wait for rewards in a distant future; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now.

156:5.15 (1740.2) As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal **truth**. Are you more resourceful in revealing **goodness** to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

178:1.4 (1930.1) 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.

196:3.34 (2097.2) The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man’s greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness -

contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the **truth** of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith.

How To Teach **Truth**

[As your faith in the Fatherhood of God and the Kingdom of Heaven grows stronger; as the roots of spiritual reality take firmer command of personality development and the fruits of the spirit begin to sprout from the creation of a religious life; as the light of God's presence shines in compassionate service and seekers begin asking as to the source and explanation of your life's transfiguration, you will begin to feel the overwhelming urge to share what you have learned with your brothers and sisters. In teaching spiritual growth, the best prospect of success develops from careful planning, breadth of knowledge and dedicated personal effort. One of the most valuable lessons we can learn from Jesus's life is the care with which he took to plan his life's work. He carefully studied the mortals of Urantia. He learned the varied ways God and religion influenced their lives and gave perspective to their goals. He learned how to draw out the spiritual yearnings of men and women and how to teach them about the kingdom of heaven, both by asking and answering questions and by using parables to encourage introspective reflection of spiritual lessons and to better cement his message in the minds of his listeners. Rather than condemning error or chastising misunderstandings, He always sought to recognize and amplify the spiritual **truths** of those he taught. He addressed the indwelling spirit and presented His teachings at the level of spiritual understanding of those to whom He spoke. He was unfailingly fair with those whom He taught, refusing to overwhelm or take advantage of any personality. Jesus taught the gospel - the Fatherhood of God and the Brotherhood of Men - and displayed His message by exemplifying *living truth* in own life.]

151:3.1 (1691.4) The apostles were parable-minded, so much so that the whole of the next evening was devoted to the further discussion of parables. Jesus introduced the evening's conference by saying: "My beloved, you must always make a difference in teaching so as to suit your presentation of **truth** to the minds and hearts before you. When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion. No man, when he lights a lamp, covers it up with a vessel or puts it under the bed; he puts his lamp on a stand where all can behold the light. Let me tell you that nothing is hid in the kingdom of heaven which shall not be made manifest; neither are there any secrets which shall not ultimately be made known. Eventually, all these things shall come to

light. Think not only of the multitudes and how they hear the **truth**; take heed also to yourselves how you hear. Remember that I have many times told you: To him who has shall be given more, while from him who has not shall be taken away even that which he thinks he has.”

Fable: a short tale to teach a moral lesson, often with animals or inanimate objects as characters:

Allegory: a representation of an abstract or spiritual meaning through concrete or material forms; figurative treatment of one subject under the guise of another.

Parable:

1. a short allegorical story designed to illustrate or teach some **truth**, religious principle, or moral lesson.

2. a statement or comment that conveys a meaning indirectly by the use of comparison, analogy, or the like

Analogy: a *similarity* between like features of two things, on which a comparison may be based:

-Dictionary.com

151:3.3 (1692.2) 1. Jesus advised against the use of either fables or allegories in teaching the **truths** of the gospel. He did recommend the free use of parables, especially nature parables. He emphasized the value of utilizing the *analogy* existing between the natural and the spiritual worlds as a means of teaching **truth**. He frequently alluded to the natural as “the unreal and fleeting shadow of spirit realities.”

151:3.5 (1692.4) 3. In teaching the apostles the value of parables, Jesus called attention to the following points:

- The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.
- The parable proceeds from the things which are known to the discernment of the unknown. The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.
- Parables favor the making of impartial moral decisions. The parable evades much prejudice and puts new **truth** gracefully into the mind and does all this with the arousal of a minimum of the self-defense of personal resentment.
- To reject the **truth** contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one’s honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.

- The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.
- The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered. 151:3.6-11 (1692.5-3.1)

151:3.12 (1693.2) In this way Jesus sought to acquaint his followers with many of the reasons underlying his practice of increasingly using parables in his public teaching.

[Examples of parables:]

151:1.2 (1688.4) “A sower went forth to sow, and it came to pass as he sowed that some seed fell by the wayside to be trodden underfoot and devoured by the birds of heaven. Other seed fell upon the rocky places where there was little earth, and immediately it sprang up because there was no depth to the soil, but as soon as the sun shone, it withered because it had no root whereby to secure moisture. Other seed fell among the thorns, and as the thorns grew up, it was choked so that it yielded no grain. Still other seed fell upon good ground and, growing, yielded, some thirtyfold, some sixtyfold, and some a hundredfold.” And when he had finished speaking this parable, he said to the multitude, “He who has ears to hear, let him hear.”

169:1.2 (1850.9) “But I have come to show you that, while you are seeking to find God, God is likewise seeking to find you. Many times have I told you the story of the good shepherd who left the ninety and nine sheep in the fold while he went forth searching for the one that was lost, and how, when he had found the straying sheep, he laid it over his shoulder and tenderly carried it back to the fold. And when the lost sheep had been restored to the fold, you remember that the good shepherd called in his friends and bade them rejoice with him over the finding of the sheep that had been lost. Again I say there is more joy in heaven over one sinner who repents than over the ninety and nine just persons who need no repentance. The fact that souls are lost only increases the interest of the heavenly Father. I have come to this world to do my Father’s bidding, and it has truly been said of the Son of Man that he is a friend of publicans and sinners.”

171:8.4 (1876.1) “And now, as the rejected nobleman of this parable, I would call before me my twelve servants, special stewards, and giving into each of your hands the sum of one pound, I would admonish each to heed well my instructions that you trade diligently with your trust fund while I am away that you

may have wherewith to justify your stewardship when I return, when a reckoning shall be required of you.

171:8.6 (1876.3) “And when these stewards were subsequently called together for an accounting, the first came forward, saying, ‘Lord, with your pound I have made ten pounds more.’ And his master said to him: ‘Well done; you are a good servant; because you have proved faithful in this matter, I will give you authority over ten cities.’ And the second came, saying, ‘Your pound left with me, Lord, has made five pounds.’ And the master said, ‘I will accordingly make you ruler over five cities.’ And so on down through the others until the last of the servants, on being called to account, reported: ‘Lord, behold, here is your pound, which I have kept safely done up in this napkin. And this I did because I feared you; I believed that you were unreasonable, seeing that you take up where you have not laid down, and that you seek to reap where you have not sown.’ Then said his lord: ‘You negligent and unfaithful servant, I will judge you out of your own mouth. You knew that I reap where I have apparently not sown; therefore you knew this reckoning would be required of you. Knowing this, you should have at least given my money to the banker that at my coming I might have had it with proper interest.’

171:8.7 (1876.4) “And then said this ruler to those who stood by: ‘Take the money from this slothful servant and give it to him who has ten pounds.’ And when they reminded the master that such a one already had ten pounds, he said: ‘To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him.’”

176:3.5 (1917.1) “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.

176:3.7 (1917.3) **Truth** is living; the **Spirit of Truth** is ever leading the children of light into new realms of spiritual reality and divine service. You are not given **truth** to crystallize into settled, safe, and honored forms. Your revelation of **truth** must be so enhanced by passing through your personal experience that new **beauty** and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the **truth**, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.” What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine **truth**: “Here, Master, is

the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us." But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning.

173:4.4 (1894.2) Jesus said: "Did you never read in the Scripture about the stone which the builders rejected, and which, when the people had discovered it, was made into the cornerstone? And so once more do I warn you that, if you continue to reject this gospel, presently will the kingdom of God be taken away from you and be given to a people willing to receive the good news and to bring forth the fruits of the spirit. And there is a mystery about this stone, seeing that whoso falls upon it, while he is thereby broken in pieces, shall be saved; but on whomsoever this stone falls, he will be ground to dust and his ashes scattered to the four winds."

179:3.1 (1938.3) After drinking the first cup of the Passover, it was the Jewish custom for the host to arise from the table and wash his hands. Later on in the meal and after the second cup, all of the guests likewise rose up and washed their hands. Since the apostles knew that their Master never observed these rites of ceremonial hand washing, they were very curious to know what he intended to do when, after they had partaken of this first cup, he arose from the table and silently made his way over to near the door, where the water pitchers, basins, and towels had been placed. And their curiosity grew into astonishment as they saw the Master remove his outer garment, gird himself with a towel, and begin to pour water into one of the foot basins. Imagine the amazement of these twelve men, who had so recently refused to wash one another's feet, and who had engaged in such unseemly disputes about positions of honor at the table, when they saw him make his way around the unoccupied end of the table to the lowest seat of the feast, where Simon Peter reclined, and, kneeling down in the attitude of a servant, make ready to wash Simon's feet. As the Master knelt, all twelve arose as one man to their feet; even the traitorous Judas so far forgot his infamy for a moment as to arise with his fellow apostles in this expression of surprise, respect, and utter amazement.

179:3.2 (1938.4) There stood Simon Peter, looking down into the upturned face of his Master. Jesus said nothing; it was not necessary that he should speak. His attitude plainly revealed that he was minded to wash Simon Peter's feet. Notwithstanding his frailties of the flesh, Peter loved the Master. This Galilean fisherman was the first human being wholeheartedly to believe in the divinity of Jesus and to make full and public confession of that belief. And Peter had never since really doubted the divine nature of the Master. Since Peter so revered and honored Jesus in his heart, it was not strange that his soul resented the thought of Jesus' kneeling there before him in the

attitude of a menial servant and proposing to wash his feet as would a slave. When Peter presently collected his wits sufficiently to address the Master, he spoke the heart feelings of all his fellow apostles.

179:3.3 (1939.1) After a few moments of this great embarrassment, Peter said, "Master, do you really mean to wash my feet?" And then, looking up into Peter's face, Jesus said: "You may not fully understand what I am about to do, but hereafter you will know the meaning of all these things." Then Simon Peter, drawing a long breath, said, "Master, you shall never wash my feet!" And each of the apostles nodded their approval of Peter's firm declaration of refusal to allow Jesus thus to humble himself before them.

179:3.6 (1939.4) ... "I would perform this service for you as a parable to illustrate the meaning of a new commandment which I will presently give you."

180:1.1 (1944.4) After a few moments of informal conversation, Jesus stood up and said: "When I enacted for you a parable indicating how you should be willing to serve one another, I said that I desired to give you a new commandment; and I would do this now as I am about to leave you. You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. But I am not wholly satisfied with even that sincere devotion on the part of my children. I would have you perform still greater acts of love in the kingdom of the believing brotherhood. And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another.

19:6.4 (221.6) The Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations.

[Look for the presence of the spirit in the lives of those with whom you share a discussion about God. Build upon those discoveries, amplify Spirit meanings and values, offer appreciative recognition of achieved spiritual insights, and celebrate shared religious understanding. Invigorate the emotions of self recognized effort and accomplishments in spiritual growth and leave behind the seeds of augmented truth, increased understanding and expanded personal religious insight.]

155:6.12 (1732.5) You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin.

Divine truth must not be discounted because the channel of its bestowal is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I

commend to you but rather the *spiritual simplicity* of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.

[Feeling the presence of God is another way to describe God-consciousness. In the early steps of spiritual rebirth, as the surety of one's faith expands through the actions of the Thought Adjusters, the various supporting spiritual influences increasingly draw the mind to the recognition of truth, beauty and goodness. those qualities of divinity most easily recognized by mortal creatures. Choices are more carefully discriminated for their spiritual potentials, values begin to reflect Supreme goals, and meanings increasingly bend the mind toward the creation of a life demonstrative of the Ascenders Path. Mindfulness of Deity will eventually ripen into the establishment of a morontial soul, will ultimately mature into complete identification with God, will subsequently support personality fusion with the nonpersonal fragment of Absolute Divinity in our minds, and will create an eternal spiritual being - a Son of God.]

159:3.12 (1766.8) When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.

159:3.1 (1765.3) At Edrei, where Thomas and his associates labored, Jesus spent a day and a night and, in the course of the evening's discussion, gave expression to the principles which should guide those who preach truth, and which should activate all who teach the gospel of the kingdom. Summarized and restated in modern phraseology, Jesus taught:

- Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence. While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom. Make your appeals directly to the divine spirit that dwells within the minds of men. Do not appeal to fear, pity, or mere sentiment. In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils. Remember that I have said: "Behold, I stand at the door and knock, and if any man will open, I will come in."
- In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will.

It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.

- Take care that you do not wound the self-respect of timid and fearful souls Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.
- Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom. A loving father does not frighten his children into yielding obedience to his just requirements.
- Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit.
- Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light.
- The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief.
- In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals. Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly

inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven.

- You shall not portray your teacher as a man of sorrows. Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor. We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God.
- Teach all believers to avoid leaning upon the insecure props of false sympathy. You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery. Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return.
- When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.
- Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be unafraid when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.
159:3.2-13 (1765.4-7.1)

159:4.6 (1768.2) "Nathaniel, never forget, the Father does not limit the revelation of **truth** to any one generation or to any one people. Many earnest seekers after the **truth** have been, and will continue to be, confused and disheartened by these doctrines of the perfection of the Scriptures.

178:1.16 (1932.1) Do not forget that you are commissioned to go forth preaching only the good news. You are not to attack the old ways; you are skillfully to put the leaven of new **truth** in the midst of the old beliefs. Let the Spirit of **Truth** do his own work. Let controversy come only when they who despise the **truth** force it upon you. But when the willful unbeliever attacks you, do not hesitate to stand in vigorous defense of the **truth** which has saved and sanctified you.

176:3.10 (1918.3) Said Jesus that night as they went to their rest: “Freely have you received; therefore freely should you give of the **truth** of heaven, and in the giving will this **truth** multiply and show forth the increasing light of saving grace, even as you minister it.”

[Forget not that in the Universities of the Spiritual Kingdoms you are not counted as knowing **Truth** until you have demonstrated your ability to teach it to those personalities of station lower than yours. Your efforts will be most successful to the degree that you *demonstrate Living Truth* in the life that you live. There is great joy in sharing the flame of your spiritual growth with another being, it is a blessing of high value.]

Beauty

Definitions

*Complete definitions of terms from the following sources are in the Index.

Websters Dictionary 1934

merriam-webster.com

dictionary.com

Beauty Definition Edited:

an assemblage of graces or properties which command the approbation of the senses

grace or fitness exciting keen intellectual or moral pleasure.

That perfection in the sensuous order, and, by extension, and the spiritual order perfection attained through form defined usually either as the flawless sensible manifestation of an artist's conception, or as an interdependent self- subsistence product of the creative imagination

the absolute perfection of the ideal, or idea

a combination of qualities that pleases the intellect or moral sense

the best feature or advantage of something

allure, loveliness, charm, appeal, heavenliness, grace, elegance, exquisiteness; splendor, magnificence, grandeur, impressiveness,

the quality or aggregate of qualities in a person or thing that gives pleasure to the senses or pleasurablely exalts the mind or spirit

a particularly graceful, ornamental, or excellent quality

a brilliant, extreme, or egregious example or instance

DEFINITIONS FROM THE URANTIA BOOK:

56:10.3 (646.4) Philosophy you somewhat grasp, and divinity you comprehend in worship, social service, and personal spiritual experience, but the pursuit of **beauty** -

cosmology - you all too often limit to the study of man's crude artistic endeavors. **Beauty**, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of **beauty**. The supreme **beauty**, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man - the creature becoming perfect as is the Creator - that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

56:10.4 (646.5) ...Highest **beauty** consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality.

56:10.11 (647.2) The **Beauty** is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness.

2:7.11 (43.4) All real **beauty** - material art or spiritual symmetry - is both true and good.

56:10.17 (647.8) Universal **beauty** is the recognition of the reflection of the Isle of Paradise in the material creation...

[**Beauty**, as one of the main personality characteristics of divinity, is difficult for the mortal mind to comprehend. We so often begin and end with concepts limited to the material appreciation of our physical senses. The phrase - 56:10.17 "... the reflection of the Isle of Paradise in the material creation..." - helps us begin to apply spiritual insight to our understanding and appreciation of **beauty**. The Isle of Paradise is a divine expression of the nonpersonal aspects of Divinity. It is a work of art on divinity levels of absolute perfection. It is reflected in the time/space creation as supreme and ultimate unity of concept and formation, and a revelation of the infinite array and possibilities of divinity associations and unity of function.

The Word of God as exemplified in the spiritual creation of the Second Source and Center is the divine expression of the personal aspects of Divinity - the personality of God. **Beauty** is manifest as the unification and harmonious relationship of spiritual beings displaying their nearness to God in the creation of supreme and ultimate destinies, and beyond. For personalities, **beauty** is found in the discriminative appreciation of the magnitude of the **goodness** of God's creation and the wonder of the immensity of God's **truth** - reality.]

NOUNS

-play, social leisure, and art.

55:3.1 (624.7) During this age of light and life...

55:3.2 (625.1) ...The public activities of a world...

55:3.4 (625.3) 2. Three per cent was devoted to **beauty** - play, social leisure, and art.

ADJECTIVES

-supreme

-ultimate

2:7.8 (43.1) The discernment of supreme **beauty** is the discovery and integration of reality: The discernment of the divine **goodness** in the eternal **truth**, that is ultimate **beauty**...

-universal

44:7.4 (507.5) These divine qualities are perfectly and absolutely unified in God. And every God-knowing man or angel possesses the potential of unlimited self-expression on ever-progressive levels of unified self-realization by the technique of the never-ending achievement of Godlikeness - the experiential blending in the evolutionary experience of eternal **truth**, universal **beauty**, and divine **goodness**.

-attractive

-relative

3:5.11 (51.10) 6. Is *idealism* - the approaching concept of the divine - desirable? Then must man struggle in an environment of relative **goodness** and **beauty**, surroundings stimulative of the irrepressible reach for better things.

-material, spiritual

11:0.2 (118.2) The material **beauty** of Paradise consists in the magnificence of its physical perfection... But the depths of the spiritual **beauty** and the wonders of this magnificent ensemble are utterly beyond the comprehension of the finite mind of material creatures.

6:2.7 (75.4) In the love of **truth** and in the creation of **beauty** the Father and the Son are equal except that the Son *appears* to devote himself more to the realization of the exclusively spiritual **beauty** of universal values.

-true spiritual

20:10.3 (232.6) In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living **truth**, divine **goodness**, and true spiritual **beauty**.

-material

7:0.3 (81.3) As the upholder of spirit realities, the Second Source and Center is the eternal counterpoise of the Isle of Paradise, which so magnificently upholds all things material. Thus is the First Source and Center forever revealed in the material **beauty** of the exquisite patterns of the central Isle and in the spiritual values of the supernal personality of the Eternal Son.

-harmonious

44:6.3 (506.4) 1. *The craftworkers of color*. These are they who make the ten thousand color tones of spirit reflection peal forth their exquisite messages of harmonious beauty.

-Paradise

46:4.9 (523.3) ... And Jerusem is but the first step on the way to the supernal perfection of Paradise beauty.

-idealistic

155:6.11 (1732.4)

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.

-new

176:3.7 (1917.3) ... Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven...

QUALIFIERS

-Your most imaginative concept of perfection of beauty and repleteness of appointment

46:4.9 (523.3) Jerusem has great buildings of both material and morontia types, while the embellishment of the purely spiritual zones is no less exquisite and replete. If I only had words to tell you of the morontia counterparts of the marvelous physical equipment of Jerusem! If I could only go on to portray the sublime grandeur and exquisite perfection of the spiritual appointments of this headquarters world! Your most imaginative concept of perfection of beauty and repleteness of appointment would hardly approach these grandeurs. And Jerusem is but the first step on the way to the supernal perfection of Paradise beauty.

-The presence of a friend

160:2.8 (1776.2) 3. The presence of a friend enhances all beauty and exalts every goodness.

EXAMPLES FROM THE URANTIA BOOK:

2:2.5 (36.3) 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.

4:5.7 (60.6) ...the human race is destined to know the Universal Father in all that **beauty** of character and loveliness of attributes so magnificently portrayed by the Creator Son who sojourned on Urantia as the Son of Man and the Son of God.

55:5.5 (630.2) ...The temples of worship with their associated schools of philosophy and experiential religion are creations of **beauty** and grandeur.

56:10.11 The existence of **beauty** implies the presence of appreciative creature mind just as certainly as the fact of progressive evolution indicates the dominance of the Supreme Mind.

73:4.1 (823.7) When Material Sons, the biologic uplifters, begin their sojourn on an evolutionary world, their place of abode is often called the Garden of Eden because it is characterized by the floral **beauty** and the botanic grandeur of Edentia, the constellation capital.

101:9.4 (1115.5) The search for **beauty** is a part of religion only in so far as it is ethical and to the extent that it enriches the concept of the moral. Art is only religious when it becomes diffused with purpose which has been derived from high spiritual motivation.

159:4.5 (1768.1) "Nathaniel, Have you not noted that the concepts of Yahweh grow in **beauty** and glory as the prophets make their records from Samuel to Isaiah? And you should remember that the Scriptures are intended for religious instruction and spiritual guidance. They are not the works of either historians or philosophers.

167:6.5 (1839.10) It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of **beauty** as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons.

167:6.6 (1839.11) When it is not possible to worship God in the tabernacles of nature, men should do their best to provide houses of **beauty**, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God. **Truth**, **beauty**, and holiness are powerful and effective aids to true worship. But spirit communion is not promoted by mere massive ornateness and overmuch embellishment with man's elaborate and ostentatious art. **Beauty** is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the **beauty** appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.

176:3.7 (1917.3) ...Your revelation of **truth** must be so enhanced by passing through your personal experience that new **beauty** and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven.

What is Beauty

142:4.2 (1600.3) The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: "Because you appreciate the **beauty** of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men frown upon the reproduction of grace and **beauty**? I say to you, Flavius, Moses' children have misunderstood him, and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth. But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? And, Flavius, I declare that in the coming kingdom they shall no longer teach, 'Do not worship this and do not worship that'; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

155:5.1 (1728.3) This memorable discourse on religion, summarized and restated in modern phraseology, gave expression to the following **truths**:

155:5.2 (1728.4) While the religions of the world have a double origin - natural and revelatory - at any one time and among any one people there are to be found three distinct forms of religious devotion. And these three manifestations of the religious urge are:

155:5.5 (1728.7) 3. *True religion - the religion of revelation.* The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the **goodness** and **beauty** of the infinite character of the Father in heaven - the religion of the spirit as demonstrated in human experience.

155:6.11 (1732.4) 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.

[This aspect of the Comforter, the combined gift of the Creator Son and the Almighty Father, acknowledging not only "Spirit of Truth but also the spirit of idealistic beauty", wonderfully augments the integration of our understanding of Truth - the highest spiritual personality recognition of divine reality - with the appreciation of Beauty - 56:10.11 (1732.4) "... the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality." One begins to glimpse not only the divine values of the "facts" of creation - its diversity, its infinite and eternal immensity, its divine and absolute perfection, but also the goodness of the mind of God at work - the supernal meanings of unity and integration, the symmetry and coordination of divinity functioning at material, supreme, ultimate, and absolute levels. Qualities that inspire personalities to worship the Almighty Creator.]

188:5.3 (2018.2) Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future. Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

156:5.5 (1738.4) "But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good."

[This is an important teaching. A mind focused on resisting the selfish lures of material life, of controlling non-spiritual thoughts and behavior, is not a mind dominated by divinity perfection attainment and personal spiritual growth and development. Efforts to control animal mind or material desires for spiritual purposes are almost certainly doomed to failure. Rather allow spiritual values and meanings to become paramount in your mind. Release your mind into the celebration of life lived in God's presence; community service as an expression of God's will; and God-consciousness as a beacon

of spiritual attainment. Personalities with clear resolve and spiritual intent, will manifest in time, the goals of eternity. It is of no benefit to rail against the night, if one follows the light, the darkness will recede.]

[Organizing threads of understanding:

- **Beauty** is best understood in its recognition as a divine characteristic of God's creation "the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness." 56:10.11 (647.2) and in the actuality of the supreme unification of "the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man" 56:10.3 (646.4).]

Those Who Create and Display **Beauty**

-The craftworkers of color

44:6.3 (506.4) 1. *The craftworkers of color.* These are they who make the ten thousand color tones of spirit reflection peal forth their exquisite messages of harmonious **beauty**. Aside from color perception there is nothing in human experience to which these activities may be compared.

-celestial artisans

44:8.6 (508.4) And this is the story of the celestial artisans, that cosmopolitan body of exquisite workers who do so much to glorify the architectural spheres with the artistic portrayals of the divine **beauty** of the Paradise Creators.

What Has **Beauty**

-the Creator Son

4:5.7 (60.6) ...the human race is destined to know the Universal Father in all that **beauty** of character and loveliness of attributes so magnificently portrayed by the Creator Son who sojourned on Urantia as the Son of Man and the Son of God.

-universal values

6:2.7 (75.4) In the love of **truth** and in the creation of **beauty** the Father and the Son are equal except that the Son *appears* to devote himself more to the realization of the exclusively spiritual **beauty** of universal values.

-thought

8:2.8 (93.2) The Conjoint Creator inherits all the Father's **beauty** of thought and character of **truth**. And these sublime traits of divinity are co-ordinated in the near-supreme levels of the cosmic mind in subordination to the infinite and eternal wisdom of the unconditioned and limitless mind of the Third Source and Center.

-the infinite character of the Father in heaven

155:5.5 (1728.7) 3. *True religion - the religion of revelation.* The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father in heaven - the religion of the spirit as demonstrated in human experience.

-divine love

188:5.3 (2018.2) Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future. Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

-Jesus' life on earth

195:10.2 (2084.2) The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin.

Goodness

Definitions

*Complete definitions of terms from the following sources are in the Index.

Websters Dictionary 1934

merriam-webster.com

dictionary.com

Goodness Definition Edited:

Quality or state of being good; excellence; virtue; benevolence; generosity

That which is good

virtue

moral excellence

inherent quality or the more human and kindly moral attributes

righteousness, morality, integrity, rectitude; honesty, truth, truthfulness, honor, probity;

propriety, decency, respectability, nobility, worthiness, worth, merit, trustworthiness;

blamelessness, purity.

character, decency, morality, honesty, righteousness, rightness, uprightness, virtuousness

DEFINITIONS FROM THE URANTIA BOOK:

56:10.12 (647.3) **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.

132:2.7 (1458.4) **Goodness** is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of **truth** and **beauty**.

Goodness is found in the recognition of the positive **truth**-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart - the shadows of potential evil.

[There is a clear distinction made in both of these selections with respect to the *recognition and discrimination* of **goodness** in contrast to the *possession* of **goodness**.

Goodness is always associated with personality. At the highest level of personalities created in divine and spiritual perfection, **goodness** is displayed by volitional will replete with supreme, ultimate and absolute spiritual insight - "... divine free-willness - the universal tendency to love, show mercy, manifest patience, and minister forgiveness."

2:6.9 (42.1) - which we could just as easily refer to as *holiness*. For ascending creatures, **goodness** is an attainment aspiration achieved by the ever progressing free will choice to discriminate between good and evil in the experiences of living, by unerringly following the Divine Adjuster's leading in favoring **truth** and **beauty** - God's will - as a conscious expression of worship.]

NOUNS

-social service, altruism, and religion

55:3.1 (624.7) During this age of light and life

55:3.2 (625.1) The public activities of a world

55:3.5 (625.4) 3. Three per cent was dedicated to **goodness** - social service, altruism, and religion.

ADJECTIVES

- infinite

1:4.4 (26.6) We are constantly confronted with this mystery of God; we are nonplused by the increasing unfolding of the endless panorama of the **truth** of his infinite **goodness**, endless mercy, matchless wisdom, and superb character.

180:5.9 (1950.4) This same philosophy of the living flexibility and cosmic adaptability of divine **truth** to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and

practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine **beauty**, infinite **goodness**, and eternal **truth** - to know God and to become increasingly like him.

-divine

2:7.8 (43.1) The discernment of supreme **beauty** is the discovery and integration of reality: The discernment of the divine **goodness** in the eternal **truth**, that is ultimate **beauty**...

-stabilizing

2:7.12 (43.5) **Truth** is coherent, **beauty** attractive, **goodness** stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

-achieved

118:10.15 (1306.4) 3. *Man's universe integration* - the increase of human insight plus the increase of human experiential achievement brings him into closer harmony with the unifying presences of Supremacy - Paradise Trinity and Supreme Being. And this is what establishes the sovereignty of the Supreme on the worlds long settled in light and life. Such advanced planets are indeed poems of harmony, pictures of the **beauty** of achieved **goodness** attained through the pursuit of cosmic **truth**. And if such things can happen to a planet, then even greater things can happen to a system and the larger units of the grand universe as they too achieve a settledness indicating the exhaustion of the potentials for finite growth.

VERBS

-Revere

132:4.6 (1461.4) To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere **goodness** and exalt **truth**. Choose the **beautiful** in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

-cherish

195:6.11 (2077.7) To say that mind "emerged" from matter explains nothing. If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of

truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot know, much less know truth, hunger for righteousness, and cherish goodness.

QUALIFIERS

-relation to personality

1:7.3 (31.3) ...the concept of divine goodness is understandable only in relation to personality. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father.

-Mercy

2:4.4 (38.4) Mercy is the natural and inevitable offspring of goodness and love. The good nature of a loving Father could not possibly withhold the wise ministry of mercy to each member of every group of his universe children. Eternal justice and divine mercy together constitute what in human experience would be called fairness.

-nearness to divinity

3:6.2 (52.5) The will of God is divine truth, living love; therefore are the perfecting creations of the evolutionary universes characterized by goodness - nearness to divinity...

-personal morality, social equity, or divine ministry

2:7.11 (43.4) All truth - material, philosophic, or spiritual - is both beautiful and good. All real beauty - material art or spiritual symmetry - is both true and good. All genuine goodness - whether personal morality, social equity, or divine ministry - is equally true and beautiful.

-contrastive association with relative imperfection

4:3.6 (58.4) The infinite goodness of the Father is beyond the comprehension of the finite mind of time; hence must there always be afforded a contrast with comparative evil (not sin) for the effective exhibition of all phases of relative goodness. Perfection of divine goodness can be discerned by mortal imperfection of insight only because it stands in contrastive association with relative imperfection in the relationships of time and matter in the motions of space.

-it is eternally potent in proportion to the divinity of its motivation

48:6.7 (552.5) These seraphic evangels are dedicated to the proclamation of the gospel of eternal progression, the triumph of perfection attainment. On the mansion worlds they proclaim the great law of the conservation and dominance of goodness: No act of good is ever wholly lost; it may be long thwarted but never wholly annulled, and it is eternally potent in proportion to the divinity of its motivation.

-always relative and unfailingly evil-contrasted

132:2.3 (1457.6) Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving

souls of men to make those personal decisions of choice which are essential to eternal survival.

-An experience is good when

132:2.5 (1458.2) **Goodness** is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment - the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the **beauty**, augments the moral will, enhances the discernment of **truth**, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

EXAMPLES FROM THE URANTIA BOOK:

132:2.5 (1458.2) 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.

2:5.5 (39.4) After all, the greatest evidence of the **goodness** of God and the supreme reason for loving him is the indwelling gift of the Father - the Adjuster who so patiently awaits the hour when you both shall be eternally made one. Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father.

2:5.7 (39.6) I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control thereof, and yet who is so perfect in **goodness** and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes.

2:6.3 (41.1) The "richness of the **goodness** of God leads erring man to repentance." "Every good gift and every perfect gift comes down from the Father of lights." "God is good; he is the eternal refuge of the souls of men." "The Lord God is merciful and gracious. He is long-suffering and abundant in **goodness** and **truth**." "Taste and see that the Lord is good! Blessed is the man who trusts him." "The Lord is gracious and full

of compassion. He is the God of salvation.” “He heals the brokenhearted and binds up the wounds of the soul. He is man’s all-powerful benefactor.”

3:5.11 (51.10) 6. Is idealism - the approaching concept of the divine - desirable? Then must man struggle in an environment of relative **goodness** and **beauty**, surroundings stimulative of the irrepressible reach for better things.

3:6.2 (52.5) The sovereignty of God is unlimited; it is the fundamental fact of all creation. The universe was not inevitable. The universe is not an accident, neither is it self-existent. The universe is a work of creation and is therefore wholly subject to the will of the Creator. The will of God is divine **truth**, living love; therefore are the perfecting creations of the evolutionary universes characterized by **goodness** - nearness to divinity; by potential evil - remoteness from divinity.

4:4.4 (58.9) The Father-Absolute is the creator of the central and perfect universe and the Father of all other Creators. Personality, **goodness**, and numerous other characteristics, God shares with man and other beings, but infinity of will is his alone. God is limited in his creative acts only by the sentiments of his eternal nature and by the dictates of his infinite wisdom. God personally chooses only that which is infinitely perfect, hence the supernal perfection of the central universe; and while the Creator Sons fully share his divinity, even phases of his absoluteness, they are not altogether limited by that finality of wisdom which directs the Father’s infinity of will. Hence, in the Michael order of sonship, creative free will becomes even more active, wholly divine and well-nigh ultimate, if not absolute. The Father is infinite and eternal, but to deny the possibility of his volitional self-limitation amounts to a denial of this very concept of his volitional absoluteness.

10:6.2 (114.3) Justice is inherent in the universal sovereignty of the Paradise Trinity, but **goodness**, mercy, and **truth** are the universe ministry of the divine personalities, whose Deity union constitutes the Trinity. Justice is not the attitude of the Father, the Son, or the Spirit. Justice is the Trinity attitude of these personalities of love, mercy, and ministry. No one of the Paradise Deities fosters the administration of justice. Justice is never a personal attitude; it is always a plural function.

28:5.10 (311.2) You can just faintly comprehend what all this means to those who are responsible for the conduct of the superuniverse governments. The immensity and the comprehensiveness of these transactions are quite beyond finite conception. When you stand, as I repeatedly have, in the special receiving chambers of the temple of wisdom on Uversa and see all this in actual operation, you will be moved to adoration by the perfection of the complexity, and by the surety of the working, of the interplanetary communications of the universes. You will pay homage to the divine wisdom and **goodness** of the Gods, who plan and execute with such superb technique. And these things actually happen just as I have portrayed them.

28:6.22 (317.3) The estimate of greatness varies from sphere to sphere. To be great is to be Godlike. And since the quality of greatness is wholly determined by the content of

goodness, it follows that, even in your present human estate, if you can through grace become good, you are thereby becoming great. The more steadfastly you behold, and the more persistently you pursue, the concepts of divine **goodness**, the more certainly will you grow in greatness, in true magnitude of genuine survival character.

34:6.13 (381.7) 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.

56:10.18 (648.1) **goodness** values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

94:6.4 (1033.7) Lao-tse also made one of the earliest presentations of the doctrine of returning good for evil: “**Goodness** begets **goodness**, but to the one who is truly good, evil also begets **goodness**.”

101:3.4 (1108.3) ...Genuine spiritual faith (true moral consciousness) is revealed in that it:

101:3.6 (1108.5) 2. Produces a sublime trust in the **goodness** of God even in the face of bitter disappointment and crushing defeat.

101:6.8 (1112.4) ...The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

101:6.11 (1112.7) 3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the **goodness** of spirit values.

102:3.4 (1121.6) Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. 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.

103:6.13 (1137.3) Revelation is evolutionary man's only hope of bridging the morontia gulf. Faith and reason, unaided by mota, cannot conceive and construct a logical universe. Without the insight of mota, mortal man cannot discern **goodness**, love, and **truth** in the phenomena of the material world.

103:7.14 (1139.6) There is a real proof of spiritual reality in the presence of the Thought Adjuster, but the validity of this presence is not demonstrable to the external world, only to the one who thus experiences the indwelling of God. The consciousness of the Adjuster is based on the intellectual reception of **truth**, the supermind perception of **goodness**, and the personality motivation to love.

130:1.2 (1428.2) One day after the evening meal Jesus and the young Philistine strolled down by the sea, and Gadiah, not knowing that this "scribe of Damascus" was so well versed in the Hebrew traditions, pointed out to Jesus the ship landing from which it was reputed that Jonah had embarked on his ill-fated voyage to Tarshish. And when he had concluded his remarks, he asked Jesus this question: "But do you suppose the big fish really did swallow Jonah?" Jesus perceived that this young man's life had been tremendously influenced by this tradition, and that its contemplation had impressed upon him the folly of trying to run away from duty; Jesus therefore said nothing that would suddenly destroy the foundations of Gadiah's present motivation for practical living. In answering this question, Jesus said: "My friend, we are all Jonahs with lives to live in accordance with the will of God, and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of **truth** and the forces of righteousness. The flight from duty is the sacrifice of **truth**. The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his **goodness**. And when such disheartened souls sincerely seek for God - hunger for **truth** and thirst for righteousness - there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek the light with a whole heart, the spirit of the Lord God of heaven will deliver them from their captivity; the evil circumstances of life will spew them out upon the dry land of fresh opportunities for renewed service and wiser living."

130:2.4 (1430.2) One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" He was startled when Jesus replied, "Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to

make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of **goodness** and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine **truth** in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with **truth** than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man's soul floundering in darkness compared to his body drowning in water!"

155:5.5 (1728.7) 3 True religion - the religion of revelation. The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the **goodness** and **beauty** of the infinite character of the Father in heaven - the religion of the spirit as demonstrated in human experience.

156:5.15 (1740.2) As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal **truth**. Are you more resourceful in revealing **goodness** to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

160:2.5 (1775.6) These associations of friendship and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

160:2.8 (1776.2) 3. *The enthusiasm for living.* Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. Friendship enhances the joys and glorifies the triumphs of life. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. The presence of a friend enhances all **beauty** and exalts every **goodness**. By intelligent symbols man is able to quicken and enlarge the appreciative capacities of his friends. One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity.

160:4.12 (1779.4) Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life, which you can recall at will for your pleasure and edification. Thus build up for yourself and in yourself reserve galleries of **beauty**, **goodness**, and artistic grandeur. But the noblest of all memories are the treasured

recollections of the great moments of a superb friendship. And all of these memory treasures radiate their most precious and exalting influences under the releasing touch of spiritual worship.

171:7.2 (1874.5) **Goodness** always compels respect, but when it is devoid of grace, it often repels affection. **Goodness** is universally attractive only when it is gracious. **Goodness** is effective only when it is attractive.

196:3.27 (2096.3) Morality is not necessarily spiritual; it may be wholly and purely human, albeit real religion enhances all moral values, makes them more meaningful. Morality without religion fails to reveal ultimate **goodness**, and it also fails to provide for the survival of even its own moral values. Religion provides for the enhancement, glorification, and assured survival of everything morality recognizes and approves.

[Organizing threads of understanding:

- **Goodness** is a progressive personality attainment exhibited in relationship relative to its contrast with evil. Goodness can also be qualified – valued – as *holiness*, a measure of perfection of divinity attainment, nearness to God. As with **truth**, spiritual evolution is *lived* – as the “increasing and voluntary choice of **goodness**” 132:3.8 (1460.1)

Goodness and God

5:4.6 (67.4) ...Jesus revealed a God of love, and love is all-embracing of **truth**, **beauty**, and **goodness**.

[Love is the paramount single descriptor of the personality of God. **Truth**, **beauty**, and **goodness** are the aspects of the Divine Personality that best assist mortal beings in forming cognitive appreciation and experiential recognition of this divine love, but the *experience* of loving God and the *recognition* of being loved by God is ideally appreciated in the personal shining of God's **goodness**. To love and be loved by a Being of absolute and unlimited holiness is the most treasured blessing in the lives of the Father's children.]

2:6.1 (40.5) In the physical universe we may see the divine **beauty**, in the intellectual world we may discern eternal **truth**, but the **goodness** of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the **goodness** of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This **goodness** of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

1:7.3 (31.3) The concept of **truth** might possibly be entertained apart from personality, the concept of **beauty** may exist without personality, but the concept of divine **goodness** is understandable only in relation to personality. Only a person can love and be loved.

Even **beauty** and **truth** would be divorced from survival hope if they were not attributes of a personal God, a loving Father.

2:2.5 (36.3) God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the **goodness** of his divine nature.

2:5.5 (39.4) After all, the greatest evidence of the **goodness** of God and the supreme reason for loving him is the indwelling gift of the Father - the Adjuster who so patiently awaits the hour when you both shall be eternally made one.

2:6.9 (42.1) Facing the world of personality, God is discovered to be a loving person; facing the spiritual world, he is a personal love; in religious experience he is both. Love identifies the volitional will of God. The **goodness** of God rests at the bottom of the divine free-willness - the universal tendency to love, show mercy, manifest patience, and minister forgiveness.

4:4.3 (58.8) God is the being of absolute self-determination; there are no limits to his universe reactions save those which are self-imposed, and his freewill acts are conditioned only by those divine qualities and perfect attributes which inherently characterize his eternal nature. Therefore is God related to the universe as the being of final **goodness** plus a free will of creative infinity.

4:4.7 (59.3) In science, God is the First Cause; in religion, the universal and loving Father; in philosophy, the one being who exists by himself, not dependent on any other being for existence but beneficently conferring reality of existence on all things and upon all other beings. But it requires revelation to show that the First Cause of science and the self-existent Unity of philosophy are the God of religion, full of mercy and **goodness** and pledged to effect the eternal survival of his children on earth.

6:2.8 (75.5) In divine **goodness** I discern no difference between the Father and the Son. The Father loves his universe children as a father; the Eternal Son looks upon all creatures both as father and as brother.

8:2.7 (93.1) It is not possible that the Spirit could have more of **goodness** than the Father since all **goodness** takes origin in the Father, but in the acts of the Spirit we can the better comprehend such **goodness**. The Father's faithfulness and the Son's constancy are made very real to the spirit beings and the material creatures of the spheres by the loving ministry and ceaseless service of the personalities of the Infinite Spirit.

56:10.17 (647.8) ...Divine **goodness** is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit.

[Throughout the journey to Paradise, ascending personalities are blessed by the ministry and loving service of the daughters of the Divine Spirit. In this experience the **goodness** of God shines so upon us as to uplift our spiritual insight and ennoble the

creation of our lives so as to emulate the glory of God and lure us onward to the personal perfection that is reflective of his love.]

28:3.2 (307.4) These seconaphim of the superuniverses are the offspring of the Reflective Spirits, and therefore reflectivity is inherent in their nature.)

28:6.21 (317.2) Greatness is synonymous with divinity. God is supremely great and good. Greatness and **goodness** simply cannot be divorced. They are forever made one in God. This **truth** is literally and strikingly illustrated by the reflective interdependence of the Secret of Greatness and the Soul of **Goodness**, for neither can function without the other. In reflecting other qualities of divinity, the superuniverse seconaphim can and do act alone, but the reflective estimates of greatness and of **goodness** appear to be inseparable. Hence, on any world, in any universe, must these reflectors of greatness and of **goodness** work together, always showing a dual and mutually dependent report of every being upon whom they focalize. Greatness cannot be estimated without knowing the content of **goodness**, while **goodness** cannot be portrayed without exhibiting its inherent and divine greatness.

101:1.7 (1105.4) Thus it may be seen that religious longings and spiritual urges are not of such a nature as would merely lead men to want to believe in God, but rather are they of such nature and power that men are profoundly impressed with the conviction that they ought to believe in God. The sense of evolutionary duty and the obligations consequent upon the illumination of revelation make such a profound impression upon man's moral nature that he finally reaches that position of mind and that attitude of soul where he concludes that he has no right not to believe in God. The higher and superphilosophic wisdom of such enlightened and disciplined individuals ultimately instructs them that to doubt God or distrust his **goodness** would be to prove untrue to the realest and deepest thing within the human mind and soul - the divine Adjuster.

149:6.4 (1675.5) "... The **goodness** of God leads to repentance; the beneficence of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted worship.

102:6.3 (1124.5) The religionist of philosophic attainment has faith in a personal God of personal salvation, something more than a reality, a value, a level of achievement, an exalted process, a transmutation, the ultimate of time-space, an idealization, the personalization of energy, the entity of gravity, a human projection, the idealization of self, nature's upthrust, the inclination to **goodness**, the forward impulse of evolution, or a sublime hypothesis. The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilization.

125:0.6 (1378.1) Though many of the temple rituals very touchingly impressed his sense of the beautiful and the symbolic, he was always disappointed by the explanation of the real meanings of these ceremonies which his parents would offer in answer to his many searching inquiries. Jesus simply would not accept explanations of worship and

religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: "My father, it cannot be true - the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth."

[The Old Testament's concepts of the fear of God gave substantial impetus to the growth of higher religious ideals, as well as improved social cooperation and the development of civil society. Personal ethics and cooperative morals grew in response to man's efforts to mitigate God's wrath. Mortal man's animal reflex to alleviate punishment for bad behavior helped foster the progression of civilization. Jesus' revelation of God as a loving Father - characterized by goodness, mercy, forgiveness, justice, and ministry - represented an immense uplifting for evolutionary religion on Urantia. The seeds were sown for the progression from animal recognition/response mind, to mind functioning at levels near spiritual insight. Just as the adolescent Jesus discerned the value of goodness and mercy in his spiritual Father and remonstrated his human father's behavior, so has Man begun to spiritualize the paths of progress, to leave the cave and seek the heavens.]

Goodness and Jesus

196:0.11 (2089.1) ... Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He was not disturbed seriously by fears, doubts, and skepticism. Unbelief did not inhibit the free and original expression of his life. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear.

140:8.31 (1583.5) ... He revealed a goodness equal to God. He exalted love - truth, beauty, and goodness - as the divine ideal and the eternal reality.

140:8.32 (1583.6) The Master came to create in man a new spirit, a new will - to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness - the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect.

[As a being created in existential perfection, Christ Michael's personality is a reflection of the love inherent in the divine absolute personality of God. What Jesus demonstrated on his Urantia bestowal was a mortal creature's requirement of a personality dominated by love - truth, beauty, and goodness - through the technique of unreserved devotional faith in his Heavenly Father. Jesus taught the truth of the Kingdom of Heaven in the unified beauty of the life he lived and the goodness he personified.]

141:7.9 (1594.3) He sought mildly to impart to these apostles the truth that he had come on this bestowal mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father. But the apostles could not grasp the meaning of his words.

161:2.4 (1785.4) 3. We think Jesus is divine because he never does wrong; he makes no mistakes. His wisdom is extraordinary; his piety superb. He lives day by day in perfect accord with the Father's will. He never repents of misdeeds because he transgresses none of the Father's laws. He prays for us and with us, but he never asks us to pray for him. We believe that he is consistently sinless. We do not think that one who is only human ever professed to live such a life. He claims to live a perfect life, and we acknowledge that he does. Our piety springs from repentance, but his piety springs from righteousness. He even professes to forgive sins and does heal diseases. No mere man would sanely profess to forgive sin; that is a divine prerogative. And he has seemed to be thus perfect in his righteousness from the times of our first contact with him. We grow in grace and in the knowledge of the truth, but our Master exhibits maturity of righteousness to start with. All men, good and evil, recognize these elements of goodness in Jesus. And yet never is his piety obtrusive or ostentatious. He is both meek and fearless. He seems to approve of our belief in his divinity. He is either what he professes to be, or else he is the greatest hypocrite and fraud the world has ever known. We are persuaded that he is just what he claims to be.

161:2.6 (1786.1) 5. He seems to know the thoughts of men's minds and to understand the longings of their hearts. And he is always sympathetic with our troubled spirits. He seems to possess all our human emotions, but they are magnificently glorified. He strongly loves goodness and equally hates sin. He possesses a superhuman consciousness of the presence of Deity. He prays like a man but performs like a God. He seems to foreknow things; he even now dares to speak about his death, some mystic reference to his future glorification. While he is kind, he is also brave and courageous. He never falters in doing his duty.

138:3.8 (1541.2) Jesus and the apostles remained that night in Matthew's house, and as the people went to their homes, they spoke of but one thing: the **goodness** and friendliness of Jesus.

139:9.10 (1564.4) Only once or twice in all their association with Jesus did the twins venture to ask questions in public. Judas was once intrigued into asking Jesus a question when the Master had talked about revealing himself openly to the world. He felt a little disappointed that there were to be no more secrets among the twelve, and he made bold to ask: "But, Master, when you do thus declare yourself to the world, how will you favor us with special manifestations of your **goodness**?"

132:5.25 (1465.4) When Jesus had finished counseling him, this wealthy Roman arose from his couch and, in saying farewell for the night, delivered himself of this promise: "My good friend, I perceive you are a man of great wisdom and **goodness**, and tomorrow I will begin the administration of all my wealth in accordance with your counsel."

194:3.2 (2062.11) Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which **truth** prevails and in which righteousness triumphs. It so often appears that slander, lies, dishonesty, and unrighteousness - sin - prevail. Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the **truth** of **goodness** and the faith of the spirit-led creature will always be vindicated...

188:5.2 (2018.1) The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus is truly a savior in the sense that his life and death do win men over to **goodness** and righteous survival. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice - mere technical right and wrong. Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom. Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a **goodness** which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; it makes them right. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation.

[This is truly an amazing concept: the obliteration of evil and the rehabilitation from any and all residual weakness of its effect in our lives, through the technique of personal faith in divinity and creative identification with righteousness, **goodness** and God's love. We are told that for kingdom believers all experience leads to God. It is from the meanings that we attach to the experiences of our lives and the spiritual values therein derived, that the Adjuster creates our morontial soul. Thus, in the first great leap of the ascenders path, the Adjuster strips us of the detritus of material existence, taking only spirit as the starting point for our new morontial life. God has asked us "be you perfect even as I am perfect", and "you shall return good for evil". God's love does not offer mercy to set aside the guilt of error, nor condone evil with an act of forgiveness. To do so would leave a stain of non-spiritual existence upon his children. The non-spiritual is not real, only spirit is real - has eternal existence value. God's love transcends evil, seeing in His sons the perfected beings of the long spiritual ascent, and He loves us - perfectly, divinely. As we become increasingly spiritual through personal effort and adjuster guidance, the personality traits of divinity - **truth**, **goodness** and **beauty** - are illuminated in our lives as God's love, and there is simply no place for evil. Love has destroyed the evil and like the reborn Phoenix, from the dust of error – arises the potentials of spiritual destiny.]

Goodness and Man

132:2.6 (1458.3) As you ascend the universe scale of creature development, you will find increasing **goodness** and diminishing evil in perfect accordance with your capacity for **goodness**-experience and **truth**-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

132:2.8 (1458.5) Until you attain Paradise levels, **goodness** will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of **goodness**. The presence of **goodness** and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them.

132:2.9 (1458.6) By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of **goodness**, **beauty**, and **truth** that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, **goodness** is no longer partial, contrastive, and

comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

132:3.8 (1460.1) Spiritual evolution is an experience of the increasing and voluntary choice of **goodness**...

140:8.8 (1580.3) Have faith - confidence in the eventual triumph of divine justice and eternal **goodness**.

[Thus the Ascenders path can be more clearly understood as the timeless progression towards the attainment of the perfection of the characteristics of divinity. The Sons of God must achieve **goodness**, **beauty**, and **truth** as personality attributes justifying their inclusion into the eternal glory of Finaliter status. As we grow in spiritual and supreme **beauty** toward the goal of the personal embrace of our loving Father, we find God's creation itself replete with the same characteristics we seek to acquire. God's love is increasingly manifest in our lives as divine **beauty**, infinite **goodness**, and eternal **truth**, limited only by our capacity to reveal these blessed gifts as a *living* personal creation.]

140:8.26 (1582.7) ... In answer to one of Peter's many questions, the Master said: "I want to set men free so that they can start out afresh as little children upon the new and better life." Jesus always insisted that true **goodness** must be unconscious, in bestowing charity not allowing the left hand to know what the right hand does.

143:2.7 (1610.2) "Your sonship is grounded in faith, and you are to remain unmoved by fear. Your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father's love and mercy. It is the very **goodness** of God that leads men into true and genuine repentance. Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God.

146:2.8 (1639.3) 7. The cry of the righteous is the faith act of the child of God which opens the door of the Father's storehouse of **goodness**, **truth**, and mercy, and these good gifts have long been in waiting for the son's approach and personal appropriation. Prayer does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father. The motive of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.

192:2.1 (2047.5) When they had finished breakfast, and while the others sat by the fire, Jesus beckoned to Peter and to John that they should come with him for a stroll on the beach. As they walked along, Jesus said to John, "John, do you love me?" And when John answered, "Yes, Master, with all my heart," the Master said: "Then, John, give up your intolerance and learn to love men as I have loved you. Devote your life to proving

that love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual **goodness**, the essence of the true and the beautiful.”

193:2.2 (2054.3) “Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive mortal death. But such survival is dependent on your having been previously born of the spirit of **truth**-seeking and God-finding. The bread of life and the water thereof are given only to those who hunger for **truth** and thirst for righteousness - for God. The fact that the dead rise is not the gospel of the kingdom. These great **truths** and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in **truth**, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unailing **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.”

Concepts/ Understanding

Divine Omnipotence

3:2.10 (48.2) Thus it is that your detached, sectional, finite, gross, and highly materialistic viewpoint and the limitations inherent in the nature of your being constitute such a handicap that you are unable to see, comprehend, or know the wisdom and kindness of many of the divine acts which to you seem fraught with such crushing cruelty, and which seem to be characterized by such utter indifference to the comfort

and welfare, to the planetary happiness and personal prosperity, of your fellow creatures. It is because of the limits of human vision, it is because of your circumscribed understanding and finite comprehension, that you misunderstand the motives, and pervert the purposes, of God. But many things occur on the evolutionary worlds which are not the personal doings of the Universal Father.

3:2.11 (48.3) The divine omnipotence is perfectly co-ordinated with the other attributes of the personality of God. The power of God is, ordinarily, only limited in its universe spiritual manifestation by three conditions or situations:

1. By the nature of God, especially by his infinite love, by **truth**, **beauty**, and **goodness**.
2. By the will of God, by his mercy ministry and fatherly relationship with the personalities of the universe.
3. By the law of God, by the righteousness and justice of the eternal Paradise Trinity. 3:2.12-14 (48.4-6)

3:2.15 (48.6) God is unlimited in power, divine in nature, final in will, infinite in attributes, eternal in wisdom, and absolute in reality. But all these characteristics of the Universal Father are unified in Deity and universally expressed in the Paradise Trinity and in the divine Sons of the Trinity. Otherwise, outside of Paradise and the central universe of Havona, everything pertaining to God is limited by the evolutionary presence of the Supreme, conditioned by the eventuating presence of the Ultimate, and co-ordinated by the three existential Absolutes—Deity, Universal, and Unqualified. And God's presence is thus limited because such is the will of God.

3:5.16 (52.2) The full appreciation of **truth**, **beauty**, and **goodness** is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a *reality* of personal experience and is therefore a unique possession in contrast to the inherent **goodness** and righteousness of the personalities of Havona.

0:1.17 (3.4) Divinity is creature comprehensible as **truth**, **beauty**, and **goodness**; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

0:1.18 (3.5) Divinity may be perfect - complete - as on existential and creator levels of Paradise perfection; it may be imperfect, as on experiential and creature levels of time-

space evolution; or it may be relative, neither perfect nor imperfect, as on certain Havona levels of existential-experiential relationships.

[For experiential creature levels of time-space evolution, we recognize reality as imperfect in actuality and only potentiality perfect. In this universe age we are blessed with the opportunity to participate in the power/personalization of the Supreme Being. In the Supreme cosmos, the progressive self divinity perfection of Ascension candidates - mortal personality in cooperation with the divine pre-personal fragment of God - participates in the eventuation of the Supremacy. God has not created the Seven Super Universes in perfection as He did the Central Universe. It is God's will that each of us evaluate our life experiences and with discrimination and spiritual insight freely recognize and choose spiritual meanings and divine values to guide spiritual growth, thereby, participating in the creation of finite Deity for this age. All experience, the good and the bad, is part of this growth, in fact the Revelators have stated that "many truths are not really felt except in adversity" 48:7.18 (557.2). Do not look to God for help with the small details of this material life, pray rather for spiritual guidance and growth - the work of creating the Kingdom of God is for each of us to do ourselves, and together. God loves his children and seeks for each and every one of us the most that eternity has to offer. Remember the Inevitability's:]

3:5.5 (51.4) The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain inevitabilities. Consider the following:

1. Is courage—strength of character—desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.
2. Is altruism—service of one's fellows—desirable? Then must life experience provide for encountering situations of social inequality.
3. Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.
4. Is faith—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.
5. Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.
6. Is idealism—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.
7. Is loyalty—devotion to highest duty—desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

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

9. Is pleasure—the satisfaction of happiness—desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities. 3:5.6-14 (51.5-13)

Supremacy

56:6.3 (641.4) The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of **truth**, the appreciation of **beauty**, and the worship of **goodness**, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

56:10.1 (646.2) As the worlds settled in life and light progress from the initial stage to the seventh epoch, they successively grasp for the realization of the reality of God the Sevenfold, ranging from the adoration of the Creator Son to the worship of his Paradise Father. Throughout the continuing seventh stage of such a world's history the ever-progressing mortals grow in the knowledge of God the Supreme, while they vaguely discern the reality of the overshadowing ministry of God the Ultimate.

56:10.2 (646.3) Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity - **truth**, **beauty**, and **goodness**. This represents man's effort to discern God in mind, matter, and spirit. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity.

56:10.9 (646.10) The worlds settled in light and life are so fully concerned with the comprehension of **truth**, **beauty**, and **goodness** because these quality values embrace the revelation of Deity to the realms of time and space. The meanings of eternal **truth** make a combined appeal to the intellectual and spiritual natures of mortal man. Universal **beauty** embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine **goodness** represents the

revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

117:1.1 (1278.5) The Supreme is the **beauty** of physical harmony, the **truth** of intellectual meaning, and the **goodness** of spiritual value. He is the sweetness of true success and the joy of everlasting achievement. He is the oversoul of the grand universe, the consciousness of the finite cosmos, the completion of finite reality, and the personification of Creator-creature experience. Throughout all future eternity God the Supreme will voice the reality of volitional experience in the trinity relationships of Deity.

118:9.9 (1304.2) God the Supreme is the personalization of all universe experience, the focalization of all finite evolution, the maximation of all creature reality, the consummation of cosmic wisdom, the embodiment of the harmonious **beauties** of the galaxies of time, the **truth** of cosmic mind meanings, and the **goodness** of supreme spirit values. And God the Supreme will, in the eternal future, synthesize these manifold finite diversities into one experientially meaningful whole, even as they are now existentially united on absolute levels in the Paradise Trinity.

115:3.19 (1263.6) The final penetration of the **truth**, **beauty**, and **goodness**, of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of **truth**, **beauty**, and **goodness**.

149:6.3 (1675.4) "The 'fear of the Lord' has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

[Through the simple act of faith in the Fatherhood of God, mortal beings are blessed - in association with our spiritual brothers - to participate in the actualization of the Supreme Being. In creating ourselves in the perfection of our Fathers will, our very lives become the building blocks of the first evolutionary Deity - our effort reflecting the **beauty** of Paradise and harmony of Havona, our recognition and personal embrace of living **truth** meanings unifying the power personality growth of God the Supreme, our choices of the **goodness** values of divinity helping to deify the actualization of God the Supreme. God's will shall be done, and for us is the stupendous opportunity to choose God's will and with the Children of God, participate in the expansion of deity in the time/space creation.]

[Organizing threads of understanding:

- The manifestation of God – the dominance of love – “through the recognition of **truth**, the appreciation of **beauty**, and the worship of **goodness**” 56:6.3 (641.4) is limited only by the conceptual capacity of each individual son of God at each

level of personality ascension. Spiritual attainment is unified in the life experience, sanctified, as it is *lived*, evolved, “and is directly proportional to the elimination of the selfish qualities of love.” 100:2.4 (1096.1)]

The Gospel

115:3.19 (1263.6) the burden of his message was: the fact of the heavenly Father’s love and the **truth** of his mercy, coupled with the good news that man is a faith-son of this same God of love.

140:10.9 (1585.7) 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.”

141:2.1 (1588.4) The night before they left Pella, Jesus gave the apostles some further instruction with regard to the new kingdom. Said the Master: “You have been taught to look for the coming of the kingdom of God, and now I come announcing that this long-looked-for kingdom is near at hand, even that it is already here and in our midst. In every kingdom there must be a king seated upon his throne and decreeing the laws of the realm... I declare that the kingdom of heaven is the realization and acknowledgment of God’s rule within the hearts of men. True, there is a King in this kingdom, and that King is my Father and your Father. We are indeed his loyal subjects, but far transcending that fact is the transforming **truth** that we are his *sons*. In my life this **truth** is to become manifest to all. Our Father also sits upon a throne, but not one made with hands. The throne of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes. And the Father also rules within the hearts of his children on earth by the spirit which he has sent to live within the souls of mortal men.

141:2.2 (1588.5) “When you are the subjects of this kingdom, you indeed are made to hear the law of the Universe Ruler; but when, because of the gospel of the kingdom which I have come to declare, you faith-discover yourselves as sons, you henceforth look not upon yourselves as law-subject creatures of an all-powerful king but as privileged sons of a loving and divine Father. Verily, verily, I say to you, when the Father’s will is your *law*, you are hardly in the kingdom. But when the Father’s will becomes truly your will, then are you in very **truth** in the kingdom because the kingdom has thereby become an established experience in you. When God’s will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father’s will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom.”

141:4.2 (1590.5) In answer to Thomas's question, "Who is this God of the kingdom?" Jesus replied: "God is *your* Father, and religion - my gospel - is nothing more nor less than the believing recognition of the **truth** that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings."

141:7.4 (1593.5) The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father - to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, "the way, the **truth**, and the life." The religion of Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

[Ponder for moment the meaning of Jesus' choice to leave on earth at his departure, no "forms of human organization affecting the religious life of the individual." 142:7.4

(1603.5) Jesus taught, first and foremost, that religious life is a "personal relationship with the First Source and Center" 1:1.1 (22.4). He recognized that written word and law become codified and crystallized into concrete doctrine. He understood that formalized religious institutions soon develop restrictive dogma that demand the worshiper channel their personal relationship with God through intervening conventions. Jesus realized that spiritual growth is relative to the capacity and status of each individual Child of God. While there can be common benefit from religious organizations, personal spiritual growth is derived from the free will choice of the unique individual in association with the personal presence of God, in the experience of living a life of service to the brotherhood of all as faith/worship of our divine Father.]

141:7.6 (1593.7) Jesus laid great emphasis upon what he called the two **truths** of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of **truth**, "You shall know the **truth**, and the **truth** shall make you free." Jesus was the **truth** made manifest in the flesh, and he promised to send his **Spirit of Truth** into the hearts of all his children after his return to the Father in heaven.

142:4.2 (1600.3) ...but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men...

143:6.4 (1615.5) The theme of Jesus' teaching on Mount Gerizim was: That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend. And again and again he impressed upon them that love is the greatest relationship in the world - in the universe - just as **truth** is the greatest pronouncement of the observation of these divine relationships.

145:2.3 (1629.4) This sermon was an effort on Jesus' part to make clear the fact that religion is a *personal experience*. Among other things, the Master said:

145:2.4 (1629.5) "You well know that, while a kindhearted father loves his family as a whole, he so regards them as a group because of his strong affection for each individual member of that family. No longer must you approach the Father in heaven as a child of Israel but as a child of God. As a group, you are indeed the children of Israel, but as individuals, each one of you is a child of God. I have come, not to reveal the Father to the children of Israel, but rather to bring this knowledge of God and the revelation of his love and mercy to the individual believer as a genuine personal experience. The prophets have all taught you that Yahweh cares for his people, that God loves Israel. But I have come among you to proclaim a greater **truth**, one which many of the later prophets also grasped, that God loves you—every one of you—as individuals. All these generations have you had a national or racial religion; now have I come to give you a personal religion.

145:2.5 (1630.1) "But even this is not a new idea. Many of the spiritually minded among you have known this **truth**, inasmuch as some of the prophets have so instructed you. Have you not read in the Scriptures where the Prophet Jeremiah says: 'In those days they shall no more say, the fathers have eaten sour grapes and the children's teeth are set on edge. Every man shall die for his own iniquity; every man who eats sour grapes, his teeth shall be set on edge. Behold, the days shall come when I will make a new covenant with my people, not according to the covenant which I made with their fathers when I brought them out of the land of Egypt, but according to the new way. I will even write my law in their hearts. I will be their God, and they shall be my people. In that day they shall not say, one man to his neighbor, do you know the Lord? Nay! For they shall all know me personally, from the least to the greatest.'

145:2.6 (1630.2) "Have you not read these promises? Do you not believe the Scriptures? Do you not understand that the prophet's words are fulfilled in what you behold this very day? And did not Jeremiah exhort you to make religion an affair of the heart, to relate yourselves to God as individuals? Did not the prophet tell you that the God of heaven would search your individual hearts? And were you not warned that the natural human heart is deceitful above all things and oftentimes desperately wicked?

145:2.7 (1630.3) "Have you not read also where Ezekiel taught even your fathers that religion must become a reality in your individual experiences? No more shall you use the proverb which says, 'The fathers have eaten sour grapes and the children's teeth are set on edge.' 'As I live,' says the Lord God, 'behold all souls are mine; as the soul of the father, so also the soul of the son. Only the soul that sins shall die.' And then Ezekiel foresaw even this day when he spoke in behalf of God, saying: 'A new heart also will I give you, and a new spirit will I put within you.'

145:2.8 (1630.4) "No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the

sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions. Do you not realize that the hope of a better nation—or a better world—is bound up in the progress and enlightenment of the individual?”

[The gospel of the Master was a simple message: God is our Father/Creator and we are his spiritual sons. Jesus taught that acceptance into the kingdom of God was by simple faith alone. He asked that this faith be built upon the foundation of love - trusting as would a child in receiving love from his father and loving him in return. From familial roots then would the Kingdom of God grow; the Sons desire to do the Father's will springing from love, and the Sons recognition of brotherhood with all God's creatures culminating in service. Bound in this message was the promise of eternally progressive divinity attainment, - challenge and revelation unending. Less apparent was the understanding that families share their hardships and joys together - the efforts of each individual resonating throughout the group. Jesus taught that to grow in the Kingdom one must bear the fruits of the spirit - loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace, and eventually, the fruits of divinity - intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. As individuals we grow in righteousness through devotion and worship of the living God who dwells within us, but as the Kingdom of God, we eventuate growth of the Supreme, of the Ultimate, and of the Absolute as a group, each of us creating truth, beauty and goodness, first in ourselves and then amongst ourselves. We reach the eternity of Paradise perfecting through an eternity of time.]

147:8.5 (1656.6) And then long into the night Jesus propounded to his apostles the truth that it was their faith that made them secure in the kingdom of the present and the future, and not their affliction of soul nor fasting of body. He exhorted the apostles at least to live up to the ideas of the prophet of old and expressed the hope that they would progress far beyond even the ideals of Isaiah and the older prophets. His last words that night were: “Grow in grace by means of that living faith which grasps the fact that you are the sons of God while at the same time it recognizes every man as a brother.”

150:5.5 (1683.2) In summing up his final statement, Jesus said: “You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of sonship in the kingdom. You are not to be saved because you live a righteous life; rather is it that you live a righteous life because you have already been saved, have recognized sonship as the gift of God and service in the kingdom as the supreme delight of life on earth. When men believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin. Realization of sonship is incompatible with the desire to sin. Kingdom believers hunger for righteousness and thirst for divine perfection.”

155:3.4 (1727.4) Increasingly they learned from Jesus to look upon human personalities in terms of their possibilities in time and in eternity. They learned that many souls can best be led to love the unseen God by being first taught to love their brethren whom they can see. And it was in this connection that new meaning became attached to the Master's pronouncement concerning unselfish service for one's fellows: "Inasmuch as you did it to one of the least of my brethren, you did it to me."

159:5.17 (1771.1) In all his teaching Jesus unfailingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions. For purposes of illustration Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He most effectively employed the antithesis, comparing the minute to the infinite and so on. His pictures were striking, such as, "The blind leading the blind." But the greatest strength to be found in his illustrative teaching was its naturalness. Jesus brought the philosophy of religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new bestowal of affection.

163:7.4 (1808.6) However, there were still any number of his followers who were material-minded, and who failed to grasp the **truth** that the kingdom of heaven is the spiritual brotherhood of man founded on the eternal fact of the universal fatherhood of God.

170:2.1 (1859.11) The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the **truth** of the fatherhood of God and the correlated fact of the brotherhood of man. The acceptance of such a teaching, Jesus declared, would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty:

1. The possession of new courage and augmented spiritual power. The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life.
2. The gospel carried a message of new confidence and true consolation for all men, even for the poor.
3. It was in itself a new standard of moral values, a new ethical yardstick wherewith to measure human conduct. It portrayed the ideal of a resultant new order of human society.
4. It taught the pre-eminence of the spiritual compared with the material; it glorified spiritual realities and exalted superhuman ideals.
5. This new gospel held up spiritual attainment as the true goal of living. Human life received a new endowment of moral value and divine dignity.
6. Jesus taught that eternal realities were the result (reward) of righteous earthly striving. Man's mortal sojourn on earth acquired new meanings consequent upon the recognition of a noble destiny.

7. The new gospel affirmed that human salvation is the revelation of a far-reaching divine purpose to be fulfilled and realized in the future destiny of the endless service of the salvaged sons of God. 170:2.2-8 (1859.12-60.3)

185:3.4 (1991.4) “Then you are a king after all?” said Pilate. And Jesus answered: “Yes, I am such a king, and my kingdom is the family of the faith sons of my Father who is in heaven. For this purpose was I born into this world, even that I should show my Father to all men and bear witness to the **truth** of God. And even now do I declare to you that every one who loves the **truth** hears my voice.”

188:4.13 (2017.8) This entire idea of the ransom of the atonement places salvation upon a plane of unreality; such a concept is purely philosophic. Human salvation is *real*; it is based on two realities which may be grasped by the creature’s faith and thereby become incorporated into individual human experience: the fact of the fatherhood of God and its correlated **truth**, the brotherhood of man. It is true, after all, that you are to be “forgiven your debts, even as you forgive your debtors.”

178:1.11 (1931.2) Remember that you are commissioned to preach this gospel of the kingdom - the supreme desire to do the Father’s will coupled with the supreme joy of the faith realization of sonship with God - and you must not allow anything to divert your devotion to this one duty. Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. These mighty ministrations are the social by-products of the still more mighty and sublime ministrations and transformations wrought in the heart of the kingdom believer by the living **Spirit of Truth** and by the personal realization that the faith of a spirit-born man confers the assurance of living fellowship with the eternal God.

193:0.4 (2052.4) “I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom - the reality of the fatherhood of God and the **truth** of the sonship of man. Proclaim the whole **truth** of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving **truth** of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling **truth**. My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving **truth** that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

193:5.2 (2057.4) “I bade you tarry in Jerusalem until you were endowed with power from on high. I am now about to take leave of you; I am about to ascend to my Father, and soon, very soon, will we send into this world of my sojourn the **Spirit of Truth**; and when he has come, you shall begin the new proclamation of the gospel of the kingdom, first in

Jerusalem and then to the uttermost parts of the world. Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the **truth** that man is a son of God, and that all men are brethren. Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell.”

195:9.1 (2082.6) Do not overlook the value of your spiritual heritage, the river of **truth** running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal **truth**. But be patient! when the present superstition revolt is over, the **truths** of Jesus’ gospel will persist gloriously to illuminate a new and better way.

194:0.4 (2059.4) The gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant **truth** of the sonship-brotherhood of men.

Personal Practice

Goals:

1:4.5 (26.7) The divine mystery consists in the inherent difference which exists between the finite and the infinite, the temporal and the eternal, the time-space creature and the Universal Creator, the material and the spiritual, the imperfection of man and the perfection of Paradise Deity. The God of universal love unfailingly manifests himself to every one of his creatures up to the fullness of that creature’s capacity to spiritually grasp the qualities of divine **truth**, **beauty**, and **goodness**.

2:6.1 (40.5) In the physical universe we may see the divine **beauty**, in the intellectual world we may discern eternal **truth**, but the **goodness** of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the **goodness** of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This **goodness** of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

2:7.6 (42.7) Intellectual self-consciousness can discover the **beauty** of **truth**, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of **Truth**. Happiness ensues from the recognition of **truth** because it can be *acted out*; it can be lived.

Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine **truth** is best known by its *spiritual flavor*.

2:7.8 (43.1) The discernment of supreme **beauty** is the discovery and integration of reality: The discernment of the divine **goodness** in the eternal **truth**, that is ultimate **beauty**. Even the charm of human art consists in the harmony of its unity.

2:7.11 (43.4) All **truth** - material, philosophic, or spiritual - is both beautiful and good. All real **beauty** - material art or spiritual symmetry - is both true and good. All genuine **goodness** - whether personal morality, social equity, or divine ministry - is equally true and beautiful. Health, sanity, and happiness are integrations of **truth**, **beauty**, and **goodness** as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

2:7.12 (43.5) **Truth** is coherent, **beauty** attractive, **goodness** stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels.

44:7.3 (507.4) Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine **beauty** can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of **truth**, meanings of **beauty**, and values of **goodness** are unified in the life experience of the artisan, the scientist, or the philosopher.

44:7.4 (507.5) These divine qualities are perfectly and absolutely unified in God. And every God-knowing man or angel possesses the potential of unlimited self-expression on ever-progressive levels of unified self-realization by the technique of the never-ending achievement of Godlikeness - the experiential blending in the evolutionary experience of eternal **truth**, universal **beauty**, and divine **goodness**.

[Mortal life on material worlds was created in order to evolve spiritual beings of Divinity potential and destiny. In each of us there exists a spark of absolute divine spirit hoping to share our destiny in glory and eternal service. The deities have adorned this ascension path with revelation, ministering spirits and spiritual beings to help us all along the way, and God himself will share the journey with us in personal association. Even on lowly Urantia the presence of God is freely expressed as universal **beauty**, the meanings of eternal **truth**, and the righteousness of divine **goodness** for those who would look with spiritual insight. The only true goal of all of material life is to take the first step of this journey. It is through faith alone that man chooses to recognize God as his spiritual Father and Creator and all material beings as his spiritual brothers.]

Practice:

91:8.11 (1002.3) God answers man's prayer by giving him an increased revelation of **truth**, an enhanced appreciation of **beauty**, and an augmented concept of **goodness**. Prayer is a subjective gesture, but it contacts with mighty objective realities on the

spiritual levels of human experience; it is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

101:8.1 (1114.5) Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes **truth**, admires **beauty**, and reverences **goodness**, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

112:6.9 (1237.1) The soul of survival value faithfully reflects both the qualitative and the quantitative actions and motivations of the material intellect, the former seat of the identity of selfhood. In the choosing of **truth**, **beauty**, and **goodness**, the mortal mind enters upon its premorontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, upon the completion of the seven circles of premorontia attainment, the superimposition of the endowment of morontia mind upon adjutant mind initiates the prespiritual or morontia career of local universe progression.

196:3.17 (2095.1) Moral evaluation with a religious meaning - spiritual insight - connotes the individual's choice between good and evil, **truth** and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter - the indwelling interpreter and unifier. Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling divine spirit. [Personal spiritual growth is generally unconscious and limited by the spiritual capacity of the individual. It is by the personality dominance of your mind that the recognition of spiritual meanings and divine values ripens into the habit of choosing to follow God's will in the self-creation of your life. These decisions are spiritualized by the presence of God in our minds, forming our soul, the seat of our personality in the spiritual ascent. The material mortal mind is selfish and stubborn. It will take effort and stalwart determination for your personality to overcome the material dominance of your body and material mind in order to affect spiritual growth. Mindfulness training is the general term referring to practices that help us become God-conscious.

Prayer is the most effective of these techniques. It is a personal invocation establishing an ongoing conversation with God in your mind and encouraging mortals to begin to habituate the awareness of God in the unique experiences and desires of life. The practice of praying acknowledges an intimate relationship with God, a bond of the highest importance and meaning. Many of us have found the need to pray at times of great need, but prayer can evolve from the occasional supplication for respite in distress into a continuous awareness of the constant presence of God in our lives. We can affect such growth by actively increasing the opportunities for prayer to be expressed in

our lives and to channel our minds increasingly towards the actual experiential recognition of the presence of God.

Suggestions include:

Anticipate the day with a morning prayer as you wake up. Seek guidance to spiritualize your responses to trying issues, look for opportunities to give thanks for the blessings of each day.

Take a moment to give thanks prior to each meal. Recognizing the contribution of God and your spiritual brothers in the creation of your sustenance and its benefit to your life. Become comfortable in freely acknowledging your devotion to the kingdom of God. Seek opportunities to discuss your spirituality and recognize spirituality in others. Give praise to God on these occasions for they are lights along the path to the eventual brilliance of the times of Light and Life. Using “God bless” in spoken and written parting is a wonderful opportunity to keep Him present in your life and enlighten the lives of your spiritual community.

Learn to recognize our Father in the **beauty** of our natural surroundings. Look for the sunset, the rose, the vistas of life that can become spiritual gems of the moment.

Pause and give thanks to the Lord.

Treasure the opportunities to help the lost child, to share with the needy, to celebrate a loving relationship, to be the caring arms of God around those who grieve. Gather these moments as the stars of “God-likeness” to light the nights of spiritual darkness. Give thanks before you retire for the night. Review the day, taking joy in those events that help to grow spirit in your life and in the lives of others. Acknowledge your failure's and take the opportunity to learn from them and renew your determination that it is your will to do God's will.

Meditation is a spiritual technique practiced in varying forms by many of the worlds religions. Meditation differs somewhat from prayer in that rather than being an entreaty in the acknowledgment of God's presence, it is truly the practice of being “in God's presence”. A better word symbol would be “worship”. It is the goal of Ascenders to some day achieve such a high level of perfection that they will fuse their unique personality with the pre-personal fragment of divinity that has shared their experiences through the mortal and initial morontial/spiritual phases of life. Worship is the highest form of spiritual sharing for Ascenders - an act initially of adoration and experienced love for fusion candidates, it evolves into the experiences of a mortal being who shares personality status with deity and who is increasingly differential and reverential to God's will throughout the long, long journey of time culminating in the personal embrace of the Father on Paradise.]

Growth:

16:8.7 The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
 2. Spiritual choice, **truth** discernment.
 3. Unselfish love, brotherhood service.
 4. Purposeful co-operation, group loyalty.
 5. Cosmic insight, the grasp of universe meanings.
 6. Personality dedication, wholehearted devotion to doing the Father's will.
- 16:8.8-13 (194.8-13)

100:2.4 (1096.1) Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover **beauty** in things, recognize **truth** in meanings, and discover **goodness** in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

103:9.6 (1141.4) ... Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of **truth**, to relationships; faith initiates him into a world of divinity, spiritual experience.

106:9.12 (1175.1) To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on **truth**, sensitive to **beauty**, and dominated by **goodness**. Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship.

111:3.7 (1219.6) In so far as man's evolving morontia soul becomes permeated by **truth**, **beauty**, and **goodness** as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity - if it is worth finishing.

132:2.9 (1458.6) By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of **goodness**, **beauty**, and **truth** that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of

Paradise. In all such spirit personalities, **goodness** is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

132:3.8 (1460.1) Spiritual evolution is an experience of the increasing and voluntary choice of **goodness** attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for **goodness** and of completed capacity for **truth** appreciation, there comes into existence a perfection of **beauty** and whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine **goodness**.

195:5.14 (2076.5) In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the **beautiful**, the pursuit of **truth**, loyalty to duty, and the worship of divine **goodness**. But of all these values, love is the true guide to real insight.

[Having through faith, determined to enter the kingdom of God, begin to anticipate and form the meaning/values that will strengthen your understanding of Christ Michael's life and gospel, beautify your comprehension of the spiritual brotherhood of men, recognize the **goodness** of the supreme ministry and mercy replete in the cosmos, and begin to unify these insights in the progressive and expanding personal experience of God's love. As you commence to grasp the concepts of the actualization of the Supreme Being, allow your life to be uplifted with with the recognition of shared purpose, dedication of effort, and perfection of self. Challenge your mind with the almost unimaginable concepts of evolving deity - God the Supreme, God the Ultimate, and God the Absolute - choose to create your life with breadth in the moment and depth in eternity.]

Achievement:

103:9.10 (1142.1) When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, **truth** and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through **truth** man attains **beauty** and by spiritual love ascends to **goodness**.

99:4.4 (1089.12) No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worth while if it fosters in the individual an experience in which the sovereignty of **truth**, **beauty**, and **goodness** prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and sonship with God.

110:3.6 (1206.4) You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective co-operation. You can consciously augment Adjuster harmony by:

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of **truth**, **beauty**, and **goodness**, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.
2. Loving God and desiring to be like him—genuine recognition of the divine fatherhood and loving worship of the heavenly Parent.
3. Loving man and sincerely desiring to serve him—wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals.
4. Joyful acceptance of cosmic citizenship—honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty. 110:3.7-10 (1206.5-8)

[Mortal beings are the result of an agelong process; the creative evolution of unique personality possessing free will choice and endowed with divinity growth potential in eternity. With great mercy, God initially asks only the briefest flicker of spiritual capacity from his mortal sons - faith acceptance of His Fatherhood and faith recognition of the Brotherhood of His Kingdom. But to progress on the Ascension Path, to contribute to the actualization of the Supreme Being, to achieve God's embrace on Paradise, and then to stride out into the cosmos in search of evolutionary Deity, God demands that you become perfect in your estate as He in His. Through your own efforts will the fruits of the spirit and the fruits of divinity sprout in measure to declare the bounty of your endeavors and quality of your devotion. This is not an easy path, far from it, but if you do choose that - "It is my will that Gods will be done", your life will be so filled with universal meaning and divine reality values that God's Spirit will radiate the brilliance of his presence within your being to the maximum of your ability to contain His divinity - forever and always.]

Final Thoughts

Truth

196:3.2 (2094.1) There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and **truth**. Philosophy would be inclined to view these activities as reason, wisdom, and faith - physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as thing, meaning, and value.

	energy /thing	mind /meaning	spirit /value
Elements of Universal Reality:	Fact	Idea	Relation
Midwayers view as	Thing	Meaning	Value
Religious Consciousness as.	Science	Philosophy	Truth
Philosophy views as	Reason	Wisdom	Faith
or restated as Reality	Physical Reality	Intellectual Reality	Spiritual

56:10.13 (647.4) ... **truth** - the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward.

[**Truth** is not the fact of things, or knowledge about the science or reason of things. Nor is **truth** captured by discriminating mind, assigned fixed meaning and counted as wisdom. **Truth** is the spiritual relationship of the community of the time/space Children of God expressing ever-expanding divinity perfection in loving worship of the Father. **Truth** is the living experience of faith.]

103:9.7 (1141.5) Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of **TRUTH**.

34:7.8 (383.2) Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the **Spirit of Truth** will always speak, saying, "This is the way."

193:0.4 (2052.4) "I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom - the reality of the fatherhood of God and the **truth** of the sonship of man.

Beauty

193:0.4 (2052.4) ...Highest **beauty** consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality.

56:10.11 **Beauty** is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness.

[The Father has created pattern in impersonal deified time/space reality as well as relationship as recognized by personality endowed with mind. Actualities of supreme glory spring from variations of these divine potentials as a vast symphony of spiritual harmony - in the unified self creative divinity perfection of the lives of the Children of

God. Universal **beauty** can then be appreciated as the infinite congruous variety derived from the unity of the Father's creative expression.]

56:10.3 (646.4) Philosophy you somewhat grasp, and divinity you comprehend in worship, social service, and personal spiritual experience, but the pursuit of **beauty** - cosmology - you all too often limit to the study of man's crude artistic endeavors.

Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of **beauty**. The supreme **beauty**, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man - the creature becoming perfect as is the Creator - that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

Goodness

140:8.8 (1580.3) Have faith - confidence in the eventual triumph of divine justice and eternal **goodness**.

132:2.7 (1458.4) **Goodness** is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of **truth** and **beauty**...

192:2.1 (2047.5) ... the Master said "... love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual **goodness**, the essence of the true and the beautiful."

6:10.12 ... But the possession of **goodness**, greatness, is the measure of real divinity attainment.

[**Goodness** - holiness - is the progressive experiential creative acquirement of God-likeness by ascending beings through the technique of personality perfection in association with the indwelling pre-personal fragment of absolute divinity and by the exercise of volition - personal choice to do the will of God. Love - of God and man, is at the same time the greatest manifestation of this process and the greatest stimulus for eternal achievement.]

Truth, Beauty, Goodness

44:7.2 (507.3) **Beauty**, rhythm, and harmony are intellectually associated and spiritually akin. **Truth**, fact, and relationship are intellectually inseparable and associated with the philosophic concepts of **beauty**. **Goodness**, righteousness, and justice are philosophically interrelated and spiritually bound up together with living **truth** and divine **beauty**.

56:10.10 (647.1) **Truth** is the basis of science and philosophy, presenting the intellectual foundation of religion. **Beauty** sponsors art, music, and the meaningful rhythms of all human experience. **Goodness** embraces the sense of ethics, morality, and religion - experiential perfection-hunger.

56:10.10 (647.1) Truth beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father.

2:7.10 (43.3) The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love.

195:9.5 (2083.1) The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity - the real life and teachings of Jesus.

[The passage of time is inexorable. Spring follows winter, the sun dawns the morning after the storm, a new Phoenix arises from the ashes of the old. Do not cringe in the corner and whine about things as they are. Roll up your sleeves, put your shoulder to the plow and let your effort be counted in the reckoning of those who contributed to the next step in spiritual evolution. God does not glorify weakness, rather does God say "Show me the best that you can do, dedicate your entire effort in my service, give me your life. In return, for you I will fill time/space with my love and guide you in endlessly progressing divinity attainment throughout eternity. I am your Father and you are my Children"]

0:1.17 (3.4) Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

195:6.17 (2078.3) The sincere pursuit of goodness, beauty, and truth leads to God.

56:10.20 (648.3) 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.

56:10.21 (648.4) Love is the desire to do good to others

196:3.32 (2096.8) ... This concept of love generates in the soul of man that superanimal effort to find **truth**, **beauty**, and **goodness**; and when he does find them, he is glorified in their embrace; he is consumed with the desire to live them, to do righteousness.

[In loving God, seek **truth**, **beauty**, and **goodness** in each and every discriminate response to perceived reality. Particularly look for God's presence indwelling each and every moral personality and with Love as the dominant purpose, address creative intent for that relationship directly to the indwelling presence of the Father. Become in and of yourself the highest divine expression of Gods love. And you will be blessed.]

[Organizing threads of understanding:

- It is the eye of faith which detects and discerns coherent **truth**, attractive **beauty**, and stabilizing **goodness** and helps to unify them in personal experience as God's love, mercy and ministry conditioned by wisdom, qualified by loyalty and "disclosed on impersonal levels as justice, power, and sovereignty." 0:1.17 (3.4)]
- Give special consideration to the concept that evolutionary **truth** can be "criticized by revelation." 103:7.8 (1138.6) and that the Master will require a reckoning of the divine **truth** recognized during your experience in mortal form. Wisdom flowers in the light of discriminative appreciation of **truth** acquired through evolution, self-revelation, and divine revelation. Meaning can be added to value by experience. Divine **truth** is *lived* – taught – in the lives we live create on our journey to Paradise.
- Experiential transformations of spiritual attainment are achieved through the affirmation of "spiritualized intent" – "doing the will of God". Faith is the inspiration of this living spiritual experience "of the spiritized creative imagination." 132:3.5 (1459.5). "And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness." 132:3.5 (1459.5). The application of spiritual perspicacity to the experiences of living creates **truth** hunger. Spiritual discrimination and **truth** choosing by the human mind under the guidance of the Spirit of **Truth** allow the divine Adjuster to "transmute the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul" 1:3.7 (26.1)
- **Beauty** is best understood in its recognition as a divine characteristic of God's creation "the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness." 56:10.11 (647.2) and in the actuality of the supreme unification of "the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man" 56:10.3 (646.4).
- **Goodness** is a progressive personality attainment exhibited in relationship relative to its contrast with evil. Goodness can also be qualified – valued – as *holiness*, a measure of perfection of divinity attainment, nearness to God. As with

truth, spiritual evolution is *lived* – as the “increasing and voluntary choice of goodness” 132:3.8 (1460.1)

- The manifestation of God – the dominance of love – “through the recognition of truth, the appreciation of beauty, and the worship of goodness” 56:6.3 (641.4) is limited only by the conceptual capacity of each individual son of God at each level of personality ascension. Spiritual attainment is unified in the life experience, sanctified, as it is *lived*, evolved, “and is directly proportional to the elimination of the selfish qualities of love.” 100:2.4 (1096.1)]

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Definitions:

Truth:

Websters Dictionary 1934

truth (trōōth; 242), *n.* ; *pl.* **truths** (trōōthz; trōōths). [ME. **truth** **truth**e, *treuthe*, *trouthe*, *treowthe*, fr. AS *trēowth*, *triewth*. See true; *cf.* troth.] Quality or state of being true or faithful; hence:

1. Fidelity; constancy; faithfulness; loyalty. *Archaic.*
Whispering tongues can poison **truth**. *Coleridge.*
2. Veracity; sincerity in character, action and speech; genuineness in expressing feelings or belief.

If this will not suffice, it must appear

That malice bears down **truth**. *Shak.*

3. a True religion; orthodoxy; spiritual reality.
Grace and **truth** came by Jesus Christ. *John i. 17.*

b Conformity with higher, more advanced or ideal standards.

Truth crushed to earth shall rise again. *Bryant.*

4. a Abstractly, conformity to fact or reality; the property in a conception, a judgment, or proposition, a belief, an opinion, of being in accord with what is, has been, or must be; as, to seek the **truth**; historical **truth**. b Anything, as a judgment, proposition, etc., which has this property; something which is true; as, the **truths** of science; to tell the **truth**.

There are three main types of **truth** (and of **truths**):

1. *Existential, actual, or extensional truth*; that is, exact conformity between the judgment and externally existent things in their actual status and relations. This class includes **truths** learned by observation or experiment (empirical **truths**).
2. *Formal, logical or intentional truth*; that is, the true elaboration of concepts, meanings or implications; as, the **truth** of a definitions; the **truth** that certain premises give a certain

conclusion. Such **truths** are relatively independent of external existence or nonexistence (necessary **truths**).

3. *Normative, ethical or ideal truth*; that is, the **truth** about values or an ought. Such **truths** are presumably not determinable simply by the existence or nonexistence of things, or by logic alone without reference to something further such as the human will or objective ideals. Some would add:

4. *Metaphysical or transcendental truth*; that is the **truth** of fundamental reality, conceived as being partly or wholly transcendent of perceived actuality and experience.

Theories of **truth** are:

1. that it consists simply in accord between ideas in the mind and an independent existent reality – characteristic of naïve realism.

2. that it represents the apprehension of certain objective essences, which external objects may embody or participate in – characteristic of Plato and certain other logical realists.

3. that the ultimate criterion of **truth** is the coherence of all its parts, or separate **truths**, with one another and with experience; –called the coherence theory of **truth**.

4. that an idea has **truth** when it is, or is capable of being a pragmatically successful guide to action; that its essence is successful prediction; – called the pragmatic theory of **truth**.

5.[*cap.*] *Abstract truth* (sense 4a) personified as a goddess.

6. That which is true; as: a Real state of things; facts; reality; actual being or nature.

Shak. b A true statement or proposition; an established principle, fixed law, verify fact or the like; as the great **truths** of morals. c The body of such **truths** collectively.

The enlargement of **truth**. *Milton.*

7. Agreement with represented reality; verity; in architecture, avoidance of deceits and imitations; in art, conformity with nature or convictions.

8. Reality; actual existence.

To feel the **truth** and stir of day. *Tennyson.*

9. Conformity to rule; exactness; close correspondence with an example, mood, object of imitation, or the like.

10. *Obs.* a Troth; pledge; agreement; promise; betrothal. b Faith; trust. c Belief. d Uprightness; integrity.

11. *Hegelianism.* The fully realized result. The **truth** of the acorn is the oak tree; the **truth** of being is becoming.

12. *Mach.* Accuracy or correctness of formation, adjustment, or position; – chiefly in phrase *out of truth*. *Eng.*

Combinations (all adjectives) are:

truth – armed

truth – dictated

truth – perplexing

truth – bearing

truth – filled

truth – revealing

truth – cloaking

truth – guarding

truth – seeking

truth – cowed

truth – declaring

truth – denying

truth – desiring

truth – destroying

truth – instructed

truth – led

truth – loving

truth – mocking

truth – passing

truth – shod

truth – speaking

truth – tried

truth – writ

Syn. – **truth**, veracity, verity, verisimilitude. **truth** is in general conformity to fact or reality; veracity is (esp. habitual) observance of the **truth**: as, "An honest mind and plain, he must speak **truth**" (*Shak.*): "This same **truth** is a naked and open daylight" (*Bacon*); "Ye shall know the **truth**, and the **truth** shall make you free" (John viii. 32); "to vindicate (Geoffrey's) *veracity* as a historian" (*Pope*); "a man of perfect *veracity* in thought, word, and deed" (*Carlyle*); "It [Tennyson's charm] lay in a great *veracity* of soul" (*T. Watts-Dunton*). verity is the quality of being true or real; the word often denotes an assured tenet; as, "I could almost as soon doubt the Gospel *verity* as his *veracity*" (*Coleridge*); the eternal *verities*. verisimilitude is a resemblance to **truth** or reality; as, "There is no *verisimilitude* in the characters, but there is *verisimilitude* in the thoughts; they are true to life, and are always passing through our minds" (Jowett); "Scott... satisfied himself with seeking *verisimilitude* rather than antiquarian accuracy" (*Walter Raleigh*). Cf. Real, honest.

Ant. – Falsity, falsehood, falseness, un**truth**, error, wrongness, fallacy, lie, un**truthfulness**.

– *in truth*. In reality; in a fact. – *of a truth*. In reality; certainly. – *the truth*. Among those who hold a particular belief, **truth** (sense 4a) as imparted particularly to them.

truth (trōth), *v.t.* *Rare.* a *Obs.* To betroth. b To assert as true; to declare; affirm. c To make true (sense 10). – *v. i.* To act or speak with **truth**. *Rare.*

Web Thesaurus

truth noun

1 *he doubted the **truth** of her statement*: veracity, **truthfulness**, verity, sincerity, candor, honesty; accuracy, correctness, validity, factuality, authenticity.

2 *it's the **truth**, I swear*: what actually happened, the case, so; the gospel (**truth**), the honest **truth**.

3 ***truth** is stranger than fiction*: fact(s), reality, real life, actuality.

4 *scientific **truths***: fact, verity, certainty, certitude; law, principle. ANTONYMS lie, falsehood.

PHRASES

in **truth**

*in **truth**, their marriage was rocky from the start*: in fact, in actual fact, as it happens, in point of fact, in reality, really, actually, to tell the **truth**, if **truth** be told.

merriam-webster.com

truth plural **truths** \ˈtrʊθz, ˈtrʊθs\

- 1a (1): the body of real things, events, and facts : actuality
- (2) : the state of being the case : fact
- (3) *often capitalized* : a transcendent fundamental or spiritual reality
- 1b: a judgment, proposition, or idea that is true or accepted as true **truths** of thermodynamics
- 1c: the body of true statements and propositions
- 2a: the property (as of a statement) of being in accord with fact or reality
- 2b: *chiefly British* : true
- 2c: fidelity to an original or to a standard
- 3a: sincerity in action, character, and utterance
- 3b: *archaic*: fidelity, constancy
- 4: *capitalized, Christian Science* : god

in **truth**

- : in accordance with fact : actually

truth Synonyms

agreement with fact or reality there is no **truth** to the rumor that the couple is getting a divorce Synonyms facticity, factuality, sooth, trueness, verity

Beauty:

Websters Dictionary 1934

beau'ty (bū'tī), *n.*; *pl.* -ties (-tīz). [ME. *beaute*, *beute*, fr. OF. *beaute*, *beute* (F. *beauté*), fr. (assumed) VL. *bellitas*, fr. L. *bellus* pretty. Cf. *belle*]

1. Physical loveliness or charm to the senses, orig. To the sense of sight; grace or fitness exciting keen intellectual or moral pleasure.

Beautee apertenant to Grace.

Chaucer.

Forth darting beams of **beauty** from her eyes.

Spenser.

2. A beautiful person or thing, esp. a beautiful woman.

Cf. Bathing **beauty**, **beauty** contest.

All the admired *beauties* of Verona.

Shak.

3. A particular grace, feature, ornament, or excellence; anything beautiful; as, the *beauties* of nature.

4. *Aesthetics*. That perfection in the sensuous order, and, by extension, and the spiritual order, which excites admiration or delight for itself rather than for its uses, etc.; that quality or aggregate of qualities in a thing consummate in its kind which induces immediate and disinterested pleasure; hence, the essence, concept, or ideal of that which is beautiful; – applied esp. to works of art. Among aestheticians and artists three major conceptions of **beauty** are distinguishable, as it is found primarily in the thing

itself, in the effect it produces, or any interrelation of these two. According to them, **beauty** is equivalent to:

a perfection attained through form defined usually either as the flawless sensible manifestation of an artist's conception, or as an interdependent self- subsistence product of the creative imagination; also, to the characteristic value of a beautiful thing as apart from any effect it may or does produce.

Beauty is ... only fineness of **truth**, or what we call expression, the finer accommodation of speech to that vision within. *Pater.*

Beauty is its own excuse for being. *Emerson.*

b that which provokes immediate and disinterested pleasure and a subject; that which is beautiful as determined by subjective awareness and reactions such as delightful sensation, moral excitation, reverie, etc.

With **beauty** kindled, and with pleasure fed. *Spencer.*

To feel the **beauty** of a silent eve. *Keats.*

c the absolute perfection of the ideal, or idea, as suggested by, or reflected in, the relative sensuous perfection of art, etc.; also, the ideal itself, as apprehended through the medium of a beautiful thing.

Beauty is the bait which... doth man allure. *Spencer.*

Where is the love, **beauty**, and **truth** that we seek. *Shelley.*

5. [cap.] *Hort.* A Japanese plum originated by Burbank.

Syn. – Loveliness; belle. Ant. – Ugliness, deformity.

Combinations and Phrases are:

Beauty – beaming

Beauty – breathing

Beauty culturist

Beauty – blind

Beauty – bright

Beauty – loving

Beauty – blooming

Beauty – clad

Beauty – proof

Beauty – blushing

Beauty – culture

Beauty – waning

beau'ty v. t. To beautify. *Archaic.*

Web Dictionary

beauty |'byōōdē|

noun (plural beauties)

1 a combination of qualities, such as shape, color, or form, that pleases the aesthetic senses, especially the sight: *I was struck by her **beauty** | an area of outstanding natural **beauty**.*

• a combination of qualities that pleases the intellect or moral sense.

• [as modifier] denoting something intended to make a woman more attractive: ***beauty** products | **beauty** treatment.*

2 a beautiful woman: *she was considered a great **beauty** in her youth | he arrived with a blonde **beauty** on his arm.*

- an excellent specimen or example of something: *the fish was a beauty, around 14 pounds.*
- (the beauties of) the pleasing or attractive features of something: *the beauties of the Pennsylvania mountains.*
- [in singular] the best feature or advantage of something: *the beauty of keeping cats is that they don't tie you down.*

PHRASES

beauty and the beast

used in reference to two people, one of whom is regarded as much more attractive than the other: *writers have dubbed the couple, cruelly, as the beauty and the beast* | [as modifier] : *sceptics made much of the age gap and potential intellectual differences, while the author himself bristled at "beauty and the beast" references in the press.* [from **Beauty** and the Beast, the title of a fairy tale in which a young girl called **Beauty** saves her father's life by agreeing to live with the hideous Beast (who eventually turns out to be a handsome prince who was under a spell).]

beauty is in the eye of the beholder

proverb **beauty** cannot be judged objectively, for what one person finds beautiful or admirable may not appeal to another.

beauty is only skin-deep

proverb a pleasing appearance is not a guide to character.

ORIGIN

Middle English: from Old French *beaute*, based on Latin *bellus* 'beautiful, fine.'

Web Thesaurus

beauty

noun

1 *the beauty of the scenery*: attractiveness, prettiness, good looks, comeliness, allure; loveliness, charm, appeal, eye-appeal, heavenliness; winsomeness, grace, elegance, exquisiteness; splendor, magnificence, grandeur, impressiveness, decorativeness; gorgeousness, glamour; literary *beauteousness*, *pulchritude*.

2 *she is a beauty*: beautiful woman, belle, vision, Venus, goddess, **beauty** queen, picture; informal babe, hottie, looker, good looker, beaut, siren, doll, arm candy, lovely, stunner, knockout, bombshell, dish, peach, eyeful, fox.

merriam-webster.com

beauty

plural beauties

- 1: the quality or aggregate of qualities in a person or thing that gives pleasure to the senses or pleasurably exalts the mind or spirit : loveliness a

woman of great physical **beauty** exploring the natural **beauty** of the island A thing of **beauty** is a joy forever ... - John Keats

- 2: a beautiful person or thing His new car's a real **beauty**.; *especially* : a beautiful woman She was a great **beauty** in her day.
- 3: a particularly graceful, ornamental, or excellent quality Well, at any rate, he had two great **beauties**-the pale flat white of his skin and his great shaggy mass of dark hair. - Dorothy C. Fisher
- 4: a brilliant, extreme, or egregious example or instance caught a couple of **beauties** on our last fishing trip that mistake was a **beauty**

beauty Synonyms

- 1
the qualities in a person or thing that as a whole give pleasure to the senses her **beauty** was enough to take your breath away Synonyms aesthetics (*also* esthetics), attractiveness, beauteousness, beautifulness, comeliness, cuteness, fairness, gorgeousness, handsomeness, looks, loveliness, prettiness, sightliness
- 2
a lovely woman she was quite a **beauty** in her younger days Synonyms babe [*slang*], **beauty** queen, cookie (*or* cooky), cutie (*or* cutey), dolly bird [*British*], enchantress, eyeful, fox, goddess, honey, knockout, queen, stunner
- 3
something very good of its kind that fish is a **beauty** Synonyms beaut, jim-dandy, bee's knees, cat's meow, corker, crackerjack (*also* crackajack), daisy, dandy, dilly, doozy (*or* doozie *also* doozer), dream, honey, hot stuff, humdinger, hummer, knockout, lollapalooza, lulu [*slang*], nifty, peach, pip, pippin, ripper, ripsnorter, snorter, sockdolager (*or* sockdologer), standout, sweetheart

Goodness:

Websters Dictionary 1934

good'ness (good'nēs; -nīs; 119) *n.* [AS. *gōdnes*.],

1. *Quality* or state of being good; excellence; virtue; benevolence; generosity; as, the **goodness** of timber, of a soil, of food; **goodness** of character, conduct, etc. The word is used colloquially as an exclamation or in various exclamatory phrases, as, *for goodness sakes!* **goodness** *gracious!* – the reference being originally to the **goodness** of God.

2. That which is good; a good deed or action. *Obs.*

Syn. – **Goodness**, virtue agree in the idea of excellence. In their nonmoral senses, **goodness** is of general application, virtue connotes efficacy or potency; as, "the **goodness** of his land" (*Hos.* x. 1); "The *virtue* of the ring" (*Shak.*). In their common ethical uses (for technical distinctions, see defs.), **goodness** (opposed to *evil*) is apt to

suggest inherent quality or the more human and kindly moral attributes; virtue (opposed to *vice*) is rather **goodness** in its (sometimes coldly) formal aspects; as, "There is some soul of **goodness** in things evil" (*Shak.*); "*Virtue* itself turns vice, being misapplied" (*Shak.*); "*Virtue* alone is happiness below"; (*Pope*). **Goodness** (not *virtue*) is an attribute of God; as, "The Lord God, merciful and gracious, long suffering, and abundant in **goodness** and **truth**" (*Ex.* xxxiv. 6). *Virtue* in its special sense, is a synonym for *chastity*; as, "Her *virtue* is her dowry" (*Shelley*).
Ant. – Badness, evil, vice, sin, inequity.

Web Dictionary

goodness |'goodnəs| noun

the quality of being good, in particular:

- virtue; moral excellence: *a belief in the basic **goodness** of mankind.*
- the beneficial or nourishing element of food.

exclam.

(as a substitution for "God") expressing surprise, anger, etc.: **goodness** *knows what her rent will be.*

PHRASES

for **goodness'** sake

goodness of fit

Statistics the extent to which observed data match the values expected by theory.

have the **goodness** to do something

used in exaggeratedly polite requests: *have the **goodness** to look at me when I'm speaking to you!*

ORIGIN

Old English gōdnes.

Web Thesaurus

goodness noun

1 *she must have seen some **goodness** in him*: virtue, good, righteousness, morality, integrity, rectitude; honesty, **truth**, **truthfulness**, honor, probity; propriety, decency, respectability, nobility, worthiness, worth, merit, trustworthiness; blamelessness, purity.

2 *the neighbor's **goodness** toward us*: kindness, kindness, tenderheartedness, humanity, mildness, benevolence, graciousness; tenderness, warmth, affection, love, goodwill; sympathy, compassion, care, concern, understanding, tolerance, generosity, charity, leniency, clemency, magnanimity.

3 *slow cooking retains the food's **goodness***: nutritional value, nutrients, wholesomeness, nourishment.

merriam-webster.com

goodness

- 1: the quality or state of being good
- 2: used interjectionally or in phrases especially to express mild surprise or shock oh, my **goodness** ! **goodness** knows
- 3: the nutritious, flavorful, or beneficial part of something

goodness Synonyms

- conduct that conforms to an accepted standard of right and wrong a person of such unaffected **goodness** that his friends were inspired to lead better lives Synonyms character, decency, morality, honesty, integrity, probity, rectitude, righteousness, rightness, uprightness, virtue, virtuousness