

Paper 195 — After Pentecost

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This chart is a revision of the 8/8/2010, 12/12/2011 and 5/9/2014 versions.
Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 195, in the order in which they first appear

- (1) T. R. **Glover**. *The World of the New Testament* (Cambridge at the University Press, 1931)
- (2) Rufus M. **Jones**. *A Preface to Christian Faith in a New Age* (New York: The Macmillan Company, 1932)
- (3) Canon Frederic Lewis **Donaldson**. “The Seven Social Evils” (March 1925, in an address delivered at Westminster Abbey)

Note: See Endnote #5 and Appendix for more information about this source.

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 195 — AFTER PENTECOST

195:0.1 The results of Peter's preaching on the day of Pentecost were such as to decide the future policies, and to determine the plans, of the majority of the apostles in their efforts to proclaim the gospel of the kingdom. Peter was the real founder of the Christian church; Paul carried the Christian message to the gentiles, and the Greek believers carried it to the whole Roman Empire.

195:0.2 Although the tradition-bound and priest-ridden Hebrews, as a people, refused to accept either Jesus' gospel of the fatherhood of God and the brotherhood of man or Peter's and Paul's proclamation of the resurrection and ascension of Christ (subsequent Christianity), the rest of the Roman Empire was found to be receptive to the evolving Christian teachings.

I: INTRODUCTION (Glover 1)

Standards of thinking and habits of thinking do not uniformly prevail in all races or at all periods; but that great Mediterranean world was fundamentally **intellectual**, as a result of six centuries of the keenest activity of the best minds which perhaps the world has ever seen (G 3).

That old world had had **too much of war** and waste, the sheer destruction of human life, the loss of home and gear and all that makes life livable (G 3).

Western civilization was at this time **intellectual**,

war weary,

There is an avowed **scepticism** and there is an unavowed scepticism which may influence society; both are to be found in that ancient world.... The world despaired on the whole of reaching truth, though it still felt what the philosophers had urged for centuries—that man was born to examine life, and must and will examine it; yet all the examination seemed somehow inconclusive; the experts differed so much and yet came short of their goal (G 3-4).

Yet with all its disillusionment the world was still cherishing its splendid past, its last idealism. The past had been great, there had been an age of genius, and against that **great past** the world measured all that was presented to it (G 5).

[I]t was a world of great ideals, a world of very **great achievement** in every phase of man's life, in social life, in **political** and national life, yes, and in the higher and more universal life which touches such things as exploration, geography, astronomy and all other branches of science and **art**, of **philosophy** and **literature** (G 1).

and thoroughly **skeptical** of all existing religions and universe philosophies.

The peoples of the Western world, the beneficiaries of Greek culture, had a revered tradition of

a **great past**.

They could contemplate the inheritance of

great accomplishments in **philosophy, art, literature,** and **political** progress.

But with all these achievements they had no soul-satisfying religion. Their spiritual longings remained unsatisfied.

195:0.3 Upon such a stage of human society the teachings of Jesus, embraced in the Christian message, were suddenly thrust. A new order of living was thus presented to the hungry hearts of these Western peoples.

Our story is one of **conflict**.

This situation meant immediate **conflict**

between the older religious practices and the new Christianized version of Jesus' message to the world.

Will it be **victory for the new or for the old**,

Such a conflict must result in either decided **victory for the new or for the old**

or will it be, as commonly in human affairs, **compromise?** (G 5)

or in some degree of **compromise**.

History shows that the struggle ended in compromise. Christianity presumed to embrace too much for any one people to assimilate in one or two generations. It was not a simple spiritual appeal, such as Jesus had presented to the souls of men; it early struck a decided attitude on

How much of the religious usage is to be preserved with or without a new significance, transformed and assimilated? Or is all **ritual** of the older religion rejected, as a danger to the new faith? (G 6)

religious **rituals**,

How far could the adherents of the new Christian faith in that old Mediterranean world go in accepting the ordinary **education** of the day? (G 6-7)

education,

How far is the advocate of the new faith to recognize the social and economic traditions of the people among whom he lives? For instance, in the history of mankind it has long been a difficulty to determine the frontiers of **magic** and **medicine**. Perhaps it is not yet decided, even among civilized people, that the two things are distinct ... (G 5-6).

magic, medicine,

Is style in this instance to be dissevered from thought, or can the Christian accept the great **literary** traditions of the past untouched by their paganism? Could he accept the **art** of the past? (G 7)

art, literature,

law, government, morals, sex regulation,

What does the Gospel say to **polygamy**? It has in some places seemed to offer a great opportunity for shrewd polygamists, who were tired of unnecessary and middle-aged wives; and the missionary has had to decide whether the unnecessary wives were to be ruined by the polygamous husband's acceptance of Christ.

polygamy,

How many centuries did it take for the Christian world to decide whether **slavery** is economically right, and whether what is morally wrong can be economically right? (G 6)

and, in limited degree, even **slavery.**

Christianity came not merely as a new religion—something all the Roman Empire and all the Orient were waiting for—but as a *new order of human society*. And as such a pretension it quickly precipitated the social-moral clash of the ages.¹

The church, as we see, was face to face with a thought-out society; its own principles were not yet thought out; and the question the student soon reaches is this: How far were those early Christians conscious of a unity of experience, a unity of ideal, with that larger society; how far conscious of diversity, and how far was the diversity significant or material? Must all life be remodelled—and why? Or only some of it? ... [A]s the watcher of the struggle realizes what is going on, and how vital are the issues for all time, the fascination of the study grows. It is part, after all, of our own story, this conflict between the **ideals of Christ**

and the **traditions of our race** (G 8).

[The early Christian church was largely composed of the lower classes and these slaves (121:3.7).]

What we find at last is that Christ has conquered the ancient world, and the question is **how** that victory was won.

The ancient world produced, as I have said, great types of men, and we miss something of the victory of Christ if we fail to realize the grandeur of the types which he **captured** (G 11).

The **ideals of Jesus**, as they were reinterpreted by Greek philosophy and socialized in Christianity, now boldly challenged

the **traditions of the human race** embodied in the ethics, morality, and religions of Western civilization.

195:0.4 At first, Christianity won as converts only the lower social and economic strata. But by the beginning of the second century the very best of Greco-Roman culture was increasingly turning to this new order of Christian belief, this new concept of the purpose of living and the goal of existence.

195:0.5 **How** did this new message of Jewish origin, which had almost failed in the land of its birth, so quickly and effectively **capture** the very best minds of the Roman Empire?

The triumph of Christianity over the philosophic religions and the mystery cults was due to:

[contd] But two questions of import are raised. What was it that won the victory of the Christian church? Was it the **organization**? That is one view which remains in the mind from the famous fifteenth chapter of Gibbon.

195:0.6 1. **Organization.**

Paul was a great organizer and his successors kept up the pace he set.

But another view is suggested by Wilamowitz which has surely more depth; for an organization, if it is to capture a man or a society, must have some central idea. Wilamowitz says that the Christian religion overcame the competing religions because it had most effectively **hellenized** itself (G 11).

195:0.7 2. Christianity was thoroughly **Hellenized.**

What he means, I think, is this, that of all the faiths in the ancient world the Christian religion in the long run was the most conceivable to a deeply reflective nature; ... it cut out, once and for all, every compromise with those elements of religion which the clearest minds and the purest natures recognized to be weak or wrong, and it kept and reinforced the **sublimest teaching of the great philosophers** and the instincts of the purest hearts ... (G 12).

It embraced the **best in Greek philosophy**

as well as the cream of Hebrew theology.

195:0.8 3. But best of all, it contained a new and great *ideal*, the echo of the life bestowal of Jesus and the reflection of his message of salvation for all mankind.

195:0.9 4. The Christian leaders were willing to make such compromises with Mithraism that the better half of its adherents were won over to the Antioch cult.

195:0.10 5. Likewise did the next and later generations of Christian leaders make such further compromises with

A French writer, Remy de Gourmont, commends Catholicism to us because, he says frankly, it is “Christianity **paganized.**” ... Jesus, at this rate, failed; the outcome was a compromise in favour of what he died to abolish.

paganism

that even the Roman emperor **Constantine** was won to the new religion.

195:0.11 But the Christians made a shrewd bargain with the pagans in that they adopted the ritualistic pageantry of the pagan while compelling the pagan to accept the Hellenized version of Pauline Christianity. They made a better bargain with the pagans than they did with the Mithraic cult, but even in that earlier compromise they came off more than conquerors in that they succeeded in eliminating the gross immoralities and also numerous other reprehensible practices of the Persian mystery.

But, whether it was victory or not for the church in the days of **Constantine**, or by the days of Luther or Loyola, whether the victory be yet to come, this much at least is true; a place was made for the **ideas of Jesus,**

195:0.12 Wisely or unwisely, these early leaders of Christianity deliberately compromised the *ideals* of Jesus in an effort to save and further many of **his ideas.**

and very often that is enough.

And they were eminently successful.

But mistake not! these compromised ideals of the Master are still latent in his gospel,

He himself, at all events, in his parables suggests, and history seems to confirm him, that his ideas fertilize themselves, and that once lodged, they grow and are fruitful, bringing forth an hundred-fold.

and they will eventually assert their full power upon the world.

195:0.13 By this paganization of Christianity the old order won many minor victories of a ritualistic nature, but the Christians gained the ascendancy in that:

Whatever compromises the church may have made, a new note was struck in morals;

195:0.14 1. A new and enormously higher note in human morals was struck.

a new conception of God was offered to mankind.

195:0.15 2. A new and greatly enlarged concept of God was given to the world.

195:0.16 3. The hope of immortality became a part of the assurance of a recognized religion.

Jesus himself began to become familiar to the heart of man; and eventually—a very long eventually it was—there was more and more room made for Jesus Christ and his ideas though we have to wait for the Renaissance and the Reformation to see the outcome; and the future has still developments to reveal (G 12-13).

195:0.17 4. Jesus of Nazareth was given to man's hungry soul.

195:0.18 Many of the great truths taught by Jesus were almost lost in these early compromises,² but they yet slumber in this religion of paganized Christianity, which was in turn the Pauline version of the life and teachings of the Son of Man.

And Christianity, even before it was paganized, was first thoroughly Hellenized. Christianity owes much, very much, to the Greeks.

There came a dramatic moment in the Council of Nicaea, when a formula was on the verge of being accepted, which would have reunited Christendom, or at least would have cloaked and concealed a deep cleavage, and one man, a Greek from Egypt, stood up, with the awful clarity of Phaedra, and asked the assembly whether they meant one thing or the opposite.

It was a Greek, from Egypt, who so bravely stood up at Nicaea and so fearlessly challenged this assembly

that it dared not so obscure the concept of the nature of Jesus that the real truth of his bestowal might have been in danger of being lost to the world.

He saw the issue; he insisted on clear Greek thinking; the assembly grasped the issue, and an epoch-making victory was won for a definite conception of Christ's nature. The late J. B. Bury said that the victory of Arius would have meant the premature disappearance of Christianity—a delicate concession for such a rationalist, but a confirmation of the clarity of Athanasius (G 14).

This Greek's name was Athanasius, and but for the eloquence and the logic of this believer, the persuasions of Arius would have triumphed.

1. INFLUENCE OF THE GREEKS

II: THE GREEK (Glover 18)

[See Acts 17:22-30.]

195:1.1 The Hellenization of Christianity started in earnest on that eventful day when the Apostle Paul stood before the council of the Areopagus in Athens and told the Athenians about “the Unknown God.”

There, under the shadow of the **Acropolis**, this Roman citizen

[contd] There can be few things more moving than to stand on the **Acropolis** of Athens with the Parthenon behind you, and to look down on that strange little mound, on which the Apostle Paul, to the amusement of his listeners, explained an absurd **new religion** from somewhere in the East, which he seemed to suppose was to dominate the life, the religion, the thought and the culture of Hellas, the symbol of which was the Parthenon towering on high before his hearers (G 18).

proclaimed to these Greeks his version of the **new religion** which had taken origin in the Jewish land of Galilee.

And there was something strangely alike in Greek philosophy and many of the teachings of Jesus. They had a common goal—both aimed at

The work of the Greek is, above all things, the **discovery of the individual** (G 18).

the ***emergence of the individual.***

The Greek, at social and political emergence; Jesus, at moral and spiritual emergence. The Greek taught intellectual liberalism leading to political freedom; Jesus taught spiritual liberalism leading to religious liberty.

These two ideas put together constituted a new and mighty charter for human freedom; they presaged man's social, political, and spiritual liberty.

195:1.2 Christianity came into existence and triumphed over all contending religions primarily because of two things:

The Greek was willing to borrow, as Herodotus shows us, if it were only the practice of howling in religious ceremonies which he took from the Libyan (G 20).

195:1.3 1. The Greek mind was willing to borrow new and good ideas even from the Jews.

195:1.4 2. Paul and his successors were willing but shrewd and sagacious compromisers; they were keen theologic traders.

[See 1 Cor. 2:2.]

195:1.5 At the time Paul stood up in Athens preaching "Christ and Him Crucified," the Greeks were spiritually hungry;

The old Egyptian, in Plato's *Timaeus*, says, "You Greeks are always children; you are always young in your souls", and it is true in more senses than he meant. They are always inquisitive, they are always asking questions, they are always interested, they are, as he says, always boys (G 20).

they were inquiring, interested,

and actually looking for spiritual truth.

Never forget that at first the Romans fought Christianity, while the Greeks embraced it, and that it was the Greeks who literally forced the Romans subsequently to accept this new religion, as then modified, as a part of Greek culture.

Beauty, we must remember, the idea of *charis*, of grace, was not reserved only for the statue or the temple; the Greek sought it and achieved it in the common things of life; in shape, colour, proportion and design he made his common vessels and implements beautiful, feeling, if he did not always talk about it, the essential relation between truth and beauty, discovered in common life.

[Footnote: Cf. Pericles in Thucydides ii, 40 ... One may, perhaps, not too fancifully, compare the Hebrew idea, *Zech.* xiv, 21, "Every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts".] (G 25)

Perhaps only in the sphere of religion does the Greek mind fail to develop, and we may hazard the reason. The Greek learned his religion from his womenkind, and left it to them in the main; and here he paid the penalty for locking his women up and keeping them untrained (G 27).

195:1.6 The Greek revered beauty,

the Jew holiness,

but both peoples loved truth.

For centuries the Greek had seriously thought and earnestly debated about all human problems—social, economic, political, and philosophic—

except religion.

Few Greeks had paid much attention to religion; they did not take even their own religion very seriously. For centuries the Jews had neglected these other fields of thought while they devoted their minds to religion. They took their religion very seriously, too seriously. As illuminated by the content of Jesus' message, the united product of the centuries of the thought of these two peoples now became the driving power of a new order of human society and, to a certain extent, of a new order of human religious belief and practice.

III: ALEXANDER (Glover 38)

^{195:1.7} The influence of Greek culture had already penetrated the lands of the western Mediterranean when Alexander spread Hellenistic civilization over the near-Eastern world. The Greeks did very well with their religion and their politics as long as they lived in small city-states, but when the Macedonian king dared to expand Greece into an empire, stretching from the Adriatic to the Indus, trouble began. The art and philosophy of Greece were fully equal to the task of imperial expansion, but not so with Greek political administration or religion. After the city-states of Greece had expanded into empire,

Athena on the Acropolis is a long way off when you are bivouacked on the Bias; the scope of Athena, like that of most Greek gods, had been too local.... As [the Greek] thinks of one world, one empire, one government, the little local gods look queer and old and very parochial;

their rather parochial gods seemed a little queer.

and he begins to think of one god, or one goddess, who can make one universe of it as Alexander ruled one world—one divine something, whether Fate, or cosmos, or what? (G 60)

The Greeks were really searching for one God, a greater and better God,

when the Christianized version of the older Jewish religion came to them.

^{195:1.8} The Hellenistic Empire, as such, could not endure. Its cultural sway continued on, but it endured only after securing from the West the Roman political genius for empire administration and after obtaining from the East a religion whose one God possessed empire dignity.

SOURCE OR PARALLEL

It is often suggested that the Hellenistic age is one of decline (G 56).

Genius is declining, but learning is advancing, and we remember Pindar's comment³ (G 57).

URANTIA PAPER 195

195:1.9 In the first century after Christ, Hellenistic culture had already attained its highest levels; its retrogression had begun;

learning was advancing but genius was declining.

It was at this very time that the ideas and ideals of Jesus, which were partially embodied in Christianity, became a part of the salvage of Greek culture and learning.

195:1.10 Alexander had charged on the East with the cultural gift of the civilization of Greece; Paul assaulted the West with the Christian version of the gospel of Jesus.⁴ And wherever the Greek culture prevailed throughout the West, there Hellenized Christianity took root.

195:1.11 The Eastern version of the message of Jesus, notwithstanding that it remained more true to his teachings, continued to follow the uncompromising attitude of Abner. It never progressed as did the Hellenized version and was eventually lost in the Islamic movement.

2. THE ROMAN INFLUENCE

IV: THE ROMAN (Glover 62)

Instead of the Greek *βουλή*, *bule*, with its mass of chattering and excitable nonentities, perhaps elected **by lot** to secure that there should be the minimum of decisive brains present at any meeting (there were, of course, other types in Greece), he [Kineas, a Greek diplomat in Rome] met a really deliberative body made of ex-magistrates, men who had been elected to responsible positions by their fellow-citizens ... (G 64).

There is no usage, cult or language of which they are **intolerant**, so long as it will fall in with the general scheme of things. Accept the position and keep your **religion**, keep your **language**, keep your laws; live as you will, but accept the Roman government (G 67-68).

VI: THE ROMAN EMPIRE (Glover 107)

[See 170:2.20 and 139:4.13.]

195:2.1 The Romans bodily took over Greek culture,

putting representative government in the place of government **by lot**.

And presently this change favored Christianity in that Rome brought into the whole Western world

a new **tolerance** for strange **languages**, peoples, and even **religions**.

195:2.2 Much of the early persecution of Christians in Rome was due solely to their unfortunate use of the term “kingdom” in their preaching.

The Romans were tolerant of any and all religions

The persecution of the Christian church, and the utilization of such persons as Ignatius of Antioch for the arena, follow from this insistence on government control of religion, from the government's **resentment** of any independent organization. For till the authorities realized the existence of a church, they cared nothing about Christian **propaganda** (G 133).

but very **resentful** of anything that savored of political rivalry.

And so, when these early persecutions, due so largely to misunderstanding, died out, the field for religious **propaganda** was wide open.

IV: THE ROMAN (Glover 62)

This brings us at once to the Roman as the world saw him. He was a new type in the world.... It is the legal mind in the soldier, the **administrator**, the supreme administrator who conquers and who keeps what he conquers (G 66-67).

The Roman was interested in political **administration**;

The Roman was not at first interested in **art** (G 69).

he cared little for either **art** or religion,

but he was unusually tolerant of both.

Law in the Orient was **arbitrary**; in Greece it was too **fluid** (G 74).

195:2.3 Oriental law was stern and **arbitrary**; Greek law was **fluid** and artistic;

Roman law was dignified and respect-breeding.

[Compare G 73-74.]

Roman education bred an unheard-of and stolid loyalty. The early Romans were politically devoted and sublimely consecrated individuals.

They were honest, zealous, and dedicated to their ideals, but without a religion worthy of the name. Small wonder that their Greek teachers were able to persuade them to accept Paul's Christianity.

195:2.4 And these Romans were a great people.

The Roman put his mind on his work; he governed himself, and so he governed the world (G 76).

They could govern the Occident because they did govern themselves.

Above all, there is that Roman character with its integrity, its amazing honesty, its devotion to the state, the application of practical reason and experience to all life (G 76).

Such unparalleled honesty, devotion, and stalwart self-control

was ideal soil for the reception and growth of Christianity.

195:2.5 It was easy for these Greco-Romans to become just as spiritually devoted to an institutional church as they were politically devoted to the state. The Romans fought the church only when they feared it as a competitor of the state.

In Rome intellectual life, apart from law, was not native; it had to be imported from Greece; it was imitative, not widespread, nor generally instinctive (G 77).

Rome, having little national philosophy or native culture, took over Greek culture for its own

and boldly adopted Christ as its moral philosophy.

Christianity became the moral culture of Rome but hardly its religion in the sense of being the individual experience in spiritual growth of those who embraced the new religion in such a wholesale manner. True, indeed, many individuals did penetrate beneath the surface of all this state religion and found for the nourishment of their souls the real values of the hidden meanings held within the latent truths of Hellenized and paganized Christianity.

The Stoic brought with him two great conceptions embodied in two famous words; one of them he had found in the ordinary Greek vocabulary, and the other perhaps he coined for himself—**nature and conscience** (φύσις and συνείδησις) (G 79).

^{195:2.6} The Stoic and his sturdy appeal to **“nature and conscience”**

had only the better prepared all Rome to receive Christ, at least in an intellectual sense.

Already practised in handling legal principle, [the Roman] naturally brought it to bear on what he found, and he conceived of a law common to mankind. With this in his mind, he met the Stoic, who also had thought deeply on these things, and still more upon Nature as the true basis of human life, and now suggested that behind the law of races lay the **law of Nature** (G 79).

The Roman was by nature and training a lawyer; he revered even the **laws of nature**.

The lawyer was converted and became a Christian; he put his gifts and his mind at the service of Christ, and he made a clear contribution, for **he thought now of his law of Nature as the law of God** (G 82).

And now, in Christianity, **he discerned in the laws of nature the laws of God**.

But Rome made other contributions to human thought, and in the work of two of her sons [*Cicero and Virgil (Romanus Vergilius)*] we may find the highest she gave (G 82).

A people that could produce *Cicero and Vergil*

were ripe for Paul's Hellenized Christianity.

V: THE JEW (Glover 88)

The Greek is far more relevant to the story than Babylonian or Persian, if for nothing else, because he *compelled the Jew, as later on he compelled the Christian,* to think out to its depths what his religion really meant (G 97).

195:2.7 And so did these Romanized Greeks *force both Jews and Christians* to philosophize their religion, to co-ordinate its ideas and systematize its ideals,

to adapt religious practices to the existing current of life.

VII: THE HELLENISTIC TOWN (Glover 135)

For the Jews as for the Greeks Alexandria became the centre of a new literary activity. Here, if nowhere else, the idea of Alexander bore fruit; the Jew was effectively introduced to Greek thought and to Greek literature. The most outstanding result was the *translation of the Hebrew scriptures into Greek*—a novelty and a precedent with great results (G 159-60).

And all this was enormously helped by *[the] translation of the Hebrew scriptures into Greek*

and by the later recording of the New Testament in the Greek tongue.

V: THE JEW (Glover 88)

It might be too abrupt to attribute interest in **immortality** exclusively to Greek influence, but it is remarkable how little mention of it there is in the canonical scriptures, late as some of them are (G 100).

[Christ came at the one time in history when all civilised nations lived, as it were, under one roof, when the happiness of mankind depended on the will of one, when all were able to communicate in one language, when men were unanimous as to the perils and needs of the world, when there was peace on earth, when there was **'one empire, one universal language, one civilisation,** a *common* development toward **monotheism,** and a *common yearning* for saviours' (S. **Angus** *The Environment of Early Christianity* [1914], pp. 222-23).]

Alexander, as we saw, drove men to seek a universal religion, a universal god—One God, we might say. In the synagogue men found something very closely akin to what they were seeking (G 104-05).

Outstanding [among the philosophers] is **Philo**, “the Jew,” as he is called, but his significance is far greater in Christian than in Jewish literature, as the *Logos* doctrine must remind us (G 101).

195:2.8 The Greeks, in contrast with the Jews and many other peoples, had long provisionally believed in

immortality, some sort of survival after death,

and since this was the very heart of Jesus' teaching, it was certain that Christianity would make a strong appeal to them.

195:2.9 A succession of Greek-cultural and Roman-political victories had consolidated the Mediterranean lands into

one empire, with one language and one culture, and had made the Western world ready for one God.

Judaism provided this God, but Judaism was not acceptable as a religion to these Romanized Greeks.

Philo helped some to mitigate their objections,

but Christianity revealed to them an even better concept of one God, and they embraced it readily.

3. UNDER THE ROMAN EMPIRE

195:3.1 After the consolidation of Roman political rule and after the dissemination of Christianity, the Christians found themselves with one God, a great religious concept, but without empire. The Greco-Romans found themselves with a great empire but without a God to serve as the suitable religious concept for empire worship and spiritual unification. The Christians accepted the empire; the empire adopted Christianity.

VI: THE ROMAN EMPIRE (Glover 107)

The Roman provided a **unity** of political rule; the Greek, a **unity** of culture and learning; Christianity, a unity of religious thought and practice.

The great German scholar, Wendland, puts it that Rome's historical task was to **overcome the principle of nationality by universalism**; she was to do this by linking the nations in the **unity** of state and eventually in the unity of church, in the unity of Roman law, which was universal, and (we may add) in the **unity** of Greek culture which, after all, is the only culture our western world has ever known (G 109).

195:3.2 Rome **overcame the tradition of nationalism by imperial universalism**

and for the first time in history made it possible for different races and nations at least nominally to accept one religion.

VIII: THE MAN OF THE EMPIRE (Glover 163)

195:3.3 Christianity came into favor in Rome at a time when there was great contention between

The three main features of religious thinking in this age may be summed up as follows. First, we have the strong thought-out morality of the Stoics, resting on nature and conscience (φύσις and συνείδησις)—a robust philosophy still valid for the facts on which it is based. Its weakness was that it ignored too much in human nature, that it isolated man and kept out God (allowing Him honorary rank of course in the universe), that it put too heavy a load on the individual and struck at personality (G 185).

[contd] In the second place, we have mysticism revolting against Stoicism on these very grounds, and offering the weak and the solitary the promise of a ready communion and identification with traditional and wholly unexamined gods by means so simple as holy food, holy abstinence and holy words (G 185).

Mr Earp points out that there is no Greek word for “unselfishness” (G 188).

Above all, [the early Christian apologists] emphasize the moral regeneration of the new faith—the change of character, the honesty, the purity, the courage, that marked whole classes of the community which the ancient world despised. Women and slaves, clothed with a new power, rival Socrates himself in the gladness and the courage with which they die for the new faith, and live in a new spirit (G 188).

the vigorous teachings of the Stoics

and the salvation promises of the mystery cults.

Christianity came with refreshing comfort and liberating power to a spiritually hungry people whose language had

no word for “unselfishness.”

195:3.4 That which gave greatest power to Christianity was the way its believers lived lives of service

and even the way they died for their faith during the earlier times of drastic persecution.

195:3.5 The teaching regarding Christ's love for children soon put an end to the widespread practice of

[T]he exposure of infants still went on, and no doubt abortion too ... Greek religion, it may be noted, did not forbid it; and one cannot help thinking that this very different sense of the value of the individual contributed to the victory of the Gospel, which proclaimed other standards of morality and tenderness learned from Christ (G 178).

exposing children to death when they were not wanted,

[See G 154: "if it is a boy, let him live; if it is a girl, put it out".]

particularly girl babies.

V: THE JEW (Glover 88)

The New Testament is our chief source of knowledge of the synagogue in its earlier centuries, and it is confirmed by Josephus. When the Christians seceded or were expelled, they repeated the order of service in their new room with a new emphasis—readings from the Old Testament, exposition, prayer and hymn (G 104).

195:3.6 The early plan of Christian worship was largely taken over from the Jewish synagogue,

modified by the Mithraic ritual; later on, much pagan pageantry was added.

But in the *Acts of the Apostles*, in the story of Paul's travels, we find the circle of [Gentile] adherents round every synagogue, ready to listen, readier than the Jews; and it is hardly guesswork to conjecture that it was among the proselytes of one degree or another that the Christian apostle found his first converts, and when they were won, the door was open for direct work among the Gentiles; the synagogue was needed no more, and it became a focus of bitter opposition (G 105-06).

The backbone of the early Christian church consisted of Christianized Greek proselytes to Judaism.

VI: THE ROMAN EMPIRE (Glover 107)

^{195:3.7} The **second century** after Christ was the best time in all the world's history for a good religion to make progress in the Western world. During the first century Christianity had prepared itself, by struggle and compromise, to take root and rapidly spread.

In the **second century**, toward the end, we have Tertullian insisting that the Roman Empire belongs to the Christian more than to the pagan, because it was the God of the Christians who created it and put it into the hands of the Roman Emperors; **the Emperor is ours**, he urges, more than yours, and we pray every day for the health of the Emperor and for the permanence of the Empire—the one thing that stands between us and the end of the world; for the Empire will last to the end of the world (G 121).

Christianity adopted the emperor;

later, he adopted Christianity.

Origen in the third century points out the great contribution of Roman peace, international peace, to the **spread of the Christian church** (G 121).

This was a great age for the **spread of a new religion.**

There was religious liberty;

There was freedom of trade and **travel**, such as has never been since in the Mediterranean lands and is not now (G 127).

travel was universal

Local usages were observed, local cults were allowed, schools flourished, and men were thinking, and were encouraged to think. They were not to interfere with the government; but, at the same time, there was still perhaps more freedom for the thinker in the Roman Empire than in the United States of America to-day—things were not so standardized and education was more various (G 127-28).

and thought was untrammelled.

195:3.8 The spiritual impetus of nominally accepting Hellenized Christianity came to Rome too late to prevent the well-started moral decline or to compensate for the already well-established and increasing racial deterioration. This new religion was a cultural necessity for imperial Rome, and it is exceedingly unfortunate that it did not become a means of spiritual salvation in a larger sense.

195:3.9 Even a good religion could not save a great empire from the sure results of

But now we must turn round and consider the *minus*...

First of all, it was an incalculable drawback that there was **no self-determination** of races in that world—they are subjects, all of them (G 129-30).

lack of individual participation in the affairs of government,

Third, the government was too good: and it is better for the development of character and contentment to do certain things badly yourself than to have them done better for you by somebody else (G 131).

from overmuch paternalism,

Fourth, let us put bad finance and **over-taxation**. We need only recall the publicans in the Gospels, their oppressiveness and the hatred they earned so well (G 131).

overtaxation and gross collection abuses,

We have, of course, not to forget the wasteful purchase of luxuries from the East, at a cost of a million sterling a year, Pliny says, in precious metals, as a factor in financial breakdown; there was very little that the Orient cared to buy from the Mediterranean world—red coral, but little else; and gold and silver drained back to Arabia and India (G 132).

[See G 145-47: “a city driven mad by song and horse-racing”, etc.]

Sixth, comes standardization. Everything is made too uniform, the discipline is too efficient, the training makes people too like one another (G 132-33).

[Greece and, in various measure, Rome and Italy, suffered from the sexes being on different levels of culture—a very subtle danger which told on all life. When woman is on a lower level of education than man, she is more liable to be degraded socially and physically; but she takes her revenge in paralysing—as she can, as mother and wife—the intellectual development of the superior sex (G 165).]

In the [fifth] place, whether this is economic or spiritual, slavery vitiates life (G 132).

Eighth, comes gradual depopulation and gradual impoverishment... Plague, taxation, and loss of spirit, bring down the birth-rate (G 134).

Last and ninth, summing it all up, it is all too like Plato’s horrible *Republic*; a term is set to all progress. The Roman Empire in its worst days is the mother of the Roman Catholic church, stereotyped in contrast with that ceaseless spirit of progress which is the genius of real Christianity and which the Christian church owes above all to her Master (G 134).

unbalanced trade with the Levant which drained away the gold,

amusement madness,

Roman standardization,

the degradation of woman,

slavery and race decadence,

physical plagues,

and a state church which became institutionalized nearly to the point of spiritual barrenness.

VII: THE HELLENISTIC TOWN
(Glover 135)

[contd] Lastly, something must be said of the influence of **Alexandria** on the Christian world.

The full force of Greek criticism was brought to bear upon the Christian message; it had to be thought out anew and related to all the best in the Greek heritage. It stood the test; and, **toward the end of the second century**, we find a great **school** in Alexandria of Christian philosophy, in which Greek thought, Greek letters and Greek culture are shown to be not incompatible with the following of Christ—no! proper to it, and inevitable (G 160-61).

Pantaenus, the learned scholar who **taught Clement**,

left Alexandria to preach **Christ in India** (G 161).

195:3.10 Conditions, however, were not so bad at **Alexandria**.

The early **schools** continued to hold much of Jesus' teachings free from compromise.

Pantaenus taught **Clement**

and then went on to follow Nathaniel in proclaiming **Christ in India**.

While some of the ideals of Jesus were sacrificed in the building of Christianity, it should in all fairness be recorded that, **by the end of the second century**, practically all the great minds of the Greco-Roman world had become Christian. The triumph was approaching completion.

195:3.11 And this Roman Empire lasted sufficiently long to insure the survival of Christianity even after the empire collapsed. **But we have often conjectured what would have happened in Rome and in the world if it had been the gospel of the kingdom which had been accepted in the place of Greek Christianity.**

4. THE EUROPEAN DARK AGES

195:4.1 The church, being an adjunct to society and the ally of politics, was doomed to share in the intellectual and spiritual decline of the so-called European “dark ages.” During this time, religion became more and more monasticized, asceticized, and legalized. In a spiritual sense, Christianity was hibernating. Throughout this period there existed, alongside this slumbering and secularized religion, a continuous stream of mysticism, a fantastic spiritual experience bordering on unreality and philosophically akin to pantheism.

195:4.2 During these dark and despairing centuries, religion became virtually secondhanded again. The individual was almost lost before the overshadowing authority, tradition, and dictation of the church. A new spiritual menace arose in the creation of a galaxy of “saints” who were assumed to have special influence at the divine courts, and who, therefore, if effectively appealed to, would be able to intercede in man’s behalf before the Gods.

195:4.3 But Christianity was sufficiently socialized and paganized that, while it was impotent to stay the oncoming dark ages, it was the better prepared to survive this long period of moral darkness and spiritual stagnation. And it did persist on through the long night of Western civilization and was still functioning as a moral influence in the world when the renaissance dawned.

The rehabilitation of Christianity, following the passing of the dark ages, resulted in bringing into existence numerous sects of the Christian teachings, beliefs suited to special intellectual, emotional, and spiritual types of human personality. And many of these special Christian groups, or religious families, still persist at the time of the making of this presentation.

195:4.4 Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus. It further presents the history of having experienced Hellenization, paganization, secularization, institutionalization, intellectual deterioration, spiritual decadence, moral hibernation, threatened extinction, later rejuvenation, fragmentation, and more recent relative rehabilitation. Such a pedigree is indicative of inherent vitality and the possession of vast recuperative resources. And this same Christianity is now present in the civilized world of Occidental peoples and stands face to face with a struggle for existence which is even more ominous than those eventful crises which have characterized its past battles for dominance.

195:4.5 Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph.

5. THE MODERN PROBLEM

195:5.1 The twentieth century has brought new problems for Christianity and all other religions to solve. The higher a civilization climbs, the more necessitous becomes the duty to “seek first the realities of heaven” in all of man’s efforts to stabilize society and facilitate the solution of its material problems.

195:5.2 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.

195:5.3 Religion is the revelation to man of his divine and eternal destiny. Religion is a purely personal and spiritual experience and must forever be distinguished from man’s other high forms of thought, such as:

195:5.4 1. Man’s logical attitude toward the things of material reality.

195:5.5 2. Man’s aesthetic appreciation of beauty contrasted with ugliness.

195:5.6 3. Man’s ethical recognition of social obligations and political duty.

195:5.7 4. Even man’s sense of human morality is not, in and of itself, religious.

195:5.8 Religion is designed to find those values in the universe which call forth faith, trust, and assurance; religion culminates in worship. Religion discovers for the soul those supreme values which are in contrast with the relative values discovered by the mind. Such super-human insight can be had only through genuine religious experience.

I: OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE (Jones 1)

X. *Paganized Areas of Life* (Jones 33)

It has been well said that “what gravitation is to the solar system that is morality to the social life” (J 35).

195:5.9 A lasting social system without a morality predicated on spiritual realities can no more be maintained than could the solar system without gravity.

195:5.10 Do not try to satisfy the curiosity or gratify all the latent adventure surging within the soul in one short life in the flesh. Be patient! be not tempted to indulge in a lawless plunge into

The present moral confusion, like the financial confusion from which the whole world is suffering, is in large degree an aftermath of the World War.... When nations make a moratorium of the moral commandments, individuals will learn the lesson and proceed to take the short and ugly way to secure what they want (J 35).

cheap and sordid adventure.

Harness your energies and bridle your passions; be calm while you await the majestic unfolding of an endless career of progressive adventure and thrilling discovery.

II: A REEXAMINATION OF THE SPIRITUAL FOUNDATIONS (Jones 43)

VI. *Our Moral Imperatives* (Jones 63)

New theories of **man's origin** from lower forms of life would naturally seem to blur Kant's noble proclamation, and for some persons it has, no doubt, done so, but on the whole, the estimate of the *absolute worth of personality*, which Kant raised to a place of primacy over everything else, has gained in standing rather than lost during the intervening years since the death of the Königsberg philosopher, a hundred and twenty-five years ago (J 65).

VII. *Faith in the Worth of Personality* (Jones 66)

Men and **even little children** were reminded so often that they were "miserable sinners" that it became quite easy and natural to act upon the general supposition and to make that expectation real. It was always true through all the darkneses of faith that Christ had raised the absolute standard of human value, that he had announced that there is no exchange value which can be set upon a person's life and that every man is a possible child of a divine and loving Father (J 67).

195:5.11 In confusion over **man's origin**,

do not lose sight of his eternal destiny.

Forget not that Jesus loved

even little children,

and that he forever made clear the great **worth of human personality**.

195:5.12 As you view the world, remember that

The central faith of the chapter, however, is the faith which Phillips Brooks so powerfully preached a generation ago, that in the ultimate nature of things the **black squares** are on a **white background**

the **black patches** of evil which you see are shown against a **white background** of ultimate good.

and **not** the **white** squares on a **black** one (J 70).

You do **not** view merely **white** patches of good which show up miserably against a **black** background of evil.

195:5.13 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.

III: THE TESTIMONY OF HUMAN EXPERIENCE (Jones 71)

I. *Direct Approach* (Jones 71)

This **empirical method** of exploration, this appeal to experience and to facts, has come to be expected as the way of approach **in religion** as well as in the more external fields of research. It seems even in the first century to have been Christ's way of meeting all issues of life (J 72).

195:5.14 **In religion**, Jesus advocated and followed the **method of experience**,

even as modern science pursues the technique of experiment.

II. *Many Types of Approach* (Jones 74)

The ministry of beauty opens doors for many persons into a world they would never have found if flowers and snowflakes, stars and rainbows, mountains and sunsets had not laid their spell upon them (J 75).

The discovery of truth along any path of search or research may prove, and often does prove, to be a “direct” way of approach to God (J 76).

Love is an “all-weather” sextant for feeling the presence of God even in the midst of clouds and darkness (J 77).

I: OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE (Jones 1)

IV. *Secularism* (Jones 12)

The prevailing confusion of life and thought is almost exactly parallel to that which occasions a “run” on a thoroughly sound and reliable bank in a time of financial depression. Everything is uncertain; fears are abroad; panic is contagious; loss of nerve follows; rumor starts doubts (J 17).

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.

6. MATERIALISM

195:6.1 Scientists have unintentionally precipitated mankind into

a materialistic panic;

SOURCE OR PARALLEL

[There is a “run” on the bank of the ages and the most stable moral and spiritual assets of the past are being critically scrutinized (J vi).]

That panicky state of mind, with which many banks are familiar, is a fair illustration of the present-day attitude toward the spiritual assets of human life (J 17).

URANTIA PAPER 195

they have started an unthinking run on the moral bank of the ages,

but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it.

Only unthinking men become panicky about the spiritual assets of the human race.

When the materialistic-secular panic is over, the religion of Jesus will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it “in His name.”

195:6.2 No matter what the apparent conflict between materialism and the teachings of Jesus may be, you can rest assured that, in the ages to come, the teachings of the Master will fully triumph. In reality, true religion cannot become involved in any controversy with science; it is in no way concerned with material things. Religion is simply indifferent to, but sympathetic with, science, while it supremely concerns itself with the *scientist*.

In the “drift” of secular living and naturalistic formulations, in the rush and hurry with no time for meditation and restoration, ... there suddenly seems to be nothing in the far visions and the fond hopes that buoyed up and supported those of an earlier time in their endurances and in their adventurous pilgrimages.... [T]his frank and honest generation, not seeing anything where those before them saw a world of invisible realities, announce the nakedness of life and the **bankruptcy of its spiritual assets** (J 17-18).

II: A REEXAMINATION OF THE SPIRITUAL FOUNDATIONS (Jones 43)

I. *Testimony of Experts* (Jones 43)

The President of the British Association for the Advancement of Science in his presidential address for 1931 calmly stated the sober opinion of the leaders of scientific thought in the words: “**Materialism has practically disappeared.** The ancient spiritual goods and heirlooms of our race need not be ruthlessly scrapped” (J 43).

The main trouble is that while the **pillar thinkers** of the world have seen and announced the bankruptcy of materialism

there are **hosts of lesser men** who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation (J 44).

195:6.3 The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to **pessimism and human despair.**

A little knowledge is truly disconcerting.

195:6.4 At the time of this writing the **worst of the materialistic age is over;**

the day of a better understanding is already beginning to dawn.

The **higher minds** of the scientific world are no longer wholly materialistic in their philosophy,

but the **rank and file of the people** still lean in that direction as a result of former teachings.

Professor J. H. Haldane, in his *Biology and Wider Knowledge* (1931), says: “We are still living in an age which I think our successors will look back upon with curiosity and wonder as an **age characterized especially by physical realism**—an age strangely blind in some but by no means all respects to what will then appear as an outstanding spiritual reality, and concealing this behind scientific abstractions which it has taken for representations of reality and proceeded to bow down before” (J 43-44).

As a matter of actual fact what does science undermine and what does it leave **untouched?**

It undermines, or is likely to undermine, conclusions that have been built on primitive superstitions and mythologies.... Primitive theories and **child-minded interpretations of the universe and of life** must be examined in the light of fuller knowledge and of enlarged collections of facts, and only those theories and interpretations which bear the insignia of tested truth will in the long run abide (J 44-45).

II. *Some Things Cannot Be Known from the Outside* (Jones 47)

[contd] But as its work has progressed in the sky and earth the fact has steadily grown clearer that the exact **quantitative** scientific method of description and explanation cannot be applied to the entire sphere of reality (J 47).

But this **age of physical realism** is only a passing episode in man’s life on earth.

Modern science has left true religion—the teachings of Jesus as translated in the lives of his believers—**untouched.**

All science has done is to destroy the **childlike illusions of the misinterpretations of life.**

195:6.5 Science is a **quantitative** experience,

religion a qualitative experience, as regards man’s life on earth.

When science as a descriptive method of knowledge comes face to face with the facts of religious experience it is utterly incapable of dealing with the *essential* feature of it. It studies it from the outside as an observable **phenomenon**, but it misses just the interior attitude of the participant that makes all the difference (J 48).

It cannot deal with ultimate **origins** or **goals** (J 49-50).

III. *Some Disturbing Mysteries* (Jones 51)

This method of “explaining” by **causes**, which is quite adequate for purposes of control and prediction, is manifestly inadequate and unsatisfactory if we are bent upon finding the *ultimate* ground of truth and reality (J 52-53).

That method **never** brings us back to a real **first cause** (J 52).

V: *The Intrinsic Values by Which We Live* (Jones 59)

That far-reaching work of interpretation by the **mind** carries with it the glowing **refutation of the claims** that are made for materialism (J 62).

Science deals with **phenomena**;

religion, with **origins**, values, and **goals**.

To assign **causes** as an explanation of physical phenomena is to confess ignorance of **ultimates**

and in the end only leads the scientist straight back to

the **first great cause**—

the Universal Father of Paradise.

195:6.6 The violent swing from an age of miracles to an age of machines has proved altogether upsetting to man.

The cleverness and dexterity of the false philosophies of mechanism belie their very mechanistic contentions.

The fatalistic agility of the **mind** of a materialist forever **disproves his assertions**

that the universe is a blind and purposeless energy phenomenon.

I: OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE (Jones 1)

IV. *Secularism* (Jones 12)

“Secularism” in the world of activity and business has colored all life and thought for the practical man, somewhat as the formulation of “naturalism” has for the academic mind.

The two systems arrive at very much the same terminus. They both put the emphasis on *things* that are seen and handled (J 13).

This exclusion of the transcendent aspects of life is often, perhaps usually, not a meditated and willful act of choice. It is rather the tragic elimination of the spiritual realm because there is **no time** for it and no room for it in the crowd of issues that demand the person’s entire thought (J 13).

195:6.7 The mechanistic **naturalism** of some supposedly educated men and the thoughtless **secularism** of the man in the street

are both exclusively concerned with **things;**

they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances.

One of the great troubles with modern life is that man thinks he is

too busy to find time for spiritual meditation and religious devotion.

Even for those who endeavor to stop with “naturalism” midway it cuts the nerve of expectation; it tends to **reduce** life to a purely material and calculable level. It inevitably ends in futilism (J 14).

One striking effect of “naturalism” on the modern mind has been the disappearance, or at least the weakened hold, of faith in immortal life.... If a new day of faith is to dawn for this age it will almost certainly have as its morning star a new-born expectancy in the **conservation** of the supreme value of personal life (J 15-16).

V. Changed Meanings (Jones 18)

I recently asked a prominent preacher and scholar what he considered to be the chief obstacle in the way of a return in our generation to great Christian faith. His answer is that a former generation “**surveyed** the wondrous Cross on which the Prince of glory died,” and then went out and turned their communities **upside down**, while we to-day spend endless time “**surveying**” our communities,

and **leave them about as they were before** (J 19).

195:6.8 Materialism **reduces** man to a soulless automaton and constitutes him merely an arithmetical symbol finding a helpless place in the mathematical formula of an unromantic and mechanistic universe.

But whence comes all this vast universe of mathematics without a Master Mathematician?

Science may expatiate on the conservation of matter,

but religion validates the **conservation** of men’s souls—

it concerns their experience with spiritual realities and eternal values.

195:6.9 The materialistic sociologist of today **surveys** a community,

makes a report thereon,

and **leaves the people as he found them.**

Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down.

195:6.10 But religious leaders are making a great mistake when they try to

[contd] He believes that everything would be solved if this new generation would once more "survey the Cross" and go out to victory over the world. But the urgent question to ask is, Why it is that they do not do it? And the answer is that they no longer see the tremendous meaning in that phrase which thrilled the heart of Isaac Watts when he wrote the hymn. Why doesn't the old trumpet rally them to battle? It is the answer to those questions which we are here seeking (J 19).

call modern man to spiritual battle with the trumpet blasts of the Middle Ages.

Religion must provide itself with new and up-to-date slogans.

VI. *The Post-War World Situation* (Jones 21)

There is apparent in the world to-day a far-reaching disillusionment over what seemed once to be an almost divine solution of the problems of life through the spread of individual freedom and equality and democratic self-government (J 22).

Neither democracy nor any other political panacea will take the place of spiritual progress.

VII. *Psychological Theories* (Jones 23)

[See 195:7.5, below.]

False religions may represent an evasion of reality, but Jesus in his gospel introduced mortal man to the very entrance upon an eternal reality of spiritual progression.

II: A REEXAMINATION OF THE SPIRITUAL FOUNDATIONS (Jones 43)

IV. *The Mind Itself Must Be Taken into Account* (Jones 54)

Nobody yet in the long procession of philosophers or scientists has given the least inkling of an explanation of how mind could possibly be produced by matter, or be evolved from it. The latest “explanation” is to say that it has “emerged” (J 55).

The so-called facts and events belong to a world of common group-experience, they are there for a hundred persons to see, they conform to methods of exact description, they can be tested and verified in well-known ways, but the inward, mental **interpretation**, without which no experience has any meaning or significance, is there for one only (J 56-57).

It is forever impossible to crowd all that is real and **true and beautiful and good** into a mathematically described and causally organized world system (J 59).

195:6.11 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.

V. *The Intrinsic Values by Which We Live* (Jones 59)

Sir Arthur Stanley Eddington in a radio address from London which was heard throughout the Western world recently made this point clear and vivid. He said that responsibility for truth is a typical manifestation of our spiritual nature. It would be the attribute that would most completely differentiate us from a mechanistic being of the robot type. The robot might have all the *outward* signs of being a man, but by no stretch of possibility could he get “the inward concern for **truth** such as I have.”

A machine cannot *know*, much less know **truth**, hunger for righteousness, and cherish goodness.

195:6.12 Science may be physical,

The great **scientist** then proceeded to draw this conclusion: “My inmost ego, possessing what I call the inescapable attribute—**responsibility for truth**—can never be a part of the physical world unless we alter the meaning of the word physical to spiritual, a change hardly to the advantage of clear thinking” (J 62).

but the mind of the **truth-discerning scientist** is at once supermaterial.

Matter knows not truth, neither can it love mercy nor delight in spiritual realities.

VI. *Our Moral Imperatives* (Jones 63)

[contd] Our **moral imperatives** are no less inevitable and no less absolute than our logical or our **mathematical certainties** (J 63).

Moral convictions based on spiritual enlightenment and rooted in human experience are just as real and certain as **mathematical deductions** based on physical observations,

but on another and higher level.

195:6.13 If men were only machines, they would react more or less uniformly to a material universe. Individuality, much less personality, would be nonexistent.

I: OBSTACLES AND HINDRANCES
TO CHRISTIAN FAITH IN A NEW
AGE (Jones 1)

IV. *Secularism* (Jones 12)

The universe of matter is treated [by secularists] as a closed system. No surprises out of the blue are looked for. No resources of a spiritual order are expected. The vast mechanism clanks on, and will continue to clank until it runs down, cools off, or wears out (J 14).

[contd] A great many persons who accept in a general way the “naturalistic-mechanistic” world-view and the secular way of life ... would temper the hard stern theory of the world with checks and reservations. Or they would inject mysterious gaps into the material system where there might be free scope for unknown forces to break in and relieve the strain of endurance. But either mechanistic “naturalism” is true as an interpretation of the universe or it is not true. We cannot play with it when it fits our mood and then drop it when we want to refresh ourselves with freedom and vision (J 14).

195:6.14 The fact of the absolute mechanism of Paradise at the center of the universe of universes, in the presence of the unqualified volition of the Second Source and Center, makes forever certain that determiners are not the exclusive law of the cosmos. Materialism is there, but it is not exclusive; mechanism is there, but it is not unqualified; determinism is there, but it is not alone.

195:6.15 The finite universe of matter

would eventually become uniform and deterministic but for the combined presence of mind and spirit.

The influence of the cosmic mind constantly injects spontaneity into even the material worlds.

195:6.16 Freedom or initiative in any realm of existence is directly proportional to the degree of spiritual influence and cosmic-mind control; that is, in human experience, the degree of the actuality of doing “the Father’s will.”

[Said Jesus: “If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God (130:8.2).]

And so, when you once start out to find God, that is the conclusive proof that God has already found you.

195:6.17 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*.

7. THE VULNERABILITY OF MATERIALISM

II. *The Dominance of Scientific Method and Theory*
(Jones 3)

[contd] It will in the end be an advantage if, for the clarification of our minds, we briefly look straight in the face of some of the obstacles which confront those who are engaged in the work of spiritual penetration and the transformation of life in this age. Strangely enough, the gravest difficulties in the way of such creative work are usually to be found in the realm of theory—some theory of the universe

195:7.1 How foolish it is for material-minded man to allow

such vulnerable theories as those of a mechanistic universe

which blocks the mind from the acceptance of the **resources of religion** (J 3-4).

The **expansion of the range and scope of life** through scientific study is everywhere in evidence.

The **enlargement** of man's control over natural forces and over many of the diseases and perils which threaten existence here on earth is also generally recognized. Science, taken in its largest sense, has, furthermore, made a genuine contribution to the spiritual life of man. It has **banished many of the fears and terrors** which obsessed primitive man (J 5-6).

to deprive him of the vast spiritual **resources of the personal experience of true religion.**

Facts never quarrel with real spiritual faith; theories may. Better that science should be devoted to the **destruction of superstition** rather than attempting the overthrow of religious faith—human belief in spiritual realities and divine values.

195:7.2 Science should do for man materially what religion does for him spiritually:

extend the horizon of life

and **enlarge** his personality.

True science can have no lasting quarrel with true religion.

II: A REEXAMINATION OF THE SPIRITUAL FOUNDATIONS (Jones 43)

II. *Some Things Cannot Be Known from the Outside* (Jones 47)

There are, as we have seen, certain severe limitations to the range and scope of the **scientific method** of knowledge as it has been taken over from physics. It can deal with the facts and events of the visible universe, down to infinitesimal magnitudes and out to cosmic worlds unbelievably remote. Its range in this field seems to have no limits.

But it has nothing to say, and can have nothing to say, on the question of **ultimate realities** of an eternal order which are essential to a spiritual religion, nor, must it be added, can such a scientific method unaided give a completely intelligible explanation of the things which it reports and describes (J 49).

The **“scientific method”** is merely an intellectual yardstick wherewith to measure material adventures and physical achievements.

But being material and wholly intellectual,

it is utterly useless in the evaluation of **spiritual realities** and religious experiences.

195:7.3 The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the **spirit-indwelt** mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory *concepts* of a materialistic universe.

195:7.4 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.

I: OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE (Jones 1)

VII. *Psychological Theories* (Jones 23)

It is further assumed by these theories that religion is nothing but an idealistic “projection,” as a method of relief from the hard conditions of life and of the world. Man ... builds up by vivid idealistic imagination, a way of escape by which he fools himself into thinking that his universe has in it a realm of realities other than those which our senses find and verify, the senses being assumed to be the one sure test (J 24-25).

The comforts of religion are held to be in the same order as daydreamings, auto-suggestions, wish-visions and mind-creations (J 25).

VIII. *The Reign of Relativity* (Jones 26)

[contd] Ideas of relativity, which have entered the stream of modern thought through Einstein’s contribution to science,

195:7.5 The realities and values of spiritual progress are not a “psychologic projection”—

a mere glorified daydream of the material mind.

Such things are the spiritual forecasts of the indwelling Adjuster, the spirit of God living in the mind of man.

And let not your dabbings with the faintly glimpsed findings of

“relativity”

have tended to upset our old-time stable faiths in the immutable, the permanent, the **eternal** (J 26).

Self-expression means giving scope to one's peculiar gifts or life-urges.

Just why they should count more powerfully than "the still small voice" of the **ideal self**, or than the gathered experience of the race, it would perhaps be difficult to explain, but they are in any case more emphatically urgent and they seem to be more obviously "natural" (J 27-28).

[Note: Some of 195:7.6-22 appears to be loosely based on IV. *The Mind Itself Must Be Taken into Account* (J 54-59) and V. *The Intrinsic Values by Which We Live* (J 59-63).]

disturb your concepts of the **eternity** and infinity of God.

And in all your solicitation concerning the necessity for

self-expression

do not make the mistake of failing to provide for **Adjuster-expression**,

the manifestation of your **real and better self**.

195:7.6 If this were only a material universe, material man would never be able to arrive at the concept of the mechanistic character of such an exclusively material existence. This very *mechanistic concept* of the universe is in itself a nonmaterial phenomenon of mind, and all mind is of nonmaterial origin, no matter how thoroughly it may appear to be materially conditioned and mechanistically controlled.

195:7.7 The partially evolved mental mechanism of mortal man is not overendowed with consistency and wisdom. Man's conceit often outruns his reason and eludes his logic.

195:7.8 The very pessimism of the most pessimistic materialist is, in and of itself, sufficient proof that the universe of the pessimist is not wholly material. Both optimism and pessimism are concept reactions in a mind conscious of *values* as well as of *facts*. If the universe were truly what the materialist regards it to be, man as a human machine would then be devoid of all conscious recognition of that very *fact*. Without the consciousness of the concept of *values* within the spirit-born mind, the fact of universe materialism and the mechanistic phenomena of universe operation would be wholly unrecognized by man. One machine cannot be conscious of the nature or value of another machine.

[Compare 132:1.2.]

195:7.9 A mechanistic philosophy of life and the universe cannot be scientific because science recognizes and deals only with materials and facts. Philosophy is inevitably superscientific. Man is a material fact of nature, but his *life* is a phenomenon which transcends the material levels of nature in that it exhibits the control attributes of mind and the creative qualities of spirit.

195:7.10 The sincere effort of man to become a mechanist represents the tragic phenomenon of that man's futile effort to commit intellectual and moral suicide. But he cannot do it.

195:7.11 If the universe were only material and man only a machine, there would be no science to embolden the scientist to postulate this mechanization of the universe. Machines cannot measure, classify, nor evaluate themselves. Such a scientific piece of work could be executed only by some entity of supermachine status.

195:7.12 If universe reality is only one vast machine, then man must be outside of the universe and apart from it in order to recognize such a *fact* and become conscious of the *insight* of such an *evaluation*.

195:7.13 If man is only a machine, by what technique does this man come to *believe* or claim to *know* that he is only a machine? The experience of self-conscious evaluation of one's self is never an attribute of a mere machine. A self-conscious and avowed mechanist is the best possible answer to mechanism. If materialism were a fact, there could be no self-conscious mechanist. It is also true that one must first be a moral person before one can perform immoral acts.

195:7.14 The very claim of materialism implies a supermaterial consciousness of the mind which presumes to assert such dogmas. A mechanism might deteriorate, but it could never progress. Machines do not think, create, dream, aspire, idealize, hunger for truth, or thirst for righteousness. They do not motivate their lives with the passion to serve other machines and to choose as their goal of eternal progression the sublime task of finding God and striving to be like him. Machines are never intellectual, emotional, aesthetic, ethical, moral, or spiritual.

195:7.15 Art proves that man is not mechanistic, but it does not prove that he is spiritually immortal. Art is mortal morontia, the intervening field between man, the material, and man, the spiritual. Poetry is an effort to escape from material realities to spiritual values.

195:7.16 In a high civilization, art humanizes science, while in turn it is spiritualized by true religion—insight into spiritual and eternal values. Art represents the human and time-space evaluation of reality. Religion *is* the divine embrace of cosmic values and connotes eternal progression in spiritual ascension and expansion. The art of time is dangerous only when it becomes blind to the spirit standards of the divine patterns which eternity reflects as the reality shadows of time. True art is the effective manipulation of the material things of life; religion is the ennobling transformation of the material facts of life, and it never ceases in its spiritual evaluation of art.

195:7.17 How foolish to presume that an automaton could conceive a philosophy of automatism, and how ridiculous that it should presume to form such a concept of other and fellow automatons!

195:7.18 Any scientific interpretation of the material universe is valueless unless it provides due recognition for the *scientist*. No appreciation of art is genuine unless it accords recognition to the *artist*. No evaluation of morals is worth while unless it includes the *moralist*. No recognition of philosophy is edifying if it ignores the *philosopher*, and religion cannot exist without the real experience of the *religionist* who, in and through this very experience, is seeking to find God and to know him. Likewise is the universe of universes without significance apart from the I AM, the infinite God who made it and unceasingly manages it.

IV. *Secularism* (Jones 12)

There are not so very many persons who are thoroughly committed to an intellectual academic theory of “naturalism.” And the number of practical men who *consciously* accept secularism with finality as a creed of life is perhaps not so very large. The trouble comes from the fact that a powerful “drift” of suggestion, sentiment, and habit carries along a multitude of persons who have no explicit creed or theory of things, but who go with the push and trend of the secular current (J 16).

195:7.19 Mechanists—humanists—tend to drift with the material currents.

Idealists and spiritists *dare* to use their oars with intelligence and vigor in order to modify the apparently purely material course of the energy streams.

195:7.20 Science lives by the mathematics of the mind; music expresses the tempo of the emotions. Religion is the spiritual rhythm of the soul in time-space harmony with the higher and eternal melody measurements of Infinity. Religious experience is something in human life which is truly super-mathematical.

195:7.21 In language, an alphabet represents the mechanism of materialism, while the words expressive of the meaning of a thousand thoughts, grand ideas, and noble ideals—of love and hate, of cowardice and courage—represent the performances of mind within the scope defined by both material and spiritual law, directed by the assertion of the will of personality, and limited by the inherent situational endowment.

[Compare: In *The Mysterious Universe* [Sir James Jeans] says: "... The universe begins to look more like a great thought than like a great machine..." (J 63).]

195:7.22 The universe is not like the laws, mechanisms, and the uniformities which the scientist discovers, and which he comes to regard as science, but rather like the curious, thinking, choosing, creative, combining, and discriminating *scientist* who thus observes universe phenomena and classifies the mathematical facts inherent in the mechanistic phases of the material side of creation. Neither is the universe like the art of the artist, but rather like the striving, dreaming, aspiring, and advancing *artist* who seeks to transcend the world of material things in an effort to achieve a spiritual goal.

195:7.23 The scientist, not science, perceives the reality of an evolving and advancing universe of energy and matter. The artist, not art, demonstrates the existence of the transient morontia world intervening between material existence and spiritual liberty. The religionist, not religion, proves the existence of the spirit realities and divine values which are to be encountered in the progress of eternity.

8. SECULAR TOTALITARIANISM

195:8.1 But even after materialism and mechanism have been more or less vanquished, the devastating influence of twentieth-century secularism will still blight the spiritual experience of millions of unsuspecting souls.

195:8.2 Modern secularism has been fostered by two world-wide influences. The father of secularism was the narrow-minded and godless attitude of nineteenth- and twentieth-century so-called science—atheistic science. The mother of modern secularism was the totalitarian medieval Christian church. Secularism had its inception as a rising protest against the almost complete domination of Western civilization by the institutionalized Christian church.

195:8.3 At the time of this revelation, the prevailing intellectual and philosophical climate of both European and American life is decidedly secular—humanistic. For three hundred years Western thinking has been progressively secularized. Religion has become more and more a nominal influence, largely a ritualistic exercise. The majority of professed Christians of Western civilization are unwittingly actual secularists.

195:8.4 It required a great power, a mighty influence, to free the thinking and living of the Western peoples from the withering grasp of a totalitarian ecclesiastical domination. Secularism did break the bonds of church control, and now in turn it threatens to establish a new and godless type of mastery over the hearts and minds of modern man. The tyrannical and dictatorial political state is the direct offspring of scientific materialism and philosophic secularism. Secularism no sooner frees man from the domination of the institutionalized church than it sells him into slavish bondage to the totalitarian state. Secularism frees man from ecclesiastical slavery only to betray him into the tyranny of political and economic slavery.

195:8.5 Materialism denies God, secularism simply ignores him; at least that was the earlier attitude. More recently, secularism has assumed a more militant attitude, assuming to take the place of the religion whose totalitarian bondage it onetime resisted. Twentieth-century secularism tends to affirm that man does not need God. But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.

195:8.6 Secularism can never bring peace to mankind. Nothing can take the place of God in human society. But mark you well! do not be quick to surrender the beneficent gains of the secular revolt from ecclesiastical totalitarianism. Western civilization today enjoys many liberties and satisfactions as a result of the secular revolt. The great mistake of secularism was this: In revolting against the almost total control of life by religious authority, and after attaining the liberation from such ecclesiastical tyranny, the secularists went on to institute a revolt against God himself, sometimes tacitly and sometimes openly.

195:8.7 To the secularistic revolt you owe the amazing creativity of American industrialism and the unprecedented material progress of Western civilization. And because the secularistic revolt went too far and lost sight of God and *true* religion, there also followed the unlooked-for harvest of **world wars** and international unsettledness.

195:8.8 It is not necessary to sacrifice faith in God in order to enjoy the blessings of the modern secularistic revolt: tolerance, social service, democratic government, and civil liberties. It was not necessary for the secularists to antagonize true religion in order to promote science and to advance education.

195:8.9 But secularism is not the sole parent of all these recent gains in the enlargement of living. Behind the gains of the twentieth century are not only science and secularism but also the unrecognized and unacknowledged spiritual workings of the life and teaching of Jesus of Nazareth.

195:8.10 Without God, without religion, scientific secularism can never co-ordinate its forces, harmonize its divergent and rivalrous interests, races, and nationalisms. This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating. The chief cohesive force resisting this disintegration of antagonism is nationalism. And nationalism is the chief barrier to world peace.

195:8.11 The inherent weakness of secularism is that it discards ethics and religion for politics and power. You simply cannot establish the brotherhood of men while ignoring or denying the fatherhood of God.

195:8.12 Secular social and political optimism is an illusion. Without God, neither freedom and liberty, nor property and wealth will lead to peace.

[*Note:* The Taiping Rebellion (1850-1914) claimed more lives than the First World War.]

195:8.13 The complete secularization of science, education, industry, and society can lead only to disaster. During the first third of the twentieth century Urantians killed more human beings than were killed during the whole of the Christian dispensation up to that time. And this is only the beginning of the dire harvest of materialism and secularism; still more terrible destruction is yet to come.

9. CHRISTIANITY'S PROBLEM

IX. *The Survivals out of the Past* (Jones 28)

To put it another way, the river of truth—if we may assume such a river—that runs on through the centuries has received many tributaries from many lands, carrying into the main stream a vast *mélange* of speculation and superstition (J 29).

Our new generation is impatient.... It asks why it should be bothered with the accumulation of ideas from dead centuries. "Why expect us," it says, "to spend our time on books and creeds that were written when none of the laws of the universe had been discovered and verified? Why should we listen to interpretations of life which are based on ethical and religious formulations of a world that was hoary with age at the time when modern science was born?" (J 30)

195:9.1 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!

The attitude of **revolt** can be only a temporary state of mind.... We can no more reject the intellectual legacy of the past than we can reject the hereditary transmissions in our bodies (J 31).

when the present superstition **revolt** is over,

the truths of Jesus' gospel will persist gloriously to illuminate a new and better way.

195:9.2 But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. **A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism.** Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.

195:9.3 The teachings of Jesus, even though greatly modified, survived the mystery cults of their birthtime, the ignorance and superstition of the dark ages, and are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century.

IV: THE HEART OF CHRISTIANITY (Jones 106)

I. *Things That Cannot Be Shaken Remain* (Jones 106)

We may be assured that this **testing**, sorting time is, once more, a **revealing** period. It is demonstrating, as earthquakes always do demonstrate, what is built to abide through shakings and what is only makeshift work to be removed (J 107).

And such times of great **testing** and threatened defeat are always times of great **revelation**.

I: OBSTACLES AND HINDRANCES
TO CHRISTIAN FAITH IN A NEW
AGE (Jones 1)

XI. *New Leadership for New Conditions* (Jones 36)

A kind of chilling blight falls on the spirit of a young man who has been quickened by the hopes and aims of progressive teachers, when he comes home from college and finds his Church **busy with bygone issues** and unconcerned over what seem to him the most vital questions in the world. It can be taken for settled that persons of this type will never be won to Christianity until its leaders become dedicated to the actual tasks for which Christ lived and died. But, on the other hand, these persons with their social passion need to be reminded that it has usually been, though not always, religious **inspiration** and the quickening power of faith that have produced the creators of new eras and the champions of enlarged human rights and equal justice (J 37-38).

195:9.4 Religion does need **new leaders**, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings.

If Christianity persists in neglecting its spiritual mission

while it continues to **busy itself with social and material problems**,

the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men.

And then will these spirit-born souls quickly supply the leadership and **inspiration** requisite for the social, moral, economic, and political reorganization of the world.

XII. *The Hour Has Struck* (Jones 40)

The new age cannot *live* on naturalism or on secularism.... But this new age cannot any more successfully *live* on religious faiths that are **out of harmony with known truth**, or that hang loose in the air, cut apart from the fundamental intellectual culture of the age.

The hour has struck for the serious business of rediscovering the foundations, and of interpenetrating all life and thought with the truths and realities of a victorious religious faith (J 42).

195:9.5 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.

195:9.6 Primitive man lived a life of superstitious bondage to religious fear. Modern, civilized men dread the thought of falling under the dominance of strong religious convictions. Thinking man has always feared to be *held* by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do *to* them—and *with* them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.

195:9.7 Selfish men and women simply will not pay such a price for even the greatest spiritual treasure ever offered mortal man. Only when man has become sufficiently disillusioned by the sorrowful disappointments attendant upon the foolish and deceptive pursuits of selfishness, and subsequent to the discovery of the barrenness of formalized religion, will he be disposed to turn wholeheartedly to the gospel of the kingdom, the religion of Jesus of Nazareth.

III: THE TESTIMONY OF HUMAN EXPERIENCE (Jones 71)

III. *First-hand Religion* (Jones 80)

[contd] What the hour demands is a vital return to religion as it is in its first intention (J 80).

195:9.8 The world needs more **firsthand religion**.

Even Christianity—the best of the religions of the twentieth century—is not only a religion *about* Jesus, but it is so largely one which men experience secondhand. They take their religion wholly as handed down by their accepted religious teachers. What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings!

IV. *The Door Open* (Jones 83)

Nobody would consent to have congealed **descriptions** and formal accounts of lovely objects and beautiful creations substituted for the experience of beauty itself (J 87).

Descriptive words of things beautiful cannot thrill like the sight thereof,

neither can creedal words inspire men's souls like the experience of knowing the presence of God.

Religion, too, must be kept as an open door for the soul

into the world of absolute and eternal reality with which we have commerce (J 87).

It is essentially the soul's response to that divine Other, that spiritual Beyond, that completes and fulfills our native yearnings and strivings after true reality (J 87-88).

I: OBSTACLES AND HINDRANCES TO CHRISTIAN FAITH IN A NEW AGE (Jones 1)

X: Paganized Areas of Life (Jones 33)

The fact that Christianity in its organized forms lowered its ideals

and enthusiastically "blessed" the war weakens its creative and constructive power for the crisis in which it now finds itself, but a return to clear spiritual vision and moral leadership on the part of the churches is the one hope of the hour (J 36).

But expectant faith will ever keep the hope-door of man's soul open

for the entrance of the eternal spiritual realities

of the divine values of the worlds beyond.

195:9.9 Christianity has dared to lower its ideals

before the challenge of human greed, war-madness, and the lust for power;

but the religion of Jesus stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny.

195:9.10 Christianity is threatened by slow death from formalism, over-organization, intellectualism, and other nonspiritual trends. The modern Christian church is not such a brotherhood of dynamic believers as Jesus commissioned continuously to effect the spiritual transformation of successive generations of mankind.

IV: THE HEART OF CHRISTIANITY
(Jones 106)

II. *What "Christianity" Means* (Jones 107)

Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses

and remote watersheds

as well as that high Galilean tableland from which the original stream emerged (J 109).

Reformers in all periods have endeavored to "return" to the purity and simplicity of the original source. They have aspired to "revive primitive Christianity." The difficulty about such an undertaking is the impossibility of lifting a spiritual movement out of its organic, historical setting and transporting it into the life and culture of another epoch (J 109).

195:9.11 So-called Christianity has become a social and cultural movement as well as a religious belief and practice.

The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass;

many olden cultural watersheds drain into this present-day cultural stream

as well as the high Galilean tablelands which are supposed to be its exclusive source.

10. THE FUTURE

195:10.1 Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men.

It is futile to talk about

a revival of primitive Christianity;

The only direction of travel that is open to us is the one-way road **forward** and if we are concerned to get closer to the original quality of Christian faith and power it must be by discovering what were the essential aspects of that faith and power, and by going forward to reconstruct and rebuild our culture and our civilization through the recreative energies of that dynamic way of life (J 110).

you must go **forward** from where you find yourselves.

Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself.

III. *Is the "Heart" Still Beating?* (Jones 111)

Have we a missionary faith which gives us a right to be a missionary people? *Are we **more than conquerors**,*

Jesus' disciples should be **more than conquerors**,

in the sense that we have an overbrimming spiritual life which **flows over** for others? Does our cup run over? (J 111-12)

even **overflowing** sources of inspiration and enhanced living to all men.

IV. *The Unique Aspect* (Jones 113)

[contd] Every great religion, that is, every religion that has made a permanent contribution to human culture and civilization, has brought to light some unique aspect of the nature of God. In fact, a religion is **only a phase of "humanism"**

Religion is **only an exalted humanism**

until it becomes deepened and vitalized through a fresh **discovery of the reality of God** (J 113).

until it is made divine by the **discovery of the reality of the presence of God** in personal experience.

VI. *Identity of God and Love* (Jones 122)

The modern man feels a hesitation about building speculative theories or elaborate theological systems around such sacred events as [the crucifixion] (J 124).

VII. *Only a Person Could Reveal the Heart of God* (Jones 126)

It will always be possible, no doubt, for objectors to say that there is no way to pass over from the subjective experiences which Christ felt and from the deeds He did and the things He suffered to the objective reality of God.... It ought, however, to satisfy most earnest and sincere minds that here in Christ the universe has produced a Person who made the supremacy of love vivid and vocal and victorious, a Person whom multitudes of men and women have felt to be good enough and noble enough to express the highest human ideal of God's nature (J 127).

Christianity has, beyond question, borne a testimony across the centuries that God and man belong together and that both suffer loss when they are sundered (J 128).

195:10.2 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.

195:10.3 Ever bear in mind—

God and men need each other.

They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.

VIII. *The Kingdom of God* (Jones 129)

The great saying: “The Kingdom of God is in you,” has been called by a modern Hindu the greatest revelation that any person has ever made (J 130).

195:10.4 “The kingdom of God is within you” was probably the greatest pronouncement Jesus ever made,

next to the declaration that his Father is a living and loving spirit.

195:10.5 In winning souls for the Master,

Christ once, in a striking passage, called the method “going the **second mile.**” He saw how much of life and religion was “legal,” how many things were done because they were expected or required or compelled and when they were performed they were counted up and cashed in for merit. To Him this **first mile of compulsion**, this carefully measured mile, had almost no significance for life as it ought to be.

it is not the **first mile of compulsion**, duty, or **convention**

that will transform man and his world, but rather the **second mile** of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance

For Him life really began when one cut loose from **convention** and rule and system and started living **toward some great goal** of life for the sheer joy and thrill of it, no longer painfully counting milestones (J 133-34).

toward the higher and divine goal of mortal existence.

Christianity even now willingly goes the *first* mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

This message of life, this **call to the task of building**, as co-laborers with God, the harmonized **society** which is to reveal the will of God on earth

195:10.6 The **call to the adventure of building** a new and transformed human **society**

by means of the spiritual rebirth of Jesus' brotherhood of the kingdom

ought to thrill men with an enthusiasm like that, though far greater than that, which has swept the heartstrings of the Russian youth (J 136).

should thrill all who believe in him

as men have not been stirred since the days when they walked about on earth as his companions in the flesh.

V: THE NATURE AND THE MISSION OF THE CHURCH (Jones 137)

I. *Hindrances within the Church* (Jones 137)

Secularism, naturalism, materialism, and, in some parts of the world, communism, stand out in intrenched hostility to the Christian way of life and to the Christian body of ideas and ideals. In one form or another, by silence or by settled opposition, they all **deny the reality of God** and they leave human life stripped almost bare of spiritual significance and transcendent meaning (J 137).

195:10.7 No social system or political regime which **denies the reality of God**

can contribute in any constructive and lasting manner to the advancement of human civilization.

[contd] But there is another **obstacle** to be found within the Christian movement itself, which perhaps presents a graver difficulty to the spread of Christianity than any one of those militant foes on the outside.... The **divisions** in the Church itself and its failure to confront its tasks with vision and leadership and creative power constitute, if the truth were frankly uttered, the supreme difficulty which confronts the Christian interpretation of life in the world to-day (J 137-38).

Ecclesiasticism does not easily keep house on friendly terms with a **growing faith** of **first-hand experience** and inward vision (J 138).

The importance of the preservation of the inheritance from the past

cultivates an attitude of caution and inclines an ancient organization to defend the *status quo*, to stand sponsor for **outgrown** customs, and to protect **forms of worship** and **systems of thought** which have become inadequate for the expanding life of the race (J 138-39).

But Christianity, as it is **subdivided** and secularized today, presents the greatest single **obstacle** to its further advancement;

especially is this true concerning the Orient.

195:10.8 **Ecclesiasticism** is at once and forever incompatible with that living **faith**, **growing** spirit, and **firsthand experience**

of the faith-comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven.

The praiseworthy desire to preserve traditions of past achievement

often leads to the defense of **outgrown systems of worship**.

The well-meant desire to foster ancient **thought systems** effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men.

For these and other reasons the organized Church often seems to social and economic reformers a main **obstacle** to

human progress (J 139).

[A great many of the educated youth of the United States and Canada] find it difficult to understand how a Church **founded by Christ** can show such feeble loyalty to the principles of truth, the way of life and the spirit of love to which His life was dedicated. Their very **loyalty to the Christ of the Gospels**

often makes it **difficult** for them to be **enthusiastically loyal to the Church** which bears His name (J 139-40).

They are ready for **great adventure** when they are summoned to it and they would **go the whole costly way** with a Church genuinely pledged to **Christ's program** (J 140).

Likewise, the Christian churches of the twentieth century stand as great, but wholly unconscious, **obstacles** to

the immediate advance of the real gospel—the teachings of Jesus of Nazareth.

195:10.9 Many earnest persons who would gladly yield **loyalty to the Christ of the gospel**

find it very **difficult enthusiastically to support a church** which exhibits so little of the spirit of his life and teachings,

and which they have been erroneously taught **he founded**.

Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, *fostered* it as the best existent exponent of his lifework on earth.

195:10.10 If the Christian church would only dare to espouse the **Master's program**, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking,

and they would not hesitate to **go all the way** through with this **great adventure**.

II. *The Divided Forces* (Jones 141)

[And if a house be divided against itself, that house cannot stand (Mk. 3:25).]

The **sectarian divisions** which are such a source of weakness and confusion here at home play still greater havoc in missionary lands.... There will never be a world-conquering Christian faith until there is, at least in spirit, a united Church (J 141-42).

III. *A Visible or an Invisible Church?* (Jones 143)

There has been a curious and yet widespread tendency manifested to confuse **unity** with **uniformity**. They are totally different.

The former is of the highest importance; in fact, it is an essential feature of a Church that is to be *effectual*. Uniformity on the other hand is disastrous, even deadly. It levels down instead of up. It cramps and compels the mind. It is **mechanistic** and not spiritual (J 143-44).

195:10.11 Christianity is seriously confronted with the doom embodied in one of its own slogans:

“A house divided against itself cannot stand.”

The non-Christian world will hardly capitulate to a **sect-divided** Christendom.

The living Jesus is the only hope of a possible unification of Christianity.

The true **church**—the Jesus brotherhood—is **invisible**, spiritual,

and is characterized by **unity**, not necessarily by **uniformity**.

Uniformity is the earmark of the physical world of **mechanistic** nature.

Spiritual unity is the fruit of faith union with the living Jesus.

The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God.

IV. *Organism Rather than Organization* (Jones 146)

[contd] The best type of organization for the preservation and transmission of the precious spiritual treasure which constitutes the heart of Christianity would seem to be one that approached as closely as possible to a *living, growing organism*, and that was as far removed as possible from a *mechanism*, though organizations tend by their law of habit and custom to slide in the mechanistic direction (J 146).

The imperial historic Church is thus the most awe-inspiring creation of the *combined genius of the greatest races* the world has seen. No man reared it and no human mind built it. It is the corporate work of many centuries, of many minds, and of many races.

It is august and it rightly *moves men's minds with powerful emotions* (J 148-49).

And this brotherhood is destined to become

a *living organism* in contrast to an institutionalized social *organization*.

It may well utilize such social organizations, but it must not be supplanted by them.

195:10.12 But the Christianity of even the twentieth century must not be despised.

It is the product of the *combined moral genius of the God-knowing men of many races* during many ages,

and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects.

Christianity still contrives to *move the minds of reflective men with mighty moral emotions*.

[contd] But with all its greatness and uniqueness the Church which emerged fell far short of St. Paul's ideal, and it has throughout its historical stages revealed characteristic and structural weaknesses as an organ of the spirit of Christ. It has become entangled in **political** aims and ambitions and policies. Secondary considerations have crowded out primary ones (J 149).

It has proved extremely difficult to maintain an organization with august authority without **smothering** out the fresh insight of individual souls, the free and spontaneous vision of truth, and the prophetic spirit which are essential to the life and growth and progress of a Church of the Spirit.... The spectacle of **truth** on the rack and of **new-born faiths** on the scaffold has shocked all who have sympathetically explored the history of the Church in its periods of power (J 149-50).

VI. *Many Types Needed* (Jones 153)

[contd] There will almost certainly always be many persons in the world who **feel the need of a Church which possesses august authority** (J 154).

195:10.13 But there is no excuse for the involvement of the church in commerce and **politics**;

such unholy alliances are a flagrant betrayal of the Master.

And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to

smother newborn faith and persecute **truth** bearers who chanced to appear in unorthodox raiment.

195:10.14 It is all too true that such a church would not have survived unless there had been men in the world who preferred such a style of worship.

Many spiritually indolent souls **crave an ancient and authoritative religion** of ritual and sacred traditions.

Human evolution and spiritual progress are hardly sufficient to enable all men to dispense with religious authority.

And the invisible brotherhood of the kingdom

The varieties of human need are great and the aspects of divine truth are so multiform that the Great Church of which Christ is the Head must include these two [“High Church” and mystical] and many more characteristic family types (J 157).

may well include these family groups of various social and temperamental classes

if they are only willing to become truly spirit-led sons of God.

But there is not, and there cannot be, any defense of denominational families of the old infallible sectarian order.... The atmosphere of rivalry, the insistence on exclusive possession of truth and salvation, the hardness of heart which goes with that state of mind, and the holier-than-thou attitude, defeats the very aim and function of a Church of Christ (J 159-60).

But in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility.

195:10.15 These various groupings of Christians may serve to accommodate numerous different types of would-be believers among the various peoples of Western civilization, but such division of Christendom presents a grave weakness when it attempts to carry the gospel of Jesus to Oriental peoples. These races do not yet understand that there is a *religion of Jesus* separate, and somewhat apart, from Christianity, which has more and more become a *religion about Jesus*.

195:10.16 The great hope of **Urantia** lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers.

VI: A NEW EMPHASIS IN EDUCATION (Jones 174)

III. *Education Free and Creative; Not Pattern-stamped* (Jones 181)

The most important function of education is the discovery of the potential aptitudes in the lives of boys and girls, the training and control of instincts and emotions, the formation of ideals and loyalties, the shaping of the trend of **character** and the infusion of life with magnanimous aims and purposes and the open-minded coöperative spirit. In short, schools and colleges ought to be centers for the big business of **life-planning** and life-building as well as places for the accumulation and discovery of facts (J 184).

195:10.17 Even secular **education** could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in

life planning and **character** progression.

The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality.

VII. *Discipline and Depth* (Jones 194)

[contd] In speaking favorably, as has been done, of certain modern types of education, nothing should be said that would imply sympathy with any methods of education that neglect mental or **moral discipline**. There is no soft and easy way to any high qualities of life or character (J 194).

There is great need for the teaching of **moral discipline**

in the place of so much self-gratification.

Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

A FOREWORD OF EXPLANATION
(Jones v)

We want to know why Christianity is running on **low gear**. We need to ask what ought to be expected of the Christian Church in this new age (J ix)

195:10.18 Christianity is an extemporized religion, and therefore must it

operate in **low gear**.

High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus.

I: OBSTACLES AND HINDRANCES
TO CHRISTIAN FAITH IN A NEW
AGE (Jones 1)

I. *Conquests of Christianity* (Jones 1)

A little band of disciples of a crucified carpenter from an obscure town

inaugurated a missionary movement which in less than three centuries conquered the Roman Empire.

The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel (J 1).

[contd] Hardly less extraordinary, though of a different order, was the slow absorption of the Platonic and Neoplatonic stream of thought into the central current of the Christian Faith (J 1).

The “new learning,” which came into power in the fifteenth century and produced a new birth for the Western world, carrying in its current the discovery of America, the invention of printing, the Copernican cosmic revolution, the translation of the Bible and the reformation of the Church, was by no means the least of these marvels of conquests (J 2).

But Christianity is a mighty religion, seeing that

the commonplace disciples of a crucified carpenter

set in motion those teachings which conquered the Roman world in three hundred years

and then went on to triumph over the barbarians who overthrew Rome.

This same Christianity conquered—absorbed and exalted—the whole stream of Hebrew theology and Greek philosophy.

And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered

the whole Western world.

Christianity contains enough of Jesus' teachings to immortalize it.

195:10.19 If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

195:10.20 Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating

THE SEVEN SOCIAL EVILS
(Donaldson)

- | | |
|---|--|
| | science without <u>idealism</u> , |
| Politics without principle. | politics without <u>principles</u> , |
| Wealth without work. | wealth without work, |
| Pleasure without <u>conscience</u> . | pleasure without <u>restraint</u> , |
| Knowledge without character. | knowledge without character, |
| | power without <u>conscience</u> , |
| Commerce and <u>industry without morality</u> . | and <u>industry without morality</u> . |
| Science without <u>humanity</u> . | |
| Worship without sacrifice ⁵ (D). | |

195:10.21 The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the fatherhood of God and the brotherhood of man.

1. Once again, how far could the adherents of the new Christian faith go in accepting the economic order of existing society? Here we have to remark that there is, in the main, less question, because in most ages of our history the economic challenge is never so explicit as the literary; ... we accept the economic rules of everyday life, we are slow to recognize the economic facts, even when they **clash** with what otherwise we believe. How far could the **social** and personal habits of the day be accepted? What is **moral**, what is immoral? ... The problem of the supremacy of the State, the problem of standardization by social environment and common education,—perhaps even to-day we do not find it easy to solve these (G 7-8).

[Compare 195:0.3: “the **social-moral clash** of the ages”.]

2. Is it not arguable that those **great types of antiquity** which we propose to study were not won at all, but simply disappeared from society, **were in fact lost**, with much else? (G 13).

[Compare 195:0.18: “Many of the **great truths** taught by Jesus **were almost lost** in these early compromises ...”]

3. What else is the meaning of Pindar’s insistence on native genius as opposed to instruction, on the born poet as distinguished from the products of the schools? (G 19)

4. But it remained for Alexander to so penetrate the east that Greek civilization became an integral part of the life of the orient. Thus the later advance of the Christian religion into western lands was made possible and natural (Benjamin Willard **Robinson**, *The Sayings of Jesus: Their Background and Interpretation* (1930), p. 1.

5. Canon Frederic Lewis Donaldson, a canon of Westminster Abbey in London, first presented the list of “the seven social evils (or sins)” in an address given at the abbey in March 1925. I have been unable to find this address, only portions from it quoted in the article in the Appendix. The Appendix probably shows the list in its original form. The list was later reproduced with various small changes. For instance, Mahatma Gandhi, in October 1925, changed ‘politics without principle’ to ‘politics without principles’ and ‘commerce and industry without morality’ to ‘commerce without morality’. E. Stanley Jones replaced ‘politics without principle’ to ‘policies without principles’. The author of Paper 195 liberally edited the list, as seen in the parallel chart. I have been unable to determine which text the writer of Paper 195 drew from.

