

Paper 5 — God’s Relation to the Individual

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Sources for Paper 5, in the order in which they first appear

- (1) Rev. Josiah **Strong**, D.D., *The New World-Religion* (Garden City, New York: Doubleday, Page & Company, 1915)
- (2) W. R. **Matthews**, K.C.V.O., D.D., D.Lit., *God in Christian Thought and Experience* (London: Nisbet & Co. Ltd., 1930)
- (3) Rees **Griffiths**, M.A., B.D., Ph.D., *God in Idea and Experience, or, The A Priori Elements of the Religious Consciousness* (Edinburgh: T. & T. Clark, 1931)
- (4) J. R. **Illingworth**, M.A., *Personality Human and Divine* (London and New York: The Macmillan Company, 1894)

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.)

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PAPER 5 — GOD'S RELATION TO THE INDIVIDUAL

5:0.1 If the finite mind of man is unable to comprehend how so great and so majestic a God as the Universal Father can descend from his eternal abode in infinite perfection to fraternize with the individual human creature, then must such a finite intellect rest assurance of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.

5:0.2 God has distributed the infinity of his eternal nature throughout the existential realities of his six absolute co-ordinates, but he may, at any time, make direct personal contact with any part or phase or kind of creation through the agency of his prepersonal fragments. And the eternal God has also reserved to himself the prerogative of bestowing personality upon the divine Creators and the living creatures of the universe of universes, while he has further reserved the prerogative of maintaining direct and parental contact with all these personal beings through the personality circuit.

1. THE APPROACH TO GOD

5:1.1 The inability of the finite creature to approach the infinite Father is inherent, not in the Father's aloofness, but in the finiteness and material limitations of created beings. The magnitude of the spiritual difference between the highest personality of universe existence and the lower groups of created intelligences is inconceivable. Were it possible for the lower orders of intelligence to be transported instantly into the presence of the Father himself, they would not know they were there. They would there be just as oblivious of the presence of the Universal Father as where they now are. There is a long, long road ahead of mortal man before he can consistently and within the realms of possibility ask for safe conduct into the Paradise presence of the Universal Father. Spiritually, man must be translated many times before he can attain a plane that will yield the spiritual vision which will enable him to see even any one of the Seven Master Spirits.

I: GOD IN HIS WORLD (Strong 3)

I. GOD IN NATURE (Strong 8)

I believe that God created the world out of the fullness of his wonderful love; and that he is ever seeking in every possible way to reveal himself to the objects of that love. He is unknown to multitudes, not because he hides himself,

5:1.2 Our Father is not in hiding; he is not in arbitrary seclusion.

but because multitudes are blind (S 19).

He has mobilized the resources of divine wisdom in a never-ending effort to reveal himself to the children of his universal domains.

Because God loves us he seeks to bring us into the most intimate possible knowledge of himself, the most perfect likeness to himself, and the most complete coöperation with himself,

which would be the realization of our highest happiness (S 19-20).

There is an infinite grandeur and an inexpressible generosity connected with

the majesty of his love which causes him to yearn for the association of every created being who can comprehend, love, or approach him;

and it is, therefore, the limitations inherent in you, inseparable from your finite personality and material existence, that determine the time and place and circumstances in which you may achieve the goal of the journey of mortal ascension and stand in the presence of the Father at the center of all things.

5:1.3 Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self.

5:1.4 The mortals of the realms of time and space may differ greatly in innate abilities and intellectual endowment, they may enjoy environments exceptionally favorable to social advancement and moral progress, or they may suffer from the lack of almost every human aid to culture and supposed advancement in the arts of civilization;

but the possibilities for spiritual progress in the ascension career are equal to all; increasing levels of spiritual insight and cosmic meanings are attained quite independently of all such sociomoral differentials of the diversified material environments on the evolutionary worlds.

5:1.5 However Urantia mortals may differ in their intellectual, social, economic, and even moral opportunities and endowments, forget not that their spiritual endowment is uniform and unique. They all enjoy the same divine presence of the gift from the Father, and they are all equally privileged to seek intimate personal communion with this indwelling spirit of divine origin, while they may all equally choose to accept the uniform spiritual leading of these Mystery Monitors.

5:1.6 If mortal man is wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since he is so certainly and so effectively spiritually endowed by the indwelling and divine Adjuster, there cannot fail to materialize in that individual's experience the sublime consciousness of knowing God and the supernal assurance of surviving for the purpose of finding God by the progressive experience of becoming more and more like him.

5:1.7 Man is spiritually indwelt by a surviving Thought Adjuster. If such a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like him, honestly wants to do the Father's will, there exists no negative influence of mortal deprivation nor positive power of possible interference which can prevent such a divinely motivated soul from securely ascending to the portals of Paradise.

5:1.8 The Father desires all his creatures to be in personal communion with him. He has on Paradise a place to receive all those whose survival status and spiritual nature make possible such attainment. Therefore settle in your philosophy now and forever: To each of you and to all of us, God is approachable, the Father is attainable, the way is open; the forces of divine love and the ways and means of divine administration are all interlocked in an effort to facilitate the advancement of every worthy intelligence of every universe to the Paradise presence of the Universal Father.

5:1.9 The fact that vast time is involved in the attainment of God makes the presence and personality of the Infinite none the less real. Your ascension is a part of the circuit of the seven superuniverses, and though you swing around it countless times, you may expect, in spirit and in status, to be ever swinging inward. You can depend upon being translated from sphere to sphere, from the outer circuits ever nearer the inner center, and some day, doubt not, you shall stand in the divine and central presence and see him, figuratively speaking, face to face.

It is a question of the attainment of actual and literal spiritual levels; and these spiritual levels are attainable by any being who has been indwelt by a Mystery Monitor, and who has subsequently eternally fused with that Thought Adjuster.

5:1.10 The Father is not in spiritual hiding, but so many of his creatures have hidden themselves away in the mists of their own willful decisions and for the time being have separated themselves from the communion of his spirit and the spirit of his Son by the choosing of their own perverse ways and by the indulgence of the self-assertiveness of their intolerant minds and unspiritual natures.

5:1.11 Mortal man may draw near God and may repeatedly forsake the divine will so long as the power of choice remains. Man's final doom is not sealed until he has lost the power to choose the Father's will. There is never a closure of the Father's heart to the need and the petition of his children. Only do his offspring close their hearts forever to the Father's drawing power when they finally and forever lose the desire to do his divine will—to know him and to be like him. Likewise is man's eternal destiny assured when Adjuster fusion proclaims to the universe that such an ascender has made the final and irrevocable choice to live the Father's will.

5:1.12 The great God makes direct contact with mortal man and gives a part of his infinite and eternal and incomprehensible self to live and dwell within him. God has embarked upon the eternal adventure with man. If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space.

2. THE PRESENCE OF GOD

5:2.1 The physical presence of the Infinite is the reality of the material universe. The mind presence of Deity must be determined by the depth of individual intellectual experience and by the evolutionary personality level. The spiritual presence of Divinity must of necessity be differential in the universe. It is determined by the spiritual capacity of receptivity and by the degree of the consecration of the creature's will to the doing of the divine will.

["The Father lives in the child..." (3:1.4.)]

5:2.2 God lives in every one of his spirit-born sons.

The Paradise Sons always have access to the presence of God,

[So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God (Mark 16:19).] [*Et al.*]

"the right hand of the Father,"¹

and all of his creature personalities have access to

[No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (John 1:18).]

the "bosom of the Father."

This refers to the personality circuit, whenever, wherever, and however contacted, or otherwise entails personal, self-conscious contact and communion with the Universal Father, whether at the central abode or at some other designated place, as on one of the seven sacred spheres of Paradise.

5:2.3 The divine presence cannot, however, be discovered anywhere in nature or even in the lives of God-knowing mortals so fully and so certainly as in your attempted communion with the indwelling Mystery Monitor, the Paradise Thought Adjuster. What a mistake to dream of God far off in the skies when the spirit of the Universal Father lives within your own mind!

5:2.4 It is because of this God fragment that indwells you that you can hope, as you progress in harmonizing with the Adjuster's spiritual leadings, more fully to discern the presence and transforming power of those other spiritual influences that surround you and impinge upon you but do not function as an integral part of you. The fact that you are not intellectually conscious of close and intimate contact with the indwelling Adjuster does not in the least disprove such an exalted experience. The proof of fraternity with the divine Adjuster consists wholly in the nature and extent of the fruits of the spirit which are yielded in the life experience of the individual believer.

[Wherefore by their fruits ye shall know them (Matt. 7:20).]

“By their fruits you shall know them.”

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

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

3. TRUE WORSHIP

5:3.1 Though the Paradise Deities, from the universe standpoint, are as one, in their spiritual relations with such beings as inhabit Urantia they are also three distinct and separate persons. There is a difference between the Godheads in the matter of personal appeals, communion, and other intimate relations. In the highest sense, we worship the Universal Father and him only. True, we can and do worship the Father as he is manifested in his Creator Sons, but it is the Father, directly or indirectly, who is worshiped and adored.

5:3.2 Supplications of all kinds belong to the realm of the Eternal Son and the Son's spiritual organization. Prayers, all formal communications, everything except adoration and worship of the Universal Father, are matters that concern a local universe; they do not ordinarily proceed out of the realm of the jurisdiction of a Creator Son. But worship is undoubtedly encircuited and dispatched to the person of the Creator by the function of the Father's personality circuit. We further believe that such registry of the homage of an Adjuster-indwelt creature is facilitated by the Father's spirit presence. There exists a tremendous amount of evidence to substantiate such a belief, and I know that all orders of Father fragments are empowered to register the bona fide adoration of their subjects acceptably in the presence of the Universal Father. The Adjusters undoubtedly also utilize direct prepersonal channels of communication with God, and they are likewise able to utilize the spirit-gravity circuits of the Eternal Son.

[Source?]

5:3.3 Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

5:3.4 The moment the element of self-interest intrudes upon worship, that instant devotion translates from worship to prayer and more appropriately should be directed to the person of the Eternal Son or the Creator Son. But in practical religious experience there exists no reason why prayer should not be addressed to God the Father as a part of true worship.

5:3.5 When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are co-operating with the agencies of the Conjoint Actor. And so it is: You worship God; pray to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe.

5:3.6 The Creator or Sovereign Sons who preside over the destinies of the local universes stand in the place of both the Universal Father and the Eternal Son of Paradise. These Universe Sons receive, in the name of the Father, the adoration of worship and give ear to the pleas of their petitioning subjects throughout their respective creations. To the children of a local universe a Michael Son is, to all practical intents and purposes, God. He is the local universe personification of the Universal Father and the Eternal Son. The Infinite Spirit maintains personal contact with the children of these realms through the Universe Spirits, the administrative and creative associates of the Paradise Creator Sons.

5:3.7 Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material limitations can never become highly conscious of the real significance of true worship. Man's realization of the reality of the worship experience is chiefly determined by the developmental status of his evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.

5:3.8 The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul—the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. The mortal mind consents to worship; the immortal soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal—the consciousness of mind, soul, and spirit, and their unification in personality.

4. GOD IN RELIGION

I: MAN'S EXPERIENCE OF GOD
(Matthews 1)

We are concerned to know what drives man forward in his quest for God,—

or what allures him,—

what religion in its essential nature is; and this inquiry is suggested to us apart from any view which we may have about the truth of any religion (M 5).

It is generally recognized that one of the most important contributions to the solution of our problem of the nature of the religious consciousness was made by Schleiermacher, who was among the first to concentrate attention on religious experience and to make it the foundation of theology.... In his epoch-making work on the Christian Faith he propounded the thesis that religion is “a feeling of absolute dependence” (M 6).

5:4.1 The morality of the religions of evolution

drives men forward in the God quest

by the motive power of fear.

The religions of revelation

allure men

to seek for a God of love because they crave to become like him.

But religion is not merely a passive feeling of “absolute dependence”

and “surety of survival”;

it is a living and dynamic experience of divinity attainment predicated on humanity service.

Two salient and ineradicable needs of the spirit seek satisfaction through religion:

the need for **unity** and the need for the substantiation of value (M 18).

Doubtless for us a return to polytheism would be a regression towards chaos. But if we try to place ourselves at the standpoint of the primitive believer, we can see that for him his belief in spirits or dæmons is a **relative unification** (M 19).

There is truth in the saying of Professor Hocking, "**All polytheism is imperfect monotheism**" (M 19).

The second need which is met in the religious experience is that for the substantiation of values.... The monotheistic faiths have held that God is the **substance of values**, Himself the supreme Value (M 20).

The religious attitude of mind has a peculiarity which is not easy to define but which has been indicated by most writers upon the religious consciousness in language coloured by their own particular theories. Schleiermacher touches upon it in his "feeling of absolute dependence", Otto in his "sense of the numinous", and Professor J. B. Pratt when he designates God as "**the determiner of destiny.**"

5:4.2 The great and immediate service of true religion is

the establishment of an enduring **unity** in human experience,

a lasting peace and a profound assurance.

With primitive man, even polytheism is a **relative unification** of the evolving concept of Deity;

polytheism is monotheism in the making.

Sooner or later,

God is destined to be comprehended as the reality of **values**, the **substance of meanings**, and the life of truth.

5:4.3 God is not only **the determiner of destiny**;

he *is* man's eternal destination.

Religious states of mind contrast with those which are scientific or simply practical or moral in this respect, that whereas the scientific and moral are attempts at mastery over the not-self, to bring the objective material within the categories of the understanding or to **bend it to the purpose of the will,**

in religion the self seeks rather to be mastered, to bend itself to that “other” with which it is continuous (M 21).

[*Compare:* In this respect the religious attitude is more closely akin to that of **aesthetic** enjoyment, which wishes not to alter the object but to remain in its presence (M 21).]

Closely connected with this aspect of religion is the redemptive element which is present in every kind of religious life and system. No doubt the idea of **salvation** is more explicit in some religions than others, the conceptions of what man is redeemed from and what redeemed to vary enormously even in the highest examples of spiritual consciousness.

There is, for example, a profound and significant difference between the salvation of the Buddhist and the Christian. The former seeks release from **suffering,**

All nonreligious human activities seek to **bend the universe to the distorting service of self;**

the truly religious individual seeks to identify the self with the universe

and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman.

5:4.4 The domains of philosophy and art intervene between the nonreligious and the religious activities of the human self.

Through **art** and philosophy the material-minded man is inveigled into the contemplation of the spiritual realities and universe values of eternal meanings.

5:4.5 All religions teach the worship of Deity and some doctrine of human **salvation.**

The Buddhist religion promises salvation from **suffering,** unending peace;

the latter from **sin** (M 21-22).

[!]

In so far as he is religious man feels himself to be, in the end, impotent and miserable so long as he remains in his **isolated selfhood** (M 22).

the Jewish religion promises salvation from difficulties, prosperity predicated on righteousness; the Greek religion promised salvation from disharmony, ugliness, by the realization of beauty;

Christianity promises salvation from **sin**, sanctity;

Mohammedanism provides deliverance from the rigorous moral standards of Judaism and Christianity.

The religion of Jesus *is* salvation from

self, deliverance from the evils of creature **isolation** in time and in eternity.

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

5:4.7 The Zoroastrians had a religion of morals; the Hindus a religion of metaphysics; the Confucianists a religion of ethics. Jesus lived a religion of service. All these religions are of value in that they are valid approaches to the religion of Jesus.

In religion the life of the spirit of man reaches **unity**, and the richest religious life has not left the other activities of spirit behind but has taken them up into itself. The Reality which it seeks and thinks that it has known is One in which the thirsts of the soul for **goodness, beauty, and truth** are not annulled but satisfied (M 24).

II: THE DEVELOPMENT OF THE CONCEPT OF GOD (Matthews 25)

The two fundamental maxims of Greek and Hebrew aspiration respectively “**Know thyself**” and “**Know God**”,

are not contradictory but complementary, for man knows God in so far as he truly knows himself and he knows himself through knowing God (M 34).

[For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the **knowledge of our Lord Jesus Christ** (2 Peter 1:8).]

Religion is destined to become the reality of the spiritual **unification** of all that is **good, beautiful, and true** in human experience.

5:4.8 The Greek religion had a watchword “**Know yourself**”; the Hebrews centered their teaching on “**Know your God**”;

the Christians preach a gospel aimed at

a “**knowledge of the Lord Jesus Christ**”;

Jesus proclaimed the good news of “knowing God, and yourself as a son of God.”

These differing concepts of the purpose of religion determine the individual’s attitude in various life situations and foreshadow the depth of worship and the nature of his personal habits of prayer.

“Not lehrt beten”, and in the prayers which are offered we may discern most clearly the kinds of need of which the worshipper is conscious and the kind of deity to whom he prays (M 35).

It is only those faiths which have clung to the personal conception of Deity which have had a “jealous God” who will tolerate no other gods beside Him (M 38).

[Anthropomorphism is the road along which the believing mind has travelled from superstition to noble creeds (M 31).]

IV: THE CHRISTIAN EXPERIENCE OF GOD (*continued*) (Matthews 67)

This anthropomorphism, if so it may be called, is carried further in the Apostolic religious life;

for that experience is built on the affirmation that God is the Father of the Lord Jesus Christ, and the Creator is revealed as love through the Person and work of the Redeemer (M 87).

[The *Highest Anthropomorphism* (M 87, headline).]

The spiritual status of any religion may be determined by the nature of its prayers.

5:4.9 The concept of a semihuman and jealous God

is an inevitable transition between polytheism and sublime monotheism.

An exalted anthropomorphism is the highest attainment level of purely evolutionary religion.

Christianity has elevated the concept of anthropomorphism

from the ideal of the human to the transcendent and divine concept of

the person of the glorified Christ.

And this is the highest anthropomorphism that man can ever conceive.

II: THE DEVELOPMENT OF THE CONCEPT OF GOD (Matthews 25)

Two great streams flow together into the sea of **Christian** thought about God—the Hebrew and the Greek (M 39).

The **Hebrew** consciousness of God is a meditation upon righteousness.

It pushes to the furthest point the conception of Deity as the **Vindicator of moral values**, and for that reason it has a deep interest in history, in events, finding in them the revelation of the righteous purpose of God (M 40).

[contd] The **Greek** development, on the other hand, is dominated by the specifically philosophical impulse (M 40).

Philosophers were the real teachers of Greece—men who sought to understand, to find **unity** in experience (M 40).

The two elements within its experience of God have never been completely harmonized; the personal, “psychological”, living God of Hebrew tradition and piety has never been successfully identified with the God of metaphysics whose ancestry derives from Greece. Christian thought has never achieved a concept of God which fully satisfied the two needs of its heart (M 42).

5:4.10 The **Christian** concept of God is an attempt to combine three separate teachings:

5:4.11 1. The **Hebrew** concept—

God as a **vindicator of moral values**, a righteous God.

5:4.12 2. The **Greek** concept—

God as a **unifier**, a God of wisdom.

5:4.13 3. Jesus’ concept—God as a living friend, a loving Father, the divine presence.

5:4.14 It must therefore be evident that

composite Christian theology encounters great difficulty in attaining consistency.

This difficulty is further aggravated by the fact that the doctrines of early Christianity were generally based on the personal religious experience of three different persons: Philo of Alexandria, Jesus of Nazareth, and Paul of Tarsus.

III: THE CHRISTIAN EXPERIENCE OF GOD (Matthews 43)

The unbroken and triumphant nature of Jesus' communion with God has often been represented in theology by the assertion of the Lord's "sinlessness".... But it is perhaps unfortunate that so much stress should have been laid on this word. It is negative, and therefore suffers from two inherent defects: it is incapable of proof, and it cannot adequately convey the **positive** nature of Jesus' communion with God (M 51-52).

5:4.15 In the study of the religious life of Jesus, view him **positively**.

Think not so much of his **sinlessness** as of his righteousness, his loving service.

We owe to Dr. Montefiore a clear statement of the real departure which the Gospel made from the standpoint of the best Pharisees.... Here is the fresh and truly revolutionary interpretation of the Divine Fatherhood. God's love is **active** not **passive**, it goes out to seek and save those who are lost (M 59).

Jesus upstepped the **passive** love disclosed in the Hebrew concept of the heavenly Father to the higher **active** and creature-loving affection of a God who is the Father of every individual, even of the wrongdoer.

5. THE CONSCIOUSNESS OF GOD

VIII: THE RELIGIOUS IMPERATIVE (Griffiths 160)

Kant was able to establish the imperative character of the moral law because he was able to show that ... its source was in self-consciousness and not in the external conditions of the struggle for existence, nor yet in the realm of the instincts which man has in common with the animals. Morality had its foundation in Reason, which is the distinctive property of self-consciousness (G 161-62).

[Static ethics and traditional morality are just slightly superanimal (12:5.10).] [The moral nature is superanimal but subspiritual (196:3.25).]

5:5.1 Morality has its origin in the reason of self-consciousness;

it is superanimal but wholly evolutionary.

Human evolution embraces in its unfolding all endowments antecedent to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth.

But the attainment of levels of morality does not deliver man from the real struggles of mortal living. Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.

[I]f there are religious values discoverable in our experience—values that cannot be equated with or derived from other values, such as the **scientific**, **moral**, or æsthetic—then there must be within the mind itself some pristine capacity for viewing the world in the way we call religious. Religion cannot be derived from non-religious characteristics of experience (G 165).

5:5.2 Religion is not grounded in the facts of **science**, the obligations of society, the assumptions of philosophy, or the implied duties of **morality**.

Religion is an independent realm of human response to life situations and is unfailingly exhibited at all stages of human development which are postmoral.

Religion may permeate all four levels of the realization of values and the enjoyment of universe fellowship: the **physical** or material level of self-preservation; the **social** or emotional level of fellowship; the **moral** or duty level of reason; the **spiritual** level of the consciousness of universe fellowship through divine worship.

5:5.3 The fact-seeking scientist conceives of God as the First Cause, a God of force. The emotional artist sees God as the ideal of beauty, a God of aesthetics.

We cannot reduce religion to **philosophy**, to the attempt **reason** naturally makes to organise experience and think out the world as a unity, or reach some Absolute or God as the principle of that **unity** (G 167).

The **reasoning philosopher** is sometimes inclined to posit a God of universal **unity**,

even a pantheistic Deity.

The religionist of faith believes in a God who fosters survival, the Father in heaven, the God of love.

Religion, then, cannot be equated either with philosophical speculation, science, morality, or æsthetics.... Not with morality, because, though morality is an integral part of any religious life,

it is never the whole of it (G 169).

From the side of religion you may pass to morality, but from morality there is no obvious nor even a possible path to religious experience.

Not with æsthetics, because the worship of beauty in the abstract, and the emotions awakened by a beautiful object considered in and for itself, in no way resembles religion, which always links all objects with the world as a whole, and sees God in all things and all things in God (G 169).

The religious consciousness is *sui generis*, but it is more. It is the ancient mother of all the sciences—the science of nature, of morality, of art, of philosophy (G 169-70).

5:5.4 Moral conduct is always an antecedent of evolved religion and a part of even revealed religion,

but never the whole of religious experience.

Social service is the result of moral thinking and religious living.

Morality does not biologically lead to the higher spiritual levels of religious experience.

The adoration of the abstract beautiful is not the worship of God;

neither is exaltation of nature nor the reverence of unity the worship of God.

5:5.5 Evolutionary religion is the mother of the science, art, and philosophy

which elevated man to the level of receptivity to revealed religion, including the bestowal of Adjusters and the coming of the Spirit of Truth.

The evolutionary picture of human existence begins and ends with religion, albeit very different qualities of religion, one evolutionary and biological, the other revelational and periodical.

Is the religious valuation of life **normal to human nature** and can we always deal with men on that assumption? Is it a fact that the seemingly irreligious really view life through purely secular eyes ... or is it only the case that they do not accept the particular brand of religious thought and practice we are offering to them? ... If the latter, if religious indifference is due not to a deficiency of nature, so to speak, but rather to a failure to accept religion on our particular terms, then the imperative remains and is, in fact, operative (G 172).

And so, while religion is **normal and natural to man**, it is also optional.

Man does not have to be religious against his will.

II: DEVELOPMENT OF THE CONCEPT OF GOD (**Matthews** 25)

[Source? Compare 103:6.1 & 196:3.28.]

5:5.6 Religious experience, being essentially spiritual, can never be fully understood by the material mind; hence the function of theology, the psychology of religion.

[T]here is a **paradox** in religion from the outset (M 25).

The essential doctrine of the human realization of God creates a **paradox** in finite comprehension.

It is well-nigh impossible for

The paradox to which we have referred comes to the surface in a theoretical form in the crucial problem of religious thought—the debate between transcendence and immanence. A philosophy which will justify the religious attitude must maintain both that God is **immanent**

human logic and finite reason to harmonize the concept of divine **immanence**,

and that He is **transcendent** (M 26).

God within and a part of every individual, with the idea of God's **transcendence**,

Either conception, in the long run, must deprive **worship** of its **justification** and prayer of its reality (M 26).

The contradictions which [religion] seems to offer to our intellect are not of the kind which allow us to dismiss the object as unreal.... They indicate rather that we are dealing with an object which is **beyond our full comprehension** (M 28).

Two needs in particular [man] discovers—that for the **unification** of experience, the **intellectual** need,

and that for the **substantiation of universal values**, the moral and the æsthetic need (M 37).

the divine domination of the universe of universes.

These two essential concepts of Deity must be **unified** in the faith-grasp of the concept of the transcendence of a personal God and in the realization of the **indwelling presence of a fragment of that God** in order to **justify** intelligent **worship**

and validate the hope of personality survival.

The difficulties and paradoxes of religion are inherent in the fact that the realities of religion are utterly **beyond the mortal capacity for intellectual comprehension**.

5:5.7 Mortal man secures three great satisfactions from religious experience, even in the days of his temporal sojourn on earth:

5:5.8 1. **Intellectually** he acquires the satisfactions of a more **unified** human consciousness.

5:5.9 2. **Philosophically** he enjoys the **substantiation of his ideals of moral values**.

5:5.10 3. **Spiritually** he thrives in the experience of divine companionship, in the spiritual satisfactions of true worship.

5:5.11 God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness—the comprehension of the idea of God. Then follows the soul consciousness—the realization of the ideal of God. Last, dawns the spirit consciousness—the realization of the spirit reality of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God. In those mortals who have attained the Corps of the Finality all this will in time lead to the realization of the supremacy of God and may subsequently eventuate in the realization of the ultimacy of God, some phase of the absonite superconsciousness of the Paradise Father.

5:5.12 The experience of God-consciousness remains the same from generation to generation,

The Christian conception of God is not fixed and complete, not a doctrine fully thought out and settled, so that a reopening of the question would be a mere impertinence.... Every generation has the duty and opportunity of contributing to the work of thinking out the Christian idea of God in the light of its own special point of view (M 42).

but with each advancing epoch in human knowledge the philosophic concept and the theologic definitions of God *must* change.

God-knowingness, religious consciousness, is a universe reality, but no matter how valid (real) religious experience is, it must be willing to subject itself to intelligent criticism and reasonable philosophic interpretation; it must not seek to be a thing apart in the totality of human experience.

5:5.13 Eternal survival of personality is wholly dependent on the choosing of the mortal mind, whose decisions determine the survival potential of the immortal soul. When the mind believes God and the soul knows God, and when, with the fostering Adjuster, they all desire God, then is survival assured. Limitations of intellect, curtailment of education, deprivation of culture, impoverishment of social status, even inferiority of the human standards of morality resulting from the unfortunate lack of educational, cultural, and social advantages, cannot invalidate the presence of the divine spirit in such unfortunate and humanly handicapped but believing individuals. The indwelling of the Mystery Monitor constitutes the inception and insures the possibility of the potential of growth and survival of the immortal soul.

5:5.14 The ability of mortal parents to procreate is not predicated on their educational, cultural, social, or economic status. The union of the parental factors under natural conditions is quite sufficient to initiate offspring. A human mind discerning right and wrong and possessing the capacity to worship God, in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like him, honestly elects to do the will of the Father in heaven.

6. THE GOD OF PERSONALITY

5:6.1 The Universal Father is the God of personalities. The domain of universe personality, from the lowest mortal and material creature of personality status to the highest persons of creator dignity and divine status, has its center and circumference in the Universal Father.

[The Universal Father is the secret of the reality of personality, the bestowal of personality,

and the destiny of personality (0:5.5).]

God the Father is the bestower and the conservator of every personality.

And the Paradise Father is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love God and long to be like him.²

II: ANALYSIS OF THE CONCEPTION OF HUMAN PERSONALITY (Illingworth 28)

It should be noticed, in conclusion, that though personality, as above described, is the one thing we know best in the world, it is also the most mysterious thing we know (I 52).] [See also “Personality a Mystery” in Illingworth, p. 240.]

[See endnote.]

5:6.2 Personality is one of the unsolved mysteries of the universes.

We are able to form adequate concepts of the factors entering into the make-up of various orders and levels of personality,³ but we do not fully comprehend the real nature of the personality itself. We clearly perceive the numerous factors which, when put together, constitute the vehicle for human personality, but we do not fully comprehend the nature and significance of such a finite personality.

5:6.3 Personality is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of God-consciousness.

[The personality of mortal man is neither body, mind, nor spirit; neither is it the soul (0:5.11).]

But mind endowment alone is not personality, neither is spirit nor physical energy.

[The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit ... (0:5.11).]

Personality is that quality and value in cosmic reality which is exclusively bestowed by God the Father upon these living systems of the associated and co-ordinated energies of matter, mind, and spirit.

Neither is personality a progressive achievement. Personality may be material or spiritual, but there either is personality or there is no personality. The other-than-personal never attains the level of the personal except by the direct act of the Paradise Father.

5:6.4 The bestowal of personality is the exclusive function of the Universal Father, the personalization of the living energy systems which he endows with the attributes of relative creative consciousness and the freewill control thereof. There is no personality apart from God the Father, and no personality exists except for God the Father. The fundamental attributes of human selfhood, as well as the absolute Adjuster nucleus of the human personality, are the bestowals of the Universal Father, acting in his exclusively personal domain of cosmic ministry.

5:6.5 The Adjusters of prepersonal status indwell numerous types of mortal creatures, thus insuring that these same beings may survive mortal death to personalize as morontia creatures with the potential of ultimate spirit attainment. For, when such a creature mind of personality endowment is indwelt by a fragment of the spirit of the eternal God, the prepersonal bestowal of the personal Father, then does this finite personality possess the potential of the divine and the eternal and aspire to a destiny akin to the Ultimate, even reaching out for a realization of the Absolute.

5:6.6 Capacity for divine personality is inherent in the prepersonal Adjuster; capacity for human personality is potential in the cosmic-mind endowment of the human being.

But the experiential personality of mortal man is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father, being thus launched upon the seas of experience as

Looked at analytically, then, the fundamental characteristic of personality is self-consciousness ... But as in the very act of becoming thus self-conscious I discover in myself desires, and a will, the quality of self-consciousness immediately involves that of self-determination, the power of making my desires an object of my will, and saying 'I will do what I desire' (I 28-29).

a self-conscious and a (relatively) self-determinative and self-creative personality.

The material self is truly and unqualifiedly personal.

5:6.7 The material self has personality and identity, temporal identity; the prepersonal spirit Adjuster also has identity, eternal identity. This material personality and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul.

5:6.8 Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute.

5:6.9 The bestowal of creature personality confers relative liberation from

Necessity or determination from without is characteristic of the material world, one event producing another in endless continuity of causation; whereas I am directly conscious of being self-determined from within—a source of original activity, a free agent, a will (I 46-47).

slavish response to antecedent causation,

and the personalities of all such moral beings, evolutionary or otherwise, are centered in the personality of the Universal Father. They are ever drawn towards his Paradise presence by that kinship of being which constitutes the vast and universal family circle and fraternal circuit of the eternal God. There is a kinship of divine spontaneity in all personality.

5:6.10 The personality circuit of the universe of universes is centered in the person of the Universal Father, and the Paradise Father is personally conscious of, and in personal touch with, all personalities of all levels of self-conscious existence. And this personality consciousness of all creation exists independently of the mission of the Thought Adjusters.

5:6.11 As all gravity is circuited in the Isle of Paradise, as all mind is circuited in the Conjoint Actor and all spirit in the Eternal Son, so is all personality circuited in the personal presence of the Universal Father, and this circuit unerringly transmits the worship of all personalities to the Original and Eternal Personality.

5:6.12 Concerning those personalities who are not Adjuster indwelt: The attribute of choice-liberty is also bestowed by the Universal Father, and such persons are likewise embraced in the great circuit of divine love, the personality circuit of the Universal Father. God provides for the sovereign choice of all true personalities. No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will.

5:6.13 And this represents my efforts to present the relation of the living God to the children of time. And when all is said and done, I can do nothing more helpful than to reiterate that God is your universe Father, and that you are all his planetary children.

5:6.14 [This is the fifth and last of the series presenting the narrative of the Universal Father by a Divine Counselor of Uversa.]

1. In his *Analytical Study of Part I of the Urantia Book: Vol. 1: Papers 1-10*, written for the Urantia Brotherhood School in 1964, William S. Sadler listed and described the Bible passages in which “the right hand of God” occurs.

2. The Universal Father is the acme of divine personality; he is the origin and destiny of personality throughout all creation (1:5.1).

3. *Compare*: It is not an easy matter to segregate the factors which make up personality, but we view it as consisting of the following components:

1. Physical qualities—the physique.
2. Intellectual qualities—the intellect.
3. Emotional qualities—the temperament.
4. Social qualities—the ethical disposition.
5. Moral qualities—the character.
6. Spiritual qualities—the religious experience (William S. Sadler, M.D., *Theory and Practice of Psychiatry*

[1936], p. 235).

Though we can hardly undertake to define personality, we may attempt to narrate our understanding of the known factors which go to make up the ensemble of material, mental, and spiritual energies whose interassociation constitutes the mechanism wherein and whereon and wherewith the Universal Father causes his bestowed personality to function (16:8.2).