

## Paper 102 — The Foundations of Religious Faith

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*This chart is a revision of the 2015 version.*

Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

### Sources for Paper 102, in the order in which they first appear

- (1) John **Baillie**, *The Interpretation of Religion: An Introductory Study of Theological Principles* (New York: Charles Scribner's Sons, 1928)
- (2) William Ernest **Hocking**, Ph.D., *The Meaning of God in Human Experience: A Philosophy Study of Religion* (New Haven: Yale University Press, 1912)
- (3) E. Washburn **Hopkins**, Ph.D., LL.D., *Origin and Evolution of Religion* (New Haven: Yale University Press, 1923)

[*Note*: Hocking is coded 'H'; Hopkins is coded 'Ho'.]

- (4) Rev. L.W. **Grensted**, M.A., D.D., *Psychology and God: A Study of the Implications of Recent Psychology for Religious Belief and Practice* (London: Longmans, Green and Co., 1931)
- (5) Edwin **Lewis**, *God and Ourselves: A Plea for the Reality, Adequacy and Availability of God* (New York: The Abingdon Press, 1931)

### 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, or parallelisms separated by yellowed parallelisms.
- (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 102 — THE FOUNDATIONS OF RELIGIOUS FAITH

II, VI: RELIGION AS GROUNDED IN  
 OUR CONSCIOUSNESS OF VALUE: A  
 RECONSTRUCTIVE STATEMENT  
 (Baillie 299)

IX. IRRELIGION (Baillie 332)

[Quoting Bertrand Russell's *A Free Man's Worship*:]

“That man is the product of causes  
 which had no prevision of the end they  
 were achieving;

that his origin, his growth, his hopes

and fears, his loves and his beliefs,

are but the outcome of accidental  
 collocations of atoms;

that no fire, no heroism, no intensity of  
 thought and feeling

can preserve an individual life beyond the  
 grave;

that all the labours of the ages, all the  
 devotion, all the inspiration, all the  
 noonday brightness of human genius,

are destined to extinction in the vast death  
 of the solar system,

102:0.1 To the unbelieving materialist,<sup>1</sup>

man is simply an evolutionary accident.

His hopes

of survival are strung on a figment of  
 mortal imagination;

his fears, loves, longings, and beliefs

are but the reaction of the incidental  
 juxtaposition of certain lifeless atoms of  
 matter.

No display of energy nor expression of  
 trust

can carry him beyond the grave.

The devotional labors and inspirational  
 genius of the best of men

are doomed to be extinguished by death,

the long and lonely night of eternal  
 oblivion and soul extinction.

and that the whole temple of man's achievement must inevitably be buried beneath the débris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand.

Only within the scaffolding of these truths, only on the firm foundation of unyielding **despair**, can the soul's habitation henceforth be safely built" (B 337).

[contd] "Brief and powerless is Man's life; on him and all his race the **slow, sure doom** falls **pitiless** and dark.

Blind to good and evil, reckless of destruction, omnipotent **matter** rolls on its **relentless** way; for Man, condemned to-day to lose his dearest, to-morrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the **lofty** thoughts that **ennoble** his little day" (B 337).

Nameless **despair**

is man's only reward for living and toiling under the temporal sun of mortal existence.

Each day of life **slowly** and **surely** tightens the grasp of a **pitiless doom**

which a hostile and **relentless** universe of **matter**

has decreed shall be the crowning insult to everything in human desire which is beautiful, **noble, lofty**, and good.

102:0.2 But such is not man's end and eternal destiny; such a vision is but the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning.

And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children on earth.

102:0.3 This saving faith has its birth in the human heart when the moral consciousness of man realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity.

## 1. ASSURANCES OF FAITH

II, VII: THE FOUNDATIONS OF FAITH (Baillie 340)

VI. LOVE AS THE ULTIMATE ORGAN OF SPIRITUAL DISCERNMENT (Baillie 363)

102:1.1 The work of the Thought Adjuster constitutes the explanation of the translation of man's primitive and evolutionary sense of duty into that

It is not by developing our logical acumen nor yet our powers of speculative inquiry, but by deepening our moral experience and clarifying our moral insight, that we can hope to come to a firmer faith in the Divine ... (B 363).

higher and more certain faith in the eternal realities of revelation.

There must be perfection hunger in man's heart to insure capacity for comprehending the faith paths to supreme attainment.

The essential meaning of this great beatitude of our Lord's [*i.e.*, "Blessed are the pure in heart; for they shall see God"] has perhaps never been better paraphrased than in the Johannine words: "If any man willeth to do his will, he shall know concerning the doctrine" (B 364).

If any man chooses to do the divine will, he shall know the way of truth.

When the long reign of rationalism had at last reached its jubilee in the Cartesian theology it was Pascal who was first heard protesting that it is not by geometry but by love and charity that the knowledge of God is to be reached and (in what is surely one of the greatest sayings of all time) that “Human things must be known in order to be loved, but divine things must be loved in order to be known” (B 364-65).

Some have been too quick to conclude that because the conditions of belief are moral conditions therefore all unbelief is due to **sin** and is, in fact, a sufficient index of the moral state of the unbeliever. But ... [t]he religious history of the nineteenth century has abundantly shown that it is often the finest and purest souls among us who are ordained to pass through just this ‘dark night of the soul,’ and that often

“There lives more faith in **honest doubt**,  
Believe me, than in half the creeds” (B 366).

[‘Sin is any action or habit inhibiting or **delaying the soul’s progress to perfection**, of the danger of which the soul is, or ought to have been, conscious’ (Grensted 130-31).]

It will be remembered how Jesus Christ again and again described the moral attitude which was necessary for **entrance** into the Kingdom of God as **childlikeness** (B 368).

It is literally true, “Human things must be known in order to be loved, but divine things must be loved in order to be known.”

But **honest doubts** and sincere questionings are not **sin**;

such attitudes merely spell

**delay in the progressive journey toward perfection** attainment.

**Childlike** trust secures man’s **entrance** into the kingdom of heavenly ascent,

but progress is wholly dependent on the vigorous exercise of the robust and confident faith of

[[Jesus] combined the stalwart and intelligent courage of a **full-grown man** with the sincere and trusting optimism of a believing child (196:0.11).] [*Compare Eph. 4:13 (ASV).*]

VII. MEANING OF THE DISTINCTION BETWEEN FAITH AND KNOWLEDGE (Baillie 370)

There is thus always, from the point of view of science, a certain indirectness in faith's procedure. Instead of arguing, as **science** does, from *data*,

it **argues from agenda** (B 371).

II, IX: THE CRITERION OF RELIGIOUS TRUTH AND THE NATURE OF RELIGIOUS PROGRESS (Baillie 400)

I. THE CRITERION OF TRUTH AND FALSITY IN RELIGION (Baillie 400)

[See also 101:4.1.]

But it would be as profound a mistake as could here be made to suppose that a religious experience is therefore poor *as religion*, **because it is united** in the mind of its possessor

the **full-grown man**.

102:1.2 The reason of **science** is based on the observable facts of time;

the faith of religion **argues from** the spirit program of eternity.

What knowledge and reason cannot do for us, true wisdom admonishes us to allow faith to accomplish through religious insight and spiritual transformation.

102:1.3 **Owing to the isolation of rebellion, the revelation of truth on Urantia has all too often been mixed up with the statements of partial and transient cosmologies.** Truth remains unchanged from generation to generation, but the associated teachings about the physical world vary from day to day and from year to year.

Eternal truth should not be slighted **because it chances to be found in company**

either with profound scientific ignorance or with some out-of-date system of scientific knowledge (B 405).

with obsolete ideas regarding the material world.

II, VII: THE FOUNDATIONS OF FAITH (Baillie 340)

VIII. FAITH NOT A PROBABLE HYPOTHESIS TO BE AFTERWARDS VERIFIED, BUT AN EVER-DEEPENING PERSONAL TRUST (Baillie 373)

[Compare B 373-75.]

The more of science you know, the less sure you can be; the more of religion you *have*, the more certain you are.

Here then we come upon the crux of the whole matter: *the certitude of science differs from the certitude of religion in that the former proceeds primarily from the intellect*

102:1.4 The certainties of science proceed entirely from the intellect;

*but the latter from the personality as a whole* (B 376).

the certitudes of religion spring from the very foundations of the *entire personality*.

What Jesus meant by faith in God was the willingness to cast oneself without fear upon His love. When He required such faith of His followers, His appeal was never merely to their perspicacity or to their power of understanding,

Science appeals to the understanding of the mind;

but rather to their loyalty (B 377).

religion appeals to the loyalty and devotion of the body, mind, and spirit, even to the whole personality.



102:1.5 God is so all real and absolute that no material sign of proof or no demonstration of

It is true that the apologists of the seventeenth and eighteenth centuries were in the habit of endeavouring to clinch matters in favour of Christianity by appealing to the 'miracles' embedded in its sacred writ; but nowadays the presence of the incidents in the records is more commonly felt as an obstacle than as an aid to nascent belief ... (B 379).

so-called miracle

may be offered in testimony of his reality.

And indeed to faith's own eye this very fact [*i.e.*, that faith is never superseded in our earthly life], far from remaining a ground of bitterness or of despair, comes sooner or later to appear as a characteristic and very gracious factor of the divine discipline. Is it not a good and salutary thing that there should thus be room in our lives for loyal trust? (B 379-80)

Always will we know him because we trust him,

and our belief in him is wholly based on our personal participation in the divine manifestations of his infinite reality.

II, VIII: THE CONCEPTION OF GOD  
(Baillie 381)

III. THE IMPOSSIBILITY OF MAINTAINING A RELIGIOUS OUTLOOK ON THE WORLD WITHOUT BELIEVING IT TO BE UNDER SPIRITUAL CONTROL (Baillie 389)

102:1.6 The indwelling Thought Adjuster unfailingly arouses in man's soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with God, the divine source of that Adjuster.

We may therefore make bold to state the case in the broadest possible way and say that the most vital needs of religion cannot conceivably be satisfied by anything less than the Living God.

It is only with Spirit that our spirits can be one, or that we can have any measure of spiritual communion.

Whatever more God may be than a moral personality,

He cannot, if our finite personalities are not to be spiritually homeless, be any less (B 391).

The hungry soul of man refuses to be satisfied with anything less than the personal realization of the living God.

Whatever more God may be than a high and perfect moral personality,

he cannot, in our hungry and finite concept, be anything less.

## 2. RELIGION AND REALITY

PART I: RELIGION AS SEEN IN ITS EFFECTS (Hocking 1)

III: THE TRAITS OF RELIGION IN PERSONS (Hocking 27)

[contd] We know religion when we meet it in persons.

We are in no need of definition to guide our eyes, or to help in identifying it.

We are perpetually seeing its fruits, or missing them, in our neighbors (H 27).

Indeed, we are instinctive connoisseurs on this subject, every son of Adam,—because religion is a human property, not a property of culture (H 27).

102:2.1 Observing minds and discriminating souls know religion when they find it in the lives of their fellows.

Religion requires no definition;

we all know its social, intellectual, moral, and spiritual fruits.

And this all grows out of the fact that religion is the property of the human race; it is not a child of culture.

Our perception of religion,

like any other instinctive perception, can doubtless be sophisticated and work false. It holds its truth with difficulty in the presence of prejudice, theological interest, and passion (H 28).

That which chiefly marks the religious soul is

a fearless and original valuation of things....

But this originality and this freedom are strangely united with an opposite quality, *necessity*. The certitude of the religious spirit is so poised by an inward bond that it conveys no impression of personal self-assertion.

Its wisdom does not emanate from itself alone, is in some paradoxical fashion

both original and derivative:

it has the air of being less a product of individual force

than a result of profound partnership with some invisible source of wisdom (H 29).

True, one's perception of religion

is still human and therefore subject to the bondage of ignorance, the slavery of superstition,

the deceptions of sophistication, and the delusions of false philosophy.

102:2.2 One of the characteristic peculiarities of genuine religious assurance is that,

notwithstanding the absoluteness of its affirmations and the stanchness of its attitude,

the spirit of its expression is so poised and tempered that it never conveys the slightest impression of self-assertion or egoistic exaltation.

The wisdom of religious experience is something of a paradox

in that it is both humanly original and Adjuster derivative.

Religious force is not the product of the individual's personal prerogatives

but rather the outworking of that sublime partnership of man and the everlasting source of all wisdom.

The words and actions of the religious man become *authoritative* for the world of men. In becoming free, he has also become obedient to some necessity; and in becoming obedient he has become universal (H 30).

Thus do the words and acts of true and undefiled religion become compellingly authoritative for all enlightened mortals.

102:2.3 It is difficult to identify and analyze the factors of a religious experience, but it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of the Eternal.

[contd] Surely the religious spirit is living as if immortality were its share.

Believers react to this temporal life as if immortality already were within their grasp.

What its source of judgment and power may be we have yet to discover, but in its valid originality,

In the lives of such mortals there is a valid originality

and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world.

and in its emancipation from the stress and haste of the temporal current,

Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time;

we may see a present possession of that to which the secular spirit presses forward (H 30).

they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology.

Here lies the essential distinction between religion and the Arts on the ground of personal experience. Art is long; religion is immediate. The attainment in every Art is future, infinitely distant;

the attainment of religion is present.

[But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3:18).]

Religion indeed involves a present possession in some sort of the very objects which the Arts infinitely seek. Knowledge, for example, is an infinite quest in the order of nature,—

and in it there is no absolute certainty but only a growing probability and approximation:

but the religious soul

knows now—

and that without losing interest in

the slow movement of science (H 31).

102:2.4 Time is an invariable element in the attainment of knowledge;

religion makes its endowments immediately available,

albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience.

Knowledge is an eternal quest;

always are you learning, but never are you able to arrive at the full knowledge of absolute truth.

In knowledge alone there can never be absolute certainty, only increasing probability of approximation;

but the religious soul of spiritual illumination knows,

and knows now.

And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in

the ups and downs of the progress of human wisdom, which is bound up on its material end with

the developments of slow-moving science.

PART II: RELIGIOUS FEELING AND  
RELIGIOUS THEORY (Hocking 35)IV: THE RETIREMENT OF THE  
INTELLECT (Hocking 37)

Unless a **fact** is caught in the **circuit** of a self; unless somewhere it reports to the sensitive, irritable, responsive thing we call a **mind**, it is nothing (H 43).

The result of this conviction is that we incline to **unravel** every **science** from its inner end,

from its **psychological** insertion (H 43).

102:2.5 Even the discoveries of **science** are not truly *real* in the consciousness of human experience until they are **unraveled** and correlated, until their relevant **facts** actually become *meaning* through **encircuitment** in the thought streams of **mind**.

Mortal man views even his physical environment from the mind level,

from the perspective of its **psychological** registry.

It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment.

The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and sometime will portray to man the experiential synthesis of energy, mind, and spirit in and as the Supreme Being.

But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; **only in the harmony of the triunity of functional reality is there unity**, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.

102:2.6 Unity is best found in human experience through philosophy. And while the body of philosophic thought must ever be founded on material facts, the soul and energy of true philosophic dynamics is mortal spiritual insight.

Men have always been more or less clear that the essence of religion cannot be far from the brewing-place of **action**, and that the most sensitive test of genuine religion is in its ethical consequences. Prophets have always been obliged to recall idle mankind—keen to evade a **hard** requirement—from the extraneous to the central elements in their religion.

102:2.7 Evolutionary man does not naturally relish **hard** work.

To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly **active** personality.

Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death.

Of such extraneous elements, rite and ceremony were prominent in the earlier ages of prophetic rebuke; but in these latter days it is the seduction of the religious *idea*, with the same illusory promise of security formerly offered by the rite, that is the chief antithesis to genuine religion (H 51).

[It is entirely possible that the comforts of religion can be enjoyed while the religious believer is bravely facing up to the reality situations of life. Genuine religion is far from being a mechanism for escaping reality (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 1087).]

[By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb. 11:27).]

You cannot conceive of religion without ideas,

but when religion once becomes reduced only to an *idea*,

it is no longer religion; it has become merely a species of human philosophy.

102:2.8 Again, there are other types of unstable and poorly disciplined souls who would use the sentimental ideas of religion as an avenue of escape from the irritating demands of living. When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare man

for bravely, even heroically, facing the vicissitudes of life.

Religion is evolutionary man's supreme endowment, the one thing which enables him to carry on and

"endure as seeing Him who is invisible."



Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must *act*. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man.

V: RELIGION'S DILEMMA IN RESPECT TO THEORY (Hocking 56)

If only as students of history we must come to terms with this conspicuous fact: *that religion has never as yet been able to take itself as a matter of feeling* (H 56-57).

[Theology may sometimes stupefy, but the true faith of the heart *acts*—even though it *sometimes acts unwisely* (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 1088).]

Unless the idea in religion has some necessary and central function, we are wholly without explanation for this lavish and persistent yield of “revealed truth.” And still more perverse and inexplicable must seem the universal insistence on these intellectual by-products; the *persecution* and slaughter uttered in maintaining them. Slaughter and intolerance are aberrations, sometimes; but they are *aberrations founded at least on convictions*. They may belong to the Dark Ages, but they do not belong to the Dead Ages, of religion (H 58-59).

Never will religion be content with mere thinking or unacting feeling.

102:2.9 We are not blind to the fact that

religion *often acts unwisely*, even irreligiously, but it *acts*.

*Aberrations of religious conviction* have led to bloody *persecutions*,

but always and ever religion does something;

[Religion is not always a sedative; the higher types of religious belief are truly creative and dynamic (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 1088).]

it is dynamic!

### 3. KNOWLEDGE, WISDOM, AND INSIGHT

Deficit of mind must always, I venture to think, be a weakness in religion,

102:3.1 Intellectual deficiency or educational poverty unavoidably handicaps higher religious attainment

because such an impoverished environment of the spiritual nature

and must rob that religion at last of all mordant power.

robs religion of its chief channel of philosophic contact with the world of scientific knowledge.

A great religion will produce, and demand of its adherents that they reproduce, some great idea or system of ideas. Such, I say, is the evident purport of history (H 59).

[contd] The intellectual elements of religion must be vital;

The intellectual factors of religion are important,

yet the embarrassments which religion suffers on account of them have hardly been overstated (H 59).

but their overdevelopment is likewise sometimes very handicapping and embarrassing.

Religion seems to labor under a double necessity:

Religion must continually labor under a paradoxical necessity:

the necessity of making much use of thought,

the necessity of making effective use of thought

and the necessity of discounting all thought.

while at the same time discounting the spiritual serviceableness of all thinking.

Kant's theory regarding our knowledge of God, immortality, and other religious objects, does fairly describe our apparent situation (H 60).

Religious speculation is inevitable;

yet it always falsifies the religious object,

turns it into something humanistic and material,

something which interferes with the clear sweep of scientific thought

and at the same time brings the religious object into the world

with which it should stand in contrast.

We are thus caught in what Kant calls the "dialectical illusion"; and religion is unable to evade either of the two opposing requirements (H 60).

The mystics, for their part, are equally unable to ignore the necessity for using ideas, even while the ideas are defective: but as an upright and downright lot, they are unable to reckon [unlike the mediaeval scholastics] with shades in the status of truth. They therefore take refuge in *paradox*, which is but another way of confessing the same dilemma (H 61).<sup>2</sup>

102:3.2 Religious speculation is inevitable but always detrimental;

speculation invariably falsifies its object.

Speculation tends to translate religion into something material or humanistic,

and thus, while directly interfering with the clarity of logical thought,

it indirectly causes religion to appear as a function of the temporal world,

the very world with which it should everlastingly stand in contrast.

Therefore will religion always be characterized by paradoxes,

the paradoxes resulting from the absence of the experiential connection between the material and the spiritual levels of the universe—*morontia mota*, the super-philosophic sensitivity for truth discernment and unity perception.

VI: THE DESTINY OF FEELING  
(Hocking 64)

We have already noticed how closely **feeling** is connected with **action** (H 65).

[A]ll feelings, I venture to say, are forms of **desire**—not forgetting those feelings which seem to terminate desire, as joy, triumph, and relief—and all have at their center a string of restlessness (H 65).

And if the attainment which religion offers is indeed a satisfaction of all desire, and not of some fragment of our nature, it must intend a living escape from this perpetual circle: we should expect to find in religion the destruction of all feeling as such.

What is that other-than-feeling in which feeling may end? I answer, **consciousness** of an object (H 65-66).

As to the feeling of triumph—triumph, “unable to contain itself,” has certainly much to do.... The **restlessness of triumph**

will usher the subject along toward his friends or his populace,

102:3.3 Material **feelings**, human emotions, lead directly to material **actions**, selfish acts.

Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence.

102:3.4 Religious **desire**

is the hunger quest for divine reality.

Religious experience is the realization of the **consciousness** of having found God.

And when a human being does find God, there is experienced within the soul of that being such an indescribable

**restlessness of triumph** in discovery

that he is impelled to seek loving service-contact with his less illuminated fellows,

not to disclose that he has found God,

until in physical contact with their responses (a flood height within balanced by an answering flood height without), the internal tumult is appeased and feeling disappears—into what? Into clear, animated *cognizance*: cognizance genially distributed over the new situation created by the event of triumph, and the common knowledge of it (H 67).

And thus knowledge, which of old has had the dreary character of feeling-quencher, must also be accepted as feeling-goal, the natural absorbent and destiny of feeling.... And such knowledge,

so far from being less a 'value-consciousness' than the feeling which has led up to it, is but the more excellent condition of that very value-consciousness embodied in the feeling. Such feeling so far from being less a "fact-consciousness" is, in its guiding idea, throughout a prophecy of the fact; as if the object itself were pressing to be known in presence (H 68).

[Compare: Science represents what we know, religion what we feel, but philosophy is the domain of our deliberate thought and our coordinate thinking, and it represents for the time being our composite decision (William S. Sadler, M.D., *How You Can Keep Happy* [1926], p. 162).]

but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows.

Real religion leads to increased social service.

102:3.5 Science, knowledge,

leads to fact consciousness;

religion, experience, leads to value consciousness;

philosophy, wisdom, leads to co-ordinate consciousness;

revelation (the substitute for morontia mota) leads to the consciousness of true reality;

while the co-ordination of the consciousness of fact, value, and true reality constitutes awareness of personality reality, maximum of being, together with the belief in the possibility of the survival of that very personality.

Knowledge of human nature tends to *place men* instead of hating them or blaming them; and the traditional impassivity of this kind of wisdom is no absence of feeling, but only a relatively complete translation of emotion into a working creed (H 70).

[See H 70.]

### III: THE TRAITS OF RELIGION IN PERSONS (Hocking 27)

[contd from 102:2.4] Human brotherhood also is an infinite problem—men have to be *made brothers*, and the whole of history is requisite to tell the tale of achieving that end:

but in *religion* men are already brothers and experience their brotherhood in the moment of common worship (H 31).

102:3.6 Knowledge leads to placing men,

to originating social strata and castes.

Religion leads to serving men, thus creating ethics and altruism. Wisdom leads to the higher and better fellowship of both ideas and one's fellows. Revelation liberates men and starts them out on the eternal adventure.

102:3.7 Science sorts men; religion loves men, even as yourself; wisdom does justice to differing men; but revelation glorifies man and discloses his capacity for partnership with God.

102:3.8 Science vainly strives to create the brotherhood of culture;

religion brings into being the brotherhood of the spirit.

Philosophy strives for the brotherhood of wisdom; revelation portrays the eternal brotherhood, the Paradise Corps of the Finality.

VI: THE DESTINY OF FEELING  
(Hocking 64)

[See 102:3.4, above.]

102:3.9 Knowledge yields pride in the fact of personality; wisdom is the consciousness of the meaning of personality; religion is the experience of cognizance of the value of personality; revelation is the assurance of personality survival.

102:3.10 Science seeks to identify, analyze, and classify the segmented parts of the limitless cosmos.

Fear is a fundamental element in religious feeling; but what distinguishes a given type of fear as religious? Why is it that such fear appears only in the human being, not in the animal? Because it is roused by a situation which it requires human imagination to grasp. Some conception of the Whole of things, some super-stition is necessary before *that* fear can take hold of the mind, even though it be excited by purely natural happenings. [Etc.] (H 72)

Religion grasps the idea-of-the-whole, the entire cosmos.

Philosophy attempts the identification of the material segments of science with the spiritual-insight concept of the whole. Wherein philosophy fails in this attempt, revelation succeeds, affirming that the cosmic circle is universal, eternal, absolute, and infinite. This cosmos of the Infinite I AM is therefore endless, limitless, and all-inclusive—timeless, spaceless, and unqualified. And we bear testimony that the Infinite I AM is also the Father of Michael of Nebadon and the God of human salvation.

102:3.11 Science indicates Deity as a *fact*; philosophy presents the *idea* of an Absolute; religion envisions God as a loving *spiritual personality*.

[Compare:

XIII: THE NEED OF **UNITY** (H 166),  
 XIV: THE NEED OF AN **ABSOLUTE** (H 183),  
 XV: THE NEED OF A **GOD** (H 207).]

Revelation affirms the **unity of the fact of Deity, the idea of the Absolute, and the spiritual personality of God**

and, further, presents this concept as our Father—the universal fact of existence, the eternal idea of mind, and the infinite spirit of life.

XII: THE WILL AS A MAKER OF TRUTH (Hocking 139)

102:3.12 The pursuit of knowledge constitutes science; the search for wisdom is philosophy; the love for God is religion;

“Thou wouldst not seek me hadst thou not already found me,” said Pascal: and to Sabatier this thought came “like a flash of light . . . the solution of a problem that had long appeared insoluble.” The religiousness of man’s nature **is the whole substance of his revelation** (H 147).

the hunger for truth **is a revelation.**

But it is the indwelling Thought Adjuster that attaches the feeling of reality to man’s spiritual insight into the cosmos.

102:3.13 In science, the idea precedes the expression of its realization; in religion, the experience of realization precedes the expression of the idea.



There is a vast difference between the evolutionary

There are certainly some regions of reality which are *unfinished*. We are endowed with wills only because there are such regions, to which it is our whole occupation to give shape and character. In such regions the **will-to-believe** is justified, because it is no will-to-make-believe, but a veritable will to create the truth in which we believe (H 140).

**will-to-believe**

and the product of enlightened reason, religious insight, and **revelation**—*the will that believes*.

The birth of the idea of God in the mind—the judgment “Reality is living, divine, a God exists”—is so subtle, like the faintest breath of the spirit upon the face of the waters, that no look within can tell whether **God is here revealing himself to man**, or **man creating God** (H 143-44).

102:3.14 In evolution, religion often leads to **man’s creating his concepts of God**;

**revelation exhibits the phenomenon of God’s evolving man himself,**

while in the earth life of **Christ Michael** we behold the phenomenon of **God’s revealing himself to man**.

Evolution tends to make God manlike; **revelation tends to make man Godlike.**

PART III: THE NEED OF GOD  
(Hocking 163)

XIII: THE NEED OF UNITY: MONISM  
AS BEARING ON OPTIMISM (Hocking  
166)

[See B 174-75.]

If monism is to be of service to our expectations, it must affect the apparent as well as the Real; we must indeed go beneath the surface of experience, where good and bad meet on equal terms, but only for the sake of prophetic control over that same surface in its further developments. Monism begins to offer significant basis for our prospects when it seizes upon the actual processes of the world, and declares that they are all cases of One Process (H 172).

It is necessary, then, to any optimism, that there should be unity in the conscious processes of the world; and especially a unity of the resistances or evils, which such processes have to meet. But this is not a sufficient foundation for optimism. Optimism requires a further judgment, namely, that the *Real is the good, and not the evil*: i.e., that evil is an essentially conquerable thing, not a reality co-ordinate with the purpose that is against it (H 174).

Every one must fall back at last on *vis medicatrix naturæ* when working out his destiny, making mute appeal to the proposition that the *real is the good, and the good the real par excellence* (H 177).

102:3.15 Science is only satisfied with first causes, religion with supreme personality, and philosophy with unity.

Revelation affirms that these three are one, and that all are good.

The *eternal real is the good* of the universe and *not* the time illusions of space *evil*.

In the spiritual experience of all personalities, always is it true that

the *real is the good and the good is the real*.

## 4. THE FACT OF EXPERIENCE

PART IV: HOW MEN KNOW GOD  
(Hocking 227)

XVII: THE KNOWLEDGE OF OTHER  
MINDS THAN OUR OWN (Hocking  
241)

102:4.1 Because of the presence in your minds of the Thought Adjuster, it is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of

[contd] Our enquiry into the knowledge of God has led to this as the central issue: whether in the midst of experiences of Nature and of human extremity, using these in some way as mediators, there can be a veritable experience of infinite Spirit other than myself. We do not mitigate the difficulty of this question by pointing out that the knowledge of any other minds than our own, even in plain human intercourse, has its difficulties also (H 241).

knowing any other mind, human or superhuman.

The problem of our social consciousness is as old as Berkeley's idealism ... It has become a stock spectre, especially for idealistic theories, to show that their logic must end in solipsism. Several ways to escape the logic of separate personality have been devised....

All of these ways—by physical criterion, by response, and by acknowledgment—have a common presupposition.

Religion and social consciousness have this in common:

They all suppose the mind to be furnished in advance with an *idea* of an Other Mind (H 246, 250).

They are predicated on the consciousness of other-mindedness.

The technique whereby you can accept another's idea as yours is the same whereby you may

[Let this mind be in you, which was also in Christ Jesus: (Phil. 2:5)]

“let the mind which was in Christ be also in you.”

## XX: OUR NATURAL REALISM AND REALISM ABSOLUTE (Hocking 282)

Let us present experience to ourselves in simple terms, as

104:4.2 What is human experience? It is simply

an interplay between an active Self and an active External Reality (H 285).

any interplay between an active and questioning self and any other active and external reality.

The mass<sup>3</sup> of experience is determined by depth of concept plus totality of recognition of the reality of the external.

The motion of experience equals

My own independent activity in making experience what it is may be fairly estimated by that force of expectant imagination with which I meet and place the materials that sensation offers me (H 285).

the force of expectant imagination

plus the keenness of the sensory discovery of the external qualities of contacted reality.

The fact of experience is found in self-consciousness plus other-existences—other-thingness, other-mindness, and other-spiritness.

## XXIII: DEVELOPMENT OF THE KNOWLEDGE OF GOD (Hocking 317)

[contd] Man knows well that he is not alone: he does not so well know in what companionship he is (H 317).

102:4.3 Man very early becomes conscious that he is not alone in the world or the universe.

[*Compare:* The idea of **Other Mind** is applied [by primitive man] too indiscriminately, and in too petty a fashion (H 317).]

After all, there is no other essential **error** in thinking of God than this:

that God becomes an object among other objects, natural or psychical.

And this is *not all error*. For not only do these **over-materialized conceptions** hold fast the genuine objectivity of God (which all-important character is usually weakened by attempts to think of God as **pure spirit**); but further, there is indispensable truth in the tendency to incarnate God in his works, and to think of him as there where his activity is, and where his objects are (H 321).

What a man begins with in knowing God is *truth*. He adds to this, further truth and an admixture of error and earth. The **elimination of this error by further experience** does at the same time develop the **truth** still farther (H 321).

There develops a natural spontaneous self-consciousness of **other-mindness** in the environment of selfhood.

Faith translates this natural experience into religion, the recognition of God as the reality—source, nature, and destiny—of *other-mindness*. But such a knowledge of God is ever and always a reality of personal experience. If God were not a personality, he could not become a living part of the real religious experience of a human personality.

102:4.4 The element of **error** present in human religious experience

is directly proportional to the content of **materialism** which contaminates the spiritual concept of the Universal Father.

**Man's prespirit progression in the universe consists in**

the **experience of divesting himself of these erroneous ideas** of the nature of God and of the reality of **pure and true spirit**.

Deity is more than spirit, but the spiritual approach is the only one possible to ascending man.

PART V: WORSHIP AND THE MYSTICS (Hocking 339)

XXIV: THOUGHT AND WORSHIP (Hocking 341)

[contd] **Worship**, or **prayer**, is the especial sphere of the will in religion (H 341).

**Reflective** thought, it appears, is too purposive, active, self-distinguishing, self-preserving, and at the same time too unindividual and unfree in its result, to do justice to the meaning of worship (H 344).

[Compare 143:7.4-8.]

PART VI: THE FRUITS OF RELIGION (Hocking 443)

XXXIII: THE **UNIFYING** OF HISTORY (Hocking 515)

102:4.5 **Prayer** is indeed a part of religious experience,

but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of **worship**.

The **reflective** powers of the mind

are deepened and broadened by worship.

Prayer may enrich the life, but worship illuminates destiny.

102:4.6 **Revealed religion is the unifying element of human existence.**

[The prophet] must *find in the current of history a unity corresponding to the unity of the physical universe, or else he must create it*. And what I want to point out is that it is just such a conscious **unification of history** that the religious will spontaneously tends to bring about (H 517-18).

**Revelation unifies history,**

**co-ordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology.**

Spiritual experience is the real soul of man's cosmos.

## 5. THE SUPREMACY OF PURPOSEFUL POTENTIAL

XXI: THE REALITY OF RELIGION  
(Hopkins 350)

Belief is widespread, but by **establishing the fact of belief**

we do not **establish the reality of what is believed**, only the reality of believing (Ho 350).

[Compare Ho 352-53.]

102:5.1 Although the **establishment of the fact of belief**

is not equivalent to **establishing the fact of that which is believed,**

nevertheless, the evolutionary progression of simple life to the status of personality does demonstrate the fact of the existence of the potential of personality to start with. And in the time universes, potential is always supreme over the actual. In the evolving cosmos the potential is what is to be, and what is to be is the unfolding of the purposive mandates of Deity.

102:5.2 This same purposive supremacy is shown in the evolution of mind ideation when primitive animal fear is transmuted into the constantly deepening reverence for God and into increasing awe of the universe. Primitive man had more religious fear than faith, and the supremacy of spirit potentials over mind actuals is demonstrated when this craven fear is translated into living faith in spiritual realities.

102:5.3 You can psychologize evolutionary religion but not the personal-experience religion of spiritual origin.

[See 196:3.33.]

Human morality may recognize values, but only religion can conserve, exalt, and spiritualize such values.

But notwithstanding such actions,

[[*Quoting Matthew Arnold:*] “Religion . . . is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion. And the true meaning of religion is thus not simply *morality* but *morality touched by emotion.*” We feel at once, however, that this does not help us; for morality touched by emotion is still only morality and, if quite untouched by emotion, it would be as little worthy of the name of morality as of the name of religion (Baillie 316).]

religion is something more than emotionalized morality.

Religion is to morality as love is to duty, as sonship is to servitude, as essence is to substance. Morality discloses an almighty Controller, a Deity to be served; religion discloses an all-loving Father, a God to be worshiped and loved. And again this is because the spiritual potentiality of religion is dominant over the duty actuality of the morality of evolution.



## 6. THE CERTAINTY OF RELIGIOUS FAITH

I: SOME FUNDAMENTAL PRINCIPLES OF PSYCHOLOGY (Grensted 1)

102:6.1 The philosophic elimination of religious fear

To every science there come occasional periods of sudden and startling development ...

and the steady progress of science

And not unnaturally [the believer] is troubled, and does not readily see that all new knowledge is of God, and shall turn to His glory. The mortality amongst false gods shall indeed be great. But truth, being true, has nothing to hide (Gr 4-5).

add greatly to the mortality of false gods;

and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love.

Definitions of religion which depend for their content upon feeling must inevitably fail. And religion has notoriously proved itself astonishingly difficult to define. For religion is a matter between the soul or self, and God. And that which is between the self and God is just life, neither more nor less.

The relation between the creature and the Creator is a living experience,

a dynamic religious faith, which is not subject to precise definition.

To isolate part of life and to call it religious,

To isolate part of life and call it religion

is to degrade life and to destroy religion.

is to disintegrate life and to distort religion.

That is why the God of our worship claims all or nothing (Gr 19).

And this is just why the God of worship claims all allegiance or none.

III: FAITH AND WORSHIP (Grensted 67)

Is the whole structure of religious belief an illusion, the God of our worship a shadow of ourselves? (Gr 69)

102:6.2 The gods of primitive men may have been no more than shadows of themselves;

the living God is the divine light whose interruptions constitute the creation shadows of all space.

PREFACE (Lewis 11)

102:6.3 The religionist of philosophic attainment has faith in a personal God of personal salvation, something more than a reality,

God is Value—

a value,

a level of achievement,

God is Process—

an exalted process,

God is Change—

a transmutation,

God is Space-Time—

the ultimate of time-space,

God is Idealized Reality—

an idealization,

God is Principle of Concretion—God is Idea—

the personalization of energy, the entity of gravity,

God is a Projection—

a human projection,

God is Yourself—

the idealization of self,

God is Nature's Upthrust—

nature's upthrust,

God is Tendency to Good—

the inclination to goodness,

the forward impulse of evolution, or a sublime hypothesis.

contemporary discussions are full of characterizations such as these; and in many cases those who offer them seem quite convinced that religion can be “saved” only as one or other of these substitutes for the God of “the Great Tradition” shall be accepted, and the older view be entirely surrendered.

The writer believes that this is all wrong, and he has written this book to say why (L 11-12).

The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilization.

I: THE RIGHT TO BE CERTAIN (Lewis 17)

THE ARGUMENT (Lewis 18)

If God is only a “probability,” then we have no right to claim absolute certainty of any other fact. On the other hand, if certainty on the ground of experience is a possibility at all, there is no proper reason for excluding religious experience as yielding certainty.... The God who is only a “probability” to philosophy therefore becomes a “certainty” to religious faith.

102:6.4 Faith transforms the philosophic God of probability into the saving God of certainty in the personal religious experience.

Skepticism may continue to offer its objections—as serious as they are for reason as for faith—but though the objections may be difficult to answer, the man who has met God in experience can always say, “I have known” (L 18).

Skepticism may challenge the theories of theology,

SOURCE OR PARALLEL

URANTIA PAPER 102

Faith in the reliability of experience is indispensable as a condition to arriving at truth (L 18).

but confidence in the dependability of personal experience

affirms the truth of that belief which has grown into faith.

[CHAPTER PROPER] (Lewis 19)

102:6.5 Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience.

There is no intention here to deny the large place that probability must necessarily hold in human life.

In much that pertains to life, probability must be reckoned with,

All that is being claimed is that there are degrees of probability, and that in innumerable cases the probability is enough of a certainty that we can live by it ... without any fear that we may turn out to be mistaken (L 21).

but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith.

Again and again we say, "I know."

The God-knowing soul dares to say, "I know,"

even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic.

And if we be asked by the theorist, "How do you know that you know?" we are justified in replying with some impatience,

To every such doubter the believer only replies,

"How do you know that I don't know?" (L 22)

"How do you know that I do not know?"

SOURCE OR PARALLEL

URANTIA PAPER 102

Reason can always question faith, but faith can always supplement reason.

102:6.6 Though reason can always question faith, faith can always supplement both reason and logic.

Reason can create a probability, but faith can transform the probability into moral certainty (L 19).

Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience.

God is the Last Fact:

God is the first truth and the last fact;

therefore all other facts exist relatively to him.

therefore does all truth take origin in him,

while all facts exist relative to him.

God is the Ultimate Truth:

God is absolute truth.

therefore all other truths derive their truth from him.

As truth one may know God,

To explore God is, therefore, to explore everything (L 23).

but to understand—to explain—God, one must explore the fact of the universe of universes.

The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

102:6.7 Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living.

The positive always has an advantage over the negative.

The positive always has the advantage over the negative,

truth over error, experience over theory, spiritual realities over the isolated facts of time and space.

The very fact that there can be a man who declares himself to be “very sure of God,” and whose assurance is **evidenced** in his whole demeanor,

so that instead of prating about “building on a foundation of unyielding despair” he builds upon a foundation of buoyant confidence—the very fact of even one such man ought to suffice to give pause to the unwilling unbelievers, in spite of their numbers (L 27).

[By this shall all men know that ye are my disciples, if ye have love one to another (John 13:35).]

God merely a working hypothesis? For philosophy—*yes*. For religious faith—*no*. God a complete **certainty?** For philosophy—*no*. For religious faith—*yes* (L 28).

The **philosophy that cannot find God**

**should treat fairly the religious faith that can** (L 28).

Philosophy is inclined to treat rather lightly the religious view of things **on the ground of its being credulous** and dogmatic.

The convincing **evidence** of this spiritual certainty consists in the **social fruits** of the spirit which such believers, faithers, yield as a result of this genuine spiritual experience.

Said Jesus: “**If you love your fellows as I have loved you, then shall all men know that you are my disciples.**”

102:6.8 To science God is a possibility, to psychology a desirability, to philosophy a probability,

to religion a **certainty**, an actuality of religious experience.

Reason demands that a **philosophy which cannot find the God** of probability

**should be very respectful of that religious faith which can** and does find the God of certitude.

Neither should **science** discount religious experience **on grounds of credulity**,

not so long as it persists in

Religion has had its share of credulity, but it has hardly monopolized it. The most astounding single claim the modern world has been asked to accept is that human intelligence has emerged

as the final issue of a process which becomes less intelligent the farther back it reaches,

until eventually it is lost in a chaos where there is neither life nor feeling nor thought.

This may be acceptable enough as a mere description of the surface facts: it is as far as we have a right to expect science to go. But what shall we say of the philosophy that takes it as a *sufficient* account? (L 28-29)

There are, fortunately, an increasing number of thinking men who are coming to realize that an interpretation is not adequate which consists simply in refunding what is admittedly higher back into what is admittedly lower. The scientific materialism of a past generation was less worthy of the mind of man than the crude supernaturalism against which to some extent it was directed (L 29).

the assumption that man's intellectual and philosophic endowments emerged

from increasingly lesser intelligences the further back they go,

finally taking origin in primitive life which was utterly devoid of all thinking and feeling.

102:6.9 The facts of evolution

must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal.

Intelligent men should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact.

Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower.

What many men do not seem to appreciate is that the descriptive statement [of scientific materialism] simply cannot be true unless much else is true as well. And yet they will ... stigmatize as mere credulities the other statements—especially those concerning a **creative and purposive God**—which are necessary to save their own belief from being the most complete *naïveté* (L 29).

Consistency demands the recognition of the activities of a **purposive Creator**.

102:6.10 Organic evolution is a fact; purposive or progressive evolution is a truth which makes consistent the otherwise contradictory phenomena of the ever-ascending achievements of evolution.

The higher any scientist progresses in his chosen science, the more will he

Popular thinking always lags behind the scientific, so that while there are many encouraging signs that contemporary science is **coming over to the side of the angels**, or at least is beginning to recognize that there may be such a side, the popular mind is still very largely under the influence of the older scientific view (L 30).

**abandon the theories of materialistic fact in favor of the cosmic truth**

**of the dominance of the Supreme Mind.**

It is useless to blink the fact that we live in a time when a **cheap view of human life** prevails. Not necessarily a cheap view of life as an economic or political or biological entity, but a cheap view concerning its ultimate reference (L 30).

Materialism **cheapens human life;**

the gospel of Jesus tremendously enhances and supernally exalts every mortal.



Is God the proper implicate of man? Is the life-process at one and the same time **human upreach and divine down-reach?**

Are there moments of mutual discovery as between God and man—moments when God has the man and the man has God? These, surely, are questions of far-reaching import, and there are still those who are prepared to answer them affirmatively (L 31).

The reason for any “this” is in a “that,” and the “that” must always be adequate to the “this.” The principle involves finally the **self-explanatory** and hence the **self-existent**.

[See L 42.]

It is, of course, often urged that while the idea of necessary existence is inescapable, the universe in its entirety is such an existence: in its parts it is contingent, as a whole it is absolute. The reply to this can be drawn from scientific thought itself. For are we not being told to-day that the characteristic of the **universe** is **change?** (L 32)

Mortal existence must be visualized as consisting in the intriguing and fascinating experience of the realization of the reality of the meeting of the **human upreach and the divine and saving downreach.**

## 7. THE CERTITUDE OF THE DIVINE

102:7.1 The Universal Father,

being **self-existent**, is also **self-explanatory**;

**he actually lives in every rational mortal.**

But you cannot be sure about God unless you know him; sonship is the only experience which makes fatherhood certain.

The **universe** is everywhere undergoing **change.**

Stated simply, a changing universe is a dependent universe, and therefore cannot be an absolute.

A changing universe is a dependent universe; such a creation cannot be either final or absolute.

A finite universe is wholly dependent on the Ultimate and the Absolute. The universe and God are not identical; one is cause, the other effect. The cause is absolute, infinite, eternal, and changeless; the effect, time-space and transcendental but ever changing, always growing.

Yet an absolute we must have in order to be able to give an intelligent account of things. That absolute is God who, himself self-existent, self-sufficient, and, as Spinoza would say, “self-caused” (*sui causa*), maintains all else (L 32).

102:7.2 God is the one and only self-caused fact in the universe.

He is the secret of the order, plan, and purpose of the whole creation of things and beings.

The everywhere-changing universe is regulated and stabilized by

There would be no eternal laws if there were no eternal God, no unchanging laws if there were no unchanging God, no absolute laws if there were no absolute God.

absolutely unchanging laws, the habits of an unchanging God.

The first great Fact is God:

The fact of God, the divine law, is changeless;

all else is commentary (L 33).

the truth of God, his relation to the universe, is a relative revelation which is ever adaptable to the constantly evolving universe.

102:7.3 Those who would invent

“A Religion of Humanity” is a contradiction in terms if “humanity” is used as excluding all reference to or belief in “Deity” (L 34).

a religion without God

are like those who would gather fruit without trees, have children without parents.

You cannot have effects without causes; only the I AM is causeless.

Religion means God: we shall speak later of the so-called nontheistic religions (L 34).

The fact of religious experience implies God,

and such a God of personal experience must be

Prayer, trust, submission, service, worship, communion—these are the very essence of religion, and they all proceed with reference to a Reality—shall we now say a Personal Reality—an “Other.”

a personal Deity.

You can hardly

You cannot

pray to a chemical formula, supplicate a mathematical equation,

pray to a hypothesis,

worship a hypothesis,

worship a postulate,

confide in a postulate,

confide in a process,

commune with a process,

serve an abstraction,

serve an abstraction,

and hold fellowship with a law (L 34).

or hold loving fellowship with a law.

This insistence on the relation of religion to life and reality is not made because of any supposition that men will surrender all their idealisms if they should cease to believe in God. The supposition would be as untrue as unkind. Many of the normal fruits of religion may grow from other than religious roots.

“Grafting” is not confined to the greenhouse and orchard.

What was originally nourished by religion may enter into the social heritage and be accepted by those who ignore the origin or even repudiate it. Nevertheless, many of the most precious fruits of religion must cease to flourish when God is surrendered—

God, that is, in the sense of a Reality upon which man may lay hold and which may lay hold upon him (L 35).

102:7.4 True, many apparently religious traits can grow out of non-religious roots.

Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic.

Man may graft many purely humanistic branches onto his basic spiritual nature

and thus apparently prove his contentions in behalf of a godless religion,

but such an experience is devoid of survival values, God-knowingness and God-ascension.

In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, notwithstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit.

102:7.5 The intellectual earmark of religion is certainty; the philosophical characteristic is consistency; the social fruits are love and service.

The theist knows where the question marks may be put just as well as the atheist or agnostic or humanist does (L 31).

It may very well be that the man who has gone the **highest** in these matters has also gone the lowest (L 31).

Some of the **cleverest** contemporary minds are rehabilitating “the theistic disproofs”—if there can really be such (L 37).

It takes less brains to point out difficulties

than it does to deal with them, when the difficulties concern such facts as creative purpose, providential control, and the supernatural generally (L 37).

102:7.6 The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times.

He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the **highlands** of spiritual experience in spite of them.

But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of

the multiplicity and **cleverness** of those who assemble objections and magnify difficulties about believing in God.

It requires no great depth of intellect to pick flaws, ask questions, or raise objections.

But it does require brilliance of mind to answer these questions and solve these difficulties;

faith certainty is the greatest technique for dealing with all such superficial contentions.

102:7.7 If science, philosophy, or sociology dares to become dogmatic in contending with the prophets of true religion,

The man who is sure of God, and who is set in the world to help others find a similar assurance, ... will oppose a philosophy that leaves no room for God—saying quietly, but finally, even dogmatically, “*It is wrong.*” He will oppose a science that so far forgets itself as to declare that man is wholly of the earth.... He will not offer this opposition in the name of a set of dogmas, man-made as they are, and temporal as they therefore must be. He will offer it in the name of God ... And if it be charged that the claim thus to speak for God and interpret his will is still dogmatism, let it be so.

What else than dogmatic can that man be in whose soul the voice of the Eternal—“**I Am That I Am**”—has been heard? (L 40-41).

then should God-knowing men reply to such unwarranted dogmatism with that more farseeing dogmatism of the certainty of personal spiritual experience,

“I know what I have experienced because I am a son of **I AM.**”

If the personal experience of a faither is to be challenged by dogma, then this faith-born son of the experiencible Father may reply with that unchallengeable dogma, the statement of his actual sonship with the Universal Father.

102:7.8 Only an unqualified reality, an absolute, could dare consistently to be dogmatic. Those who assume to be dogmatic must, if consistent, sooner or later be driven into the arms of the Absolute of energy, the Universal of truth, and the Infinite of love.

[See L 19-20.]

102:7.9 If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experimenter can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher.

Yes! as to God,

102:7.10 Of God,

the most inescapable of all presences,

the most inescapable of all presences,

the most real of all facts,

the most real of all facts,

the most living of all truths, the most loving of all friends, and the most divine of all values,

we have the right to be certain (L 42).

we have the right to be the most certain

of all universe experiences.

## 8. THE EVIDENCES OF RELIGION

II, IX: THE CRITERION OF RELIGIOUS TRUTH AND THE NATURE OF RELIGIOUS PROGRESS (Baillie 400)

I. THE CRITERION OF TRUTH AND FALSITY IN RELIGION (Baillie 400)

102:8.1 The highest evidence of the reality and efficacy of religion consists in *the fact of human experience*; namely, that

That the Spiritual Power Who controls our destiny is such that we

man,

may safely entrust to His care the deepest interests of our being—

on this, as constituting the authentic core of true religion, we may now be agreed.

But to every further question that can be put as to how this Power is disposed towards us, as to what He requires of us, as to how we can best enter into relations with Him, or as to the nature and extent of the help which He may be expected to give us,

there seems to be an almost inexhaustible number of possible replies; and there is hardly one of these replies that has not, somewhere and sometime, been eagerly canvassed by this or that group of our human brethren (B 400).

“... [W]e may rightly test a religion by its success in encouraging, and being itself encouraged by, moral and intellectual progress among its votaries...” (B 402).

We are accordingly in no way helped by the suggestion that we should judge a religion according to the level of civilization with which it is associated or into which it best fits.

naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death,

is willing fully to trust the deepest interests of his present and future to the keeping and direction of that power and person designated by his faith as God.

That is the one central truth of all religion.

As to what that power or person requires of man in return for this watchcare and final salvation,

no two religions agree; in fact, they all more or less disagree.

102:8.2 Regarding the status of any religion in the evolutionary scale, it may best be judged by its moral judgments and its ethical standards.

The higher the type of any religion, the more it encourages and is encouraged by a constantly improving social morality and ethical culture.

We cannot judge religion by the status of its accompanying civilization;



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For indeed by what shall we judge of a nation's culture, if not (as on this suggestion we are, in order to avoid circularity of reasoning, debarred from doing) by the purity and nobility of its religion? (B 404)

Many of the individuals who have contributed most notably to the world's store of religious insight have been almost unlettered (B 405).

There thus remains as the true primary cause of all the most significant variations in religious belief *the difference of the values in terms of which reality is envisaged*

by different races and groups, and at different periods within the same race or group (B 408).

II. THE NATURE AND LAWS OF RELIGIOUS PROGRESS (Baillie 409)

we had better estimate the real nature of a civilization by the purity and nobility of its religion.

Many of the world's most notable religious teachers have been virtually unlettered.

The wisdom of the world is not necessary to an exercise of saving faith in eternal realities.

102:8.3 The difference in the religions of various ages is wholly dependent on the difference in man's comprehension of reality and on his differing recognition of moral values, ethical relationships, and spirit realities.

102:8.4 Ethics is the e[x]ternal social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments.

A generation ago ... it was taught that religion began by being quite non-ethical and gradually became more and more ethical in character until finally we reach in Christianity a completely ethicised religion.... As against any such view we have already declared our conviction that men have *always* thought of God in terms of the best *they knew*, and that the advance has been due primarily, not to a closer drawing together of the threads which connect the gods with human values, but to an advance in these values themselves (B 410).

We must hold, with Höffding, that “*every religious standpoint gathers up into its conception of God the highest known values.*” Or we may borrow the phrase used by another distinguished contemporary thinker to describe the *Leitmotiv* of his own philosophy, and say that the guiding-thread of *historical religion* has always been “the principle of interpretation by the highest we know” (B 410-11).

“Everyone gives the name of God to the Best he knows.”

Man has always thought of God in the terms of the best he knew,

his deepest ideas and highest ideals.

Even *historic religion* has always created its God conceptions out of its *highest recognized values.*

Every intelligent creature gives the name of God to the best and highest thing he knows.

102:8.5 Religion, when reduced to terms of reason and intellectual expression, has always dared to criticize civilization and evolutionary progress as judged by its own standards of ethical culture and moral progress.

102:8.6 While personal religion precedes the evolution of human morals, it is regretfully recorded that

[W]e find almost everywhere in history a certain tardiness in the application of newly realised ethical values to religious conceptions.... Hence if we are to say that religion keeps pace with the mores, we must remember that this does not mean that it keeps quite abreast of them; for it nearly always lags a little way behind and is, moreover, constantly showing signs of trying to catch up (B 411).

institutional religion has invariably lagged behind the slowly changing mores of the human races.

Organized religion has proved to be conservatively tardy.

[The saint or prophet is one thing, and the scientific theologian is another. The former breaks new ground in religion, the latter sets in order ground already broken (B 20).]

The prophets have usually led the people in religious development; the theologians have usually held them back.

Religion, being a matter of inner or personal experience, can never develop very far in advance of the intellectual evolution of the races.

[See 102:1.5, above.]

102:8.7 But religion is never enhanced by an appeal to the so-called miraculous.

[Jesus looked upon such a course of expected miracle working as a harking back to the olden days of ignorant magic and the degraded practices of the savage medicine men (136:6.6).]

The quest for miracles is a harking back to the primitive religions of magic.

True religion has nothing to do with alleged miracles, and never does revealed religion point to miracles as proof of authority.

Religion is ever and always rooted and grounded in personal experience. And your highest religion, the life of Jesus, was just such a personal experience:

[The achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him;

man, mortal man, seeking God and finding him to the fullness during one short life in the flesh, while in the same human experience there appeared God seeking man and finding him

and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh (120:2.8).]

to the full satisfaction

of the perfect soul of infinite supremacy.

And that is religion, even the highest yet revealed in the universe of Nebadon—the earth life of Jesus of Nazareth.

102:8.8 [Presented by a Melchizedek of Nebadon.]

1. *Baillie begins:* Mr. Russell's essay [*i.e.*, *A Free Man's Worship*], though the movingly beautiful manner of its expression has made it a minor classic by itself, agrees so exactly in its teaching with Huxley's lecture, that it would be superfluous to give a separate account of it here. But the quotation of a few striking sentences may serve to round off our delineation of the non-religious outlook as a whole: (B 337)
2. *Hocking continues:* God is real, they assert, yet he is nothing, infinite emptiness; he is at once all-being and no-being. The other world is real and objective; yet at the same time it is within myself—I myself am heaven and hell (H 61).
3. The mass of idea which I call my Self, my "apperceptive mass," carries on a spontaneous self-projection, running-ahead in anticipation of experience: and no experience can come to me which is not an answer to certain organic *questionings* set out to receive events (H 285).