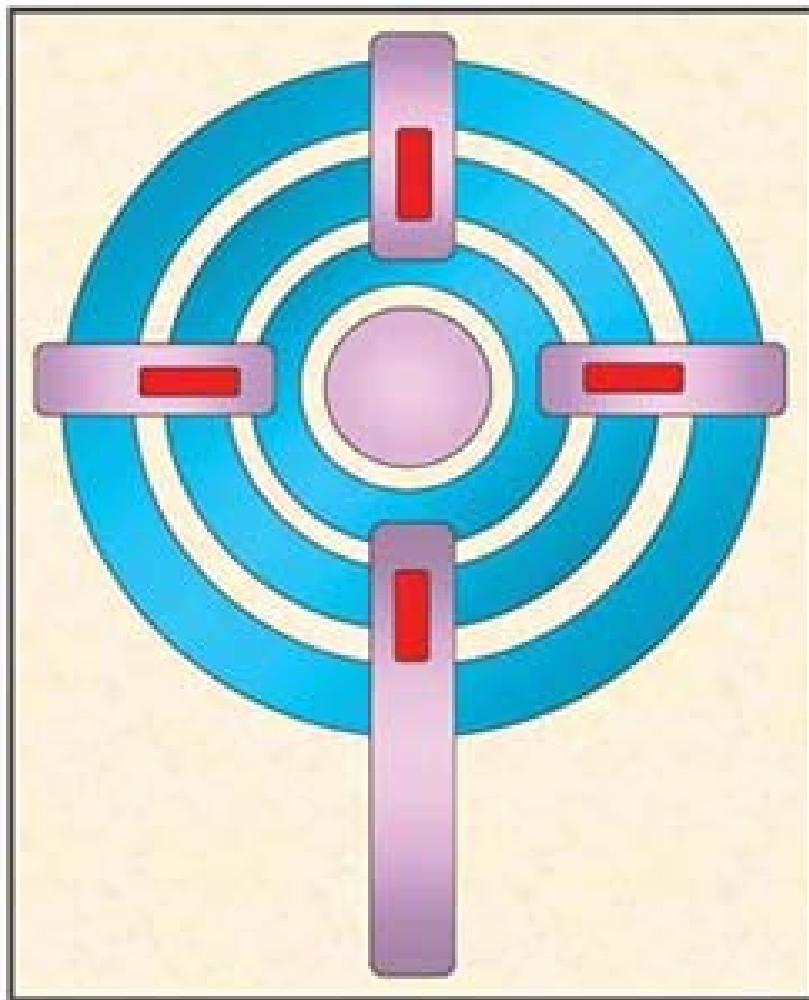


God, Man, and Supreme

(Chapter 1-2)



Origin and Destiny

Stuart R. Kerr, III

Dedication

This book is dedicated to Bill Sadler, Jr.,
because we all need heroes.



I also wish to thank and acknowledge the support and concerted effort put forth by
David Kantor in making this work available to readers everywhere.



IN THE BEGINNING

In the beginning,
all creation was void and empty.
From the boundless and formless swell of Eternity,
the Infinite identified itself,
saying only,
"I Am."
The I Am,
by this eternity act of absolute free will,
is revealed as the primal expression of self-willed and personal God.
This eternity escape from the confines of static infinity
brings into being the dynamic expression of
his creative will.
God,
as divine personality,
is free to exercise his expressive and dynamic creativity.
He reveals himself to his self-willed creation
as the divine and Universal Father
of all personality.
The absolute proof
of the revelation of God as Father
forever rests in the absolute person of his Eternal Son.
This eternal relationship of Father and Son
provides the room for all of us
to partake of the Father.
We fellow mortals,
are privileged brothers and sisters in our Father's grace.
We are provided with our own personal free wills,
endowing us with the sublime opportunity
to co-create our future selves
and eternal survival.
The Father's love
and the Son's ever-present mercy
are forever revealed in the loving and merciful ministry
of the most holy and Infinite Spirit.
She inspires our blessed thoughts
and illumines our minds.
Stuart R. Kerr, III
March 2005

TABLE OF CONTENTS

Dedication	i
In the Beginning	ii
Table of Contents	iii

INTRODUCTION

A Personal Statement of Faith	1
Inspiration from The Urantia Book	4
Origin and Destiny – God’s Purpose and Plan	6
Functional Gender Designation in The Urantia Book	13
Revelation and Compromise	15

Section I: God CHAPTER ONE TRINITY

The Mystery of the Trinity	24
The Search for Truth	25
The One and the Many	26
Transcendence and Immanence	28
Early Philosophic Systems	29
Early Trinity Developments	31
The Christian Trinity	35
The Trinity of The Urantia Book	39

CHAPTER TWO TOTAL DEITY

Deity Reality	49
Comprehensible Deity	51
Sources and Centers	65

CHAPTER THREE COSMIC REALITY

Universe of Universes	58
The Supremacy of the Grand Universe	62
The Ultimacy of the Master Universe	66
The Absoluteness of the Cosmos Infinite	68
The Circle of Eternity	70

CHAPTER FOUR LEVELS OF DEITY EXPRESSION

Personality, Spirit, Mind, and Matter	73
Love, Mercy, and Ministry	76
Truth, Beauty, and Goodness	78
Justice, Power, and Sovereignty	79
Divergence and Convergence	81
Light and Shadow	84
Projection and Image	87

CHAPTER FIVE THE UNIVERSAL FATHER

The First Source and Center	91
The Father-I AM	94
The Paradise Father	104
Personality	109

CHAPTER SIX THE ETERNAL SON

The Second Source and Center	111
Spirit Gravity	115
Paradise Sons	116

CHAPTER SEVEN THE PARADISE-HAVONA SYSTEM

The Isle of Paradise	121
Havona	123
Pattern, Form, and Energy	128
The Paradise Source and Center	130
Dynamics of the Ultimaton	134

CHAPTER EIGHT THE INFINITE SPIRIT

The Third Source and Center	138
Mind Gravity	147
Levels of Mind	150
The Seven Master Spirits and Cosmic Mind	152

CHAPTER NINE THE SEVEN ABSOLUTES OF INFINITY

The Sevenfold Self-Relationship of the I AM	162
Unity, Duality, Triunity	169
Triunities	174
The Seven Revealed Triunities	175
The Unrevealed Triunities	184
The Triodities of Actuality and Potentiality	186

CHAPTER TEN THE CREATOR SON- MOTHER SPIRIT LIAISON

Local Universe Creation	190
The Material Sons and Daughters	196
Seraphic Daughters of the Mother Spirit	199
The Bestowals of Christ Michael	202
Local Universe Sovereignty	212

Section II: Man
CHAPTER ELEVEN
BODY, MIND, AND SOUL

Organism and Mechanism	216
Material (Preadjutant) Mind	221
Adjutant Mind	225
The Unity of Mind	230
The Holy Spirit and the Adjuster Bestowal	233
The Spirit of Truth	241
Soul	244
Morontia (Soul) Mind	251
Mortal Ascent and the Supreme Being	257

CHAPTER TWELVE
THE HUMAN EXPERIENCE

Human Gender – Background	262
Human Gender - Design and Purpose	267
Human Gender – Conclusion	278
Prayer	281
Worship	283

CHAPTER THIRTEEN
THE DISCOVERY AND INTEGRATION OF
EXPERIENTIAL REALITY

The Discernment of Things, Meanings, and Values	290
The Discovery of Truth, Beauty, and Goodness	293
Science, Religion, Philosophy, and Revelation	298
Fact and Truth, Belief and Faith	306

CHAPTER FOURTEEN
GUARDIAN SERAPHIM

Angel Ministry	308
Destiny Guardians	311
Circle Attainment	315
Soul Guardianship	320

Soul Rebirth	323
Seraphic Destiny	328

CHAPTER FIFTEEN SURVIVAL

The Nature and Consequences of Free-Will Choice	331
Error, Evil, Sin, and Iniquity	341
Death and Resurrection	347
Fusion	349
Paradise Ascension	352

CHAPTER SIXTEEN JESUS AND THE SPIRIT OF TRUTH

The Bestowal Mission	357
Jesus, The Living Spirit of Truth	359

Section III: Supreme CHAPTER SEVENTEEN THE EVOLUTION OF THE SUPREME BEING

The Supremacy of Deity	380
Time-Space	384
God the Supreme	387
The Almighty Supreme	389
The Supreme Mind	391
The Experiential Perfection of the Supreme	393
The Transmutation of Potentials to Actuals	396
Power-Personality Unification	399
God the Sevenfold	400
The Sevenfold Controllers	405
Havona and the Supreme Creator Personalities	408

CHAPTER EIGHTEEN THE EVOLUTIONARY UNIFICATION OF MAN AND SUPREME

Creature-Creator Synthesis	413
Man's Search for the Supreme	418
Creature-Supreme Identification	419
Man's Perfection with the Supreme	425
The Vicissitudes of Life	434
Predestination and Providence	438

CHAPTER NINETEEN FAITH AND THE KINGDOM OF HEAVEN

Faith	447
The Kingdom	460
Jesus' Teaching of the Gospel	467
Sonship and Brotherhood	471
Fruits of the Kingdom	473
The Social Impact of the Kingdom	478
The Fruits of the Spirit - Selected Quotes	492
The Dynamics of Love	500

Appendix	509
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NOTE: References to quotations in The URANTIA Book follow a standard nomenclature that is based on the original formatting as first published by the Urantia Foundation in 1955: For example, [UB 26:9:4 (295:2)] is broken down as [Urantia Book Paper 26: Section 9: Paragraph 4 (page 295: page paragraph 2)]. All prologues for each Paper are designated as Section 0. Any sub-paragraph quote that is cited where it begins within the paragraph as it is carried over onto a new page is designated as “page paragraph” 0.

INTRODUCTION

A Personal Statement of Faith
Inspiration from The Urantia Book
Origin and Destiny – God's Purpose and Plan
Functional Gender Designation in The Urantia Book
Revelation and Compromise

A Personal Statement of Faith

I am continually trying to understand my life, but the natural processes of life always seem to be in a state of uncontrolled flux. With the focus of my day-to-day activities being in constant transition, efforts to bring long-term meaning and cohesion into my life are challenging, to say the least. The one area of my life that I can hold onto with some degree of consistency is my personal religious faith. This faith sees beyond that which my eyes perceive - it brings about a comprehensible insight that my mind alone fails to attain. This faith is firmly grounded in my personal experience of God as a loving Father. It speaks to my soul. Its reassuring growth has been so steady and gradual that I consider it the most stable and enduring aspect of my mortal being.

My faith has been inspired primarily by my personal experiences of living in the Father's love. It has been little influenced by church dogma or formal religious training. As my spiritual Father and I have concertedly worked together in establishing better communion through my prayer and worship, and as I have striven with ever greater effort to understand and act in accordance with my Father's will, I have come to better recognize him and his loving personal nature. I have also been greatly influenced by the many life-enhancing graces that he has brought into my life, so much so that I have developed an unshakeable trust in his ever present beneficence.

My faith represents who I am, and even who I am becoming. Its growth gives shape to my truer self. It is so very personal and so intimately connected with my gradually evolving being that it establishes itself as a stabilizing balance for this slow-growth transformation of personal identity. For me, faith is vibrant and living - it energizes the quality of my personal experiences, providing as it does profound insights into the goodness and joy of both the inner and outer life. It also helps to unify and make more cohesively comprehensible my many developing belief systems. I find that the comprehensible truths provided by my faith enhance my life-reality viewpoint.

My personal faith provides a common ground that brings greater meaning and value to all of my life experiences. This kind of living faith brings about a state of being that can be felt and experienced, even if such a faith is difficult to describe. As each of us is supremely unique as individual persons, our personalized faiths are equally unique and individualized. Because of this, I find it difficult to effectively verbalize my faith, though I believe there is great value in attempting to give testimony of one's faith to one's fellows. In spite of the

daunting challenge and the obvious limitations that entail giving voice to my personal faith, I am courageously compelled to give voice to the inexpressible, to express that which cannot be given words, to give a testimony to "my articles of faith";

Loving Purpose

As I perceive it, life is purposed. Against all contrary appearances, I see the panorama of God's creation as being guided by supreme intelligence and as being imbued with a benign and loving spirit. The created universe is, for me, ultimately sane and friendly, and at its very heart beats the exquisitely profound and driving power of love. Although I recognize that there is great pain and suffering in the world, I still find it exceedingly more satisfying to accept the idea that creation is divinely designed and lovingly directed than to try to rationalize an otherwise haphazard and accidental universe where bad things automatically happen.

My sometime great difficulty in coming to terms with such apparent discrepancies against this positive view of life is, I believe, due in large part to my presently imperfect, though hopefully perfecting, and finite nature. My grasp of ideas and my search for ideals are conditioned by my relatively short allotted life span, so I can see things with a viewpoint that is only as expansive as the pathway on which I have traveled. If I could but transcend this finite and mortal frame, I am sure that I would begin to understand that which my imperfect and mortal mind cannot currently comprehend. I am increasingly confident that all of today's confusion, pain, and suffering will sometime be seen in a new light, a divine light that will give forth to a new comprehension. I courageously trust that the divine wisdom behind the true purpose and plan of creation will surely be worthy of my greatest praise, joy, and appreciation.

The Vicissitudes of Life

I am witness to many mindless acts of anger and hatred, and I cannot understand the apathetic indifference of some of my brothers and sisters to heartless cruelty and wanton immorality. We have all suffered. We have all experienced what we thought to be unbearable pain. We have all at one time or another fallen victim to seemingly overwhelming difficulties and obstacles. Yet, these experiences are becoming increasingly constrained in their painful impact on my sensibilities. The soothing passage of time brings spiritual healing and renewed hope. As I grow in age and wisdom, as I develop a more courageous and tenacious faith, I become witness to the diminishing effects that these events of human misfortune and injustice have on my growing appreciation for life - I maintain a stronger trust in the goodness of the overall scheme of things. Most human misfortunes and disappointments are transient afflictions. Life is filled with struggle and hardship, but it is from these circumstances of life that such virtues as wisdom and courage arise. Even with their many rippling repercussions in the ongoing flow of human events, these unfortunate acts of time and circumstance appear to be rooted in the transient unreal - they do not seem of themselves to be capable of surviving very long with the full permanency of their original impact. They seem to go counterflow against the "cosmic stream" of time. Increasingly, I find that many of the fruits of their circumstance such as

discovered courage and renewed faith are laying a growing foundation for a more hopeful future.

Progressive Goodness

The inconsistencies and imperfections that I perceive in this purposed world are an essential part of the human life experience. The pathway of life is beset with overwhelming challenges and obstacles, and each of us is a part of the "dance". No one is excluded. Our lives provide manifold opportunities for comforting the suffering and healing the infirm, for inspiring the renewal of hope and exhibiting courageous resolve. I realize that the life experience offers an ideal arena for personal growth. The apparent inconsistencies and imperfections of this often all-too-real world serve only to bolster the unfolding and progressive goodness in this divinely willed creation. I have been given the freewill choice to participate in making the progression of goodness a supreme reality. My efforts in this regard effect reciprocal changes in both myself and in the world around me.

Life Affirmation

My faith leads me to trust in those meanings and values that I have learned to hold dear in my life. These life-affirming realities are surely destined to flourish, whereas those "un-realities" that I revile are, I am finding, vacuous and fleeting - they are ultimately unworthy of survival and permanence. I am discovering that they are slowly and surely losing their depth of impact on my innermost sensibilities. I place my trust in the victory of divine goodness and light over the soul-deadening darkness of evil.

The Creative Father

Behind this veil of creation, I perceive a true and personal Creator, a loving God and Father. For me, this trustworthy Creator displays the attributes of both purposive will and loving personality. This personal God is the primal source of all those realities that I am continuously finding as having a major impact on every experiencing moment of my life. As I continually harmonize the essence of my own evolving personal identity, I perceive spiritual goodness, intelligible truth, and harmonious beauty with ever-greater acuity. I am beginning to see that I am personally real only by virtue of my being centered in the original personality of the eternal being of God, the beneficent Creator of infinitely free and loving will. He desires that I become perfect even as he is perfect.

The Love of the Father

I have great hope and expectation that this Creator is dearly and intimately concerned with my life - with me! As a true parent loves the child, I have trusting faith that I am also loved and cherished by this personal God. His love utterly transcends and outshines even the very best of any humanly parental love. I do not see how even mortal death could ever possibly put an end to this relationship between the Creator and myself.

Who can possibly have the power to interfere with this relationship, when it is the Father himself who reaches out for me! I take increasing comfort in my faith that death is transitory and not final. Human mortality is showing itself to be merely a scaffold to some next stage in the revealing of God's love for me. The hope and promise for continuing opportunities to grow in God's love overwhelms and inspires me.

The Love for One Another

The love that I am experiencing more and more in my life seems to know of no limits or qualifications. This boundless love unfailingly shines from within with increasing clarity and power. As I increasingly recognize and identify with this divine love, I am led to better understand the true connection of my life with all other God seeking individuals.

I am not only experiencing this God of love from within, but I am also discovering with continued and dedicated application this same God of love within all other God seeking individuals. As I am motivated in life by the assurance of the Fatherhood of God, I am equally inspired by the recognition of the true Brotherhood of Man.

Inspiration from The Urantia Book

This literary work of mine is the progressive result of over 30-years of dedicated study of some of the world's most exciting works of philosophy and theology. By far, the most inspiring of these studies is contained within an impressive collection of revelatory papers that make up The Urantia Book. Its 196 "papers" comprise over 2000 pages of the most cohesively consistent presentation of philosophy, theology, cosmology, and world history I have ever come upon. These collected papers are purportedly presented to its readers under the collective authority of a widely diversified group of celestial personalities.

The basic theology contained within The Urantia Book (Urantia being the celestial name of our world) is primarily Trinitarian in structure (i.e., it gives observance to the eternal Deity union of the three divine persons of the Trinity - the Universal Father, the Eternal Son, and the Infinite Spirit). It is also Jesusonian in inspiration (i.e., it recognizes the divine personality of our Creator Son of God, "maker of heaven and earth," as having incarnated on our world in the human nature of Jesus of Nazareth). The Urantia Book inspired me to write this, my own book, in the effort to share some of the many insights that have presented themselves to me during my studies.

The Urantia Book was given to me as a gift from my mother in 1974 for my twenty-first birthday. This was the year that I had finally made my peace with my loving spiritual Father. In view of my newly accepted spiritual sonship, I asked my newfound Father for only one thing. I asked him if it would be at all possible to be granted some insight as to his real creative purpose and plan, not only for me individually, but also for the whole scheme of things. I added that I was not making this a condition for my faith and allegiance - he had that unconditionally. I asked only whether or not it was his will that I patiently wait until I

passed over from this mortal plane of existence into the next resurrected existence for being granted some level of comprehension. Within 6-months of this petition, my mother called me by phone and said that she was mailing me a copy of something called The Urantia Book. My mother had herself just been given the book by a casual acquaintance, and, while familiarizing herself with its contents, realized that in my own active searching I would likely find value in it. I read the book cover to cover within the first four months after receiving it. Needless to say, it has opened my eyes to the wonders of God's creation and this inspiration has changed my life forever.

The revealed theology of The Urantia Book, for me, has not been of just practical utilization - it has elucidated the intellectual content of my faith. It has helped to unveil the essential truths about God that have been inaccessible to my resources of reason alone. It has provided a source of revelation on the ultimate values by which I live and on the divine truths on which I establish my faith.

Our world is in dire need of a spiritual infusion. We are struggling to counterbalance our runaway advances in mechanized technology with evolutionary advances in ethics, morality, and spiritual awareness, but these efforts are sadly lagging behind. There are practices still prevalent in the world that are not only repellent to a God-conscious mind, they are also directly counter to our loving Father's purpose and plan for this world. I believe the "cancer" of world terrorism, especially when it is rationalized as being the will of God, is a particular abomination that mankind must eliminate. We, as a God-conscious and civilized people, must firmly establish that our Father in heaven loves each and every one of his earthly children. This divine love clearly dictates that the loving will of our Paradise Father is violated when the innocents of his worldly flock are slaughtered. This truth is a cornerstone of his loving nature, and it must become an unquestioned cornerstone of our cosmic mindset in order for us to take the next evolutionary step towards light and life.

The Urantia Book carries within it inspired conceptual seeds that will inspire our world and help us achieve our spiritual destiny. This is, I believe, the real revelatory objective of this book. The Urantia Book contains within its covers a massive wealth of inspired thinking and expression. The world yearns for universal concepts and elevated frameworks of reality perception that will propel it away from a state of animalistic barbarism and towards a more unified and spiritually productive reality perspective. The Urantia Book provides a massive supply of potent kernels of stimulating thought, and these are all contained within an expository structure of literary context that makes it very relevant for our world and our times. Jesus changed the world mindset of his day with the transforming influence of his living gospel, and this transforming influence is still fully operative in our world today. The Urantia Book is beginning to infuse its influence into our world's spiritually evolving infrastructure.

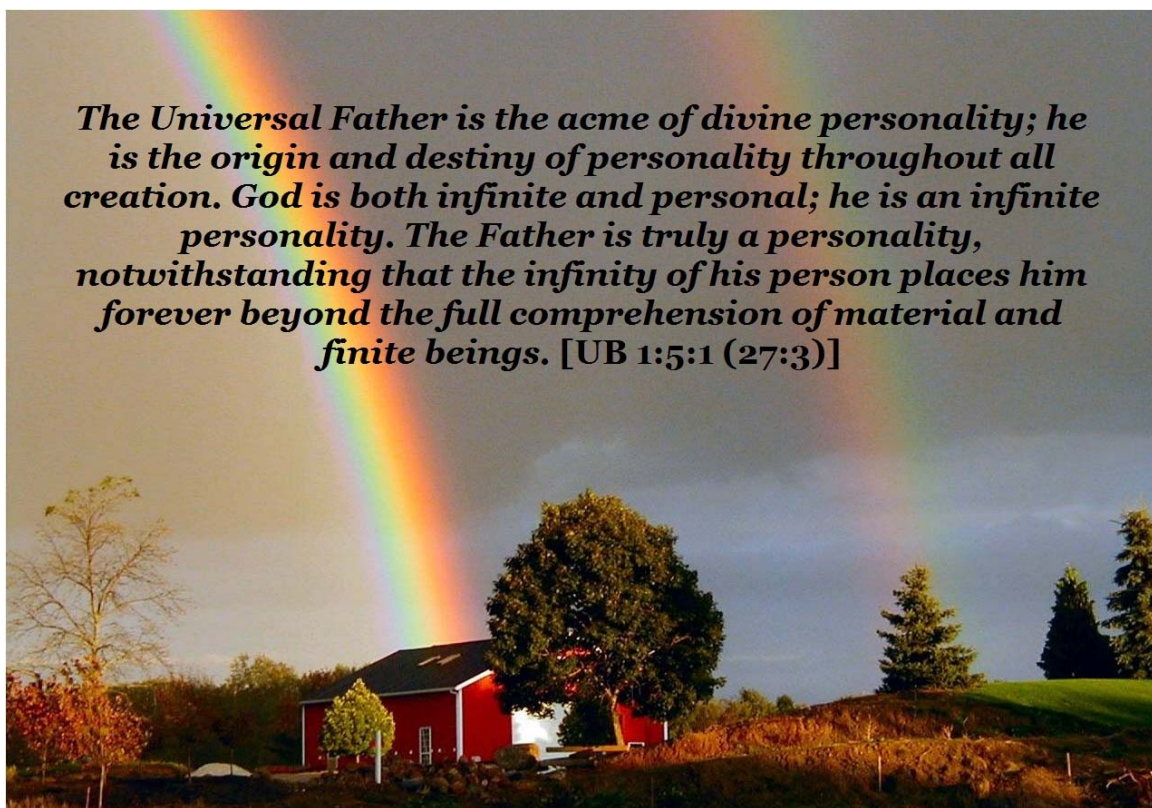
The Urantia Book is a revelation for our time. I believe that God has entrusted us, the lowest of his personality endowed creatures, with the gift of participating in and contributing to the unfolding of his divine purpose and plan for this world. The Urantia Book is part of this continual unfolding. It is a further revelation of his invested trust in us. The message of this epochal world revelation pours forth from the purified waters of the celestial springs of divine

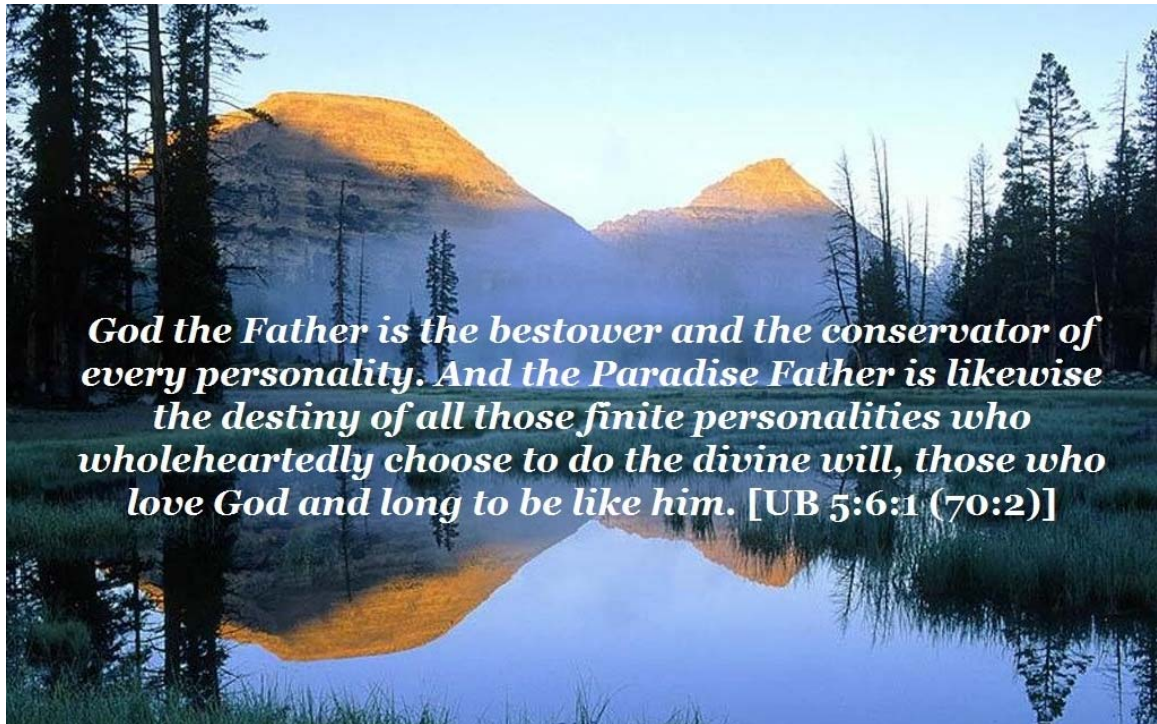
wisdom, and I believe that any and all contact with its excellent savor can only sweeten everything it touches.

Origin and Destiny - God's Purpose and Plan

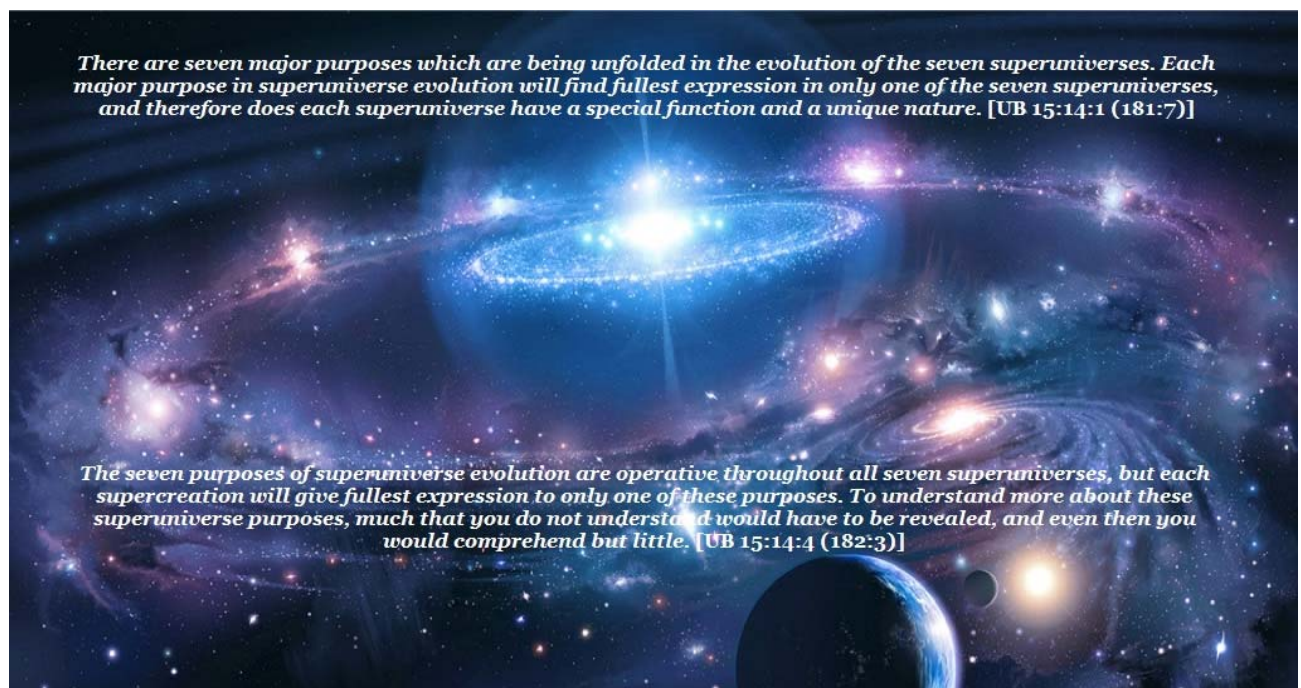
The three core sections of my book take us on a path that starts with God, transitions to Man, and finalizes in the Supreme. This organizational pattern of origin, existence, and destiny follows in spirit the same progressive trend set forth throughout the first three (of four total) sections of The Urantia Book (the fourth section takes up over one third of The Urantia Book and covers the life and teachings of Jesus).

The first five papers presented in The Urantia Book begin by revealing God as the Universal Father. They describe his divine nature and attributes, and they probe the unfathomable depths of his far-reaching relations to the whole of his universe creation as well as to each and every personal being contained therein. It is here that we are introduced to God as the personal source of our very being, as the final consummation of our dreams and hopes - as our Father in Paradise and in our hearts.



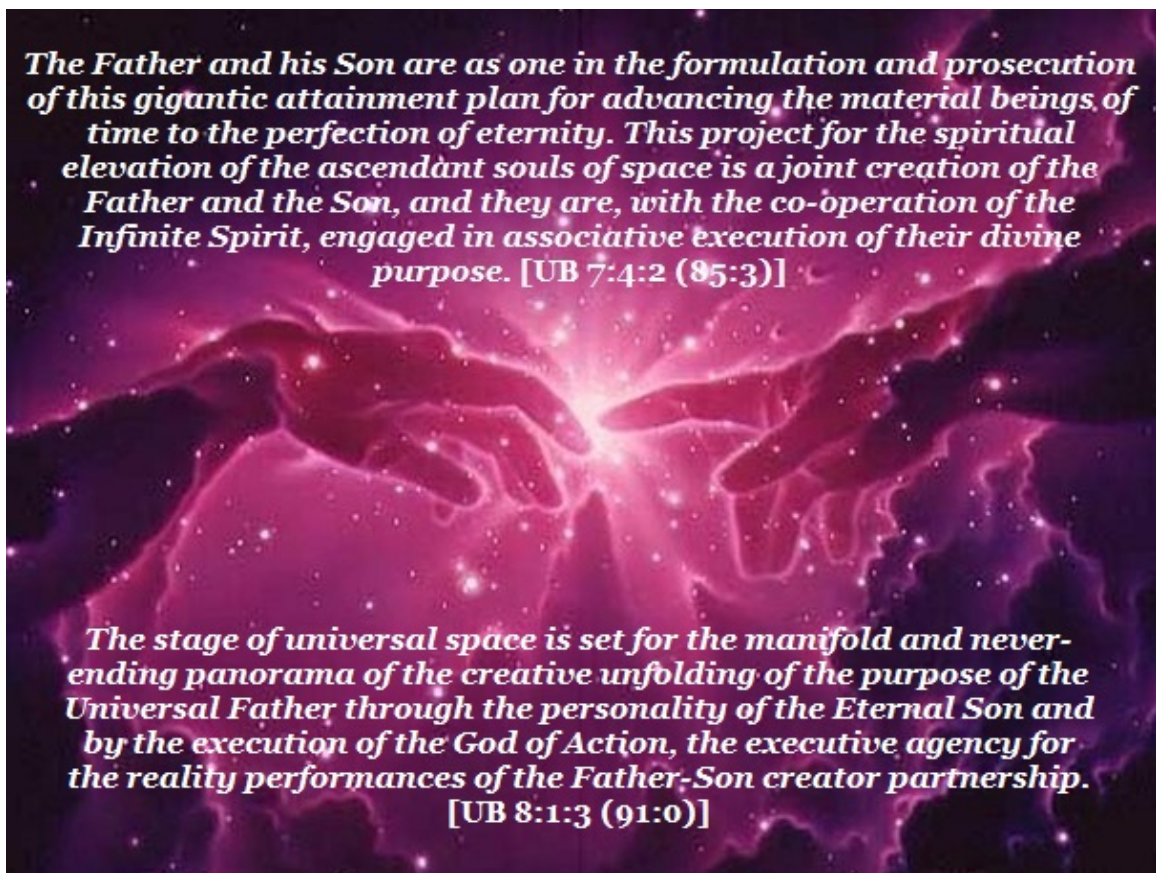


The Urantia Book tells us that God the Father has seven major purposes for the grand scale of his universe. Each one of these purposes finds its greatest expression in one of the seven component superuniverse creations that comprise the whole of his grand universe creation. These seven purposes cover a great deal of ground and involve all aspects of God's creation. As the mortal children of the Father, we are directly involved in one of these magnificent purposes.



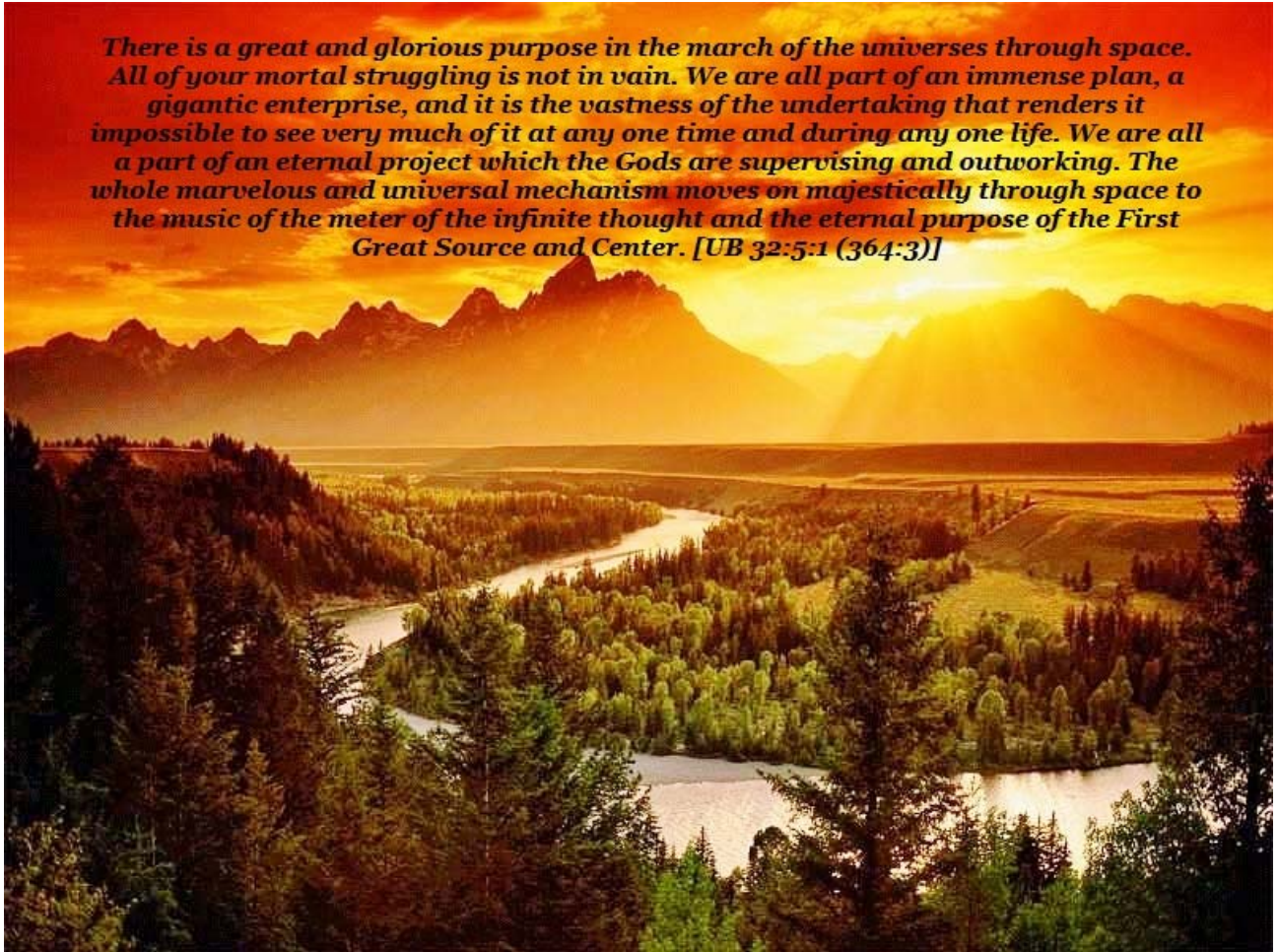
In accordance with the mandates of the Father's purpose providing for "the progressive ascension and perfection attainment of evolutionary mortals," we are the beneficiaries of his "superb survival plan of bringing God down to man and then, by a sublime sort of partnership, carrying man up to God and on to eternity of service and divinity of attainment." [UB 77:9:12 (867:3)]

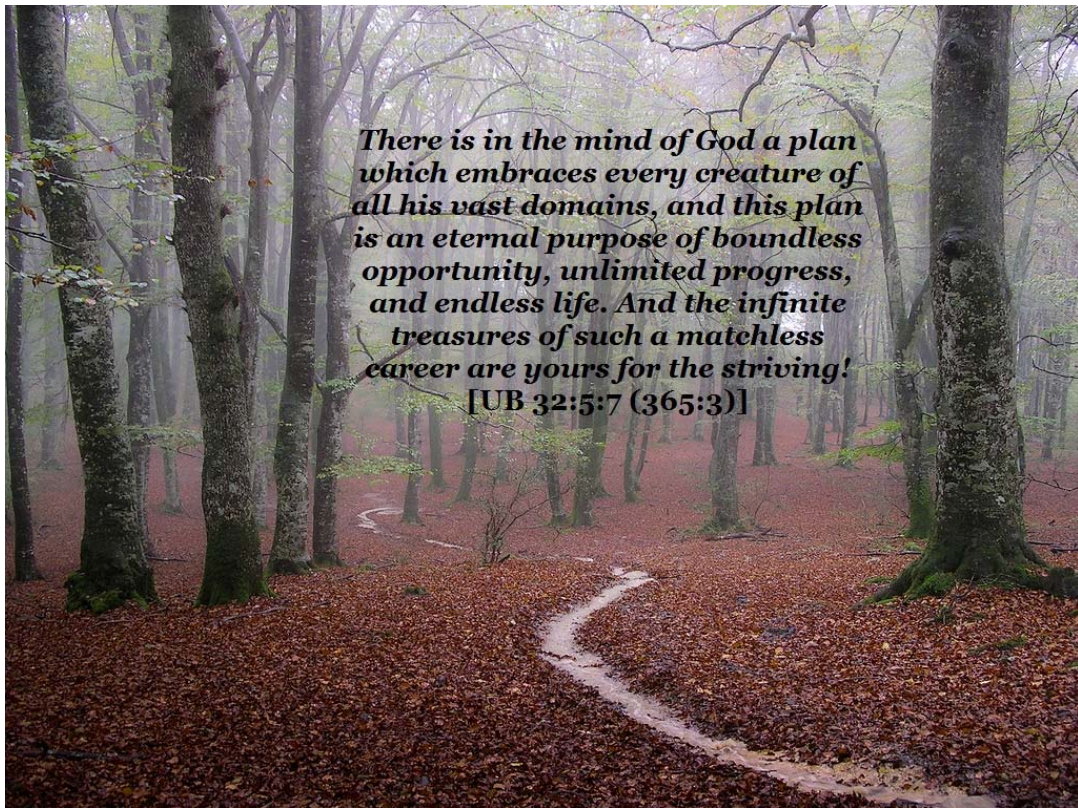
The Urantia Book broadly reveals the "changeless purpose" and "everlasting plan" of the Father's great undertaking as it "progressively unfolds in the phenomena of the evolving universes with their manifold groups of living beings." [UB 7:0:1 (81:1)] Supporting the Father's ascension plan of perfection attainment for the living creatures of time and space, the spirit of the Eternal Son coordinates with the spirit of the Paradise Father in this grand endeavor. As the third person of Deity, the Infinite Spirit pledges his entire divine ministry sufficient for executing this united and eternal purpose. The Infinite Spirit dedicates all "to the stupendous plan of exalting surviving will creatures to the divine heights of Paradise perfection," ministering to the joint mandates of the all-loving Father and the all-merciful Son for "drawing to themselves all truth-loving souls on all the worlds of time and space." [UB 8:3:5 (93:7)]



This amazing plan of God is unfolding in accordance with the eternal purposes of the Universal Father. This divine plan is destined to prevail. The eternally wise and loving purpose of the Universal Father will assuredly triumph.

There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. [UB 32:5:1 (364:3)]

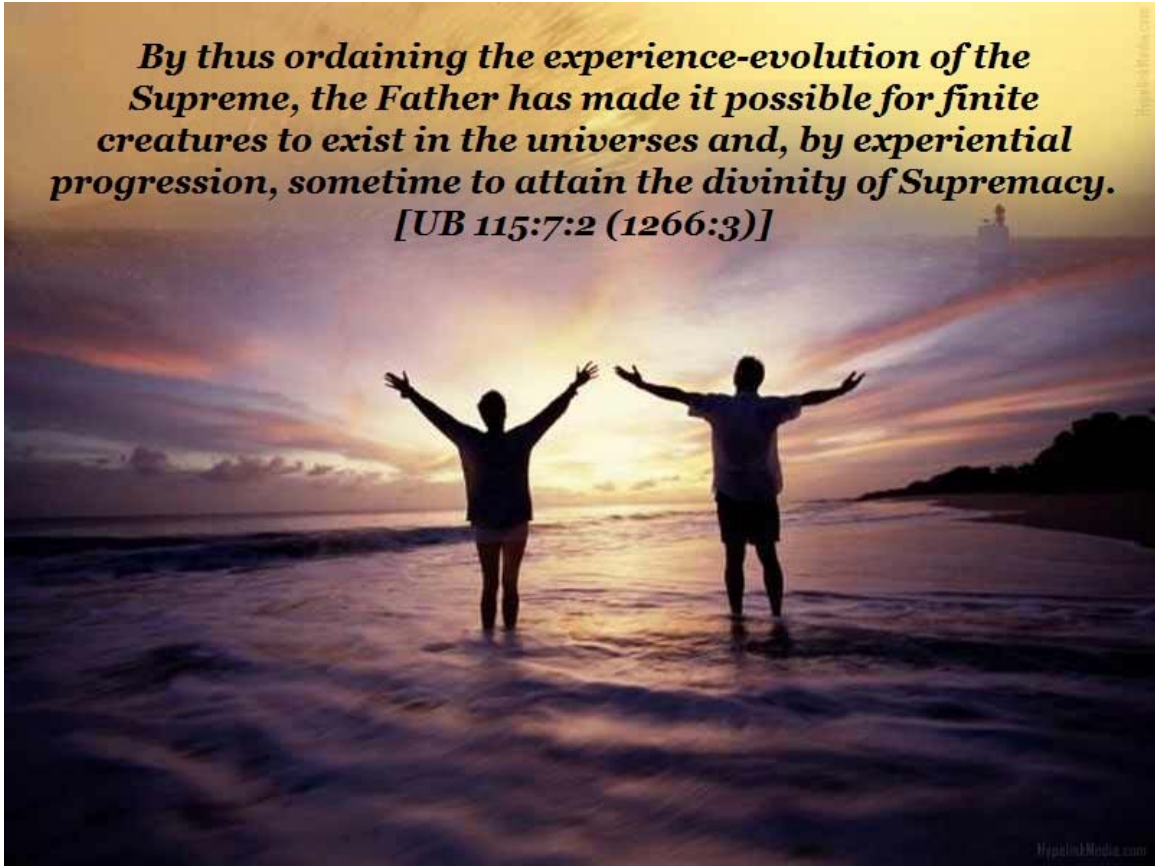




There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving!
[UB 32:5:7 (365:3)]

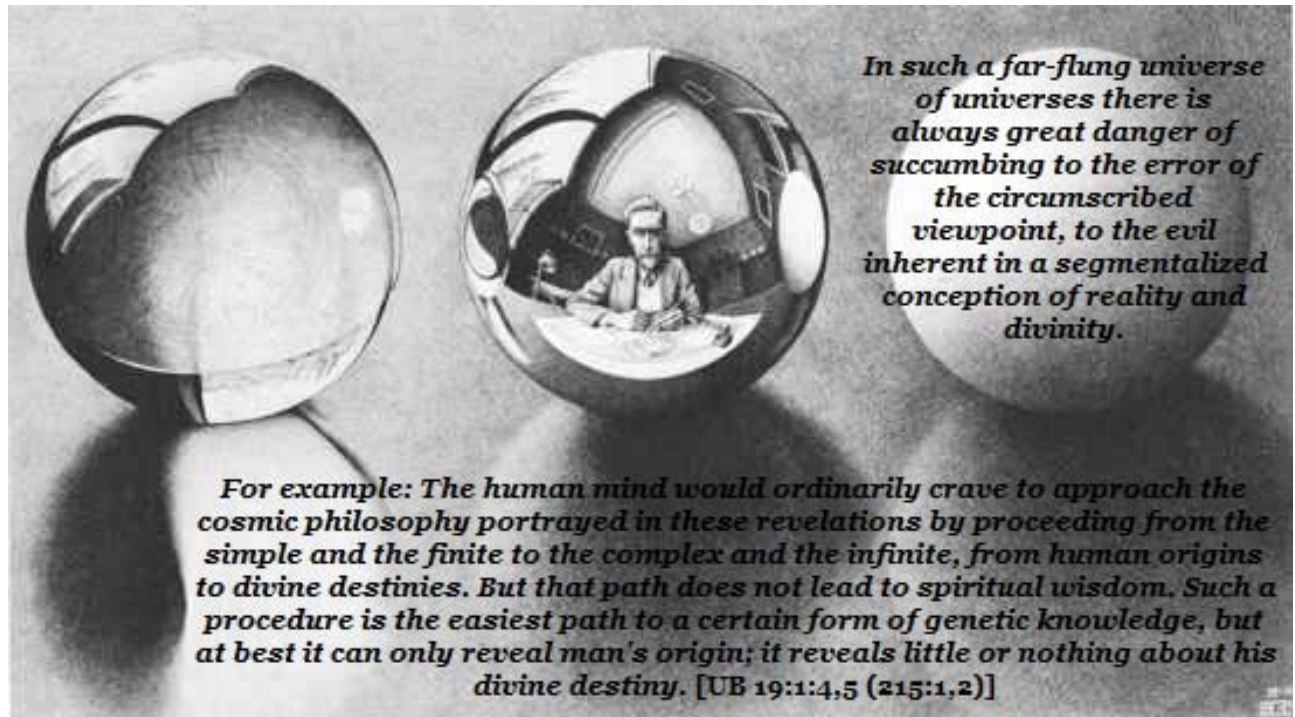
The final papers of the third section of The Urantia Book provide us with a vision of the glorious fulfillment and final destiny of the Father's vast creative enterprise. This vision is manifesting itself in the divine person of the Supreme Being. The Supreme Being is God actualizing in time and space. He is evolutionary God. He is God, not as existential sovereign ruling over his creation from boundless eternity and with infinite power, but rather he is experiential God as he is progressively realized over time and throughout space. The Supreme Being has a beginning in time. In fact, his origin begins with the very inception of time itself. Nevertheless, the evolution of his becoming real and contactable as a person of experiential Deity will coincide with the finalization of the Father's plan to bring his grand creation to a final stage of light and life. This will be the cosmic culmination of the Father's purpose and plan (at least on the Deity level of Supremacy) achieved in time and manifested throughout the space of his grand universe. This is the destiny of the Father's grand creation - the achievement of light and life and the final emergence of the Supreme Being.

***By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity of Supremacy.
[UB 115:7:2 (1266:3)]***

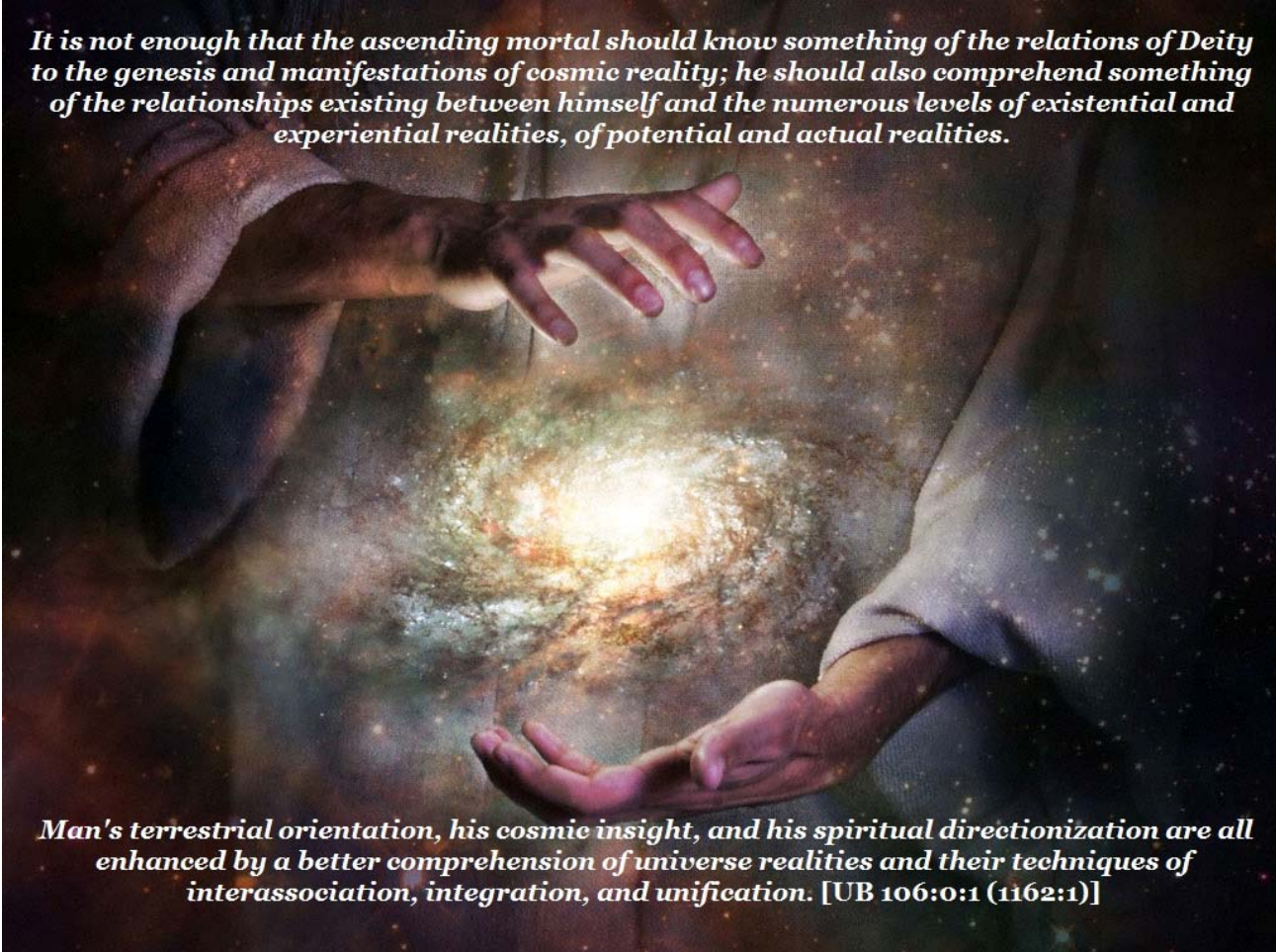


The emergence of the Supreme Being will signal the final victory of spirit over matter through the mediation of applied mind. He will emerge by virtue of the cumulative free-will decisions and actions of all volitional personalities participating in the grand creation of the Father's universe. The Supreme Being represents the final synthesis of personality and power in a perfectly unified universe. His emergence will glorify the infinite love and wisdom that the Father has progressively revealed to his finite, though perfecting children in time and space.

There is good reason for studying the origin, nature, and destiny of God's purpose and plan in the order that it is presented in The Urantia Book (and in the same order that I follow in my own book.) We are told that there is good reason for initiating any presentation of this revelatory magnitude in this manner. The primal volitional act of creation by the Universal Father establishes destiny. He is the First Source and Center of all reality; he is the origin and destiny of all personal beings throughout the universe of universes; he is the inceptor, realizer, and consummator of his creation; "in him all things consist."



The comprehension of the origin, function, and destiny of universe reality affords us as God's children to view more clearly our present status and circumstance. Only the contemplation of divine causes can provide insight into final effects, and this insight will have a profound impact on how we interpret our values, our meanings, and our factual existence.



It is not enough that the ascending mortal should know something of the relations of Deity to the genesis and manifestations of cosmic reality; he should also comprehend something of the relationships existing between himself and the numerous levels of existential and experiential realities, of potential and actual realities.

Man's terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification. [UB 106:0:1 (1162:1)]

Functional Gender Designation in The Urantia Book

The inspired word of the Judeo-Christian Bible is written in very human language. The society and culture into which its translation to sacred text took place inexorably conditioned this language. The ancient patriarchal traditions that influenced the Bible's origins have served to place their own cultural character and social mores into the gender-conditioned language of this scripture, especially as this language is applied to describing the personal aspects of God and Deity. This resulting gender-conditioned language permeates present-day Judeo-Christian theology. This language is prevalent throughout both the Old and New Testaments of the Bible. The revelators of The Urantia Book carry many of these language traditions into their own vocabulary, but they do so with one very important distinction. As we will see, their use of gender-descriptive terminology for aspects of personal Deity very often adds a whole new level of connotative distinction, a distinction carrying with it functional meanings that transcend the level of simple human gender. In much the same way, I too attempt in these writings to follow much of this same established pattern.

The concept of a personal God is expansive beyond our finite capabilities to characterize him. Because of our remoteness from the absolute level of consciousness, our finite level of comprehension cannot capture his infinite nature - human language will always prove incapable of fully discovering the inscrutable mystery of the Godhead. Our human language is utterly inadequate for fulfilling this task. From our experiential, finite perspective, we can only perceive the existential, eternity reality of God as a time-space conditioned relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint.

There is inherent risk in our attempts to reduce the essential nature of God to our finite level of human comprehension. God is ultimately beyond all attempts to categorize him. If we use our understanding of gendered terms to describe God's personal nature, if we use these terms for ascribing to God the human qualities that we understand as masculine and feminine character traits, we are in danger of metaphorically putting the cart before the horse. Rather, we are better served by realizing that the essential nature of humanity is fundamentally dependent upon God as the true First Source and Center of all realities, and that the qualities of gender we know as masculinity and femininity are ultimately derived from God as a personal being and as our spiritual Father.

By deriving gender relationships from higher functional and cosmic patterns, we may begin to understand how men and women are truly complementary to one another by creative design. If we truly wish to discover the quintessential nature that characterizes the mortal estate, we must first seek for insights into the expansive nature of God that conceptually transcend the level of the finite material mind. If we wish to discover the underlying purpose and design of such a personal God that gives rise to the male and female derivation of human gender, we can aspire to this elevated conceptual grasp because we are assured by faith that a fragment of this same personal God actually indwells our minds. God partners with us to spiritually elevate our thoughts and desires - he incessantly inspires us to rise above the mortal estate, to courageously enter into the spiritual kingdom of heaven, and he himself is the very scaffolding that enables us to achieve this very goal.

The presenters of the papers contained within The Urantia Book have resisted following a revelatory path that completely divorces itself from the traditional language and symbolism as embodied by Judeo-Christian theological conventions. However, in so doing, they have resourcefully decided to infuse this human terminology with new and transcendent functional meanings. By means of theologic compromise and strategic concessions to established norms of terminology, they have maintained a necessary and vital tie to the past.

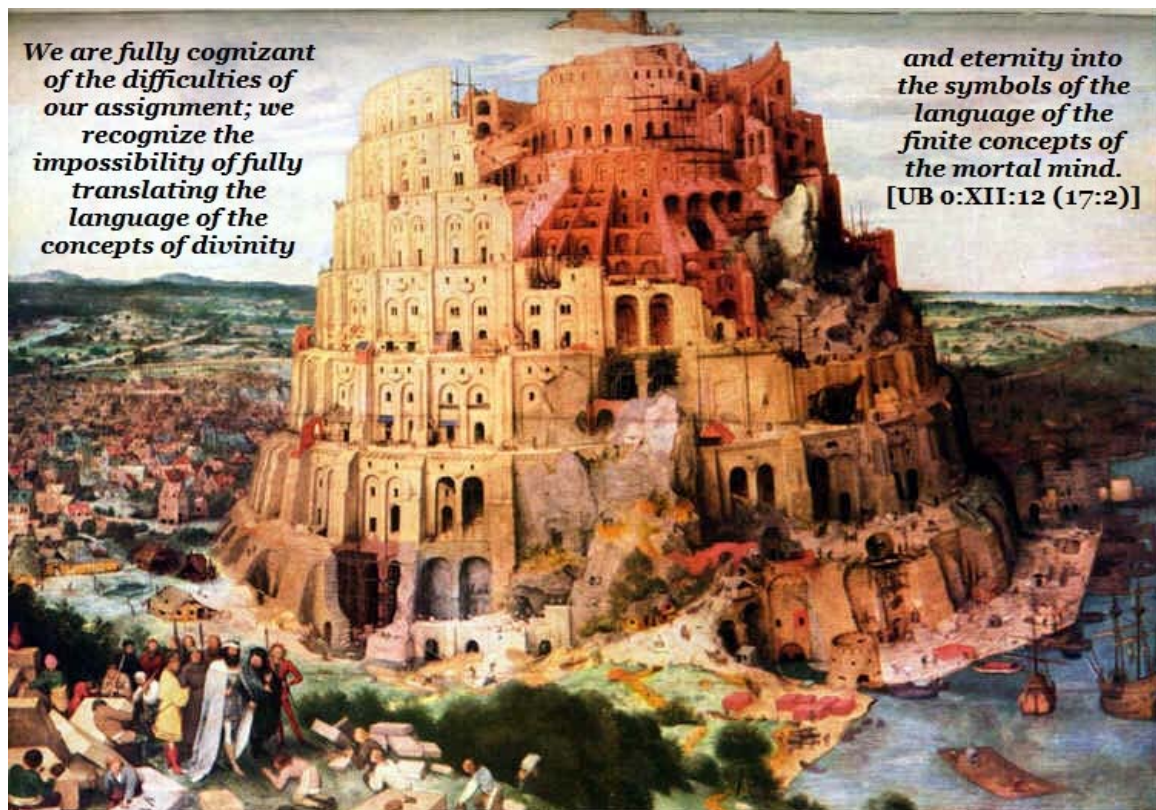
On this world of mortal habitation, gender characteristics have shaped the conceptual imagery central to religious language - this custom directly affects the way in which men and women experience their respective existences. For example, the Judeo-Christian tradition has elevated the concept of an exclusively male, patriarchal representation of God as the sole Creator of the heavens. This tradition has permeated present-day theology, bringing about a corresponding lack of feminine imagery for such divine applications as prayer and worship. Western religion tends to designate God with masculine titles far more than it ever

uses feminine titles. Using masculine terms like "He" or "Father" to refer to God has evolved to its present usage as a natural extension of a religion born of a society where men were the traditional ruling class, educators, and leaders. Today, however, we are beginning to realize that if you think of God only as Father, you have an inadequate notion of God.

Historically, certain enlightened individuals have come to believe that the Bible itself was not necessarily the primary source of women's oppression. The real problem was more directly attributed to the cultural bias of male translators and interpreters. Subsequent efforts therefore concentrated on reinterpreting the Bible. This approach opened up the possibility for providing a focus on the human element in biblical texts, on questions of authorship and historical development, and on literary aspects of the Bible. It was believed that the Bible should be investigated like any other historical document and then interpreted based on the evidence.

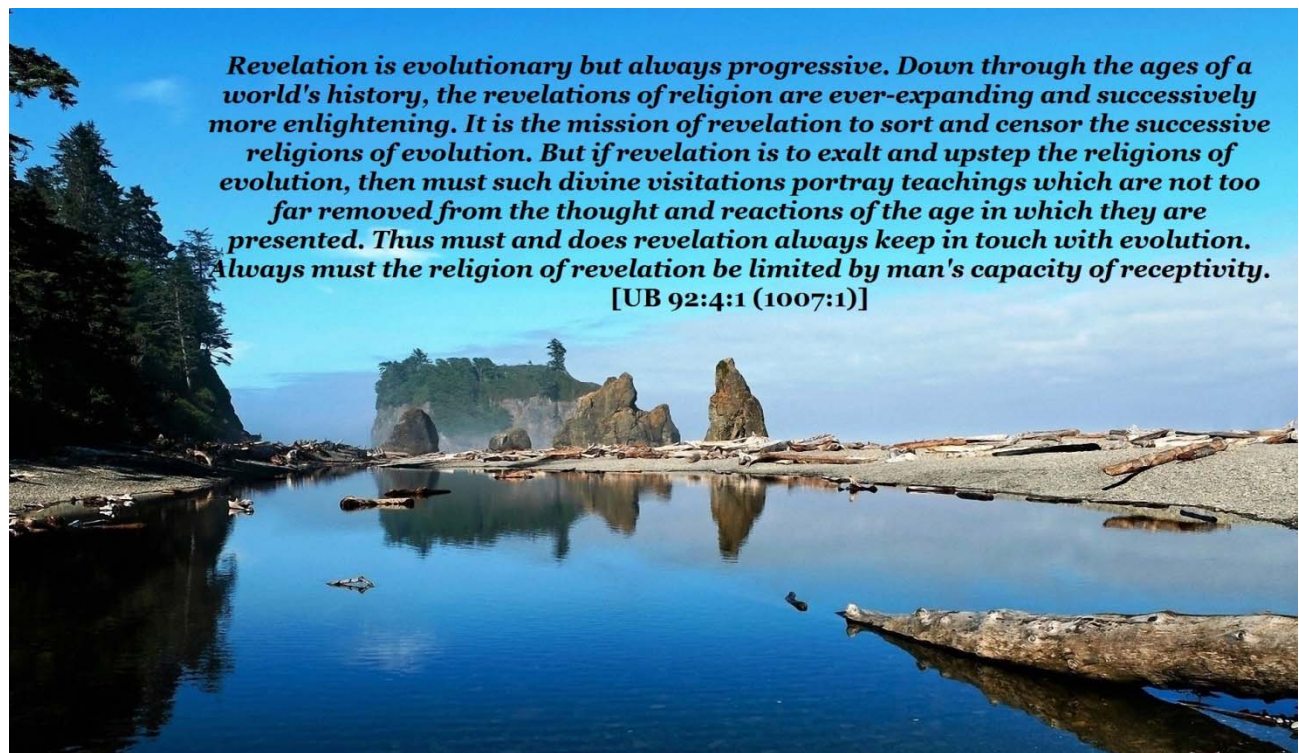
Revelation and Compromise

The revelators of The Urantia Book plainly acknowledge that every divine revelation of truth strives for an appropriate and adequate symbolism within which to frame new and expanding ideas, ideals, and loyalties:



This developing symbolism must co-evolve with the practiced enhancement of religious living and spiritual experience that is generated by this potent infusion of revelation. Unfortunately, the social impact of a major new revelation is often compromised by having to make costly concessions to the established norms and practices of the preceding religious and moral establishment. Even such a divine revelation as is presented in The Urantia Book must necessarily submit "to the graduated control of evolution." [UB 89:9:3 (984:2)]

The Urantia Book itself poses a theological compromise by supporting a continuity of male-gender-oriented language in its presentation of the elevated concepts of God's eternal purpose for creation and the perfecting harmony within this cosmic arena of time and space. Acknowledging this, we can be relatively assured that this approach was permitted "for the sake of the safe transit of moral values from one epoch to another ... all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct." [UB 114:6:7 (1255:6)]



Humankind is involved in an age-long struggle to elevate the planetary status of its mortal dwelling. This effort requires constant struggles, appraisals, and readjustments that are necessary for a smooth transition from the "sheltered bays of established tradition" to the "high seas of evolutionary destiny." A key function of an established religion during these trying times is to provide a critical degree of stabilizing tradition and religious guidance.



In the times of Melchizedek's dealings with Abraham regarding the reinforcement of the concept of one God as universal Deity, "there was always the tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary techniques." [UB 93:7:4 (1022:2)] This awareness, though, should not necessarily motivate us to completely disregard established conventions and beliefs - too radical a break with cultural and religious tradition supplies its own dangers and pitfalls. There always lurks the recognized threat of subsequent cultural breakdown that accompanies each "transition from the established methods of the past to those new and better, but untried, procedures of the future." [UB 81:6:41 (911:6)]

Other examples are presented in The Urantia Book to illustrate the process by which a new theology inevitably yields, in some degree, to an older and more established religious tradition in order to salvage its higher values of moral thought and spiritual insight. In the life and teachings of Jesus, we are taught that we are the children of God, and this acknowledgment thereby establishes the ultimate reality of the brotherhood of man. Over time, this revelation became subtly couched within the concept of the kingdom of heaven as a concession to those listeners of Jesus' message who were immobilized in their thought by their limited understanding of divine purposes and relationships. These potential followers could more easily understand the idea of God and his universe in terms of a heavenly kingdom - many of them lived out their lives under the auspices of a temporal king. The truth that Jesus revealed remains truth, but the imagery that he used to convey this truth was colored by the time and place of ancient Israel. At that time, the idea of the kingdom was the best vehicle of expression to convey the maximum of the truth. Nevertheless, it was a necessary concession/compromise because there was some sacrifice of intended meaning. I do not think that Jesus really wanted to imply that the Father was king, but this idea carried much of the intended truth.



Jesus himself could not fully escape the persistent expectations for the coming Messiah that occupied the thoughts and aspirations of his followers. The core of Jesus' mission was integrally influenced by his compromise to acknowledge for himself the title of the Son of Man.



A Fragment from the Book of Enoch as found among the Dead Sea Scrolls in 1948

In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his bestowal mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah.

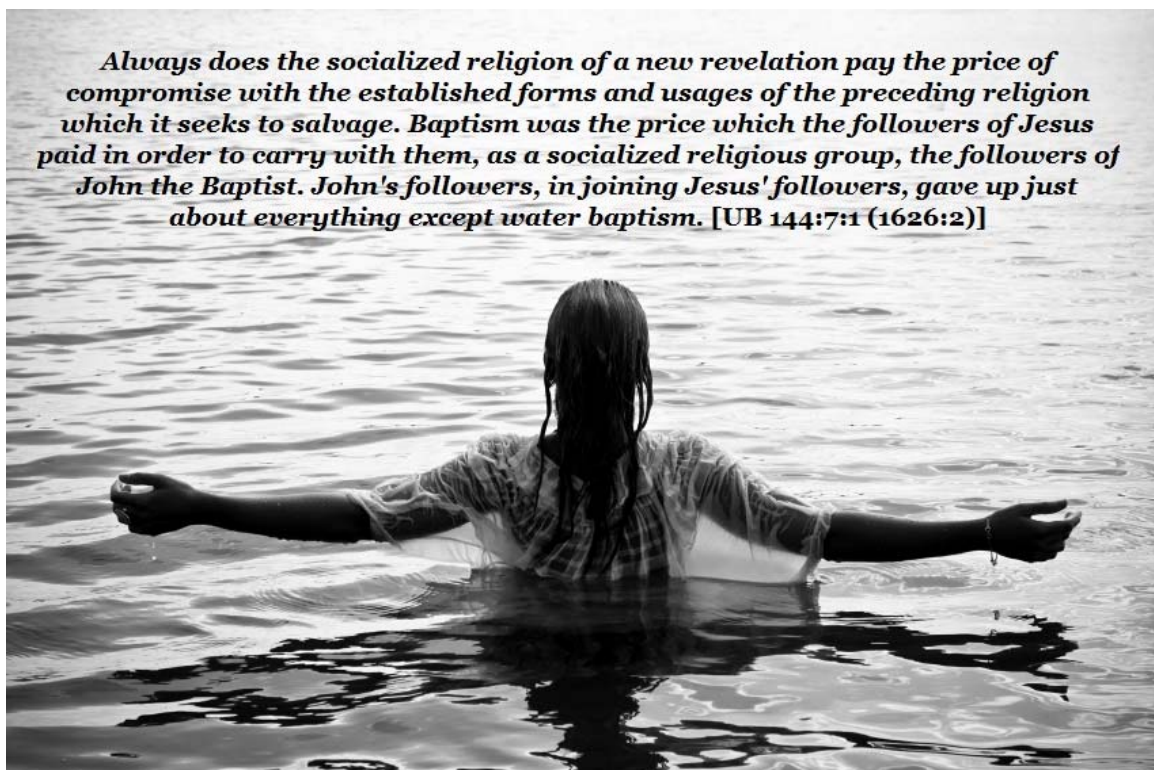
Likewise he was certain he was never to appear as the Son of Man depicted by the Prophet Daniel. [UB 126:3:6 (1390:1)]

The writer of this so-called Book of Enoch went on to tell about this Son of Man, describing the work he would do on earth and explaining that this Son of Man, before coming down on this earth to bring salvation to mankind, had walked through the courts of heavenly glory with his Father, the Father of all; and that he had turned his back upon all this grandeur and glory to come down on earth to proclaim salvation to needy mortals. As Jesus would read these passages (well understanding that much of the Eastern mysticism which had become admixed with these teachings was erroneous), he responded in his heart and recognized in his mind that of all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title "the Son of Man." And this he did when he subsequently began his public work.

[UB 126:3:8 (1390:3)]

This theological concession eventually helped to bring about the unfortunate submersion of the religion of Jesus into a religion about Jesus, a religion that embodies the "mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom." [UB 170:5:9 (1864:9)]

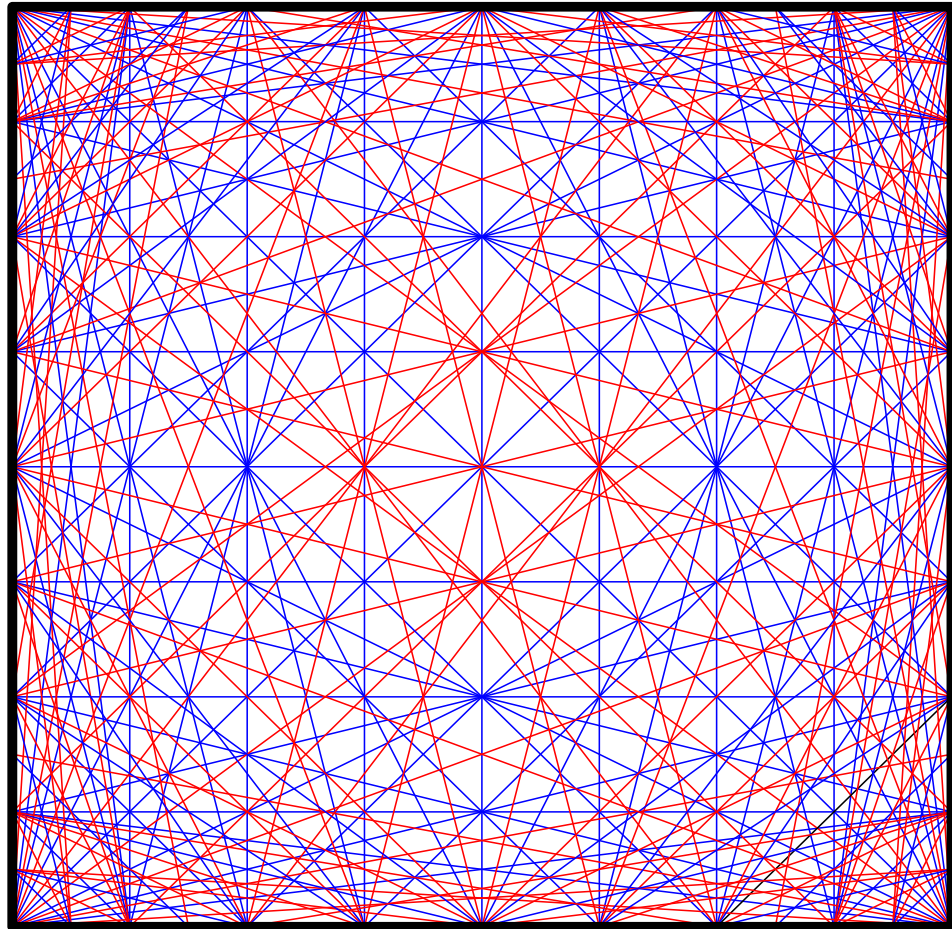
Even Jesus' apostles found it both necessary and prudent to offer concessions to the followers of John the Baptist, under the leadership of Abner, as the price for continued unity. By accepting the practice of baptism into their mutual ministry to the common people, the apostles were able to secure the good will and devoted efforts of these fervent followers of the Baptist. This concession was relatively minor considering the extensive sacrifices made by the followers of John the Baptist.



We should try to gain insights into these reported accounts of theological compromises and concessions that have influenced attempts at revealing higher levels of thought and more progressive ideals for living the perfecting life. If we are successful, we may be in a position to be more appreciative of the decision by the revelators of the papers within The Urantia Book to choose our traditional conventions of gender-oriented terminology in their attempts to explain functional personality relationships - both divine and temporal. They purposefully chose to do so to make the complicated intricacies regarding the portrayal of these relationships more effectively understandable to a planet of sex creatures.

In our attempt to comprehend the revelatory disclosures contained within The Urantia Book, we are admonished to recognize the conceptual forest before we attempt to distinguish between the individual and derivative trees. God's eternal purpose for his creation, which includes men and women as integral participants, is presented in The Urantia Book by beginning with the nature of God himself first and foremost. The subsequent papers proceed from this apex of revealed divinity to progressively more derivative revealment into the experiential levels of reality that progressively rely more and more on God as their existential ground. The Urantia Book is purposely structured to reveal the foundation of God's existential basis, and then to proceed from this existential foundation to progressively more derivative and dependent relationships.

God



CHAPTER ONE: TRINITY

The Mystery of the Trinity
The Search for Truth
The One and the Many
Transcendence and Immanence
Early Philosophic Systems
Early Trinity Developments
The Christian Trinity
The Trinity of The Urantia Book

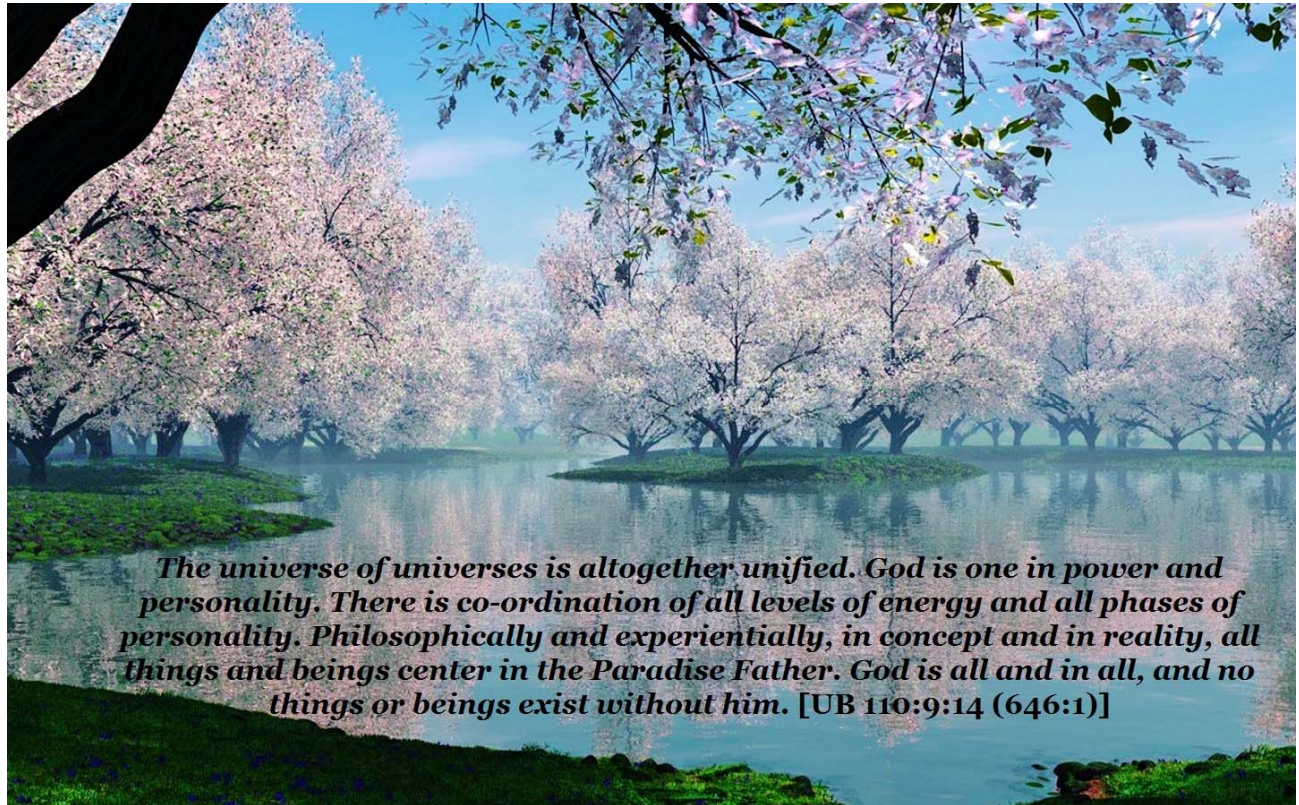
The Mystery of the Trinity

The doctrine of the Trinity has always posed conceptual challenges for Christian theology. We read throughout the Bible that God invites us all to share in his divine and inner life through his Son Jesus Christ. We are empowered by the faith-inspiration of the Holy Spirit to do this. From this implicit invitation, there evolved the theological concept of the Trinity where the individualized essence of Godhead is seen as being shared equally with each of the three persons of the Trinity - the Father, the Son, and the Spirit. Each of these three persons equally possesses all the substance and all the attributes of undivided Deity. This plurality of three persons in a unified Godhead is of one singular essence, and this unity of essence is manifested in three persons. The most widely accepted distinction that can be made about this divine relationship is that the Son always comes from the Father, and that the Spirit always comes jointly from the Father and the Son.

I very early became convinced of and comfortable with the Christian concept of the Blessed Trinity. The theological mystery of the Trinity that insists that God does not exist except as Father, Son, and Spirit has always been surprisingly compatible with my sensibilities. Through prayer and meditation, I have faith-experienced a personal intuition of each of these three divine persons. Once I began distinguishing in prayer and meditative contemplation the individually divine and personal presences of the Father and Son and Spirit, I could certainly begin to rationalize that beyond these three divine persons there could be no personal God. My personal faith-experience with these three persons of Deity helps me experience the truth of their divine and personal beings. Nevertheless, intellectually they remain a continual mystery.

When The Urantia Book first came into my hands, I was reassured in my already strong faith in the personal reality of the Father, Son, and Spirit and in their Deity cooperation for generating all reality as we know it. I found this work to be of remarkable metaphysical and theological merit, building as it does a far-reaching reality system that explains Trinity reality in all of its intertwining phases and manifestations. The Urantia Book achieves this in a way that is far more probing in depth and more perfectly unified than any work I have found on this subject.

Still, how can three persons of Deity constitute a unitary reality? How does God differentiate his perfect unity into a plurality outside of himself? In essence, how can there ever be "other than God?" The Urantia Book boldly asserts there is an interrelatedness of all things both to each other and to the whole that is truly expressive of a comprehensive "unity in plurality."



Thus does The Urantia Book ascribe God the Father as the personal source of all manifestations of Deity and reality to all intelligent creatures and spirit beings throughout the entire universe of universes. The Urantia Book proceeds to portray in detail how the Father, Son, and Spirit can achieve perfect unity, how these three eternal persons of Deity can function concertedly as undivided Deity in the Paradise Trinity.

The Search for Truth

"Truth, what is truth?"

Mankind's age-long quest for comprehensive understanding has essentially been the search for the supremely real, for ultimate foundations, for absolute truth. This search is for the affirmation of a fundamental basis for reality. Even those systems of thought that claim to refute that there can be such things as an ultimate truth (traditional materialism for instance)

are by this very assertion of fundamental denial making a profound assertion of ultimate consequence. These systems of fundamental denial make this philosophical concession without consciously recognizing that they are establishing their own ideological basis for a belief-system.

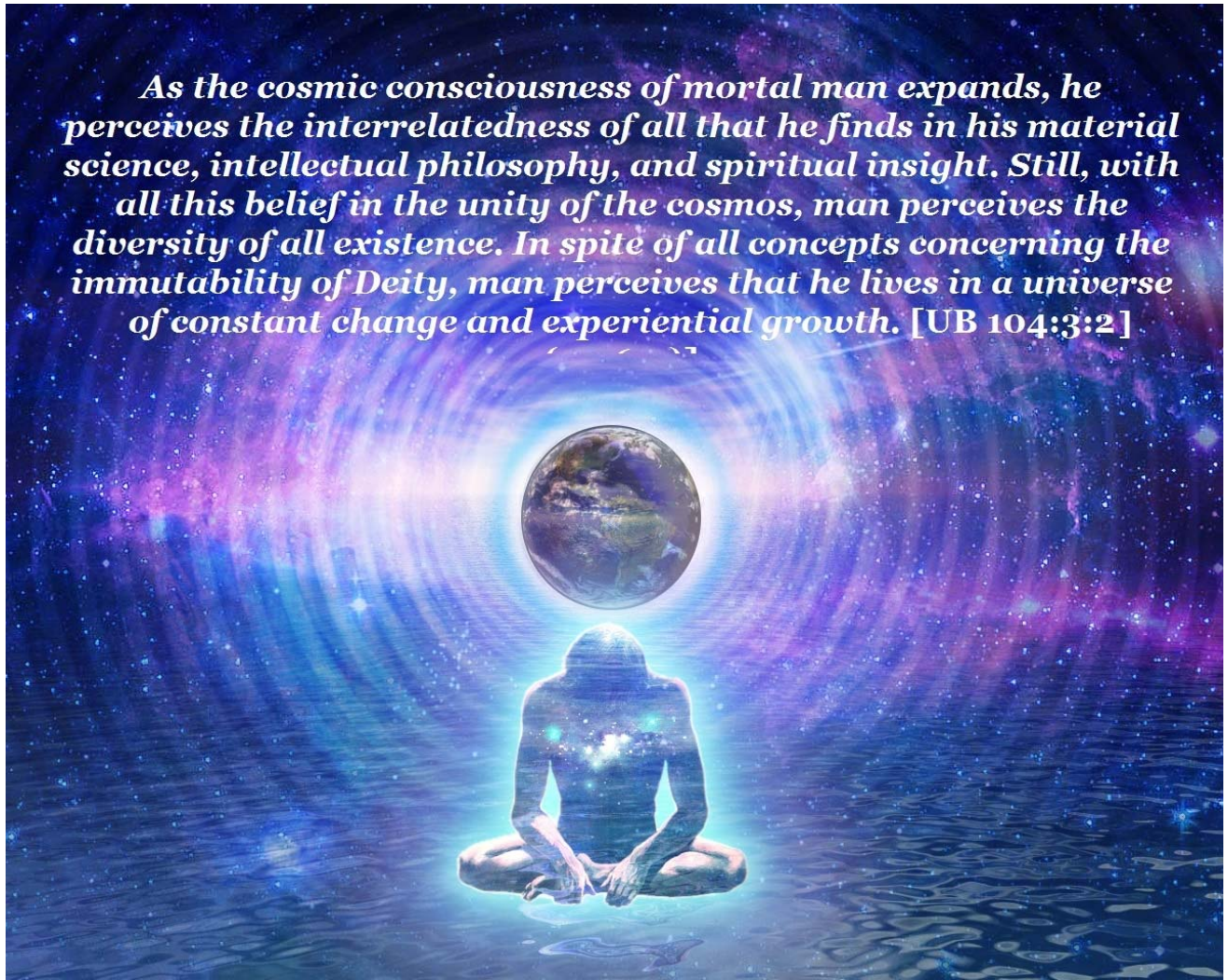
In the absence of a personal system of beliefs, an individual is faced with only the uncertainty and insecurity of man's life, the certainty of death, the darkness of the future. The human spirit intuitively seeks for a universe where cosmic law reigns, where sanity and balance are preserved, where chaos and anarchy are kept under control. The concept of a law-governed universe, a universe that is not subject to the mere caprice of lawless spontaneity, helps an individual build the foundation for a personal basis of supernal courage and spiritual fortitude.

The One and the Many

If Deity is unified and indivisible, how can there be other than Deity? If God is changeless, how can he "at the same time be surrounded by an ever-changing and apparently law-limited universe, an evolving universe of relative imperfections?" [UB 1:7:4 (31:4)] If God is the creative "cause" and the multifaceted universe is the resulting and purposed "effect", how can God remain unaffected by his creation? How can he remain absolute, infinite, eternal, and changeless alongside an ever-changing and always growing universe? How can he be One and still allow for the Many?

Throughout the progressive evolution of mankind, individuals have striven to discover truths concerning the nature of reality, of the divine unity behind creation and the plurality of its effects, of God. That there is a "many", a plurality of objects and things, is plainly obvious to most of us. Nevertheless, the intellect strives to conceive an underlying unity, to attain a systematic and comprehensive view that neatly ties things together. This is the goal of any thought that seeks to uncover a real unity in things. The only unity that is potently valued is a unity in difference, an identity in diversity, a unity not of stagnate poverty but of vibrant richness and vitality.

As the cosmic consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight. Still, with all this belief in the unity of the cosmos, man perceives the diversity of all existence. In spite of all concepts concerning the immutability of Deity, man perceives that he lives in a universe of constant change and experiential growth. [UB 104:3:2]



Many of the earliest systems of man's attempts to understand God and the world tended toward different outgrowths of polytheism with its basis in many separate gods. Primitive man's first inclination was towards nature worship whereby the awesome and powerful forces of the world were attributed to a deified hierarchy of gods in the supermortal realm. This devotion evolved into a tribal form of exclusivity such that each tribe had its own venerated god. As these tribes arose to positions of local domination, they sought to proclaim their own tribal god as the highest original deity and, consequently, the creator of all other gods. These necessary progressions of events were important steppingstones towards evolving the idea of monotheism, the belief in one God. Historically, this tribal development culminated in Jehovah, the God of Mount Sinai and the Hebrews, besides whom there was no other. Later religious developments and practically all subsequent philosophical speculations began conceiving of the primal unity of God. These systems of belief developed a variety of doctrines, all based on monotheism with its foundational belief in only one God.

One facet of developing monotheism -- pantheism -- held that every person and thing that exists is but one of the innumerable forms in which God himself exists; the universe, taken as a whole, is God. But a pantheistic God cannot be truly One and remain indistinct from his own manifestations of being. He could not be truly indivisible, unchanging and eternal, without past or future, a constant self-identity. A pantheistic God is solely manifested in the combined cosmic forces and laws that are existent in the universe. Still, pantheism is an easily comprehensible form of cosmology that has been widely diffused and persistently held by various peoples down through the ages, even unto the present day.

Another interesting facet of monotheism developed into a form of monism, which expounds that there is only one ultimate substance, that reality is a unitary and organic whole with no independent parts. Since God is One, without any multiplicity or division, there can exist in the One no duality of substance, or "accident". There can be no room for the salvation of created beings in this view of reality. In fact, creation itself is only illusory reality, existing without an essential foundation of being apart from the monistic unity.

Transcendence and Immanence

These emerging forms of monotheism struggle to explain not only the unity of Deity and the plurality of the created universe, they also attempt to explain the combined immanence and transcendence of God's presence. How can God both participate within his own creation and yet remain above and apart from it at the same time? How can God as First Cause remain unmoved by his many and diverse "effects"? Can we have contact with a personal God and yet have no effect on his eternally immutable person? Can God be immanently present in his own creation and still transcend it in eternal security? We have been told that God embraces diversity in unity, that he is both transcendent and yet immanent, that he is dynamic and yet he possesses eternal stability. We are firmly assured that "God is literally and eternally present in his universe of universes," that he "inhabits the present moment with all his absolute majesty and eternal greatness." [UB 2:2:1 (35:5)] Nevertheless, the how and wherefore of this bifurcated presence and activity remains a mystery.

Since God is self-existent, he is absolutely independent. The very identity of God is inimical to change. "I, the Lord, change not." God is immutable; but not until you achieve Paradise status can you even begin to understand how God can pass from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity. And God can thus modify the manifestations of his absoluteness because divine immutability does not imply immobility; God has will--he is will. [UB 4:4:2 (58:7)]



A stark monotheism in which God is utterly transcendent and sovereign to his creation is untenable, as is a pantheism in which God is entirely and universally immanent. In monism, all differences are swallowed up in the eternal unity of God. In pluralism, there exists a world either of abject pantheism or of polytheism with its many gods. Religionists and philosophers have ever sought to break free from the dogmatic prison of a strict allegiance to formalized monism. At the same time, they have attempted to avoid the opposite extreme represented by the many forms of polytheism.

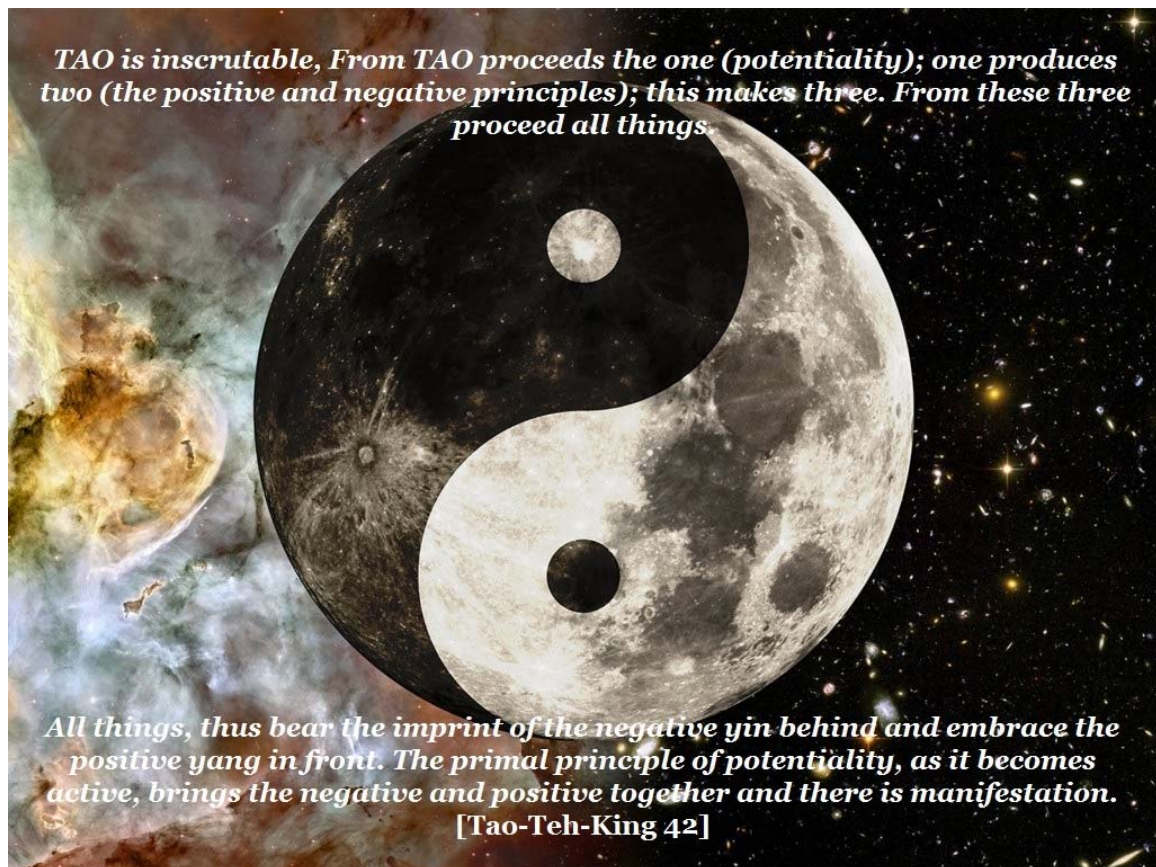
Early Philosophic Systems

There have been, however, other different and unique approaches throughout the ages for resolving the "diversity in unity" and "transcendence and immanence" paradoxes.

Zoroaster (also known as Zarathustra) was a legendary figure contemporary with the sages of the Vedic Hymns, pre-dating the ancient worlds of Greece and Rome. Tradition places him no later than the 6th century B.C. in ancient Persia. He developed an interesting form of immanent dualism that was essentially founded in the reality of a higher and transcendent unity. To this higher unity, he enjoined the worship of the One Supreme Lord and of none besides. This Supreme Being is called AHURA-MAZDA, a double name signifying "the Lord

of Life and the Lord of Creation" - in other words, the Lord of living spirit as well as of malleable matter. This basic dualism of life and creation is a fact of our world, and it is both that have come from One Source, from One Creator. Zoroaster's Supreme Being creates and sustains both spirit and matter.

Lao-tse ("old master") was believed to have been born in 604 B.C. in China. He has been attributed with the following revelation from his "Tao-Teh-King (The Book of Reason and Virtue)":



This primal principle of potentiality, as it becomes active, brings the negative yin and the positive yang together, and from this interactive potency there emerges the manifestation of reality. The principle of TAO confronts darkness with light, cold with heat, vacuum with matter, and it is the resulting tension created by these extremes that all "things" come into dynamic play. The equipoising polarity of Taoism sums up all of life's basic oppositions, and these complementary tensions are resolved in an all-embracing circle symbolic of the final unity of TAO.

The common thematic center of nearly all ancient Greek philosophy concerns the relation of the "One and the Many". While the objective presence of the Many is a given in common experience, man attempts to unify the Many, to arrive, as far is possible, at a transcendent

view of reality. There is the attempt to view the Many in the light of the One, or at least in some manner to reduce the Many to the One.

For Heraclitus, an Ephesian noble and philosopher who flourished around 500 B.C., the conflict of opposites (e.g., hot vs. cold, light vs. dark, pleasure vs. pain), so far from imposing a blot on the unity of the One, is actually essential to the being of the One. In fact, the One only exists in the tension of opposites. This tension is essential to the unity of the One. Reality is One, but it is also Many at the same time. It is essential to the being and existence of the One that it should be One and Many at the same time, that it should be "identity in difference." Thus Heraclitus, along with Zoroaster and Lao-tse, has attempted to resolve the reality-tensions generated by a reality manifested in duality by resorting to the concept of a higher and transcendent reality foundation.

Another technique attempted to satisfy the age-old riddle posed by the "One and the Many" was the formulation of divinity triads comprising personal deity relationships among the gods. The Egyptians, Hindus, Persians, Babylonians, Romans, and Scandinavians all possessed god triads, but these were not true and unified Trinities. The gods of these triads very often had beginnings in time, and they lacked the undivided and unified essence as a threefold manifestation of a higher monotheistic Deity reality. The Egyptian triad of the gods Osiris, Isis, and Horus proved crudely analogous to the human family with the three-part relationship of the father, mother, and child. The Hindu triad of Brahma, Vishnu, and Shiva embodied the Trimurti and personified the functionally creative, preservative, and destructive powers of reality.

In ancient Greek philosophy, Plato set forth a non-personified triad representing the three fundamental realities of goodness, intellect, and will. This triad was further evolved by the later developing Platonic schools of thought as representing personifications of the faculties or attributes of God. In the tenth book of his "Republic", Plato assigns God as the Author of the ideal foundation for existence and of all other things or essences. This ideal reality base is comprised within the intellect of God as the Idea of the world. In his "Philebus", Plato implies that Mind orders the universe, and that this universe is possessed of soul, a World-Soul. God is thus a living and intelligent Being. God is personal, Mind is the agent of His Ideas, and the World-Soul is manifest in his living creation.

For Plato, the One is not static in denial of all change and "becoming". The One is transcendent, whereas becoming is fully admitted into the created world. Reality is possessed of mind and life and soul. The "real" possesses inherent spiritual movement. The transcendent One is not without the Many. The objects of this world in some way share a fundamental unity.

Early Trinity Developments

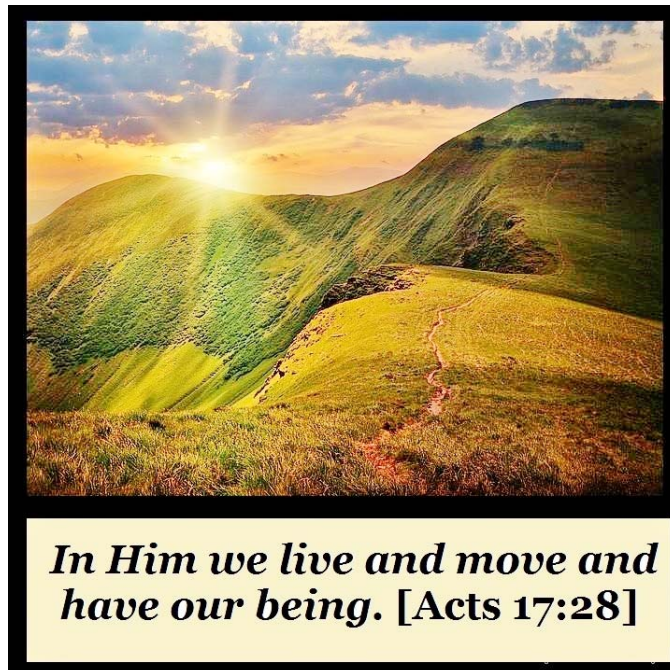
Plotinus was a Neoplatonist and mystic who, in 244, established a school in Rome and focused his thought on the relations between the One and the Many. Borrowing from Plato,

he assigned the One (or the Good) as the first principle. From the One came the intelligible reality of Ideas, and from these was derived the World-Soul as the third member of the Plotinian triad. The World-Soul was subsequently responsible for the material and living creation. Plotinus exercised a subtle but effective influence on the evolving thought of the early Church Fathers. In his "Enneads", he was willing to envision a heavenly existence. He describes a future abode such that "there shall a man see, as seeing may be in Heaven, both God and himself; himself made radiant, filled with the intelligible light, or rather grown one with that light in its purity, without burden or any heaviness, transfigured to godhead, nay, being in essence God. For that hour he is enkindled."

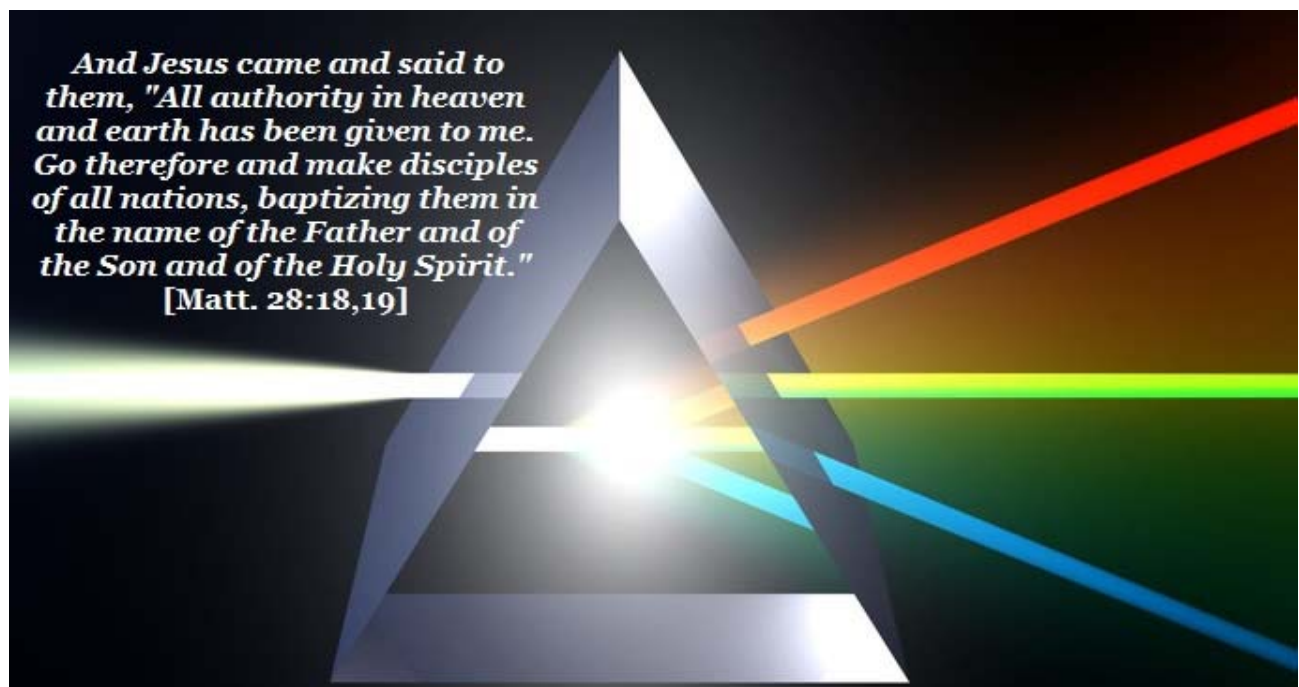
Since the early developments of Christian thought, the search has been to find God as infinite Deity who is not only transcendent but also immanent. Eusebius, the so-called "Father of Church History", was a bishop of the early church in Caesarea in 313. He suggested that Plato, in his letters, came upon an early idea of the Trinity through his three principles of the One (or Good), the Nous (or Mind), and the World-Soul. Indeed, there were many Platonist thinkers who were contemporaries with the Church Fathers and who were highly motivated to use Plato's ideas for bridging the tremendous conceptual gap between man and God. For these Neoplatonists, the ultimate One transcends all finite experience, while the dualism of Thought and Reality is responsible for the ever-changing world of things and beings.

Origen was an early theologian and a prolific Christian writer before the Council of Nicaea in 335. He attempted to reconcile Platonic philosophy with the seeds of early Christian thought. In the strictest and Christian sense, God the Father is the Creator of an infinity of worlds, one succeeding the other and all different from one another. The Logos, or Word, is the exemplar of Creation, and through the Logos all things are created with the Logos acting as mediator between God and his creatures. The final member within the Godhead is the Holy Spirit, immediately below whom are the created spirits who, through the agency of the Spirit, are lifted up to become sons of God in union with the Word, and finally as participants in the divine life of God Himself.

In these early developments of Christian thought, the emphasis is on God as infinite Deity who is not only transcendent but also immanent. Man becomes united with God by participating in the divine life through the grace received from God's Word, the Son. And the infinite and the finite are being regarded not as set-over against one another but as united without confusion:



God is being emphasized not as an undifferentiated unity but as the Trinity of Persons, as infinite spiritual life. This use of the term "Trinity" as such is not found in the Bible. One of the first uses of this term was in the second century A.D. by Tertullian, the Church Father of Carthage, to express the truth taught in the Scriptures denoting the triune revelation of God as Father, Son, and Spirit:



St. Gregory, the "Cappadocian Father", was born about 335 and later became bishop of Nyssa. He posited a further rationalization for the Trinity of Persons in one Godhead. God must have a Logos, a Word, a Reason, and this Logos must be eternal just as he must be living. The Logos is one in nature with the Father, for there is only one God. The only distinction between the Logos and the Father is the distinction of relation.

The term Logos was increasingly being accepted as the name given to the pre-existence of Christ. In opposition to this developing view of the Logos, a view that constituted the basis for the established Creeds of later Christianity, there appeared during the period of the Church Fathers two heretical positions. First, there was the proposal that the Logos was created by God out of nothing and consequently was not God. This belief became known as Arianism, which was anathematized (denounced) at the Council of Nicaea. Second, there was the proposition that the Logos was not a real personal being but was only a "power" of God. This view became best known as Sabellianism after the name of one of its key proponents.

St. Augustine, "Doctor of the Church", was born in Tagaste in the province of Numidia in 354. He had ties to the Neoplatonists, and early expressed his view that their foundational concept of "Ideas" is contained in the Christian concept of the divine Word and that the Word is the archetype of Creation. The Father knows himself perfectly and that this act of self-knowledge is the image and expression of himself - it is his Word. As proceeding from the Father, the Word is divine - the divine Son. Representing the Father, the Word expresses, represents, all that the Father can effect.

In the ninth century, John Scotus Erigena of Ireland emphasized that the generation of the Word, or Son, is not a temporal process (i.e., having a definite beginning and progressing towards a definite end), but is rather an "eternity process" outside of the stream of time as we know it. The constitution of the archetypal Ideas, or exemplary causes, in the Word is a logical and not a temporal sequence. The priority of the Word to the emergence of these reality archetypes implies that causal sequences proceed from the Word by "generation", although there was never a time when the Word was without the archetypes.

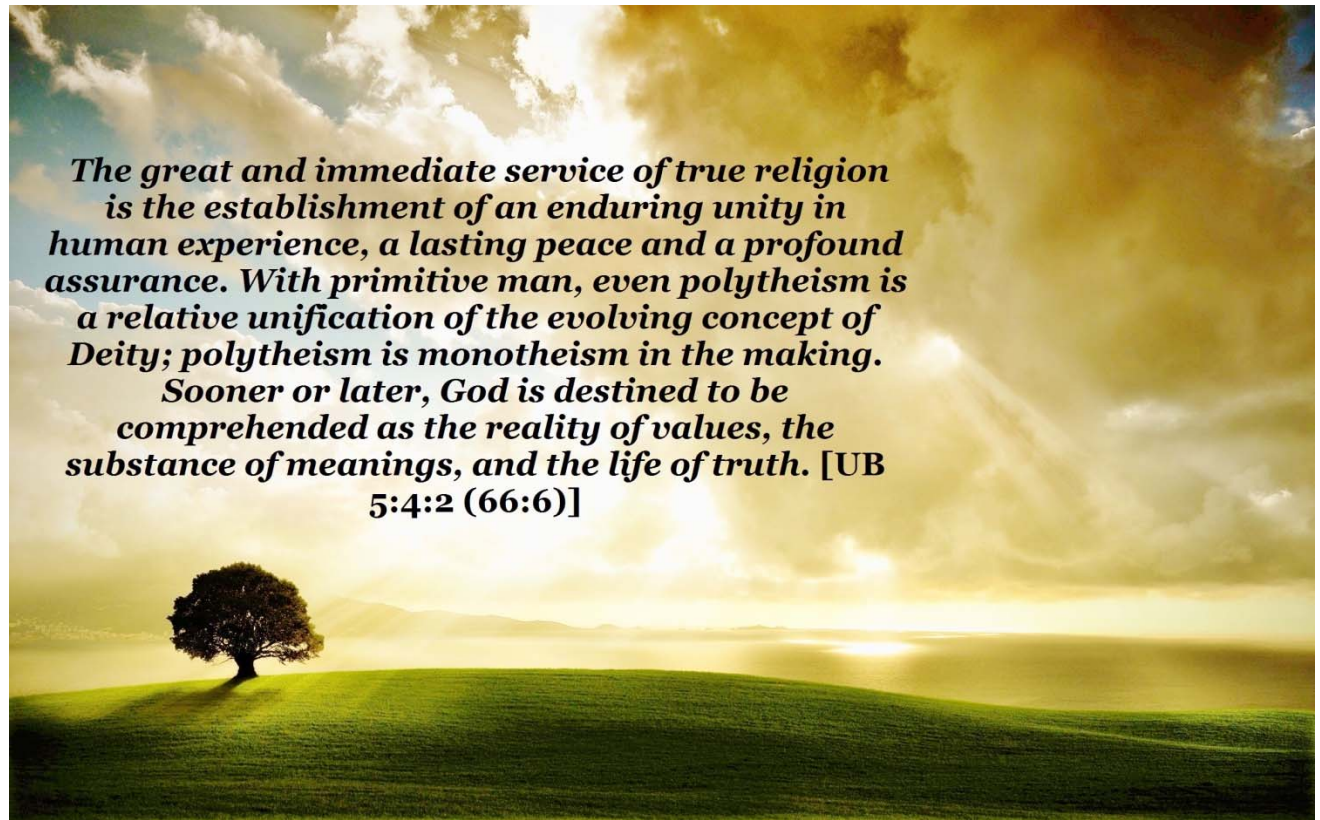
The Franciscan theologian St. Bonaventure, "Doctor Seraphicus", was born at Bagnorea in Tuscany in the year 1221. He entered the Franciscan Order and became a student of the Augustinian tradition of theological teaching. For Bonaventure, reality was founded on the three cardinal centers of "creation" (Father), "exemplarism" (Son), and "illumination" (Spirit). The doctrine of exemplarism reveals the world of creatures as standing to God in the relation of imitation to model, while the doctrine of illumination traces the stages of the soul's return to God by the final attainment of Perfect Being. Thus, for Bonaventure, it is through the Word of God that all things are created and it is the Word of God, the consubstantial image of the Father, whom all creatures mirror. The Word of God is the door through which the soul enters into God above itself, and it is the Holy Spirit, whom he has sent, who inflames the soul and leads it beyond the limitations of its clear ideas into the final ecstatic union.

The German Nicholas of Cusa was born in 1401, was ordained a priest in 1426, and was appointed to the bishopric of Brixen in 1450. His thought was governed by the idea of unity as the harmonious synthesis of differences, the synthesis of opposites that transcends and yet includes distinctions. The idea of material nature itself was considered as an external manifestation of God. God contains all things, material and spiritual, in that he is the cause of all things. He is imminent in all things such that all things are essentially dependent on him. In Nicholas' creation, unity is derivatized into plurality, infinity into finitude, simplicity into composition, eternity into succession, necessity into possibility. The divine infinity reveals itself in the multiplicity of finite things, and the divine eternity expresses itself in temporal succession. The world is a harmonious system. It consists of a multiplicity of finite things, but its members are so related to one another and to the whole that there is an all-embracing "unity in plurality".

The Christian Trinity

The traditional Christian doctrine of the Trinity has been considered the primary and distinctive aspect of the Christian conception of God, and even as the central mystery of the Christian faith. It enshrines the deepest truth of traditional Christianity. Considering that the different elements of the Trinity doctrine are found scattered throughout all parts of the Bible, from the first chapter of Genesis to the last of St. John's Revelation, there is no one place where this doctrine is set forth in a complete and systematic form. Even in the New Testament, a doctrine of the Trinity does not begin to approach systematic treatment. Rather, it is presented as a long string of incidental allusions and references. The New Testament assumes the Trinity with a sublime naturalness and simplicity.

The revelation of the Old Testament fixed in the hearts and minds of the people of God the great fundamental truth of the unity of the Godhead. However, the times were not yet fertile for a revelation of the Trinity within the unity of this Godhead until the fullness of the time had come for God to send forth his Son and his Spirit into the world. A revelation of the Trinity before then would only have revealed the Trinity of persons within the divine unity of Jehovah as a mere abstract truth without relation to manifested fact, without significance for the further development of the Fatherhood of God and the brotherhood of man.



The knowledge of God was acquired gradually as men became increasingly able to receive it. The Old Testament reveals to us God the Father as Creator and Lawgiver. The Gospels reveal to us God the Son as Redeemer, and the rest of the New Testament reveals the Holy Spirit as Strengthener and Sanctifier. These revelations came through the growing understanding of biblical men as they reflected on the meaning of God's activity amongst them. The doctrine of the Blessed Trinity arose as the final summation of the biblical revelation of God.

The Hebrew tribes, along with those of the later appearing Mohammedans, have had great difficulty in distinguishing between the concept of worshiping three gods, a triad form of polytheism, and Trinitarianism, the worship of one Deity existing in a triune manifestation of divinity and personality. The Urantia Book gives generous account of emerging monotheistic peoples who, when in the midst of combating retrogressive polytheistic tendencies, often become rigidly closed to any approach towards Trinitarianism. The Urantia Book points out that the concept of the Trinity can best take hold in those systems of thought characterized by a combined monotheistic tradition along with a critical degree of doctrinal flexibility. [UB 104:1:9 (1144:6)]

The incarnation of Jesus, Son of man and Son of God, and the outpouring of his promised Holy Comforter at Pentecost marked a tremendous impact in the divine plan for furthering a more complete revelation that God personalizes as three persons: as Father, Son, and Holy

Spirit. Even as God himself is revealed to be unity in distinction of Persons, in Jesus there is revealed a new perspective on personality as unity in diversity. Jesus' dual nature as Son of man and Son of God forevermore reveals to the world the unity of his person in diversity of natures, a divine unity in identification between Creator and creature. The human nature of Jesus in no way detracts from his divine nature as Creator Son, for these natures are exquisitely unified and super summative in quality. As revealed with assurance by the life of Jesus, man himself can strive to attain divine unity with the Father by progressive reciprocal communion. We have been given the choice to unify our will with his will, and by virtue of this conformity, we can increasingly attain his divine nature as achieved by personality intercourse with a personal God. The submission of our will to the will of our Creator does not threaten an individual with personality submersion or surrender.

Man does not achieve union with God as a drop of water might find unity with the ocean. Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities. [UB 1:7:2 (31:2)]



The individual does not lose his volitional selfhood, “rather are such personalities progressively augmented by participation in this great Deity adventure; by such union with divinity man exalts, enriches, spiritualizes, and unifies his evolving self to the very threshold of supremacy.” [UB 117:5:2 (1286:5)]

The great revelations of the Bible have always been progressive; what is only intimated at first is set forth more clearly and fully as time goes on. The Urantia Book reminds us that

premature revelation is a hindrance to religious progress. Mankind needed to understand the unity of God before it could be profitably introduced into the mystery of the Trinity.

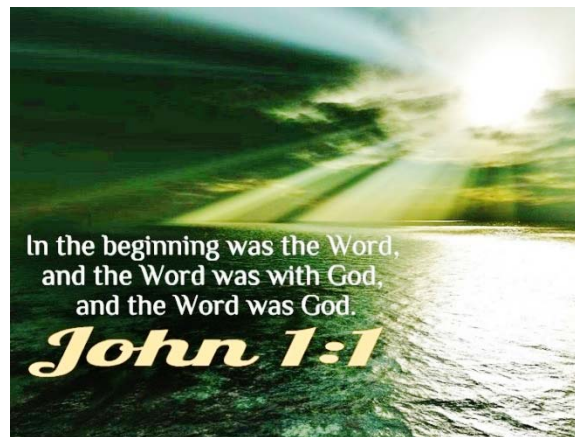
As we have seen, the doctrine of the Blessed Trinity, although certainly implied in the Bible, was relatively late in being explicitly formulated by the early Church Fathers. This evolution of the Trinity doctrine focused in on the desire to find the One behind the differentiation of three persons in God. This differentiation of persons came to be seen as an eternal differentiation that existed only on the plane of his Deity manifestation. God himself, beyond this plane of his manifestation, remains undifferentiated unity. As the centuries passed, the Christian Church increasingly guarded its developing doctrine of the Blessed Trinity against the errors and heresies that had prevailed at one time or another in its history. Throughout the first three centuries following the death of Jesus, there were no important conclaves of the early churches. The formulation of creedal statements regarding the Blessed Trinity was a slow and arduous process. Because of the inevitable confusion and contradiction in the mode of any statement along these lines, the Church was compelled to analyze the Trinity doctrine and to set it forth in clear-cut formal statements, in creeds.

The Christian Church has expressed the doctrine of the Trinity in several creeds and definitions - the Apostles Creed, the Nicene Creed, and the Athanasian Creed for example. The Fourth Lateran Council in 1215 concisely summarized the doctrine of the Trinity in these words:



Firmly we believe and simply we confess that one alone is true God, the Father, the Son, the Holy Spirit, three persons, one essence, one substance, and one nature entirely simple. The Father is from no one, the Son from the Father alone, and the Holy Ghost equally from both, always without beginning or end. The Father begetting, the Son begotten, and the Holy Ghost proceeding; consubstantial, co-equal, co-omnipotent, and co-eternal. [Canon I of the Fourth Lateran Council, 1215]

The Son proceeds from the Father, They are equally eternal, because the divine nature that each possesses is eternal. From God the Father "knowing" proceeds the Son "known", perfectly alike.



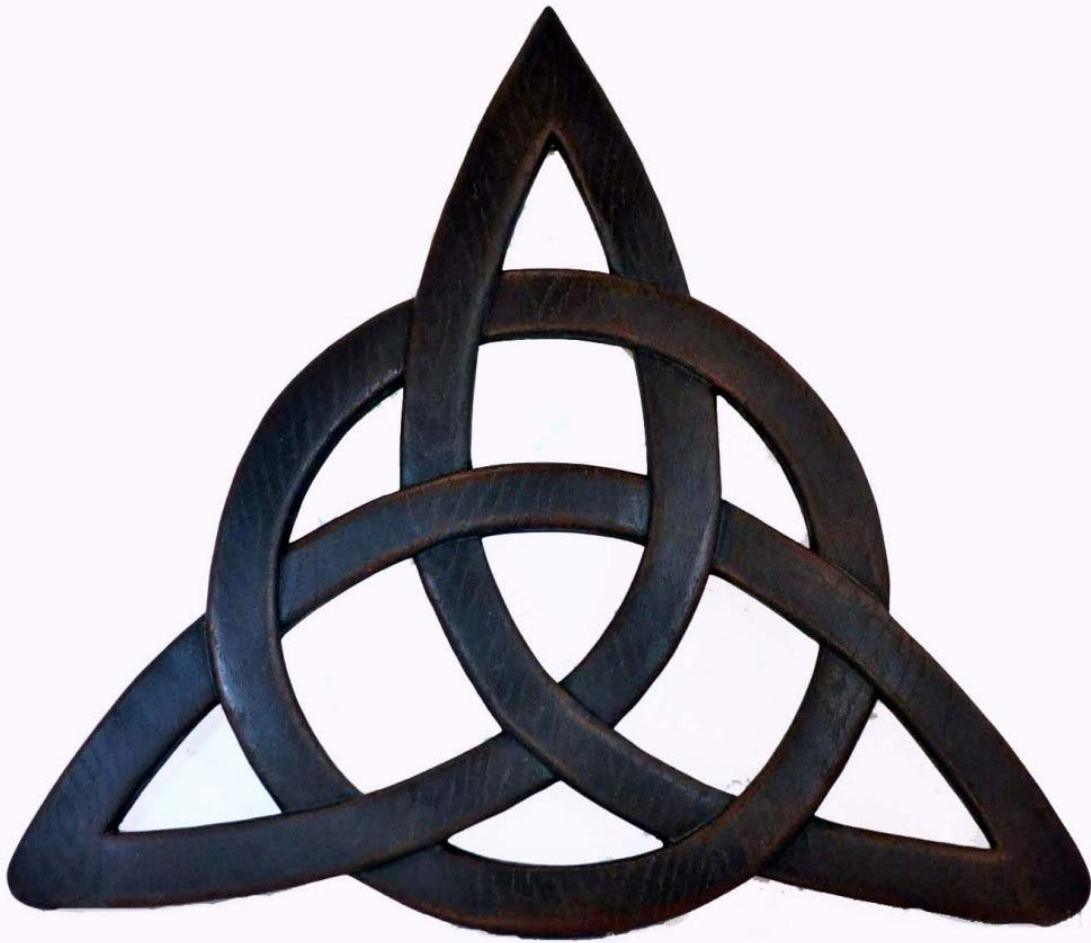
The Son is the perfect image of the Father, perfectly mirroring and expressing all that the Father is. The Son is uncreated, eternal, equally God. Without beginning, the Son eternally proceeds from the Father. The Father and the Son love one another with a boundless affection that fully expresses their reality. This love is personal and living as are the Father and the Son, and this personal love proceeding from the Father and the Son is manifested in the person of the Holy Spirit. From this eternal relation of the Father and Son is breathed forth the divine person of the Holy Spirit, equally omnipotent, equally eternal.

Today, 21st century man is ready and eager for a newer, more evolved revelation of the Blessed Trinity. As we enter into the next millennium, The Urantia Book is revealing to our world an elevated vision of the Trinity, a unified disclosure of the One behind the differentiation of his manifested persons. This multiplicity of divine persons is revealed as an eternal manifestation of the Father's infinite spiritual life, as an eternal and personalized flow of his perfect love. The Father, Son, and Spirit are the three divine persons who are manifest on the existential plane of Deity manifestation. Primal to this plane of his personal existence, the Universal Father remains undifferentiated and unified as the First Source and Center of all things, beings, and realities.

The Trinity of The Urantia Book

How does God differentiate his perfect unity into the plurality of his creation? We are compelled to ask how the limitations of finitude can be derived from limitless infinity, complexity and composition from sublime simplicity, temporal succession from absolute eternity, generative possibility from primal necessity. The Urantia Book profoundly reveals our world as a harmonious system. The divine infinity is revealed in the multiplicity of finite things, and the divine eternity is integrally expressed in the temporal succession of cosmic

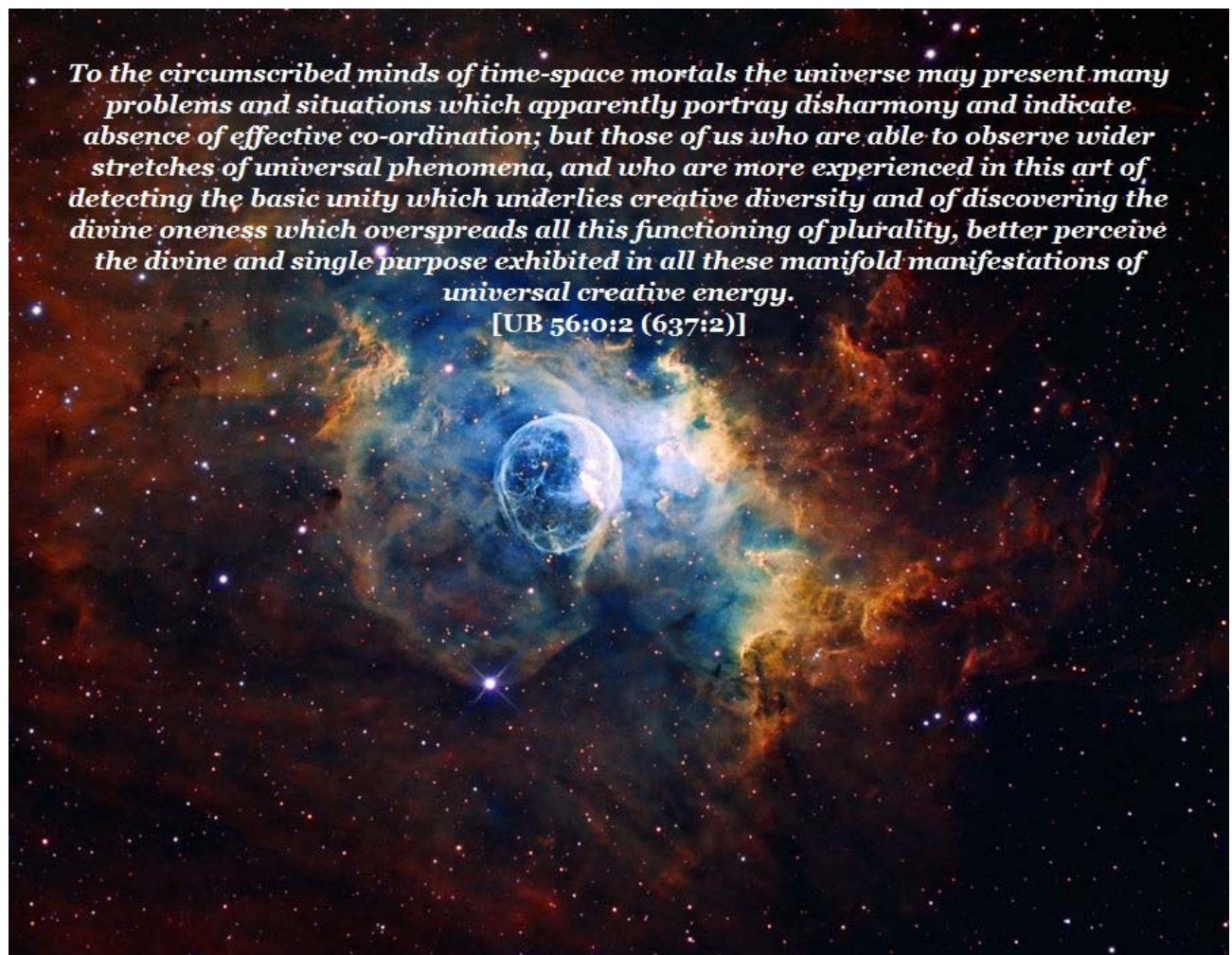
events. The multiplicity of finite things is so interrelated within itself and to the whole that there is comprehensively revealed a true "unity in plurality." The Urantia Book tells us that God as Father and as the First Source and Center embraces diversity in unity, that he is both transcendent and immanent, that he is dynamic and yet possesses eternal stability.



Eternal Deity is perfectly unified; nevertheless there are three perfectly individualized persons of Deity. The Paradise Trinity makes possible the simultaneous expression of all the diversity of the character traits and infinite powers of the First Source and Center and his eternal co-ordinates and of all the divine unity of the universe functions of undivided Deity.

[UB 10:4:2 (112:5)]

The Urantia Book offers a new and all-embracing approach for resolving the "diversity in unity" paradox. The Urantia Book reveals a holistic and cosmic reality that is powerfully comprehensive and personally experientible through faith in three divine persons living in the deep eternal relationships of the Trinity. The Urantia Book ascribes God the Father as the personal First Source and Center of all manifestations of Deity and reality, as the source and center for all intelligent creatures and spirit beings throughout all the universe of universes. The Urantia Book attempts to portray to the children of time how the Father, Son, and Spirit can achieve perfect unity, how the three Persons of Deity can function concertedly as undivided Deity in the Paradise Trinity. However, the Book acknowledges that the finite human mind is ill-prepared to fully understand how unity becomes duality, triunity, and diversity while still remaining unqualifiedly unified: "For I am the Lord, I change not." [Malachi 3:6]



To the circumscribed minds of time-space mortals the universe may present many problems and situations which apparently portray disharmony and indicate absence of effective co-ordination; but those of us who are able to observe wider stretches of universal phenomena, and who are more experienced in this art of detecting the basic unity which underlies creative diversity and of discovering the divine oneness which overspreads all this functioning of plurality, better perceive the divine and single purpose exhibited in all these manifold manifestations of universal creative energy.

[UB 56:0:2 (637:2)]

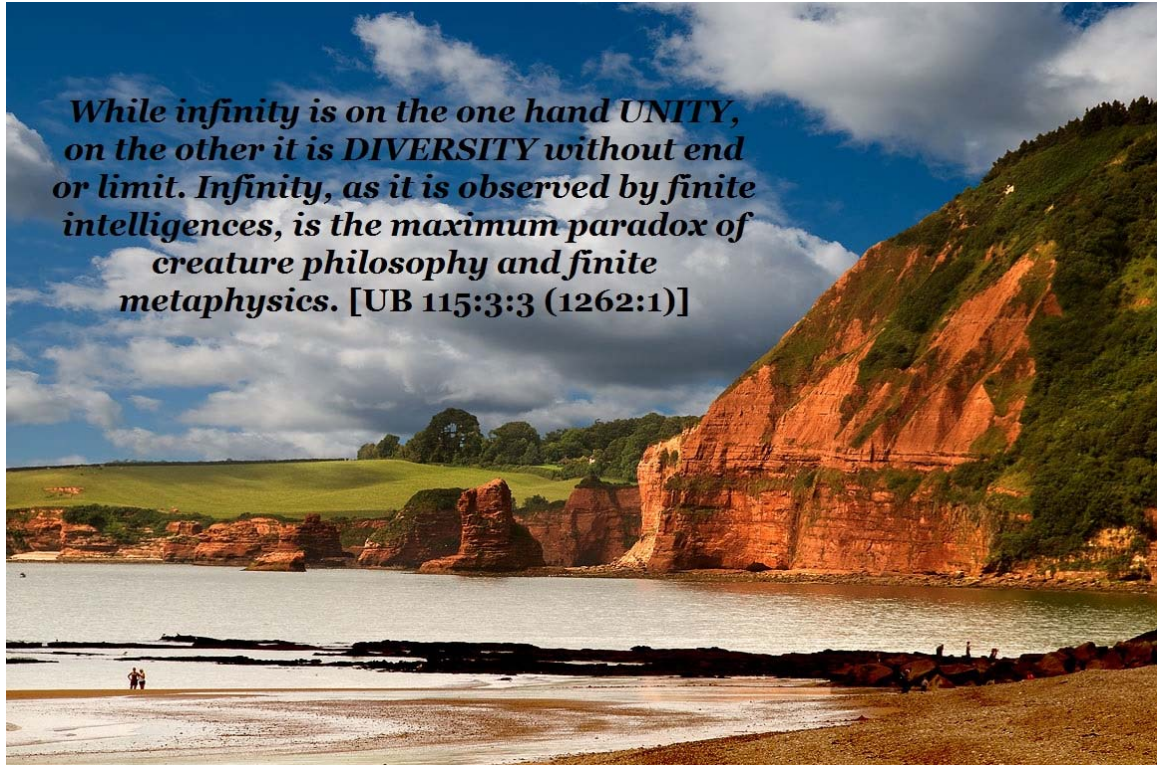
This is the heart of our dilemma for fully comprehending the unified Deity of Trinity alongside with the plural personalization of God. We accept that God is completely self-existent, absolutely independent. Nevertheless, we can never truly understand how God, by virtue of

his primal self-will, can pass from "simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to infinitude, from the divine to the human, and from unity to duality and triunity." [UB 4:4:2 (58:7)]

On the other hand, we are told that as we progressively gain a firmer grasp of the real nature of our relationship to the many manifestations of cosmic reality, both existential and experiential, as we better comprehend the interassociative, integrative, and unifying realities of the universe, we are bound to achieve a more focused orientation within our own life's efforts. Our cosmic insights and spiritual alignment will assuredly be enhanced. Our attempts to conceive of unified infinity are intellectually limited by our finite natures.



From our experiential, finite perspective, we can only perceive of the existential, eternity relationship within the Trinity as a time-space relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint, and this especially applies to the truth that the Trinity is the existential unification of infinity. Because of our remoteness from the absolute level of consciousness, it is intended that we evolve our thought by the technique of life experience. We are inherently and constitutively dependent on finite life experience.



The existence of the three eternal persons of Deity in no way violates the truth of divine unity. The three perfectly individualized personalities of Deity are as one to all persons and things in the universe. The Trinity simultaneously expresses all the diverse character traits and infinite powers of the First Source and Center and his eternal co-ordinates; all the universe functions of undivided Deity are divinely unified.

Trinity is Deity unity, and this unity rests eternally upon the absolute foundations of the divine oneness of the three original and co-ordinate and coexistent personalities, God the Father, God the Son, and God the Spirit. [UB 10:0:2 (108:2)]

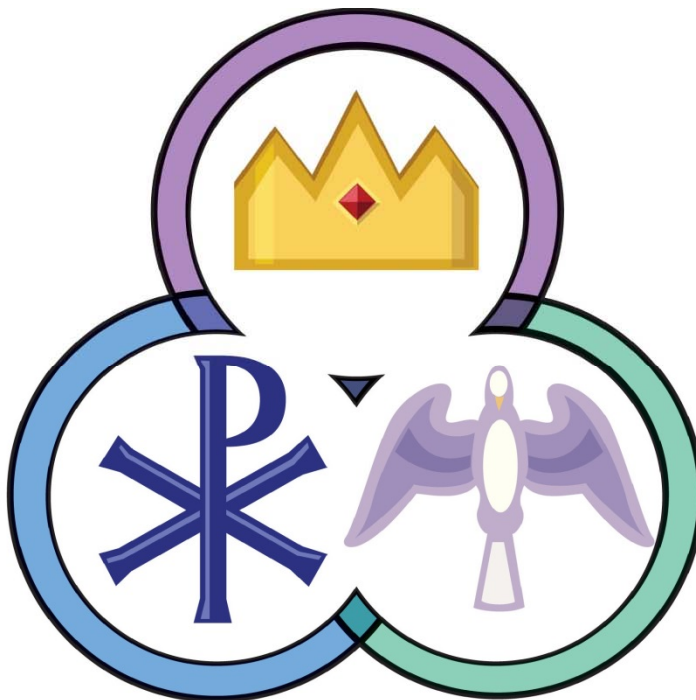


In and of itself, the Trinity is not personal - it is Deity reality, but never personality reality per se. The Father, the Son, and the Spirit may work together in a collectively personal and triune sense, in a triunity, but the unity of Deity function of the Trinity is an altogether different thing.



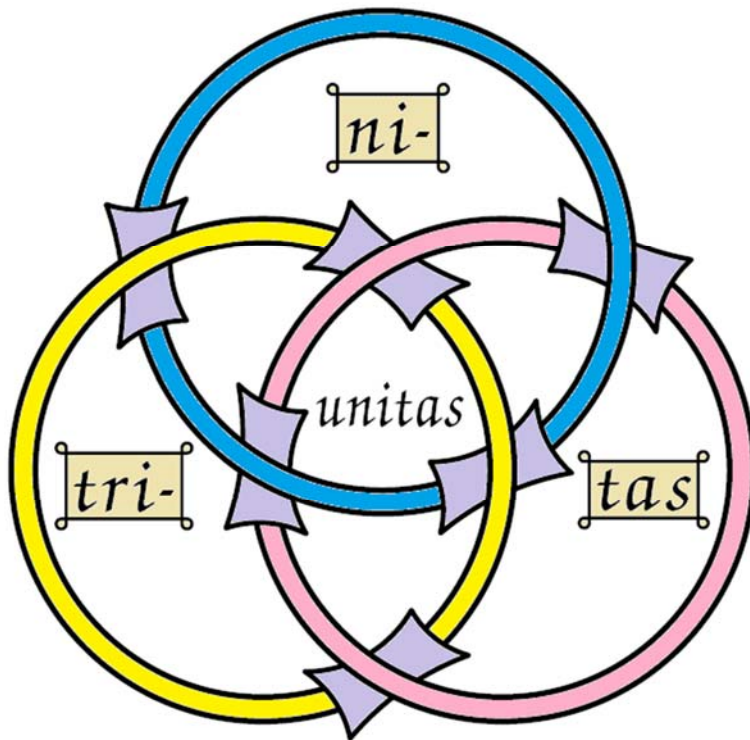
The Trinity is an association of infinite persons functioning in a nonpersonal capacity but not in contravention of personality. The illustration is crude, but a father, son, and grandson could form a corporate entity which would be nonpersonal but nonetheless subject to their personal wills. [UB 10:4:3 (112:6)]

The Trinity may encompass reality in a collective sense, even correlating it with impersonal functions; and it is compatible with coexistent personalities. The qualities of personality are inherent in the individual members of the Trinity, but always is the Trinity the unity of their all-encompassed Deity. The three eternal personalizations of Deity are actually one Deity, undivided and indivisible in the Trinity; this oneness is existential and absolute.



The Paradise Trinity is not a triunity; it is not a functional unanimity; rather is it undivided and indivisible Deity. The Father, Son, and Spirit (as persons) can sustain a relationship to the Paradise Trinity, for the Trinity is their undivided Deity. The Father, Son, and Spirit sustain no such personal relationship to the first triunity, for that is their functional union as three persons. Only as the Trinity--as undivided Deity--do they collectively sustain an external relationship to the triunity of their personal aggregation. [UB 104:3:15 (1147:7)]

The Trinity is a supersummative conjoining of the three Deity endowments of the Father, Son, and Spirit. It is a reality resulting in qualities, characteristics, and functions that are unique, original, and not wholly predictable. This Deity association results in a divinity potential that exceeds by far the simple sum of the attributes of the component individuals:

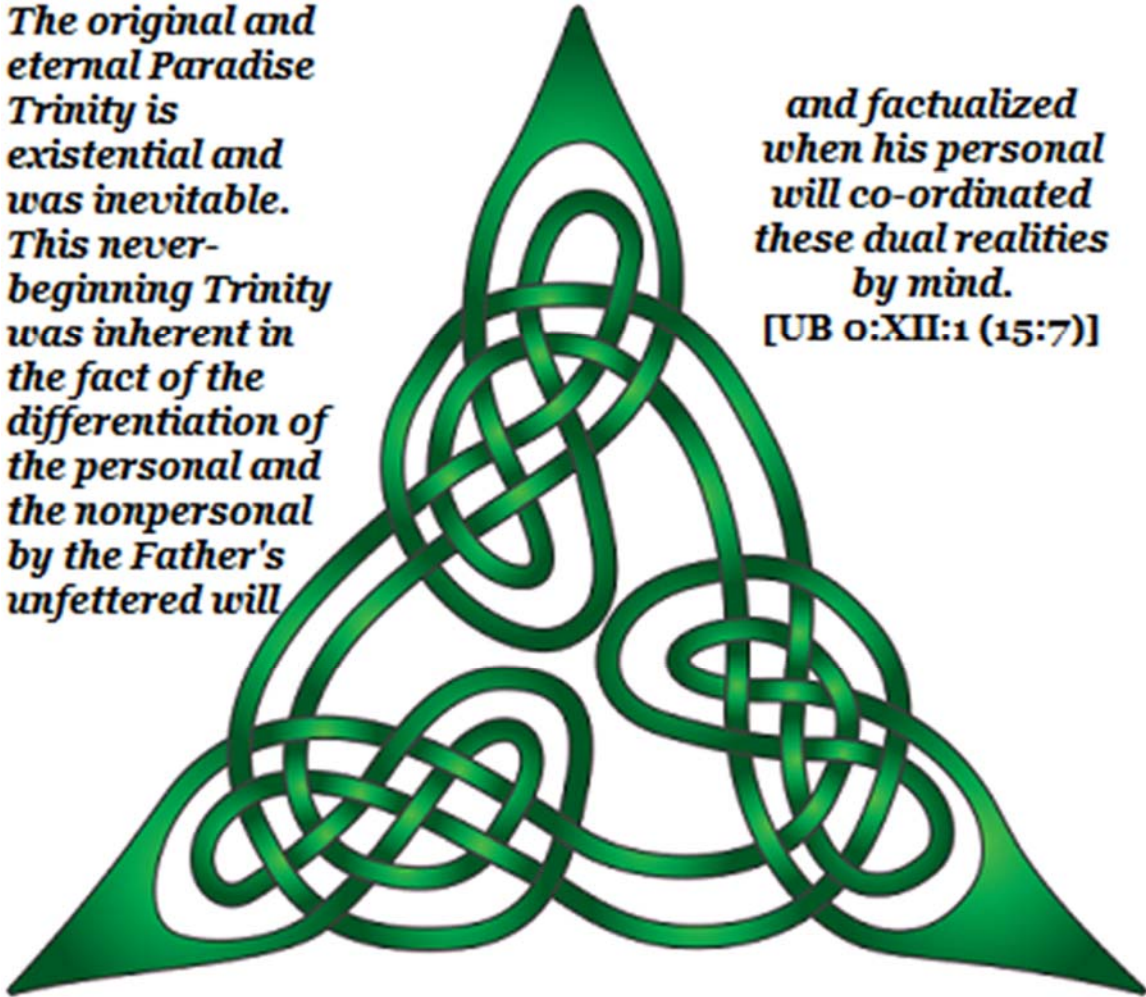


The functions of the Paradise Trinity are not simply the sum of the Father's apparent endowment of divinity plus those specialized attributes that are unique in the personal existence of the Son and the Spirit. The Trinity association of the three Paradise Deities results in the evolution, eventuation, and deitization of new meanings, values, powers, and capacities for universal revelation, action, and administration. Living associations, human families, social groups, or the Paradise Trinity are not augmented by mere arithmetical summation. The group potential is always far in excess of the simple sum of the attributes of the component individuals. [UB 10:5:2 (113:3)]

As we view the past, present, and future of time, The Urantia Book tells us that of all things manifested in the universe of universes, only the concept of the Trinity is deemed inevitable.

The original and eternal Paradise Trinity is existential and was inevitable. This never-beginning Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Father's unfettered will

and factualized when his personal will co-ordinated these dual realities by mind.
[UB 0:XII:1 (15:7)]



The reality of the present master universe is unthinkable without the Trinity. Only the conception of the Trinity union of the Father, Son, and Spirit allows postulation as to how the Infinite could possibly achieve threefold and co-ordinate personalization in the presence of the absolute oneness of Deity. No other philosophic or theologic proposal could account for "the completeness of the absoluteness inherent in Deity unity coupled with the repleteness of volitional liberation inherent in the threefold personalization of Deity." [UB 10:0:3 (108:3)] Personal relationships on the absolute level are inevitable.



***It would seem that triunity of absolute relationships is inevitable. Personality seeks other personality association on absolute as well as on all other levels.
[UB 104:3:14 (1147:6)]***

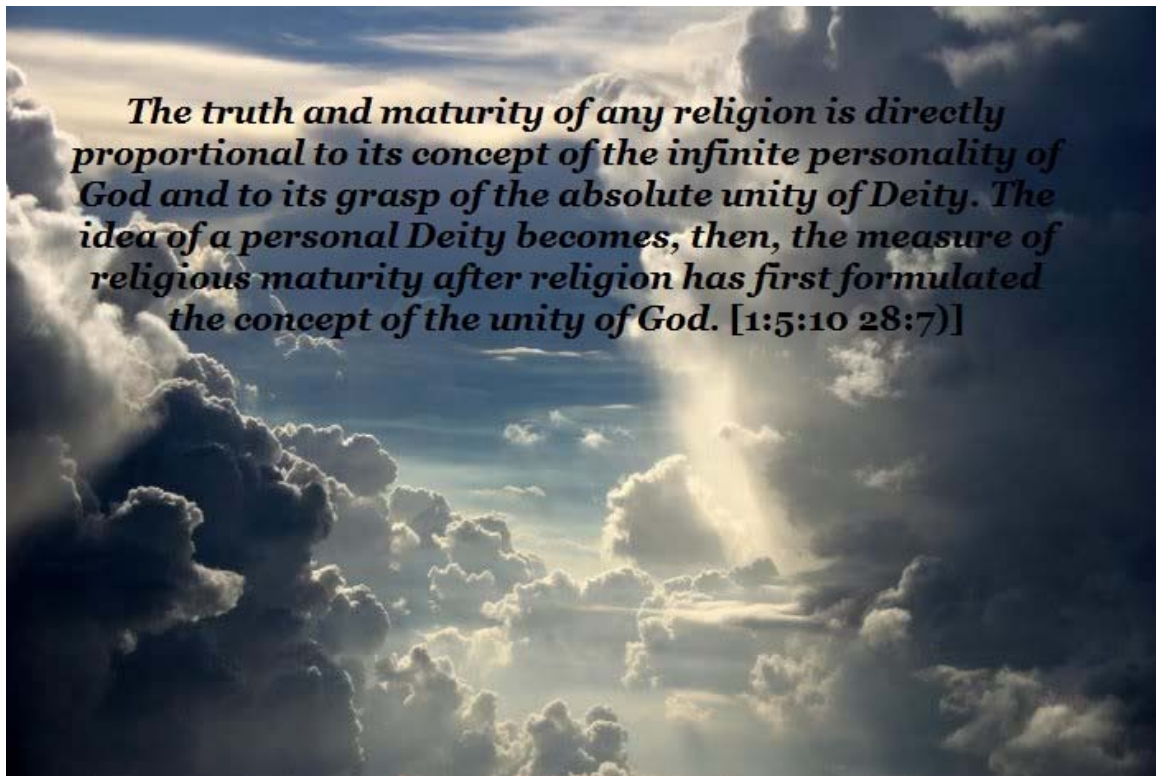
Faith in the Trinity entails a faith in three divine persons living in the deep eternal relationships incumbent upon this Trinity. The Father is always the Father to the Eternal Son who is ever his only-begotten and uncreated Son. The Infinite Spirit lives always as the conjoint third person who administers the eternal love that binds the Father and the Son. These persons revealed within the Godhead are distinct; they are a community eternally bound together in perfect understanding and love. In learning the mystery of the Trinity, we realize that divine life can be shared, and shared even by us created individuals who, as sons and daughters in faith, can be brought into the joy of the perfect community.

CHAPTER TWO: TOTAL DEITY

Deity Reality
Comprehensible Deity
Sources and Centers

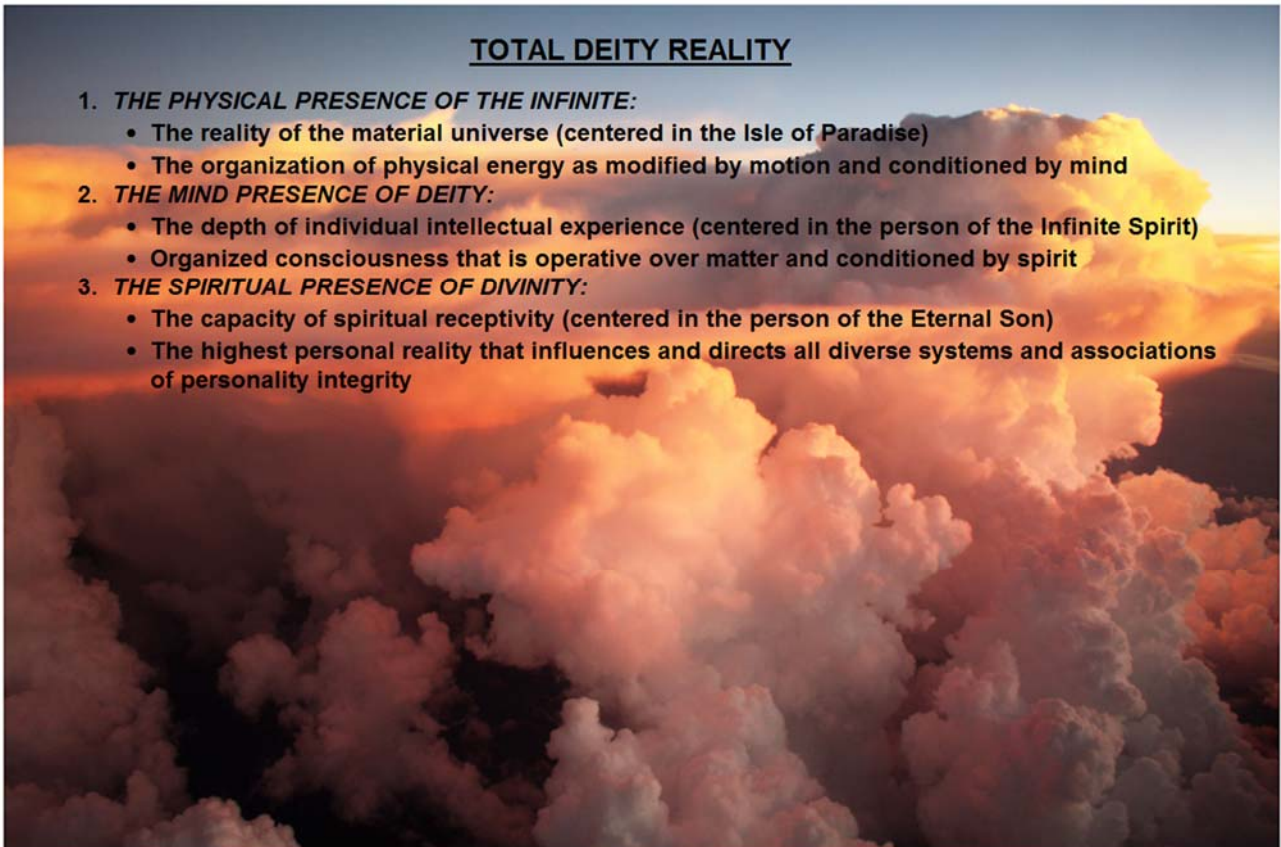
Deity Reality

Deity is the source of all that is divine (godly). Deity is characterized as imposing a unifying quality on everything it influences. Deity is universally co-ordinated and is active on the diverse levels of cosmic reality, on the meanings of mind, and on the values of the spirit. The Isle of Paradise and the material creations are not a part of Deity; rather, they are consequences of Deity. The activities of Deity always work towards some manifestation of personality expression (e.g., the Supreme Being). Deity, as we understand it, is personalizable as God, but this understanding of ours is "partial, relative, and shadowy." [UB 0:III:19 (5:19)]



Total Deity reality is the work of the three associate persons of Deity - the Infinite Spirit and the Eternal Son, unified in function and personally supported by the Universal Father. The Infinite Spirit bestows absolute mind and the Eternal Son attends to the ministration of spirit.

Total Deity reality is mind-spirit unified by personality. Total Deity reality acts upon the infinite reality of the material universe. In the universe of universes, cosmic mind ever intervenes between the relative manifestations of the two universal absolutes, matter and spirit.



TOTAL DEITY REALITY

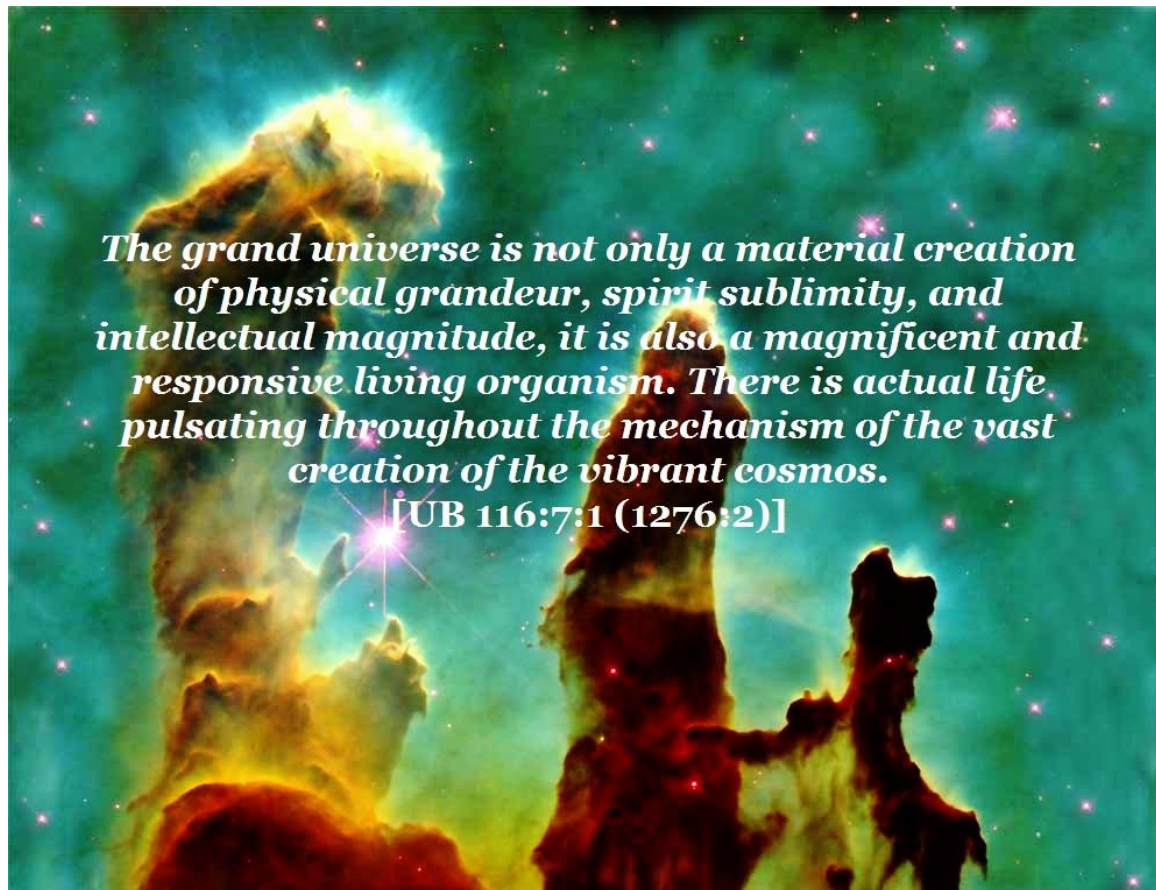
1. ***THE PHYSICAL PRESENCE OF THE INFINITE:***
 - The reality of the material universe (centered in the Isle of Paradise)
 - The organization of physical energy as modified by motion and conditioned by mind
2. ***THE MIND PRESENCE OF DEITY:***
 - The depth of individual intellectual experience (centered in the person of the Infinite Spirit)
 - Organized consciousness that is operative over matter and conditioned by spirit
3. ***THE SPIRITUAL PRESENCE OF DIVINITY:***
 - The capacity of spiritual receptivity (centered in the person of the Eternal Son)
 - The highest personal reality that influences and directs all diverse systems and associations of personality integrity

Absolute existence is subservient to the actions of the total Deity within the divine unity of the Paradise Trinity. The Universal Father, the Eternal Son, and the Infinite Spirit are the individual personalities whose unified and totalized Deity constitute the Paradise Trinity. These three persons of Deity function concertedly as total Deity in the Paradise Trinity. However, the Universal Father functions as total Deity only within the unity of the Paradise Trinity. Apart from this Trinity association, the Father chooses to stand aside to allow his two Deity equals, the Eternal Son and the Infinite Spirit, to exercise their own influence on creation. The Father, being the universal absolute of all personality, exercises unchallengeable authority in creation. Still, the Father-Absolute freely delegates all spirit and mind prerogatives in the creations of time and space to his associate persons of Deity.

The universe cosmic levels of energy, mind, and spirit are independent realms of cosmic reality. These diverse levels of cosmic reality operate on the sub-absolute Deity levels of finite Supremacy and absonite (superfinite) Ultimacy. Absolute reality is the existential reality of eternity, "but finite and absonite realities are derivatives, modifications,

qualifications, and attenuations of the original and primordial absolute reality of infinity." [UB 115:1:3 (1260:4)] Nevertheless, all reality eventually converges in the person of the Universal Father.

All personal beings have individuated realities, but it should be understood that these personal individuals are relative realities within the living cosmos. On a totality level, the cosmos is a living organism comprising a collective summation of infinitely integrated life forms. All living beings are contributors to the cosmic organism as a whole, and they all share a causality in the Universal Father. Together, microcosm and macrocosm share a unity in purpose and destiny.



The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos.

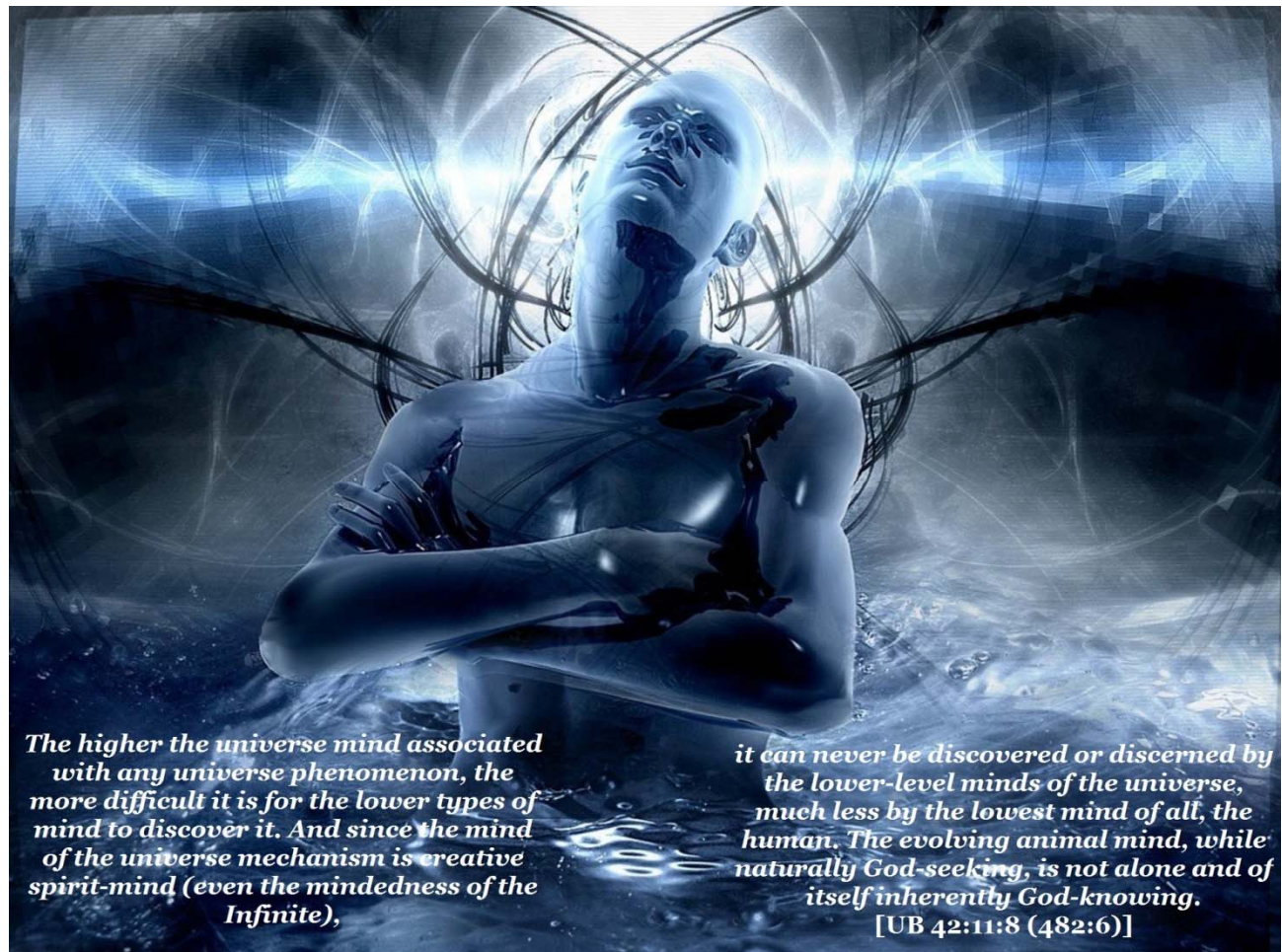
[UB 116:7:1 (1276:2)]

Comprehensible Deity

God is a mystery beyond our understanding. We cannot understand God in the way he understands himself. To know God would be to "be God." In reality, only the two Deity equals, the Eternal Son and the Infinite Spirit, truly know the Universal Father. Nevertheless, we should be encouraged because God has chosen to be very near to us, his mortal children, with his indwelling presence. He reveals himself to us, and we share in his glory. Still, God remains the One who is beyond and above all that we know or can know. He is

closer to us than is our own heart, and yet he is beyond and above everything that we know and understand. By virtue of the Father's indwelling presence within our mortal minds, we are given the power to apprehend his spiritual truth directly, immediately, intuitively, not just through the faculties of intellectual reason, but also through our inherent inner vision.

The comprehending mind of man is a lower manifestation of the creative, controlling, and upholding spirit-mind originating from the creator levels of divine reality. Always must the higher levels of cosmic and absolute mind be above the lower levels of their manifestation. The ability of lower mortal mind to comprehend higher levels of universe reality is curtailed by the fact that such mind is configured for finite time-space experience. Although the full comprehensibility of the creative acts and purposes of divine spirit-mind is ultimately concealed from sub-divine intelligences, the resulting limitations of time-space constrained experience allow the finite creature to effectively co-exist in a cosmos insulated within the encompassing infinity of the absolute.



Infinite Deity is not capable of full comprehension by finite beings such as ourselves. We cannot penetrate the realities of eternity, but we can gain some measure of appreciation for

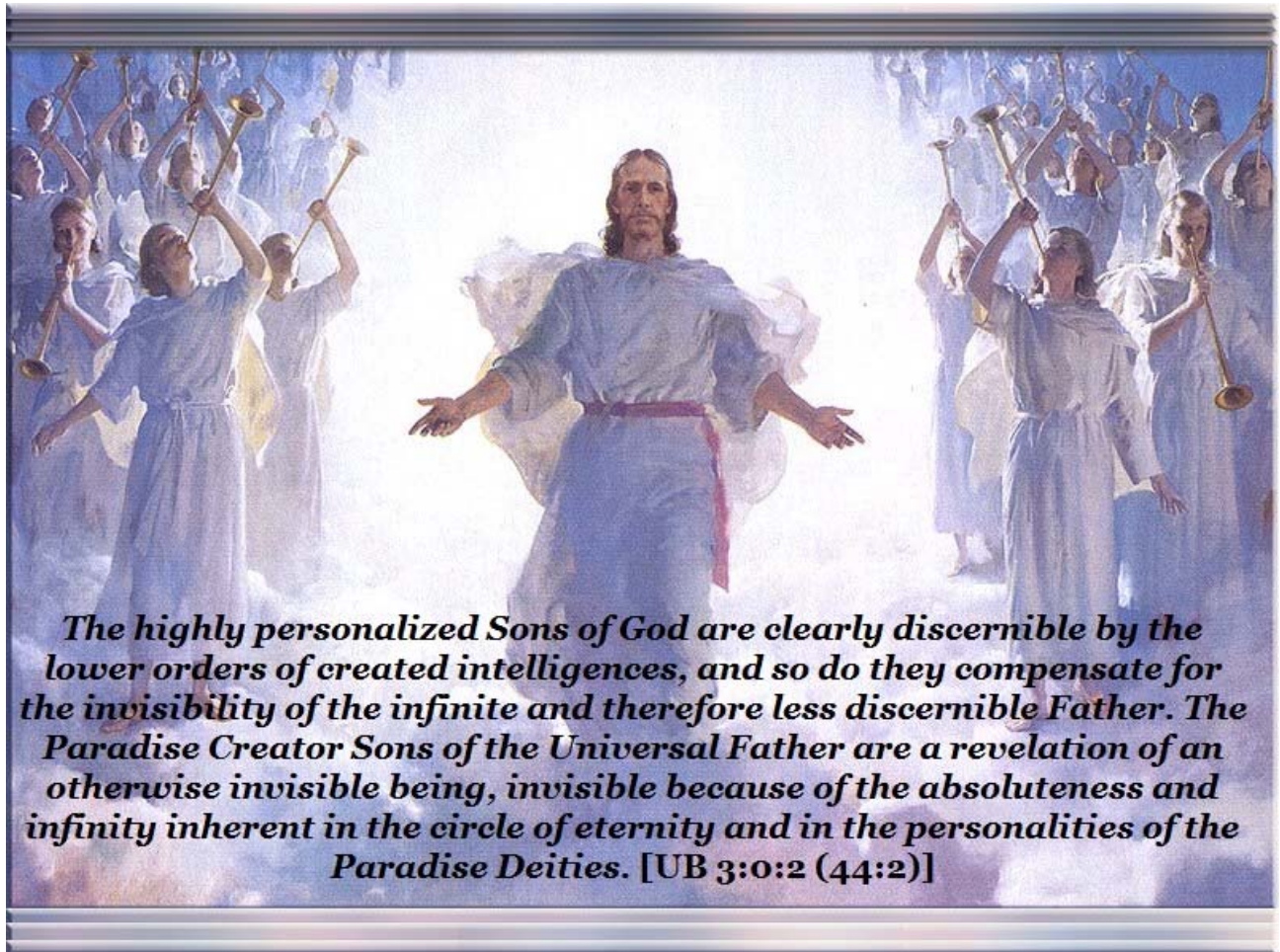
it by realizing that the one absolute cause, the Father-I AM, has effected an almost limitless and dependent reality of endless diversification with "some absolute and infinite potential of destiny." [UB 105:0:1 (1152:1)] We can begin to comprehend the Universal Father as a person, but as universe creatures, we cannot comprehend the full Deity reality of the First Source and Center, the I AM.

In our search to find God, we will learn to recognize and then to comprehend progressively elevated manifestations of personal Deity. The sum-total of our efforts in traversing the time-space superuniverse realm of Supremacy will have provided us with an experiential power comprehension of the Almighty Supreme. Our expansion within the cosmic mind of all creation will connect us with the reality of the Supreme Mind. Upon our initial entry into Havona for our ascension quest for finding the Paradise Father, our first discovery will be the recognition and comprehension of the spirit personality of God the Supreme. Since God the Supreme is the evolving God of time and space and is experiential in Deity origin, he can be recognized and experienced. The discovery of the fully actualized Supreme Being, though, will have to wait for his final emergence at that time when the grand universe has achieved the spiritual status of light and life.

Because ascenders to Paradise are personalities, the personality realities of the Father, Son, and Spirit can be experienced - it is their other-than-personal Deity natures that will be more problematic for comprehension. In our ascension pilgrimage to Paradise in search of the Three Persons of Deity, we will first attain a comprehension of the Third Person of Deity - the Infinite Spirit. The Deity presence of the Infinite Spirit enshrouds that of the Second and First Persons (the Eternal Son and the Paradise Father), so it makes sense that we will first recognize the Spirit. Since we must endeavor through mind to form comprehensible concepts, the Deity presence of the infinite Spirit as Third Source and Center of all mind naturally appears more real and visible to us.

The Third Person of Deity, the Infinite Spirit, is the source of mind. Because of this, mind-endowed mortal creatures can best comprehend this level of personal Deity. We are encircuited into the ministry of mind for all of our intellectual functioning, and since this level of human mind takes ancestry in the Infinite Spirit, we can form at least some semblance of comprehensible conception of this Deity level of reality. It is more difficult to form the same degree of conceptual grasp with the spiritual Deity reality of the Eternal Son and the personal/prepersonal/superpersonal Deity reality of the Universal Father because our own finite natures of spirit and personality expression are so imperfect and incomplete in expression.

Upon consummating our quest for the Infinite Spirit, we begin the Deity adventure for finding and recognizing the Deity of the Eternal Son. We will already have fully conceptualized the true divinity of our Creator Michael Son, Jesus Christ, in our passage through the time-space worlds of our local universe of origin. Our discovery of the Deity nature of the Eternal Son, Second Source and Center of spirit, however will require that we have been fully spiritized as ascending beings before we will succeed in our ascension quest for finding and recognizing the Deity nature of the Eternal Son.



In our search for the Deity presence of the Paradise Father, we will predictably succeed in locating the presence of the Trinity on Paradise, and the majority of us will attain an intellectual grasp of the triune Deity realities. Of far greater challenge will be the discovery and recognition of their spiritual presence. The most challenging will be to attain "even the minimum spiritual comprehension of the Universal Father." [UB 26:7:5 (293:3)]

*The Universal Father
The Eternal Son
The Infinite Spirit→*

**First and foremost
attainable by
ascending mortals**

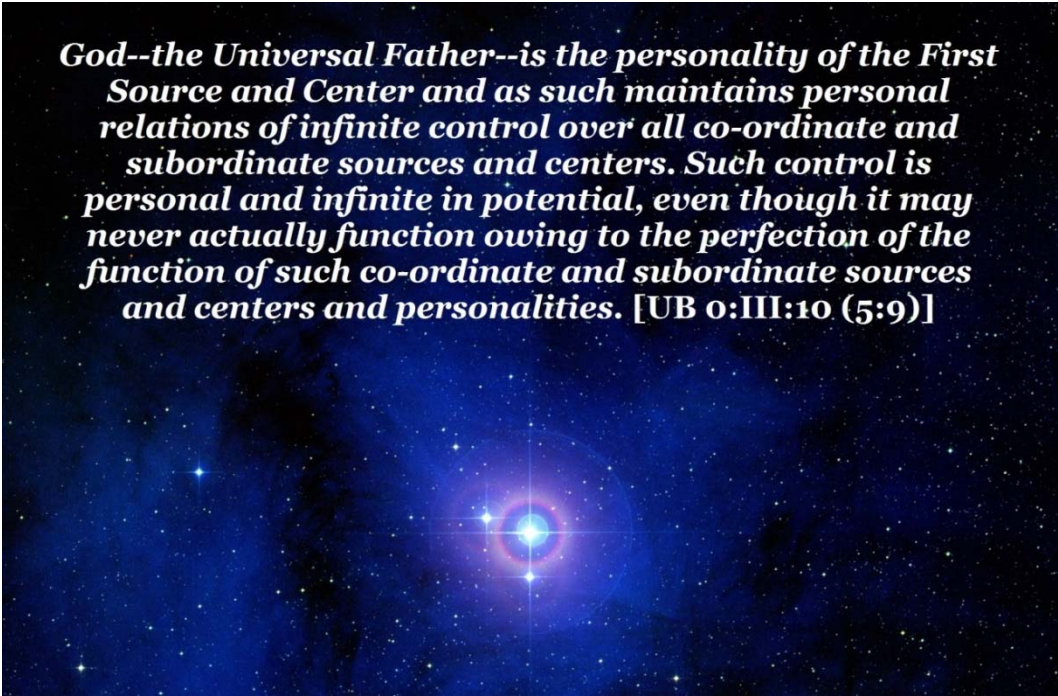
*God the Supreme
The Supreme Mind
← The Almighty Supreme*

Sources and Centers

All forms of material, mindal, and spiritual force-energy are subject to the presence of universal gravities. The activities of gravity are not exclusively applicable to just material phenomena. Where spirit reality may be thought of as a thesis representing the quality of the living energy of divinity, physical reality becomes the corresponding antithesis typifying the quantity of nonspirit energy. Mind ends up becoming the unifying synthesis of these two antipodal energies of spirit and matter. The finite human mind is capable of comprehending much of the basic three levels of finite reality - the organized energy of matter that is conditioned by mind, the organized consciousness of mind that is modified by spirit, and the highest personal reality of spirit that is the motivating influence of all energy systems of personal dignity.

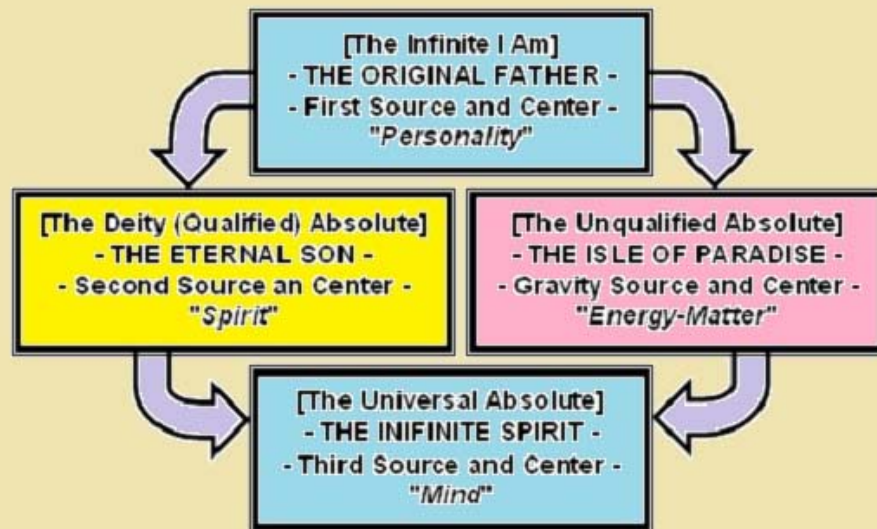
The great Sources and Centers reside together in the Isle of Paradise. In accordance with the Universal Father's freewill mandate, "Let us make mortal man in our own image," man's freewill personality takes origin from the Father as the First Source and Center. Our mortal being is spiritually encircuited to the Eternal Son as the Second Source and Center. It is endowed with mind from the Infinite Spirit as the Third Source and Center. Moreover, all this mortal being is housed within a material body manifested from the physical energies arising from the great Paradise Source and Center. In just this way are we created in "his image."

The triune association of the three Sources and Centers of the Eternal Son, the Infinite Spirit, and the Isle of Paradise constitutes "the actual revelation of the originality of the First Source and Center". [UB 115:3:7 (1262:4)] In this association of the Second, Third, and Paradise Sources and Centers, all total Deity and cosmic reality is absolute and eternally actualized.



God--the Universal Father--is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers. Such control is personal and infinite in potential, even though it may never actually function owing to the perfection of the function of such co-ordinate and subordinate sources and centers and personalities. [UB 0:III:10 (5:9)]

The First Source and Center is the primal cause of all physical reality. Before the Isle of Paradise, the Father was. The First Source and Center is also the first and final Father of all spirit. Before the Eternal Son, the Father was. The Universal Father reveals himself to time and space in the dual manifestations of pure spirit and pure energy, and "the absolutes of both spirit and matter-energy converge in the person of the Universal Father." [UB 12:8:13 (140:9)]



In the eternity of the past, when the Universal Father gave infinite personality expression of his spirit self in the being of the Eternal Son, simultaneously he revealed the infinity potential of his nonpersonal self as Paradise. Nonpersonal and nonspiritual Paradise appears to have been the inevitable repercussion to the Father's will and act which eternalized the Original Son. Thus did the Father project reality in two actual phases--the personal and the nonpersonal, the spiritual and the nonspiritual. The tension between them, in the face of will to action by the Father and the Son, gave existence to the Conjoint Actor and the central universe of material worlds and spiritual beings. [UB 11:9:3 (127:1)]

Monota (primal matter-energy) is the living, nonspirit energy of Paradise, the eternity counterpart of the living, spirit energy of the Eternal Son. Paradise monota and Paradise spirit derive directly from the Father's freewill act of eternity, and on Paradise, monota and spirit are indistinguishable from one another, In fact, the three realities of spirit, matter, and mind are indistinguishable in the actual presence of the Paradise Father. As spirit and material energies diverge from Paradise, mind begins to proportionately function. Mind is

the inevitable technique for unifying the ever-widening divergence of the dual universe manifestations of the original monothetic Creator personality of the Father. The original and eternal, the never-beginning, existential and inevitable Paradise Trinity was inherent in the fact of the differentiation of the personal and the nonpersonal by the Father's unfettered will. It actualized when his personal will coordinated these dual realities by mind. Mind coordinates the dual realities of the personal and the nonpersonal.