

Front Matter

Parts of the Urantia Book - Table of Contents - Forward

- [PARTS OF THE URANTIA BOOK](#)
- [TABLE OF CONTENTS](#)
- [FOREWARD](#)

PARTS OF THE URANTIA BOOK

PART I

THE CENTRAL AND SUPERUNIVERSES

Sponsored by a Uversa Corps of Superuniverse Personalities acting by authority of the Orvonton Ancients of Days.

These thirty-one papers depicting the nature of Deity, the reality of Paradise, the organization and working of the central and superuniverses, the personalities of the grand universe, and the high destiny of evolutionary mortals, were sponsored, formulated, and put into English by a high commission consisting of twenty-four Orvonton administrators acting in accordance with a mandate issued by the Ancients of Days of Uversa directing that we should do this on Urantia, 606 of Satania, in Norlatiadek of Nebadon, in the year A.D. 1934.

PART II

THE LOCAL UNIVERSE

Sponsored by a Nebadon Corps of Local Universe Personalities acting by authority of Gabriel of Salvington.

This paper on Universal Unity is the twenty-fifth of a series of presentations by various authors, having been sponsored as a group by a commission of Nebadon personalities numbering twelve and acting under the direction of Mantutia Melchizedek. We indited these narratives and put them in the English language, by a technique authorized by our superiors, in the year 1934 of Urantia time.

PART III

THE HISTORY OF URANTIA

These papers were sponsored by a Corps of Local Universe Personalities acting by authority of Gabriel of Salvington.

This paper, depicting the seven bestowals of Christ Michael, is the sixty-third of a series of presentations, sponsored by numerous personalities, narrating the history of Urantia down to the time of Michael's appearance on earth in the likeness of mortal flesh. These papers were authorized by a Nebadon commission of twelve acting under the direction of Mantutia Melchizedek. We indited these narratives and put them in the English language, by a technique authorized by our superiors, in the year A.D. 1935 of Urantia time.

PART IV

THE LIFE AND TEACHINGS OF JESUS

This group of papers was sponsored by a commission of twelve Urantia midwayers acting under the supervision of a Melchizedek revelatory director.

The basis of this narrative was supplied by a secondary midwayer who was onetime assigned to the superhuman watchcare of the Apostle Andrew.

TABLE OF CONTENTS

PART I — THE CENTRAL AND SUPERUNIVERSES

[Foreword](#) — Divine Counselor

[I. Deity and Divinity](#)

[II. God](#)

[III. The First Source and Center](#)

[IV. Universe Reality](#)

[V. Personality Realities](#)

[VI. Energy and Pattern](#)

[VII. The Supreme Being](#)

[VIII. God the Sevenfold](#)

[IX. God the Ultimate](#)

[X. God the Absolute](#)

[XI. The Three Absolutes](#)

[XII. The Trinities](#)

[Acknowledgment](#)

1. [The Universal Father](#) — Divine Counselor

[1. The Father's Name](#)

[2. The Reality of God](#)

[3. God is a Universal Spirit](#)

[4. The Mystery of God](#)

[5. Personality of the Universal Father](#)

[6. Personality in the Universe](#)

[7. Spiritual Value of the Personality Concept](#)

2. [The Nature of God](#) — Divine Counselor

[1. The Infinity of God](#)

[2. The Father's Eternal Perfection](#)

3. Justice and Righteousness

[4. The Divine Mercy](#)

[5. The Love of God](#)

[6. The Goodness of God](#)

[7. Divine Truth and Beauty](#)

3. [The Attributes of God](#) — Divine Counselor

[1. God's Everywhereness](#)

[2. God's Infinite Power](#)

[3. God's Universal Knowledge](#)

[4. God's Limitlessness](#)

[5. The Father's Supreme Rule](#)

[6. The Father's Primacy](#)

4. [God's Relation to the Universe](#) — Divine Counselor

[1. The Universe Attitude of the Father](#)

[2. God and Nature](#)

[3. God's Unchanging Character](#)

[4. The Realization of God](#)

[5. Erroneous Ideas of God](#)

5. [God's Relation to the Individual](#) — Divine Counselor

- [1. The Approach to God](#)
- [2. The Presence of God](#)
- [3. True Worship](#)
- [4. God in Religion](#)
- [5. The Consciousness of God](#)
- [6. The God of Personality](#)

6. [The Eternal Son](#) — Divine Counselor

- [1. Identity of the Eternal Son](#)
- [2. Nature of the Eternal Son](#)
- [3. Ministry of the Father's Love](#)
- [4. Attributes of the Eternal Son](#)
- [5. Limitations of the Eternal Son](#)
- [6. The Spirit Mind](#)
- [7. Personality of the Eternal Son](#)
- [8. Realization of the Eternal Son](#)

7. [Relation of the Eternal Son to the Universe](#) — Divine Counselor

- [1. The Spirit-Gravity Circuit](#)
- [2. The Administration of the Eternal Son](#)
- [3. Relation of the Eternal Son to the Individual](#)
- [4. The Divine Perfection Plans](#)
- [5. The Spirit of Bestowal](#)
- [6. The Paradise Sons of God](#)
- [7. The Supreme Revelation of the Father](#)

8. [The Infinite Spirit](#) — Divine Counselor

- [1. The God of Action](#)
- [2. Nature of the Infinite Spirit](#)
- [3. Relation of the Spirit to the Father and the Son](#)
- [4. The Spirit of Divine Ministry](#)
 - [5. The Presence of God](#)
- [6. Personality of the Infinite Spirit](#)

9. [Relation of the Infinite Spirit to the Universe](#) — Divine Counselor

- [1. Attributes of the Third Source and Center](#)
- [2. The Omnipresent Spirit](#)
- [3. The Universal Manipulator](#)
- [4. The Absolute Mind](#)
- [5. The Ministry of Mind](#)
- [6. The Mind-Gravity Circuit](#)
- [7. Universe Reflectivity](#)
- [8. Personalities of the Infinite Spirit](#)

10. [The Paradise Trinity](#) — Universal Censor

- [1. Self-Distribution of the First Source and Center](#)
- [2. Deity Personalization](#)
- [3. The Three Persons of Deity](#)
- [4. The Trinity Union of Deity](#)
- [5. Functions of the Trinity](#)
 - [6. The Stationary Sons of the Trinity](#)
 - [7. The Overcontrol of Supremacy](#)
- [8. The Trinity Beyond the Finite](#)

11. [The Eternal Isle of Paradise](#) — Perfector of Wisdom

- [1. The Divine Residence](#)
- [2. Nature of the Eternal Isle](#)
- [3. Upper Paradise](#)
- [4. Peripheral Paradise](#)
- [5. Nether Paradise](#)
- [6. Space Respiration](#)
 - [7. Space Functions of Paradise](#)
 - [8. Paradise Gravity](#)
 - [9. The Uniqueness of Paradise](#)

12. [The Universe of Universes](#) — Perfector of Wisdom

- [1. Space Levels of the Master Universe](#)
- [2. The Domains of the Unqualified Absolute](#)
- [3. Universal Gravity](#)
- [4. Space and Motion](#)
- [5. Space and Time](#)
- [6. Universal Overcontrol](#)
- [7. The Part and the Whole](#)
- [8. Matter, Mind, and Spirit](#)
- [9. Personal Realities](#)

13. [The Sacred Spheres of Paradise](#) — Perfector of Wisdom

- [1. The Seven Sacred Worlds of the Father](#)
 - [2. Father-World Relationships](#)
- [3. The Sacred Worlds of the Eternal Son](#)
- [4. The Worlds of the Infinite Spirit](#)

14. [The Central and Divine Universe](#) — Perfector of Wisdom

- [1. The Paradise-Havona System](#)
- [2. Constitution of Havona](#)
- [3. The Havona Worlds](#)
- [4. Creatures of the Central Universe](#)
- [5. Life in Havona](#)
- [6. The Purpose of the Central Universe](#)

15. [The Seven Superuniverses](#) — Universal Censor

- [1. The Superuniverse Space Level](#)
- [2. Organization of the Superuniverses](#)
- [3. The Superuniverse of Orvonton](#)
- [4. Nebulae — The Ancestors of Universes](#)
- [5. The Origin of Space Bodies](#)
- [6. The Spheres of Space](#)
- [7. The Architectural Spheres](#)
- [8. Energy Control and Regulation](#)
- [9. Circuits of the Superuniverses](#)
- [10. Rulers of the Superuniverses](#)
- [11. The Deliberative Assembly](#)
- [12. The Supreme Tribunals](#)
- [13. The Sector Governments](#)
- [14. Purposes of the Seven Superuniverses](#)

16. [The Seven Master Spirits](#) — Universal Censor

- [1. Relation to Triune Deity](#)
- [2. Relation to the Infinite Spirit](#)
- [3. Identity and Diversity of the Master Spirits](#)
- [4. Attributes and Functions of the Master Spirits](#)
- [5. Relation to Creatures](#)

[6. The Cosmic Mind](#)

[7. Morals, Virtue, and Personality](#)

[8. Urantia Personality](#)

[9. Reality of Human Consciousness](#)

17. [The Seven Supreme Spirit Groups](#) — Divine Counselor

[1. The Seven Supreme Executives](#)

[2. Majeston — Chief of Reflectivity](#)

[3. The Reflective Spirits](#)

[4. The Reflective Image Aids](#)

[5. The Seven Spirits of the Circuits](#)

[6. The Local Universe Creative Spirits](#)

[7. The Adjutant Mind-Spirits](#)

[8. Functions of the Supreme Spirits](#)

18. [The Supreme Trinity Personalities](#) — Divine Counselor

[1. The Trinitized Secrets of Supremacy](#)

[2. The Eternals of Days](#)

[3. The Ancients of Days](#)

[4. The Perfections of Days](#)

[5. The Recents of Days](#)

[6. The Unions of Days](#)

[7. The Faithfuls of Days](#)

19. [The Co-ordinate Trinity-Origin Beings](#) — Divine Counselor

[1. The Trinity Teacher Sons](#)

[2. The Perfectors of Wisdom](#)

[3. The Divine Counselors](#)

[4. The Universal Censors](#)

[5. Inspired Trinity Spirits](#)

[6. Havona Natives](#)

[7. Paradise Citizens](#)

20. [The Paradise Sons of God](#) — Perfector of Wisdom

[1. The Descending Sons of God](#)

[2. The Magisterial Sons](#)

[3. Judicial Actions](#)

[4. Magisterial Missions](#)

[5. Bestowal of the Paradise Sons of God](#)

[6. The Mortal-Bestowal Careers](#)

[7. The Trinity Teacher Sons](#)

[8. Local Universe Ministry of the Daynals](#)

[9. Planetary Service of the Daynals](#)

[10. United Ministry of the Paradise Sons](#)

21. [The Paradise Creator Sons](#) — Perfector of Wisdom

[1. Origin and Nature of Creator Sons](#)

[2. The Creators of Local Universes](#)

[3. Local Universe Sovereignty](#)

[4. The Michael Bestowals](#)

[5. Relation of Master Sons to the Universe](#)

[6. Destiny of the Master Michaels](#)

22. [The Trinitized Sons of God](#) — Mighty Messenger

[1. The Trinity-Embraced Sons](#)

[2. The Mighty Messengers](#)

- [3. Those High in Authority](#)
- [4. Those Without Name and Number](#)
- [5. The Trinitized Custodians](#)
- [6. The Trinitized Ambassadors](#)
- [7. Technique of Trinitization](#)
- [8. The Creature-Trinitized Sons](#)
- [9. The Celestial Guardians](#)
- [10. High Son Assistants](#)

23. [The Solitary Messengers](#) — Divine Counselor

- [1. Nature and Origin of Solitary Messengers](#)
- [2. Assignments of Solitary Messengers](#)
- [3. Time and Space Services of Solitary Messengers](#)
- [4. Special Ministry of Solitary Messengers](#)

24. [Higher Personalities of the Infinite Spirit](#) — Divine Counselor

- [1. The Universe Circuit Supervisors](#)
- [2. The Census Directors](#)
- [3. Personal Aids of the Infinite Spirit](#)
- [4. The Associate Inspectors](#)
- [5. The Assigned Sentinels](#)
- [6. The Graduate Guides](#)
- [7. Origin of the Graduate Guides](#)

25. [The Messenger Hosts of Space](#) — One High in Authority

- [1. The Havona Servitals](#)
- [2. The Universal Conciliators](#)
- [3. The Far-Reaching Service of Conciliators](#)

[4. Technical Advisers](#)

[5. The Custodians of Records on Paradise](#)

[6. The Celestial Recorders](#)

[7. The Morontia Companions](#)

[8. The Paradise Companions](#)

26. [Ministering Spirits of the Central Universe](#) — Perfector of Wisdom

[1. The Ministering Spirits](#)

[2. The Mighty Supernaphim](#)

[3. The Tertiary Supernaphim](#)

[4. The Secondary Supernaphim](#)

[5. The Pilgrim Helpers](#)

[6. The Supremacy Guides](#)

[7. The Trinity Guides](#)

[8. The Son Finders](#)

[9. The Father Guides](#)

[10. The Counselors and Advisers](#)

[11. The Complements of Rest](#)

27. [Ministry of the Primary Supernaphim](#) — Perfector of Wisdom

[1. Instigators of Rest](#)

[2. Chiefs of Assignment](#)

[3. Interpreters of Ethics](#)

[4. Directors of Conduct](#)

[5. The Custodians of Knowledge](#)

[6. Masters of Philosophy](#)

[7. Conductors of Worship](#)

28. [Ministering Spirits of the Superuniverses](#) — Mighty Messenger

1. [The Tertiaphim](#)
2. [The Omniaphim](#)
3. [The Seconaphim](#)
4. [The Primary Seconaphim](#)
 5. [The Secondary Seconaphim](#)
 6. [The Tertiary Seconaphim](#)
 7. [Ministry of the Seconaphim](#)

29. [The Universe Power Directors](#) — Universal Censor

1. [The Seven Supreme Power Directors](#)
2. [The Supreme Power Centers](#)
 3. [The Domain of Power Centers](#)
4. [The Master Physical Controllers](#)
 5. [The Master Force Organizers](#)

30. [Personalities of the Grand Universe](#) — Mighty Messenger

1. [The Paradise Classification of Living Beings](#)
 2. [The Uversa Personality Register](#)
 3. [The Courtesy Colonies](#)
 4. [The Ascending Mortals](#)

31. [The Corps of the Finality](#) — Divine Counselor and One Without Name and Number

1. [The Havona Natives](#)
2. [Gravity Messengers](#)
3. [Glorified Mortals](#)

- [4. Adopted Seraphim](#)
- [5. Glorified Material Sons](#)
- [6. Glorified Midway Creatures](#)
- [7. The Evangels of Light](#)
- [8. The Transcendentalers](#)
- [9. Architects of the Master Universe](#)
- [10. The Ultimate Adventure](#)

PART II — The Local Universe

32. [The Evolution of Local Universes](#) — Mighty Messenger

- [1. Physical Emergence of Universes](#)
- [2. Universe Organization](#)
- [3. The Evolutionary Idea](#)
- [4. God's Relation to a Local Universe](#)
- [5. The Eternal and Divine Purpose](#)

33. [Administration of the Local Universe](#) — Chief of Archangels

- [1. Michael of Nebadon](#)
- [2. The Sovereign of Nebadon](#)
- [3. The Universe Son and Spirit](#)
- [4. Gabriel — The Chief Executive](#)
- [5. The Trinity Ambassadors](#)
- [6. General Administration](#)
 - [7. The Courts of Nebadon](#)
- [8. The Legislative and Executive Functions](#)

34. [The Local Universe Mother Spirit](#) — Mighty Messenger

- [1. Personalization of the Creative Spirit](#)
- [2. Nature of the Divine Minister](#)
- [3. The Son and Spirit in Time and Space](#)
- [4. The Local Universe Circuits](#)
- [5. The Ministry of the Spirit](#)
- [6. The Spirit in Man](#)
- [7. The Spirit and the Flesh](#)

35. [The Local Universe Sons of God](#) — Chief of Archangels

- [1. The Father Melchizedek](#)
- [2. The Melchizedek Sons](#)
- [3. The Melchizedek Worlds](#)
- [4. Special Work of the Melchizedeks](#)
- [5. The Vorondadek Sons](#)
- [6. The Constellation Fathers](#)
- [7. The Vorondadek Worlds](#)
- [8. The Lanonandek Sons](#)
- [9. The Lanonandek Rulers](#)
- [10. The Lanonandek Worlds](#)

36. [The Life Carriers](#) — Vorondadek Son

- [1. Origin and Nature of Life Carriers](#)
- [2. The Life Carrier Worlds](#)
- [3. Life Transplantation](#)
- [4. Melchizedek Life Carriers](#)
- [5. The Seven Adjutant Mind-Spirits](#)
- [6. Living Forces](#)

37. [Personalities of the Local Universe](#) — Brilliant Evening Star

- [1. The Universe Aids](#)
- [2. The Brilliant Evening Stars](#)
 - [3. The Archangels](#)
 - [4. Most High Assistants](#)
- [5. High Commissioners](#)
 - [6. Celestial Overseers](#)
 - [7. Mansion World Teachers](#)
- [8. Higher Spirit Orders of Assignment](#)
 - [9. Permanent Citizens of the Local Universe](#)
 - [10. Other Local Universe Groups](#)

38. [Ministering Spirits of the Local Universe](#) — Melchizedek

- [1. Origin of Seraphim](#)
- [2. Angelic Natures](#)
- [3. Unrevealed Angels](#)
- [4. The Seraphic Worlds](#)
- [5. Seraphic Training](#)
- [6. Seraphic Organization](#)
- [7. Cherubim and Sanobim](#)
- [8. Evolution of Cherubim and Sanobim](#)
 - [9. The Midway Creatures](#)

39. [The Seraphic Hosts](#) — Melchizedek

- [1. Supreme Seraphim](#)
 - [2. Superior Seraphim](#)
 - [3. Supervisor Seraphim](#)
 - [4. Administrator Seraphim](#)
 - [5. Planetary Helpers](#)
 - [6. Transition Ministers](#)
- [7. Seraphim of the Future](#)

[8. Seraphic Destiny](#)

[9. The Corps of Seraphic Completion](#)

40. [The Ascending Sons of God](#) — Mighty Messenger

[1. Evolutionary Seraphim](#)

[2. Ascending Material Sons](#)

[3. Translated Midwayers](#)

[4. Personalized Adjusters](#)

[5. Mortals of Time and Space](#)

[6. The Faith Sons of God](#)

[7. Father-Fused Mortals](#)

[8. Son-Fused Mortals](#)

[9. Spirit-Fused Mortals](#)

[10. Ascendant Destinies](#)

41. [Physical Aspects of the Local Universe](#) — Archangel

[1. The Nebadon Power Centers](#)

[2. The Satania Physical Controllers](#)

[3. Our Starry Associates](#)

[4. Sun Density](#)

[5. Solar Radiation](#)

[6. Calcium — The Wanderer of Space](#)

[7. Sources of Solar Energy](#)

[8. Solar-Energy Reactions](#)

[9. Sun Stability](#)

[10. Origin of Inhabited Worlds](#)

42. [Energy — Mind and Matter](#) — Mighty Messenger

[1. Paradise Forces and Energies](#)

[2. Universal Nonspiritual Energy Systems \(Physical Energies\)](#)

[3. Classification of Matter](#)

[4. Energy and Matter Transmutations](#)

[5. Wave-Energy Manifestations](#)

[6. Ultimatons, Electrons, and Atoms](#)

[7. Atomic Matter](#)

[8. Atomic Cohesion](#)

[9. Natural Philosophy](#)

[10. Universal Nonspiritual Energy Systems \(Material Mind Systems\)](#)

[11. Universe Mechanisms](#)

[12. Pattern and Form — Mind Dominance](#)

43. [The Constellations](#) — Malavatia Melchizedek

[1. The Constellation Headquarters](#)

[2. The Constellation Government](#)

[3. The Most Highs of Norlatiadek](#)

[4. Mount Assembly — The Faithful of Days](#)

[5. The Edentia Fathers since the Lucifer Rebellion](#)

[6. The Gardens of God](#)

[7. The Univatia](#)

[8. The Edentia Training Worlds](#)

[9. Citizenship on Edentia](#)

44. [The Celestial Artisans](#) — Archangel

[1. The Celestial Musicians](#)

[2. The Heavenly Reproducers](#)

[3. The Divine Builders](#)

[4. The Thought Recorders](#)

[5. The Energy Manipulators](#)

[6. The Designers and Embellishers](#)

[7. The Harmony Workers](#)

[8. Mortal Aspirations and Morontia Achievements](#)

45. [The Local System Administration](#) — Melchizedek

[1. Transitional Culture Worlds](#)

[2. The System Sovereign](#)

[3. The System Government](#)

[4. The Four and Twenty Counselors](#)

[5. The Material Sons](#)

[6. Adamic Training of Ascenders](#)

[7. The Melchizedek Schools](#)

46. [The Local System Headquarters](#) — Archangel

[1. Physical Aspects of Jerusem](#)

[2. Physical Features of Jerusem](#)

[3. The Jerusem Broadcasts](#)

[4. Residential and Administrative Areas](#)

[5. The Jerusem Circles](#)

[6. The Executive-Administrative Squares](#)

[7. The Rectangles — The Spornagia](#)

[8. The Jerusem Triangles](#)

47. [The Seven Mansion Worlds](#) — Brilliant Evening Star

[1. The Finaliters' World](#)

[2. The Probationary Nursery](#)

[3. The First Mansion World](#)

[4. The Second Mansion World](#)

[5. The Third Mansion World](#)

[6. The Fourth Mansion World](#)

[7. The Fifth Mansion World](#)

[8. The Sixth Mansion World](#)

[9. The Seventh Mansion World](#)

[10. Jerusem Citizenship](#)

48. [The Morontia Life](#) — Archangel

[1. Morontia Materials](#)

[2. Morontia Power Supervisors](#)

[3. Morontia Companions](#)

[4. The Reversion Directors](#)

[5. The Mansion World Teachers](#)

[6. Morontia World Seraphim — Transition Ministers](#)

[7. Morontia Mota](#)

[8. The Morontia Progressors](#)

49. [The Inhabited Worlds](#) — Melchizedek

[1. The Planetary Life](#)

[2. Planetary Physical Types](#)

[3. Worlds of the Nonbreathers](#)

[4. Evolutionary Will Creatures](#)

[5. The Planetary Series of Mortals](#)

[6. Terrestrial Escape](#)

50. [The Planetary Princes](#) — Secondary Lanonandek

[1. Mission of the Princes](#)

[2. Planetary Administration](#)

[3. The Prince's Corporeal Staff](#)

[4. The Planetary Headquarters and Schools](#)

- [5. Progressive Civilization](#)
- [6. Planetary Culture](#)
- [7. The Rewards of Isolation](#)

51. [The Planetary Adams](#) — Secondary Lanonandek

- [1. Origin and Nature of the Material Sons of God](#)
- [2. Transit of the Planetary Adams](#)
- [3. The Adamic Missions](#)
- [4. The Six Evolutionary Races](#)
- [5. Racial Amalgamation — Bestowal of the Adamic Blood](#)
- [6. The Edenic Regime](#)
- [7. United Administration](#)

52. [Planetary Mortal Epochs](#) — Mighty Messenger

- [1. Primitive Man](#)
- [2. Post-Planetary Prince Man](#)
- [3. Post-Adamic Man](#)
- [4. Post-Magisterial Son Man](#)
- [5. Post-Bestowal Son Man](#)
- [6. Urantia's Post-Bestowal Age](#)
- [7. Post-Teacher Son Man](#)

53. [The Lucifer Rebellion](#) — Manovandet Melchizedek

- [1. The Leaders of Rebellion](#)
- [2. The Causes of Rebellion](#)
- [3. The Lucifer Manifesto](#)
- [4. Outbreak of the Rebellion](#)
- [5. Nature of the Conflict](#)
- [6. A Loyal Seraphic Commander](#)

- [7. History of the Rebellion](#)
- [8. The Son of Man on Urantia](#)
- [9. Present Status of the Rebellion](#)

54. [Problems of the Lucifer Rebellion](#) — Mighty Messenger

- [1. True and False Liberty](#)
- [2. The Theft of Liberty](#)
- [3. The Time Lag of Justice](#)
- [4. The Mercy Time Lag](#)
- [5. The Wisdom of Delay](#)
- [6. The Triumph of Love](#)

55. [The Spheres of Light and Life](#) — Mighty Messenger

- [1. The Morontia Temple](#)
- [2. Death and Translation](#)
- [3. The Golden Ages](#)
- [4. Administrative Readjustments](#)
- [5. The Acme of Material Development](#)
- [6. The Individual Mortal](#)
- [7. The First or Planetary Stage](#)
- [8. The Second or System Stage](#)
- [9. The Third or Constellation Stage](#)
- [10. The Fourth or Local Universe Stage](#)
- [11. The Minor and Major Sector Stages](#)
- [12. The Seventh or Superuniverse Stage](#)

56. [Universal Unity](#) — Mighty Messenger and Machiventa Melchizedek

- [1. Physical Co-ordination](#)

- [2. Intellectual Unity](#)
- [3. Spiritual Unification](#)
- [4. Personality Unification](#)
- [5. Deity Unity](#)
- [6. Unification of Evolutionary Deity](#)
- [7. Universal Evolutionary Repercussions](#)
- [8. The Supreme Unifier](#)
- [9. Universal Absolute Unity](#)
- [10. Truth, Beauty, and Goodness](#)

PART III — The History of Urantia

57. [The Origin of Urantia](#) — Life Carrier

- [1. The Andronover Nebula](#)
- [2. The Primary Nebular Stage](#)
- [3. The Secondary Nebular Stage](#)
- [4. Tertiary and Quartan Stages](#)
 - [5. Origin of Monmatia — The Urantia Solar System](#)
 - [6. The Solar System Stage](#)
 - [7. The Meteoric Era](#)
 - [8. Crustal Stabilization](#)

58. [Life Establishment on Urantia](#) — Life Carrier

- [1. Physical-Life Prerequisites](#)
- [2. The Urantia Atmosphere](#)
- [3. Spatial Environment](#)
- [4. The Life-Dawn Era](#)
- [5. The Continental Drift](#)
- [6. The Transition Period](#)

59. [The Marine-Life Era on Urantia](#) — Life Carrier

- [1. Early Marine Life in the Shallow Seas](#)
 - [2. The First Continental Flood Stage](#)
 - [3. The Second Great Flood Stage](#)
 - [4. The Great Land-Emergence Stage](#)
 - [5. The Crustal-Shifting Stage](#)
 - [6. The Climatic Transition Stage](#)

60. [Urantia During the Early Land-Life Era](#) — Life Carrier

- [1. The Early Reptilian Age](#)
- [2. The Later Reptilian Age](#)
- [3. The Cretaceous Stage](#)
 - [4. The End of the Chalk Period](#)

61. [The Mammalian Era on Urantia](#) — Life Carrier

- [1. The New Continental Land Stage](#)
 - [2. The Recent Flood Stage](#)
 - [3. The Modern Mountain Stage](#)
 - [4. The Recent Continental-Elevation Stage](#)
 - [5. The Early Ice Age](#)
- [6. Primitive Man in the Ice Age](#)
- [7. The Continuing Ice Age](#)

62. [The Dawn Races of Early Man](#) — Life Carrier

- [1. The Early Lemur Types](#)
- [2. The Dawn Mammals](#)
- [3. The Mid-Mammals](#)

[4. The Primates](#)

[5. The First Human Beings](#)

[6. Evolution of the Human Mind](#)

[7. Recognition as an Inhabited World](#)

63. [The First Human Family](#) — Life Carrier

[1. Andon and Fonta](#)

[2. The Flight of the Twins](#)

[3. Andon's Family](#)

[4. The Andonic Clans](#)

[5. Dispersion of the Andonites](#)

[6. Onagar — The First Truth Teacher](#)

[7. The Survival of Andon and Fonta](#)

64. [The Evolutionary Races of Color](#) — Life Carrier

[1. The Andonic Aborigines](#)

[2. The Foxhall Peoples](#)

[3. The Badonan Tribes](#)

[4. The Neanderthal Races](#)

[5. Origin of the Colored Races](#)

[6. The Six Sangik Races of Urantia](#)

[7. Dispersion of the Colored Races](#)

65. [The Overcontrol of Evolution](#) — Life Carrier

[1. Life Carrier Functions](#)

[2. The Evolutionary Panorama](#)

[3. The Fostering of Evolution](#)

[4. The Urantia Adventure](#)

[5. Life-Evolution Vicissitudes](#)

[6. Evolutionary Techniques of Life](#)

[7. Evolutionary Mind Levels](#)

[8. Evolution in Time and Space](#)

66. [The Planetary Prince of Urantia](#) — Melchizedek

[1. Prince Caligastia](#)

[2. The Prince's Staff](#)

[3. Dalamatia — The City of the Prince](#)

[4. Early Days of the One Hundred](#)

[5. Organization of the One Hundred](#)

[6. The Prince's Reign](#)

[7. Life in Dalamatia](#)

[8. Misfortunes of Caligastia](#)

67. [The Planetary Rebellion](#) — Melchizedek

[1. The Caligastia Betrayal](#)

[2. The Outbreak of Rebellion](#)

[3. The Seven Crucial Years](#)

[4. The Caligastia One Hundred After Rebellion](#)

[5. Immediate Results of Rebellion](#)

[6. Van — The Steadfast](#)

[7. Remote Repercussions of Sin](#)

[8. The Human Hero of the Rebellion](#)

68. [The Dawn of Civilization](#) — Melchizedek

[1. Protective Socialization](#)

[2. Factors in Social Progression](#)

[3. Socializing Influence of Ghost Fear](#)

[4. Evolution of the Mores](#)

[5. Land Techniques — Maintenance Arts](#)

[6. Evolution of Culture](#)

69. [Primitive Human Institutions](#) — Melchizedek

[1. Basic Human Institutions](#)

[2. The Dawn of Industry](#)

[3. The Specialization of Labor](#)

[4. The Beginnings of Trade](#)

[5. The Beginnings of Capital](#)

[6. Fire in Relation to Civilization](#)

[7. The Utilization of Animals](#)

[8. Slavery as a Factor in Civilization](#)

[9. Private Property](#)

70. [The Evolution of Human Government](#) — Melchizedek

[1. The Genesis of War](#)

[2. The Social Value of War](#)

[3. Early Human Associations](#)

[4. Clans and Tribes](#)

[5. The Beginnings of Government](#)

[6. Monarchial Government](#)

[7. Primitive Clubs and Secret Societies](#)

[8. Social Classes](#)

[9. Human Rights](#)

[10. Evolution of Justice](#)

[11. Laws and Courts](#)

[12. Allocation of Civil Authority](#)

71. [Development of the State](#) — Melchizedek

- [1. The Embryonic State](#)
- [2. The Evolution of Representative Government](#)
- [3. The Ideals of Statehood](#)
- [4. Progressive Civilization](#)
- [5. The Evolution of Competition](#)
- [6. The Profit Motive](#)
- [7. Education](#)
- [8. The Character of Statehood](#)

72. [Government on a Neighboring Planet](#) — Melchizedek

- [1. The Continental Nation](#)
- [2. Political Organization](#)
- [3. The Home Life](#)
- [4. The Educational System](#)
- [5. Industrial Organization](#)
- [6. Old-Age Insurance](#)
- [7. Taxation](#)
- [8. The Special Colleges](#)
- [9. The Plan of Universal Suffrage](#)
- [10. Dealing with Crime](#)
- [11. Military Preparedness](#)
- [12. The Other Nations](#)

73. [The Garden of Eden](#) — Solonia

- [1. The Nodites and the Amadonites](#)
- [2. Planning for the Garden](#)
- [3. The Garden Site](#)
- [4. Establishing the Garden](#)
- [5. The Garden Home](#)
- [6. The Tree of Life](#)

[7. The Fate of Eden](#)

74. [Adam and Eve](#) — Solonia

- [1. Adam and Eve on Jerusem](#)
- [2. Arrival of Adam and Eve](#)
- [3. Adam and Eve Learn About the Planet](#)
- [4. The First Upheaval](#)
- [5. Adam's Administration](#)
- [6. Home Life of Adam and Eve](#)
- [7. Life in the Garden](#)
- [8. The Legend of Creation](#)

75. [The Default of Adam and Eve](#) — Solonia

- [1. The Urantia Problem](#)
- [2. Caligastia's Plot](#)
- [3. The Temptation of Eve](#)
- [4. The Realization of Default](#)
- [5. Repercussions of Default](#)
- [6. Adam and Eve Leave the Garden](#)
- [7. Degradation of Adam and Eve](#)
- [8. The So-Called Fall of Man](#)

76. [The Second Garden](#) — Solonia

- [1. The Edenites Enter Mesopotamia](#)
- [2. Cain and Abel](#)
- [3. Life in Mesopotamia](#)
 - [4. The Violet Race](#)
- [5. Death of Adam and Eve](#)
 - [6. Survival of Adam and Eve](#)

77. [The Midway Creatures](#) — Archangel

- [1. The Primary Midwayers](#)
- [2. The Nodite Race](#)
- [3. The Tower of Babel](#)
- [4. Nodite Centers of Civilization](#)
- [5. Adamson and Ratta](#)
- [6. The Secondary Midwayers](#)
- [7. The Rebel Midwayers](#)
- [8. The United Midwayers](#)
- [9. The Permanent Citizens of Urantia](#)

78. [The Violet Race After the Days of Adam](#) — Archangel

- [1. Racial and Cultural Distribution](#)
- [2. The Adamites in the Second Garden](#)
- [3. Early Expansions of the Adamites](#)
- [4. The Andites](#)
- [5. The Andite Migrations](#)
- [6. The Last Andite Dispersions](#)
- [7. The Floods in Mesopotamia](#)
- [8. The Sumerians — Last of the Andites](#)

79. [Andite Expansion in the Orient](#) — Archangel

- [1. The Andites of Turkestan](#)
- [2. The Andite Conquest of India](#)
- [3. Dravidian India](#)
- [4. The Aryan Invasion of India](#)
- [5. Red Man and Yellow Man](#)
- [6. Dawn of Chinese Civilization](#)
- [7. The Andites Enter China](#)

8. Later Chinese Civilization

80. Andite Expansion in the Occident — Archangel

1. The Adamites Enter Europe
2. Climatic and Geologic Changes
 3. The Cro-Magnoid Blue Man
4. The Andite Invasions of Europe
5. The Andite Conquest of Northern Europe
6. The Andites Along the Nile
7. Andites of the Mediterranean Isles
8. The Danubian Andonites
9. The Three White Races

81. Development of Modern Civilization — Archangel

1. The Cradle of Civilization
2. The Tools of Civilization
 3. Cities, Manufacture, and Commerce
4. The Mixed Races
 5. Cultural Society
 6. The Maintenance of Civilization

82. The Evolution of Marriage — Chief of Seraphim

1. The Mating Instinct
2. The Restrictive Taboos
3. Early Marriage Mores
4. Marriage Under the Property Mores
5. Endogamy and Exogamy
6. Racial Mixtures

83. [The Marriage Institution](#) — Chief of Seraphim

- [1. Marriage as a Societal Institution](#)
- [2. Courtship and Betrothal](#)
- [3. Purchase and Dowry](#)
- [4. The Wedding Ceremony](#)
- [5. Plural Marriages](#)
- [6. True Monogamy — Pair Marriage](#)
- [7. The Dissolution of Wedlock](#)
- [8. The Idealization of Marriage](#)

84. [Marriage and Family Life](#) — Chief of Seraphim

- [1. Primitive Pair Associations](#)
- [2. The Early Mother-Family](#)
- [3. The Family Under Father Dominance](#)
- [4. Woman's Status in Early Society](#)
- [5. Woman Under the Developing Mores](#)
- [6. The Partnership of Man and Woman](#)
- [7. The Ideals of Family Life](#)
- [8. Dangers of Self-Gratification](#)

85. [The Origins of Worship](#) — Brilliant Evening Star

- [1. Worship of Stones and Hills](#)
- [2. Worship of Plants and Trees](#)
- [3. The Worship of Animals](#)
- [4. Worship of the Elements](#)
- [5. Worship of the Heavenly Bodies](#)
- [6. Worship of Man](#)
- [7. The Adjutants of Worship and Wisdom](#)

86. [Early Evolution of Religion](#) — Brilliant Evening Star

- [1. Chance: Good Luck and Bad Luck](#)
- [2. The Personification of Chance](#)
- [3. Death — The Inexplicable](#)
- [4. The Death-Survival Concept](#)
- [5. The Ghost-Soul Concept](#)
- [6. The Ghost-Spirit Environment](#)
- [7. The Function of Primitive Religion](#)

87. [The Ghost Cults](#) — Brilliant Evening Star

- [1. Ghost Fear](#)
- [2. Ghost Placation](#)
- [3. Ancestor Worship](#)
- [4. Good and Bad Spirit Ghosts](#)
- [5. The Advancing Ghost Cult](#)
- [6. Coercion and Exorcism](#)
- [7. Nature of Cultism](#)

88. [Fetishes, Charms, and Magic](#) — Brilliant Evening Star

- [1. Belief in Fetishes](#)
- [2. Evolution of the Fetish](#)
 - [3. Totemism](#)
- [4. Magic](#)
- [5. Magical Charms](#)
- [6. The Practice of Magic](#)

89. [Sin, Sacrifice, and Atonement](#) — Brilliant Evening Star

- [1. The Taboo](#)

[2. The Concept of Sin](#)

[3. Renunciation and Humiliation](#)

[4. Origins of Sacrifice](#)

[5. Sacrifices and Cannibalism](#)

[6. Evolution of Human Sacrifice](#)

[7. Modifications of Human Sacrifice](#)

[8. Redemption and Covenants](#)

[9. Sacrifices and Sacraments](#)

[10. Forgiveness of Sin](#)

90. [Shamanism — Medicine Men and Priests](#) — Melchizedek

[1. The First Shamans — The Medicine Men](#)

[2. Shamanistic Practices](#)

[3. The Shamanic Theory of Disease and Death](#)

[4. Medicine Under the Shamans](#)

[5. Priests and Rituals](#)

91. [The Evolution of Prayer](#) — Chief of Midwayers

[1. Primitive Prayer](#)

[2. Evolving Prayer](#)

[3. Prayer and the Alter Ego](#)

[4. Ethical Praying](#)

[5. Social Repercussions of Prayer](#)

[6. The Province of Prayer](#)

[7. Mysticism, Ecstasy, and Inspiration](#)

[8. Praying as a Personal Experience](#)

[9. Conditions of Effective Prayer](#)

92. [The Later Evolution of Religion](#) — Melchizedek

- [1. The Evolutionary Nature of Religion](#)
- [2. Religion and the Mores](#)
- [3. The Nature of Evolutionary Religion](#)
- [4. The Gift of Revelation](#)
- [5. The Great Religious Leaders](#)
- [6. The Composite Religions](#)
- [7. The Further Evolution of Religion](#)

93. [Machiventa Melchizedek](#) — Melchizedek

- [1. The Machiventa Incarnation](#)
- [2. The Sage of Salem](#)
- [3. Melchizedek's Teachings](#)
- [4. The Salem Religion](#)
- [5. The Selection of Abraham](#)
- [6. Melchizedek's Covenant with Abraham](#)
- [7. The Melchizedek Missionaries](#)
- [8. Departure of Melchizedek](#)
- [9. After Melchizedek's Departure](#)
- [10. Present Status of Machiventa Melchizedek](#)

94. [The Melchizedek Teachings in the Orient](#) — Melchizedek

- [1. The Salem Teachings in Vedic India](#)
- [2. Brahmanism](#)
- [3. Brahmanic Philosophy](#)
- [4. The Hindu Religion](#)
- [5. The Struggle for Truth in China](#)
- [6. Lao-Tse and Confucius](#)
- [7. Gautama Siddhartha](#)
- [8. The Buddhist Faith](#)
- [9. The Spread of Buddhism](#)

[10. Religion in Tibet](#)

[11. Buddhist Philosophy](#)

[12. The God Concept of Buddhism](#)

95. [The Melchizedek Teachings in the Levant](#) — Melchizedek

[1. The Salem Religion in Mesopotamia](#)

[2. Early Egyptian Religion](#)

[3. Evolution of Moral Concepts](#)

[4. The Teachings of Amenemope](#)

[5. The Remarkable Ikhnaton](#)

[6. The Salem Doctrines in Iran](#)

[7. The Salem Teachings in Arabia](#)

96. [Yahweh — God of the Hebrews](#) — Melchizedek

[1. Deity Concepts Among the Semites](#)

[2. The Semitic Peoples](#)

[3. The Matchless Moses](#)

[4. The Proclamation of Yahweh](#)

[5. The Teachings of Moses](#)

[6. The God Concept After Moses' Death](#)

[7. Psalms and the Book of Job](#)

97. [Evolution of the God Concept Among the Hebrews](#) — Melchizedek

[1. Samuel — First of the Hebrew Prophets](#)

[2. Elijah and Elisha](#)

[3. Yahweh and Baal](#)

[4. Amos and Hosea](#)

[5. The First Isaiah](#)

[6. Jeremiah the Fearless](#)

[7. The Second Isaiah](#)

[8. Sacred and Profane History](#)

[9. Hebrew History](#)

[10. The Hebrew Religion](#)

98. [The Melchizedek Teachings in the Occident](#) — Melchizedek

[1. The Salem Religion Among the Greeks](#)

[2. Greek Philosophic Thought](#)

[3. The Melchizedek Teachings in Rome](#)

[4. The Mystery Cults](#)

[5. The Cult of Mithras](#)

[6. Mithraism and Christianity](#)

[7. The Christian Religion](#)

99. [The Social Problems of Religion](#) — Melchizedek

[1. Religion and Social Reconstruction](#)

[2. Weakness of Institutional Religion](#)

[3. Religion and the Religionist](#)

[4. Transition Difficulties](#)

[5. Social Aspects of Religion](#)

[6. Institutional Religion](#)

[7. Religion's Contribution](#)

100. [Religion in Human Experience](#) — Melchizedek

[1. Religious Growth](#)

[2. Spiritual Growth](#)

[3. Concepts of Supreme Value](#)

- [4. Problems of Growth](#)
- [5. Conversion and Mysticism](#)
- [6. Marks of Religious Living](#)
- [7. The Acme of Religious Living](#)

101. [The Real Nature of Religion](#) — Melchizedek

- [1. True Religion](#)
- [2. The Fact of Religion](#)
- [3. The Characteristics of Religion](#)
 - [4. The Limitations of Revelation](#)
- [5. Religion Expanded by Revelation](#)
- [6. Progressive Religious Experience](#)
 - [7. A Personal Philosophy of Religion](#)
- [8. Faith and Belief](#)
- [9. Religion and Morality](#)
- [10. Religion as Man's Liberator](#)

102. [The Foundations of Religious Faith](#) — Melchizedek

- [1. Assurances of Faith](#)
- [2. Religion and Reality](#)
- [3. Knowledge, Wisdom, and Insight](#)
- [4. The Fact of Experience](#)
- [5. The Supremacy of Purposive Potential](#)
- [6. The Certainty of Religious Faith](#)
- [7. The Certitude of the Divine](#)
- [8. The Evidences of Religion](#)

103. [The Reality of Religious Experience](#) — Melchizedek

- [1. Philosophy of Religion](#)

- [2. Religion and the Individual](#)
- [3. Religion and the Human Race](#)
- [4. Spiritual Communion](#)
- [5. The Origin of Ideals](#)
- [6. Philosophic Co-ordination](#)
- [7. Science and Religion](#)
- [8. Philosophy and Religion](#)
- [9. The Essence of Religion](#)

104. [Growth of the Trinity Concept](#) — Melchizedek

- [1. Urantian Trinity Concepts](#)
- [2. Trinity Unity and Deity Plurality](#)
- [3. Trinities and Triunities](#)
- [4. The Seven Triunities](#)
- [5. Triodities](#)

105. [Deity and Reality](#) — Melchizedek

- [1. The Philosophic Concept of the I AM](#)
- [2. The I AM as Triune and as Sevenfold](#)
- [3. The Seven Absolutes of Infinity](#)
- [4. Unity, Duality, and Triunity](#)
- [5. Promulgation of Finite Reality](#)
- [6. Repercussions of Finite Reality](#)
- [7. Eventuation of Transcendentals](#)

106. [Universe Levels of Reality](#) — Melchizedek

- [1. Primary Association of Finite Functionals](#)
 - [2. Secondary Supreme Finite Integration](#)
 - [3. Transcendental Tertiary Reality Association](#)

[4. Ultimate Quartan Integration](#)

[5. Coabsolute or Fifth-Phase Association](#)

[6. Absolute or Sixth-Phase Integration](#)

[7. Finality of Destiny](#)

[8. The Trinity of Trinities](#)

[9. Existential Infinite Unification](#)

107. [Origin and Nature of Thought Adjusters](#) — Melchizedek

[1. Origin of Thought Adjusters](#)

[2. Classification of Adjusters](#)

[3. The Divinington Home of Adjusters](#)

[4. Nature and Presence of Adjusters](#)

[5. Adjuster Mindedness](#)

[6. Adjusters as Pure Spirits](#)

[7. Adjusters and Personality](#)

108. [Mission and Ministry of Thought Adjusters](#) — Solitary Messenger

[1. Selection and Assignment](#)

[2. Prerequisites of Adjuster Indwelling](#)

[3. Organization and Administration](#)

[4. Relation to Other Spiritual Influences](#)

[5. The Adjuster's Mission](#)

[6. God in Man](#)

109. [Relation of Adjusters to Universe Creatures](#) — Solitary Messenger

[1. Development of Adjusters](#)

[2. Self-Acting Adjusters](#)

- [3. Relation of Adjusters to Mortal Types](#)
- [4. Adjusters and Human Personality](#)
- [5. Material Handicaps to Adjuster Indwelling](#)
- [6. The Persistence of True Values](#)
- [7. Destiny of Personalized Adjusters](#)

110. [Relation of Adjusters to Individual Mortals](#) — Solitary Messenger

- [1. Indwelling the Mortal Mind](#)
- [2. Adjusters and Human Will](#)
- [3. Co-operation with the Adjuster](#)
- [4. The Adjuster's Work in the Mind](#)
- [5. Erroneous Concepts of Adjuster Guidance](#)
- [6. The Seven Psychic Circles](#)
- [7. The Attainment of Immortality](#)

111. [The Adjuster and the Soul](#) — Solitary Messenger

- [1. The Mind Arena of Choice](#)
- [2. Nature of the Soul](#)
- [3. The Evolving Soul](#)
- [4. The Inner Life](#)
- [5. The Consecration of Choice](#)
- [6. The Human Paradox](#)
- [7. The Adjuster's Problem](#)

112. [Personality Survival](#) — Solitary Messenger

- [1. Personality and Reality](#)
- [2. The Self](#)
- [3. The Phenomenon of Death](#)

[4. Adjusters After Death](#)

[5. Survival of the Human Self](#)

[6. The Morontia Self](#)

[7. Adjuster Fusion](#)

113. [Seraphic Guardians of Destiny](#) — Chief of Seraphim

[1. The Guardian Angels](#)

[2. The Destiny Guardians](#)

[3. Relation to Other Spirit Influences](#)

[4. Seraphic Domains of Action](#)

[5. Seraphic Ministry to Mortals](#)

[6. Guardian Angels After Death](#)

[7. Seraphim and the Ascendant Career](#)

114. [Seraphic Planetary Government](#) — Chief of Seraphim

[1. The Sovereignty of Urantia](#)

[2. The Board of Planetary Supervisors](#)

[3. The Resident Governor General](#)

[4. The Most High Observer](#)

[5. The Planetary Government](#)

[6. The Master Seraphim of Planetary Supervision](#)

[7. The Reserve Corps of Destiny](#)

115. [The Supreme Being](#) — Mighty Messenger

[1. Relativity of Concept Frames](#)

[2. The Absolute Basis for Supremacy](#)

[3. Original, Actual, and Potential](#)

[4. Sources of Supreme Reality](#)

[5. Relation of the Supreme to the Paradise Trinity](#)

[6. Relation of the Supreme to the Triodities](#)

[7. The Nature of the Supreme](#)

116. [The Almighty Supreme](#) — Mighty Messenger

[1. The Supreme Mind](#)

[2. The Almighty and God the Sevenfold](#)

[3. The Almighty and Paradise Deity](#)

[4. The Almighty and the Supreme Creators](#)

[5. The Almighty and the Sevenfold Controllers](#)

[6. Spirit Dominance](#)

[7. The Living Organism of the Grand Universe](#)

117. [God the Supreme](#) — Mighty Messenger

[1. Nature of the Supreme Being](#)

[2. The Source of Evolutionary Growth](#)

[3. Significance of the Supreme to Universe Creatures](#)

[4. The Finite God](#)

[5. The Oversoul of Creation](#)

[6. The Quest for the Supreme](#)

[7. The Future of the Supreme](#)

118. [Supreme and Ultimate — Time and Space](#) — Mighty Messenger

[1. Time and Eternity](#)

[2. Omnipresence and Ubiquity](#)

[3. Time-Space Relationships](#)

[4. Primary and Secondary Causation](#)

[5. Omnipotence and Compossibility](#)

[6. Omnipotence and Omnificence](#)

[7. Omniscience and Predestination](#)

[8. Control and Overcontrol](#)

[9. Universe Mechanisms](#)

[10. Functions of Providence](#)

119. [The Bestowals of Christ Michael](#) — Chief of Evening Stars

[1. The First Bestowal](#)

[2. The Second Bestowal](#)

[3. The Third Bestowal](#)

[4. The Fourth Bestowal](#)

[5. The Fifth Bestowal](#)

[6. The Sixth Bestowal](#)

[7. The Seventh and Final Bestowal](#)

[8. Michael's Postbestowal Status](#)

PART IV — The Life and Teachings of Jesus

120. [The Bestowal of Michael on Urantia](#) — Mantutia Melchizedek

[1. The Seventh Bestowal Commission](#)

[2. The Bestowal Limitations](#)

[3. Further Counsel and Advice](#)

[4. The Incarnation — Making Two One](#)

121. [The Times of Michael's Bestowal](#) — Midwayer Commission

[1. The Occident of the First Century After Christ](#)

- [2. The Jewish People](#)
- [3. Among the Gentiles](#)
- [4. Gentile Philosophy](#)
 - [5. The Gentile Religions](#)
 - [6. The Hebrew Religion](#)
- [7. Jews and Gentiles](#)
- [8. Previous Written Records](#)

122. [Birth and Infancy of Jesus](#) — Midwayer Commission

- [1. Joseph and Mary](#)
- [2. Gabriel Appears to Elizabeth](#)
- [3. Gabriel's Announcement to Mary](#)
- [4. Joseph's Dream](#)
 - [5. Jesus' Earth Parents](#)
- [6. The Home at Nazareth](#)
- [7. The Trip to Bethlehem](#)
- [8. The Birth of Jesus](#)
 - [9. The Presentation in the Temple](#)
- [10. Herod Acts](#)

123. [The Early Childhood of Jesus](#) — Midwayer Commission

- [1. Back in Nazareth](#)
 - [2. The Fifth Year \(2 B.C.\)](#)
 - [3. Events of the Sixth Year \(1 B.C.\)](#)
- [4. The Seventh Year \(A.D. 1\)](#)
 - [5. School Days in Nazareth](#)
- [6. His Eighth Year \(A.D. 2\)](#)

124. [The Later Childhood of Jesus](#) — Midwayer Commission

- [1. Jesus' Ninth Year \(A.D. 3\)](#)
- [2. The Tenth Year \(A.D. 4\)](#)
- [3. The Eleventh Year \(A.D. 5\)](#)
- [4. The Twelfth Year \(A.D. 6\)](#)
- [5. His Thirteenth Year \(A.D. 7\)](#)
- [6. The Journey to Jerusalem](#)

125. [Jesus at Jerusalem](#) — Midwayer Commission

- [1. Jesus Views the Temple](#)
- [2. Jesus and the Passover](#)
- [3. Departure of Joseph and Mary](#)
- [4. First and Second Days in the Temple](#)
- [5. The Third Day in the Temple](#)
- [6. The Fourth Day in the Temple](#)

126. [The Two Crucial Years](#) — Midwayer Commission

- [1. His Fourteenth Year \(A.D. 8\)](#)
- [2. The Death of Joseph](#)
- [3. The Fifteenth Year \(A.D. 9\)](#)
- [4. First Sermon in the Synagogue](#)
- [5. The Financial Struggle](#)

127. [The Adolescent Years](#) — Midwayer Commission

- [1. The Sixteenth Year \(A.D. 10\)](#)
- [2. The Seventeenth Year \(A.D. 11\)](#)
- [3. The Eighteenth Year \(A.D. 12\)](#)
- [4. The Nineteenth Year \(A.D. 13\)](#)
- [5. Rebecca, the Daughter of Ezra](#)
- [6. His Twentieth Year \(A.D. 14\)](#)

128. [Jesus' Early Manhood](#) — Midwayer Commission

[1. The Twenty-First Year \(A.D. 15\)](#)

[2. The Twenty-Second Year \(A.D. 16\)](#)

[3. The Twenty-Third Year \(A.D. 17\)](#)

[4. The Damascus Episode](#)

[5. The Twenty-Fourth Year \(A.D. 18\)](#)

[6. The Twenty-Fifth Year \(A.D. 19\)](#)

[7. The Twenty-Sixth Year \(A.D. 20\)](#)

129. [The Later Adult Life of Jesus](#) — Midwayer Commission

[1. The Twenty-Seventh Year \(A.D. 21\)](#)

[2. The Twenty-Eighth Year \(A.D. 22\)](#)

[3. The Twenty-Ninth Year \(A.D. 23\)](#)

[4. The Human Jesus](#)

130. [On the Way to Rome](#) — Midwayer Commission

[1. At Joppa — Discourse on Jonah](#)

[2. At Caesarea](#)

[3. At Alexandria](#)

[4. Discourse on Reality](#)

[5. On the Island of Crete](#)

[6. The Young Man Who Was Afraid](#)

[7. At Carthage — Discourse on Time and Space](#)

[8. On the Way to Naples and Rome](#)

131. [The World's Religions](#) — Midwayer Commission

[1. Cynicism](#)

[2. Judaism](#)

- [3. Buddhism](#)
- [4. Hinduism](#)
- [5. Zoroastrianism](#)
- [6. Suduanism \(Jainism\)](#)
- [7. Shinto](#)
- [8. Taoism](#)
- [9. Confucianism](#)
- [10. "Our Religion"](#)

132. [The Sojourn at Rome](#) — Midwayer Commission

- [1. True Values](#)
- [2. Good and Evil](#)
- [3. Truth and Faith](#)
- [4. Personal Ministry](#)
 - [5. Counseling the Rich Man](#)
- [6. Social Ministry](#)
- [7. Trips About Rome](#)

133. [The Return from Rome](#) — Midwayer Commission

- [1. Mercy and Justice](#)
- [2. Embarking at Tarentum](#)
 - [3. At Corinth](#)
 - [4. Personal Work in Corinth](#)
 - [5. At Athens — Discourse on Science](#)
- [6. At Ephesus — Discourse on the Soul](#)
- [7. The Sojourn at Cyprus — Discourse on Mind](#)
- [8. At Antioch](#)
- [9. In Mesopotamia](#)

134. [The Transition Years](#) — Midwayer Commission

- [1. The Thirtieth Year \(A.D. 24\)](#)
- [2. The Caravan Trip to the Caspian](#)
- [3. The Urmia Lectures](#)
- [4. Sovereignty — Divine and Human](#)
- [5. Political Sovereignty](#)
- [6. Law, Liberty, and Sovereignty](#)
- [7. The Thirty-First Year \(A.D. 25\)](#)
- [8. The Sojourn on Mount Hermon](#)
- [9. The Time of Waiting](#)

135. [John the Baptist](#) — Midwayer Commission

- [1. John Becomes a Nazarite](#)
- [2. The Death of Zacharias](#)
- [3. The Life of a Shepherd](#)
- [4. The Death of Elizabeth](#)
- [5. The Kingdom of God](#)
- [6. John Begins to Preach](#)
- [7. John Journeys North](#)
- [8. Meeting of Jesus and John](#)
- [9. Forty Days of Preaching](#)
- [10. John Journeys South](#)
- [11. John in Prison](#)
- [12. Death of John the Baptist](#)

136. [Baptism and the Forty Days](#) — Midwayer Commission

- [1. Concepts of the Expected Messiah](#)
- [2. The Baptism of Jesus](#)
- [3. The Forty Days](#)
- [4. Plans for Public Work](#)
- [5. The First Great Decision](#)

[6. The Second Decision](#)

[7. The Third Decision](#)

[8. The Fourth Decision](#)

[9. The Fifth Decision](#)

[10. The Sixth Decision](#)

137. [Tarrying Time in Galilee](#) — Midwayer Commission

[1. Choosing the First Four Apostles](#)

[2. Choosing Philip and Nathaniel](#)

[3. The Visit to Capernaum](#)

[4. The Wedding at Cana](#)

[5. Back in Capernaum](#)

[6. The Events of a Sabbath Day](#)

[7. Four Months of Training](#)

[8. Sermon on the Kingdom](#)

138. [Training the Kingdom's Messengers](#) — Midwayer Commission

[1. Final Instructions](#)

[2. Choosing the Six](#)

[3. The Call of Matthew and Simon](#)

[4. The Call of the Twins](#)

[5. The Call of Thomas and Judas](#)

[6. The Week of Intensive Training](#)

[7. Another Disappointment](#)

[8. First Work of the Twelve](#)

[9. Five Months of Testing](#)

[10. Organization of the Twelve](#)

139. [The Twelve Apostles](#) — Midwayer Commission

- [1. Andrew, the First Chosen](#)
- [2. Simon Peter](#)
- [3. James Zebedee](#)
- [4. John Zebedee](#)
- [5. Philip the Curious](#)
- [6. Honest Nathaniel](#)
- [7. Matthew Levi](#)
- [8. Thomas Didymus](#)
- [9. and 10. James and Judas Alpheus](#)
- [11. Simon the Zealot](#)
- [12. Judas Iscariot](#)

140. [The Ordination of the Twelve](#) — Midwayer Commission

- [1. Preliminary Instruction](#)
- [2. The Ordination](#)
- [3. The Ordination Sermon](#)
 - [4. You Are the Salt of the Earth](#)
- [5. Fatherly and Brotherly Love](#)
 - [6. The Evening of the Ordination](#)
 - [7. The Week Following the Ordination](#)
- [8. Thursday Afternoon on the Lake](#)
 - [9. The Day of Consecration](#)
- [10. The Evening After the Consecration](#)

141. [Beginning the Public Work](#) — Midwayer Commission

- [1. Leaving Galilee](#)
- [2. God's Law and the Father's Will](#)
- [3. The Sojourn at Amathus](#)
 - [4. Teaching About the Father](#)
 - [5. Spiritual Unity](#)

[6. Last Week at Amathus](#)

[7. At Bethany Beyond Jordan](#)

[8. Working in Jericho](#)

[9. Departing for Jerusalem](#)

142. [The Passover at Jerusalem](#) — Midwayer Commission

[1. Teaching in the Temple](#)

[2. God's Wrath](#)

[3. The Concept of God](#)

[4. Flavius and Greek Culture](#)

[5. The Discourse on Assurance](#)

[6. The Visit with Nicodemus](#)

[7. The Lesson on the Family](#)

[8. In Southern Judea](#)

143. [Going Through Samaria](#) — Midwayer Commission

[1. Preaching at Archelais](#)

[2. Lesson on Self-Mastery](#)

[3. Diversion and Relaxation](#)

[4. The Jews and the Samaritans](#)

[5. The Woman of Sychar](#)

[6. The Samaritan Revival](#)

[7. Teachings About Prayer and Worship](#)

144. [At Gilboa and in the Decapolis](#) — Midwayer Commission

[1. The Gilboa Encampment](#)

[2. The Discourse on Prayer](#)

[3. The Believer's Prayer](#)

[4. More About Prayer](#)

[5. Other Forms of Prayer](#)

[6. Conference with John's Apostles](#)

[7. In the Decapolis Cities](#)

[8. In Camp Near Pella](#)

[9. Death of John the Baptist](#)

145. [Four Eventful Days at Capernaum](#) — Midwayer Commission

[1. The Draught of Fishes](#)

[2. Afternoon at the Synagogue](#)

[3. The Healing at Sundown](#)

[4. The Evening After](#)

[5. Early Sunday Morning](#)

146. [First Preaching Tour of Galilee](#) — Midwayer Commission

[1. Preaching at Rimmon](#)

[2. At Jotapata](#)

[3. The Stop at Ramah](#)

[4. The Gospel at Iron](#)

[5. Back in Cana](#)

[6. Nain and the Widow's Son](#)

[7. At Endor](#)

147. [The Interlude Visit to Jerusalem](#) — Midwayer Commission

[1. The Centurion's Servant](#)

[2. The Journey to Jerusalem](#)

[3. At the Pool of Bethesda](#)

[4. The Rule of Living](#)

- [5. Visiting Simon the Pharisee](#)
- [6. Returning to Capernaum](#)
- [7. Back in Capernaum](#)
- [8. The Feast of Spiritual Goodness](#)

148. [Training Evangelists at Bethsaida](#) — Midwayer Commission

- [1. A New School of the Prophets](#)
- [2. The Bethsaida Hospital](#)
- [3. The Father's Business](#)
- [4. Evil, Sin, and Iniquity](#)
- [5. The Purpose of Affliction](#)
- [6. The Misunderstanding of Suffering — Discourse on Job](#)
- [7. The Man with the Withered Hand](#)
- [8. Last Week at Bethsaida](#)
- [9. Healing the Paralytic](#)

149. [The Second Preaching Tour](#) — Midwayer Commission

- [1. The Widespread Fame of Jesus](#)
 - [2. Attitude of the People](#)
 - [3. Hostility of the Religious Leaders](#)
- [4. Progress of the Preaching Tour](#)
 - [5. Lesson Regarding Contentment](#)
- [6. The "Fear of the Lord"](#)
- [7. Returning to Bethsaida](#)

150. [The Third Preaching Tour](#) — Midwayer Commission

- [1. The Women's Evangelistic Corps](#)
- [2. The Stop at Magdala](#)

[3. Sabbath at Tiberias](#)

[4. Sending the Apostles Out Two and Two](#)

[5. What Must I Do to Be Saved?](#)

[6. The Evening Lessons](#)

[7. The Sojourn at Nazareth](#)

[8. The Sabbath Service](#)

[9. The Nazareth Rejection](#)

151. [Tarrying and Teaching by the Seaside](#) — Midwayer Commission

[1. The Parable of the Sower](#)

[2. Interpretation of the Parable](#)

[3. More About Parables](#)

[4. More Parables by the Sea](#)

[5. The Visit to Kheresa](#)

[6. The Kheresa Lunatic](#)

152. [Events Leading up to the Capernaum Crisis](#) — Midwayer Commission

[1. At Jairus's House](#)

[2. Feeding the Five Thousand](#)

[3. The King-Making Episode](#)

[4. Simon Peter's Night Vision](#)

[5. Back in Bethsaida](#)

[6. At Gennesaret](#)

[7. At Jerusalem](#)

153. [The Crisis at Capernaum](#) — Midwayer Commission

[1. The Setting of the Stage](#)

[2. The Epochal Sermon](#)

[3. The After Meeting](#)

[4. Last Words in the Synagogue](#)

[5. The Saturday Evening](#)

154. [Last Days at Capernaum](#) — Midwayer Commission

[1. A Week of Counsel](#)

[2. A Week of Rest](#)

[3. The Second Tiberias Conference](#)

[4. Saturday Night in Capernaum](#)

[5. The Eventful Sunday Morning](#)

[6. Jesus' Family Arrives](#)

[7. The Hasty Flight](#)

155. [Fleeing Through Northern Galilee](#) — Midwayer Commission

[1. Why Do the Heathen Rage?](#)

[2. The Evangelists in Chorazin](#)

[3. At Caesarea-Philippi](#)

[4. On the Way to Phoenicia](#)

[5. The Discourse on True Religion](#)

[6. The Second Discourse on Religion](#)

156. [The Sojourn at Tyre and Sidon](#) — Midwayer Commission

[1. The Syrian Woman](#)

[2. Teaching in Sidon](#)

[3. The Journey up the Coast](#)

[4. At Tyre](#)

[5. Jesus' Teaching at Tyre](#)

[6. The Return from Phoenicia](#)

157. [At Caesarea-Philippi](#) — Midwayer Commission

[1. The Temple-Tax Collector](#)

[2. At Bethsaida-Julias](#)

[3. Peter's Confession](#)

[4. The Talk About the Kingdom](#)

[5. The New Concept](#)

[6. The Next Afternoon](#)

[7. Andrew's Conference](#)

158. [The Mount of Transfiguration](#) — Midwayer Commission

[1. The Transfiguration](#)

[2. Coming Down the Mountain](#)

[3. Meaning of the Transfiguration](#)

[4. The Epileptic Boy](#)

[5. Jesus Heals the Boy](#)

[6. In Celsus' Garden](#)

[7. Peter's Protest](#)

[8. At Peter's House](#)

159. [The Decapolis Tour](#) — Midwayer Commission

[1. The Sermon on Forgiveness](#)

[2. The Strange Preacher](#)

[3. Instruction for Teachers and Believers](#)

[4. The Talk with Nathaniel](#)

[5. The Positive Nature of Jesus' Religion](#)

[6. The Return to Magadan](#)

160. [Rodan of Alexandria](#) — Midwayer Commission

[1. Rodan's Greek Philosophy](#)

[2. The Art of Living](#)

[3. The Lures of Maturity](#)

[4. The Balance of Maturity](#)

[5. The Religion of the Ideal](#)

161. [Further Discussions with Rodan](#) — Midwayer Commission

[1. The Personality of God](#)

[2. The Divine Nature of Jesus](#)

[3. Jesus' Human and Divine Minds](#)

162. [At the Feast of Tabernacles](#) — Midwayer Commission

[1. The Dangers of the Visit to Jerusalem](#)

[2. The First Temple Talk](#)

[3. The Woman Taken in Adultery](#)

[4. The Feast of Tabernacles](#)

[5. Sermon on the Light of the World](#)

[6. Discourse on the Water of Life](#)

[7. The Discourse on Spiritual Freedom](#)

[8. The Visit with Martha and Mary](#)

[9. At Bethlehem with Abner](#)

163. [Ordination of the Seventy at Magadan](#) — Midwayer Commission

[1. Ordination of the Seventy](#)

[2. The Rich Young Man and Others](#)

- [3. The Discussion About Wealth](#)
- [4. Farewell to the Seventy](#)
- [5. Moving the Camp to Pella](#)
- [6. The Return of the Seventy](#)
- [7. Preparation for the Last Mission](#)

164. [At the Feast of Dedication](#) — Midwayer Commission

- [1. Story of the Good Samaritan](#)
- [2. At Jerusalem](#)
- [3. Healing the Blind Beggar](#)
- [4. Josiah Before the Sanhedrin](#)
- [5. Teaching in Solomon's Porch](#)

165. [The Perea Mission Begins](#) — Midwayer Commission

- [1. At the Pella Camp](#)
- [2. Sermon on the Good Shepherd](#)
- [3. Sabbath Sermon at Pella](#)
 - [4. Dividing the Inheritance](#)
 - [5. Talks to the Apostles on Wealth](#)
 - [6. Answer to Peter's Question](#)

166. [Last Visit to Northern Perea](#) — Midwayer Commission

- [1. The Pharisees at Ragaba](#)
 - [2. The Ten Lepers](#)
- [3. The Sermon at Gerasa](#)
 - [4. Teaching About Accidents](#)
- [5. The Congregation at Philadelphia](#)

167. [The Visit to Philadelphia](#) — Midwayer Commission

- [1. Breakfast with the Pharisees](#)
- [2. Parable of the Great Supper](#)
- [3. The Woman with the Spirit of Infirmary](#)
- [4. The Message from Bethany](#)
- [5. On the Way to Bethany](#)
- [6. Blessing the Little Children](#)
- [7. The Talk About Angels](#)

168. [The Resurrection of Lazarus](#) — Midwayer Commission

- [1. At the Tomb of Lazarus](#)
- [2. The Resurrection of Lazarus](#)
- [3. Meeting of the Sanhedrin](#)
- [4. The Answer to Prayer](#)
- [5. What Became of Lazarus](#)

169. [Last Teaching at Pella](#) — Midwayer Commission

- [1. Parable of the Lost Son](#)
- [2. Parable of the Shrewd Steward](#)
- [3. The Rich Man and the Beggar](#)
- [4. The Father and His Kingdom](#)

170. [The Kingdom of Heaven](#) — Midwayer Commission

- [1. Concepts of the Kingdom of Heaven](#)
- [2. Jesus' Concept of the Kingdom](#)
- [3. In Relation to Righteousness](#)
- [4. Jesus' Teaching About the Kingdom](#)
- [5. Later Ideas of the Kingdom](#)

171. [On the Way to Jerusalem](#) — Midwayer Commission

- [1. The Departure from Pella](#)
- [2. On Counting the Cost](#)
- [3. The Perean Tour](#)
- [4. Teaching at Livias](#)
- [5. The Blind Man at Jericho](#)
- [6. The Visit to Zaccheus](#)
- [7. "As Jesus Passed By"](#)
- [8. Parable of the Pounds](#)

172. [Going into Jerusalem](#) — Midwayer Commission

- [1. Sabbath at Bethany](#)
- [2. Sunday Morning with the Apostles](#)
- [3. The Start for Jerusalem](#)
- [4. Visiting About the Temple](#)
- [5. The Apostles' Attitude](#)

173. [Monday in Jerusalem](#) — Midwayer Commission

- [1. Cleansing the Temple](#)
- [2. Challenging the Master's Authority](#)
- [3. Parable of the Two Sons](#)
- [4. Parable of the Absent Landlord](#)
- [5. Parable of the Marriage Feast](#)

174. [Tuesday Morning in the Temple](#) — Midwayer Commission

- [1. Divine Forgiveness](#)
- [2. Questions by the Jewish Rulers](#)
- [3. The Sadducees and the Resurrection](#)
- [4. The Great Commandment](#)

[5. The Inquiring Greeks](#)

175. [The Last Temple Discourse](#) — Midwayer Commission

[1. The Discourse](#)

[2. Status of Individual Jews](#)

[3. The Fateful Sanhedrin Meeting](#)

[4. The Situation in Jerusalem](#)

176. [Tuesday Evening on Mount Olivet](#) — Midwayer Commission

[1. The Destruction of Jerusalem](#)

[2. The Master's Second Coming](#)

[3. Later Discussion at the Camp](#)

[4. The Return of Michael](#)

177. [Wednesday, the Rest Day](#) — Midwayer Commission

[1. One Day Alone with God](#)

[2. Early Home Life](#)

[3. The Day at Camp](#)

[4. Judas and the Chief Priests](#)

[5. The Last Social Hour](#)

178. [Last Day at the Camp](#) — Midwayer Commission

[1. Discourse on Sonship and Citizenship](#)

[2. After the Noontime Meal](#)

[3. On the Way to the Supper](#)

179. [The Last Supper](#) — Midwayer Commission

- [1. The Desire for Preference](#)
- [2. Beginning the Supper](#)
- [3. Washing the Apostles' Feet](#)
- [4. Last Words to the Betrayer](#)
- [5. Establishing the Remembrance Supper](#)

180. [The Farewell Discourse](#) — Midwayer Commission

- [1. The New Commandment](#)
- [2. The Vine and the Branches](#)
- [3. Enmity of the World](#)
- [4. The Promised Helper](#)
- [5. The Spirit of Truth](#)
- [6. The Necessity for Leaving](#)

181. [Final Admonitions and Warnings](#) — Midwayer Commission

- [1. Last Words of Comfort](#)
- [2. Farewell Personal Admonitions](#)

182. [In Gethsemane](#) — Midwayer Commission

- [1. The Last Group Prayer](#)
- [2. Last Hour Before the Betrayal](#)
- [3. Alone in Gethsemane](#)

183. [The Betrayal and Arrest of Jesus](#) — Midwayer Commission

- [1. The Father's Will](#)
- [2. Judas in the City](#)

- [3. The Master's Arrest](#)
- [4. Discussion at the Olive Press](#)
- [5. On the Way to the High Priest's Palace](#)

184. [Before the Sanhedrin Court](#) — Midwayer Commission

- [1. Examination by Annas](#)
- [2. Peter in the Courtyard](#)
- [3. Before the Court of Sanhedrists](#)
- [4. The Hour of Humiliation](#)
 - [5. The Second Meeting of the Court](#)

185. [The Trial Before Pilate](#) — Midwayer Commission

- [1. Pontius Pilate](#)
- [2. Jesus Appears Before Pilate](#)
 - [3. The Private Examination by Pilate](#)
- [4. Jesus Before Herod](#)
- [5. Jesus Returns to Pilate](#)
- [6. Pilate's Last Appeal](#)
 - [7. Pilate's Last Interview](#)
- [8. Pilate's Tragic Surrender](#)

186. [Just Before the Crucifixion](#) — Midwayer Commission

- [1. The End of Judas Iscariot](#)
 - [2. The Master's Attitude](#)
 - [3. The Dependable David Zebedee](#)
- [4. Preparation for the Crucifixion](#)
- [5. Jesus' Death in Relation to the Passover](#)

187. [The Crucifixion](#) — Midwayer Commission

- [1. On the Way to Golgotha](#)
- [2. The Crucifixion](#)
- [3. Those Who Saw the Crucifixion](#)
- [4. The Thief on the Cross](#)
- [5. Last Hour on the Cross](#)
- [6. After the Crucifixion](#)

188. [The Time of the Tomb](#) — Midwayer Commission

- [1. The Burial of Jesus](#)
- [2. Safeguarding the Tomb](#)
- [3. During the Sabbath Day](#)
- [4. Meaning of the Death on the Cross](#)
- [5. Lessons from the Cross](#)

189. [The Resurrection](#) — Midwayer Commission

- [1. The Morontia Transit](#)
- [2. The Material Body of Jesus](#)
- [3. The Dispensational Resurrection](#)
- [4. Discovery of the Empty Tomb](#)
- [5. Peter and John at the Tomb](#)

190. [Morontia Appearances of Jesus](#) — Midwayer Commission

- [1. Heralds of the Resurrection](#)
- [2. Jesus' Appearance at Bethany](#)
- [3. At the Home of Joseph](#)
- [4. Appearance to the Greeks](#)
- [5. The Walk with Two Brothers](#)

191. [Appearances to the Apostles and Other Leaders](#) — Midwayer Commission

- [1. The Appearance to Peter](#)
- [2. First Appearance to the Apostles](#)
- [3. With the Morontia Creatures](#)
 - [4. The Tenth Appearance \(At Philadelphia\)](#)
- [5. Second Appearance to the Apostles](#)
 - [6. The Alexandrian Appearance](#)

192. [Appearances in Galilee](#) — Midwayer Commission

- [1. Appearance by the Lake](#)
 - [2. Visiting with the Apostles Two and Two](#)
- [3. On the Mount of Ordination](#)
- [4. The Lakeside Gathering](#)

193. [Final Appearances and Ascension](#) — Midwayer Commission

- [1. The Appearance at Sychar](#)
- [2. The Phoenician Appearance](#)
- [3. Last Appearance in Jerusalem](#)
- [4. Causes of Judas's Downfall](#)
- [5. The Master's Ascension](#)
- [6. Peter Calls a Meeting](#)

194. [Bestowal of the Spirit of Truth](#) — Midwayer Commission

- [1. The Pentecost Sermon](#)
- [2. The Significance of Pentecost](#)
 - [3. What Happened at Pentecost](#)

[4. Beginnings of the Christian Church](#)

195. [After Pentecost](#) — Midwayer Commission

[1. Influence of the Greeks](#)

[2. The Roman Influence](#)

[3. Under the Roman Empire](#)

[4. The European Dark Ages](#)

[5. The Modern Problem](#)

[6. Materialism](#)

[7. The Vulnerability of Materialism](#)

[8. Secular Totalitarianism](#)

[9. Christianity's Problem](#)

[10. The Future](#)

196. [The Faith of Jesus](#) — Midwayer Commission

[1. Jesus — The Man](#)

[2. The Religion of Jesus](#)

[3. The Supremacy of Religion](#)

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FOREWARD

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

0:0.2 It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm. But our mandate admonishes us to make every effort to convey our meanings by using the word symbols of the English tongue. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.

0:0.3 In the hope of facilitating comprehension and of preventing confusion on the part of every mortal who may peruse these papers, we deem it wise to present in this initial statement an outline of the meanings to be attached to numerous English words which are to be employed in designation of Deity and certain associated concepts of the things, meanings, and values of universal reality.

0:0.4 But in order to formulate this Foreword of definitions and limitations of terminology, it is necessary to anticipate the usage of these terms in the subsequent presentations. This Foreword is not, therefore, a finished statement within itself; it is only a definitive guide designed to assist those who shall read the accompanying papers dealing with Deity and the universe of universes which have been formulated by an Orvonton commission sent to Urantia for this purpose.

0:0.5 Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of *Nebadon*. This universe, together with similar creations, makes up the superuniverse of *Orvonton*, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection — the central universe of *Havona*. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God.

0:0.6 The seven evolving superuniverses in association with the central and divine universe, we commonly refer to as the *grand universe*; these are the now organized and inhabited creations. They are all a part of the *master universe*, which also embraces the uninhabited but mobilizing universes of

outer space.

I. Deity and Divinity

0:1.1 The universe of universes presents phenomena of deity activities on diverse levels of cosmic realities, mind meanings, and spirit values, but all of these ministrations — personal or otherwise — are divinely co-ordinated.

0:1.2 DEITY is personalizable as God, is prepersonal and superpersonal in ways not altogether comprehensible by man. Deity is characterized by the quality of unity — actual or potential — on all supermaterial levels of reality; and this unifying quality is best comprehended by creatures as divinity.

0:1.3 Deity functions on personal, prepersonal, and superpersonal levels. Total Deity is functional on the following seven levels:

0:1.4 1. *Static* — self-contained and self-existent Deity.

0:1.5 2. *Potential* — self-willed and self-purposive Deity.

0:1.6 3. *Associative* — self-personalized and divinely fraternal Deity.

0:1.7 4. *Creative* — self-distributive and divinely revealed Deity.

0:1.8 5. *Evolutional* — self-expansive and creature-identified Deity.

0:1.9 6. *Supreme* — self-experiential and creature-Creator-unifying Deity. Deity functioning on the first creature-identificational level as time-space overcontrollers of the grand universe, sometimes designated the Supremacy of Deity.

0:1.10 7. *Ultimate* — self-projected and time-space-transcending Deity. Deity omnipotent, omniscient, and omnipresent. Deity functioning on the second level of unifying divinity expression as effective overcontrollers and absonite upholders of the master universe. As compared with the ministry of the Deities to the grand universe, this absonite function in the master universe is tantamount to universal overcontrol and supersustenance, sometimes called the Ultimacy of Deity.

0:1.11 *The finite level* of reality is characterized by creature life and time-space limitations. Finite realities may not have endings, but they always have beginnings — they are created. The Deity level of Supremacy may be conceived as a function in relation to finite existences.

0:1.12 *The absonite level* of reality is characterized by things and beings without beginnings or endings and by the transcendence of time and space. Absonites are not created; they are eventuated — they simply are. The Deity level of Ultimacy connotes a function in relation to absonite realities. No matter in what part of the master universe, whenever time and space are transcended, such an absonite

phenomenon is an act of the Ultimacy of Deity.

0:1.13 *The absolute level* is beginningless, endless, timeless, and spaceless. For example: On Paradise, time and space are nonexistent; the time-space status of Paradise is absolute. This level is Trinity attained, existentially, by the Paradise Deities, but this third level of unifying Deity expression is not fully unified experientially. Whenever, wherever, and however the absolute level of Deity functions, Paradise-absolute values and meanings are manifest.

0:1.14 Deity may be existential, as in the Eternal Son; experiential, as in the Supreme Being; associative, as in God the Sevenfold; undivided, as in the Paradise Trinity.

0:1.15 Deity is the source of all that which is divine. Deity is characteristically and invariably divine, but all that which is divine is not necessarily Deity, though it will be co-ordinated with Deity and will tend towards some phase of unity with Deity — spiritual, mindal, or personal.

0:1.16 DIVINITY is the characteristic, unifying, and co-ordinating quality of Deity.

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

0:1.18 Divinity may be perfect — complete — as on existential and creator levels of Paradise perfection; it may be imperfect, as on experiential and creature levels of time-space evolution; or it may be relative, neither perfect nor imperfect, as on certain Havona levels of existential-experiential relationships.

0:1.19 When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:

0:1.20 1. Absolute perfection in all aspects.

0:1.21 2. Absolute perfection in some phases and relative perfection in all other aspects.

0:1.22 3. Absolute, relative, and imperfect aspects in varied association.

0:1.23 4. Absolute perfection in some respects, imperfection in all others.

0:1.24 5. Absolute perfection in no direction, relative perfection in all manifestations.

0:1.25 6. Absolute perfection in no phase, relative in some, imperfect in others.

0:1.26 7. Absolute perfection in no attribute, imperfection in all.

II. God

0:2.1 Evolving mortal creatures experience an irresistible urge to symbolize their finite concepts of God. Man's consciousness of moral duty and his spiritual idealism represent a value level — an experiential reality — which is difficult of symbolization.

0:2.2 Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality. God, the Universal Father, functions on three Deity-personality levels of subinfinite value and relative divinity expression:

0:2.3 1. *Prepersonal* — as in the ministry of the Father fragments, such as the Thought Adjusters.

0:2.4 2. *Personal* — as in the evolutionary experience of created and procreated beings.

0:2.5 3. *Superpersonal* — as in the eventuated existences of certain absonite and associated beings.

0:2.6 GOD is a word symbol designating all personalizations of Deity. The term requires a different definition on each personal level of Deity function and must be still further redefined within each of these levels, as this term may be used to designate the diverse co-ordinate and subordinate personalizations of Deity; for example: the Paradise Creator Sons — the local universe fathers.

0:2.7 The term God, as we make use of it, may be understood:

0:2.8 *By designation* — as God the Father.

0:2.9 *By context* — as when used in the discussion of some one deity level or association. When in doubt as to the exact interpretation of the word God, it would be advisable to refer it to the person of the Universal Father.

0:2.10 The term God always denotes *personality*. Deity may, or may not, refer to divinity personalities.

0:2.11 The word GOD is used, in these papers, with the following meanings:

0:2.12 1. *God the Father* — Creator, Controller, and Upholder. The Universal Father, the First Person of Deity.

0:2.13 2. *God the Son* — Co-ordinate Creator, Spirit Controller, and Spiritual Administrator. The Eternal Son, the Second Person of Deity.

0:2.14 3. *God the Spirit* — Conjoint Actor, Universal Integrator, and Mind Bestower. The Infinite Spirit, the Third Person of Deity.

0:2.15 4. *God the Supreme* — the actualizing or evolving God of time and space. Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity. The Supreme Being is personally experiencing the achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space.

0:2.16 5. *God the Sevenfold* — Deity personality anywhere actually functioning in time and space. The personal Paradise Deities and their creative associates functioning in and beyond the borders of the central universe and power-personalizing as the Supreme Being on the first creature level of unifying Deity revelation in time and space. This level, the grand universe, is the sphere of the time-space descension of Paradise personalities in reciprocal association with the time-space ascension of evolutionary creatures.

0:2.17 6. *God the Ultimate* — the eventuating God of supertime and transcended space. The second experiential level of unifying Deity manifestation. God the Ultimate implies the attained realization of the synthesized absonite-superpersonal, time-space-transcended, and eventuated-experiential values, co-ordinated on final creative levels of Deity reality.

0:2.18 7. *God the Absolute* — the experientializing God of transcended superpersonal values and divinity meanings, now existential as the *Deity Absolute*. This is the third level of unifying Deity expression and expansion. On this supercreative level, Deity experiences exhaustion of personalizable potential, encounters completion of divinity, and undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization. Deity now encounters, impinges upon, and experiences identity with, the *Unqualified Absolute*.

III. The First Source and Center

0:3.1 Total, infinite reality is existential in seven phases and as seven co-ordinate Absolutes:

0:3.2 1. The First Source and Center.

0:3.3 2. The Second Source and Center.

0:3.4 3. The Third Source and Center.

0:3.5 4. The Isle of Paradise.

0:3.6 5. The Deity Absolute.

0:3.7 6. The Universal Absolute.

0:3.8 7. The Unqualified Absolute.

0:3.9 God, as the First Source and Center, is primal in relation to total reality — unqualifiedly. The First Source and Center is infinite as well as eternal and is therefore limited or conditioned only by volition.

0:3.10 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.

0:3.11 The First Source and Center is, therefore, primal in all domains: deified or undeified, personal or impersonal, actual or potential, finite or infinite. No thing or being, no relativity or finality, exists except in direct or indirect relation to, and dependence on, the primacy of the First Source and Center.

0:3.12 *The First Source and Center* is related to the universe as:

0:3.13 1. The gravity forces of the material universes are convergent in the gravity center of nether Paradise. That is just why the geographic location of his person is eternally fixed in absolute relation to the force-energy center of the nether or material plane of Paradise. But the absolute personality of Deity exists on the upper or spiritual plane of Paradise.

0:3.14 2. The mind forces are convergent in the Infinite Spirit; the differential and divergent cosmic mind in the Seven Master Spirits; the factualizing mind of the Supreme as a time-space experience in Majeston.

0:3.15 3. The universe spirit forces are convergent in the Eternal Son.

0:3.16 4. The unlimited capacity for deity action resides in the Deity Absolute.

0:3.17 5. The unlimited capacity for infinity response exists in the Unqualified Absolute.

0:3.18 6. The two Absolutes — Qualified and Unqualified — are co-ordinated and unified in and by the Universal Absolute.

0:3.19 7. The potential personality of an evolutionary moral being or of any other moral being is centered in the personality of the Universal Father.

0:3.20 REALITY, as comprehended by finite beings, is partial, relative, and shadowy. The maximum Deity reality fully comprehensible by evolutionary finite creatures is embraced within the Supreme Being. Nevertheless there are antecedent and eternal realities, superfinite realities, which are ancestral to this Supreme Deity of evolutionary time-space creatures. In attempting to portray the origin and nature of universal reality, we are forced to employ the technique of time-space reasoning in order to reach the level of the finite mind. Therefore must many of the simultaneous events of eternity be presented as sequential transactions.

0:3.21 As a time-space creature would view the origin and differentiation of Reality, the eternal and infinite I AM achieved Deity liberation from the fetters of unqualified infinity through the exercise of inherent and eternal free will, and this divorcement from unqualified infinity produced the first *absolute divinity-tension*. This tension of infinity differential is resolved by the Universal Absolute, which functions to unify and co-ordinate the dynamic infinity of Total Deity and the static infinity of the Unqualified Absolute.

0:3.22 In this original transaction the theoretical I AM achieved the realization of personality by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. Coexistent with the differentiation of the Son from the Father, and in the presence of Paradise, there appeared the person of the Infinite Spirit and the central universe of Havona. With the appearance of coexistent personal Deity, the Eternal Son and the Infinite Spirit, the Father escaped, as a personality, from otherwise inevitable diffusion throughout the potential of Total Deity. Thenceforth it is only in Trinity association with his two Deity equals that the Father fills all Deity potential, while increasingly experiential Deity is being actualized on the divinity levels of Supremacy, Ultimacy, and Absoluteness.

0:3.23 *The concept of the I AM* is a philosophic concession which we make to the time-bound, space-fettered, finite mind of man, to the impossibility of creature comprehension of eternity existences — nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning save only the ONE UNCAUSED — the primeval cause of causes. Therefore do we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are coeternal with the I AM; in other words, that there never was a time when the I AM was not the *Father* of the Son and, with him, of the Spirit.

0:3.24 *The Infinite* is used to denote the fullness — the finality — implied by the primacy of the First Source and Center. The *theoretical* I AM is a creature-philosophic extension of the “infinity of will,” but the Infinite is an *actual* value-level representing the eternity-intension of the true infinity of the absolute and unfettered free will of the Universal Father. This concept is sometimes designated the Father-Infinite.

0:3.25 Much of the confusion of all orders of beings, high and low, in their efforts to discover the Father-Infinite, is inherent in their limitations of comprehension. The absolute primacy of the Universal Father is not apparent on subinfinite levels; therefore is it probable that only the Eternal Son and the Infinite Spirit truly know the Father as an infinity; to all other personalities such a concept represents the exercise of faith.

IV. Universe Reality

0:4.1 Reality differentially actualizes on diverse universe levels; reality originates in and by the infinite volition of the Universal Father and is realizable in three primal phases on many different levels of universe actualization:

0:4.2 1. *Undeified reality* ranges from the energy domains of the nonpersonal to the reality realms of the nonpersonalizable values of universal existence, even to the presence of the Unqualified Absolute.

0:4.3 2. *Deified reality* embraces all infinite Deity potentials ranging upward through all realms of personality from the lowest finite to the highest infinite, thus encompassing the domain of all that which is personalizable and more — even to the presence of the Deity Absolute.

0:4.4 3. *Interassociated reality*. Universe reality is supposedly either deified or undeified, but to subdeified beings there exists a vast domain of interassociated reality, potential and actualizing, which is difficult of identification. Much of this co-ordinate reality is embraced within the realms of the Universal Absolute.

0:4.5 This is the primal concept of original reality: The Father initiates and maintains Reality. The primal *differentials* of reality are the deified and the undeified — the Deity Absolute and the Unqualified Absolute. The primal *relationship* is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute.

0:4.6 From the viewpoint of time and space, reality is further divisible as:

0:4.7 1. *Actual and Potential*. Realities existing in fullness of expression in contrast to those which carry undisclosed capacity for growth. The Eternal Son is an absolute spiritual actuality; mortal man is very largely an unrealized spiritual potentiality.

0:4.8 2. *Absolute and Subabsolute*. Absolute realities are eternity existences. Subabsolute realities are projected on two levels: Absonites — realities which are relative with respect to both time and eternity. Finites — realities which are projected in space and are actualized in time.

0:4.9 3. *Existential and Experiential*. Paradise Deity is existential, but the emerging Supreme and Ultimate are experiential.

0:4.10 4. *Personal and Impersonal*. Deity expansion, personality expression, and universe evolution are forever conditioned by the Father's freewill act which forever separated the mind-spirit-personal meanings and values of actuality and potentiality centering in the Eternal Son from those things which center and inhere in the eternal Isle of Paradise.

0:4.11 PARADISE is a term inclusive of the personal and the nonpersonal focal Absolutes of all phases of universe reality. Paradise, properly qualified, may connote any and all forms of reality, Deity, divinity, personality, and energy — spiritual, mindal, or material. All share Paradise as the place of origin, function, and destiny, as regards values, meanings, and factual existence.

0:4.12 *The Isle of Paradise* — Paradise not otherwise qualified — is the Absolute of the material-gravity control of the First Source and Center. Paradise is motionless, being the only stationary thing in the universe of universes. The Isle of Paradise has a universe location but no position in space. This eternal Isle is the actual source of the physical universes — past, present, and future. The nuclear Isle

of Light is a Deity derivative, but it is hardly Deity; neither are the material creations a part of Deity; they are a consequence.

0:4.13 Paradise is not a creator; it is a unique controller of many universe activities, far more of a controller than a reactor. Throughout the material universes Paradise influences the reactions and conduct of all beings having to do with force, energy, and power, but Paradise itself is unique, exclusive, and isolated in the universes. Paradise represents nothing and nothing represents Paradise. It is neither a force nor a presence; it is just *Paradise*.

V. Personality Realities

0:5.1 Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of worship and wisdom up through the morontial and spiritual to the attainment of finality of personality status. That is the evolutionary ascent of mortal- and kindred-creature personality, but there are numerous other orders of universe personalities.

0:5.2 Reality is subject to universal expansion, personality to infinite diversification, and both are capable of well-nigh unlimited Deity co-ordination and eternal stabilization. While the metamorphic range of nonpersonal reality is definitely limited, we know of no limitations to the progressive evolution of personality realities.

0:5.3 On attained experiential levels all personality orders or values are associable and even cocreational. Even God and man can coexist in a unified personality, as is so exquisitely demonstrated in the present status of Christ Michael — Son of Man and Son of God.

0:5.4 All subinfinite orders and phases of personality are associative attainables and are potentially cocreational. The prepersonal, the personal, and the superpersonal are all linked together by mutual potential of co-ordinate attainment, progressive achievement, and cocreational capacity. But never does the impersonal directly transmute to the personal. Personality is never spontaneous; it is the gift of the Paradise Father. Personality is superimposed upon energy, and it is associated only with living energy systems; identity can be associated with nonliving energy patterns.

0:5.5 The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy, morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. But the Isle of Paradise is nonpersonal and extraspiritual, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal material reality.

0:5.6 These qualities of universal reality are manifest in Urantian human experience on the following levels:

0:5.7 1. *Body*. The material or physical organism of man. The living electrochemical mechanism of animal nature and origin.

0:5.8 2. *Mind*. The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level.

0:5.9 3. *Spirit*. The divine spirit that indwells the mind of man — the Thought Adjuster. This immortal spirit is prepersonal — not a personality, though destined to become a part of the personality of the surviving mortal creature.

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

0:5.11 *Personality*. The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the morontial soul.

0:5.12 *Morontia* is a term designating a vast level intervening between the material and the spiritual. It may designate personal or impersonal realities, living or nonliving energies. The warp of morontia is spiritual; its woof is physical.

VI. Energy and Pattern

0:6.1 Any and all things responding to the personality circuit of the Father, we call personal. Any and all things responding to the spirit circuit of the Son, we call spirit. Any and all that responds to the mind circuit of the Conjoint Actor, we call mind, mind as an attribute of the Infinite Spirit — mind in all its phases. Any and all that responds to the material-gravity circuit centering in nether Paradise, we call matter — energy-matter in all its metamorphic states.

0:6.2 ENERGY we use as an all-inclusive term applied to spiritual, mindal, and material realms. *Force* is also thus broadly used. *Power* is ordinarily limited to the designation of the electronic level of material or linear-gravity-responsive matter in the grand universe. Power is also employed to designate sovereignty. We cannot follow your generally accepted definitions of force, energy, and power. There is such paucity of language that we must assign multiple meanings to these terms.

0:6.3 *Physical energy* is a term denoting all phases and forms of phenomenal motion, action, and potential.

0:6.4 In discussing physical-energy manifestations, we generally use the terms cosmic force, emergent energy, and universe power. These are often employed as follows:

0:6.5 1. *Cosmic force* embraces all energies deriving from the Unqualified Absolute but which are as yet unresponsive to Paradise gravity.

0:6.6 2. *Emergent energy* embraces those energies which are responsive to Paradise gravity but are as yet unresponsive to local or linear gravity. This is the pre-electronic level of energy-matter.

0:6.7 3. *Universe power* includes all forms of energy which, while still responding to Paradise gravity, are directly responsive to linear gravity. This is the electronic level of energy-matter and all subsequent evolutions thereof.

0:6.8 *Mind* is a phenomenon connoting the presence-activity of *living ministry* in addition to varied energy systems; and this is true on all levels of intelligence. In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light: material light, intellectual insight, and spirit luminosity.

0:6.9 *Light* — spirit luminosity — is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations.

0:6.10 PATTERN can be projected as material, spiritual, or mindal, or any combination of these energies. It can pervade personalities, identities, entities, or nonliving matter. But pattern is pattern and remains pattern; only *copies* are multiplied.

0:6.11 Pattern may configure energy, but it does not control it. Gravity is the sole control of energy-matter. Neither space nor pattern are gravity responsive, but there is no relationship between space and pattern; space is neither pattern nor potential pattern. Pattern is a configuration of reality which has already paid all gravity debt; the *reality* of any pattern consists of its energies, its mind, spirit, or material components.

0:6.12 In contrast to the aspect of the *total*, pattern discloses the *individual* aspect of energy and of personality. Personality or identity forms are patterns resultant from energy (physical, spiritual, or mindal) but are not inherent therein. That quality of energy or of personality by virtue of which pattern is caused to appear may be attributed to God — Deity — to Paradise force endowment, to the coexistence of personality and power.

0:6.13 Pattern is a master design from which copies are made. Eternal Paradise is the absolute of patterns; the Eternal Son is the pattern personality; the Universal Father is the direct ancestor-source

of both. But Paradise does not bestow pattern, and the Son cannot bestow personality.

VII. The Supreme Being

0:7.1 The Deity mechanism of the master universe is twofold as concerns eternity relationships. God the Father, God the Son, and God the Spirit are eternal — are existential beings — while God the Supreme, God the Ultimate, and God the Absolute are *actualizing* Deity personalities of the post-Havona epochs in the time-space and the time-space-transcended spheres of master universe evolutionary expansion. These actualizing Deity personalities are future eternals from the time when, and as, they power-personalize in the growing universes by the technique of the experiential actualization of the associative-creative potentials of the eternal Paradise Deities.

0:7.2 Deity is, therefore, dual in presence:

0:7.3 1. *Existential* — beings of eternal existence, past, present, and future.

0:7.4 2. *Experiential* — beings actualizing in the post-Havona present but of unending existence throughout all future eternity.

0:7.5 The Father, Son, and Spirit are existential — existential in actuality (though all potentials are supposedly experiential). The Supreme and the Ultimate are wholly experiential. The Deity Absolute is experiential in actualization but existential in potentiality. The essence of Deity is eternal, but only the three original persons of Deity are unqualifiedly eternal. All other Deity personalities have an origin, but they are eternal in destiny.

0:7.6 Having achieved existential Deity expression of himself in the Son and the Spirit, the Father is now achieving experiential expression on hitherto impersonal and unrevealed deity levels as God the Supreme, God the Ultimate, and God the Absolute; but these experiential Deities are not now fully existent; they are in process of actualization.

0:7.7 *God the Supreme* in Havona is the personal spirit reflection of the triune Paradise Deity. This associative Deity relationship is now creatively expanding outward in God the Sevenfold and is synthesizing in the experiential power of the Almighty Supreme in the grand universe. Paradise Deity, existential as three persons, is thus experientially evolving in two phases of Supremacy, while these dual phases are power-personality unifying as one Lord, the Supreme Being.

0:7.8 The Universal Father achieves freewill liberation from the bonds of infinity and the fetters of eternity by the technique of trinitization, threefold Deity personalization. The Supreme Being is even now evolving as a subeternal personality unification of the sevenfold manifestation of Deity in the time-space segments of the grand universe.

0:7.9 *The Supreme Being* is not a direct creator, except that he is the father of Majeston, but he is a synthetic co-ordinator of all creature-Creator universe activities. The Supreme Being, now actualizing in the evolutionary universes, is the Deity correlator and synthesizer of time-space divinity, of triune Paradise Deity in experiential association with the Supreme Creators of time and space. When finally actualized, this evolutionary Deity will constitute the eternal fusion of the finite and the infinite — the everlasting and indissoluble union of experiential power and spirit personality.

0:7.10 All time-space finite reality, under the directive urge of the evolving Supreme Being, is engaged in an ever-ascending mobilization and perfecting unification (power-personality synthesis) of all phases and values of finite reality, in association with varied phases of Paradise reality, to the end and for the purpose of subsequently embarking upon the attempt to reach absonite levels of supercreature attainment.

VIII. God the Sevenfold

0:8.1 To atone for finity of status and to compensate for creature limitations of concept, the Universal Father has established the evolutionary creature's sevenfold approach to Deity:

0:8.2 1. The Paradise Creator Sons.

0:8.3 2. The Ancients of Days.

0:8.4 3. The Seven Master Spirits.

0:8.5 4. The Supreme Being.

0:8.6 5. God the Spirit.

0:8.7 6. God the Son.

0:8.8 7. God the Father.

0:8.9 This sevenfold Deity personalization in time and space and to the seven superuniverses enables mortal man to attain the presence of God, who is spirit. This sevenfold Deity, to finite time-space creatures sometime power-personalizing in the Supreme Being, is the functional Deity of the mortal evolutionary creatures of the Paradise-ascension career. Such an experiential discovery-career of the realization of God begins with the recognition of the divinity of the Creator Son of the local universe and ascends through the superuniverse Ancients of Days and by way of the person of one of the Seven Master Spirits to the attainment of the discovery and recognition of the divine personality of the Universal Father on Paradise.

0:8.10 The grand universe is the threefold Deity domain of the Trinity of Supremacy, God the Sevenfold, and the Supreme Being. God the Supreme is potential in the Paradise Trinity, from whom he derives his personality and spirit attributes; but he is now actualizing in the Creator Sons, Ancients of Days, and the Master Spirits, from whom he derives his power as Almighty to the superuniverses of time and space. This power manifestation of the immediate God of evolutionary creatures actually time-space evolves concomitantly with them. The Almighty Supreme, evolving on the value-level of nonpersonal activities, and the spirit person of God the Supreme are *one reality* — the Supreme Being.

0:8.11 The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the power-personality mobilization, the divine synthesis, of *all* these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate. The Creator Sons and their associated Divine Ministers are participants in this supreme mobilization, but the Ancients of Days and the Seven Master Spirits are probably eternally fixed as permanent administrators in the grand universe.

0:8.12 The function of God the Sevenfold dates from the organization of the seven superuniverses, and it will probably expand in connection with the future evolution of the creations of outer space. The organization of these future universes of the primary, secondary, tertiary, and quartan space levels of progressive evolution will undoubtedly witness the inauguration of the transcendent and absonite approach to Deity.

IX. God the Ultimate

0:9.1 Just as the Supreme Being progressively evolves from the antecedent divinity endowment of the encompassed grand universe potential of energy and personality, so does God the Ultimate eventuate from the potentials of divinity residing in the transcended time-space domains of the master universe. The actualization of Ultimate Deity signals absonite unification of the first experiential Trinity and signifies unifying Deity expansion on the second level of creative self-realization. This constitutes the personality-power equivalent of the universe experiential-Deity actualization of Paradise absonite realities on the eventuating levels of transcended time-space values. The completion of such an experiential unfoldment is designed to afford ultimate service-destiny for all time-space creatures who have attained absonite levels through the completed realization of the Supreme Being and by the ministry of God the Sevenfold.

0:9.2 *God the Ultimate* is designative of personal Deity functioning on the divinity levels of the absonite and on the universe spheres of supertime and transcended space. The Ultimate is a supersupreme eventuation of Deity. The Supreme is the Trinity unification comprehended by finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings.

0:9.3 The Universal Father, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing *act* of personality focalization and power mobilization, on their respective

universe meaning-levels, of the divine reality values of the finite, the absonite, and even of the absolute.

0:9.4 The first three and past-eternal Deities of Paradise — the Universal Father, the Eternal Son, and the Infinite Spirit — are, in the eternal future, to be personality-complemented by the experiential actualization of associate evolutionary Deities — God the Supreme, God the Ultimate, and possibly God the Absolute.

0:9.5 God the Supreme and God the Ultimate, now evolving in the experiential universes, are not existential — not past eternal, only future eternal, time-space-conditioned and transcendental-conditioned eternal. They are Deities of supreme, ultimate, and possibly supreme-ultimate endowments, but they have experienced historic universe origins. They will never have an end, but they do have personality beginnings. They are indeed actualizations of eternal and infinite Deity potentials, but they themselves are neither unqualifiedly eternal nor infinite.

X. God the Absolute

0:10.1 There are many features of the eternal reality of the *Deity Absolute* which cannot be fully explained to the time-space finite mind, but the actualization of *God the Absolute* would be in consequence of the unification of the second experiential Trinity, the Absolute Trinity. This would constitute the experiential realization of absolute divinity, the unification of absolute meanings on absolute levels; but we are not certain regarding the encompassment of all absolute values since we have at no time been informed that the Qualified Absolute is the equivalent of the Infinite. Superultimate destinies are involved in absolute meanings and infinite spirituality, and without both of these unachieved realities we cannot establish absolute values.

0:10.2 God the Absolute is the realization-attainment goal of all superabsonite beings, but the power and personality potential of the Deity Absolute transcends our concept, and we hesitate to discuss those realities which are so far removed from experiential actualization.

XI. The Three Absolutes

0:11.1 When the combined thought of the Universal Father and the Eternal Son, functioning in the God of Action, constituted the creation of the divine and central universe, the Father followed the expression of his thought into the word of his Son and the act of their Conjoint Executive by differentiating his Havona presence from the potentials of infinity. And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Father.

0:11.2 Both potency of cosmic force and potency of spirit force are in process of progressive revelation-realization as the enrichment of all reality is effected by experiential growth and through the correlation of the experiential with the existential by the Universal Absolute. By virtue of the equipoising presence of the Universal Absolute, the First Source and Center realizes extension of experiential power, enjoys identification with his evolutionary creatures, and achieves expansion of experiential Deity on the levels of Supremacy, Ultimacy, and Absoluteness.

0:11.3 When it is not possible fully to distinguish the Deity Absolute from the Unqualified Absolute, their supposedly combined function or co-ordinated presence is designated the action of the Universal Absolute.

0:11.4 1. *The Deity Absolute* seems to be the all-powerful activator, while the Unqualified Absolute appears to be the all-efficient mechanizer of the supremely unified and ultimately co-ordinated universe of universes, even universes upon universes, made, making, and yet to be made.

0:11.5 The Deity Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner. Every response of this Absolute to any given situation appears to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity.

0:11.6 The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill choice of the Universal Father, and within which all divinity activities — existential and experiential — take place. This is the *Qualified* Absolute in contradistinction to the *Unqualified* Absolute; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential.

0:11.7 2. *The Unqualified Absolute* is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification.

0:11.8 Let it be made clear that the Unqualified Absolute is a *positive reality* pervading the grand universe and, apparently, extending with equal space presence on out into the force activities and prematerial evolutions of the staggering stretches of the space regions beyond the seven superuniverses. The Unqualified Absolute is not a mere negativism of philosophic concept predicated on the assumptions of metaphysical sophistries concerning the universality, dominance, and primacy of the unconditioned and the unqualified. The Unqualified Absolute is a positive universe overcontrol in infinity; this overcontrol is space-force unlimited but is definitely conditioned by the presence of life, mind, spirit, and personality, and is further conditioned by the will-reactions and purposeful mandates of the Paradise Trinity.

0:11.9 We are convinced that the Unqualified Absolute is not an undifferentiated and all-pervading influence comparable either to the pantheistic concepts of metaphysics or to the sometime ether

hypothesis of science. The Unqualified Absolute is force unlimited and Deity conditioned, but we do not fully perceive the relation of this Absolute to the spirit realities of the universes.

0:11.10 3. *The Universal Absolute*, we logically deduce, was inevitable in the Universal Father's absolute freewill act of differentiating universe realities into deified and undeified — personalizable and nonpersonalizable — values. The Universal Absolute is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of thus differentiating universe reality, and functions as the associative co-ordinator of these sum totals of existential potentialities.

0:11.11 The tension-presence of the Universal Absolute signifies the adjustment of differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity.

0:11.12 Always remember: Potential infinity is absolute and inseparable from eternity. Actual infinity in time can never be anything but partial and must therefore be nonabsolute; neither can infinity of actual personality be absolute except in unqualified Deity. And it is the differential of infinity potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute, thereby making it cosmically possible to have material universes in space and spiritually possible to have finite personalities in time.

0:11.13 The finite can coexist in the cosmos along with the Infinite only because the associative presence of the Universal Absolute so perfectly equalizes the tensions between time and eternity, finity and infinity, reality potential and reality actuality, Paradise and space, man and God. Associatively the Universal Absolute constitutes the identification of the zone of progressing evolutionary reality existent in the time-space, and in the transcended time-space, universes of subinfinite Deity manifestation.

0:11.14 The Universal Absolute is the potential of the static-dynamic Deity functionally realizable on time-eternity levels as finite-absolute values and as possible of experiential-existential approach. This incomprehensible aspect of Deity may be static, potential, and associative but is not experientially creative or evolutionary as concerns the intelligent personalities now functioning in the master universe.

0:11.15 *The Absolute*. The two Absolutes — qualified and unqualified — while so apparently divergent in function as they may be observed by mind creatures, are perfectly and divinely unified in and by the Universal Absolute. In the last analysis and in the final comprehension all three are one Absolute. On subinfinite levels they are functionally differentiated, but in infinity they are ONE.

0:11.16 We never use the term the Absolute as a negation of aught or as a denial of anything. Neither do we regard the Universal Absolute as self-determinative, a sort of pantheistic and impersonal Deity. The Absolute, in all that pertains to universe personality, is strictly Trinity limited and Deity dominated.

XII. The Trinities

0:12.1 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. The post-Havona Trinities are experiential — are inherent in the creation of two subabsolute and evolutionary levels of power-personality manifestation in the master universe.

0:12.2 *The Paradise Trinity* — the eternal Deity union of the Universal Father, the Eternal Son, and the Infinite Spirit — is existential in actuality, but all potentials are experiential. Therefore does this Trinity constitute the only Deity reality embracing infinity, and therefore do there occur the universe phenomena of the actualization of God the Supreme, God the Ultimate, and God the Absolute.

0:12.3 The first and second experiential Trinities, the post-Havona Trinities, cannot be infinite because they embrace *derived Deities*, Deities evolved by the experiential actualization of realities created or eventuated by the existential Paradise Trinity. Infinity of divinity is being ever enriched, if not enlarged, by finity and absonity of creature and Creator experience.

0:12.4 Trinities are truths of relationship and facts of co-ordinate Deity manifestation. Trinity functions encompass Deity realities, and Deity realities always seek realization and manifestation in personalization. God the Supreme, God the Ultimate, and even God the Absolute are therefore divine inevitabilities. These three experiential Deities were potential in the existential Trinity, the Paradise Trinity, but their universe emergence as personalities of power is dependent in part on their own experiential functioning in the universes of power and personality and in part on the experiential achievements of the post-Havona Creators and Trinities.

0:12.5 The two post-Havona Trinities, the Ultimate and the Absolute experiential Trinities, are not now fully manifest; they are in process of universe realization. These Deity associations may be described as follows:

0:12.6 1. *The Ultimate Trinity*, now evolving, will eventually consist of the Supreme Being, the Supreme Creator Personalities, and the absonite Architects of the Master Universe, those unique universe planners who are neither creators nor creatures. God the Ultimate will eventually and inevitably powerize and personalize as the Deity consequence of the unification of this experiential Ultimate Trinity in the expanding arena of the well-nigh limitless master universe.

0:12.7 2. *The Absolute Trinity* — the second experiential Trinity — now in process of actualization, will consist of God the Supreme, God the Ultimate, and the unrevealed Consummator of Universe Destiny. This Trinity functions on both personal and superpersonal levels, even to the borders of the nonpersonal, and its unification in universality would experientialize Absolute Deity.

0:12.8 The Ultimate Trinity is experientially unifying in completion, but we truly doubt the possibility of such full unification of the Absolute Trinity. Our concept, however, of the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise nonattainable; hence do we postulate the sometime appearance of the *Supreme-Ultimate* and the possible trinitization-factualization of God the Absolute.

0:12.9 The philosophers of the universes postulate a *Trinity of Trinities*, an existential-experiential Trinity Infinite, but they are not able to envisage its personalization; possibly it would equvalate to the person of the Universal Father on the conceptual level of the I AM. But irrespective of all this, the original Paradise Trinity is potentially infinite since the Universal Father actually is infinite.

Acknowledgment

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

0:12.12 Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly, in making these presentations about God and his universe associates, we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Wherein these human concepts, assembled from the God-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.

0:12.13 We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience — God-consciousness.

0:12.14 [Indited by an Orvonton Divine Counselor, Chief of the Corps of Superuniverse Personalities assigned to portray on Urantia the truth concerning the Paradise Deities and the universe of

universes.]