

# Chapter 17

## Cosmic Philosophy

Mortal man is passing through a great age of expanding horizons and enlarging concepts on Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. <sup>104:3.2</sup>

Revelation affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty. <sup>103:7.9</sup>

In the last century mankind's idea of the size of the universe has expanded a million-fold, while his ideas about God have not changed at all. Philosophy has become increasingly unable to overcome the spiritual confusion precipitated by rapidly advancing scientific knowledge and concepts, leaving man disoriented and lost in a bipolar, double-truth reality. The spiritual truths of religion and the material truths of science have never seemed more irreconcilable with one another.

Revelation describes the inalienable cosmic insights at the root of both faith and reason. A new model of the universe is presented that is commensurate with the emergence of a new epoch of human civilization. New and enlarged concepts about the reality of the personality of God are revealed. These are the elements from which a higher cosmic philosophy can be evolved, one that is capable of unifying the discoveries of both science and religion in a single true perspective of reality.

### 1. The Hunger for Truth

It requires no great insight to discern that we live in confused times. Forceful and opposing cultural currents muddle the modern understanding. There is a

deep disorientation in modern attitudes which breeds a general distrust of all philosophies and beliefs. The most educated tend to believe that absolutely everything is relative. A generally materialistic perspective turns consciousness inside-out into some sort of physical mechanism. Philosophy has degenerated into an extreme skepticism which does not believe there is any such thing as truth. Life seems to have no cosmic meaning, value, or purpose. "Nameless despair is man's only reward for living and toiling under the temporal sun of mortal existence." 102:0.1

While the relentless advance of scientific knowledge has succeeded in progressively unifying our understanding of the outer world, modern art and literature express the profound confusion, anxiety, and alienation experienced in the inner world of modern man. We awake to find ourselves in a world permeated by contradiction, paradox, and absurdity. In some the stress of dwelling in such a double-truth reality eventually provokes a profound despair which can become existential. A soul who has sincerely sought the truth and found only doubt, deception, and delusion suffers deeply. Torment can drive a soul to the extreme of nihilism.

The majority never experiences such depths, but contemporary life is overshadowed by a foreboding sense of despair. Thoreau's insight that "the mass of men lead lives of quiet desperation" still seems accurate. The Enlightenment ideal promised that the pursuit of true knowledge would lead to a better society and a happier life, but this promise has not been kept. "The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to pessimism and human despair." 195:6.3 The Enlightenment began with the promise of utopia attained through the power of reason but is ending in pessimism and despair. What initially began as a spiritual quest for *true knowledge* has now largely degenerated into nothing more than the pursuit of merely *useful knowledge*. The fact that so many do not see a real distinction between the two is a measure of the spiritual coarseness and crudity of contemporary thought.

The prevailing secular attitude is not entirely unique to these times; the times of Jesus' bestowal are generally similar in attitude. "Western civilization was at this time intellectual, war weary, and thoroughly skeptical of all existing religions and universe philosophies." 195:0.2 When Pilate remarked, "Truth, what is truth — who knows?" 185:3.5 he was merely expressing the general attitude of disbelief in the objective reality of truth. Two centuries later the Roman emperor Marcus Aurelius expresses the same belief: "Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth." This relativistic

observation could have been made yesterday. The Christian church re-established the west's belief in the reality of truth based upon its ecclesiastical claim to spiritual authority, and this attitude prevailed up to the Enlightenment. When the 19<sup>th</sup> century philosopher Nietzsche describes truth as "a mobile army of metaphors, metonyms, and anthropomorphisms," he is only expressing the growing disenchantment of western culture with the ideal of truth. He is a harbinger of modern attitudes when he follows this disillusionment to its logical conclusion that God is a fairytale. "God is dead. God remains dead. And we have killed him." If the reality of truth does not originate with God, then truth and all other values attributed to Deity must actually be the creations of the god-like intellect of man.

Nietzsche's assertion of the spiritual supremacy of the human intellect was profoundly shocking at the time. It has now become the unspoken and forgotten premise underlying modern secularism. "The father of secularism was the narrow-minded and godless attitude of nineteenth- and twentieth-century so-called science — atheistic science. The mother of modern secularism was the totalitarian medieval Christian church." <sup>195:8.2</sup> Secularism is now the preeminent attitude in the west. "At the time of this revelation, the prevailing intellectual and philosophical climate of both European and American life is decidedly secular — humanistic." <sup>195:8.3</sup> The spiritual power and sovereignty which rightfully belongs only to God is now being claimed by a secular brotherhood of the intellect.

This claim to authority is based upon an almost entirely unrecognized belief in Nietzsche's demonic idea of man as superman. Since the human ego is the creator of values, it can, through its superior strength and cunning, create its own system of values which leads to the happiness of satisfying its primal desire for power and dominance. Modern civilization is now reaping the harvest of this rebellion against God's spiritual sovereignty. "Twentieth-century secularism tends to affirm that man does not need God. But beware! This godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster." <sup>195:8.5</sup>

There was a time when men thought that spirits dwelt in stones, trees, mountains, and celestial orbs. Now we are learning the truth. "Science is slowly but effectively destroying [man's] superstitions..." <sup>118:10.14</sup> Magical thinking is being gradually replaced by the realization that material effects have material causes. We are beginning to understand that spiritual effects have spiritual causes. Nihilism is, at its root, a state of abject spiritual despair. Spiritual despair has its spiritual cause in the godless philosophy of secularism. The idea that

secularism can foster a more ethical society or promote personal happiness is the most misleading of all mass delusions.

This is not a new insight. The origin, nature, and consequences of this delusion have been previously described by too many others too many times to mention. There is a general recognition that faith in God is the apparent solution to pessimism and despair. Almost everyone would like to believe in a loving and merciful God who offers man the salvation of eternal life. But the way to attain this saving faith in God is not necessarily clear. The desire to believe in God is not the same as actually believing in Him. "There is a vast difference between the evolutionary will-to-believe and the product of enlightened reason, religious insight, and revelation — the *will that believes*." 102:3.13 As a sweeping generality, man has always believed there is an invisible spiritual world controlling the visible events in the material world. Man has a desire to believe in a God who rules this spiritual world and to whom he can appeal for a continuation of his life in the world beyond the grave. Since this desire is present in all men and women, it is reasonable to believe that it comes from God.

But it can also be argued that this will-to-believe is just a fabrication of man's wishful thinking. Secular thought agrees that this will-to-believe exists in man but asserts that it is an outgrowth of the biological imperative of the survival instinct. Such arguments do not prove anything, but they do raise doubts about the existence of God and the desire to believe in Him. Wherever we look, belief in the existence of God is challenged by doubt. A thoroughly honest evaluation of the question of God on both sides discloses something like a rough balance between rational arguments for and against the existence of God; there seem to be as many good reasons to believe as there are to doubt. No matter what facts reason investigates or how carefully it examines the evidence, it cannot reach a conclusive answer to the question of God. We find ourselves frozen on the dead center of rational indecision.

Reason alone cannot legitimately progress beyond the attitude of agnosticism, but it can use the law of causality to frame its indecision as a choice. The will-to-believe in God is inherent in man. This desire must have a preceding cause, and this cause is either a spiritual one or a material one. Reason can then think through some of the ramifications of this choice. If God is the cause, He exists and there is hope for man. If the mindless physical universe is the cause, there is no apparent reason to believe that God exists. If there is no God, this desire to believe in Deity is the cruelest and most persistent deception ever perpetrated upon mankind by a universe that is absolutely hostile to man and his fate; there is absolutely no hope for man.

Moral self-consciousness directs man's thoughts and actions in conformance with spiritual values. If God exists, the spiritual values behind man's moral nature have an objective origin in the spirit reality of God. If only an inanimate physical universe exists, then moral self-consciousness is a delusion. Science believes that everything happens in accordance with the law of causality as it is realized in fixed physical laws. No freewill choice is possible in a purely material reality governed solely by the law of causality. Man is self-deceived when he believes that he has the power to choose between a right and wrong course of action. The universe is amoral, so human self-consciousness can only be some sort of exotic material mechanism whose responses are wholly determined by various preceding physical stimuli.

The moral nature is profoundly repulsed by this idea, which annihilates all hope and makes an absurdity of every choice between right and wrong. We are confronted with the existential choice of believing or disbelieving in the validity of our own moral natures: Is man just another animal or is he something more? No one doubts that an amoral consciousness can initiate actions in the objective world in response to inherent biological urges. The question is whether or not man's moral self-consciousness can cause events to occur in the objective world which differ from the predictable responses of animal consciousness to biological impulses. It is self-evidently true that moral consciousness makes choices which can override motivations arising from the physical nature. We can choose and actually do things which are contrary to some of our physical urges, impulses, and desires, because we believe these are the good and right things to do. Subjective moral self-consciousness can make decisions based upon values, instead of in response to material motivations. Moral choice is, therefore, a reality in the universe, not a subjective delusion.

Moral self-consciousness cannot be physical in nature, because it can overpower the biological dictates driving simple animal consciousness. The ability of moral self-consciousness to act in the world independently of and contrary to the predetermined chain of physical causality conclusively proves its ontological difference from material reality. To the extent that physical events are not random, they are wholly determined by the law of causality. From a scientific perspective any change in the physical sequence of events can only occur in response to a physical cause. If moral choice was a physical energy cause, it would necessarily be an effect predetermined by some preceding physical cause. There is no choice within the purely physical level of reality. Freewill moral choice can initiate actions which violate the chain of causation controlling physical events and, therefore, it cannot be a physical cause.

The material intellect is able to reason out better means of attaining indiscriminate ends. The moral intellect discriminates the greater from the lesser good and is able to reason out better means of attaining better ends. "Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul." 133:6.5 The ontological nature of moral energy is directly related to the cosmic reality of the soul. Moral self-consciousness has insight into the spiritual values of goodness, truth, and beauty. The moral energy expended to choose and act upon spiritual values is the cause of changes in subjective reasoning, which then cause changes in the objective material world. Spiritual values inspire moral choice; moral decision leads to moral thinking; moral thinking and decision causes moral action. Moral self-consciousness believes in the truth that the will-to-believe has its spiritual cause in God, who is the origin of spiritual values. This leads to the moral realization that man has a duty to believe in God. Deep reflection eventually leads to the moral conviction that man has no right not to believe in God: To doubt God or His goodness would be untrue to the deepest part of what it means to be a morally self-conscious being.

Moral self-consciousness can overcome the indecision of reason and realize a true belief in God. But the belief of the moral intellect can never fully vanquish doubt, because the roots of belief are firmly planted in the soil of knowledge. To believe in God is to believe in the truth of certain ideas and concepts about Him. While beliefs about God may be more or less true, they are inherently incomplete and, so, uncertain and doubtful to some degree. Knowledge is always increasing, and nothing less than an absolutely comprehensive knowledge could ever free belief from all possible doubts. Belief can never completely overcome doubt, because belief depends upon certain ideas about God, and these ideas are constantly changing in response to new knowledge and new understanding.

While belief can never vanquish doubt, we nevertheless feel a compelling sense of moral duty to do the right thing, what Kant referred to as the moral imperative. Similar to the will-to-believe, the moral imperative is evolutionary and inherent in man. The moral intellect finds it reasonable to believe that this will-to-righteousness comes from God, as do spiritual values. Goodness, truth, and beauty are values which we discern in things, meanings, and other values. But what is goodness and what is truth? When the moral intellect attempts to grasp these values as they exist in-and-of-themselves (as noumena), it cannot find them. All we can see are specific things, meanings, and values with which the values of truth, beauty, and goodness are associated. We see a single value of goodness in greater or lesser degree as it is present in innumerable things. When we look for this single value of goodness as an isolated object of awareness, as a

phenomenon in consciousness, we discover that we cannot find it. The moral intellect believes that God must exist and that these spiritual values must come from Him. But the inability of the moral intellect to grasp these spiritual values directly as isolated objects in its awareness raises the possibility that these values are being projected by the moral intellect onto the phenomena of consciousness. The moral intellect cannot be certain beyond all doubt that these values exist independently of its own reality.

It has been observed that beauty lies in the eye of the beholder. There is no doubt that where once we may have seen little goodness, truth, or beauty in certain things, we might now see more of these values. What we once saw as true, we might now see as untrue. This necessarily means that spiritual values are qualities attributed to particular phenomena of consciousness; if they were inherent therein, our evaluation of them would not vary. Since the attributions of spiritual values to phenomena can and do change over time, it appears that the moral intellect is somehow attributing these values to specific phenomena in our awareness. But this attribution of spiritual values does not alter objective reality. It is a fact that things fall toward the ground. At one time it was believed this happened because everything has its natural place. Earth is the heaviest substance, so things naturally move toward the earth, whose natural place is at the center of the universe. The value of truth was subjectively attributed to this concept, because it made complete sense to everyone. But the objective truth of gravity is a different concept.

It is a simple fact that man has a moral intellect which feels a sense of duty to do what is right. Moral self-consciousness forms a subjective ideal of God from its ideas about God, and the values of perfect truth, beauty, goodness, mercy, justice, wisdom, and love are attributed to this ideal. Man's attribution of these values is necessarily imperfect. God's attribution of these values to things, meanings, and other values is absolutely perfect and altogether righteous. While the moral intellect believes that this ideal of God must be true, it also realizes that it does not perfectly correspond to the objective reality of God. God is more than a spiritual ideal. An ideal cannot attribute spiritual values. The ideal of God is an object in moral self-consciousness to which we attribute spiritual values. The ideal of God is not the Deity personality who attributes spiritual values to things, meanings, and other values with absolute perfection.

Belief cannot overcome all doubts about God. Faith can vanquish doubt. Faith is not directly concerned with ideas and ideals. "Faith is concerned only with the grasp of ideal values." 99:5.8 The moral intellect cannot directly grasp spiritual values; faith can and does. Moral self-consciousness *believes* that the spiritual

values of goodness, truth, and beauty must be objective realities originating in God; faith *knows* that they are. "Faith is the act of recognizing the validity of spiritual consciousness — something which is incapable of other mortal proof." <sup>103:7.13</sup> Faith is that unchallengeable insight into reality — that spiritual consciousness — which recognizes that the moral awareness of these ever-present and familiar values is by virtue of our *perception* of their objective spiritual reality. Belief is a conclusion which can be shared with others. Faith is an exclusively personal spiritual perception of the realities of God.

Jesus counsels us that "whosoever has been born of the spirit has in himself the power to overcome all doubt, and this is the victory that overcomes all uncertainty, even your faith." <sup>142:5.3</sup> To have faith is to have the power to overcome all doubts about God. Faith does not deny or dismiss honest doubts. When intellectual doubts appear, faith-consciousness overcomes them with a vision of the spirit reality of God. To be born of the spirit is to see with the eyes of spiritual consciousness. To see in this way is to have faith, "the power to overcome all doubt." Belief is constantly challenged by life situations and circumstances which raise doubts about God. "There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt — unbelief." <sup>159:3.8</sup> The reality of spiritual consciousness transcends the reality of moral self-consciousness. "Faith is the energy of the better life" <sup>131:3.4</sup> lived in the spirit presence of God.

The nature of the spirit insight of faith is not completely beyond rational understanding. Reason also depends upon spirit insight. Reason assumes that events are always related to one another by the law of causality. There is, however, no conclusive proof that the sequential relation of cause and effect is universally true. It has long been realized that the law of causality is an *a priori* insight into the nature of reality. We simply accept it as self-evidently true and do not demand or expect further proof. The strength of this insight leads us to never doubt that everything has a cause.

Science is content to simply trust that this insight into the law of causality is universally and eternally true, since it appears to work so well. Philosophy inquires after its origin. A considered and careful reflection of the axiom of causality discloses that no arguments, evidence, or proofs can ever persuade reason to seriously doubt its truth. This insight is before, above and beyond any intellectual doubts. At the same time it serves as the sure and certain foundation for all reasoning. The presence of this invariable and unchallengeable insight in our awareness cannot arise from the material reality investigated by science. It is *a priori*, present before there is any personal experience, so it cannot arise as a



consequence of experience. It cannot arise from the intellectual reality investigated by philosophy, since this insight is the foundation of reason and relatively invulnerable to intellectual doubts. Logically, the insight of causality must be a spiritual reality which transcends the levels of matter and mind.

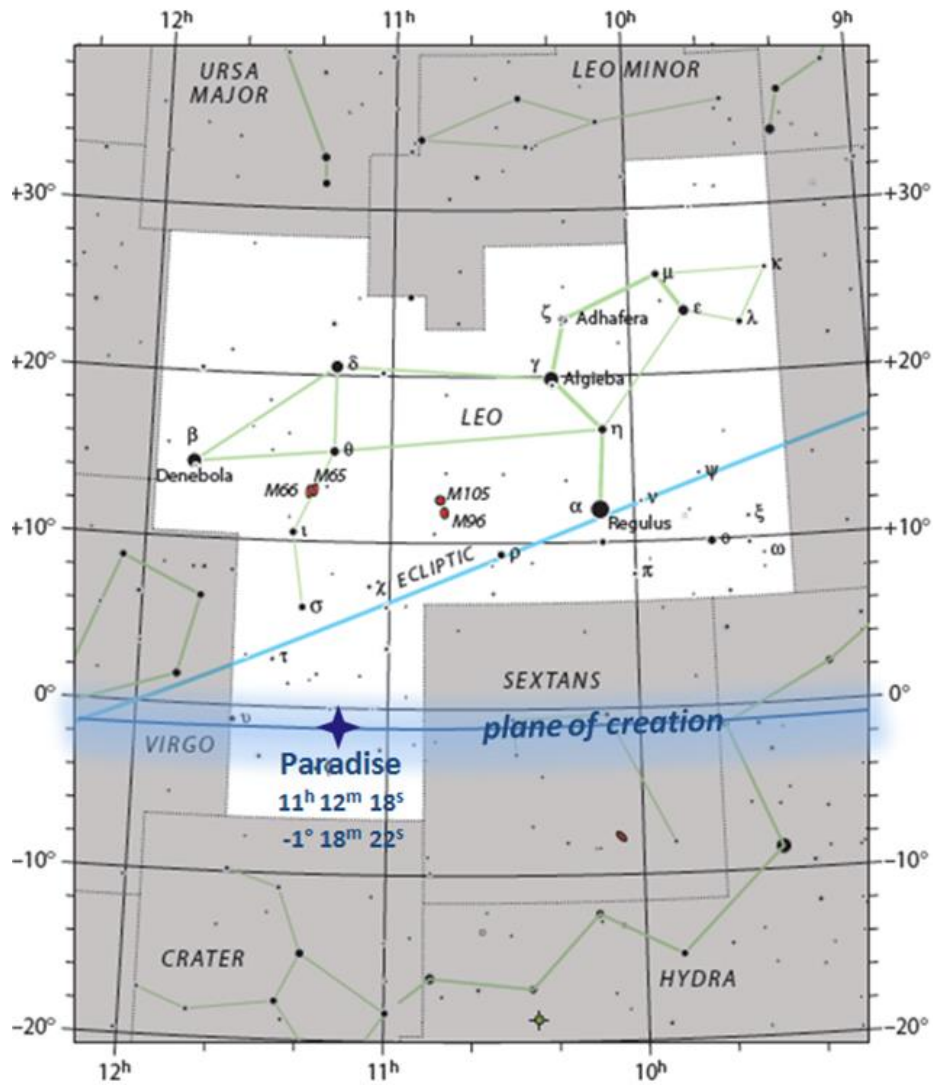
To believe that this logical conclusion about the insight of causality must be true is not the same as knowing that it is true. The truth about the spiritual origin of this insight is realized in personal experience by a certain feeling which accompanies the contemplation of it. "You cannot perceive spiritual truth until you feelingly experience it." 48:7.18 "It is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos." 102:3.12 The moral intellect can attain to the conviction of belief, but there is something more than conviction behind the truth of the law of causality, something additional that elevates it beyond intellectual doubt. Reason and faith both arise from man's spiritual insight into the cosmos. The self-evident and unchallengeable certainty of these cosmic insights comes from the "feeling of reality" that quickens them. This "feeling of reality" is an incontrovertible proof which comes from the Spirit of God. It is not possible to demonstrate this proof to others; it is an exclusively personal experience of genuine religion.

There is a real proof of spiritual reality in the presence of the Thought Adjuster, but the validity of this presence is not demonstrable to the external world, only to the one who thus experiences the indwelling of God. 103:7.14

Faith and reason derive their authority from inalienable spiritual insights present in the self-conscious religious experience of man. There is a third inalienable spiritual insight. There is within us an ever-present hunger for truth – *all truth*. This hunger is never-ending. An eternal effect must have an eternal cause. "The hunger for truth is a revelation." 102:3.12

## 2. Revealed Cosmology

Fig 88: Paradise and the Plane of Creation



Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. 101:4.1

While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by: ...

1. The reduction of confusion by the authoritative elimination of error.

2. The co-ordination of known or about-to-be-known facts and observations....
5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation. <sup>101:4.5-10</sup>

The larger purpose of science is to discover the truth about the material world. "Science is slowly ... providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience." <sup>118:10.14</sup> Since a truly cosmic philosophy is tied down on one end to the state of scientific knowledge, it might be expected that scientific thought would be included in *The Urantia Book*. In particular, a better understanding of true cosmology should illuminate the spiritual teachings presented by revelation. However, a Melchizedek tells us that they are not permitted to include undiscovered scientific facts and knowledge in this revelatory record. "...within a few short years many of our statements regarding the physical sciences will stand in need of revision ... The cosmology of these revelations is *not inspired*. It is limited by our permission for the co-ordination and sorting of present-day knowledge." <sup>101:4.2</sup> Several scientific facts needing revision have already been identified subsequent to publication, such as the stated distance to the Andromeda galaxy.

*The Urantia Book* is unique for its inclusion of so much scientific thought in a work purporting to be a revelation. Cynics see this inclusion of science as a mere ploy to gain credibility for the book. They point to the few factual scientific errors it contains as proof that the book cannot be a revelation. They argue that the passage about limitations to revelation, which excuses these errors, was put in by some clever human author to forestall future criticism of the scientific facts it does contain. They further argue that the book contains nothing relating to the numerous scientific advances which have occurred since its publication; there is no scientifically verifiable fact in it that was unknown in 1955. In this highly skeptical view, this work cannot be accepted as authentic revelation unless and until it is scientifically proven to contain at least one entirely new physical fact which was completely unknown and unsuspected in 1955.

On the other side, many advocates dismiss this skeptical demand as being beyond the stated scope of the work. They argue that all of the science in the book was known at the time of publication for the simple reason that the revelation mandate is limited to the co-ordination and sorting of present-day knowledge. "The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge." <sup>101:4.1</sup> From this

perspective, new and advanced scientific knowledge is not presented, but this deficiency does not have any bearing upon the authenticity of this revelation. Because of the obvious instability of scientific knowledge due to its constant advance, the revelatory nature of the book can only be evaluated based upon the superior merits of its spiritual and philosophical truths.

Neither of these generally scientific and religious perspectives encompasses the full content of the book. The spiritual truth and insights it contains do stand upon their own merits, independently of scientific knowledge. But these things are presented in the context of a new model of the physical universe which gives new meaning to the eternal truth that God is the Creator, Controller, and Upholder of Reality. Undiscovered scientific facts do not appear to be given in the book, but several new scientific concepts are presented. The new model of the universe requires an expanded physics which includes the creation and evolution of energy-matter from cosmic force, the existence of Paradise at the eternal absolutely stationary center of time-space reality, the central force of absolute gravity, and the expansion (contraction) of space from one location in the universe instead of every location.

These new physical concepts were not empirically verifiable at the time of publication. In fact, all of them contradicted the prevailing scientific understanding of the times. They were (are) radically new scientific concepts and hypotheses without any apparent scientific basis. The Big Bang hypothesis currently is seen as the most credible cosmology, because it offers the most comprehensive explanation for the greatest number of facts. From the perspective of the scientific community, revealed cosmology is just another widely speculative and fanciful hypothesis. It has no scientific credibility because it purports to explain facts which are not in evidence, while relying in part on physical laws for which there is no empirical verification.

This situation was true at the time of publication and for decades afterward. During this period, the emerging empirical evidence appeared to consistently support and strengthen the Big Bang hypothesis and refute the ideas of revealed cosmology. Recent advances and developments have reversed this situation. It can now be empirically demonstrated that several central predictions of revealed cosmology are correct, while the Big Bang hypothesis is no longer credible. For example:

*Preferential Distribution of Universe Matter:* All 20<sup>th</sup> century cosmologies begin with the axiom of the cosmological principle: Energy-matter is distributed homogeneously and isotropically throughout the universe on the largest scales.

This follows from the premise of a primal explosion. Revealed cosmology is unique in its description of a universal plane of creation about which universe matter preferentially clusters. For half a century the available data appeared to confirm the cosmological principle. The available data now clearly demonstrates the existence of the plane of creation out to the furthest possible limits of observation represented by the CMB radiation. The cosmological principle is demonstrably disproven. Only revealed cosmology predicts the existence of the plan of creation, which can now be seen to exist.

*Space Expansion:* Modern cosmology begins with Hubble's discovery of the expansion of space. All 20<sup>th</sup> century cosmologies are based upon the entirely logical conclusion that the expansion of space must have been mechanically initiated by a primal explosion of some sort. Revealed cosmology describes a different cause for space expansion that is completely unrelated to any primal explosion – space respiration. This alternate cause of space respiration has not been confirmed. However, the existence of the plane of creation refutes the cosmological principle, which makes a primal explosion 14 billion years ago impossible. If expansion was initiated in this way, the energy-matter of the universe would necessarily be distributed according to the cosmological principle. While space expansion is a fact, it cannot have been caused by any sort of Big Bang. Only revealed cosmology predicts a cause for space expansion that is unrelated to any sort of primal explosion.

*Absolute gravity and Universal Revolution:* Revealed cosmology describes a new form of gravitation as the cause of the preferential distribution of matter in the plane of creation. There was no evidence of any form of gravitation other than linear gravity prior to 1970. The existence of the plane of creation can only be credibly explained by the universal revolution of energy-matter in a plane due to gravitational force. It is impossible for linear gravity to explain this universal revolution, because it is an inverse-square force. Since gravity is the only credible explanation and this cannot be linear gravity, there must be a different type of gravity which is not an inverse-square force. The directly proportional force of absolute gravity was theoretically identified in the late 19<sup>th</sup> century but discarded as physically unreal. Substantial evidence for this physical law is found in the dynamics of galaxies within 100 Mly. The reality of absolute gravity is apparent the existence of the plane of creation. Only revealed cosmology predicts the existence of absolute gravity.

*Concentric Space Levels:* Current cosmology does not admit the possibility that the universe is structured in rings of galaxies revolving about a single center, since this cannot occur under the premise of a Big Bang. Revealed cosmology

describes concentrically arranged space levels. There was no evidence of these space levels at the time this revelation was published. The existence of the superuniverse, first, and second outer space levels can now be verified by direct observation. These concentric space levels align with the plane of creation and are structured about the center of the universe. Revelation describes a counterclockwise revolution for the superuniverse space level and a clockwise revolution for the first outer space level, and this motion can now be empirically verified. Only revealed cosmology predicts the existence of these concentric space levels on the plane of creation, including the alternate revolutions of the superuniverse and first outer space levels.

*Internal Structure of the Grand Universe:* Revealed cosmology describes seven superuniverses organized in an orbit about the Isle of Paradise. This internal structure includes an apparent void at the location of Paradise, which has been confirmed. Relatively narrow limits of proportionality on the distance to the center of the universe and to the far border of the grand universe are imposed by this revealed internal structure, based upon the size of our superuniverse of Orvonton. There is the further restriction that Orvonton must be a gravitationally bound whole, since it revolves about its own center of gravity. It is now known that Orvonton is the Local Group, which has an approximate radius of 4 Mly. Based upon this radius, the predicted distances to the Isle of Paradise and the far border of the grand universe have both been confirmed by the data. Only revealed cosmology predicts the existence of the grand universe and accurately describes its internal structure and dynamics.

*The Center of the Universe:* Current scientific cosmology denies the possibility of a center to the universe. The seven superuniverses are arranged in an orbit about a gravitational center. A significant portion of the core of the first outer space level, represented by the Sloan Great Wall, lies in the same gravitational plane as the superuniverses and is also structured about this same gravitational center. The galaxies beyond the first outer space level cluster about this gravitational plane extending out to the limits of observation, from which it can be inferred that they are also structured about this center. Only revealed cosmology predicts the existence of a center to the universe, which is now scientifically confirmed.

In 1955 there was no scientific knowledge which might justify or have led to these predictions. These are all entirely new and original concepts. They are irreconcilable with the central concepts of every version of modern cosmological theory. All of the available evidence over the course of the 20<sup>th</sup> century appeared to refute and disprove these concepts. It is obviously impossible that the many original predictions made by revealed cosmology could have been dreamed up

by someone, and then, after fifty years of appearing to be conclusively refuted by the facts, suddenly all of them are scientifically confirmed to be true. If it is impossible that this happened by accident, then it necessarily happened by design. The historical facts conclusively demonstrate that the authors of *The Urantia Book* were in possession of an advanced scientific knowledge which was humanly unavailable at the time of publication.

The authors knew at the time of publication that these descriptions of the universe are true. They also knew that these descriptions would be rejected by the scientific community for some extended period of time. It is now apparent that these descriptions were prophetic at the time *The Urantia Book* was published. They included these advanced concepts with the full understanding that they would have no credibility in the eyes of 20<sup>th</sup> century science. But they could clearly foresee a time when science would confirm the truth of these prophetic descriptions.

In the light of faith, wisdom discerns that the cosmology in *The Urantia Book* is a revelation of higher scientific truth by the celestial teachers who authored it. This revealed cosmology is part of a larger revelation of truth destined to guide world civilization toward Light and Life. The Age of Reason is ending in disappointment and despair. The dawn of the Age of Wisdom is just now breaking. And this new epoch will bear the fruit of “a well-balanced philosophy of scientific stability and religious certainty.” <sup>103:7.9</sup>

Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. <sup>195:9.2</sup>

### **3. The Reality of Personality**

The Father bestows a fragment of his spirit upon us, and we can come to know this spirit within us through the religious insight of faith. “Those who know God have experienced the fact of his presence.” <sup>1:2.8</sup> The knowledge of true cosmology comes from a scientific study of God’s majestic creation, as guided and clarified by revelation. Cosmic philosophy is the endless quest for that wisdom which harmonizes spiritual insight into reality with material knowledge of the universe. The hunger for truth urges us ever forward. An eternal

adventure exploring the endless reaches of the cosmos-infinite stretches out before us.

No matter how much we may advance in experience, understanding, wisdom, and insight, the nature of the Father-I AM will always remain infinitely beyond our grasp. It may be that we cannot help but feel overwhelmed and possibly a little discouraged by this realization. The full truth of the infinite spiritual, mindal, and material nature about the First Source and Center is forever unattainable, an absolute mystery. For how could the Father-Infinite ever fully reveal himself to his finite children? "But even then, much which is impossible to man is not beyond the reach of the Father in heaven; rather should we recognize that with God all things are possible." <sup>163:3.2</sup> While the separate aspects of infinite reality are beyond our comprehension, the Father-I AM reveals the final repleteness of his infinite nature in his personality as the Universal Father.

Personality is not simply an attribute of God; it rather stands for the totality of the co-ordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression. Personality, in the supreme sense, is the revelation of God to the universe of universes. <sup>1:5.13</sup>

*God is personality.* <sup>1:5.7</sup>

Philosophy has always recognized fundamental ontological differences between the realities of spirit, mind, and matter. Properly considered, there is no philosophy in the absence of a cosmic discrimination between these three different orders of reality. Spiritual philosophy is concerned with spirit realities, as natural philosophy is concerned with material ones. Classical philosophy has consistently sought a metaphysical unification of spirit and matter in mindal realities, but with only limited success. For all of its efforts to harmonize the realities of matter, mind, and spirit, philosophy has tended to overlook the reality of the philosopher, who is something more than spirit, mind, and matter.

Philosophy has never clearly and unambiguously identified personality as a fourth and unique order of reality that is separate and distinct from spiritual, mindal, and material realities. Personality is not an attribute, quality, or characteristic of some phase or phases of these orders of being. Personality is exhibited in character, but moral character is a consequence of personality not the reality of it. Personality may be spiritual or material, but personality is neither spirit nor matter. Material, mindal, and spiritual being may express will, but only the reality of personality has freewill.

Living being is conscious, even self-conscious to some degree. Personality is inherently morally self-conscious. To see being is to *observe*. To see personality is



to *reflect*. Being manifests will, the power *to do*. Personality manifests moral freewill, the power *to be*. Being *acts*. Personality *chooses*. Being *reacts* within the limits of the laws of being. Personality *creates* from above and before the laws of being. Being is existential. Personality transcends being. Being is aware of things, meanings, and values. Personality is reflectively aware of threefold self-consciousness and other personality presence. Reason thinks. Wisdom judges. Faith realizes. Personality reflectively experiences the whole. Reflective moral self-consciousness is the foundation of the cosmic consciousness of personality; it is the potential for the experiential unification of the cosmic insights inherent in the human intellect. (cf. 16:6.6-8)

Personality is that changeless reality which unifies every other order and type of personal reality with its inherent power of freewill. Personality “causes spirit to strive for the mastery of energy-matter through the mediation of mind.” 112:0.6 “It is characterized by morality — awareness of relativity of relationship with other persons.” 112:0.11 Each human personality is absolutely unique in the universe of universes and is bestowed by the Universal Father, the Original Personality. A few long time students of *The Urantia Book* have reached the considered conclusion that the greatest truth it reveals is this concept of the reality of personality.

The personality of the Universal Father is absolutely changeless. The Father now unifies, as he has throughout the past and will in the future, “the totality of the co-ordinated infinite nature and the unified divine will.” In time-space reasoning, the personality of the Universal Father exists in unqualified eternity prior to the segmentation of reality into the Seven Absolutes of Infinity. In this hypothetical original state of reality there is only the I AM. It is impossible to know the infinity of the Father’s spiritual, mindal, and material natures. It is possible to know the I AM in the revelation of the personality of the Universal Father to the universe of universes. The Father’s personality can be known *now*. “While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness—the everlasting *now*.” 118:1.1 To *see* Jesus in time is to see a divinely perfect reflection of the personality of the Universal Father in the everlasting *now*.

On the way to Caesarea-Philippi, as they paused for lunch, Jesus asked the twelve apostles who they thought he was. There was a moment of silence “and then Simon Peter, springing to his feet, exclaimed: ‘You are the Deliverer, the Son of the living God.’ .... ‘This has been revealed to you by my Father. The hour has come when you should know the truth about me.’” 157:3.5-3.6 The following

afternoon Jesus further explained: "I tell you that the Father and I are one. He who has seen me has seen the Father." <sup>157:6.13</sup> Jesus went on to declare that upon this rock of spiritual reality he would "build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom." <sup>157:4.5</sup>

And thus it was and is and forever will be true of the Eternal Son and of all the co-ordinate Creator Sons: "He who has seen the Son has seen the Father." <sup>6:2.2</sup>

It is a fact: He who has seen a Creator Son has seen the Father. <sup>32:3.6</sup>

His teaching regarding the Father all centered in the declaration that he and the Father are one; that he who has seen the Son has seen the Father. <sup>169:4.2</sup>

... to *see* Jesus is an experience which in itself is a revelation of the Father to the soul. <sup>169:4.12</sup>

Jesus is the spiritual lens in human likeness which makes visible to the material creature Him who is invisible. <sup>169:4.13</sup>

Philip, have I been so long with you and yet you do not even now know me? Again do I declare: He who has seen me has seen the Father. How can you then say, Show us the Father? <sup>180:3.9</sup>

... always remember, Philip, he who has seen me has seen the Father. <sup>181:2.20</sup>

Thomas, I am the way, the truth, and the life. No man goes to the Father except through me. All who find the Father, first find me. If you know me, you know the way to the Father. <sup>180:3.7</sup>

The personality of God was literally present on this planet in the living being of Jesus. Jesus has ascended from this world, but his living personality is still present here by virtue of the bestowal of the Spirit of Truth from Salvington. The experiential realization of the personality of God progresses through the four reality perspectives of mind, soul, spirit, and personality.

There is first the mind consciousness — the comprehension of the *idea* of God. Then follows the soul consciousness — the realization of the *ideal* of God. Last, dawns the spirit consciousness — the realization of the *spirit reality* of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the *personality* of God. <sup>5:5.11</sup>