

The Supreme and Outreach

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At first glance, it may appear as if the Supreme and Outreach may be an unusual combination of topics for a presentation. As we proceed, this integration will become clearer.

UNDERSTANDING THE SUPREME

Some basic understanding of the Supreme is necessary. Many readers of the Revelation tend to shy away from study of and discussion about the Supreme. And yet: "...he is the maximum of Deity which finite creatures can actually comprehend" [56:8.1] (P. 643)

Source: The Supreme Being is a creation of the Paradise Trinity and God the Sevenfold (also called the Supreme Creators) [17:2.2] (P. 199) Actually, it is only the first three of the Sevenfold (The Creator Sons and Spirits, The Ancients of Day, and The Seven Master Spirits) that participated in this creation. [116:2.5] (P.1270)

Function: There are too many functions of the Supreme to mention in this article, however a few are: allows the Father to achieve freewill liberation from the terrible limitations of absoluteness, as an incomplete *experiential* God of time and space, the avenue through which finite creatures pass inward, a catalyzer of all universe growth, as the mother of our morontia soul, as a conduit through which the Father's love passes to the entire cosmos, and the sum total of all finite growth.

Destiny: The destiny of the Supreme Being is to become perfect; from potential to actual. This will happen at the moment when the entire seven superuniverses become settled in light and life. What a stupendous moment in time! No one finds the Supreme until we *all* find the Supreme; and it will be at that incredible instant. Many readers speculate this will be the equivalent to fusion, because: the Trinity is to the Supreme, what the Thought Adjuster is to mortals [116:3.4] (P. 1271) [117:3.10] (P. 1282) Then, one day, the Supreme will take his/her place among the Experiential Trinity.

When the Supreme reaches full maturity at the time of Grand Universe perfection, the Third Universe age is initiated and God the Ultimate in the outer space levels becomes the focus. But for now we live and have our being in the Second Universe Age of the Supreme (the First Universe Age was the Age of Havona). Duality is our nature.

Of course there is unity and triunity existent in different

realms of reality, but within the seven superuniverses we are *dual origin* beings (Supreme and Father). There are endless ways to view duality: male/female, perfect/imperfect, being/doing, spiritual/material; existential/experiential; the yin and yang of practically everything.

With this in mind, let us look at some of the fundamentals of the Supreme. *The Urantia Book* offers three papers on the Supreme: The Supreme Being (Paper 115) , The Almighty Supreme (Paper 116), and God the Supreme (Paper 117). Like most of the Revelation, these papers appear to be presented in reverse order; but so much for *human* thinking. In the Foreword it says: "*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.*" [0:8.3] (P.12)

THE BASICS

A fairly simple way to view the Supreme makes use of the philosopher George W.F. Hegel's dialectical method of thesis, antithesis, and synthesis. (This is *simple*!) A Mighty Messenger temporarily sojourning on Urantia reminds us: "*But when all creatures and all Creators in the grand universe likewise strive for God-attainment and divine perfection, there is built up a profound cosmic tension which can only find resolution in the sublime synthesis of almighty power with the spirit person of the evolving God of all creatures, the Supreme Being.*" [116:7.6] (P.1276-77)

The *thesis* could be viewed as God the Supreme; as a personality resident somewhere in Havona. The *antithesis* could be the Almighty Supreme; as the pulsating power throughout the organism of the Grand Universe, while the *synthesis* is the becoming of the Supreme Being.

To further confuse understanding, the authors throw in the concept of "Supreme Mind". The Supreme Mind is in Paper 116 on the Almighty Supreme, thereby connecting it with the physical energy of the cosmos. Our morontia mind is built on living physical systems for the purpose of seeking unity between these seemingly opposites.

OK, you are asking by now: How does this apply to me? Using Hegel's ideas again, the synthesis represents a process for *growth*. So growth is what it's all about, for the Supreme Being as well as all ascendant beings.

The Supreme grows as a result of the "food" we provide by decision-action; and is the same technique whereby our soul grows. Hence the oft quoted statement: "*The act is ours, the consequences God's.*" [48:7.13] (P. 556) [117:5.5] (P. 1286)

This represents our highest duty as cosmic citizens—to feed the Supreme. We have the power to do, the personality to choose, and the synthesis in which the Supreme and our unique soul matures.

We the peoples of Urantia have been so fortunate to be one of only seven places out of 10,000,000 possibilities where our Creator Son Michael incarnated. We are doubly blessed with the ideal teachings, his teaching for growth—the fatherhood of God and the brotherhood of man. And, we are further blessed with the endowment of his Spirit of Truth; which allows for a reinterpretation of this Gospel with every succeeding generation.

Acceptance, by faith of sonship with the Father, results in an increased *spirit* consciousness in our relationship with the Father, *entrance* into the kingdom. But it is our participation in the brotherhood of man that effects our soul growth; and hence the way is open to becoming good cosmic citizens. “*With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status—one must do something as well as be something.*” [115:0.0] (P.1260) (There’s duality again.)

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The Father requires *growth*; a continuous *doing* of His will. Said Jesus: “...*the Father requires of me only that you shall bear much fruit.*” [180:2.1] (P.1945) And: “*The fruits of the spirits are the substance of the Supreme as he is realizable in human experience.*” [117:6.17] (P.1290) Jesus called attention to eleven fruits of the spirit, and presented them in *dual* form as: *loving service, unselfish devotion, courageous loyalty*, etc. This represents pure revelation. By comparison, the biblical presentation of the fruits of the spirit are in singular form: love, joy, peace, etc.

So, you want to be like Jesus? Then: “*When man yields the ‘fruits of the spirit’ in his life, he is simply showing forth the traits which the Master manifested in his own earthly life.*” [194:3.1] (P. 2062)

OUTREACH AND JESUS

Rodan of Alexandria said: “*If something has become a religion in your experience, it is self evident that you have become an active evangel...*” [160:5.3] (P. 1780) (our emphasis)

What is outreach? For us the multifaceted process of sharing the gospel of the kingdom in living ministry is outreach; for some this is a ministerial duty. Jesus, when speaking to about fifty of his

trusted followers, said: “*Remember that you are commissioned to preach this gospel of the kingdom...and you must not allow anything to divert your devotion to this one duty.*” [178:1.11] (P.1931)

Outreach ministry can be differentiated into many categories to embrace the believer’s, commitment to and capacity for, living these truths; all of which aids in the growth of the Supreme. To illustrate this, it can be helpful to explore the following:

Personal Ministry: Usually having a one-to-one sharing with family members, friends, and examples of as you pass by.

As a Messenger: Direct sharing in small groups or by indirect (bootlegging) during public speaking; and in creative expression as an artist, teacher, writer, or musician.

Discipleship: Publicly teaching/preaching the Gospel, and serving as a social example of loving God and serving humanity.

An Apostle: Being an ambassador of the kingdom. Giving up all and going forth actively proclaiming the Gospel throughout the world.

The flavor of Jesus’ outreach was first, by *living faith* in God’s guidance and watchcare. He was a living example of the divinity of God, and displayed this divine enthusiasm by spreading good cheer wherever he went. The consecration of will and his unselfish devotion to mankind were the hallmarks of his truths, as was the positive approach of love and mercy in the place of negativity—fear and sacrifice.

Second, his ministry had an aroma of friendship with God while extolling the many gifts from our Father. He always appealed to the divine spirit within each person by looking for the good (God) in them. Jesus completely understood that man, as both human and divine, was best led lead by love. His faith was resolute; while he remained keenly aware of the one battle each Gospel believer had to fight—the battle against *doubt*. And like his Father, he always respected the personality of each person in front of him—the absolute power of choice to determine their own destiny—making that person the most important thing happening to him at that moment.

Third, the substance of his outreach was his balanced and unified personality. He was unflinchingly kind yet truthful; truly sincere but without pretense; practical yet original; loving the

sinner while hating the sin. Jesus was never in a hurry; he was approachable. His look into the eyes would change a person's life forever.

The form of Jesus' outreach ministry was twofold in nature: personal and public.

Personal: He challenged his parents' belief in a wrathful god. "*The heavenly father cannot love his children less than you love me.*" [125:0.6] (P. 1378) Of course, at age fourteen he became father to his siblings and a comfort to his mother after the death of Joseph. He used the family council method of running the family and the positive approach to disciplining, especially with Jude, until he finally left home at the age of twenty-eight.

For two years he was on the Mediterranean tour with Ganid and Gonod, ministering to fearful, downhearted, and discouraged souls. With the young man who was afraid, Jesus first asked for directions to Phenix, then explained to the boy the route to the goal of destiny. [130:6] (P.1437) And with the man mistreating his wife at the Tarentum ship landing, after separating them, he led the man to the side and reminded him what a good and virtuous person he was, then parted, reminding the man of the God the Father's equal treating of *all* His children. [133:2] (P.1470) In his personal ministry there was a constant bearing of the fruits of the spirit in his outreach ministry.

Outreach is the ministry of sharing the Gospel, and each individual must find their level of participation. When doing outreach, share in the living faith of your Thought Adjuster's guidance, show friendship with God, and strive toward a balanced and unified approach.

Public: After the selection of the apostles, Jesus prepared them for outreach ministry by instructing them on the many facets of the kingdom of God; ever reminding them of the personal interpretation of fatherly love and brotherly love. He first sent them out two by two to local communities. He then prepared them with spiritual teaching and religious training; and went with them on teaching and preaching tours throughout Palestine and the surrounding regions.

He often counseled the apostles, asking them to refrain from interfering with others who may misrepresent the Gospel. He preferred to teach in parables to the end that: "...those who desire to know the truth may find that which they seek, while our enemies and those who love not the truth may hear without understanding." [151:1.4] (P.1689)

Nevertheless, he commissioned the apostles to proclaim the Gospel to all nations; even to every man, women, and child. "I

send you forth to proclaim liberty to the spiritual captives, joy to those in bondage of fear, and to heal the sick in accordance with the will of my Father in Heaven." [140:3.2] (P.1570)

CONCLUSION

To our Father, the Supreme may represent the whole of the grand universe while each of us represent the *part*. The more we understand the more we come to realize our duty to do our part to help the Supreme grow. The Supreme has a Havona personality (God the Supreme), a physical energy throughout the Grand Universe (Almighty Supreme), and an emerging self (Supreme Being). Mortals have a Paradise personality, a Thought Adjuster, a material physical energy (body), and an emerging self (soul). Added to this is the Supreme Mind and our morontia (soul) mind.

The substance whereby the Supreme Being grows is in the living fruits of the spirit as experienced by evolving mortals. May we bear much fruit.

Outreach is the ministry of sharing the Gospel, and each individual must find their level of participation. When doing outreach, share in the living faith of your Thought Adjuster's guidance, show friendship with God, and strive toward a balanced and unified approach. Because we are both unique individuals

and social beings, we can share in the Master's ways of personal and public outreach. Consciously or unconsciously we are, in fact, doing both.

"As faith-enlightened and spirit-liberated sons of the kingdom of heaven, you face a double responsibility of duty to man and duty to God while you voluntarily assume a third obligation: service to the brotherhood of God-knowing believers." [178:1.5] (P. 1930)

Arlene and Buck Weimer have been students of The Urantia Book since 1972 and have been involved in many and various wonderful study groups over the years. They raised three sons to adulthood in Pueblo, Colorado, while working at their respective careers as therapists. They view their youthful travels as a period of training for the dedication they feel for international outreach of the revelation.