

Paragraphs in the Urantia Papers containing **bestow**

(includes all paragraphs of Papers 119, 120)

Foreword

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.

0:5.11. 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.

Paper 1 - The Universal Father

1:1.5. On those worlds where a Paradise Son has lived a **bestowal** life, God is generally known by some name indicative of personal relationship, tender affection, and fatherly devotion. On your constellation headquarters God is referred to as the Universal Father, and on different planets in your local system of inhabited worlds he is variously known as the Father of Fathers, the Paradise Father, the Havona Father, and the Spirit Father. Those who know God through the revelations of the **bestowals** of the Paradise Sons, eventually yield to the sentimental appeal of the touching relationship of the creature-Creator association and refer to God as “our Father.”

1:2.8. Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is **bestowed** upon man as the free gift of the Universal Father.

1:6.3. Never lose sight of the antipodal viewpoints of personality as it is conceived by God and man. Man views and comprehends personality, looking from the finite to the infinite; God looks from the infinite to the finite. Man possesses the lowest type of personality; God, the highest, even supreme, ultimate, and absolute. Therefore did the better concepts of the divine personality have patiently to await the appearance of improved ideas of human personality, especially the enhanced revelation of both human and divine personality in the Urantian **bestowal** life of Michael, the Creator Son.

1:7.6. The higher concepts of universe personality imply: identity, self-consciousness, self-will, and possibility for self-revelation. And these characteristics further imply fellowship with other and equal personalities, such as exists in the personality associations of the Paradise Deities. And the absolute unity of these associations is so perfect that divinity becomes known by indivisibility, by oneness. “The Lord God is one.” Indivisibility of personality does not interfere with God’s **bestowing** his spirit to live in the hearts of mortal men. Indivisibility of a human father’s personality does not prevent the reproduction of mortal sons and daughters.

Paper 2 - The Nature of God

2:0.3. In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mortal mind is indwelt by the **bestowed** Adjuster of the Universal Father and is pervaded by the Truth Spirit of the Creator Son. Depending, therefore, on the presence of these divine spirits within the heart of man for assistance in the enlargement of the concept of God, I cheerfully undertake the execution of my mandate to attempt the further portrayal of the nature of God to the mind of man.

2:1.7. And all this necessitates such arrangements for contact and communication with his manifold creatures as have been ordained, first, in the personalities of the Paradise Sons of God, who, although perfect in divinity, also often partake of the nature of the very flesh and blood of the planetary races, becoming one of you and one with you; thus, as it were, God becomes man, as occurred in the **bestowal** of Michael, who was called interchangeably the Son of God and the Son of Man. And second, there are the personalities of the Infinite Spirit, the various orders of the seraphic hosts and other celestial intelligences who draw near to the material beings of lowly origin and in so many ways minister to them and serve them. And third, there are the impersonal Mystery Monitors, Thought Adjusters, the actual gift of the great God himself sent to indwell such as the humans of Urantia, sent without announcement and without explanation. In endless profusion they descend from the heights of glory to grace and indwell the humble minds of those mortals who possess the capacity for God-consciousness or the potential therefor.

2:2.5. God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of his divine nature. He is final, complete, and perfect. There is no thing lacking in the beauty and perfection of his righteous character. And the whole scheme of living existences on the worlds of space is centered in the divine purpose of elevating all will creatures to the high destiny of the experience of sharing the Father's Paradise perfection. God is neither self-centered nor self-contained; he never ceases to **bestow** himself upon all self-conscious creatures of the vast universe of universes.

2:5.1. "God is love"; therefore his only personal attitude towards the affairs of the universe is always a reaction of divine affection. The Father loves us sufficiently to **bestow** his life upon us. "He makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust."

2:5.4. God is divinely kind to sinners. When rebels return to righteousness, they are mercifully received, “for our God will abundantly pardon.” “I am he who blots out your transgressions for my own sake, and I will not remember your sins.” “Behold what manner of love the Father has **bestowed** upon us that we should be called the sons of God.”

2:5.10. But the love of God is an intelligent and farseeing parental affection. The divine love functions in unified association with divine wisdom and all other infinite characteristics of the perfect nature of the Universal Father. God is love, but love is not God. The greatest manifestation of the divine love for mortal beings is observed in the **bestowal** of the Thought Adjusters, but your greatest revelation of the Father’s love is seen in the **bestowal** life of his Son Michael as he lived on earth the ideal spiritual life. It is the indwelling Adjuster who individualizes the love of God to each human soul.

Paper 3 - The Attributes of God

3:0.1. GOD is everywhere present; the Universal Father rules the circle of eternity. But he rules in the local universes in the persons of his Paradise Creator Sons, even as he **bestows** life through these Sons. "God has given us eternal life, and this life is in his Sons." These Creator Sons of God are the personal expression of himself in the sectors of time and to the children of the whirling planets of the evolving universes of space.

3:1.8. The mind presence of God is correlated with the absolute mind of the Conjoint Actor, the Infinite Spirit, but in the finite creations it is better discerned in the everywhere functioning of the cosmic mind of the Paradise Master Spirits. Just as the First Source and Center is potentially present in the mind circuits of the Conjoint Actor, so is he potentially present in the tensions of the Universal Absolute. But mind of the human order is a **bestowal** of the Daughters of the Conjoint Actor, the Divine Ministers of the evolving universes.

3:1.9. The everywhere-present spirit of the Universal Father is co-ordinated with the function of the universal spirit presence of the Eternal Son and the everlasting divine potential of the Deity Absolute. But neither the spiritual activity of the Eternal Son and his Paradise Sons nor the mind **bestowals** of the Infinite Spirit seem to exclude the direct action of the Thought Adjusters, the indwelling fragments of God, in the hearts of his creature children.

3:1.12. The fluctuations of the Father's presence are not due to the changeableness of God. The Father does not retire in seclusion because he has been slighted; his affections are not alienated because of the creature's wrongdoing. Rather, having been endowed with the power of choice (concerning Himself), his children, in the exercise of that choice, directly determine the degree and limitations of the Father's divine influence in their own hearts and souls. The Father has freely **bestowed** himself upon us without limit and without favor. He is no respecter of persons, planets, systems, or universes. In the sectors of time he confers differential honor only on the Paradise personalities of God the Sevenfold, the co-ordinate creators of the finite universes.

3:4.1. The successive **bestowal** of himself upon the universes as they are brought into being in no wise lessens the potential of power or the store of wisdom as they continue to reside and repose in the central personality of Deity. In potential of force, wisdom, and love, the Father has never lessened aught of his possession nor become divested of any attribute of his glorious personality as the result of the unstinted **bestowal** of himself upon the Paradise Sons, upon his subordinate creations, and upon the manifold creatures thereof.

3:4.2. The creation of every new universe calls for a new adjustment of gravity; but even if creation should continue indefinitely, eternally, even to infinity, so that eventually the material creation would exist without limitations, still the power of control and co-ordination reposing in the Isle of Paradise would be found equal to, and adequate for, the mastery, control, and co-ordination of such an infinite universe. And subsequent to this **bestowal** of limitless force and power upon a boundless universe, the Infinite would still be surcharged with the same degree of force and energy; the Unqualified Absolute would still be undiminished; God would still possess the same infinite potential, just as if force, energy, and power had never been poured forth for the endowment of universe upon universe.

3:4.3. And so with wisdom: The fact that mind is so freely distributed to the thinking of the realms in no wise impoverishes the central source of divine wisdom. As the universes multiply, and beings of the realms increase in number to the limits of comprehension, if mind continues without end to be **bestowed** upon these beings of high and low estate, still will God's central personality continue to embrace the same eternal, infinite, and all-wise mind.

3:6.6. Does the Paradise Father suffer? I do not know. The Creator Sons most certainly can and sometimes do, even as do mortals. The Eternal Son and the Infinite Spirit suffer in a modified sense. I think the Universal Father does, but I cannot understand how; perhaps through the personality circuit or through the individuality of the Thought Adjusters and other **bestowals** of his eternal nature. He has said of the mortal races, "In all your afflictions I am afflicted." He unquestionably experiences a fatherly and sympathetic understanding; he may truly suffer, but I do not comprehend the nature thereof.

3:6.7. The infinite and eternal Ruler of the universe of universes is power, form, energy, process, pattern, principle, presence, and idealized reality. But he is more; he is personal; he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Father's love and affection for his universe children. And all these more personal traits of the Father can be better understood by observing them as they were revealed in the **bestowal** life of Michael, your Creator Son, while he was incarnated on Urantia.

Paper 4 - God's Relation to the Universe

4:5.6. The **bestowal** of a Paradise Son on your world was inherent in the situation of closing a planetary age; it was inescapable, and it was not made necessary for the purpose of winning the favor of God. This **bestowal** also happened to be the final personal act of a Creator Son in the long adventure of earning the experiential sovereignty of his universe. What a travesty upon the infinite character of God! this teaching that his fatherly heart in all its austere coldness and hardness was so untouched by the misfortunes and sorrows of his creatures that his tender mercies were not forthcoming until he saw his blameless Son bleeding and dying upon the cross of Calvary!

Paper 5 - God's Relation to the Individual

5:0.2. God has distributed the infinity of his eternal nature throughout the existential realities of his six absolute co-ordinates, but he may, at any time, make direct personal contact with any part or phase or kind of creation through the agency of his prepersonal fragments. And the eternal God has also reserved to himself the prerogative of **bestowing** personality upon the divine Creators and the living creatures of the universe of universes, while he has further reserved the prerogative of maintaining direct and parental contact with all these personal beings through the personality circuit.

5:1.3. Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the **bestowal** spirit of the Father so intimately associated with your inner soul and your spiritualizing self.

5:5.1. Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. Human evolution embraces in its unfolding all endowments antecedent to the **bestowal** of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver man from the real struggles of mortal living. Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.

5:5.5. Evolutionary religion is the mother of the science, art, and philosophy which elevated man to the level of receptivity to revealed religion, including the **bestowal** of Adjusters and the coming of the Spirit of Truth. The evolutionary picture of human existence begins and ends with religion, albeit very different qualities of religion, one evolutionary and biological, the other revelational and periodical. And so, while religion is normal and natural to man, it is also optional. Man does not have to be religious against his will.

5:6.1. The Universal Father is the God of personalities. The domain of universe personality, from the lowest mortal and material creature of personality status to the highest persons of creator dignity and divine status, has its center and circumference in the Universal Father. God the Father is the **bestower** and the conservator of every personality. And the Paradise Father is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love God and long to be like him.

5:6.3. Personality is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of God-consciousness. But mind endowment alone is not personality, neither is spirit nor physical energy. Personality is that quality and value in cosmic reality which is exclusively **bestowed** by God the Father upon these living systems of the associated and co-ordinated energies of matter, mind, and spirit. Neither is personality a progressive achievement. Personality may be material or spiritual, but there either is personality or there is no personality. The other-than-personal never attains the level of the personal except by the direct act of the Paradise Father.

5:6.4. The **bestowal** of personality is the exclusive function of the Universal Father, the personalization of the living energy systems which he endows with the attributes of relative creative consciousness and the freewill control thereof. There is no personality apart from God the Father, and no personality exists except for God the Father. The fundamental attributes of human selfhood, as well as the absolute Adjuster nucleus of the human personality, are the **bestowals** of the Universal Father, acting in his exclusively personal domain of cosmic ministry.

5:6.5. The Adjusters of prepersonal status indwell numerous types of mortal creatures, thus insuring that these same beings may survive mortal death to personalize as morontia creatures with the potential of ultimate spirit attainment. For, when such a creature mind of personality endowment is indwelt by a fragment of the spirit of the eternal God, the prepersonal **bestowal** of the personal Father, then does this finite personality possess the potential of the divine and the eternal and aspire to a destiny akin to the Ultimate, even reaching out for a realization of the Absolute.

5:6.9. The **bestowal** of creature personality confers relative liberation from slavish response to antecedent causation, and the personalities of all such moral beings, evolutionary or otherwise, are centered in the personality of the Universal Father. They are ever drawn towards his Paradise presence by that kinship of being which constitutes the vast and universal family circle and fraternal circuit of the eternal God. There is a kinship of divine spontaneity in all personality.

5:6.12. Concerning those personalities who are not Adjuster indwelt: The attribute of choice-liberty is also **bestowed** by the Universal Father, and such persons are likewise embraced in the great circuit of divine love, the personality circuit of the Universal Father. God provides for the sovereign choice of all true personalities. No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will.

Paper 6 - The Eternal Son

6:1.4. When a Son of the Eternal Son appeared on Urantia, those who fraternized with this divine being in human form alluded to him as “He who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hands have handled, even the Word of life.” And this **bestowal** Son came forth from the Father just as truly as did the Original Son, as is suggested in one of his earthly prayers: “And now, O my Father, glorify me with your own self, with the glory which I had with you before this world was.”

6:1.5. The Eternal Son is known by different names in various universes. In the central universe he is known as the Co-ordinate Source, the Cocreator, and the Associate Absolute. On Uversa, the headquarters of the superuniverse, we designate the Son as the Co-ordinate Spirit Center and as the Eternal Spirit Administrator. On Salvington, the headquarters of your local universe, this Son is of record as the Second Eternal Source and Center. The Melchizedeks speak of him as the Son of Sons. On your world, but not in your system of inhabited spheres, this Original Son has been confused with a co-ordinate Creator Son, Michael of Nebadon, who **bestowed** himself upon the mortal races of Urantia.

6:4.9. The Eternal Son, as a loving, merciful, and ministering spiritual personality, is wholly and infinitely equal with the Universal Father, while in all those merciful and affectionate personal contacts with the ascendant beings of the lower realms the Eternal Son is just as kind and considerate, just as patient and long-suffering, as are his Paradise Sons in the local universes who so frequently **bestow** themselves upon the evolutionary worlds of time.

6:5.3. Personality is the exclusive gift of the Universal Father. The Eternal Son derives personality from the Father, but he does not, without the Father, **bestow** personality. The Son gives origin to a vast spirit host, but such derivations are not personalities. When the Son creates personality, he does so in conjunction with the Father or with the Conjoint Creator, who may act for the Father in such relationships. The Eternal Son is thus a cocreator of personalities, but he **bestows** personality upon no being and of himself, alone, never creates personal beings. This limitation of action does not, however, deprive the Son of the ability to create any or all types of other-than-personal reality.

6:5.5. The Eternal Son, as an infinite and exclusively personal being, cannot fragmentize his nature, cannot distribute and **bestow** individualized portions of his selfhood upon other entities or persons as do the Universal Father and the Infinite Spirit. But the Son can and does **bestow** himself as an unlimited spirit to bathe all creation and unceasingly draw all spirit personalities and spiritual realities to himself.

6:5.7. Though the Eternal Son cannot personally participate in the **bestowal** of the Thought Adjusters, he did sit in council with the Universal Father in the eternal past, approving the plan and pledging endless co-operation, when the Father, in projecting the **bestowal** of the Thought Adjusters, proposed to the Son, “Let us make mortal man in our own image.” And as the spirit fragment of the Father dwells within you, so does the spirit presence of the Son envelop you, while these two forever work as one for your spiritual advancement.

6:7.1. The Eternal Son is that infinite personality from whose unqualified personality fetters the Universal Father escaped by the technique of trinitization, and by virtue of which he has ever since continued to **bestow** himself in endless profusion upon his ever-expanding universe of Creators and creatures. The Son is absolute personality; God is father personality — the source of personality, the **bestower** of personality, the cause of personality. Every personal being derives personality from the Universal Father just as the Original Son eternally derives his personality from the Paradise Father.

6:7.2. The personality of the Paradise Son is absolute and purely spiritual, and this absolute personality is also the divine and eternal pattern, first, of the Father’s **bestowal** of personality upon the Conjoint Actor and, subsequently, of his **bestowal** of personality upon the myriads of his creatures throughout a far-flung universe.

6:8.4. The Eternal Son is infinite, but he is approachable through the persons of his Paradise Sons and through the patient ministry of the Infinite Spirit. Without the **bestowal** service of the Paradise Sons and the loving ministry of the creatures of the Infinite Spirit, beings of material origin could hardly hope to attain the Eternal Son. And it is equally true: With the help and guidance of these celestial agencies the God-conscious mortal will certainly attain Paradise and sometime stand in the personal presence of this majestic Son of Sons.

6:8.5. Even though the Eternal Son is the pattern of mortal personality attainment, you find it easier to grasp the reality of both the Father and the Spirit because the Father is the actual **bestower** of your human personality and the Infinite Spirit is the absolute source of your mortal mind. But as you ascend in the Paradise path of spiritual progression, the personality of the Eternal Son will become increasingly real to you, and the reality of his infinitely spiritual mind will become more discernible to your progressively spiritualizing mind.

Paper 7 - Relation of the Eternal Son to the Universe

7:0.2. The Son is like the Father in that he seeks to **bestow** everything possible of himself upon his co-ordinate Sons and upon their subordinate Sons. And the Son shares the Father's self-distributive nature in the unstinted **bestowal** of himself upon the Infinite Spirit, their conjoint executive.

7:4.4. 1. The Plan of Progressive Attainment. This is the Universal Father's plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father's proposal, "Let us make mortal creatures in our own image." This provision for upstepping the creatures of time involves the Father's **bestowal** of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.

7:4.5. 2. The **Bestowal** Plan. The next universal plan is the great Father-revelation enterprise of the Eternal Son and his co-ordinate Sons. This is the proposal of the Eternal Son and consists of his **bestowal** of the Sons of God upon the evolutionary creations, there to personalize and factualize, to incarnate and make real, the love of the Father and the mercy of the Son to the creatures of all universes. Inherent in the **bestowal** plan, and as a provisional feature of this ministration of love, the Paradise Sons act as rehabilitators of that which misguided creature will has placed in spiritual jeopardy. Whenever and wherever there occurs a delay in the functioning of the attainment plan, if rebellion, perchance, should mar or complicate this enterprise, then do the emergency provisions of the **bestowal** plan become active forthwith. The Paradise Sons stand pledged and ready to function as retrievers, to go into the very realms of rebellion and there restore the spiritual status of the spheres. And such a heroic service a co-ordinate Creator Son did perform on Urantia in connection with his experiential **bestowal** career of sovereignty acquirement.

7:4.6. 3. The Plan of Mercy Ministry. When the attainment plan and the **bestowal** plan had been formulated and proclaimed, alone and of himself, the Infinite Spirit projected and put in operation the tremendous and universal enterprise of mercy ministry. This is the service so essential to the practical and effective operation of both the attainment and the **bestowal** undertakings, and the spiritual personalities of the Third Source and Center all partake of the spirit of mercy ministry which is so much a part of the nature of the Third Person of Deity. Not only in creation but also in administration, the Infinite Spirit functions truly and literally as the conjoint executive of the Father and the Son.

7:5.1. The Eternal Son without reservation joined with the Universal Father in broadcasting that tremendous injunction to all creation: "Be you perfect, even as your Father in Havona is perfect." And ever since, that invitation-command has motivated all the survival plans and the **bestowal** projects of the Eternal Son and his vast family of co-ordinate and associated Sons. And in these very **bestowals** the Sons of God have become to all evolutionary creatures "the way, the truth, and the life."

7:5.3. The purely personal nature of the Eternal Son is incapable of fragmentation. The Eternal Son ministers as a spiritual influence or as a person, never otherwise. The Son finds it impossible to become a part of creature experience in the sense that the Father-Adjuster participates therein, but the Eternal Son compensates this limitation by the technique of **bestowal**. What the experience of fragmented entities means to the Universal Father, the incarnation experiences of the Paradise Sons mean to the Eternal Son.

7:5.5. Long, long ago the Eternal Son **bestowed** himself upon each of the circuits of the central creation for the enlightenment and advancement of all the inhabitants and pilgrims of Havona, including the ascending pilgrims of time. On none of these seven **bestowals** did he function as either an ascender or a Havoner. He existed as himself. His experience was unique; it was not with or as a human or other pilgrim but in some way associative in the superpersonal sense.

7:5.6. Neither did he pass through the rest that intervenes between the inner Havona circuit and the shores of Paradise. It is not possible for him, an absolute being, to suspend consciousness of personality, for in him center all lines of spiritual gravity. And during the times of these **bestowals** the central Paradise lodgment of spiritual luminosity was undimmed, and the Son's grasp of universal spirit gravity was undiminished.

7:5.7. The **bestowals** of the Eternal Son in Havona are not within the scope of human imagination; they were transcendental. He added to the experience of all Havona then and subsequently, but we do not know whether he added to the supposed experiential capacity of his existential nature. That would fall within the **bestowal** mystery of the Paradise Sons. We do, however, believe that whatever the Eternal Son acquired on these **bestowal** missions, he has ever since retained; but we do not know what it is.

7:5.8. Whatever our difficulty in comprehending the **bestowals** of the Second Person of Deity, we do comprehend the Havona **bestowal** of a Son of the Eternal Son, who literally passed through the circuits of the central universe and actually shared those experiences which constitute an ascender's preparation for Deity attainment. This was the original Michael, the first-born Creator Son, and he passed through the life experiences of the ascending pilgrims from circuit to circuit, personally journeying a stage of each circle with them in the days of Grandfanda, the first of all mortals to attain Havona.

7:5.9. Whatever else this original Michael revealed, he made the transcendent **bestowal** of the Original Mother Son real to the creatures of Havona. So real, that forevermore each pilgrim of time who labors in the adventure of making the Havona circuits is cheered and strengthened by the certain knowledge that the Eternal Son of God seven times abdicated the power and glory of Paradise to participate in the experiences of the time-space pilgrims on the seven circuits of progressive Havona attainment.

7:5.10. The Eternal Son is the exemplary inspiration for all the Sons of God in their ministrations of **bestowal** throughout the universes of time and space. The co-ordinate Creator Sons and the associate Magisterial Sons, together with other unrevealed orders of sonship, all partake of this wonderful willingness to **bestow** themselves upon the varied orders of creature life and as the creatures themselves. Therefore, in spirit and because of kinship of nature as well as fact of origin, it becomes true that in the **bestowal** of each Son of God upon the worlds of space, in and through and by these **bestowals**, the Eternal Son has **bestowed** himself upon the intelligent will creatures of the universes.

7:7.4. The Father comes down to you as a personality only through the divine Sons of the Eternal Son. And you attain the Father by this same living way; you ascend to the Father by the guidance of this group of divine Sons. And this remains true notwithstanding that your very personality is a direct **bestowal** of the Universal Father.

Paper 8 - The Infinite Spirit

8:3.2. Since the personalization of the Third Source, the First Source no more personally participates in universe creation. The Universal Father delegates everything possible to his Eternal Son; likewise does the Eternal Son **bestow** all possible authority and power upon the Conjoint Creator.

8:4.3. On Urantia the Infinite Spirit is known as an omnipresent influence, a universal presence, but in Havona you shall know him as a personal presence of actual ministry. Here the ministry of the Paradise Spirit is the exemplary and inspiring pattern for each of his co-ordinate Spirits and subordinate personalities ministering to the created beings on the worlds of time and space. In this divine universe the Infinite Spirit fully participated in the seven transcendental appearances of the Eternal Son; likewise did he participate with the original Michael Son in the seven **bestowals** upon the circuits of Havona, thereby becoming the sympathetic and understanding spirit minister to every pilgrim of time traversing these perfect circles on high.

8:4.7. The Conjoint Creator is truly and forever the great ministering personality, the universal mercy minister. To comprehend the ministry of the Spirit, ponder the truth that he is the combined portrayal of the Father's unending love and of the Son's eternal mercy. The Spirit's ministry is not, however, restricted solely to the representation of the Eternal Son and the Universal Father. The Infinite Spirit also possesses the power to minister to the creatures of the realm in his own name and right; the Third Person is of divine dignity and also **bestows** the universal ministry of mercy in his own behalf.

8:5.2. The Father is infinite and is therefore limited only by volition. In the **bestowal** of Adjusters and in the encircuitment of personality, the Father acts alone, but in the contact of spirit forces with intelligent beings, he utilizes the spirits and personalities of the Eternal Son and the Infinite Spirit. He is at will spiritually present equally with the Son or with the Conjoint Actor; he is present with the Son and in the Spirit. The Father is most certainly everywhere present, and we discern his presence by and through any and all of these diverse but associated forces, influences, and presences.

8:6.1. Do not allow the widespread **bestowal** and the far-flung distribution of the Third Source and Center to obscure or otherwise detract from the fact of his personality. The Infinite Spirit is a universe presence, an eternal action, a cosmic power, a holy influence, and a universal mind; he is all of these and infinitely more, but he is also a true and divine personality.

8:6.3. The Infinite Spirit, the Third Person of Deity, is possessed of all the attributes which you associate with personality. The Spirit is endowed with absolute mind: "The Spirit searches all things, even the deep things of God." The Spirit is endowed not only with mind but also with will. In the **bestowal** of his gifts it is recorded: "But all these works that one and the selfsame Spirit, dividing to every man severally and as he wills."

Paper 9 - Relation of the Infinite Spirit to the Universe

9:2.5. The presence of the universal spirit of the Eternal Son we know — we can unmistakably recognize it. The presence of the Infinite Spirit, the Third Person of Deity, even mortal man may know, for material creatures can actually experience the beneficence of this divine influence which functions as the Holy Spirit of local universe **bestowal** upon the races of mankind. Human beings can also in some degree become conscious of the Adjuster, the impersonal presence of the Universal Father. These divine spirits which work for man's uplifting and spiritualization all act in unison and in perfect co-operation. They are as one in the spiritual operation of the plans of mortal ascension and perfection attainment.

9:5.2. In the domain of created mind the Third Person, with his co-ordinate and subordinate associates, rules supreme. The realms of creature mind are of exclusive origin in the Third Source and Center; he is the **bestower** of mind. Even the Father fragments find it impossible to indwell the minds of men until the way has been properly prepared for them by the mind action and spiritual function of the Infinite Spirit.

9:5.3. The unique feature of mind is that it can be **bestowed** upon such a wide range of life. Through his creative and creature associates the Third Source and Center ministers to all minds on all spheres. He ministers to human and subhuman intellect through the adjutants of the local universes and, through the agency of the physical controllers, ministers even to the lowest nonexperiencing entities of the most primitive types of living things. And always is the direction of mind a ministry of mind-spirit or mind-energy personalities.

9:5.4. Since the Third Person of Deity is the source of mind, it is quite natural that the evolutionary will creatures find it easier to form comprehensible concepts of the Infinite Spirit than they do of either the Eternal Son or the Universal Father. The reality of the Conjoint Creator is disclosed imperfectly in the very existence of human mind. The Conjoint Creator is the ancestor of the cosmic mind, and the mind of man is an individualized circuit, an impersonal portion, of that cosmic mind as it is **bestowed** in a local universe by a Creative Daughter of the Third Source and Center.

9:6.4. Selfhood of personality dignity, human or divine, immortal or potentially immortal, does not however originate in either spirit, mind, or matter; it is the **bestowal** of the Universal Father. Neither is the interaction of spirit, mind, and material gravity a prerequisite to the appearance of personality gravity. The Father's circuit may embrace a mind-material being who is unresponsive to spirit gravity, or it may include a mind-spirit being who is unresponsive to material gravity. The operation of personality gravity is always a volitional act of the Universal Father.

9:7.4. The relationship between the finite cosmic mind and the divine absolute mind appears to be evolving in the experiential mind of the Supreme. We are taught that, in the dawn of time, this experiential mind was **bestowed** upon the Supreme by the Infinite Spirit, and we conjecture that certain features of the phenomenon of reflectivity can be accounted for only by postulating the activity of the Supreme Mind. If the Supreme is not concerned in reflectivity, we are at a loss to explain the intricate transactions and unerring operations of this consciousness of the cosmos.

9:8.10. The Father **bestows** personality by his personal free will. Why he does so we can only conjecture; how he does so we do not know. Neither do we know why the Third Source **bestows** non-Father personality, but this the Infinite Spirit does in his own behalf, in creative conjunction with the Eternal Son and in numerous ways unknown to you. The Infinite Spirit can also act for the Father in the **bestowal** of First Source personality.

9:8.11. There are numerous types of Third Source personalities. The Infinite Spirit **bestows** Third Source personality upon numerous groups who are not included in the Father's personality circuit, such as certain of the power directors. Likewise does the Infinite Spirit treat as personalities numerous groups of beings, such as the Creative Spirits, who are in a class by themselves in their relations to encircuited creatures of the Father.

Paper 10 - The Paradise Trinity

10:1.1. It would seem that the Father, back in eternity, inaugurated a policy of profound self-distribution. There is inherent in the selfless, loving, and lovable nature of the Universal Father something which causes him to reserve to himself the exercise of only those powers and that authority which he apparently finds it impossible to delegate or to **bestow**.

10:1.2. The Universal Father all along has divested himself of every part of himself that was **bestowable** on any other Creator or creature. He has delegated to his divine Sons and their associated intelligences every power and all authority that could be delegated. He has actually transferred to his Sovereign Sons, in their respective universes, every prerogative of administrative authority that was transferable. In the affairs of a local universe, he has made each Sovereign Creator Son just as perfect, competent, and authoritative as is the Eternal Son in the original and central universe. He has given away, actually **bestowed**, with the dignity and sanctity of personality possession, all of himself and all of his attributes, everything he possibly could divest himself of, in every way, in every age, in every place, and to every person, and in every universe except that of his central indwelling.

10:1.4. For knowledge concerning the Father's personality and divine attributes we will always be dependent on the revelations of the Eternal Son, for when the conjoint act of creation was effected, when the Third Person of Deity sprang into personality existence and executed the combined concepts of his divine parents, the Father ceased to exist as the unqualified personality. With the coming into being of the Conjoint Actor and the materialization of the central core of creation, certain eternal changes took place. God gave himself as an absolute personality to his Eternal Son. Thus does the Father **bestow** the "personality of infinity" upon his only-begotten Son, while they both **bestow** the "conjoint personality" of their eternal union upon the Infinite Spirit.

10:1.6. Since the Paradise Sons of God visit the evolutionary worlds and sometimes even there dwell in the likeness of mortal flesh, and since these **bestowals** make it possible for mortal man actually to know something of the nature and character of divine personality, therefore must the creatures of the planetary spheres look to the **bestowals** of these Paradise Sons for reliable and trustworthy information regarding the Father, the Son, and the Spirit.

10:2.1. By the technique of trinitization the Father divests himself of that unqualified spirit personality which is the Son, but in so doing he constitutes himself the Father of this very Son and thereby possesses himself of unlimited capacity to become the divine Father of all subsequently created, eventuated, or other personalized types of intelligent will creatures. As the absolute and unqualified personality the Father can function only as and with the Son, but as a personal Father he continues to **bestow** personality upon the diverse hosts of the differing levels of intelligent will creatures, and he forever maintains personal relations of loving association with this vast family of universe children.

10:2.2. After the Father has **bestowed** upon the personality of his Son the fullness of himself, and when this act of **self-bestowal** is complete and perfect, of the infinite power and nature which are thus existent in the Father-Son union, the eternal partners conjointly **bestow** those qualities and attributes which constitute still another being like themselves; and this conjoint personality, the Infinite Spirit, completes the existential personalization of Deity.

10:3.7. In **bestowing** absoluteness of personality upon the Eternal Son, the Universal Father escapes from the fetters of personality absolutism, but in so doing he takes a step which makes it forever impossible for him to act alone as the personality-absolute. And with the final personalization of coexistent Deity — the Conjoint Actor — there ensues the critical trinitarian interdependence of the three divine personalities with regard to the totality of Deity function in absolute.

10:3.18. The Eternal Son seems to function as one with the Father in all spiritual respects except in the **bestowals** of the God fragments and in other prepersonal activities. Neither is the Son closely identified with the intellectual activities of material creatures nor with the energy activities of the material universes. As absolute the Son functions as a person and only in the domain of the spiritual universe.

Paper 11 - The Eternal Isle of Paradise

11:7.4. Space is neither a subabsolute condition within, nor the presence of, the Unqualified Absolute, neither is it a function of the Ultimate. It is a **bestowal** of Paradise, and the space of the grand universe and that of all outer regions is believed to be actually pervaded by the ancestral space potency of the Unqualified Absolute. From near approach to peripheral Paradise, this pervaded space extends horizontally outward through the fourth space level and beyond the periphery of the master universe, but how far beyond we do not know.

Paper 12 - The Universe of Universes

12:5.1. Like space, time is a **bestowal** of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion and because mind is inherently aware of sequentiality. From a practical viewpoint, motion is essential to time, but there is no universal time unit based on motion except in so far as the Paradise-Havona standard day is arbitrarily so recognized. The totality of space respiration destroys its local value as a time source.

12:8.2. The **bestowal** of cosmic force, the domain of cosmic gravity, is the function of the Isle of Paradise. All original force-energy proceeds from Paradise, and the matter for the making of untold universes now circulates throughout the master universe in the form of a supergravity presence which constitutes the force-charge of pervaded space.

12:8.4. The **bestowal** of spirit and the spiritualization of personalities, the domain of spiritual gravity, is the realm of the Eternal Son. And this spirit gravity of the Son, ever drawing all spiritual realities to himself, is just as real and absolute as is the all-powerful material grasp of the Isle of Paradise. But material-minded man is naturally more familiar with the material manifestations of a physical nature than with the equally real and mighty operations of a spiritual nature which are discerned only by the spiritual insight of the soul.

12:8.13. The goal of existence of all personalities is spirit; material manifestations are relative, and the cosmic mind intervenes between these universal opposites. The **bestowal** of mind and the ministration of spirit are the work of the associate persons of Deity, the Infinite Spirit and the Eternal Son. Total Deity reality is not mind but spirit-mind — mind-spirit unified by personality. Nevertheless the absolutes of both the spirit and the thing converge in the person of the Universal Father.

Paper 13 - The Sacred Spheres of Paradise

13:1.5. The secrets of Divinington include the secret of the **bestowal** and mission of Thought Adjusters. Their nature, origin, and the technique of their contact with the lowly creatures of the evolutionary worlds is a secret of this Paradise sphere. These amazing transactions do not personally concern the rest of us, and therefore do the Deities deem it proper to withhold certain features of this great and divine ministry from our full understanding. In so far as we come in contact with this phase of divine activity, we are permitted full knowledge of these transactions, but concerning the intimate details of this great **bestowal** we are not fully informed.

13:4.5. The determiner of the differential of spiritual presence exists in your own hearts and minds and consists in the manner of your own choosing, in the decisions of your minds, and in the determination of your own wills. This differential is inherent in the freewill reactions of intelligent personal beings, beings whom the Universal Father has ordained shall exercise this liberty of choosing. And the Deities are ever true to the ebb and flow of their spirits in meeting and satisfying the conditions and demands of this differential of creature choice, now **bestowing** more of their presence in response to a sincere desire for the same and again withdrawing themselves from the scene as their creatures decide adversely in the exercise of their divinely **bestowed** freedom of choice. And thus does the spirit of divinity become humbly obedient to the choosing of the creatures of the realms.

Paper 14 - The Central and Divine Universe

14:6.13. Havona affords the Eternal Son an almost unlimited base for the ever-expanding realization of spirit power. The central universe afforded the Eternal Son the arena wherein he could safely and securely demonstrate the spirit and technique of the **bestowal** ministry for the instruction of his associate Paradise Sons.

14:6.35. From this central universe also came the **bestowal** of the personal prerogatives of creatorship which a Universe Divine Minister employs as complementary to a Creator Son in the work of creating living will creatures.

Paper 15 - The Seven Superuniverses

15:9.12. 1. The **bestowal spirit** of the Paradise Sons, the Comforter of the **bestowal** worlds. The Spirit of Truth, the spirit of Michael on Urantia.

15:14.2. Orvonton, the seventh superuniverse, the one to which your local universe belongs, is known chiefly because of its tremendous and lavish **bestowal** of merciful ministry to the mortals of the realms. It is renowned for the manner in which justice prevails as tempered by mercy and power rules as conditioned by patience, while the sacrifices of time are freely made to secure the stabilization of eternity. Orvonton is a universe demonstration of love and mercy.

Paper 16 - The Seven Master Spirits

16:4.10. 2. The life activations of the adjutant mind-spirits **bestowed** upon the worlds by a local universe Creative Spirit.

16:4.13. 5. The **bestowal** of the ministry spirit of a local universe Creative Spirit, known on Urantia as the Holy Spirit.

16:4.14. 6. The subsequent **bestowal** of the spirit of the **bestowal** Sons, on Urantia called the Comforter or the Spirit of Truth.

16:4.16. Notwithstanding our failure adequately to comprehend the manifold workings of the Seven Master Spirits, we are confident there are two realms in the vast range of universe activities with which they have nothing whatever to do: the **bestowal** and ministry of the Thought Adjusters and the inscrutable functions of the Unqualified Absolute.

16:6.10. In the local universe mind **bestowals**, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, meanings, and values.

16:8.1. The Universal Father **bestows** personality upon numerous orders of beings as they function on diverse levels of universe actuality. Urantia human beings are endowed with personality of the finite-mortal type, functioning on the level of the ascending sons of God.

16:8.2. Though we can hardly undertake to define personality, we may attempt to narrate our understanding of the known factors which go to make up the ensemble of material, mental, and spiritual energies whose interassociation constitutes the mechanism wherein and whereon and wherewith the Universal Father causes his **bestowed** personality to function.

16:8.3. Personality is a unique endowment of original nature whose existence is independent of, and antecedent to, the **bestowal** of the Thought Adjuster. Nevertheless, the presence of the Adjuster does augment the qualitative manifestation of personality. Thought Adjusters, when they come forth from the Father, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation.

16:8.15. The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The **bestowal** of the divine gift of personality upon such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

16:9.14. You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself **bestowed** personality upon all such beings and has encircuited them within the grasp of the universal personality circuit. We worship God, first, because he is, then, because he is in us, and last, because we are in him.

Paper 17 - The Seven Supreme Spirit Groups

17:0.10. These seven orders are known on Uversa as the seven Supreme Spirit groups. Their functional domain extends from the personal presence of the Seven Master Spirits on the periphery of the eternal Isle, through the seven Paradise satellites of the Spirit, the Havona circuits, the governments of the superuniverses, and the administration and supervision of the local universes, even to the lowly service of the adjutants **bestowed** upon the realms of evolutionary mind on the worlds of time and space.

17:6.5. 3. The Stage of Physical Creation. At the time the creatorship charge is administered to a Michael Son by the Eternal Son, the Master Spirit who directs the superuniverse to which this new Creator Son is destined gives expression to the “prayer of identification” in the presence of the Infinite Spirit; and for the first time, the entity of the subsequent Creative Spirit appears as differentiated from the person of the Infinite Spirit. And proceeding directly to the person of the petitioning Master Spirit, this entity is immediately lost to our recognition, becoming apparently a part of the person of this Master Spirit. The newly identified Creative Spirit remains with the Master Spirit until the moment of the departure of the Creator Son for the adventure of space; whereupon the Master Spirit commits the new Spirit consort to the keeping of the Creator Son, at the same time administering to the Spirit consort the charge of eternal fidelity and unending loyalty. And then occurs one of the most profoundly touching episodes which ever take place on Paradise. The Universal Father speaks in acknowledgment of the eternal union of the Creator Son and the Creative Spirit and in confirmation of the **bestowal** of certain joint powers of administration by the Master Spirit of superuniverse jurisdiction.

17:6.8. 5. The **Postbestowal** Ages. Another and great change occurs in the never-ending career of a Creative Spirit when the Creator Son returns to universe headquarters after the completion of his seventh **bestowal** and subsequent to his acquirement of full universe sovereignty. On that occasion, before the assembled administrators of the universe, the triumphant Creator Son elevates the Universe Mother Spirit to cosovereignty and acknowledges the Spirit consort as his equal.

17:7.1. These adjutant spirits are the sevenfold mind **bestowal** of a local universe Mother Spirit upon the living creatures of the conjoint creation of a Creator Son and such a Creative Spirit. This **bestowal** becomes possible at the time of the Spirit’s elevation to the status of personality prerogatives. The narration of the nature and functioning of the seven adjutant mind-spirits belongs more appropriately to the story of your local universe of Nebadon.

Paper 19 - The Co-ordinate Trinity-Origin Beings

19:3.7. Seven Divine Counselors in liaison with a trinitized evolutionary trio — a Mighty Messenger, One High in Authority, and One without Name and Number — represent the nearest superuniverse approach to the union of the human viewpoint and the divine attitude on near-paradisiacal levels of spiritual meanings and reality values. Such close approximation of the united cosmic attitudes of the creature and the Creator is only surpassed in the Paradise **bestowal** Sons, who are, in every phase of personality experience, God and man.

Paper 20 - The Paradise Sons of God

20:1.12. As the Paradise orders of Days proved to be divine administrators, so have the orders of Paradise Sons revealed themselves as divine ministers — creators, servers, **bestowers**, judges, teachers, and truth revealers. They range the universe of universes from the shores of the eternal Isle to the inhabited worlds of time and space, performing manifold services in the central and superuniverses not disclosed in these narratives. They are variously organized, dependent on the nature and whereabouts of their service, but in a local universe both Magisterial and Teacher Sons serve under the direction of the Creator Son who presides over that domain.

20:1.13. The Creator Sons seem to possess a spiritual endowment centering in their persons, which they control and which they can **bestow**, as did your own Creator Son when he poured out his spirit upon all mortal flesh on Urantia. Each Creator Son is endowed with this spiritual drawing power in his own realm; he is personally conscious of every act and emotion of every descending Son of God serving in his domain. Here is a divine reflection, a local universe duplication, of that absolute spiritual drawing power of the Eternal Son which enables him to reach out to make and maintain contact with all his Paradise Sons, no matter where they may be in all the universe of universes.

20:1.14. The Paradise Creator Sons serve not only as Sons in their descending ministrations of service and **bestowal**, but when they have completed their **bestowal** careers, each functions as a universe Father in his own creation, while the other Sons of God continue the service of **bestowal** and spiritual uplifting designed to win the planets, one by one, to the willing recognition of the loving rule of the Universal Father, culminating in creature consecration to the will of the Paradise Father and in planetary loyalty to the universe sovereignty of his Creator Son.

20:2.3. Avonals are the Paradise Sons of service and **bestowal** to the individual planets of the local universes. And since each Avonal Son has an exclusive personality, since no two are alike, their work is individually unique in the realms of their sojourn, where they are often incarnated in the likeness of mortal flesh and sometimes are born of earthly mothers on the evolutionary worlds.

20:2.6. 2. Magisterial Missions. A planetary visitation of this type usually occurs prior to the arrival of a **bestowal** Son. On such a mission an Avonal appears as an adult of the realm by a technique of incarnation not involving mortal birth. Subsequent to this first and usual magisterial visit, Avonals may repeatedly serve in a magisterial capacity on the same planet both before and after the appearance of the **bestowal** Son. On these additional magisterial missions an Avonal may or may not appear in material and visible form, but on none of them will he be born into the world as a helpless babe.

20:2.7. 3. **Bestowal** Missions. The Avonal Sons do all, at least once, **bestow** themselves upon some mortal race on some evolutionary world. Judicial visits are numerous, magisterial missions may be plural, but on each planet there appears but one **bestowal** Son. **Bestowal** Avonals are born of woman as Michael of Nebadon was incarnated on Urantia.

20:2.8. There is no limit to the number of times the Avonal Sons may serve on magisterial and on **bestowal** missions, but usually, when the experience has been seven times traversed, there is suspension in favor of those who have had less of such service. These Sons of multiple **bestowal** experience are then assigned to the high personal council of a Creator Son, thus becoming participants in the administration of universe affairs.

20:2.9. In all their work for and on the inhabited worlds, the Magisterial Sons are assisted by two orders of local universe creatures, the Melchizedeks and the archangels, while on **bestowal** missions they are also accompanied by the Brilliant Evening Stars, likewise of origin in the local creations. In every planetary effort the secondary Paradise Sons, the Avonals, are supported by the full power and authority of a primary Paradise Son, the Creator Son of their local universe of service. To all intents and purposes their work on the inhabited spheres is just as effective and acceptable as would have been the service of a Creator Son upon such worlds of mortal habitation.

20:3.3. The arrival of a Paradise Avonal on an evolutionary world for the purpose of terminating a dispensation and of inaugurating a new era of planetary progression is not necessarily either a magisterial mission or a **bestowal** mission. Magisterial missions sometimes, and **bestowal** missions always, are incarnations; that is, on such assignments the Avonals serve on a planet in material form — literally. Their other visits are “technical,” and in this capacity an Avonal is not incarnated for planetary service. If a Magisterial Son comes solely as a dispensational adjudicator, he arrives on a planet as a spiritual being, invisible to the material creatures of the realm. Such technical visits occur repeatedly in the long history of an inhabited world.

20:3.4. Avonal Sons may act as planetary judges prior to both the magisterial and **bestowal** experiences. On either of these missions, however, the incarnated Son will judge the passing planetary age; likewise does a Creator Son when incarnated on a mission of **bestowal** in the likeness of mortal flesh. When a Paradise Son visits an evolutionary world and becomes like one of its people, his presence terminates a dispensation and constitutes a judgment of the realm.

20:4.1. Prior to the planetary appearance of a **bestowal** Son, an inhabited world is usually visited by a Paradise Avonal on a magisterial mission. If it is an initial magisterial visitation, the Avonal is always incarnated as a material being. He appears on the planet of assignment as a full-fledged male of the mortal races, a being fully visible to, and in physical contact with, the mortal creatures of his day and generation. Throughout a magisterial incarnation the connection of the Avonal Son with the local and the universal spiritual forces is complete and unbroken.

20:4.2. A planet may experience many magisterial visitations both before and after the appearance of a **bestowal** Son. It may be visited many times by the same or other Avonals, acting as dispensational adjudicators, but such technical missions of judgment are neither **bestowal** nor magisterial, and the Avonals are never incarnated at such times. Even when a planet is blessed with repeated magisterial missions, the Avonals do not always submit to mortal incarnation; and when they do serve in the likeness of mortal flesh, they always appear as adult beings of the realm; they are not born of woman.

20:4.3. When incarnated on either **bestowal** or magisterial missions, the Paradise Sons have experienced Adjusters, and these Adjusters are different for each incarnation. The Adjusters that occupy the minds of the incarnated Sons of God can never hope for personality through fusion with the human-divine beings of their indwelling, but they are often personalized by fiat of the Universal Father. Such Adjusters form the supreme Divinington council of direction for the administration, identification, and dispatch of Mystery Monitors to the inhabited realms. They also receive and accredit Adjusters on their return to the “bosom of the Father” upon the mortal dissolution of their earthly tabernacles. In this way the faithful Adjusters of the world judges become the exalted chiefs of their kind.

20:4.4. Urantia has never been host to an Avonal Son on a magisterial mission. Had Urantia followed the general plan of inhabited worlds, it would have been blessed with a magisterial mission sometime between the days of Adam and the **bestowal** of Christ Michael. But the regular sequence of Paradise Sons on your planet was wholly deranged by the appearance of your Creator Son on his terminal **bestowal** nineteen hundred years ago.

20:5.1. The Eternal Son is the eternal Word of God. The Eternal Son is the perfect expression of the “first” absolute and infinite thought of his eternal Father. When a personal duplication or divine extension of this Original Son starts on a **bestowal** mission of mortal incarnation, it becomes literally true that the divine “Word is made flesh,” and that the Word thus dwells among the lowly beings of animal origin.

20:5.2. On Urantia there is a widespread belief that the purpose of a Son’s **bestowal** is, in some manner, to influence the attitude of the Universal Father. But your enlightenment should indicate that this is not true. The **bestowals** of the Avonal and the Michael Sons are a necessary part of the experiential process designed to make these Sons safe and sympathetic magistrates and rulers of the peoples and planets of time and space. The career of sevenfold **bestowal** is the supreme goal of all Paradise Creator Sons. And all Magisterial Sons are motivated by this same spirit of service which so abundantly characterizes the primary Creator Sons and the Eternal Son of Paradise.

20:5.3. Some order of Paradise Son must be **bestowed** upon each mortal-inhabited world in order to make it possible for Thought Adjusters to indwell the minds of all normal human beings on that sphere, for the Adjusters do not come to all bona fide human beings until the Spirit of Truth has been poured out upon all flesh; and the sending of the Spirit of Truth is dependent upon the return to universe headquarters of a Paradise Son who has successfully executed a mission of mortal **bestowal** upon an evolving world.

20:5.4. During the course of the long history of an inhabited planet, many dispensational adjudications will take place, and more than one magisterial mission may occur, but ordinarily only once will a **bestowal** Son serve on the sphere. It is only required that each inhabited world have one **bestowal** Son come to live the full mortal life from birth to death. Sooner or later, regardless of spiritual status, every mortal-inhabited world is destined to become host to a Magisterial Son on a **bestowal** mission except the one planet in each local universe whereon a Creator Son elects to make his mortal **bestowal**.

20:5.5. Understanding more about the **bestowal** Sons, you discern why so much interest attaches to Urantia in the history of Nebadon. Your small and insignificant planet is of local universe concern simply because it is the mortal home world of Jesus of Nazareth. It was the scene of the final and triumphant **bestowal** of your Creator Son, the arena in which Michael won the supreme personal sovereignty of the universe of Nebadon.

20:5.6. At the headquarters of his local universe a Creator Son, especially after the completion of his own mortal **bestowal**, spends much of his time in counseling and instructing the college of associate Sons, the Magisterial Sons and others. In love and devotion, with tender mercy and affectionate consideration, these Magisterial Sons **bestow** themselves upon the worlds of space. And in no way are these planetary services inferior to the mortal **bestowals** of the Michaels. It is true that your Creator Son selected for the realm of his final adventure in creature experience one which had had unusual misfortunes. But no planet could ever be in such a condition that it would require the **bestowal** of a Creator Son to effect its spiritual rehabilitation. Any Son of the **bestowal** group would have equally sufficed, for in all their work on the worlds of a local universe the Magisterial Sons are just as divinely effective and all wise as would have been their Paradise brother, the Creator Son.

20:5.7. Though the possibility of disaster always attends these Paradise Sons during their **bestowal** incarnations, I have yet to see the record of the failure or default of either a Magisterial or a Creator Son on a mission of **bestowal**. Both are of origin too close to absolute perfection to fail. They indeed assume the risk, really become like the mortal creatures of flesh and blood and thereby gain the unique creature experience, but within the range of my observation they always succeed. They never fail to achieve the goal of the **bestowal** mission. The story of their **bestowal** and planetary service throughout Nebadon constitutes the most noble and fascinating chapter in the history of your local universe.

20:6.1. The method whereby a Paradise Son becomes ready for mortal incarnation as a **bestowal** Son, becomes enmothered on the **bestowal** planet, is a universal mystery; and any effort to detect the working of this Sonarington technique is doomed to meet with certain failure. Let the sublime knowledge of the mortal life of Jesus of Nazareth sink into your souls, but waste no thought in useless speculation as to how this mysterious incarnation of Michael of Nebadon was effected. Let us all rejoice in the knowledge and assurance that such achievements are possible to the divine nature and waste no time on futile conjectures about the technique employed by divine wisdom to effect such phenomena.

20:6.2. On a **mortal-bestowal** mission a Paradise Son is always born of woman and grows up as a male child of the realm, as Jesus did on Urantia. These Sons of supreme service all pass from infancy through youth to manhood just as does a human being. In every respect they become like the mortals of the race into which they are born. They make petitions to the Father as do the children of the realms in which they serve. From a material viewpoint, these human-divine Sons live ordinary lives with just one exception: They do not beget offspring on the worlds of their sojourn; that is a universal restriction imposed on all orders of the Paradise **bestowal** Sons.

20:6.3. As Jesus worked on your world as the carpenter's son, so do other Paradise Sons labor in various capacities on their **bestowal planets**. You could hardly think of a vocation that has not been followed by some Paradise Son in the course of his **bestowal** on some one of the evolutionary planets of time.

20:6.4. When a **bestowal** Son has mastered the experience of living the mortal life, when he has achieved perfection of attunement with his indwelling Adjuster, thereupon he begins that part of his planetary mission designed to illuminate the minds and to inspire the souls of his brethren in the flesh. As teachers, these Sons are exclusively devoted to the spiritual enlightenment of the mortal races on the worlds of their sojourn.

20:6.5. The **mortal-bestowal** careers of the Michaels and the Avonals, while comparable in most respects, are not identical in all: Never does a Magisterial Son proclaim, "Whosoever has seen the Son has seen the Father," as did your Creator Son when on Urantia and in the flesh. But a **bestowed** Avonal does declare, "Whosoever has seen me has seen the Eternal Son of God." The Magisterial Sons are not of immediate descent from the Universal Father, nor do they incarnate subject to the Father's will; always do they **bestow** themselves as Paradise Sons subject to the will of the Eternal Son of Paradise.

20:6.6. When the **bestowal** Sons, Creator or Magisterial, enter the portals of death, they reappear on the third day. But you should not entertain the idea that they always meet with the tragic end encountered by the Creator Son who sojourned on your world nineteen hundred years ago. The extraordinary and unusually cruel experience through which Jesus of Nazareth passed has caused Urantia to become locally known as “the world of the cross.” It is not necessary that such inhuman treatment be accorded a Son of God, and the vast majority of planets have afforded them a more considerate reception, allowing them to finish their mortal careers, terminate the age, adjudicate the sleeping survivors, and inaugurate a new dispensation, without imposing a violent death. A **bestowal** Son must encounter death, must pass through the whole of the actual experience of mortals of the realms, but it is not a requirement of the divine plan that this death be either violent or unusual.

20:6.7. When **bestowal** Sons are not put to death by violence, they voluntarily relinquish their lives and pass through the portals of death, not to satisfy the demands of “stern justice” or “divine wrath,” but rather to complete the **bestowal**, “to drink the cup” of the career of incarnation and personal experience in all that constitutes a creature’s life as it is lived on the planets of mortal existence. **Bestowal** is a planetary and a universe necessity, and physical death is nothing more than a necessary part of a **bestowal** mission.

20:6.8. When the mortal incarnation is finished, the Avonal of service proceeds to Paradise, is accepted by the Universal Father, returns to the local universe of assignment, and is acknowledged by the Creator Son. Thereupon the **bestowal** Avonal and the Creator Son send their conjoint Spirit of Truth to function in the hearts of the mortal races dwelling on the **bestowal** world. In the presovereignty ages of a local universe, this is the joint spirit of both Sons, implemented by the Creative Spirit. It differs somewhat from the Spirit of Truth which characterizes the local universe ages following a Michael’s seventh **bestowal**.

20:6.9. Upon the completion of a Creator Son’s final **bestowal** the Spirit of Truth previously sent into all **Avonal-bestowal** worlds of that local universe changes in nature, becoming more literally the spirit of the sovereign Michael. This phenomenon takes place concurrently with the liberation of the Spirit of Truth for service on the **Michael-mortal-bestowal** planet. Thereafter, each world honored by a Magisterial **bestowal** will receive the same spirit Comforter from the sevenfold Creator Son, in association with that Magisterial Son, which it would have received had the local universe Sovereign personally incarnated as its **bestowal** Son.

20:10.3. In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and **bestowal**. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty.

20:10.4. In the local universes these orders of sonship collaborate to effect the revelation of the Deities of Paradise to the creatures of space: As the Father of a local universe, a Creator Son portrays the infinite character of the Universal Father. As the **bestowal** Sons of mercy, the Avonals reveal the matchless nature of the Eternal Son of infinite compassion. As the true teachers of ascending personalities, the Trinity Daynal Sons disclose the teacher personality of the Infinite Spirit. In their divinely perfect co-operation, Michaels, Avonals, and Daynals are contributing to the actualization and revelation of the personality and sovereignty of God the Supreme in and to the time-space universes. In the harmony of their triune activities these Paradise Sons of God ever function in the vanguard of the personalities of Deity as they follow the never-ending expansion of the divinity of the First Great Source and Center from the everlasting Isle of Paradise into the unknown depths of space.

Paper 21 - The Paradise Creator Sons

21:0.5. The original Michael is the presiding head of the primary Paradise Sons when they assemble for conference at the center of all things. Not long since on Uversa we recorded a universal broadcast of a conclave extraordinary on the eternal Isle of one hundred fifty thousand Creator Sons assembled in the parental presence and engaged in deliberations having to do with the progress of the unification and stabilization of the universe of universes. This was a selected group of Sovereign Michaels, sevenfold **bestowal** Sons.

21:2.6. 3. Personality is designed and **bestowed** by the Universal Father.

21:3.1. A Creator Son is given the range of a universe by the consent of the Paradise Trinity and with the confirmation of the supervising Master Spirit of the superuniverse concerned. Such action constitutes title of physical possession, a cosmic leasehold. But the elevation of a Michael Son from this initial and self-limited stage of rulership to the experiential supremacy of self-earned sovereignty comes as a result of his own personal experiences in the work of universe creation and incarnated **bestowal**. Until the achievement of **bestowal-earned** sovereignty, he rules as vicegerent of the Universal Father.

21:3.2. A Creator Son could assert full sovereignty over his personal creation at any time, but he wisely chooses not to. If, prior to passing through the creature **bestowals**, he assumed an unearned supreme sovereignty, the Paradise personalities resident in his local universe would withdraw. But this has never happened throughout all the creations of time and space.

21:3.7. 3. Augmenting vicegerent sovereignty — the advancing authority of a Creator Son during the period of his seven creature **bestowals**.

21:3.8. 4. Supreme sovereignty — the settled authority following the completion of the seventh **bestowal**. In Nebadon, supreme sovereignty dates from the completion of Michael's **bestowal** on Urantia. It has existed just slightly over nineteen hundred years of your planetary time.

21:3.12. In accepting the initial vicegerent sovereignty of a projected local universe, a Creator Michael takes an oath to the Trinity not to assume supreme sovereignty until the seven creature **bestowals** have been completed and certified by the superuniverse rulers. But if a Michael Son could not, at will, assert such unearned sovereignty, there would be no meaning in taking an oath not to do so.

21:3.13. Even in the **prebestowal** ages a Creator Son rules his domain well-nigh supremely when there is no dissent in any of its parts. Limited rulership would hardly be manifest if sovereignty were never challenged. The sovereignty exercised by a **prebestowal** Creator Son in a universe without rebellion is no greater than in a universe with rebellion; but in the first instance sovereignty limitations are not apparent; in the second, they are.

21:3.15. Before the completion of the **bestowal** career a Creator Son rules with certain self-imposed limitations of sovereignty, but subsequent to his finished **bestowal** service he rules by virtue of his actual experience in the form and likeness of his manifold creatures. When a Creator has seven times sojourned among his creatures, when the **bestowal** career is finished, then is he supremely settled in universe authority; he has become a Master Son, a sovereign and supreme ruler.

21:3.17. 1. Experientially to penetrate seven creature levels of being through the technique of incarnated **bestowal** in the very likeness of the creatures on the level concerned.

21:3.21. 5. On each creature level, experientially to reveal one phase of the sevenfold will of Deity to the **bestowal** level and to all the universe.

21:4.1. There are seven groups of **bestowal** Creator Sons, and they are so classified in accordance with the number of times they have **bestowed** themselves upon the creatures of their realms. They range from the initial experience up through five additional spheres of progressive **bestowal** until they attain the seventh and final episode of creature-Creator experience.

21:4.2. Avonal **bestowals** are always in the likeness of mortal flesh, but the seven **bestowals** of a Creator Son involve his appearing on seven creature levels of being and pertain to the revelation of the seven primary expressions of the will and nature of Deity. Without exception, all Creator Sons pass through this seven times giving of themselves to their created children before they assume settled and supreme jurisdiction over the universes of their own creation.

21:4.3. Though these seven **bestowals** vary in the different sectors and universes, they always embrace the **mortal-bestowal** adventure. In the final **bestowal** a Creator Son appears as a member of one of the higher mortal races on some inhabited world, usually as a member of that racial group which contains the largest hereditary legacy of the Adamic stock which has previously been imported to upstep the physical status of the animal-origin peoples. Only once in his sevenfold career as a **bestowal** Son is a Paradise Michael born of woman as you have the record of the babe of Bethlehem. Only once does he live and die as a member of the lowest order of evolutionary will creatures.

21:4.4. After each of his **bestowals** a Creator Son proceeds to the "right hand of the Father," there to gain the Father's acceptance of the **bestowal** and to receive instruction preparatory to the next episode of universe service. Following the seventh and final **bestowal** a Creator Son receives from the Universal Father supreme authority and jurisdiction over his universe.

21:4.5. It is of record that the divine Son of last appearance on your planet was a Paradise Creator Son who had completed six phases of his **bestowal** career; consequently, when he gave up the conscious grasp of the incarnated life on Urantia, he could, and did, truly say, “It is finished” — it was literally finished. His death on Urantia completed his **bestowal** career; it was the last step in fulfilling the sacred oath of a Paradise Creator Son. And when this experience has been acquired, such Sons are supreme universe sovereigns; no longer do they rule as vicegerents of the Father but in their own right and name as “King of Kings and Lord of Lords.” With certain stated exceptions these sevenfold **bestowal** Sons are unqualifiedly supreme in the universes of their abode. Concerning his local universe, “all power in heaven and on earth” was relegated to this triumphant and enthroned Master Son.

21:4.6. Creator Sons, subsequent to the completion of their **bestowal** careers, are reckoned as a separate order, sevenfold Master Sons. In person the Master Sons are identical with the Creator Sons, but they have undergone such a unique **bestowal** experience that they are commonly regarded as a different order. When a Creator deigns to effect a **bestowal**, a real and permanent change is destined to take place. True, the **bestowal** Son is still and none the less a Creator, but he has added to his nature the experience of a creature, which forever removes him from the divine level of a Creator Son and elevates him to the experiential plane of a Master Son, one who has fully earned the right to rule a universe and administer its worlds. Such beings embody all that can be secured from divine parentage and embrace everything to be derived from perfected-creature experience. Why should man bemoan his lowly origin and enforced evolutionary career when the very Gods must pass through an equivalent experience before they are accounted experientially worthy and competent finally and fully to rule over their universe domains!

21:5.7. The elevation of a sevenfold **bestowal** Son to the unquestioned sovereignty of his universe means the beginning of the end of a long uncertainty and relative confusion. Subsequent to this event, that which cannot be sometime spiritualized will eventually be disorganized; that which cannot be sometime co-ordinated with cosmic reality will eventually be destroyed. When the provisions of endless mercy and nameless patience have been exhausted in an effort to win the loyalty and devotion of the will creatures of the realms, justice and righteousness will prevail. That which mercy cannot rehabilitate justice will eventually annihilate.

21:5.9. After his elevation to settled sovereignty in a local universe a Paradise Michael is in full control of all other Sons of God functioning in his domain, and he may freely rule in accordance with his concept of the needs of his realms. A Master Son may at will vary the order of the spiritual adjudication and evolutionary adjustment of the inhabited planets. And such Sons do make and carry out the plans of their own choosing in all matters of special planetary needs, in particular regarding the worlds of their creature sojourn and still more concerning the realm of terminal **bestowal**, the planet of incarnation in the likeness of mortal flesh.

21:5.10. The Master Sons seem to be in perfect communication with their **bestowal** worlds, not only the worlds of their personal sojourn but all worlds whereon a Magisterial Son has **bestowed** himself. This contact is maintained by their own spiritual presence, the Spirit of Truth, which they are able to “pour out upon all flesh.” These Master Sons also maintain an unbroken connection with the Eternal Mother Son at the center of all things. They possess a sympathetic reach which extends from the Universal Father on high to the lowly races of planetary life in the realms of time.

21:6.2. The completion of the **creature-bestowal** careers and the elevation to supreme universe sovereignty must signify the completed liberation of a Michael’s finite-action capacities accompanied by the appearance of capacity for more-than-finite service. For in this connection we note that such Master Sons are then restricted in the production of new types of creature beings, a restriction undoubtedly made necessary by the liberation of their superfinite potentialities.

Paper 23 - The Solitary Messengers

23:4.2. The Solitary Messengers demonstrate such an amazing ability to co-ordinate all types and orders of finite personality — even to make contact with the absonite regime of the master universe overcontrollers — that some of us postulate that the creation of these messengers by the Infinite Spirit is in some manner related to the Conjoint Actor's **bestowal** of Supreme-Ultimate Mind.

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23:4.3. When a finaliter and a Paradise Citizen co-operate in the trinitization of a “child of time and eternity” — a transaction involving the unrevealed mind potentials of the Supreme-Ultimate — and when such an unclassified personality is dispatched to Vicegerington, a Solitary Messenger (a conjectured personality repercussion of the **bestowal** of such deity mind) is always assigned as guardian-companion to such a creature-trinitized son. This messenger accompanies the new son of destiny to the world of his assignment and nevermore leaves Vicegerington. When thus attached to the destinies of a child of time and eternity, a Solitary Messenger is forever transferred to the sole supervision of the Architects of the Master Universe. What the future of such an extraordinary association may be, we do not know. For ages these partnerships of unique personalities have continued to forgather on Vicegerington, but not even a single pair has ever gone forth therefrom.

Paper 26 - Ministering Spirits of the Central Universe

26:6.3. I am somewhat at a loss to explain what takes place on this circle. No personalized presence of Supremacy is perceptible to the ascenders. In certain respects, new relationships with the Seventh Master Spirit compensate this noncontactability of the Supreme Being. But regardless of our inability to grasp the technique, each ascending creature seems to undergo a transforming growth, a new integration of consciousness, a new spiritualization of purpose, a new sensitivity for divinity, which can hardly be satisfactorily explained without assuming the unrevealed activity of the Supreme Being. To those of us who have observed these mysterious transactions, it appears as if God the Supreme were affectionately **bestowing** upon his experiential children, up to the very limits of their experiential capacities, those enhancements of intellectual grasp, of spiritual insight, and of personality outreach which they will so need, in all their efforts at penetrating the divinity level of the Trinity of Supremacy, to achieve the eternal and existential Deities of Paradise.

Paper 27 - Ministry of the Primary Supernaphim

27:0.2. Primary supernaphim are also placed in command of the seraphic hosts ministering on worlds isolated because of rebellion. When a Paradise Son is **bestowed** upon such a world, completes his mission, ascends to the Universal Father, is accepted, and returns as the accredited deliverer of this isolated world, a primary supernaphim is always designated by the chiefs of assignment to assume command of the ministering spirits on duty in the newly reclaimed sphere. Supernaphim in this special service are periodically rotated. On Urantia the present "chief of seraphim" is the second of this order to be on duty since the times of the **bestowal** of Christ Michael.

Paper 28 - Ministering Spirits of the Superuniverses

28:6.7. The Memory of Mercy must show that the saving credit established by the Sons of God has been fully and faithfully paid out in the loving ministry of the patient personalities of the Third Source and Center. But when mercy is exhausted, when the "memory" thereof testifies to its depletion, then does justice prevail and righteousness decree. For mercy is not to be thrust upon those who despise it; mercy is not a gift to be trampled under foot by the persistent rebels of time. Nevertheless, though mercy is thus precious and dearly **bestowed**, your individual drawing credits are always far in excess of your ability to exhaust the reserve if you are sincere of purpose and honest of heart.

Paper 30 - Personalities of the Grand Universe

30:1.99. God, as a superperson, eventuates; God, as a person, creates; God, as a preperson, fragments; and such an Adjuster fragment of himself evolves the spirit soul upon the material and mortal mind in accordance with the freewill choosing of the personality which has been **bestowed** upon such a mortal creature by the parental act of God as a Father.

30:1.101. The fragmentations of the premind spirit of the Third Source and Center, though hardly comparable to the Father fragments, should be here recorded. Such entities differ very greatly from Adjusters; they do not as such dwell on Spiritington, nor do they as such traverse the mind-gravity circuits; neither do they indwell mortal creatures during the life in the flesh. They are not prepersonal in the sense that the Adjusters are, but such fragments of premind spirit are **bestowed** upon certain of the surviving mortals, and fusion therewith constitutes them Spirit-fused mortals in contradistinction to Adjuster-fused mortals.

Paper 31 - The Corps of the Finality

31:1.2. Havona natives must achieve certain experiential developments in liaison with evolutionary beings which will create reception capacity for the **bestowal** of a fragment of the spirit of the Universal Father. The Mortal Finaliter Corps has as permanent members only such beings as have been fused with the spirit of the First Source and Center, or who, like the Gravity Messengers, innately embody this spirit of God the Father.

31:3.5. We observe that spirit classification, or designation, has been determined by actual advancement from one realm of universe service to another realm of universe service or from one universe to another universe; and we surmise that the **bestowal** of seventh-spirit classification upon the Mortal Corps of the Finality will be simultaneous with their advancement to eternal assignment for service on hitherto unrecorded and unrevealed spheres and concomitant with their attainment of God the Supreme. But aside from these bold conjectures, we really know no more about all this than you do; our knowledge of the mortal career does not go beyond present Paradise destiny.

Paper 32 - The Evolution of Local Universes

32:4.1. Do not entertain the idea that, since the Universal Father has delegated so much of himself and his power to others, he is a silent or inactive member of the Deity partnership. Aside from personality domains and Adjuster **bestowal**, he is apparently the least active of the Paradise Deities in that he allows his Deity co-ordinates, his Sons, and numerous created intelligences to perform so much in the carrying out of his eternal purpose. He is the silent member of the creative trio only in that he never does aught which any of his co-ordinate or subordinate associates can do.

32:4.6. These Thought Adjusters, the **bestowals** of the Universal Father, are comparatively isolated; they indwell human minds but have no discernible connection with the ethical affairs of a local creation. They are not directly co-ordinated with the seraphic service nor with the administration of systems, constellations, or a local universe, not even with the rule of a Creator Son, whose will is the supreme law of his universe.

32:4.11. In this universal **bestowal** of himself we have abundant proof of both the magnitude and the magnanimity of the Father's divine nature. If God has withheld aught of himself from the universal creation, then of that residue he is in lavish generosity **bestowing** the Thought Adjusters upon the mortals of the realms, the Mystery Monitors of time, who so patiently indwell the mortal candidates for life everlasting.

Paper 33 - Administration of the Local Universe

33:1.1. Our Creator Son is the personification of the 611,121st original concept of infinite identity of simultaneous origin in the Universal Father and the Eternal Son. The Michael of Nebadon is the “only-begotten Son” personalizing this 611,121st universal concept of divinity and infinity. His headquarters is in the threefold mansion of light on Salvington. And this dwelling is so ordered because Michael has experienced the living of all three phases of intelligent creature existence: spiritual, morontial, and material. Because of the name associated with his seventh and final **bestowal** on Urantia, he is sometimes spoken of as Christ Michael.

33:2.2. Michael elected to organize this local universe, and herein he now reigns supreme. His personal power is limited by the pre-existent gravity circuits centering at Paradise and by the reservation on the part of the Ancients of Days of the superuniverse government of all final executive judgments regarding the extinction of personality. Personality is the sole **bestowal** of the Father, but the Creator Sons, with the approval of the Eternal Son, do initiate new creature designs, and with the working co-operation of their Spirit associates they may attempt new transformations of energy-matter.

33:2.3. Michael is the personification of the Paradise Father-Son to and in the local universe of Nebadon; therefore, when the Creative Mother Spirit, the local universe representation of the Infinite Spirit, subordinated herself to Christ Michael upon the return from his final **bestowal** on Urantia, the Master Son thereby acquired jurisdiction over “all power in heaven and on earth.”

33:2.4. This subordination of the Divine Ministers to the Creator Sons of the local universes constitutes these Master Sons the personal repositories of the finitely manifestable divinity of the Father, Son, and Spirit, while the **creature-bestowal** experiences of the Michaels qualify them to portray the experiential divinity of the Supreme Being. No other beings in the universes have thus personally exhausted the potentials of present finite experience, and no other beings in the universes possess such qualifications for solitary sovereignty.

33:3.3. The Master Creator Son is the personal sovereign of his universe, but in all the details of its management the Universe Spirit is codirector with the Son. While the Spirit ever acknowledges the Son as sovereign and ruler, the Son always accords the Spirit a co-ordinate position and equality of authority in all the affairs of the realm. In all his work of love and life **bestowal** the Creator Son is always and ever perfectly sustained and ably assisted by the all-wise and ever-faithful Universe Spirit and by all of her diversified retinue of angelic personalities. Such a Divine Minister is in reality the mother of spirits and spirit personalities, the ever-present and all-wise adviser of the Creator Son, a faithful and true manifestation of the Paradise Infinite Spirit.

33:3.5. Upon the completion of the Creator Son's seventh and final creature **bestowal**, the uncertainties of periodic isolation terminate for the Divine Minister, and the Son's universe helper becomes forever settled in surety and control. It is at the enthronement of the Creator Son as a Master Son, at the jubilee of jubilees, that the Universe Spirit, before the assembled hosts, first makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience. This event occurred in Neadon at the time of Michael's return to Salvington after the Urantian **bestowal**. Never before this momentous occasion did the Universe Spirit acknowledge subordination to the Universe Son, and not until after this voluntary relinquishment of power and authority by the Spirit could it be truthfully proclaimed of the Son that "all power in heaven and on earth has been committed to his hand."

33:4.7. Gabriel and his staff are not teachers; they are administrators. They were never known to depart from their regular work except when Michael was incarnated on a creature **bestowal**. During such **bestowals** Gabriel was ever attendant on the will of the incarnated Son, and with the collaboration of the Union of Days, he became the actual director of universe affairs during the later **bestowals**. Gabriel has been closely identified with the history and development of Urantia ever since the mortal **bestowal** of Michael.

33:4.8. Aside from meeting Gabriel on the **bestowal** worlds and at the times of general- and special-resurrection roll calls, mortals will seldom encounter him as they ascend through the local universe until they are inducted into the administrative work of the local creation. As administrators, of whatever order or degree, you will come under the direction of Gabriel.

Paper 34 - The Local Universe Mother Spirit

34:2.1. Having undergone marked personality metamorphosis at the time of life creation, the Divine Minister thereafter functions as a person and co-operates in a very personal manner with the Creator Son in the planning and management of the extensive affairs of their local creation. To many universe types of being, even this representation of the Infinite Spirit may not appear to be wholly personal during the ages preceding the final Michael **bestowal**; but subsequent to the elevation of the Creator Son to the sovereign authority of a Master Son, the Creative Mother Spirit becomes so augmented in personal qualities as to be personally recognized by all contacting individuals.

34:4.2. 1. The **bestowal** spirit of the Creator Son, the Comforter, the Spirit of Truth.

34:4.5. The Creator Sons are endowed with a spirit of universe presence in many ways analogous to that of the Seven Master Spirits of Paradise. This is the Spirit of Truth which is poured out upon a world by a **bestowal** Son after he receives spiritual title to such a sphere. This **bestowed** Comforter is the spiritual force which ever draws all truth seekers towards Him who is the personification of truth in the local universe. This spirit is an inherent endowment of the Creator Son, emerging from his divine nature just as the master circuits of the grand universe are derived from the personality presences of the Paradise Deities.

34:4.8. The Creator Father-Son and the Creative Mother Spirit both contribute variously to the mind endowment of their local universe children. But the Creative Spirit does not **bestow** mind until she is endowed with personal prerogatives.

34:5.1. The Divine Minister co-operates with the Creator Son in the formulation of life and the creation of new orders of beings up to the time of his seventh **bestowal** and, subsequently, after his elevation to the full sovereignty of the universe, continues to collaborate with the Son and the Son's **bestowed** spirit in the further work of world ministry and planetary progression.

34:5.4. When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father — the Thought Adjuster. But it is not until a **bestowal** Son has liberated the Spirit of Truth for planetary ministry to all mortals that all normal minds are automatically prepared for the reception of the Thought Adjusters. The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten the minds of men, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny.

34:5.5. Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of the **bestowal** Son. The Holy Spirit is partly independent of human attitude and partially conditioned by the decisions and co-operation of the will of man. Nevertheless, the ministry of the Holy Spirit becomes increasingly effective in the sanctification and spiritualization of the inner life of those mortals who the more fully obey the divine leadings.

34:7.1. The flesh, the inherent nature derived from the animal-origin races, does not naturally bear the fruits of the divine Spirit. When the mortal nature has been upstepped by the addition of the nature of the Material Sons of God, as the Urantia races were in a measure advanced by the **bestowal** of Adam, then is the way better prepared for the Spirit of Truth to co-operate with the indwelling Adjuster to bring forth the beautiful harvest of the character fruits of the spirit. If you do not reject this spirit, even though eternity may be required to fulfill the commission, "he will guide you into all truth."

34:7.5. Urantia mortals are compelled to undergo such marked struggling between the spirit and the flesh because their remote ancestors were not more fully Adamized by the Edenic **bestowal**. It was the divine plan that the mortal races of Urantia should have had physical natures more naturally spirit responsive.

Paper 35 - The Local Universe Sons of God

35:0.1. THE Sons of God previously introduced have had a Paradise origin. They are the offspring of the divine Rulers of the universal domains. Of the first Paradise order of sonship, the Creator Sons, there is in Nebadon only one, Michael, the universe father and sovereign. Of the second order of Paradise sonship, the Avonal or Magisterial Sons, Nebadon has its full quota — 1,062. And these “lesser Christs” are just as effective and all-powerful in their planetary **bestowals** as was the Creator and Master Son on Urantia. The third order, being of Trinity origin, do not register in a local universe, but I estimate there are in Nebadon between fifteen and twenty thousand Trinity Teacher Sons exclusive of 9,642 creature-trinitized assistants of record. These Paradise Daynals are neither magistrates nor administrators; they are superteachers.

35:2.6. When a Creator Son enters upon the **bestowal** career on an evolutionary world, he goes alone; but when one of his Paradise brothers, an Avonal Son, enters upon a **bestowal**, he is accompanied by the Melchizedek supporters, twelve in number, who so efficiently contribute to the success of the **bestowal** mission. They also support the Paradise Avonals on magisterial missions to the inhabited worlds, and in these assignments the Melchizedeks are visible to mortal eyes if the Avonal Son is also thus manifest.

35:9.9. In the event of rebellion on a system headquarters, a new sovereign is usually installed within a comparatively short time, but not so on the individual planets. They are the component units of the material creation, and creature free will is a factor in the final adjudication of all such problems. Successor Planetary Princes are designated for isolated worlds, planets whose princes of authority may have gone astray, but they do not assume active rulership of such worlds until the results of insurrection are partially overcome and removed by the remedial measures adopted by the Melchizedeks and other ministering personalities. Rebellion by a Planetary Prince instantly isolates his planet; the local spiritual circuits are immediately severed. Only a **bestowal** Son can re-establish interplanetary lines of communication on such a spiritually isolated world.

Paper 36 - The Life Carriers

36:3.4. The vital spark — the mystery of life — is **bestowed** through the Life Carriers, not by them. They do indeed supervise such transactions, they formulate the life plasm itself, but it is the Universe Mother Spirit who supplies the essential factor of the living plasm. From the Creative Daughter of the Infinite Spirit comes that energy spark which enlivens the body and presages the mind.

36:3.5. In the **bestowal** of life the Life Carriers transmit nothing of their personal natures, not even on those spheres where new orders of life are projected. At such times they simply initiate and transmit the spark of life, start the required revolutions of matter in accordance with the physical, chemical, and electrical specifications of the ordained plans and patterns. Life Carriers are living catalytic presences which agitate, organize, and vitalize the otherwise inert elements of the material order of existence.

36:5.17. Nonspiritual mind is either a spirit-energy manifestation or a physical-energy phenomenon. Even human mind, personal mind, has no survival qualities apart from spirit identification. Mind is a divinity **bestowal**, but it is not immortal when it functions without spirit insight, and when it is devoid of the ability to worship and crave survival.

36:6.3. Life Carriers can organize the material forms, or physical patterns, of living beings, but the Spirit provides the initial spark of life and **bestows** the endowment of mind. Even the living forms of experimental life which the Life Carriers organize on their Salvington worlds are always devoid of reproductive powers. When the life formulas and the vital patterns are correctly assembled and properly organized, the presence of a Life Carrier is sufficient to initiate life, but all such living organisms are lacking in two essential attributes — mind endowment and reproductive powers. Animal mind and human mind are gifts of the local universe Mother Spirit, functioning through the seven adjutant mind-spirits, while creature ability to reproduce is the specific and personal impartation of the Universe Spirit to the ancestral life plasm inaugurated by the Life Carriers.

36:6.4. When the Life Carriers have designed the patterns of life, after they have organized the energy systems, there must occur an additional phenomenon; the “breath of life” must be imparted to these lifeless forms. The Sons of God can construct the forms of life, but it is the Spirit of God who really contributes the vital spark. And when the life thus imparted is spent, then again the remaining material body becomes dead matter. When the **bestowed** life is exhausted, the body returns to the bosom of the material universe from which it was borrowed by the Life Carriers to serve as a transient vehicle for that life endowment which they conveyed to such a visible association of energy-matter.

36:6.5. The life **bestowed** upon plants and animals by the Life Carriers does not return to the Life Carriers upon the death of plant or animal. The departing life of such a living thing possesses neither identity nor personality; it does not individually survive death. During its existence and the time of its sojourn in the body of matter, it has undergone a change; it has undergone energy evolution and survives only as a part of the cosmic forces of the universe; it does not survive as individual life. The survival of mortal creatures is wholly predicated on the evolvement of an immortal soul within the mortal mind.

36:6.7. There are some things connected with the elaboration of life on the evolutionary planets which are not altogether clear to us. We fully comprehend the physical organization of the electrochemical formulas of the Life Carriers, but we do not wholly understand the nature and source of the life-activation spark. We know that life flows from the Father through the Son and by the Spirit. It is more than possible that the Master Spirits are the sevenfold channel of the river of life which is poured out upon all creation. But we do not comprehend the technique whereby the supervising Master Spirit participates in the initial episode of life **bestowal** on a new planet. The Ancients of Days, we are confident, also have some part in this inauguration of life on a new world, but we are wholly ignorant of the nature thereof. We do know that the Universe Mother Spirit actually vitalizes the lifeless patterns and imparts to such activated plasm the prerogatives of organismal reproduction. We observe that these three are the levels of God the Sevenfold, sometimes designated as the Supreme Creators of time and space; but otherwise we know little more than Urantia mortals — simply that concept is inherent in the Father, expression in the Son, and life realization in the Spirit.

Paper 37 - Personalities of the Local Universe

37:2.6. The head of these superangels is Gavalia, the first-born of this order in Nebadon. Since the return of Christ Michael from his triumphant **bestowal** on Urantia, Gavalia has been assigned to the ascendant mortal ministry, and for the last nineteen hundred Urantia years his associate, Galantia, has maintained headquarters on Jerusem, where he spends about half of his time. Galantia is the first of the ascendant superangels to attain this high estate.

37:2.8. One of the high duties of the Evening Stars is to accompany the Avonal **bestowal** Sons on their planetary missions, even as Gabriel accompanied Michael on his Urantia **bestowal**. The two attending superangels are the ranking personalities of such missions, serving as cocommanders of the archangels and all others assigned to these undertakings. It is the senior of these superangel commanders who, at the significant time and age, bids the Avonal **bestowal** Son, "Be about your brother's business."

37:2.9. Similar pairs of these superangels are assigned to the planetary corps of Trinity Teacher Sons that functions to establish the **postbestowal** or dawning spiritual age of an inhabited world. On such assignments the Evening Stars serve as liaisons between the mortals of the realm and the invisible corps of Teacher Sons.

37:3.3. The archangel corps of Nebadon is directed by the first-born of this order, and in more recent times a divisional headquarters of the archangels has been maintained on Urantia. It is this unusual fact that soon arrests the attention of extra-Nebadon student visitors. Among their early observations of intrauniverse transactions is the discovery that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Satania. On further examination they discover that certain archangel activities are directed from a small and apparently insignificant inhabited world called Urantia. And then ensues the revelation of Michael's **bestowal** on Urantia and their immediately quickened interest in you and your lowly sphere.

37:3.4. Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme? This undoubtedly presages the future concentration of other ascendant activities on the **bestowal** world of Michael and lends a tremendous and solemn import to the Master's personal promise, "I will come again."

37:3.5. In general, the archangels are assigned to the service and ministry of the Avonal order of sonship, but not until they have passed through extensive preliminary training in all phases of the work of the various ministering spirits. A corps of one hundred accompanies every Paradise **bestowal** Son to an inhabited world, being temporarily assigned to him for the duration of such a **bestowal**. If the Magisterial Son should become temporary ruler of the planet, these archangels would act as the directing heads of all celestial life on that sphere.

37:3.6. Two senior archangels are always assigned as the personal aids of a Paradise Avonal on all planetary missions, whether involving judicial actions, magisterial missions, or **bestowal** incarnations. When this Paradise Son has finished the judgment of a realm and the dead are called to record (the so-called resurrection), it is literally true that the seraphic guardians of the slumbering personalities respond to “the voice of the archangel.” The roll call of a dispensation termination is promulgated by an attendant archangel. This is the archangel of the resurrection, sometimes referred to as the “archangel of Michael.”

37:5.1. The High Commissioners are Spirit-fused ascendant mortals; they are not Adjuster fused. You quite well understand about the universe-ascension career of a mortal candidate for Adjuster fusion, that being the high destiny in prospect for all Urantia mortals since the **bestowal** of Christ Michael. But this is not the exclusive destiny of all mortals in the **prebestowal** ages of worlds like yours, and there is another type of world whose inhabitants are never permanently indwelt by Thought Adjusters. Such mortals are never permanently joined in union with a Mystery Monitor of Paradise **bestowal**; nevertheless, the Adjusters do transiently indwell them, serving as guides and patterns for the duration of the life in the flesh. During this temporary sojourn they foster the evolution of an immortal soul just as in those beings with whom they hope to fuse, but when the mortal race is run, they take eternal leave of the creatures of temporary association.

Paper 38 - Ministering Spirits of the Local Universe

38:6.3. Though serving under the direct supervision of the Infinite Spirit as personalized on Salvington, since the **bestowal** of Michael on Urantia, seraphim and all other local universe orders have become subject to the sovereignty of the Master Son. Even when Michael was born of the flesh on Urantia, there issued the superuniverse broadcast to all Nebadon which proclaimed, "And let all the angels worship him." All ranks of angels are subject to his sovereignty; they are a part of that group which has been denominated "his mighty angels."

Paper 39 - The Seraphic Hosts

39:1.3. Being of assignment to the high Sons and Spirits, these seraphim are naturally associated with the far-flung services of the Paradise Avonals, the divine offspring of the Eternal Son and the Infinite Spirit. The Paradise Avonals are always attended on all magisterial and **bestowal** missions by this high and experienced order of seraphim, who are at such times devoted to organizing and administering the special work connected with the termination of one planetary dispensation and the inauguration of a new age. But they are not concerned in the work of adjudication which might be incidental to such a change in dispensations.

39:1.4. **Bestowal** Attendants. Paradise Avonals, but not Creator Sons, when on a **bestowal** mission are always accompanied by a corps of 144 **bestowal** attendants. These 144 angels are the chiefs of all other Son-Spirit ministers who may be associated with a **bestowal** mission. There might possibly be legions of angels subject to the command of an incarnated Son of God on a planetary **bestowal**, but all these seraphim would be organized and directed by the 144 **bestowal** attendants. Higher orders of angels, supernaphim and seconaphim, might also form a part of the attending host, and though their missions are distinct from those of the seraphim, all these activities would be coordinated by the **bestowal** attendants.

39:1.5. These **bestowal** attendants are completion seraphim; they have all traversed the circles of Seraphington and have attained the Seraphic Corps of Completion. And they have been further especially trained to meet the difficulties and to cope with the emergencies associated with the **bestowals** of the Sons of God for the advancement of the children of time. Such seraphim have all achieved Paradise and the personal embrace of the Second Source and Center, the Eternal Son.

39:1.6. Seraphim equally crave assignment to the missions of the incarnated Sons and attachment as destiny guardians to the mortals of the realms; the latter is the surest seraphic passport to Paradise, while the **bestowal** attendants have achieved the highest local universe service of the completion seraphim of Paradise attainment.

39:1.15. The fourth creature **bestowal** of the Creator Son was in the likeness of a teaching counselor of the supreme seraphim of Nebadon.

39:9.3. Many fascinating avenues of ministry are open to the completion seraphim, but just as they all craved assignment as destiny guardians in the pre-Paradise days, so in the post-Paradise experience they most desire to serve as **bestowal** attendants of the incarnated Paradise Sons. They are still supremely devoted to that universal plan of starting the mortal creatures of the evolutionary worlds out upon the long and enticing journey towards the Paradise goal of divinity and eternity. Throughout the whole mortal adventure of finding God and of achieving divine perfection, these spirit ministers of seraphic completion, together with the faithful ministering spirits of time, are always and forever your true friends and unflinching helpers.

Paper 40 - The Ascending Sons of God

40:0.9. The story of these beings, from the lowly animal-origin mortals of the evolutionary worlds to the Personalized Adjusters of the Universal Father, presents a glorious recital of the unstinted **bestowal** of divine love and gracious condescension throughout all time and in all universes of the far-flung creation of the Paradise Deities.

40:3.1. Although deprived of the immediate benefits of the planetary **bestowals** of the descending Sons of God, though the Paradise ascent is long deferred, nevertheless, soon after an evolutionary planet has attained the intermediate epochs of light and life (if not before), both groups of midway creatures are released from planetary duty. Sometimes the majority of them are translated, along with their human cousins, on the day of the descent of the temple of light and the elevation of the Planetary Prince to the dignity of Planetary Sovereign. Upon being relieved of planetary service, both orders are registered in the local universe as ascending Sons of God and immediately begin the long Paradise ascent by the very routes ordained for the progression of the mortal races of the material worlds. The primary group are destined to various finaliter corps, but the secondary or Adamic midwayers are all routed for enrollment in the Mortal Corps of Finality.

40:4.1. When the mortals of time fail to achieve the eternal survival of their souls in planetary association with the spirit gifts of the Universal Father, such failure is never in any way due to neglect of duty, ministry, service, or devotion on the part of the Adjuster. At mortal death, such deserted Monitors return to Divinington, and subsequently, following the adjudication of the nonsurvivor, they may be reassigned to the worlds of time and space. Sometimes, after repeated services of this sort or following some unusual experience, such as functioning as the indwelling Adjuster of an incarnated **bestowal** Son, these efficient Adjusters are personalized by the Universal Father.

40:4.2. Personalized Adjusters are beings of a unique and unfathomable order. Originally of existential prepersonal status, they have experientialized by participation in the lives and careers of the lowly mortals of the material worlds. And since the personality **bestowed** upon these experienced Thought Adjusters takes origin, and has its wellspring, in the Universal Father's personal and continuing ministry of the **bestowals** of experiential personality upon his creature creation, these Personalized Adjusters are classified as ascending Sons of God, the highest of all such orders of sonship.

40:5.17. Series three — mortals of Adjuster-fusion potential. All Father-fused mortals are of animal origin, just like the Urantia races. They embrace mortals of the one-brained, two-brained, and three-brained types of Adjuster-fusion potential. Urantians are of the intermediate or two-brained type, being in many ways humanly superior to the one-brained groups but definitely limited in comparison with the three-brained orders. These three types of physical-brain endowment are not factors in Adjuster **bestowal**, in seraphic service, or in any other phase of spirit ministry. The intellectual and spiritual differential between the three brain types characterizes individuals who are otherwise quite alike in mind endowment and spiritual potential, being greatest in the temporal life and tending to diminish as the mansion worlds are traversed one by one. From the system headquarters on, the progression of these three types is the same, and their eventual Paradise destiny is identical.

40:6.2. It is a solemn and supernal fact that such lowly and material creatures as Urantia human beings are the sons of God, faith children of the Highest. “Behold, what manner of love the Father has **bestowed** upon us that we should be called the sons of God.” “As many as received him, to them gave he the power to recognize that they are the sons of God.” While “it does not yet appear what you shall be,” even now “you are the faith sons of God”; “for you have not received the spirit of bondage again to fear, but you have received the spirit of sonship, whereby you cry, ‘our Father.’” Spoke the prophet of old in the name of the eternal God: “Even to them will I give in my house a place and a name better than sons; I will give them an everlasting name, one that shall not be cut off.” “And because you are sons, God has sent forth the spirit of his Son into your hearts.”

40:6.6. 3. You are sons because the spirit of a Son has been poured out upon you, has been freely and certainly **bestowed** upon all Urantia races. This spirit ever draws you toward the divine Son, who is its source, and toward the Paradise Father, who is the source of that divine Son.

40:7.4. These are the mortals who have been commanded by the Universal Father, “Be you perfect, even as I am perfect.” The Father has **bestowed** himself upon you, placed his own spirit within you; therefore does he demand ultimate perfection of you. The narrative of human ascent from the mortal spheres of time to the divine realms of eternity constitutes an intriguing recital not included in my assignment, but this supernal adventure should be the supreme study of mortal man.

40:10.13. Thus, in the final analysis, it would be hardly proper to use the words “greater” or “lesser” in contrasting the destinies of the ascending orders of sonship. Every such son of God shares the fatherhood of God, and God loves each of his creature sons alike; he is no more a respecter of ascendant destinies than is he of the creatures who may attain such destinies. The Father loves each of his sons, and that affection is not less than true, holy, divine, unlimited, eternal, and unique — a love **bestowed** upon this son and upon that son, individually, personally, and exclusively. And such a love utterly eclipses all other facts. Sonship is the supreme relationship of the creature to the Creator.

40:10.14. As mortals you can now recognize your place in the family of divine sonship and begin to sense the obligation to avail yourselves of the advantages so freely provided in and by the Paradise plan for mortal survival, which plan has been so enhanced and illuminated by the life experience of a **bestowal** Son. Every facility and all power have been provided for insuring your ultimate attainment of the Paradise goal of divine perfection.

Paper 41 - Physical Aspects of the Local Universe

41:10.5. Urantia is comparatively isolated on the outskirts of Satania, your solar system, with one exception, being the farthest removed from Jerusem, while Satania itself is next to the outermost system of Norlatiadek, and this constellation is now traversing the outer fringe of Nebadon. You were truly among the least of all creation until Michael's **bestowal** elevated your planet to a position of honor and great universe interest. Sometimes the last is first, while truly the least becomes greatest.

Paper 42 - Energy — Mind and Matter

42:1.5. The creation of energy and the **bestowal** of life are the prerogatives of the Universal Father and his associate Creator personalities. The river of energy and life is a continuous outpouring from the Deities, the universal and united stream of Paradise force going forth to all space. This divine energy pervades all creation. The force organizers initiate those changes and institute those modifications of space-force which eventuate in energy; the power directors transmute energy into matter; thus the material worlds are born. The Life Carriers initiate those processes in dead matter which we call life, material life. The Morontia Power Supervisors likewise perform throughout the transition realms between the material and the spiritual worlds. The higher spirit Creators inaugurate similar processes in divine forms of energy, and there ensue the higher spirit forms of intelligent life.

42:10.5. 3. Evolving morontia minds — the expanding consciousness of evolving personalities in the local universe ascending careers. This is the **bestowal** of the local universe Mother Spirit in liaison with the Creator Son. This mind level connotes the organization of the morontia type of life vehicle, a synthesis of the material and the spiritual which is effected by the Morontia Power Supervisors of a local universe. Morontia mind functions differentially in response to the 570 levels of morontia life, disclosing increasing associative capacity with the cosmic mind on the higher levels of attainment. This is the evolutionary course of mortal creatures, but mind of a nonmorontia order is also **bestowed** by a Universe Son and a Universe Spirit upon the nonmorontia children of the local creations.

Paper 43 - The Constellations

43:1.6. The Melchizedeks also maintain two special colleges on Edentia. One, the emergency school, is devoted to the study of problems growing out of the Satania rebellion. The other, the **bestowal** school, is dedicated to the mastery of the new problems arising out of the fact that Michael made his final **bestowal** on one of the worlds of Norlatiadek. This latter college was established almost forty thousand years ago, immediately after the announcement by Michael that Urantia had been selected as the world for his final **bestowal**.

43:3.8. But there is still another way in which Urantia became peculiarly related to the Most Highs. When Michael, the Creator Son, was on his terminal **bestowal** mission, since the successor of Lucifer was not in full authority in the local system, all Urantia affairs which concerned the Michael **bestowal** were immediately supervised by the Most Highs of Norlatiadek.

43:4.7. The one hundred System Sovereigns come periodically to the Edentia conclaves which deliberate on the welfare of the constellation. After the Satania rebellion the archrebels of Jerusem were wont to come up to these Edentia councils just as they had on former occasions. And there was found no way to stop this arrogant effrontery until after the **bestowal** of Michael on Urantia and his subsequent assumption of unlimited sovereignty throughout all Nebadon. Never, since that day, have these instigators of sin been permitted to sit in the Edentia councils of the loyal System Sovereigns.

43:5.11. 9. The Most High mediator, the Vorondadek Son assigned to harmonize the special **bestowal** adjustments on Urantia with the routine administration of the constellation. The presence of certain archangel activities and numerous other irregular ministrations on Urantia, together with the special activities of the Brilliant Evening Stars on Jerusem, necessitates the functioning of this Son.

Paper 44 - The Celestial Artisans

44:8.3. There is no caste in the ranks of spirit artisans. No matter how lowly your origin, if you have ability and the gift of expression, you will gain adequate recognition and receive due appreciation as you ascend upward in the scale of morontia experience and spiritual attainment. There can be no handicap of human heredity or deprivation of mortal environment which the morontia career will not fully compensate and wholly remove. And all such satisfactions of artistic achievement and expressionful self-realization will be effected by your own personal efforts in progressive advancement. At last the aspirations of evolutionary mediocrity may be realized. While the Gods do not arbitrarily **bestow** talents and ability upon the children of time, they do provide for the attainment of the satisfaction of all their noble longings and for the gratification of all human hunger for supernal self-expression.

Paper 45 - The Local System Administration

45:3.7. 6. The **bestowal** director — Fortant, number 319,847 of the reserves of the secondary Lanonandeks and temporary director of all universe activities transplanted to Jerusem since Michael's **bestowal** on Urantia. Fortant has been attached to the staff of Lanaforge for nineteen hundred years of Urantia time.

45:3.22. This council periodically chooses three members to represent the local system on the supreme council at universe headquarters, but this representation is suspended by rebellion. Satania now has an observer at the headquarters of the local universe, but since the **bestowal** of Michael the system has resumed the election of ten members to the Edentia legislature.

45:4.16. 14. Machiventa Melchizedek, the only Son of this order to **bestow** himself upon the Urantia races. While still numbered as a Melchizedek, he has become "forever a minister of the Most Highs," eternally assuming the assignment of service as a mortal ascender, having sojourned on Urantia in the likeness of mortal flesh at Salem in the days of Abraham. This Melchizedek has latterly been proclaimed vicegerent Planetary Prince of Urantia with headquarters on Jerusem and authority to act in behalf of Michael, who is actually the Planetary Prince of the world whereon he experienced his terminal **bestowal** in human form. Notwithstanding this, Urantia is still supervised by successive resident governors general, members of the four and twenty counselors.

45:4.20. Seats numbers 17, 18, 19, and 20 are not permanently occupied. They are temporarily filled by the unanimous consent of the sixteen permanent members, being kept open for later assignment to ascending mortals from the present **postbestowal** Son age on Urantia.

Paper 46 - The Local System Headquarters

46:0.1. JERUSEM, the headquarters of Satania, is an average capital of a local system, and aside from numerous irregularities occasioned by the Lucifer rebellion and the **bestowal** of Michael on Urantia, it is typical of similar spheres. Your local system has passed through some stormy experiences, but it is at present being administered most efficiently, and as the ages pass, the results of disharmony are being slowly but surely eradicated. Order and good will are being restored, and the conditions on Jerusem are more and more approaching the heavenly status of your traditions, for the system headquarters is truly the heaven visualized by the majority of twentieth-century religious believers.

46:5.12. The first circle of the domain of the Sons is occupied by the Magisterial Sons and their personal staffs. Here center all of the plans and immediate activities of the **bestowal** and adjudicational services of these juridical Sons. It is also through this center that the Avonals of the system maintain contact with the universe.

46:5.19. These circular reservations of the Sons occupy an enormous area, and until nineteen hundred years ago there existed a great open space at its center. This central region is now occupied by the Michael memorial, completed some five hundred years ago. Four hundred and ninety-five years ago, when this temple was dedicated, Michael was present in person, and all Jerusem heard the touching story of the Master Son's **bestowal** on Urantia, the least of Satania. The Michael memorial is now the center of all activities embraced in the modified management of the system occasioned by Michael's **bestowal**, including most of the more recently transplanted Salvington activities. The memorial staff consists of over one million personalities.

Paper 47 - The Seven Mansion Worlds

47:5.3. Mansonia the third is a world of great personal and social achievement for all who have not made the equivalent of these circles of culture prior to release from the flesh on the mortal nativity worlds. On this sphere more positive educational work is begun. The training of the first two mansion worlds is mostly of a deficiency nature — negative — in that it has to do with supplementing the experience of the life in the flesh. On this third mansion world the survivors really begin their progressive morontia culture. The chief purpose of this training is to enhance the understanding of the correlation of morontia mota and mortal logic, the co-ordination of morontia mota and human philosophy. Surviving mortals now gain practical insight into true metaphysics. This is the real introduction to the intelligent comprehension of cosmic meanings and universe interrelationships. The culture of the third mansion world partakes of the nature of the **postbestowal** Son age of a normal inhabited planet.

Paper 48 - The Morontia Life

48:1.6. In the days of the mortal flesh the divine spirit indwells you, almost as a thing apart — in reality an invasion of man by the **bestowed** spirit of the Universal Father. But in the morontia life the spirit will become a real part of your personality, and as you successively pass through the 570 progressive transformations, you ascend from the material to the spiritual estate of creature life.

Paper 49 - The Inhabited Worlds

49:4.8. Mind is the **bestowal** of the Infinite Spirit and functions quite the same in diverse environments. The mind of mortals is akin, regardless of certain structural and chemical differences which characterize the physical natures of the will creatures of the local systems. Regardless of personal or physical planetary differences, the mental life of all these various orders of mortals is very similar, and their immediate careers after death are very much alike.

49:4.9. But mortal mind without immortal spirit cannot survive. The mind of man is mortal; only the **bestowed** spirit is immortal. Survival is dependent on spiritualization by the ministry of the Adjuster — on the birth and evolution of the immortal soul; at least, there must not have developed an antagonism towards the Adjuster's mission of effecting the spiritual transformation of the material mind.

49:5.25. When the intellectual and ethical progress of a human race has reached the limits of evolutionary development, there comes an Avonal Son of Paradise on a magisterial mission; and later on, when the spiritual status of such a world is nearing its limit of natural attainment, the planet is visited by a Paradise **bestowal** Son. The chief mission of a **bestowal** Son is to establish the planetary status, release the Spirit of Truth for planetary function, and thus effect the universal coming of the Thought Adjusters.

49:5.26. Here, again, Urantia deviates: There has never been a magisterial mission on your world, neither was your **bestowal** Son of the Avonal order; your planet enjoyed the signal honor of becoming the mortal home planet of the Sovereign Son, Michael of Nebadon.

Paper 50 - The Planetary Princes

50:2.2. The Planetary Princes may at any time seek the counsel of the Melchizedeks, their former instructors and sponsors, but they are not arbitrarily required to ask for such assistance, and if such aid is not voluntarily requested, the Melchizedeks do not interfere with the planetary administration. These world rulers may also avail themselves of the advice of the four and twenty counselors, assembled from the **bestowal** worlds of the system. In Satania these counselors are at present all natives of Urantia. And there is an analogous council of seventy at the constellation headquarters also selected from the evolutionary beings of the realms.

50:6.5. You should not forget that for two hundred thousand years all the worlds of Satania have rested under the spiritual ban of Norlatiadek in consequence of the Lucifer rebellion. And it will require age upon age to retrieve the resultant handicaps of sin and secession. Your world still continues to pursue an irregular and checkered career as a result of the double tragedy of a rebellious Planetary Prince and a defaulting Material Son. Even the **bestowal** of Christ Michael on Urantia did not immediately set aside the temporal consequences of these serious blunders in the earlier administration of the world.

Paper 51 - The Planetary Adams

51:3.9. Your world has been visited by four orders of sonship: Caligastia, the Planetary Prince; Adam and Eve of the Material Sons of God; Machiventa Melchizedek, the “sage of Salem” in the days of Abraham; and Christ Michael, who came as the Paradise **bestowal** Son. How much more effective and beautiful it would have been had Michael, the supreme ruler of the universe of Nebadon, been welcomed to your world by a loyal and efficient Planetary Prince and a devoted and successful Material Son, both of whom could have done so much to enhance the lifework and mission of the **bestowal** Son! But not all worlds have been so unfortunate as Urantia, neither has the mission of the Planetary Adams always been so difficult or so hazardous. When they are successful, they contribute to the development of a great people, continuing as the visible heads of planetary affairs even far into the age when such a world is settled in light and life.

51:4.2. The earlier races are somewhat superior to the later; the red man stands far above the indigo — black — race. The Life Carriers impart the full **bestowal** of the living energies to the initial or red race, and each succeeding evolutionary manifestation of a distinct group of mortals represents variation at the expense of the original endowment. Even mortal stature tends to decrease from the red man down to the indigo race, although on Urantia unexpected strains of giantism appeared among the green and orange peoples.

51:5.7. But while the pure-line children of a planetary Garden of Eden can **bestow** themselves upon the superior members of the evolutionary races and thereby upstep the biologic level of mankind, it would not prove beneficial for the higher strains of Urantia mortals to mate with the lower races; such an unwise procedure would jeopardize all civilization on your world. Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control.

51:6.13. 7. The spirit or Havona Father — the Universal Father, who dwells on Paradise and **bestows** his spirit to live and work in the minds of the lowly creatures who inhabit the universe of universes.

Paper 52 - Planetary Mortal Epochs

52:0.1. FROM the inception of life on an evolutionary planet to the time of its final flowering in the era of light and life, there appear upon the stage of world action at least seven epochs of human life. These successive ages are determined by the planetary missions of the divine Sons, and on an average inhabited world these epochs appear in the following order:

52:0.2. 1. Pre-Planetary Prince Man.

52:0.3. 2. Post-Planetary Prince Man.

52:0.4. 3. Post-Adamic Man.

52:0.5. 4. Post-Magisterial Son Man.

52:0.6. 5. **Post-Bestowal** Son Man.

52:0.7. 6. Post-Teacher Son Man.

52:0.8. 7. The Era of Light and Life.

52:2.12. It is neither tenderness nor altruism to **bestow** futile sympathy upon degenerated human beings, unsalvable abnormal and inferior mortals. There exist on even the most normal of the evolutionary worlds sufficient differences between individuals and between numerous social groups to provide for the full exercise of all those noble traits of altruistic sentiment and unselfish mortal ministry without perpetuating the socially unfit and the morally degenerate strains of evolving humanity. There is abundant opportunity for the exercise of tolerance and the function of altruism in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright.

52:3.2. Thought Adjusters are increasingly **bestowed** upon the post-Adamic men, and in constantly augmented numbers these mortals attain capacity for subsequent Adjuster fusion. While functioning as descending Sons, the Adams do not possess Adjusters, but their planetary offspring — direct and mixed — become legitimate candidates for the reception, in due time, of the Mystery Monitors. By the termination of the post-Adamic age the planet is in possession of its full quota of celestial ministers; only the fusion Adjusters are not yet universally **bestowed**.

52:4.7. During this epoch the majority of the world mortals are Adjuster indwelt. But even yet the **bestowal** of divine Monitors is not always universal. The Adjusters of fusion destiny are not yet **bestowed** upon all planetary mortals; it is still necessary for the will creatures to choose the Mystery Monitors.

52:4.8. During the closing ages of this dispensation, society begins to return to more simplified forms of living. The complex nature of an advancing civilization is running its course, and mortals are learning to live more naturally and effectively. And this trend increases with each succeeding epoch. This is the age of the flowering of art, music, and higher learning. The physical sciences have already reached their height of development. The termination of this age, on an ideal world, witnesses the fullness of a great religious awakening, a world-wide spiritual enlightenment. And this extensive arousal of the spiritual natures of the races is the signal for the arrival of the **bestowal** Son and for the inauguration of the fifth mortal epoch.

52:4.9. On many worlds it develops that the planet is not made ready for a **bestowal** Son by one magisterial mission; in that event there will be a second, even a succession of Magisterial Sons, each of whom will advance the races from one dispensation to another until the planet is made ready for the gift of the **bestowal** Son. On the second and subsequent missions the Magisterial Sons may or may not be incarnated. But no matter how many Magisterial Sons may appear — and they may also come as such after the **bestowal** Son — the advent of each one marks the end of one dispensation and the beginning of another.

52:4.10. These dispensations of the Magisterial Sons cover anywhere from twenty-five thousand to fifty thousand years of Urantia time. Sometimes such an epoch is much shorter and in rare instances even longer. But in the fullness of time one of these same Magisterial Sons will be born as the Paradise **bestowal** Son.

52:5.1. When a certain standard of intellectual and spiritual development is attained on an inhabited world, a Paradise **bestowal** Son always arrives. On normal worlds he does not appear in the flesh until the races have ascended to the highest levels of intellectual development and ethical attainment. But on Urantia the **bestowal** Son, even your own Creator Son, appeared at the close of the Adamic dispensation, but that is not the usual order of events on the worlds of space.

52:5.2. When the worlds have become ripe for spiritualization, the **bestowal** Son arrives. These Sons always belong to the Magisterial or Avonal order except in that case, once in each local universe, when the Creator Son prepares for his terminal **bestowal** on some evolutionary world, as occurred when Michael of Nebadon appeared on Urantia to **bestow** himself upon your mortal races. Only one world in near ten million can enjoy such a gift; all other worlds are spiritually advanced by the **bestowal** of a Paradise Son of the Avonal order.

52:5.3. The **bestowal** Son arrives on a world of high educational culture and encounters a race spiritually trained and prepared to assimilate advanced teachings and to appreciate the **bestowal** mission. This is an age characterized by the world-wide pursuit of moral culture and spiritual truth. The mortal passion of this dispensation is the penetration of cosmic reality and communion with spiritual reality. The revelations of truth are extended to include the superuniverse. Entirely new systems of education and government grow up to supplant the crude regimes of former times. The joy of living takes on new color, and the reactions of life are exalted to heavenly heights of tone and timbre.

52:5.4. The **bestowal** Son lives and dies for the spiritual uplift of the mortal races of a world. He establishes the “new and living way”; his life is an incarnation of Paradise truth in mortal flesh, that very truth — even the Spirit of Truth — in the knowledge of which men shall be free.

52:5.6. Upon the resurrection of a **bestowal** Son, on the third day after yielding up his incarnated life, he ascends to the right hand of the Universal Father, receives the assurance of the acceptance of the **bestowal** mission, and returns to the Creator Son at the headquarters of the local universe. Thereupon the **bestowal** Avonal and the Creator Michael send their joint spirit, the Spirit of Truth, into the **bestowal** world. This is the occasion when the “spirit of the triumphant Son is poured out upon all flesh.” The Universe Mother Spirit also participates in this **bestowal** of the Spirit of Truth, and concomitant therewith there issues the **bestowal** edict of the Thought Adjusters. Thereafter all normal-minded will creatures of that world will receive Adjusters as soon as they attain the age of moral responsibility, of spiritual choice.

52:5.7. If such a **bestowal** Avonal should return to a world after the **bestowal** mission, he would not incarnate but would come “in glory with the seraphic hosts.”

52:5.8. The **postbestowal** Son age may extend from ten thousand to a hundred thousand years. There is no arbitrary time allotted to any of these dispensational eras. This is a time of great ethical and spiritual progress. Under the spiritual influence of these ages, human character undergoes tremendous transformations and experiences phenomenal development. It becomes possible to put the golden rule into practical operation. The teachings of Jesus are really applicable to a mortal world which has had the preliminary training of the **prebestowal** Sons with their dispensations of character ennoblement and culture augmentation.

52:6.1. The **bestowal** Son is the Prince of Peace. He arrives with the message, “Peace on earth and good will among men.” On normal worlds this is a dispensation of world-wide peace; the nations no more learn war. But such salutary influences did not attend the coming of your **bestowal** Son, Christ Michael. Urantia is not proceeding in the normal order. Your world is out of step in the planetary procession. Your Master, when on earth, warned his disciples that his advent would not bring the usual reign of peace on Urantia. He distinctly told them that there would be “wars and rumors of wars,” and that nation would rise against nation. At another time he said, “Think not that I have come to bring peace upon earth.”

52:6.8. If you could be transplanted from your backward and confused world to some normal planet now in the **postbestowal** Son age, you would think you had been translated to the heaven of your traditions. You would hardly believe that you were observing the normal evolutionary workings of a mortal sphere of human habitation. These worlds are in the spiritual circuits of their realm, and they enjoy all the advantages of the universe broadcasts and the reflectivity services of the superuniverse.

Paper 53 - The Lucifer Rebellion

53:1.2. Lucifer was a magnificent being, a brilliant personality; he stood next to the Most High Fathers of the constellations in the direct line of universe authority. Notwithstanding Lucifer's transgression, subordinate intelligences refrained from showing him disrespect and disdain prior to Michael's **bestowal** on Urantia. Even the archangel of Michael, at the time of Moses' resurrection, "did not bring against him an accusing judgment but simply said, 'the Judge rebuke you.'" Judgment in such matters belongs to the Ancients of Days, the rulers of the superuniverse.

53:1.4. Very little was heard of Lucifer on Urantia owing to the fact that he assigned his first lieutenant, Satan, to advocate his cause on your planet. Satan was a member of the same primary group of Lanonandeks but had never functioned as a System Sovereign; he entered fully into the Lucifer insurrection. The "devil" is none other than Caligastia, the deposed Planetary Prince of Urantia and a Son of the secondary order of Lanonandeks. At the time Michael was on Urantia in the flesh, Lucifer, Satan, and Caligastia were leagued together to effect the miscarriage of his **bestowal** mission. But they signally failed.

53:5.2. At the time of this rebellion and the two which preceded it there was no absolute and personal sovereign authority in the universe of Nebadon. Michael ruled by divine right, as vicegerent of the Universal Father, but not yet in his own personal right. He had not completed his **bestowal** career; he had not yet been vested with "all power in heaven and on earth."

53:8.1. Lucifer and Satan freely roamed the Satania system until the completion of the **bestowal** mission of Michael on Urantia. They were last on your world together during the time of their combined assault upon the Son of Man.

53:8.2. Formerly, when the Planetary Princes, the "Sons of God," were periodically assembled, "Satan came also," claiming that he represented all of the isolated worlds of the fallen Planetary Princes. But he has not been accorded such liberty on Jerusem since Michael's terminal **bestowal**. Subsequent to their effort to corrupt Michael when in the **bestowal** flesh, all sympathy for Lucifer and Satan has perished throughout all Satania, that is, outside the isolated worlds of sin.

53:8.3. The **bestowal** of Michael terminated the Lucifer rebellion in all Satania aside from the planets of the apostate Planetary Princes. And this was the significance of Jesus' personal experience, just before his death in the flesh, when he one day exclaimed to his disciples, "And I beheld Satan fall as lightning from heaven." He had come with Lucifer to Urantia for the last crucial struggle.

53:8.7. Before the **bestowal** of Michael these rulers of darkness sought to maintain their authority on Urantia, and they persistently withstood the minor and subordinate celestial personalities. But since the day of Pentecost this traitorous Caligastia and his equally contemptible associate, Daligastia, are servile before the divine majesty of the Paradise Thought Adjusters and the protective Spirit of Truth, the spirit of Michael, which has been poured out upon all flesh.

53:9.2. The archdeceiver has never been on Urantia since the days when he sought to turn back Michael from the purpose to complete the **bestowal** and to establish himself finally and securely as the unqualified ruler of Nebadon. Upon Michael's becoming the settled head of the universe of Nebadon, Lucifer was taken into custody by the agents of the Uversa Ancients of Days and has since been a prisoner on satellite number one of the Father's group of the transition spheres of Jerusem. And here the rulers of other worlds and systems behold the end of the unfaithful Sovereign of Satania. Paul knew of the status of these rebellious leaders following Michael's **bestowal**, for he wrote of Caligastia's chiefs as "spiritual hosts of wickedness in the heavenly places."

53:9.5. Since Michael's final **bestowal** no one in all Satania has desired to go to the prison worlds to minister to the interned rebels. And no more beings have been won to the deceiver's cause. For nineteen hundred years the status has been unchanged.

Paper 54 - Problems of the Lucifer Rebellion

54:2.3. Lucifer's folly was the attempt to do the nondoable, to short-circuit time in an experiential universe. Lucifer's crime was the attempted creative disenfranchisement of every personality in Satania, the unrecognized abridgment of the creature's personal participation — freewill participation — in the long evolutionary struggle to attain the status of light and life both individually and collectively. In so doing this onetime Sovereign of your system set the temporal purpose of his own will directly athwart the eternal purpose of God's will as it is revealed in the **bestowal** of free will upon all personal creatures. The Lucifer rebellion thus threatened the maximum possible infringement of the freewill choice of the ascenders and servers of the system of Satania — a threat forevermore to deprive every one of these beings of the thrilling experience of contributing something personal and unique to the slowly erecting monument to experiential wisdom which will sometime exist as the perfected system of Satania. Thus does the Lucifer manifesto, masquerading in the habiliments of liberty, stand forth in the clear light of reason as a monumental threat to consummate the theft of personal liberty and to do it on a scale that has been approached only twice in all the history of Nebadon.

54:3.1. The moral will creatures of the evolutionary worlds are always bothered with the unthinking question as to why the all-wise Creators permit evil and sin. They fail to comprehend that both are inevitable if the creature is to be truly free. The free will of evolving man or exquisite angel is not a mere philosophic concept, a symbolic ideal. Man's ability to choose good or evil is a universe reality. This liberty to choose for oneself is an endowment of the Supreme Rulers, and they will not permit any being or group of beings to deprive a single personality in the wide universe of this divinely **bestowed** liberty — not even to satisfy such misguided and ignorant beings in the enjoyment of this misnamed personal liberty.

54:5.6. 5. Regardless of Michael's attitude toward Lucifer, notwithstanding his being Lucifer's Creator-father, it was not in the province of the Creator Son to exercise summary jurisdiction over the apostate System Sovereign because he had not then completed his **bestowal** career, thereby attaining unqualified sovereignty of Nebadon.

Paper 55 - The Spheres of Light and Life

55:0.1. THE age of light and life is the final evolutionary attainment of a world of time and space. From the early times of primitive man, such an inhabited world has passed through the successive planetary ages — the pre- and the post-Planetary Prince ages, the post-Adamic age, the post-Magisterial Son age, and the **postbestowal** Son age. And then is such a world made ready for the culminating evolutionary attainment, the settled status of light and life, by the ministry of the successive planetary missions of the Trinity Teacher Sons with their ever-advancing revelations of divine truth and cosmic wisdom. In these endeavors the Teacher Sons enjoy the assistance of the Brilliant Evening Stars always, and the Melchizedeks sometimes, in establishing the final planetary age.

55:1.1. The presence of a morontia temple at the capital of an inhabited world is the certificate of the admission of such a sphere to the settled ages of light and life. Before the Teacher Sons leave a world at the conclusion of their terminal mission, they inaugurate this final epoch of evolutionary attainment; they preside on that day when the “holy temple comes down upon earth.” This event, signaling the dawn of the era of light and life, is always honored by the personal presence of the Paradise **bestowal** Son of that planet, who comes to witness this great day. There in this temple of unparalleled beauty, this **bestowal** Son of Paradise proclaims the long-time Planetary Prince as the new Planetary Sovereign and invests such a faithful Lanonandek Son with new powers and extended authority over planetary affairs. The System Sovereign is also present and speaks in confirmation of these pronouncements.

55:1.2. A morontia temple has three parts: Centermost is the sanctuary of the Paradise **bestowal** Son. On the right is the seat of the former Planetary Prince, now Planetary Sovereign; and when present in the temple, this Lanonandek Son is visible to the more spiritual individuals of the realm. On the left is the seat of the acting chief of finaliters attached to the planet.

55:3.8. On this world the highest honor conferred upon a citizen was the order of “supreme service,” being the only degree of recognition ever to be granted in the morontia temple. This recognition was **bestowed** upon those who had long distinguished themselves in some phase of supermaterial discovery or planetary social service.

55:7.1. This epoch extends from the appearance of the morontia temple at the new planetary headquarters to the time of the settling of the entire system in light and life. This age is inaugurated by the Trinity Teacher Sons at the close of their successive world missions when the Planetary Prince is elevated to the status of Planetary Sovereign by the mandate and personal presence of the Paradise **bestowal** Son of that sphere. Concomitant therewith the finaliters inaugurate their active participation in planetary affairs.

Paper 56 - Universal Unity

56:2.2. Mind is the functional endowment of the Infinite Spirit, therefore infinite in potential and universal in **bestowal**. The primal thought of the Universal Father eternalizes in dual expression: the Isle of Paradise and his Deity equal, the spiritual and Eternal Son. Such duality of eternal reality renders the mind God, the Infinite Spirit, inevitable. Mind is the indispensable channel of communication between spiritual and material realities. The material evolutionary creature can conceive and comprehend the indwelling spirit only by the ministry of mind.

56:3.2. Paradise spirit realities are likewise one, but in all time-space situations and relations this single spirit is revealed in the dual phenomena of the spirit personalities and emanations of the Eternal Son and the spirit personalities and influences of the Infinite Spirit and associated creations; and there is yet a third — pure-spirit fragmentations — the Father's **bestowal** of the Thought Adjusters and other spirit entities which are prepersonal.

56:4.2. Personality inherently reaches out to unify all constituent realities. The infinite personality of the First Source and Center, the Universal Father, unifies all seven constituent Absolutes of Infinity; and the personality of mortal man, being an exclusive and direct **bestowal** of the Universal Father, likewise possesses the potential of unifying the constituent factors of the mortal creature. Such unifying creativity of all creature personality is a birthmark of its high and exclusive source and is further evidential of its unbroken contact with this same source through the personality circuit, by means of which the personality of the creature maintains direct and sustaining contact with the Father of all personality on Paradise.

56:4.5. Philosophically, cosmically, and with reference to differential levels and locations of manifestation, you may and perforce must conceive of the functioning of plural Deities and postulate the existence of plural Trinities; but in the worshipful experience of the personal contact of every worshiping personality throughout the master universe, God is one; and that unified and personal Deity is our Paradise parent, God the Father, the **bestower**, conservator, and Father of all personalities from mortal man on the inhabited worlds to the Eternal Son on the central Isle of Light.

56:8.3. Bear in mind, all that God the Father and his Paradise Sons do for us, we in turn and in spirit have the opportunity to do for and in the emerging Supreme Being. The experience of love, joy, and service in the universe is mutual. God the Father does not need that his sons should return to him all that he **bestows** upon them, but they do (or may) in turn **bestow** all of this upon their fellows and upon the evolving Supreme Being.

56:10.13. The recognition of true relations implies a mind competent to discriminate between truth and error. The **bestowal** Spirit of Truth which invests the human minds of Urantia is unerringly responsive to truth — the living spirit relationship of all things and all beings as they are coordinated in the eternal ascent Godward.

56:10.17. Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only **bestow** themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father.

Paper 57 - The Origin of Urantia

57:8.6. It was at about this time that Urantia was assigned to the system of Satania for planetary administration and was placed on the life registry of Norlatiadek. Then began the administrative recognition of the small and insignificant sphere which was destined to be the planet whereon Michael would subsequently engage in the stupendous undertaking of mortal **bestowal**, would participate in those experiences which have since caused Urantia to become locally known as the “world of the cross.”

Paper 58 - Life Establishment on Urantia

58:6.7. The physiologic equipment and the anatomic structure of all new orders of life are in response to the action of physical law, but the subsequent endowment of mind is a **bestowal** of the adjutant mind-spirits in accordance with innate brain capacity. Mind, while not a physical evolution, is wholly dependent on the brain capacity afforded by purely physical and evolutionary developments.

Paper 63 - The First Human Family

63:0.3. Andon is the Nebadon name which signifies “the first Fatherlike creature to exhibit human perfection hunger.” Fonta signifies “the first Sonlike creature to exhibit human perfection hunger.” Andon and Fonta never knew these names until they were **bestowed** upon them at the time of fusion with their Thought Adjusters. Throughout their mortal sojourn on Urantia they called each other Sonta-an and Sonta-en, Sonta-an meaning “loved by mother,” Sonta-en signifying “loved by father.” They gave themselves these names, and the meanings are significant of their mutual regard and affection.

63:7.1. Andon and Fonta, the splendid founders of the human race, received recognition at the time of the adjudication of Urantia upon the arrival of the Planetary Prince, and in due time they emerged from the regime of the mansion worlds with citizenship status on Jerusem. Although they have never been permitted to return to Urantia, they are cognizant of the history of the race they founded. They grieved over the Caligastia betrayal, sorrowed because of the Adamic failure, but rejoiced exceedingly when announcement was received that Michael had selected their world as the theater for his final **bestowal**.

Paper 65 - The Overcontrol of Evolution

65:0.2. There are, then, three distinct levels of life production and evolution:

65:0.3. 1. The physical-energy domain — mind-capacity production.

65:0.4. 2. The mind ministry of the adjutant spirits — impinging upon spirit capacity.

65:0.5. 3. The spirit endowment of mortal mind — culminating in Thought Adjuster **bestowal**.

65:5.4. There are, of course, certain compensations for tribulation, such as Michael's **bestowal** on Urantia. But irrespective of all such considerations, the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of our original plans and life patterns.

Paper 66 - The Planetary Prince of Urantia

66:8.6. The doctrine of a personal devil on Urantia, though it had some foundation in the planetary presence of the traitorous and iniquitous Caligastia, was nevertheless wholly fictitious in its teachings that such a "devil" could influence the normal human mind against its free and natural choosing. Even before Michael's **bestowal** on Urantia, neither Caligastia nor Daligastia was ever able to oppress mortals or to coerce any normal individual into doing anything against the human will. The free will of man is supreme in moral affairs; even the indwelling Thought Adjuster refuses to compel man to think a single thought or to perform a single act against the choosing of man's own will.

Paper 71 - Development of the State

71:2.14. 5. Security of property. No government can long endure if it fails to provide for the right to enjoy personal property in some form. Man craves the right to use, control, **bestow**, sell, lease, and bequeath his personal property.

71:3.12. In advanced states, political service is esteemed as the highest devotion of the citizenry. The greatest ambition of the wisest and noblest of citizens is to gain civil recognition, to be elected or appointed to some position of governmental trust, and such governments confer their highest honors of recognition for service upon their civil and social servants. Honors are next **bestowed** in the order named upon philosophers, educators, scientists, industrialists, and militarists. Parents are duly rewarded by the excellency of their children, and purely religious leaders, being ambassadors of a spiritual kingdom, receive their real rewards in another world.

Paper 72 - Government on a Neighboring Planet

72:0.3. This planet, like Urantia, was led astray by the disloyalty of its Planetary Prince in connection with the Lucifer rebellion. It received a Material Son shortly after Adam came to Urantia, and this Son also defaulted, leaving the sphere isolated, since a Magisterial Son has never been **bestowed** upon its mortal races.

72:3.7. Children remain legally subject to their parents until they are fifteen, when the first initiation into civic responsibility is held. Thereafter, every five years for five successive periods similar public exercises are held for such age groups at which their obligations to parents are lessened, while new civic and social responsibilities to the state are assumed. Suffrage is conferred at twenty, the right to marry without parental consent is not **bestowed** until twenty-five, and children must leave home on reaching the age of thirty.

72:9.3. 2. Upon nomination by the state governors or by the regional executives and by the mandate of the regional supreme councils, individuals who have rendered great service to society, or who have demonstrated extraordinary wisdom in government service, may have additional votes conferred upon them not oftener than every five years and not to exceed nine such superfranchises. The maximum suffrage of any multiple voter is ten. Scientists, inventors, teachers, philosophers, and spiritual leaders are also thus recognized and honored with augmented political power. These advanced civic privileges are conferred by the state and regional supreme councils much as degrees are **bestowed** by the special colleges, and the recipients are proud to attach the symbols of such civic recognition, along with their other degrees, to their lists of personal achievements.

72:12.4. Urantians should, however, take note that their sister sphere in the Satania family has benefited by neither magisterial nor **bestowal** missions of the Paradise Sons. Neither are the various peoples of Urantia set off from each other by such disparity of culture as separates the continental nation from its planetary fellows.

72:12.5. The pouring out of the Spirit of Truth provides the spiritual foundation for the realization of great achievements in the interests of the human race of the **bestowal** world. Urantia is therefore far better prepared for the more immediate realization of a planetary government with its laws, mechanisms, symbols, conventions, and language — all of which could contribute so mightily to the establishment of world-wide peace under law and could lead to the sometime dawning of a real age of spiritual striving; and such an age is the planetary threshold to the utopian ages of light and life.

Paper 73 - The Garden of Eden

73:7.3. The Melchizedeks counseled Adam not to initiate the program of racial uplift and blending until his own family had numbered one-half million. It was never intended that the Garden should be the permanent home of the Adamites. They were to become emissaries of a new life to all the world; they were to mobilize for unselfish **bestowal** upon the needy races of earth.

Paper 74 - Adam and Eve

74:1.5. This Jerusalem pair left behind them on the capital of Satania and elsewhere, one hundred offspring — fifty sons and fifty daughters — magnificent creatures who had escaped the pitfalls of progression, and who were all in commission as faithful stewards of universe trust at the time of their parents' departure for Urantia. And they were all present in the beautiful temple of the Material Sons attendant upon the farewell exercises associated with the last ceremonies of the **bestowal** acceptance. These children accompanied their parents to the dematerialization headquarters of their order and were the last to bid them farewell and divine speed as they fell asleep in the personality lapse of consciousness which precedes the preparation for seraphic transport. The children spent some time together at the family rendezvous rejoicing that their parents were soon to become the visible heads, in reality the sole rulers, of planet 606 in the system of Satania.

74:7.11. The schools, in fact every activity of the Garden, were always open to visitors. Unarmed observers were freely admitted to Eden for short visits. To sojourn in the Garden a Urantian had to be "adopted." He received instructions in the plan and purpose of the Adamic **bestowal**, signified his intention to adhere to this mission, and then made declaration of loyalty to the social rule of Adam and the spiritual sovereignty of the Universal Father.

Paper 75 - The Default of Adam and Eve

75:8.2. There has been no "fall of man." The history of the human race is one of progressive evolution, and the Adamic **bestowal** left the world peoples greatly improved over their previous biologic condition. The more superior stocks of Urantia now contain inheritance factors derived from as many as four separate sources: Andonite, Sangik, Nodite, and Adamic.

Paper 76 - The Second Garden

76:5.4. And this was a great mystery to Adam and Eve. They could comprehend the veiled promise of a possible special resurrection in this message, and such a possibility greatly cheered them, but they could not grasp the meaning of the intimation that they might rest until the time of a resurrection associated with Michael's personal appearance on Urantia. And so the Edenic pair always proclaimed that a Son of God would sometime come, and they communicated to their loved ones the belief, at least the longing hope, that the world of their blunders and sorrows might possibly be the realm whereon the ruler of this universe would elect to function as the Paradise **bestowal** Son. It seemed too good to be true, but Adam did entertain the thought that strife-torn Urantia might, after all, turn out to be the most fortunate world in the system of Satania, the envied planet of all Nebadon.

Paper 77 - The Midway Creatures

77:1.2. It is well always to bear in mind that the successive **bestowals** of the Sons of God on an evolving planet produce marked changes in the spiritual economy of the realm and sometimes so modify the workings of the interassociation of spiritual and material agencies on a planet as to create situations indeed difficult of understanding. The status of the one hundred corporeal members of Prince Caligastia's staff illustrates just such a unique interassociation: As ascendant morontia citizens of Jerusem they were supermaterial creatures without reproductive prerogatives. As descendant planetary ministers on Urantia they were material sex creatures capable of procreating material offspring (as some of them later did). What we cannot satisfactorily explain is how these one hundred could function in the parental role on a supermaterial level, but that is exactly what happened. A supermaterial (nonsexual) liaison of a male and a female member of the corporeal staff resulted in the appearance of the first-born of the primary midwayers.

77:7.5. On no world can evil spirits possess any mortal mind subsequent to the life of a Paradise **bestowal** Son. But before the days of Christ Michael on Urantia — before the universal coming of the Thought Adjusters and the pouring out of the Master's spirit upon all flesh — these rebel midwayers were actually able to influence the minds of certain inferior mortals and somewhat to control their actions. This was accomplished in much the same way as the loyal midway creatures function when they serve as efficient contact guardians of the human minds of the Urantia reserve corps of destiny at those times when the Adjuster is, in effect, detached from the personality during a season of contact with superhuman intelligences.

77:7.7. Even prior to Pentecost no rebel spirit could dominate a normal human mind, and since that day even the weak minds of inferior mortals are free from such possibilities. The supposed casting out of devils since the arrival of the Spirit of Truth has been a matter of confounding a belief in demoniacal possession with hysteria, insanity, and feeble-mindedness. But just because Michael's **bestowal** has forever liberated all human minds on Urantia from the possibility of demoniacal possession, do not imagine that such was not a reality in former ages.

Paper 81 - Development of Modern Civilization

81:5.1. Biologic evolution and cultural civilization are not necessarily correlated; organic evolution in any age may proceed unhindered in the very midst of cultural decadence. But when lengthy periods of human history are surveyed, it will be observed that eventually evolution and culture become related as cause and effect. Evolution may advance in the absence of culture, but cultural civilization does not flourish without an adequate background of antecedent racial progression. Adam and Eve introduced no art of civilization foreign to the progress of human society, but the Adamic blood did augment the inherent ability of the races and did accelerate the pace of economic development and industrial progression. Adam's **bestowal** improved the brain power of the races, thereby greatly hastening the processes of natural evolution.

Paper 85 - The Origins of Worship

85:5.3. The sun god was supposed to be the mystic father of the virgin-born sons of destiny who ever and anon were thought to be **bestowed** as saviors upon favored races. These supernatural infants were always put adrift upon some sacred river to be rescued in an extraordinary manner, after which they would grow up to become miraculous personalities and the deliverers of their peoples.

85:7.1. Nature worship may seem to have arisen naturally and spontaneously in the minds of primitive men and women, and so it did; but there was operating all this time in these same primitive minds the sixth adjutant spirit, which had been **bestowed** upon these peoples as a directing influence of this phase of human evolution. And this spirit was constantly stimulating the worship urge of the human species, no matter how primitive its first manifestations might be. The spirit of worship gave definite origin to the human impulse to worship, notwithstanding that animal fear motivated the expression of worshipfulness, and that its early practice became centered upon objects of nature.

Paper 86 - Early Evolution of Religion

86:0.1. THE evolution of religion from the preceding and primitive worship urge is not dependent on revelation. The normal functioning of the human mind under the directive influence of the sixth and seventh mind-adjutants of universal spirit **bestowal** is wholly sufficient to insure such development.

86:5.13. Primitive men thought that the soul was associated with the breath, and that its qualities could be imparted or transferred by the breath. The brave chief would breathe upon the newborn child, thereby imparting courage. Among early Christians the ceremony of **bestowing** the Holy Spirit was accompanied by breathing on the candidates. Said the Psalmist: "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth." It was long the custom of the eldest son to try to catch the last breath of his dying father.

86:7.6. Primitive religion prepared the soil of the human mind, by the powerful and awesome force of false fear, for the **bestowal** of a bona fide spiritual force of supernatural origin, the Thought Adjuster. And the divine Adjusters have ever since labored to transmute God-fear into God-love. Evolution may be slow, but it is unerringly effective.

Paper 92 - The Later Evolution of Religion

92:0.4. 3. The Holy Spirit — this is the initial supermind **bestowal**, and it unfailingly appears in all bona fide human personalities. This ministry to a worship-craving and wisdom-desiring mind creates the capacity to self-realize the postulate of human survival, both in theologic concept and as an actual and factual personality experience.

92:4.8. 4. Jesus of Nazareth. Christ Michael presented for the fourth time to Urantia the concept of God as the Universal Father, and this teaching has generally persisted ever since. The essence of his teaching was love and service, the loving worship which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons **bestow** upon their brethren in the joyous realization that in this service they are likewise serving God the Father.

Paper 93 - Machiventa Melchizedek

93:1.2. The twelve Melchizedek receivers knew of Michael's impending **bestowal** on their planet, but they did not know how soon it would occur; therefore they convened in solemn council and petitioned the Most Highs of Edentia that some provision be made for maintaining the light of truth on Urantia. This plea was dismissed with the mandate that "the conduct of affairs on 606 of Satania is fully in the hands of the Melchizedek custodians." The receivers then appealed to the Father Melchizedek for help but only received word that they should continue to uphold truth in the manner of their own election "until the arrival of a **bestowal** Son," who "would rescue the planetary titles from forfeiture and uncertainty."

93:1.3. And it was in consequence of having been thrown so completely on their own resources that Machiventa Melchizedek, one of the twelve planetary receivers, volunteered to do that which had been done only six times in all the history of Nebadon: to personalize on earth as a temporary man of the realm, to **bestow** himself as an emergency Son of world ministry. Permission was granted for this adventure by the Salvington authorities, and the actual incarnation of Machiventa Melchizedek was consummated near what was to become the city of Salem, in Palestine. The entire transaction of the materialization of this Melchizedek Son was completed by the planetary receivers with the co-operation of the Life Carriers, certain of the Master Physical Controllers, and other celestial personalities resident on Urantia.

93:2.1. It was 1,973 years before the birth of Jesus that Machiventa was **bestowed** upon the human races of Urantia. His coming was unspectacular; his materialization was not witnessed by human eyes. He was first observed by mortal man on that eventful day when he entered the tent of Amdon, a Chaldean herder of Sumerian extraction. And the proclamation of his mission was embodied in the simple statement which he made to this shepherd, "I am Melchizedek, priest of El Elyon, the Most High, the one and only God."

93:2.6. Though Machiventa lived after the manner of the men of the realm, he never married, nor could he have left offspring on earth. His physical body, while resembling that of the human male, was in reality on the order of those especially constructed bodies used by the one hundred materialized members of Prince Caligastia's staff except that it did not carry the life plasm of any human race. Nor was there available on Urantia the tree of life. Had Machiventa remained for any long period on earth, his physical mechanism would have gradually deteriorated; as it was, he terminated his **bestowal** mission in ninety-four years long before his material body had begun to disintegrate.

93:3.2. Melchizedek taught the concept of one God, a universal Deity, but he allowed the people to associate this teaching with the Constellation Father of Norlatiadek, whom he termed El Elyon — the Most High. Melchizedek remained all but silent as to the status of Lucifer and the state of affairs on Jerusem. Lanaforge, the System Sovereign, had little to do with Urantia until after the completion of Michael's **bestowal**. To a majority of the Salem students Edentia was heaven and the Most High was God.

93:3.3. The symbol of the three concentric circles, which Melchizedek adopted as the insignia of his **bestowal**, a majority of the people interpreted as standing for the three kingdoms of men, angels, and God. And they were allowed to continue in that belief; very few of his followers ever knew that these three circles were emblematic of the infinity, eternity, and universality of the Paradise Trinity of divine maintenance and direction; even Abraham rather regarded this symbol as standing for the three Most Highs of Edentia, as he had been instructed that the three Most Highs functioned as one. To the extent that Melchizedek taught the Trinity concept symbolized in his insignia, he usually associated it with the three Vorondadek rulers of the constellation of Norlatiadek.

93:3.8. And thus did Melchizedek prepare the way and set the monotheistic stage of world tendency for the **bestowal** of an actual Paradise Son of the one God, whom he so vividly portrayed as the Father of all, and whom he represented to Abraham as a God who would accept man on the simple terms of personal faith. And Michael, when he appeared on earth, confirmed all that Melchizedek had taught concerning the Paradise Father.

93:4.1. The ceremonies of the Salem worship were very simple. Every person who signed or marked the clay-tablet rolls of the Melchizedek church committed to memory, and subscribed to, the following belief:

93:4.2. 1. I believe in El Elyon, the Most High God, the only Universal Father and Creator of all things.

93:4.3. 2. I accept the Melchizedek covenant with the Most High, which **bestows** the favor of God on my faith, not on sacrifices and burnt offerings.

93:4.4. 3. I promise to obey the seven commandments of Melchizedek and to tell the good news of this covenant with the Most High to all men.

93:4.15. Like Jesus, Melchizedek attended strictly to the fulfillment of the mission of his **bestowal**. He did not attempt to reform the mores, to change the habits of the world, nor to promulgate even advanced sanitary practices or scientific truths. He came to achieve two tasks: to keep alive on earth the truth of the one God and to prepare the way for the subsequent mortal **bestowal** of a Paradise Son of that Universal Father.

93:8.1. It was shortly after the destruction of Sodom and Gomorrah that Machiventa decided to end his emergency **bestowal** on Urantia. Melchizedek's decision to terminate his sojourn in the flesh was influenced by numerous conditions, chief of which was the growing tendency of the surrounding tribes, and even of his immediate associates, to regard him as a demigod, to look upon him as a supernatural being, which indeed he was; but they were beginning to reverence him unduly and with a highly superstitious fear. In addition to these reasons, Melchizedek wanted to leave the scene of his earthly activities a sufficient length of time before Abraham's death to insure that the truth of the one and only God would become strongly established in the minds of his followers. Accordingly Machiventa retired one night to his tent at Salem, having said good night to his human companions, and when they went to call him in the morning, he was not there, for his fellows had taken him.

93:9.10. And thus, in losing sight of Melchizedek, they also lost sight of the teaching of this emergency Son regarding the spiritual mission of the promised **bestowal** Son; lost sight of the nature of this mission so fully and completely that very few of their progeny were able or willing to recognize and receive Michael when he appeared on earth and in the flesh as Machiventa had foretold.

93:9.11. But one of the writers of the Book of Hebrews understood the mission of Melchizedek, for it is written: "This Melchizedek, priest of the Most High, was also king of peace; without father, without mother, without pedigree, having neither beginning of days nor end of life but made like a Son of God, he abides a priest continually." This writer designated Melchizedek as a type of the later **bestowal** of Michael, affirming that Jesus was "a minister forever on the order of Melchizedek." While this comparison was not altogether fortunate, it was literally true that Christ did receive provisional title to Urantia "upon the orders of the twelve Melchizedek receivers" on duty at the time of his world **bestowal**.

93:10.2. Machiventa terminated his **bestowal** as a creature of flesh and blood just as suddenly and unceremoniously as he had begun it. Neither his appearance nor departure were accompanied by any unusual announcement or demonstration; neither resurrection roll call nor ending of planetary dispensation marked his appearance on Urantia; his was an emergency **bestowal**. But Machiventa did not end his sojourn in the flesh of human beings until he had been duly released by the Father Melchizedek and had been informed that his emergency **bestowal** had received the approval of the chief executive of Nebadon, Gabriel of Salvington.

93:10.6. As his was an emergency **bestowal** on Urantia, it does not appear from the records what Machiventa's future may be. It may develop that the Melchizedek corps of Nebadon have sustained the permanent loss of one of their number. Recent rulings handed down from the Most Highs of Edentia, and later confirmed by the Ancients of Days of Uversa, strongly suggest that this **bestowal** Melchizedek is destined to take the place of the fallen Planetary Prince, Caligastia. If our conjectures in this respect are correct, it is altogether possible that Machiventa Melchizedek may again appear in person on Urantia and in some modified manner resume the role of the dethroned Planetary Prince, or else appear on earth to function as vicegerent Planetary Prince representing Christ Michael, who now actually holds the title of Planetary Prince of Urantia. While it is far from clear to us as to what Machiventa's destiny may be, nevertheless, events which have so recently taken place strongly suggest that the foregoing conjectures are probably not far from the truth.

Paper 94 - The Melchizedek Teachings in the Orient

94:4.10. Today, in India, the great need is for the portrayal of the Jesusonian gospel — the Fatherhood of God and the sonship and consequent brotherhood of all men, which is personally realized in loving ministry and social service. In India the philosophical framework is existent, the cult structure is present; all that is needed is the vitalizing spark of the dynamic love portrayed in the original gospel of the Son of Man, divested of the Occidental dogmas and doctrines which have tended to make Michael's life **bestowal** a white man's religion.

94:5.4. 2. The Salem religion of a Most High Creator Deity who would **bestow** his favor upon mankind in response to man's faith. But it is all too true that, by the time the Melchizedek missionaries had penetrated to the lands of the yellow race, their original message had become considerably changed from the simple doctrines of Salem in the days of Machiventa.

94:6.6. His understanding of the eternal purpose of God was clear, for he said: "The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression." And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: "The good man seeks not to retain truth for himself but rather attempts to **bestow** these riches upon his fellows, for that is the realization of truth. The will of the Absolute God always benefits, never destroys; the purpose of the true believer is always to act but never to coerce."

94:10.2. These simple-minded Tibetans would not wholly give up their ancient magic and charms. Examination of the religious ceremonials of present-day Tibetan rituals reveals an overgrown brotherhood of priests with shaven heads who practice an elaborate ritual embracing bells, chants, incense, processions, rosaries, images, charms, pictures, holy water, gorgeous vestments, and elaborate choirs. They have rigid dogmas and crystallized creeds, mystic rites and special fasts. Their hierarchy embraces monks, nuns, abbots, and the Grand Lama. They pray to angels, saints, a Holy Mother, and the gods. They practice confessions and believe in purgatory. Their monasteries are extensive and their cathedrals magnificent. They keep up an endless repetition of sacred rituals and believe that such ceremonials **bestow** salvation. Prayers are fastened to a wheel, and with its turning they believe the petitions become efficacious. Among no other people of modern times can be found the observance of so much from so many religions; and it is inevitable that such a cumulative liturgy would become inordinately cumbersome and intolerably burdensome.

Paper 95 - The Melchizedek Teachings in the Levant

95:3.1. Although the culture and religion of Egypt were chiefly derived from Andite Mesopotamia and largely transmitted to subsequent civilizations through the Hebrews and Greeks, much, very much, of the social and ethical idealism of the Egyptians arose in the valley of the Nile as a purely evolutionary development. Notwithstanding the importation of much truth and culture of Andite origin, there evolved in Egypt more of moral culture as a purely human development than appeared by similar natural techniques in any other circumscribed area prior to the **bestowal** of Michael.

95:5.2. Since the disappearance of Melchizedek in the flesh, no human being up to that time had possessed such an amazingly clear concept of the revealed religion of Salem as Ikhнатon. In some respects this young Egyptian king is one of the most remarkable persons in human history. During this time of increasing spiritual depression in Mesopotamia, he kept alive the doctrine of El Elyon, the One God, in Egypt, thus maintaining the philosophic monotheistic channel which was vital to the religious background of the then future **bestowal** of Michael. And it was in recognition of this exploit, among other reasons, that the child Jesus was taken to Egypt, where some of the spiritual successors of Ikhнатon saw him and to some extent understood certain phases of his divine mission to Urantia.

Paper 96 - Yahweh — God of the Hebrews

96:0.2. The Salem religion was revered as a tradition by the Kenites and several other Canaanite tribes. And this was one of the purposes of Melchizedek's incarnation: That a religion of one God should be so fostered as to prepare the way for the earth **bestowal** of a Son of that one God. Michael could hardly come to Urantia until there existed a people believing in the Universal Father among whom he could appear.

96:6.2. The spell of the extraordinary personality of Moses had kept alive in the hearts of his followers the inspiration of an increasingly enlarged concept of God; but when they once reached the fertile lands of Palestine, they quickly evolved from nomadic herders into settled and somewhat sedate farmers. And this evolution of life practices and change of religious viewpoint demanded a more or less complete change in the character of their conception of the nature of their God, Yahweh. During the times of the beginning of the transmutation of the austere, crude, exacting, and thunderous desert god of Sinai into the later appearing concept of a God of love, justice, and mercy, the Hebrews almost lost sight of Moses' lofty teachings. They came near losing all concept of monotheism; they nearly lost their opportunity of becoming the people who would serve as a vital link in the spiritual evolution of Urantia, the group who would conserve the Melchizedek teaching of one God until the times of the incarnation of a **bestowal** Son of that Father of all.

Paper 98 - The Melchizedek Teachings in the Occident

98:7.1. A Creator Son did not incarnate in the likeness of mortal flesh and **bestow** himself upon the humanity of Urantia to reconcile an angry God but rather to win all mankind to the recognition of the Father's love and to the realization of their sonship with God. After all, even the great advocate of the atonement doctrine realized something of this truth, for he declared that "God was in Christ reconciling the world to himself."

98:7.12. And this is the long story of the teachings of Machiventa Melchizedek on Urantia. It is nearly four thousand years since this emergency Son of Nebadon **bestowed** himself on Urantia, and in that time the teachings of the "priest of El Elyon, the Most High God," have penetrated to all races and peoples. And Machiventa was successful in achieving the purpose of his unusual **bestowal**; when Michael made ready to appear on Urantia, the God concept was existent in the hearts of men and women, the same God concept that still flames anew in the living spiritual experience of the manifold children of the Universal Father as they live their intriguing temporal lives on the whirling planets of space.

Paper 99 - The Social Problems of Religion

99:5.10. Jesus did not require of his followers that they should periodically assemble and recite a form of words indicative of their common beliefs. He only ordained that they should gather together to actually do something — partake of the communal supper of the remembrance of his **bestowal** life on Urantia.

Paper 100 - Religion in Human Experience

100:1.7. Religion cannot be **bestowed**, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. But nobility itself is always an unconscious growth.

100:6.9. The characteristic difference between evolved and revealed religion is a new quality of divine wisdom which is added to purely experiential human wisdom. But it is experience in and with the human religions that develops the capacity for subsequent reception of increased **bestowals** of divine wisdom and cosmic insight.

Paper 101 - The Real Nature of Religion

101:2.4. There are two basic reasons for believing in a God who fosters human survival:

101:2.5. 1. Human experience, personal assurance, the somehow registered hope and trust initiated by the indwelling Thought Adjuster.

101:2.6. 2. The revelation of truth, whether by direct personal ministry of the Spirit of Truth, by the world **bestowal** of divine Sons, or through the revelations of the written word.

101:3.2. Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the **bestowal** Sons to the children of men. And the co-ordination and interassociation of these spirit endowments constitute man a spirit personality in potential destiny.

101:5.11. Personally revealed religions are sponsored by the **bestowal** spirits representing the three persons of the Paradise Trinity and are especially concerned with the expansion of truth. Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

101:6.4. The evolutionary type of knowledge is but the accumulation of protoplasmic memory material; this is the most primitive form of creature consciousness. Wisdom embraces the ideas formulated from protoplasmic memory in process of association and recombination, and such phenomena differentiate human mind from mere animal mind. Animals have knowledge, but only man possesses wisdom capacity. Truth is made accessible to the wisdom-endowed individual by the **bestowal** on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth.

101:6.5. Christ Michael, when **bestowed** on Urantia, lived under the reign of evolutionary religion up to the time of his baptism. From that moment up to and including the event of his crucifixion he carried forward his work by the combined guidance of evolutionary and revealed religion. From the morning of his resurrection until his ascension he traversed the manifold phases of the morontia life of mortal transition from the world of matter to that of spirit. After his ascension Michael became master of the experience of Supremacy, the realization of the Supreme; and being the one person in Nebadon possessed of unlimited capacity to experience the reality of the Supreme, he forthwith attained to the status of the sovereignty of supremacy in and to his local universe.

101:6.17. Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was. New potentials were actualized in the universe of Nebadon consequent upon the terminal **bestowal** of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. Jesus was and is the new and living way whereby man can come into the divine inheritance which the Father has decreed shall be his for but the asking. In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity.

Paper 103 - The Reality of Religious Experience

103:0.1. ALL of man's truly religious reactions are sponsored by the early ministry of the adjutant of worship and are censored by the adjutant of wisdom. Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the **bestowals** of the divine Sons or the universal **bestowal** of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion, and spirituality. Subsequent to the **bestowals** of the Paradise Sons the liberated Spirit of Truth makes mighty contributions to the enlargement of the human capacity to perceive religious truths. As evolution advances on an inhabited world, the Thought Adjusters increasingly participate in the development of the higher types of human religious insight. The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.

103:5.7. The pursuit of the ideal — the striving to be Godlike — is a continuous effort before death and after. The life after death is no different in the essentials than the mortal existence. Everything we do in this life which is good contributes directly to the enhancement of the future life. Real religion does not foster moral indolence and spiritual laziness by encouraging the vain hope of having all the virtues of a noble character **bestowed** upon one as a result of passing through the portals of natural death. True religion does not belittle man's efforts to progress during the mortal lease on life. Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience.

Paper 104 - Growth of the Trinity Concept

104:4.7. This is the threefold union of love, mercy, and ministry — the purposive and personal association of the three eternal Paradise personalities. This is the divinely fraternal, creature-loving, fatherly-acting, and ascension-promoting association. The divine personalities of this first triunity are personality-bequeathing, **spirit-bestowing**, and mind-endowing Gods.

Paper 105 - Deity and Reality

105:3.5. 4. The Third Source and Center. Third Person of Deity, the Conjoint Actor; infinite integrator of Paradise cosmic energies with the spirit energies of the Eternal Son; perfect coordinator of the motives of will and the mechanics of force; unifier of all actual and actualizing reality. Through the ministrations of his manifold children the Infinite Spirit reveals the mercy of the Eternal Son while at the same time functioning as the infinite manipulator, forever weaving the pattern of Paradise into the energies of space. This selfsame Conjoint Actor, this God of Action, is the perfect expression of the limitless plans and purposes of the Father-Son while functioning himself as the source of mind and the **bestower** of intellect upon the creatures of a far-flung cosmos.

105:4.9. Pre-existentials become existential in the seven Absolutes, and existentials become functional in the triunities, the basic association of Absolutes. And concomitant with the eternalization of the triunities the universe stage is set — the potentials are existent and the actuals are present — and the fullness of eternity witnesses the diversification of cosmic energy, the outspreading of Paradise spirit, and the endowment of mind together with the **bestowal** of personality, by virtue of which all of these Deity and Paradise derivatives are unified in experience on the creature level and by other techniques on the supercreature level.

Paper 106 - Universe Levels of Reality

106:2.3. Spirit, in the last analysis, comes from Paradise through Havona. Energy-matter seemingly evolves in the depths of space and is organized as power by the children of the Infinite Spirit in conjunction with the Creator Sons of God. And all of this is experiential; it is a transaction in time and space involving a wide range of living beings including even Creator divinities and evolutionary creatures. The power mastery of the Creator divinities in the grand universe slowly expands to encompass the evolutionary settling and stabilizing of the time-space creations, and this is the flowering of the experiential power of God the Sevenfold. It encompasses the whole gamut of divinity attainment in time and space from the Adjuster **bestowals** of the Universal Father to the life **bestowals** of the Paradise Sons. This is earned power, demonstrated power, experiential power; it stands in contrast to the eternity power, the unfathomable power, the existential power of the Paradise Deities.

Paper 107 - Origin and Nature of Thought Adjusters

107:1.2. Though there are diverse opinions regarding the mode of the **bestowal** of Thought Adjusters, there exist no such differences concerning their origin; all are agreed that they proceed direct from the Universal Father, the First Source and Center. They are not created beings; they are fragmentized entities constituting the factual presence of the infinite God. Together with their many unrevealed associates, the Adjusters are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are of God, and as far as we are able to discern, they are God.

107:1.7. As the Universal Father fragmentizes his prepersonal Deity, so does the Infinite Spirit individuate portions of his premind spirit to indwell and actually to fuse with the evolutionary souls of the surviving mortals of the spirit-fusion series. But the nature of the Eternal Son is not thus fragmentable; the spirit of the Original Son is either diffuse or discretely personal. Son-fused creatures are united with individualized **bestowals** of the spirit of the Creator Sons of the Eternal Son.

107:3.9. The valor and wisdom exhibited by Thought Adjusters suggest that they have undergone a training of tremendous scope and range. Since they are not personalities, this training must be imparted in the educational institutions of Divinington. The unique Personalized Adjusters no doubt constitute the personnel of the Adjuster training schools of Divinington. And we do know that this central and supervising corps is presided over by the now Personalized Adjuster of the first Paradise Son of the Michael order to complete his sevenfold **bestowal** upon the races and peoples of his universe realms.

107:6.2. The Adjuster is man's eternity possibility; man is the Adjuster's personality possibility. Your individual Adjusters work to spiritize you in the hope of eternalizing your temporal identity. The Adjusters are saturated with the beautiful and **self-bestowing** love of the Father of spirits. They truly and divinely love you; they are the prisoners of spirit hope confined within the minds of men. They long for the divinity attainment of your mortal minds that their loneliness may end, that they may be delivered with you from the limitations of material investiture and the habiliments of time.

107:6.7. Thought Adjusters have no relaxation from the time of their **bestowal** until the day of their release to start for Divinington upon the natural death of their mortal subjects. And those whose subjects do not pass through the portals of natural death do not even experience this temporary respite. Thought Adjusters do not require energy intake; they are energy, energy of the highest and most divine order.

Paper 108 - Mission and Ministry of Thought Adjusters

108:1.1. When Adjusters are dispatched for mortal service from Divinington, they are identical in the endowment of existential divinity, but they vary in experiential qualities proportional to previous contact in and with evolutionary creatures. We cannot explain the basis of Adjuster assignment, but we conjecture that these divine gifts are **bestowed** in accordance with some wise and efficient policy of eternal fitness of adaptation to the indwelt personality. We do observe that the more experienced Adjuster is often the indweller of the higher type of human mind; human inheritance must therefore be a considerable factor in determining selection and assignment.

108:2.3. Thus is the stage of the human mind set for the reception of Adjusters, but as a general rule they do not immediately appear to indwell such minds except on those worlds where the Spirit of Truth is functioning as a spiritual co-ordinator of these different spirit ministries. If this spirit of the **bestowal** Sons is present, the Adjusters unfailingly come the instant the seventh adjutant mind-spirit begins to function and signalizes to the Universe Mother Spirit that it has achieved in potential the co-ordination of the associated six adjutants of prior ministry to such a mortal intellect. Therefore have the divine Adjusters been universally **bestowed** upon all normal minds of moral status on Urantia ever since the day of Pentecost.

108:2.5. Before the times of the pouring out of the Spirit of Truth upon the inhabitants of an evolutionary world, the Adjusters' **bestowal** appears to be determined by many spirit influences and personality attitudes. We do not fully comprehend the laws governing such **bestowals**; we do not understand just what determines the release of the Adjusters who have volunteered to indwell such evolving minds. But we do observe numerous influences and conditions which appear to be associated with the arrival of the Adjusters in such minds prior to the **bestowal** of the Spirit of Truth, and they are:

108:2.11. 6. Influence of the Supreme Being. On worlds where the Adjusters do not fuse with the evolving souls of the mortal inhabitants, we observe Adjusters sometimes **bestowed** in response to influences which are wholly beyond our comprehension. We conjecture that such **bestowals** are determined by some cosmic reflex action originating in the Supreme Being. As to why these Adjusters can not or do not fuse with these certain types of evolving mortal minds we do not know. Such transactions have never been revealed to us.

108:3.3. Human subjects are often known by the numbers of their Adjusters; mortals do not receive real universe names until after Adjuster fusion, which union is signalized by the **bestowal** of the new name upon the new creature by the destiny guardian.

108:3.4. Though we have the records of Thought Adjusters in Orvonton, and though we have absolutely no authority over them or administrative connection with them, we firmly believe that there is a very close administrative connection between the individual worlds of the local universes and the central lodgment of the divine gifts on Divinington. We do know that, following the appearance of a Paradise **bestowal** Son, an evolutionary world has a Personalized Adjuster assigned to it as the planetary supervisor of Adjusters.

108:4.1. Apart from possible co-ordination with other Deity fragments, the Adjusters are quite alone in their sphere of activity in the mortal mind. The Mystery Monitors eloquently bespeak the fact that, though the Father may have apparently resigned the exercise of all direct personal power and authority throughout the grand universe, notwithstanding this act of abnegation in behalf of the Supreme Creator children of the Paradise Deities, the Father has certainly reserved to himself the unchallengeable right to be present in the minds and souls of his evolving creatures to the end that he may so act as to draw all creature creation to himself, co-ordinately with the spiritual gravity of the Paradise Sons. Said your Paradise **bestowal** Son when yet on Urantia, "I, if I am lifted up, will draw all men." This spiritual drawing power of the Paradise Sons and their creative associates we recognize and understand, but we do not so fully comprehend the methods of the all-wise Father's functioning in and through these Mystery Monitors that live and work so valiantly within the human mind.

108:5.4. Your Adjuster is the potential of your new and next order of existence, the advance **bestowal** of your eternal sonship with God. By and with the consent of your will, the Adjuster has the power to subject the creature trends of the material mind to the transforming actions of the motivations and purposes of the emerging morontial soul.

108:5.5. The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career. Their mission chiefly concerns the future life, not this life. They are called heavenly helpers, not earthly helpers. They are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied. The presence of a great Thought Adjuster does not **bestow** ease of living and freedom from strenuous thinking, but such a divine gift should confer a sublime peace of mind and a superb tranquillity of spirit.

108:6.2. No matter what the previous status of the inhabitants of a world, subsequent to the **bestowal** of a divine Son and after the **bestowal** of the Spirit of Truth upon all humans, the Adjusters flock to such a world to indwell the minds of all normal will creatures. Following the completion of the mission of a Paradise **bestowal** Son, these Monitors truly become the "kingdom of heaven within you." Through the **bestowal** of the divine gifts the Father makes the closest possible approach to sin and evil, for it is literally true that the Adjuster must coexist in the mortal mind even in the very midst of human unrighteousness. The indwelling Adjusters are particularly tormented by those thoughts which are purely sordid and selfish; they are distressed by irreverence for that which is beautiful and divine, and they are virtually thwarted in their work by many of man's foolish animal fears and childish anxieties.

108:6.3. The Mystery Monitors are undoubtedly the **bestowal** of the Universal Father, the reflection of the image of God abroad in the universe. A great teacher once admonished men that they should be renewed in the spirit of their minds; that they become new men who, like God, are created in righteousness and in the completion of truth. The Adjuster is the mark of divinity, the presence of God. The "image of God" does not refer to physical likeness nor to the circumscribed limitations of material creature endowment but rather to the gift of the spirit presence of the Universal Father in the supernal **bestowal** of the Thought Adjusters upon the humble creatures of the universes.

Paper 109 - Relation of Adjusters to Universe Creatures

109:3.1. The character of the detailed work of Mystery Monitors varies in accordance with the nature of their assignments, as to whether or not they are liaison or fusion Adjusters. Some Adjusters are merely loaned for the temporal lifetimes of their subjects; others are **bestowed** as personality candidates with permission for everlasting fusion if their subjects survive. There is also a slight variation in their work among the different planetary types as well as in different systems and universes. But, on the whole, their labors are remarkably uniform, more so than are the duties of any of the created orders of celestial beings.

109:3.6. On the two-brain worlds, subsequent to the sojourn of a Paradise **bestowal** Son, virgin Adjusters are seldom assigned to persons who have unquestioned capacity for survival. It is our belief that on such worlds practically all Adjusters indwelling intelligent men and women of survival capacity belong to the advanced or to the supreme type.

109:4.1. The higher forms of intelligent intercommunication between human beings are greatly helped by the indwelling Adjusters. Animals do have fellow feelings, but they do not communicate concepts to each other; they can express emotions but not ideas and ideals. Neither do men of animal origin experience a high type of intellectual intercourse or spiritual communion with their fellows until the Thought Adjusters have been **bestowed**, albeit, when such evolutionary creatures develop speech, they are on the highroad to receiving Adjusters.

109:6.1. Adjusters never fail; nothing worth surviving is ever lost; every meaningful value in every will creature is certain of survival, irrespective of the survival or nonsurvival of the meaning-discovering or evaluating personality. And so it is, a mortal creature may reject survival; still the life experience is not wasted; the eternal Adjuster carries the worth-while features of such an apparent life of failure over into some other world and there **bestows** these surviving meanings and values upon some higher type of mortal mind, one of survival capacity. No worth-while experience ever happens in vain; no true meaning or real value ever perishes.

109:6.3. When Adjusters of long universe experience volunteer to indwell divine Sons on **bestowal** missions, they full well know that personality attainment can never be achieved through this service. But often does the Father of spirits grant personality to these volunteers and establish them as directors of their kind. These are the personalities honored with authority on Divinington. And their unique natures embody the mosaic humanity of their multiple experiences of mortal indwelling and also the spirit transcript of the human divinity of the Paradise **bestowal** Son of the terminal indwelling experience.

109:6.4. The activities of Adjusters in your local universe are directed by the Personalized Adjuster of Michael of Neadon, that very Monitor who guided him step by step when he lived his human life in the flesh of Joshua ben Joseph. Faithful to his trust was this extraordinary Adjuster, and wisely did this valiant Monitor direct the human nature, ever guiding the mortal mind of the Paradise Son in the choosing of the path of the Father's perfect will. This Adjuster had previously served with Machiventa Melchizedek in the days of Abraham and had engaged in tremendous exploits both previous to this indwelling and between these **bestowal** experiences.

109:6.7. Everything of permanent value which is intrusted to an Adjuster is assured eternal survival. In certain instances the Monitor holds these possessions for **bestowal** on a mortal mind of future indwelling; in others, and upon personalization, these surviving and conserved realities are held in trust for future utilization in the service of the Architects of the Master Universe.

109:7.1. We cannot state whether or not non-Adjuster Father fragments are personalizable, but you have been informed that personality is the sovereign freewill **bestowal** of the Universal Father. As far as we know, the Adjuster type of Father fragment attains personality only by the acquirement of personal attributes through service-ministry to a personal being. These Personalized Adjusters are at home on Divinington, where they instruct and direct their prepersonal associates.

109:7.5. Existential personality on the order of the infinite and absolute, the Father **bestowed** upon the Eternal Son, but he chose to reserve for his own ministry the experiential personality of the type of the Personalized Adjuster **bestowed** upon the existential prepersonal Adjuster; and they are thus both destined to the future eternal superpersonality of the transcendental ministry of the absonite realms of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute.

Paper 110 - Relation of Adjusters to Individual Mortals

110:7.10. During the making and breaking of a contact between the mortal mind of a destiny reservist and the planetary supervisors, sometimes the indwelling Adjuster is so situated that it becomes possible to transmit a message to the mortal partner. Not long since, on Urantia, such a message was transmitted by a self-acting Adjuster to the human associate, a member of the reserve corps of destiny. This message was introduced by these words: "And now, without injury or jeopardy to the subject of my solicitous devotion and without intent to overchastise or discourage, for me, make record of this my plea to him." Then followed a beautifully touching and appealing admonition. Among other things, the Adjuster pleaded "that he more faithfully give me his sincere co-operation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors — thus transmit my admonition to the man of my indwelling. Upon him I **bestow** the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days."

Paper 111 - The Adjuster and the Soul

111:0.5. The inhabitants of the Nile valley believed that each favored individual had **bestowed** upon him at birth, or soon thereafter, a protecting spirit which they called the ka. They taught that this guardian spirit remained with the mortal subject throughout life and passed before him into the future estate. On the walls of a temple at Luxor, where is depicted the birth of Amenhotep III, the little prince is pictured on the arm of the Nile god, and near him is another child, in appearance identical with the prince, which is a symbol of that entity which the Egyptians called the ka. This sculpture was completed in the fifteenth century before Christ.

111:1.6. Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival. The Adjuster **bestowed** upon man is, in the last analysis, impervious to evil and incapable of sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will. Likewise can this mind be made noble, beautiful, true, and good — actually great — in accordance with the spirit-illuminated will of a God-knowing human being.

Paper 112 - Personality Survival

112:0.2. While it would be presumptuous to attempt the definition of personality, it may prove helpful to recount some of the things which are known about personality:

112:0.3. 1. Personality is that quality in reality which is **bestowed** by the Universal Father himself or by the Conjoint Actor, acting for the Father.

112:0.4. 2. It may be **bestowed** upon any living energy system which includes mind or spirit.

112:0.5. 3. It is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative.

112:0.6. 4. When **bestowed** upon evolutionary material creatures, it causes spirit to strive for the mastery of energy-matter through the mediation of mind.

112:0.7. 5. Personality, while devoid of identity, can unify the identity of any living energy system.

112:0.8. 6. It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity.

112:0.9. 7. Personality is changeless in the presence of change.

112:0.10. 8. It can make a gift to God — dedication of the free will to the doing of the will of God.

112:0.11. 9. It is characterized by morality — awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them.

112:0.12. 10. Personality is unique, absolutely unique: It is unique in time and space; it is unique in eternity and on Paradise; it is unique when **bestowed** — there are no duplicates; it is unique during every moment of existence; it is unique in relation to God — he is no respecter of persons, but neither does he add them together, for they are nonaddable — they are associable but nontotalable.

112:0.13. 11. Personality responds directly to other-personality presence.

112:0.14. 12. It is one thing which can be added to spirit, thus illustrating the primacy of the Father in relation to the Son. (Mind does not have to be added to spirit.)

112:0.15. 13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing evolution; and if this change (growth) ceased, the soul would cease.

112:0.16. 14. Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit.

112:1.1. Personality is **bestowed** by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

112:1.9. The type of personality **bestowed** upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On subabsolute levels this seventh or totality dimension is experiential as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

112:2.14. The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise **bestowal** — the secret of the self-consciousness of man's spiritual nature.

112:5.1. Selfhood is a cosmic reality whether material, morontial, or spiritual. The actuality of the personal is the **bestowal** of the Universal Father acting in and of himself or through his manifold universe agencies. To say that a being is personal is to recognize the relative individuation of such a being within the cosmic organism. The living cosmos is an all but infinitely integrated aggregation of real units, all of which are relatively subject to the destiny of the whole. But those that are personal have been endowed with the actual choice of destiny acceptance or of destiny rejection.

112:5.19. 3. When these prerequisites of repersonalization have been assembled, the seraphic custodian of the potentialities of the slumbering immortal soul, with the assistance of numerous cosmic personalities, **bestows** this morontia entity upon and in the awaiting morontia mind-body form while committing this evolutionary child of the Supreme to eternal association with the waiting Adjuster. And this completes the repersonalization, reassembly of memory, insight, and consciousness — identity.

112:7.14. With Adjuster fusion the Universal Father has completed his promise of the gift of himself to his material creatures; he has fulfilled the promise, and consummated the plan, of the eternal **bestowal** of divinity upon humanity. Now begins the human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with God which has thus factualized.

Paper 113 - Seraphic Guardians of Destiny

113:1.2. Originally, the seraphim were definitely assigned to the separate Urantia races. But since the **bestowal** of Michael, they are assigned in accordance with human intelligence, spirituality, and destiny. Intellectually, mankind is divided into three classes:

Paper 114 - Seraphic Planetary Government

114:0.4. Urantia is not without proper and effective supervision from the system, constellation, and universe rulers. But the planetary government is unlike that of any other world in the Satania system, even in all Nebadon. This uniqueness in your plan of supervision is due to a number of unusual circumstances:

114:0.5. 1. The life modification status of Urantia.

114:0.6. 2. The exigencies of the Lucifer rebellion.

114:0.7. 3. The disruptions of the Adamic default.

114:0.8. 4. The irregularities growing out of the fact that Urantia was one of the **bestowal** worlds of the Universe Sovereign. Michael of Nebadon is the Planetary Prince of Urantia.

114:0.9. 5. The special function of the twenty-four planetary directors.

114:0.10. 6. The location on the planet of an archangels' circuit.

114:0.11. 7. The more recent designation of the onetime incarnated Machiventa Melchizedek as vicegerent Planetary Prince.

114:1.1. The original sovereignty of Urantia was held in trust by the sovereign of the Satania system. It was first delegated by him to a joint commission of Melchizedeks and Life Carriers, and this group functioned on Urantia until the arrival of a regularly constituted Planetary Prince. Subsequent to the downfall of Prince Caligastia, at the time of the Lucifer rebellion, Urantia had no sure and settled relationship with the local universe and its administrative divisions until the completion of Michael's **bestowal** in the flesh, when he was proclaimed, by the Union of Days, Planetary Prince of Urantia. Such a proclamation in surety and in principle forever settled the status of your world, but in practice the Sovereign Creator Son made no gesture of personal administration of the planet aside from the establishment of the Jerusem commission of twenty-four former Urantians with authority to represent him in the government of Urantia and all other quarantined planets in the system. One of this council is now always resident on Urantia as resident governor general.

114:2.1. Since the times of Michael's **bestowal** on your world the general management of Urantia has been intrusted to a special group on Jerusem of twenty-four onetime Urantians. Qualification for membership on this commission is unknown to us, but we have observed that those who have been thus commissioned have all been contributors to the enlarging sovereignty of the Supreme in the system of Satania. By nature they were all real leaders when they functioned on Urantia, and (excepting Machiventa Melchizedek) these qualities of leadership have been further augmented by mansion world experience and supplemented by the training of Jerusem citizenship. Members are nominated to the twenty-four by the cabinet of Lanaforge, seconded by the Most Highs of Edentia, approved by the Assigned Sentinel of Jerusem, and appointed by Gabriel of Salvington in accordance with the mandate of Michael. The temporary appointees function just as fully as do the permanent members of this commission of special supervisors.

114:2.2. This board of planetary directors is especially concerned with the supervision of those activities on this world which result from the fact that Michael here experienced his terminal **bestowal**. They are kept in close and immediate touch with Michael by the liaison activities of a certain Brilliant Evening Star, the identical being who attended upon Jesus throughout the mortal **bestowal**.

114:2.6. No one knows how long these twenty-four Urantia counselors will continue in their present status, detached from the regular program of universe activities. They will no doubt continue to serve in their present capacities until some change in planetary status ensues, such as the end of a dispensation, the assumption of full authority by Machiventa Melchizedek, the final adjudication of the Lucifer rebellion, or the reappearance of Michael on the world of his final **bestowal**. The present resident governor general of Urantia seems inclined to the opinion that all but Machiventa may be released for Paradise ascension the moment the system of Satania is restored to the constellation circuits. But other opinions are also current.

114:6.14. 10. The angels of industry. This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples. This corps has been seven times changed since the **bestowal** of Michael.

Paper 115 - The Supreme Being

115:4.7. The growth of Supremacy derives from the triodities; the spirit person of the Supreme, from the Trinity; but the power prerogatives of the Almighty are predicated on the divinity successes of God the Sevenfold, while the conjoining of the power prerogatives of the Almighty Supreme with the spirit person of God the Supreme takes place by virtue of the ministry of the Conjoint Actor, who **bestowed** the mind of the Supreme as the conjoining factor in this evolutionary Deity.

Paper 116 - The Almighty Supreme

116:2.3. Unqualified Paradise Deity is incomprehensible to the evolving creatures of time and space. Eternity and infinity connote a level of deity reality which time-space creatures cannot comprehend. Infinity of deity and absoluteness of sovereignty are inherent in the Paradise Trinity, and the Trinity is a reality which lies somewhat beyond the understanding of mortal man. Time-space creatures must have origins, relativities, and destinies in order to grasp universe relationships and to understand the meaning values of divinity. Therefore does Paradise Deity attenuate and otherwise qualify the extra-Paradise personalizations of divinity, thus bringing into existence the Supreme Creators and their associates, who ever carry the light of life farther and farther from its Paradise source until it finds its most distant and beautiful expression in the earth lives of the **bestowal** Sons on the evolutionary worlds.

116:3.2. 1. The mind focalizations of the Third Source and Center. The finite domains of energy and spirit are literally held together by the mind presences of the Conjoint Actor. This is true from the Creative Spirit in a local universe through the Reflective Spirits of a superuniverse to the Master Spirits in the grand universe. The mind circuits emanating from these varied intelligence focuses represent the cosmic arena of creature choice. Mind is the flexible reality which creatures and Creators can so readily manipulate; it is the vital link connecting matter and spirit. The mind **bestowal** of the Third Source and Center unifies the spirit person of God the Supreme with the experiential power of the evolutionary Almighty.

116:3.3. 2. The personality revelations of the Second Source and Center. The mind presences of the Conjoint Actor unify the spirit of divinity with the pattern of energy. The **bestowal** incarnations of the Eternal Son and his Paradise Sons unify, actually fuse, the divine nature of a Creator with the evolving nature of a creature. The Supreme is both creature and creator; the possibility of his being such is revealed in the **bestowal** actions of the Eternal Son and his co-ordinate and subordinate Sons. The **bestowal** orders of sonship, the Michaels and the Avonals, actually augment their divine natures with bona fide creature natures which have become theirs by the living of the actual creature life on the evolutionary worlds. When divinity becomes like humanity, inherent in this relationship is the possibility that humanity can become divine.

116:3.4. 3. The indwelling presences of the First Source and Center. Mind unifies spirit causations with energy reactions; **bestowal** ministry unifies divinity descensions with creature ascensions; and the indwelling fragments of the Universal Father actually unify the evolving creatures with God on Paradise. There are many such presences of the Father which indwell numerous orders of personalities, and in mortal man these divine fragments of God are the Thought Adjusters. The Mystery Monitors are to human beings what the Paradise Trinity is to the Supreme Being. The Adjusters are absolute foundations, and upon absolute foundations freewill choice can cause to be evolved the divine reality of an eternaliter nature, finaliter nature in the case of man, Deity nature in God the Supreme.

116:3.5. The creature **bestowals** of the Paradise orders of sonship enable these divine Sons to enrich their personalities by the acquisition of the actual nature of universe creatures, while such **bestowals** unfailingly reveal to the creatures themselves the Paradise path of divinity attainment. The Adjuster **bestowals** of the Universal Father enable him to draw the personalities of the volitional will creatures to himself. And throughout all these relationships in the finite universes the Conjoint Actor is the ever-present source of the mind ministry by virtue of which these activities take place.

116:4.9. The Magisterial Sons in their **bestowals** upon the evolutionary worlds eventually acquire natures expressive of Paradise divinity in experiential unification with the highest spiritual values of material human nature. And through these and other **bestowals** the Michael Creators likewise acquire the natures and cosmic viewpoints of their actual local universe children. Such Master Creator Sons approximate the completion of sub-supreme experience; and when their local universe sovereignty is enlarged to embrace the associated Creative Spirits, it may be said to approximate the limits of supremacy within the present potentials of the evolutionary grand universe.

116:4.10. When the **bestowal** Sons reveal new ways for man to find God, they are not creating these paths of divinity attainment; rather are they illuminating the everlasting highways of progression which lead through the presence of the Supreme to the person of the Paradise Father.

116:7.3. Mind has been given to mortals wherewith they may become self-conscious of identity and personality; and mind — even a Supreme Mind — has been **bestowed** upon the totality of the finite whereby the spirit of this emerging personality of the cosmos ever strives for the mastery of energy-matter.

Paper 117 - God the Supreme

117:4.14. God's gifts — his **bestowal** of reality — are not divorcements from himself; he does not alienate creation from himself, but he has set up tensions in the creations circling Paradise. God first loves man and confers upon him the potential of immortality — eternal reality. And as man loves God, so does man become eternal in actuality. And here is mystery: The more closely man approaches God through love, the greater the reality — actuality — of that man. The more man withdraws from God, the more nearly he approaches nonreality — cessation of existence. When man consecrates his will to the doing of the Father's will, when man gives God all that he has, then does God make that man more than he is.

117:5.9. While such spiritual influences as the Holy Spirit and the Spirit of Truth are local universe ministrations, their guidance is not wholly confined to the geographic limitations of a given local creation. As the ascending mortal passes beyond the boundaries of his local universe of origin, he is not entirely deprived of the ministry of the Spirit of Truth which has so constantly taught and guided him through the philosophic mazes of the material and morontial worlds, in every crisis of ascension unflinchingly directing the Paradise pilgrim, ever saying: "This is the way." When you leave the domains of the local universe, through the ministry of the spirit of the emerging Supreme Being and through the provisions of superuniverse reflectivity, you will still be guided in your Paradise ascent by the comforting directive spirit of the Paradise **bestowal** Sons of God.

117:5.10. How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? We are not exactly certain, but we believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate **bestowers** of these circuits of time and space. The mind-experience accumulations of the seven adjutant mind-spirits, in their ministry to the physical level of intellect, are a part of the local universe experience of the Divine Minister, and through this Creative Spirit they probably find registry in the mind of Supremacy. Likewise are mortal experiences with the Spirit of Truth and the Holy Spirit probably registered by similar techniques in the person of Supremacy.

117:6.9. Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted **bestowal** of love attended by amazing discoveries of new and greater love to be **bestowed**.

117:6.10. All true love is from God, and man receives the divine affection as he himself **bestows** this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's personality as he in turn **bestows** this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme.

Paper 118 - Supreme and Ultimate — Time and Space

118:7.6. The **bestowal** of life renders material-energy systems capable of self-perpetuation, self-propagation, and self-adaptation. The **bestowal** of personality imparts to living organisms the further prerogatives of self-determination, self-evolution, and self-identification with a fusion spirit of Deity.

118:8.1. In the time-space creations, free will is hedged about with restraints, with limitations. Material-life evolution is first mechanical, then mind activated, and (after the **bestowal** of personality) it may become spirit directed. Organic evolution on the inhabited worlds is physically limited by the potentials of the original physical-life implantations of the Life Carriers.

118:10.9. Some of the amazingly fortuitous conditions occasionally prevailing on the evolutionary worlds may be due to the gradually emerging presence of the Supreme, the foretasting of his future universe activities. Most of what a mortal would call providential is not; his judgment of such matters is very handicapped by lack of farsighted vision into the true meanings of the circumstances of life. Much of what a mortal would call good luck might really be bad luck; the smile of fortune that **bestows** unearned leisure and undeserved wealth may be the greatest of human afflictions; the apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character.

Paper 119 - The **Bestowals** of Christ Michael

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

119:0.1. CHIEF of the Evening Stars of Nebadon, I am assigned to Urantia by Gabriel on the mission of revealing the story of the seven **bestowals** of the Universe Sovereign, Michael of Nebadon, and my name is Gavalia. In making this presentation, I will adhere strictly to the limitations imposed by my commission.

119:0.2. The attribute of **bestowal** is inherent in the Paradise Sons of the Universal Father. In their desire to come close to the life experiences of their subordinate living creatures, the various orders of the Paradise Sons are reflecting the divine nature of their Paradise parents. The Eternal Son of the Paradise Trinity led the way in this practice, having seven times **bestowed** himself upon the seven circuits of Havona during the times of the ascension of Grandfanda and the first of the pilgrims from time and space. And the Eternal Son continues to **bestow** himself upon the local universes of space in the persons of his representatives, the Michael and Avonal Sons.

119:0.3. When the Eternal Son **bestows** a Creator Son upon a projected local universe, that Creator Son assumes full responsibility for the completion, control, and composure of that new universe, including the solemn oath to the eternal Trinity not to assume full sovereignty of the new creation until his seven creature **bestowals** shall have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction. This obligation is assumed by every Michael Son who volunteers to go out from Paradise to engage in universe organization and creation.

119:0.4. The purpose of these creature incarnations is to enable such Creators to become wise, sympathetic, just, and understanding sovereigns. These divine Sons are innately just, but they become understandingly merciful as a result of these successive **bestowal** experiences; they are naturally merciful, but these experiences make them merciful in new and additional ways. These **bestowals** are the last steps in their education and training for the sublime tasks of ruling the local universes in divine righteousness and by just judgment.

119:0.5. Though numerous incidental benefits accrue to the various worlds, systems, and constellations, as well as to the different orders of universe intelligences affected and benefited by these **bestowals**, still they are primarily designed to complete the personal training and universe education of a Creator Son himself. These **bestowals** are not essential to the wise, just, and efficient management of a local universe, but they are absolutely necessary to a fair, merciful, and understanding administration of such a creation, teeming with its varied forms of life and its myriads of intelligent but imperfect creatures.

119:0.6. The Michael Sons begin their work of universe organization with a full and just sympathy for the various orders of beings whom they have created. They have vast stores of mercy for all these differing creatures, even pity for those who err and flounder in the selfish mire of their own production. But such endowments of justice and righteousness will not suffice in the estimate of the Ancients of Days. These triune rulers of the superuniverses will never certify a Creator Son as Universe Sovereign until he has really acquired the viewpoint of his own creatures by actual experience in the environment of their existence and as these very creatures themselves. In this way such Sons become intelligent and understanding rulers; they come to know the various groups over which they rule and exercise universe authority. By living experience they possess themselves of practical mercy, fair judgment, and the patience born of experiential creature existence.

119:0.7. The local universe of Nebadon is now ruled by a Creator Son who has completed his service of **bestowal**; he reigns in just and merciful supremacy over all the vast realms of his evolving and perfecting universe. Michael of Nebadon is the 611,121st **bestowal** of the Eternal Son upon the universes of time and space, and he began the organization of your local universe about four hundred billion years ago. Michael made ready for his first **bestowal** adventure about the time Urantia was taking on its present form, one billion years ago. His **bestowals** have occurred about one hundred and fifty million years apart, the last taking place on Urantia nineteen hundred years ago. I will now proceed to unfold the nature and character of these **bestowals** as fully as my commission permits.

1. The First **Bestowal**

119:1.1. It was a solemn occasion on Salvington almost one billion years ago when the assembled directors and chiefs of the universe of Nebadon heard Michael announce that his elder brother, Immanuel, would presently assume authority in Nebadon while he (Michael) would be absent on an unexplained mission. No other announcement was made about this transaction except that the farewell broadcast to the Constellation Fathers, among other instructions, said: "And for this period I place you under the care and keeping of Immanuel while I go to do the bidding of my Paradise Father."

119:1.2. After sending this farewell broadcast, Michael appeared on the dispatching field of Salvington, just as on many previous occasions when preparing for departure to Uversa or Paradise except that he came alone. He concluded his statement of departure with these words: "I leave you but for a short season. Many of you, I know, would go with me, but whither I go you cannot come. That which I am about to do, you cannot do. I go to do the will of the Paradise Deities, and when I have finished my mission and have acquired this experience, I will return to my place among you." And having thus spoken, Michael of Nebadon vanished from the sight of all those assembled and did not reappear for twenty years of standard time. In all Salvington, only the Divine Minister and Immanuel knew what was taking place, and the Union of Days shared his secret only with the chief executive of the universe, Gabriel, the Bright and Morning Star.

119:1.3. All the inhabitants of Salvington and those dwelling on the constellation and system headquarters worlds assembled about their respective receiving stations for universe intelligence, hoping to get some word of the mission and whereabouts of the Creator Son. Not until the third day after Michael's departure was any message of possible significance received. On this day a communication was registered on Salvington from the Melchizedek sphere, the headquarters of that order in Nebadon, which simply recorded this extraordinary and never-before-heard-of transaction: "At noon today there appeared on the receiving field of this world a strange Melchizedek Son, not of our number but wholly like our order. He was accompanied by a solitary omniaphim who bore credentials from Uversa and presented orders addressed to our chief, derived from the Ancients of Days and concurred in by Immanuel of Salvington, directing that this new Melchizedek Son be received into our order and assigned to the emergency service of the Melchizedeks of Nebadon. And it has been so ordered; it has been done."

119:1.4. And this is about all that appears on the records of Salvington regarding the first Michael **bestowal**. Nothing more appears until after one hundred years of Urantia time, when there was recorded the fact of Michael's return and unannounced resumption of the direction of universe affairs. But a strange record is to be found on the Melchizedek world, a recital of the service of this unique Melchizedek Son of the emergency corps of that age. This record is preserved in a simple temple which now occupies the foreground of the home of the Father Melchizedek, and it comprises the narration of the service of this transitory Melchizedek Son in connection with his assignment to twenty-four missions of universe emergency. And this record, which I have so recently reviewed, ends thus:

119:1.5. "And at noon on this day, without previous announcement and witnessed by only three of our brotherhood, this visiting Son of our order disappeared from our world as he came, accompanied only by a solitary omniaphim; and this record is now closed with the certification that this visitor lived as a Melchizedek, in the likeness of a Melchizedek he worked as a Melchizedek, and he faithfully performed all of his assignments as an emergency Son of our order. By universal consent he has become chief of Melchizedeks, having earned our love and adoration by his matchless wisdom, supreme love, and superb devotion to duty. He loved us, understood us, and served with us, and forever we are his loyal and devoted fellow Melchizedeks, for this stranger on our world has now eternally become a universe minister of Melchizedek nature."

119:1.6. And that is all I am permitted to tell you of the first **bestowal** of Michael. We, of course, fully understand that this strange Melchizedek who so mysteriously served with the Melchizedeks a billion years ago was none other than the incarnated Michael on the mission of his first **bestowal**. The records do not specifically state that this unique and efficient Melchizedek was Michael, but it is universally believed that he was. Probably the actual statement of that fact cannot be found outside of the records of Sonarington, and the records of that secret world are not open to us. Only on this sacred world of the divine Sons are the mysteries of incarnation and **bestowal** fully known. We all know of the facts of the Michael **bestowals**, but we do not understand how they are effected. We do not know how the ruler of a universe, the creator of the Melchizedeks, can so suddenly and mysteriously become one of their number and, as one of them, live among them and work as a Melchizedek Son for one hundred years. But it so happened.

2. The Second **Bestowal**

119:2.1. For almost one hundred and fifty million years after the Melchizedek **bestowal** of Michael, all went well in the universe of Nebadon, when trouble began to brew in system 11 of constellation 37. This trouble involved a misunderstanding by a Lanonandek Son, a System Sovereign, which had been adjudicated by the Constellation Fathers and approved by the Faithful of Days, the Paradise counselor to that constellation, but the protesting System Sovereign was not fully reconciled to the verdict. After more than one hundred years of dissatisfaction he led his associates in one of the most widespread and disastrous rebellions against the sovereignty of the Creator Son ever instigated in the universe of Nebadon, a rebellion long since adjudicated and ended by the action of the Ancients of Days on Uversa.

119:2.2. This rebel System Sovereign, Lutentia, reigned supreme on his headquarters planet for more than twenty years of standard Nebadon time; whereupon, the Most Highs, with approval from Uversa, ordered his segregation and requisitioned the Salvington rulers for the designation of a new System Sovereign to assume direction of that strife-torn and confused system of inhabited worlds.

119:2.3. Simultaneously with the reception of this request on Salvington, Michael initiated the second of those extraordinary proclamations of intention to be absent from the universe headquarters for the purpose of “doing the bidding of my Paradise Father,” promising to “return in due season” and concentrating all authority in the hands of his Paradise brother, Immanuel, the Union of Days.

119:2.4. And then, by the same technique observed at the time of his departure in connection with the Melchizedek **bestowal**, Michael again took leave of his headquarters sphere. Three days after this unexplained leave-taking there appeared among the reserve corps of the primary Lanonandek Sons of Nebadon, a new and unknown member. This new Son appeared at noon, unannounced and accompanied by a lone tertiaphim who bore credentials from the Uversa Ancients of Days, certified by Immanuel of Salvington, directing that this new Son be assigned to system 11 of constellation 37 as the successor of the deposed Lutentia and with full authority as acting System Sovereign pending the appointment of a new sovereign.

119:2.5. For more than seventeen years of universe time this strange and unknown temporary ruler administered the affairs and wisely adjudicated the difficulties of this confused and demoralized local system. No System Sovereign was ever more ardently loved or more widely honored and respected. In justice and mercy this new ruler set the turbulent system in order while he painstakingly ministered to all his subjects, even offering his rebellious predecessor the privilege of sharing the system throne of authority if he would only apologize to Immanuel for his indiscretions. But Lutentia spurned these overtures of mercy, well knowing that this new and strange System Sovereign was none other than Michael, the very universe ruler whom he had so recently defied. But millions of his misguided and deluded followers accepted the forgiveness of this new ruler, known in that age as the Savior Sovereign of the system of Palonia.

119:2.6. And then came that eventful day on which there arrived the newly appointed System Sovereign, designated by the universe authorities as the permanent successor of the deposed Lutentia, and all Palonia mourned the departure of the most noble and the most benign system ruler that Nebadon had ever known. He was beloved by all the system and adored by his fellows of all groups of the Lanonandek Sons. His departure was not unceremonious; a great celebration was arranged when he left the system headquarters. Even his erring predecessor sent this message: "Just and righteous are you in all your ways. While I continue in rejection of the Paradise rule, I am compelled to confess that you are a just and merciful administrator."

119:2.7. And then did this transient ruler of a rebellious system take leave of the planet of his short administrative sojourn, while on the third day thereafter Michael appeared on Salvington and resumed the direction of the universe of Nebadon. There soon followed the third Uversa proclamation of the advancing jurisdiction of the sovereignty and authority of Michael. The first proclamation was made at the time of his arrival in Nebadon, the second was issued soon after the completion of the Melchizedek **bestowal**, and now the third follows upon the termination of the second or Lanonandek mission.

3. The Third **Bestowal**

119:3.1. The supreme council on Salvington had just finished the consideration of the call of the Life Carriers on planet 217 in system 87 in constellation 61 for the dispatch to their assistance of a Material Son. Now this planet was situated in a system of inhabited worlds where another System Sovereign had gone astray, the second such rebellion in all Nebadon up to that time.

119:3.2. Upon the request of Michael, action on the petition of the Life Carriers of this planet was deferred pending its consideration by Immanuel and his report thereon. This was an irregular procedure, and I well remember how we all anticipated something unusual, and we were not long held in suspense. Michael proceeded to place universe direction in the hands of Immanuel, while he intrusted command of the celestial forces to Gabriel, and having thus disposed of his administrative responsibilities, he took leave of the Universe Mother Spirit and vanished from the dispatching field of Salvington precisely as he had done on two previous occasions.

119:3.3. And, as might have been expected, on the third day thereafter there appeared, unannounced, on the headquarters world of system 87 in constellation 61, a strange Material Son, accompanied by a lone seconaphim, accredited by the Uversa Ancients of Days, and certified by Immanuel of Salvington. Immediately the acting System Sovereign appointed this new and mysterious Material Son acting Planetary Prince of world 217, and this designation was at once confirmed by the Most Highs of constellation 61.

119:3.4. Thus did this unique Material Son begin his difficult career on a quarantined world of secession and rebellion, located in a beleaguered system without any direct communication with the outside universe, working alone for one whole generation of planetary time. This emergency Material Son effected the repentance and reclamation of the defaulting Planetary Prince and his entire staff and witnessed the restoration of the planet to the loyal service of the Paradise rule as established in the local universes. In due time a Material Son and Daughter arrived on this rejuvenated and redeemed world, and when they had been duly installed as visible planetary rulers, the transitory or emergency Planetary Prince took formal leave, disappearing at noon one day. On the third day thereafter, Michael appeared in his accustomed place on Salvington, and very soon the superuniverse broadcasts carried the fourth proclamation of the Ancients of Days announcing the further advancement of the sovereignty of Michael in Nebadon.

119:3.5. I regret that I do not have permission to narrate the patience, fortitude, and skill with which this Material Son met the trying situations on this confused planet. The reclamation of this isolated world is one of the most beautifully touching chapters in the annals of salvation throughout Nebadon. By the end of this mission it had become evident to all Nebadon as to why their beloved ruler chose to engage in these repeated **bestowals** in the likeness of some subordinate order of intelligent being.

119:3.6. The **bestowals** of Michael as a Melchizedek Son, then as a Lanonandek Son, and next as a Material Son are all equally mysterious and beyond explanation. In each instance he appeared suddenly and as a fully developed individual of the **bestowal** group. The mystery of such incarnations will never be known except to those who have access to the inner circle of the records on the sacred sphere of Sonarington.

119:3.7. Never, since this marvelous **bestowal** as the Planetary Prince of a world in isolation and rebellion, have any of the Material Sons or Daughters in Nebadon been tempted to complain of their assignments or to find fault with the difficulties of their planetary missions. For all time the Material Sons know that in the Creator Son of the universe they have an understanding sovereign and a sympathetic friend, one who has in "all points been tried and tested," even as they must also be tried and tested.

119:3.8. Each of these missions was followed by an age of increasing service and loyalty among all celestial intelligences of universe origin, while each succeeding **bestowal** age was characterized by advancement and improvement in all methods of universe administration and in all techniques of government. Since this **bestowal** no Material Son or Daughter has ever knowingly joined in rebellion against Michael; they love and honor him too devotedly ever consciously to reject him. Only through deception and sophistry have the Adams of recent times been led astray by higher types of rebel personalities.

4. The Fourth Bestowal

119:4.1. It was at the end of one of the periodic millennial roll calls of Uversa that Michael proceeded to place the government of Nebadon in the hands of Immanuel and Gabriel; and, of course, recalling what had happened in times past following such action, we all prepared to witness Michael's disappearance on his fourth mission of **bestowal**, and we were not long kept waiting, for he shortly went out upon the Salvington dispatching field and was lost to our view.

119:4.2. On the third day after this **bestowal** disappearance we observed, in the universe broadcasts to Uversa, this significant news item from the seraphic headquarters of Nebadon: "Reporting the unannounced arrival of an unknown seraphim, accompanied by a solitary supernaphim and Gabriel of Salvington. This unregistered seraphim qualifies as of the Nebadon order and bears credentials from the Uversa Ancients of Days, certified by Immanuel of Salvington. This seraphim tests out as belonging to the supreme order of the angels of a local universe and has already been assigned to the corps of the teaching counselors."

119:4.3. Michael was absent from Salvington during this, the seraphic **bestowal**, for a period of over forty standard universe years. During this time he was attached as a seraphic teaching counselor, what you might denominate a private secretary, to twenty-six different master teachers, functioning on twenty-two different worlds. His last or terminal assignment was as counselor and helper attached to a **bestowal** mission of a Trinity Teacher Son on world 462 in system 84 of constellation 3 in the universe of Nebadon.

119:4.4. Never, throughout the seven years of this assignment, was this Trinity Teacher Son wholly persuaded as to the identity of his seraphic associate. True, all seraphim during that age were regarded with peculiar interest and scrutiny. Full well we all knew that our beloved Sovereign was abroad in the universe, disguised as a seraphim, but never could we be certain of his identity. Never was he positively identified until the time of his attachment to the **bestowal** mission of this Trinity Teacher Son. But always throughout this era were the supreme seraphim regarded with special solicitude, lest any of us should find that we had unawares been host to the Sovereign of the universe on a mission of creature **bestowal**. And so it has become forever true, concerning angels, that their Creator and Ruler has been "in all points tried and tested in the likeness of seraphic personality."

119:4.5. As these successive **bestowals** partook increasingly of the nature of the lower forms of universe life, Gabriel became more and more an associate of these incarnation adventures, functioning as the universe liaison between the **bestowed** Michael and the acting universe ruler, Immanuel.

119:4.6. Now has Michael passed through the **bestowal** experience of three orders of his created universe Sons: the Melchizedeks, the Lanonandeks, and the Material Sons. Next he condescends to personalize in the likeness of angelic life as a supreme seraphim before turning his attention to the various phases of the ascending careers of his lowest form of will creatures, the evolutionary mortals of time and space.

5. The Fifth Bestowal

119:5.1. A little over three hundred million years ago, as time is reckoned on Urantia, we witnessed another of those transfers of universe authority to Immanuel and observed the preparations of Michael for departure. This occasion was different from the previous ones in that he announced that his destination was Uversa, headquarters of the superuniverse of Orvonton. In due time our Sovereign departed, but the broadcasts of the superuniverse never made mention of Michael's arrival at the courts of the Ancients of Days. Shortly after his departure from Salvington there did appear in the Uversa broadcasts this significant statement: "There arrived today an unannounced and unnumbered ascendant pilgrim of mortal origin from the universe of Nebadon, certified by Immanuel of Salvington and accompanied by Gabriel of Nebadon. This unidentified being presents the status of a true spirit and has been received into our fellowship."

119:5.2. If you should visit Uversa today, you would hear the recounting of the days when Eventod sojourned there, this particular and unknown pilgrim of time and space being known on Uversa by that name. And this ascending mortal, at least a superb personality in the exact likeness of the spirit stage of the ascending mortals, lived and functioned on Uversa for a period of eleven years of Orvonton standard time. This being received the assignments and performed the duties of a spirit mortal in common with his fellows from the various local universes of Orvonton. In "all points he was tested and tried, even as his fellows," and on all occasions he proved worthy of the confidence and trust of his superiors, while he unfailingly commanded the respect and loyal admiration of his fellow spirits.

119:5.3. On Salvington we followed the career of this spirit pilgrim with consummate interest, knowing full well, by the presence of Gabriel, that this unassuming and unnumbered pilgrim spirit was none other than the **bestowed** ruler of our local universe. This first appearance of Michael incarnated in the role of one stage of mortal evolution was an event which thrilled and enthralled all Nebadon. We had heard of such things but now we beheld them. He appeared on Uversa as a fully developed and perfectly trained spirit mortal and, as such, continued his career up to the occasion of the advancement of a group of ascending mortals to Havona; whereupon he held converse with the Ancients of Days and immediately, in the company of Gabriel, took sudden and unceremonious leave of Uversa, appearing shortly thereafter in his accustomed place on Salvington.

119:5.4. Not until the completion of this **bestowal** did it finally dawn upon us that Michael was probably going to incarnate in the likeness of his various orders of universe personalities, from the highest Melchizedeks right on down to the mortals of flesh and blood on the evolutionary worlds of time and space. About this time the Melchizedek colleges began to teach the probability of Michael's sometime incarnating as a mortal of the flesh, and there occurred much speculation as to the possible technique of such an inexplicable **bestowal**. That Michael had in person performed in the role of an ascending mortal lent new and added interest to the whole scheme of creature progression all the way up through both the local universe and the superuniverse.

119:5.5. Still, the technique of these successive **bestowals** remained a mystery. Even Gabriel confesses that he does not comprehend the method whereby this Paradise Son and universe Creator could, at will, assume the personality and live the life of one of his own subordinate creatures.

6. The Sixth **Bestowal**

119:6.1. Now that all Salvington was familiar with the preliminaries of an impending **bestowal**, Michael called the sojourners on the headquarters planet together and, for the first time, unfolded the remainder of the incarnation plan, announcing that he was soon to leave Salvington for the purpose of assuming the career of a morontia mortal at the courts of the Most High Fathers on the headquarters planet of the fifth constellation. And then we heard for the first time the announcement that his seventh and final **bestowal** would be made on some evolutionary world in the likeness of mortal flesh.

119:6.2. Before leaving Salvington for the sixth **bestowal**, Michael addressed the assembled inhabitants of the sphere and departed in full view of everyone, accompanied by a lone seraphim and the Bright and Morning Star of Nebadon. While the direction of the universe had again been intrusted to Immanuel, there was a wider distribution of administrative responsibilities.

119:6.3. Michael appeared on the headquarters of constellation five as a full-fledged morontia mortal of ascending status. I regret that I am forbidden to reveal the details of this unnumbered morontia mortal's career, for it was one of the most extraordinary and amazing epochs in Michael's **bestowal** experience, not even excepting his dramatic and tragic sojourn on Urantia. But among the many restrictions imposed upon me in accepting this commission is one which forbids my undertaking to unfold the details of this wonderful career of Michael as the morontia mortal of Endantum.

119:6.4. When Michael returned from this morontia **bestowal**, it was apparent to all of us that our Creator had become a fellow creature, that the Universe Sovereign was also the friend and sympathetic helper of even the lowest form of created intelligence in his realms. We had noted this progressive acquirement of the creature's viewpoint in universe administration before this, for it had been gradually appearing, but it became more apparent after the completion of the morontia mortal **bestowal**, even still more so after his return from the career of the carpenter's son on Urantia.

119:6.5. We were informed in advance by Gabriel of the time of Michael's release from the morontia **bestowal**, and accordingly we arranged a suitable reception on Salvington. Millions upon millions of beings were assembled from the constellation headquarters worlds of Nebadon, and a majority of the sojourners on the worlds adjacent to Salvington were gathered together to welcome him back to the rulership of his universe. In response to our many addresses of welcome and expressions of appreciation of a Sovereign so vitally interested in his creatures, he only replied: "I have simply been about my Father's business. I am only doing the pleasure of the Paradise Sons who love and crave to understand their creatures."

119:6.6. But from that day down to the hour when Michael embarked upon his Urantia adventure as the Son of Man, all Nebadon continued to discuss the many exploits of their Sovereign Ruler as he functioned on Endantum as the **bestowal** incarnation of a morontia mortal of evolutionary ascension, being in all points tested like his fellows assembled from the material worlds of the entire constellation of his sojourn.

7. The Seventh and Final Bestowal

119:7.1. For tens of thousands of years we all looked forward to the seventh and final bestowal of Michael. Gabriel had taught us that this terminal would be made in the likeness of mortal flesh, but we were wholly ignorant of the time, place, and manner of this culminating adventure.

119:7.2. The public announcement that Michael had selected Urantia as the theater for his final bestowal was made shortly after we learned about the default of Adam and Eve. And thus, for more than thirty-five thousand years, your world occupied a very conspicuous place in the councils of the entire universe. There was no secrecy (aside from the incarnation mystery) connected with any step in the Urantia bestowal. From first to last, up to the final and triumphant return of Michael to Salvington as supreme Universe Sovereign, there was the fullest universe publicity of all that transpired on your small but highly honored world.

119:7.3. While we believed that this would be the method, we never knew, until the time of the event itself, that Michael would appear on earth as a helpless infant of the realm. Theretofore had he always appeared as a fully developed individual of the personality group of the bestowal selection, and it was a thrilling announcement which was broadcast from Salvington telling that the babe of Bethlehem had been born on Urantia.

119:7.4. We then not only realized that our Creator and friend was taking the most precarious step in all his career, apparently risking his position and authority on this bestowal as a helpless infant, but we also understood that his experience in this final and mortal bestowal would eternally enthrone him as the undisputed and supreme sovereign of the universe of Nebadon. For a third of a century of earth time all eyes in all parts of this local universe were focused on Urantia. All intelligences realized that the last bestowal was in progress, and as we had long known of the Lucifer rebellion in Satania and of the Caligastia disaffection on Urantia, we well understood the intensity of the struggle which would ensue when our ruler condescended to incarnate on Urantia in the humble form and likeness of mortal flesh.

119:7.5. Joshua ben Joseph, the Jewish baby, was conceived and was born into the world just as all other babies before and since except that this particular baby was the incarnation of Michael of Nebadon, a divine Son of Paradise and the creator of all this local universe of things and beings. And this mystery of the incarnation of Deity within the human form of Jesus, otherwise of natural origin on the world, will forever remain unsolved. Even in eternity you will never know the technique and method of the incarnation of the Creator in the form and likeness of his creatures. That is the secret of Sonarington, and such mysteries are the exclusive possession of those divine Sons who have passed through the bestowal experience.

119:7.6. Certain wise men of earth knew of Michael's impending arrival. Through the contacts of one world with another, these wise men of spiritual insight learned of the forthcoming bestowal of Michael on Urantia. And the seraphim did, through the midway creatures, make announcement to a group of Chaldean priests whose leader was Ardnon. These men of God visited the newborn child in the manger. The only supernatural event associated with the birth of Jesus was this announcement to Ardnon and his associates by the seraphim of former attachment to Adam and Eve in the first garden.

119:7.7. Jesus' human parents were average people of their day and generation, and this incarnated Son of God was thus born of woman and was reared in the ordinary manner of the children of that race and age.

119:7.8. The story of Michael's sojourn on Urantia, the narrative of the mortal **bestowal** of the Creator Son on your world, is a matter beyond the scope and purpose of this narrative.

8. Michael's **Postbestowal** Status

119:8.1. After Michael's final and successful **bestowal** on Urantia he was not only accepted by the Ancients of Days as sovereign ruler of Nebadon, but he was also recognized by the Universal Father as the established director of the local universe of his own creation. Upon his return to Salvington this Michael, the Son of Man and the Son of God, was proclaimed the settled ruler of Nebadon. From Uversa came the eighth proclamation of Michael's sovereignty, while from Paradise came the joint pronouncement of the Universal Father and the Eternal Son constituting this union of God and man sole head of the universe and directing the Union of Days stationed on Salvington to signify his intention of withdrawing to Paradise. The Faithfuls of Days on the constellation headquarters were also instructed to retire from the councils of the Most Highs. But Michael would not consent to the withdrawal of the Trinity Sons of counsel and co-operation. He assembled them on Salvington and personally requested them forever to remain on duty in Nebadon. They signified their desire to comply with this request to their directors on Paradise, and shortly thereafter there were issued those mandates of Paradise divorcement which forever attached these Sons of the central universe to the court of Michael of Nebadon.

119:8.2. It required almost one billion years of Urantia time to complete the **bestowal** career of Michael and to effect the final establishment of his supreme authority in the universe of his own creation. Michael was born a creator, educated an administrator, trained an executive, but he was required to earn his sovereignty by experience. And thus has your little world become known throughout all Nebadon as the arena wherein Michael completed the experience which is required of every Paradise Creator Son before he is given unlimited control and direction of the universe of his own making. As you ascend the local universe, you will learn more about the ideals of the personalities concerned in Michael's previous **bestowals**.

119:8.3. In completing his creature **bestowals**, Michael was not only establishing his own sovereignty but also was augmenting the evolving sovereignty of God the Supreme. In the course of these **bestowals** the Creator Son not only engaged in a descending exploration of the various natures of creature personality, but he also achieved the revelation of the variously diversified wills of the Paradise Deities, whose synthetic unity, as revealed by the Supreme Creators, is revelatory of the will of the Supreme Being.

119:8.4. These various will aspects of the Deities are eternally personalized in the differing natures of the Seven Master Spirits, and each of Michael's **bestowals** was peculiarly revelatory of one of these divinity manifestations. On his Melchizedek **bestowal** he manifested the united will of the Father, Son, and Spirit, on his Lanonandek **bestowal** the will of the Father and the Son; on the Adamic **bestowal** he revealed the will of the Father and the Spirit, on the seraphic **bestowal** the will of the Son and the Spirit; on the Uversa mortal **bestowal** he portrayed the will of the Conjoint Actor, on the morontia mortal **bestowal** the will of the Eternal Son; and on the Urantia material **bestowal** he lived the will of the Universal Father, even as a mortal of flesh and blood.

119:8.5. The completion of these seven **bestowals** resulted in the liberation of Michael's supreme sovereignty and also in the creation of the possibility for the sovereignty of the Supreme in Nebadon. On none of Michael's **bestowals** did he reveal God the Supreme, but the sum total of all seven **bestowals** is a new Nebadon revelation of the Supreme Being.

119:8.6. In the experience of descending from God to man, Michael was concomitantly experiencing the ascent from partiality of manifestability to supremacy of finite action and finality of the liberation of his potential for absonite function. Michael, a Creator Son, is a time-space creator, but Michael, a sevenfold Master Son, is a member of one of the divine corps constituting the Trinity Ultimate.

119:8.7. In passing through the experience of revealing the Seven Master Spirit wills of the Trinity, the Creator Son has passed through the experience of revealing the will of the Supreme. In functioning as a revelator of the will of Supremacy, Michael, together with all other Master Sons, has identified himself eternally with the Supreme. In this universe age he reveals the Supreme and participates in the actualization of the sovereignty of Supremacy. But in the next universe age we believe he will be collaborating with the Supreme Being in the first experiential Trinity for and in the universes of outer space.

119:8.8. Urantia is the sentimental shrine of all Nebadon, the chief of ten million inhabited worlds, the mortal home of Christ Michael, sovereign of all Nebadon, a Melchizedek minister to the realms, a system savior, an Adamic redeemer, a seraphic fellow, an associate of ascending spirits, a morontia progressor, a Son of Man in the likeness of mortal flesh, and the Planetary Prince of Urantia. And your record tells the truth when it says that this same Jesus has promised sometime to return to the world of his terminal **bestowal**, the World of the Cross.

119:8.9. 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.

Paper 120 - The Bestowal of Michael on Urantia

1. The Seventh Bestowal Commission
2. The Bestowal Limitations
3. Further Counsel and Advice
4. The Incarnation — Making Two One

120:0.1. ASSIGNED by Gabriel to supervise the restatement of the life of Michael when on Urantia and in the likeness of mortal flesh, I, the Melchizedek director of the revelatory commission intrusted with this task, am authorized to present this narrative of certain events which immediately preceded the Creator Son's arrival on Urantia to embark upon the terminal phase of his universe bestowal experience. To live such identical lives as he imposes upon the intelligent beings of his own creation, thus to bestow himself in the likeness of his various orders of created beings, is a part of the price which every Creator Son must pay for the full and supreme sovereignty of his self-made universe of things and beings.

120:0.2. Before the events I am about to delineate, Michael of Nebadon had bestowed himself six times after the similitude of six differing orders of his diverse creation of intelligent beings. Then he prepared to descend upon Urantia in the likeness of mortal flesh, the lowest order of his intelligent will creatures, and, as such a human of the material realm, to execute the final act in the drama of the acquirement of universe sovereignty in accordance with the mandates of the divine Paradise Rulers of the universe of universes.

120:0.3. In the course of each of these preceding bestowals Michael not only acquired the finite experience of one group of his created beings, but he also acquired an essential experience in Paradise co-operation which would, in and of itself, further contribute to constituting him the sovereign of his self-made universe. At any moment throughout all past local universe time, Michael could have asserted personal sovereignty as a Creator Son and as a Creator Son could have ruled his universe after the manner of his own choosing. In such an event, Immanuel and the associated Paradise Sons would have taken leave of the universe. But Michael did not wish to rule Nebadon merely in his own isolated right, as a Creator Son. He desired to ascend through actual experience in co-operative subordination to the Paradise Trinity to that high place in universe status where he would become qualified to rule his universe and administer its affairs with that perfection of insight and wisdom of execution which will sometime be characteristic of the exalted rule of the Supreme Being. He aspired not to perfection of rule as a Creator Son but to supremacy of administration as the embodiment of the universe wisdom and the divine experience of the Supreme Being.

120:0.4. Michael, therefore, had a double purpose in the making of these seven **bestowals** upon the various orders of his universe creatures: First, he was completing the required experience in creature understanding which is demanded of all Creator Sons before they assume complete sovereignty. At any time a Creator Son may rule his universe in his own right, but he can rule as the supreme representative of the Paradise Trinity only after passing through the seven universe-creature **bestowals**. Second, he was aspiring to the privilege of representing the maximum authority of the Paradise Trinity which can be exercised in the direct and personal administration of a local universe. Accordingly, did Michael, during the experience of each of his universe **bestowals**, successfully and acceptably voluntarily subordinate himself to the variously constituted wills of the diverse associations of the persons of the Paradise Trinity. That is, on the first **bestowal** he was subject to the combined will of the Father, Son, and Spirit; on the second **bestowal** to the will of the Father and the Son; on the third **bestowal** to the will of the Father and the Spirit; on the fourth **bestowal** to the will of the Son and the Spirit; on the fifth **bestowal** to the will of the Infinite Spirit; on the sixth **bestowal** to the will of the Eternal Son; and during the seventh and final **bestowal**, on Urantia, to the will of the Universal Father.

120:0.5. Michael, therefore, combines in his personal sovereignty the divine will of the sevenfold phases of the universal Creators with the understanding experience of his local universe creatures. Thus has his administration become representative of the greatest possible power and authority although divested of all arbitrary assumptions. His power is unlimited since it is derived from experienced association with the Paradise Deities; his authority is unquestioned inasmuch as it was acquired through actual experience in the likeness of universe creatures; his sovereignty is supreme since it embodies at one and the same time the sevenfold viewpoint of Paradise Deity with the creature viewpoint of time and space.

120:0.6. Having determined the time of his final **bestowal** and having selected the planet whereon this extraordinary event would take place, Michael held the usual **prebestowal** conference with Gabriel and then presented himself before his elder brother and Paradise counselor, Immanuel. All powers of universe administration which had not previously been conferred upon Gabriel, Michael now assigned to the custody of Immanuel. And just before Michael's departure for the Urantia incarnation, Immanuel, in accepting the custody of the universe during the time of the Urantia **bestowal**, proceeded to impart the **bestowal** counsel which would serve as the incarnation guide for Michael when he would presently grow up on Urantia as a mortal of the realm.

120:0.7. In this connection it should be borne in mind that Michael had elected to execute this **bestowal** in the likeness of mortal flesh, subject to the will of the Paradise Father. The Creator Son required instructions from no one in order to effect this incarnation for the sole purpose of achieving universe sovereignty, but he had embarked upon a program of the revelation of the Supreme which involved co-operative functioning with the diverse wills of the Paradise Deities. Thus his sovereignty, when finally and personally acquired, would actually be all-inclusive of the sevenfold will of Deity as it culminates in the Supreme. He had, therefore, six times previously been instructed by the personal representatives of the various Paradise Deities and associations thereof; and now he was instructed by the Union of Days, ambassador of the Paradise Trinity to the local universe of Nebadon, acting on behalf of the Universal Father.

120:0.8. There were immediate advantages and tremendous compensations resultant from the willingness of this mighty Creator Son once more voluntarily to subordinate himself to the will of the Paradise Deities, this time to that of the Universal Father. By this decision to effect such associative subordination, Michael would experience in this incarnation, not only the nature of mortal man, but also the will of the Paradise Father of all. And further, he could enter upon this unique **bestowal** with the complete assurance, not only that Immanuel would exercise the full authority of the Paradise Father in the administration of his universe during his absence on the Urantia **bestowal**, but also with the comforting knowledge that the Ancients of Days of the superuniverse had decreed the safety of his realm throughout the entire **bestowal** period.

120:0.9. And this was the setting of the momentous occasion when Immanuel presented the seventh **bestowal** commission. And from this **prebestowal** charge of Immanuel to the universe ruler who subsequently became Jesus of Nazareth (Christ Michael) on Urantia, I am permitted to present the following excerpts:

1. The Seventh **Bestowal** Commission

120:1.1. “My Creator brother, I am about to witness your seventh and final universe **bestowal**. Most faithfully and perfectly have you executed the six previous commissions, and I entertain no thought but that you will be equally triumphant on this, your terminal sovereignty **bestowal**. Heretofore you have appeared on your **bestowal** spheres as a fully developed being of the order of your choosing. Now you are about to appear upon Urantia, the disordered and disturbed planet of your choice, not as a fully developed mortal, but as a helpless babe. This, my comrade, will be a new and untried experience for you. You are about to pay the full price of **bestowal** and to experience the complete enlightenment of the incarnation of a Creator in the likeness of a creature.

120:1.2. “Throughout each of your former **bestowals** you have voluntarily chosen to subject yourself to the will of the three Paradise Deities and their divine interassociations. Of the seven phases of the will of the Supreme you have in your previous **bestowals** been subject to all but the personal will of your Paradise Father. Now that you have elected to be wholly subject to your Father’s will throughout your seventh **bestowal**, I, as the personal representative of our Father, assume the unqualified jurisdiction of your universe for the time of your incarnation.

120:1.3. “In entering upon the Urantia **bestowal**, you have voluntarily divested yourself of all extraplanetary support and special assistance such as might be rendered by any creature of your own creation. As your created sons of Nebadon are wholly dependent upon you for safe conduct throughout their universe careers, so now must you become wholly and unreservedly dependent upon your Paradise Father for safe conduct throughout the unrevealed vicissitudes of your ensuing mortal career. And when you shall have finished this **bestowal** experience, you will know in very truth the full meaning and the rich significance of that faith-trust which you so unvaryingly require all your creatures to master as a part of their intimate relationship with you as their local universe Creator and Father.

120:1.4. “Throughout your Urantia **bestowal** you need be concerned with but one thing, the unbroken communion between you and your Paradise Father; and it will be by the perfection of such a relationship that the world of your **bestowal**, even all the universe of your creation, will behold a new and more understandable revelation of your Father and my Father, the Universal Father of all. Your concern, therefore, has only to do with your personal life on Urantia. I will be fully and efficiently responsible for the security and unbroken administration of your universe from the moment of your voluntary relinquishment of authority until you return to us as Universe Sovereign, confirmed by Paradise, and receive back from my hands, not the vicegerent authority which you now surrender to me, but, instead, the supreme power over, and jurisdiction of, your universe.

120:1.5. “And that you may know with assurance that I am empowered to do all that I am now promising (knowing full well that I am the assurance of all Paradise for the faithful performance of my word), I announce to you that there has just been communicated to me a mandate of the Ancients of Days on Uversa which will prevent all spiritual jeopardy in Nebadon throughout the period of your voluntary **bestowal**. From the moment you surrender consciousness, upon the beginning of the mortal incarnation, until you return to us as supreme and unconditional sovereign of this universe of your own creation and organization, nothing of serious import can happen in all Nebadon. In this interim of your incarnation, I hold the orders of the Ancients of Days which unqualifiedly mandate the instantaneous and automatic extinction of any being guilty of rebellion or presuming to instigate insurrection in the universe of Nebadon while you are absent on this **bestowal**. My brother, in view of the authority of Paradise inherent in my presence and augmented by the judicial mandate of Uversa, your universe and all its loyal creatures will be secure during your **bestowal**. You may proceed upon your mission with but a single thought — the enhanced revelation of our Father to the intelligent beings of your universe.

120:1.6. “As in each of your previous **bestowals**, I would remind you that I am recipient of your universe jurisdiction as brother-trustee. I exercise all authority and wield all power in your name. I function as would our Paradise Father and in accordance with your explicit request that I thus act in your stead. And such being the fact, all this delegated authority is yours again to exercise at any moment you may see fit to requisition its return. Your **bestowal** is, throughout, wholly voluntary. As a mortal incarnate in the realm you are without celestial endowments, but all your relinquished power may be had at any time you may choose to reinvest yourself with universe authority. If you should choose to reinstate yourself in power and authority, remember, it will be wholly for personal reasons since I am the living and supreme pledge whose presence and promise guarantee the safe administration of your universe in accordance with your Father’s will. Rebellion, such as has three times occurred in Nebadon, cannot occur during your absence from Salvington on this **bestowal**. For the period of the Urantia **bestowal** the Ancients of Days have decreed that rebellion in Nebadon shall be invested with the automatic seed of its own annihilation.

120:1.7. “As long as you are absent on this final and extraordinary **bestowal**, I pledge (with Gabriel’s co-operation) the faithful administration of your universe; and as I commission you to undertake this ministry of divine revelation and to undergo this experience of perfected human understanding, I act in behalf of my Father and your Father and offer you the following counsel, which should guide you in the living of your earth life as you become progressively self-conscious regarding the divine mission of your continued sojourn in the flesh:

2. The **Bestowal** Limitations

120:2.1. “1. In accordance with the usages and in conformity with the technique of Sonarington — in compliance with the mandates of the Eternal Son of Paradise — I have provided in every way for your immediate entrance upon this mortal **bestowal** in harmony with the plans formulated by you and placed in my keeping by Gabriel. You will grow up on Urantia as a child of the realm, complete your human education — all the while subject to the will of your Paradise Father — live your life on Urantia as you have determined, terminate your planetary sojourn, and prepare for ascension to your Father to receive from him the supreme sovereignty of your universe.

120:2.2. “2. Apart from your earth mission and your universe revelation, but incidental to both, I counsel that you assume, after you are sufficiently self-conscious of your divine identity, the additional task of technically terminating the Lucifer rebellion in the system of Satania, and that you do all this as the Son of Man; thus, as a mortal creature of the realm, in weakness made powerful by faith-submission to the will of your Father, I suggest that you graciously achieve all you have repeatedly declined arbitrarily to accomplish by power and might when you were so endowed at the time of the inception of this sinful and unjustified rebellion. I would regard it as a fitting climax of your mortal **bestowal** if you should return to us as the Son of Man, Planetary Prince of Urantia, as well as the Son of God, supreme sovereign of your universe. As a mortal man, the lowest type of intelligent creature in Nebadon, meet and adjudicate the blasphemous pretensions of Caligastia and Lucifer and, in your assumed humble estate, forever end the shameful misrepresentations of these fallen children of light. Having steadfastly declined to discredit these rebels through the exercise of your creator prerogatives, now it would be fitting that you should, in the likeness of the lowest creatures of your creation, wrest dominion from the hands of these fallen Sons; and so would your whole local universe in all fairness clearly and forever recognize the justice of your doing in the role of mortal flesh those things which mercy admonished you not to do by the power of arbitrary authority. And having thus by your **bestowal** established the possibility of the sovereignty of the Supreme in Nebadon, you will in effect have brought to a close the unadjudicated affairs of all preceding insurrections, notwithstanding the greater or lesser time lag involved in the realization of this achievement. By this act the pending dissensions of your universe will be in substance liquidated. And with the subsequent endowment of supreme sovereignty over your universe, similar challenges to your authority can never recur in any part of your great personal creation.

120:2.3. “3. When you have succeeded in terminating the Urantia secession, as you undoubtedly will, I counsel you to accept from Gabriel the conference of the title of ‘Planetary Prince of Urantia’ as the eternal recognition by your universe of your final **bestowal** experience; and that you further do any and all things, consistent with the purport of your **bestowal**, to atone for the sorrow and confusion brought upon Urantia by the Caligastia betrayal and the subsequent Adamic default.

120:2.4. “4. In accordance with your request, Gabriel and all concerned will co-operate with you in the expressed desire to end your Urantia **bestowal** with the pronouncement of a dispensational judgment of the realm, accompanied by the termination of an age, the resurrection of the sleeping mortal survivors, and the establishment of the dispensation of the **bestowed** Spirit of Truth.

120:2.5. “5. As concerns the planet of your **bestowal** and the immediate generation of men living thereon at the time of your mortal sojourn, I counsel you to function largely in the role of a teacher. Give attention, first, to the liberation and inspiration of man’s spiritual nature. Next, illuminate the darkened human intellect, heal the souls of men, and emancipate their minds from age-old fears. And then, in accordance with your mortal wisdom, minister to the physical well-being and material comfort of your brothers in the flesh. Live the ideal religious life for the inspiration and edification of all your universe.

120:2.6. “6. On the planet of your **bestowal**, set rebellion-segregated man spiritually free. On Urantia, make a further contribution to the sovereignty of the Supreme, thus extending the establishment of this sovereignty throughout the broad domains of your personal creation. In this, your material **bestowal** in the likeness of the flesh, you are about to experience the final enlightenment of a time-space Creator, the dual experience of working within the nature of man with the will of your Paradise Father. In your temporal life the will of the finite creature and the will of the infinite Creator are to become as one, even as they are also uniting in the evolving Deity of the Supreme Being. Pour out upon the planet of your **bestowal** the Spirit of Truth and thus make all normal mortals on that isolated sphere immediately and fully accessible to the ministry of the segregated presence of our Paradise Father, the Thought Adjusters of the realms.

120:2.7. “7. In all that you may perform on the world of your **bestowal**, bear constantly in mind that you are living a life for the instruction and edification of all your universe. You are **bestowing** this life of mortal incarnation upon Urantia, but you are to live such a life for the spiritual inspiration of every human and superhuman intelligence that has lived, now exists, or may yet live on every inhabited world which has formed, now forms, or may yet form a part of the vast galaxy of your administrative domain. Your earth life in the likeness of mortal flesh shall not be so lived as to constitute an example for the mortals of Urantia in the days of your earthly sojourn nor for any subsequent generation of human beings on Urantia or on any other world. Rather shall your life in the flesh on Urantia be the inspiration for all lives upon all Nebadon worlds throughout all generations in the ages to come.

120:2.8. “8. Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father, in the flesh and especially to the creatures of the flesh. At the same time you will also interpret, with a new enhancement, our Father, to the supermortal beings of all Nebadon. Equally with this ministry of new revelation and augmented interpretation of the Paradise Father to the human and the superhuman type of mind, you will also so function as to make a new revelation of man to God. Exhibit in your one short life in the flesh, as it has never before been seen in all Nebadon, the transcendent possibilities attainable by a God-knowing human during the short career of mortal existence, and make a new and illuminating interpretation of man and the vicissitudes of his planetary life to all the superhuman intelligences of all Nebadon, and for all time. You are to go down to Urantia in the likeness of mortal flesh, and living as a man in your day and generation, you will so function as to show your entire universe the ideal of perfected technique in the supreme engagement of the affairs of your vast creation: The achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him; and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh.

120:2.9. “9. I caution you ever to bear in mind that, while in fact you are to become an ordinary human of the realm, in potential you will remain a Creator Son of the Paradise Father. Throughout this incarnation, although you will live and act as a Son of Man, the creative attributes of your personal divinity will follow you from Salvington to Urantia. It will ever be within your power-of-will to terminate the incarnation at any moment subsequent to the arrival of your Thought Adjuster. Prior to the arrival and reception of the Adjuster I will vouch for your personality integrity. But subsequent to the arrival of your Adjuster and concomitant with your progressive recognition of the nature and import of your **bestowal** mission, you should refrain from the formulation of any superhuman will-to-attainment, achievement, or power in view of the fact that your creator prerogatives will remain associated with your mortal personality because of the inseparability of these attributes from your personal presence. But no superhuman repercussions will attend your earthly career apart from the will of the Paradise Father unless you should, by an act of conscious and deliberate will, make an undivided decision which would terminate in whole-personality choice.

3. Further Counsel and Advice

120:3.1. “And now, my brother, in taking leave of you as you prepare to depart for Urantia and after counseling you regarding the general conduct of your **bestowal**, allow me to present certain advices that have been arrived at in consultation with Gabriel, and which concern minor phases of your mortal life. We further suggest:

120:3.2. “1. That, in the pursuit of the ideal of your mortal earth life, you also give some attention to the realization and exemplification of some things practical and immediately helpful to your fellow men.

120:3.3. “2. As concerns family relationships, give precedence to the accepted customs of family life as you find them established in the day and generation of your **bestowal**. Live your family and community life in accordance with the practices of the people among whom you have elected to appear.

120:3.4. “3. In your relations to the social order we advise that you confine your efforts largely to spiritual regeneration and intellectual emancipation. Avoid all entanglements with the economic structure and the political commitments of your day. More especially devote yourself to living the ideal religious life on Urantia.

120:3.5. “4. Under no circumstances and not even in the least detail, should you interfere with the normal and orderly progressive evolution of the Urantia races. But this prohibition must not be interpreted as limiting your efforts to leave behind you on Urantia an enduring and improved system of positive religious ethics. As a dispensational Son you are granted certain privileges pertaining to the advancement of the spiritual and religious status of the world peoples.

120:3.6. “5. As you may see fit, you are to identify yourself with existing religious and spiritual movements as they may be found on Urantia but in every possible manner seek to avoid the formal establishment of an organized cult, a crystallized religion, or a segregated ethical grouping of mortal beings. Your life and teachings are to become the common heritage of all religions and all peoples.

120:3.7. “6. To the end that you may not unnecessarily contribute to the creation of subsequent stereotyped systems of Urantia religious beliefs or other types of nonprogressive religious loyalties, we advise you still further: Leave no writings behind you on the planet. Refrain from all writing upon permanent materials; enjoin your associates to make no images or other likenesses of yourself in the flesh. See that nothing potentially idolatrous is left on the planet at the time of your departure.

120:3.8. “7. While you will live the normal and average social life of the planet, being a normal individual of the male sex, you will probably not enter the marriage relation, which relation would be wholly honorable and consistent with your **bestowal**; but I must remind you that one of the incarnation mandates of Sonarington forbids the leaving of human offspring behind on any planet by a **bestowal** Son of Paradise origin.

120:3.9. “8. In all other details of your oncoming **bestowal** we would commit you to the leading of the indwelling Adjuster, the teaching of the ever-present divine spirit of human guidance, and the reason-judgment of your expanding human mind of hereditary endowment. Such an association of creature and Creator attributes will enable you to live for us the perfect life of man on the planetary spheres, not necessarily perfect as regarded by any one man in any one generation on any one world (much less on Urantia) but wholly and supremely replete as evaluated on the more highly perfected and perfecting worlds of your far-flung universe.

120:3.10. “And now, may your Father and my Father, who has ever sustained us in all past performances, guide and sustain you and be with you from the moment you leave us and achieve the surrender of your consciousness of personality, throughout your gradual return to recognition of your divine identity incarnate in human form, and then on through the whole of your **bestowal** experience on Urantia until your deliverance from the flesh and your ascension to our Father’s right hand of sovereignty. When I shall again see you on Salvington, we shall welcome your return to us as the supreme and unconditional sovereign of this universe of your own making, serving, and completed understanding.

120:3.11. “In your stead I now reign. I assume jurisdiction of all Nebadon as acting sovereign during the interim of your seventh and mortal **bestowal** on Urantia. And to you, Gabriel, I commit the safekeeping of the Son of Man about-to-be until he shall presently and in power and glory be returned to me as the Son of Man and the Son of God. And, Gabriel, I am your sovereign until Michael thus returns.”

120:3.12. Then, immediately, in the presence of all Salvington assembled, Michael removed himself from our midst, and we saw him no more in his accustomed place until his return as the supreme and personal ruler of the universe, subsequent to the completion of his **bestowal** career on Urantia.

4. The Incarnation — Making Two One

120:4.1. And so certain unworthy children of Michael, who had accused their Creator-father of selfishly seeking rulership and indulged the insinuation that the Creator Son was arbitrarily and autocratically upheld in power by virtue of the unreasoning loyalty of a deluded universe of subservient creatures, were to be silenced forever and left confounded and disillusioned by the life of self-forgetful service which the Son of God now entered upon as the Son of Man — all the while subject to “the will of the Paradise Father.”

120:4.2. But make no mistake; Christ Michael, while truly a dual-origin being, was not a double personality. He was not God in association with man but, rather, God incarnate in man. And he was always just that combined being. The only progressive factor in such a nonunderstandable relationship was the progressive self-conscious realization and recognition (by the human mind) of this fact of being God and man.

120:4.3. Christ Michael did not progressively become God. God did not, at some vital moment in the earth life of Jesus, become man. Jesus was God and man — always and even forevermore. And this God and this man were, and now are, one, even as the Paradise Trinity of three beings is in reality one Deity.

120:4.4. Never lose sight of the fact that the supreme spiritual purpose of the Michael **bestowal** was to enhance the revelation of God.

120:4.5. Urantia mortals have varying concepts of the miraculous, but to us who live as citizens of the local universe there are few miracles, and of these by far the most intriguing are the incarnational **bestowals** of the Paradise Sons. The appearance in and on your world, by apparently natural processes, of a divine Son, we regard as a miracle — the operation of universal laws beyond our understanding. Jesus of Nazareth was a miraculous person.

120:4.6. In and through all this extraordinary experience, God the Father chose to manifest himself as he always does — in the usual way — in the normal, natural, and dependable way of divine acting.

Paper 121 - The Times of Michael's Bestowal

121:1.1. Jesus did not come to this world during an age of spiritual decadence; at the time of his birth Urantia was experiencing such a revival of spiritual thinking and religious living as it had not known in all its previous post-Adamic history nor has experienced in any era since. When Michael incarnated on Urantia, the world presented the most favorable condition for the Creator Son's **bestowal** that had ever previously prevailed or has since obtained. In the centuries just prior to these times Greek culture and the Greek language had spread over Occident and near Orient, and the Jews, being a Levantine race, in nature part Occidental and part Oriental, were eminently fitted to utilize such cultural and linguistic settings for the effective spread of a new religion to both East and West. These most favorable circumstances were further enhanced by the tolerant political rule of the Mediterranean world by the Romans.

121:3.1. Although the social and economic condition of the Roman state was not of the highest order, the widespread domestic peace and prosperity was propitious for the **bestowal** of Michael. In the first century after Christ the society of the Mediterranean world consisted of five well-defined strata:

121:5.16. 3. The mysteries were built upon myths. Christianity, as Paul preached it, was founded upon a historic fact: the **bestowal** of Michael, the Son of God, upon mankind.

121:8.1. As far as possible, consistent with our mandate, we have endeavored to utilize and to some extent co-ordinate the existing records having to do with the life of Jesus on Urantia. Although we have enjoyed access to the lost record of the Apostle Andrew and have benefited from the collaboration of a vast host of celestial beings who were on earth during the times of Michael's **bestowal** (notably his now Personalized Adjuster), it has been our purpose also to make use of the so-called Gospels of Matthew, Mark, Luke, and John.

Paper 122 - Birth and Infancy of Jesus

122:0.1. IT WILL hardly be possible fully to explain the many reasons which led to the selection of Palestine as the land for Michael's **bestowal**, and especially as to just why the family of Joseph and Mary should have been chosen as the immediate setting for the appearance of this Son of God on Urantia.

122:0.2. After a study of the special report on the status of segregated worlds prepared by the Melchizedeks, in counsel with Gabriel, Michael finally chose Urantia as the planet whereon to enact his final **bestowal**. Subsequent to this decision Gabriel made a personal visit to Urantia, and, as a result of his study of human groups and his survey of the spiritual, intellectual, racial, and geographic features of the world and its peoples, he decided that the Hebrews possessed those relative advantages which warranted their selection as the **bestowal** race. Upon Michael's approval of this decision, Gabriel appointed and dispatched to Urantia the Family Commission of Twelve — selected from among the higher orders of universe personalities — which was intrusted with the task of making an investigation of Jewish family life. When this commission ended its labors, Gabriel was present on Urantia and received the report nominating three prospective unions as being, in the opinion of the commission, equally favorable as **bestowal** families for Michael's projected incarnation.

122:0.3. From the three couples nominated, Gabriel made the personal choice of Joseph and Mary, subsequently making his personal appearance to Mary, at which time he imparted to her the glad tidings that she had been selected to become the earth mother of the **bestowal** child.

122:1.3. Of all couples living in Palestine at about the time of Michael's projected **bestowal**, Joseph and Mary possessed the most ideal combination of widespread racial connections and superior average of personality endowments. It was the plan of Michael to appear on earth as an average man, that the common people might understand him and receive him; wherefore Gabriel selected just such persons as Joseph and Mary to become the **bestowal** parents.

Paper 124 - The Later Childhood of Jesus

124:4.6. Joseph entertained a growing belief in the spiritual nature of Jesus' mission. And but for other and more important reasons it does seem unfortunate that he could not have lived to see the fulfillment of his concept of Jesus' **bestowal** on earth.

124:6.16. And so, even ere the heavy responsibilities of the Nazareth family descended upon his youthful shoulders, there now arrived the celestial messenger to remind this lad, not quite thirteen years of age, that the hour had come to begin the resumption of the responsibilities of a universe. This was the first act of a long succession of events which finally culminated in the completion of the Son's **bestowal** on Urantia and the replacing of "the government of a universe on his human-divine shoulders."

Paper 126 - The Two Crucial Years

126:1.1. This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for prayer and meditation. He was gradually becoming more self-conscious of the nature of his **bestowal** on earth.

126:3.6. In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his **bestowal** mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah. He longed to help his father's people, but he never expected to lead Jewish armies in overthrowing the foreign domination of Palestine. He knew he would never sit on the throne of David at Jerusalem. Neither did he believe that his mission was that of a spiritual deliverer or moral teacher solely to the Jewish people. In no sense, therefore, could his life mission be the fulfillment of the intense longings and supposed Messianic prophecies of the Hebrew scriptures; at least, not as the Jews understood these predictions of the prophets. Likewise he was certain he was never to appear as the Son of Man depicted by the Prophet Daniel.

Paper 127 - The Adolescent Years

127:2.12. This year Jesus made great progress in the organization of his mind. Gradually he had brought his divine and human natures together, and he accomplished all this organization of intellect by the force of his own decisions and with only the aid of his indwelling Monitor, just such a Monitor as all normal mortals on all **postbestowal-Son** worlds have within their minds. So far, nothing supernatural had happened in this young man's career except the visit of a messenger, dispatched by his elder brother Immanuel, who once appeared to him during the night at Jerusalem.

Paper 128 - Jesus' Early Manhood

128:0.1. AS JESUS of Nazareth entered upon the early years of his adult life, he had lived, and continued to live, a normal and average human life on earth. Jesus came into this world just as other children come; he had nothing to do with selecting his parents. He did choose this particular world as the planet whereon to carry out his seventh and final **bestowal**, his incarnation in the likeness of mortal flesh, but otherwise he entered the world in a natural manner, growing up as a child of the realm and wrestling with the vicissitudes of his environment just as do other mortals on this and on similar worlds.

128:0.2. Always be mindful of the twofold purpose of Michael's **bestowal** on Urantia:

128:0.3. 1. The mastering of the experience of living the full life of a human creature in mortal flesh, the completion of his sovereignty in Nebadon.

128:0.4. 2. The revelation of the Universal Father to the mortal dwellers on the worlds of time and space and the more effective leading of these same mortals to a better understanding of the Universal Father.

128:0.5. All other creature benefits and universe advantages were incidental and secondary to these major purposes of the mortal **bestowal**.

128:4.9. As the years passed, it became more difficult to realize that this man was a Son of God on earth. He seemed to become quite like an individual of the realm, just another man among men. And it was ordained by the Father in heaven that the **bestowal** should unfold in this very way.

128:7.6. Never lose sight of the fact that the prime mission of Jesus in his seventh **bestowal** was the acquirement of creature experience, the achievement of the sovereignty of Nebadon. And in the gathering of this very experience he made the supreme revelation of the Paradise Father to Urantia and to his entire local universe. Incidental to these purposes he also undertook to untangle the complicated affairs of this planet as they were related to the Lucifer rebellion.

Paper 129 - The Later Adult Life of Jesus

129:0.2. The Son of Man had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do. Jesus naturally loved his people; he loved his family, and this natural affection had been tremendously augmented by his extraordinary devotion to them. The more fully we **bestow** ourselves upon our fellows, the more we come to love them; and since Jesus had given himself so fully to his family, he loved them with a great and fervent affection.

129:1.15. This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages were rapidly approaching. Periods of intense activity were not far in the future, but there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity. His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Urantia **bestowal**.

129:3.5. In all your efforts to decipher the meaning of Jesus' life on Urantia, you must be mindful of the motivation of the Michael **bestowal**. If you would comprehend the meaning of many of his apparently strange doings, you must discern the purpose of his sojourn on your world. He was consistently careful not to build up an overattractive and attention-consuming personal career. He wanted to make no unusual or overpowering appeals to his fellow men. He was dedicated to the work of revealing the heavenly Father to his fellow mortals and at the same time was consecrated to the sublime task of living his mortal earth life all the while subject to the will of the same Paradise Father.

129:3.6. It will also always be helpful in understanding Jesus' life on earth if all mortal students of this divine **bestowal** will remember that, while he lived this life of incarnation on Urantia, he lived it for his entire universe. There was something special and inspiring associated with the life he lived in the flesh of mortal nature for every single inhabited sphere throughout all the universe of Nebadon. The same is also true of all those worlds which have become habitable since the eventful times of his sojourn on Urantia. And it will likewise be equally true of all worlds which may become inhabited by will creatures in all the future history of this local universe.

Paper 130 - On the Way to Rome

130:4.5. Mindless causation cannot evolve the refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of eternal survival from the material minds of the mortals of time. The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative **bestowal** of personality which can survive in progressive Deity attainment.

Paper 131 - The World's Religions

131:8.3. "All good works of true service come from the Supreme. All things depend on the Great Source for life. The Great Supreme seeks no credit for his **bestowals**. He is supreme in power, yet he remains hidden from our gaze. He unceasingly transmutes his attributes while perfecting his creatures. The heavenly Reason is slow and patient in his designs but sure of his accomplishments. The Supreme overspreads the universe and sustains it all. How great and mighty are his overflowing influence and drawing power! True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme. The Supreme creates all things, in nature nourishing them and in spirit perfecting them. And it is a mystery how the Supreme fosters, protects, and perfects the creature without compelling him. He guides and directs, but without self-assertion. He ministers progression, but without domination.

131:9.2. "What Heaven appoints is without error. Truth is real and divine. Everything originates in Heaven, and the Great Heaven makes no mistakes. Heaven has appointed many subordinates to assist in the instruction and uplifting of the inferior creatures. Great, very great, is the One God who rules man from on high. God is majestic in power and awful in judgment. But this Great God has conferred a moral sense even on many inferior people. Heaven's bounty never stops. Benevolence is Heaven's choicest gift to men. Heaven has **bestowed** its nobility upon the soul of man; the virtues of man are the fruit of this endowment of Heaven's nobility. The Great Heaven is all-discerning and goes with man in all his doings. And we do well when we call the Great Heaven our Father and our Mother. If we are thus servants of our divine ancestors, then may we in confidence pray to Heaven. At all times and in everything let us stand in awe of the majesty of Heaven. We acknowledge, O God, the Most High and sovereign Potentate, that judgment rests with you, and that all mercy proceeds from the divine heart.

131:10.3. "The divine riches of God's character must be infinitely deep and eternally wise. We cannot search out God by knowledge, but we can know him in our hearts by personal experience. While his justice may be past finding out, his mercy may be received by the humblest being on earth. While the Father fills the universe, he also lives in our hearts. The mind of man is human, mortal, but the spirit of man is divine, immortal. God is not only all-powerful but also all-wise. If our earth parents, being of evil tendency, know how to love their children and **bestow** good gifts on them, how much more must the good Father in heaven know how wisely to love his children on earth and to **bestow** suitable blessings upon them.

Paper 132 - The Sojourn at Rome

132:5.1. A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus' teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: "I would **bestow** material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations."

Paper 133 - The Return from Rome

133:2.1. While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: "My friend, may I speak with you in private for a moment?" The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out — "er — why — yes, what do you want with me?" When Jesus had led him to one side, he said: "My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look and the sympathetic smile which Jesus **bestowed** upon him at the conclusion of his remarks. Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you."

133:2.2. And then, in bidding him farewell, Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to **bestow** upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe."

133:4.8. To the mistress of the Greek inn he said: "Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these **bestowed** gifts of the divine spirit."

133:7.6. My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a reality. When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind, and it is this phenomenon which warrants the **bestowal** of an absolute focal point for the human personality, the spirit of the Father in heaven.

Paper 134 - The Transition Years

134:7.7. This was one of those unusual and extraordinary epochs in the Master's earth life on Urantia. Another and very similar one was the experience he passed through when alone in the hills near Pella just subsequent to his baptism. This period of isolation on Mount Hermon marked the termination of his purely human career, that is, the technical termination of the mortal **bestowal**, while the later isolation marked the beginning of the more divine phase of the **bestowal**. And Jesus lived alone with God for six weeks on the slopes of Mount Hermon.

134:8.8. To all the Lucifer-suggested compromises and makeshifts, to all such specious proposals about the incarnation **bestowal**, Jesus only made reply, "The will of my Father in Paradise be done." And when the trying ordeal was finished, the detached guardian seraphim returned to Jesus' side and ministered to him.

Paper 136 - Baptism and the Forty Days

136:1.6. There was one feature of the **bestowal** of Michael which was utterly foreign to the Jewish conception of the Messiah, and that was the union of the two natures, the human and the divine. The Jews had variously conceived of the Messiah as perfected human, superhuman, and even as divine, but they never entertained the concept of the union of the human and the divine. And this was the great stumbling block of Jesus' early disciples. They grasped the human concept of the Messiah as the son of David, as presented by the earlier prophets; as the Son of Man, the superhuman idea of Daniel and some of the later prophets; and even as the Son of God, as depicted by the author of the Book of Enoch and by certain of his contemporaries; but never had they for a single moment entertained the true concept of the union in one earth personality of the two natures, the human and the divine. The incarnation of the Creator in the form of the creature had not been revealed beforehand. It was revealed only in Jesus; the world knew nothing of such things until the Creator Son was made flesh and dwelt among the mortals of the realm.

136:3.1. Jesus had endured the great temptation of his mortal **bestowal** before his baptism when he had been wet with the dews of Mount Hermon for six weeks. There on Mount Hermon, as an unaided mortal of the realm, he had met and defeated the Urantia pretender, Caligastia, the prince of this world. That eventful day, on the universe records, Jesus of Nazareth had become the Planetary Prince of Urantia. And this Prince of Urantia, so soon to be proclaimed supreme Sovereign of Nebadon, now went into forty days of retirement to formulate the plans and determine upon the technique of proclaiming the new kingdom of God in the hearts of men.

136:3.3. Jesus did not go into retirement for the purpose of fasting and for the affliction of his soul. He was not an ascetic, and he came forever to destroy all such notions regarding the approach to God. His reasons for seeking this retirement were entirely different from those which had actuated Moses and Elijah, and even John the Baptist. Jesus was then wholly self-conscious concerning his relation to the universe of his making and also to the universe of universes, supervised by the Paradise Father, his Father in heaven. He now fully recalled the **bestowal** charge and its instructions administered by his elder brother, Immanuel, ere he entered upon his Urantia incarnation. He now clearly and fully comprehended all these far-flung relationships, and he desired to be away for a season of quiet meditation so that he could think out the plans and decide upon the procedures for the prosecution of his public labors in behalf of this world and for all other worlds in his local universe.

136:3.4. While wandering about in the hills, seeking a suitable shelter, Jesus encountered his universe chief executive, Gabriel, the Bright and Morning Star of Nebadon. Gabriel now re-established personal communication with the Creator Son of the universe; they met directly for the first time since Michael took leave of his associates on Salvington when he went to Edentia preparatory to entering upon the Urantia **bestowal**. Gabriel, by direction of Immanuel and on authority of the Uversa Ancients of Days, now laid before Jesus information indicating that his **bestowal** experience on Urantia was practically finished so far as concerned the earning of the perfected sovereignty of his universe and the termination of the Lucifer rebellion. The former was achieved on the day of his baptism when the personalization of his Adjuster demonstrated the perfection and completion of his **bestowal** in the likeness of mortal flesh, and the latter was a fact of history on that day when he came down from Mount Hermon to join the waiting lad, Tiglath. Jesus was now informed, upon the highest authority of the local universe and the superuniverse, that his **bestowal** work was finished in so far as it affected his personal status in relation to sovereignty and rebellion. He had already had this assurance direct from Paradise in the baptismal vision and in the phenomenon of the personalization of his indwelling Thought Adjuster.

136:3.5. While he tarried on the mountain, talking with Gabriel, the Constellation Father of Edentia appeared to Jesus and Gabriel in person, saying: "The records are completed. The sovereignty of Michael number 611,121 over his universe of Nebadon rests in completion at the right hand of the Universal Father. I bring to you the **bestowal** release of Immanuel, your sponsor-brother for the Urantia incarnation. You are at liberty now or at any subsequent time, in the manner of your own choosing, to terminate your incarnation **bestowal**, ascend to the right hand of your Father, receive your sovereignty, and assume your well-earned unconditional rulership of all Nebadon. I also testify to the completion of the records of the superuniverse, by authorization of the Ancients of Days, having to do with the termination of all sin-rebellion in your universe and endowing you with full and unlimited authority to deal with any and all such possible upheavals in the future. Technically, your work on Urantia and in the flesh of the mortal creature is finished. Your course from now on is a matter of your own choosing."

136:3.6. When the Most High Father of Edentia had taken leave, Jesus held long converse with Gabriel regarding the welfare of the universe and, sending greetings to Immanuel, proffered his assurance that, in the work which he was about to undertake on Urantia, he would be ever mindful of the counsel he had received in connection with the **prebestowal** charge administered on Salvington.

136:4.1. Day by day, up in the hills, Jesus formulated the plans for the remainder of his Urantia **bestowal**. He first decided not to teach contemporaneously with John. He planned to remain in comparative retirement until the work of John achieved its purpose, or until John was suddenly stopped by imprisonment. Jesus well knew that John's fearless and tactless preaching would presently arouse the fears and enmity of the civil rulers. In view of John's precarious situation, Jesus began definitely to plan his program of public labors in behalf of his people and the world, in behalf of every inhabited world throughout his vast universe. Michael's mortal **bestowal** was on Urantia but for all worlds of Nebadon.

136:4.5. The transactions of this eventful time were not the fantastic visions of a starved and weakened mind, neither were they the confused and puerile symbolisms which afterward gained record as the "temptations of Jesus in the wilderness." Rather was this a season for thinking over the whole eventful and varied career of the Urantia **bestowal** and for the careful laying of those plans for further ministry which would best serve this world while also contributing something to the betterment of all other rebellion-isolated spheres. Jesus thought over the whole span of human life on Urantia, from the days of Andon and Fonta, down through Adam's default, and on to the ministry of the Melchizedek of Salem.

Paper 139 - The Twelve Apostles

139:2.2. The Master had known Simon for some time before Andrew presented him as the second of the apostles. When Jesus gave Simon the name Peter, he did it with a smile; it was to be a sort of nickname. Simon was well known to all his friends as an erratic and impulsive fellow. True, later on, Jesus did attach a new and significant import to this lightly **bestowed** nickname.

Paper 140 - The Ordination of the Twelve

140:8.26. Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to refrain from trying to mold the disciples and believers according to some set pattern. He sought to allow each soul to develop in its own way, a perfecting and separate individual before God. In answer to one of Peter's many questions, the Master said: "I want to set men free so that they can start out afresh as little children upon the new and better life." Jesus always insisted that true goodness must be unconscious, in **bestowing** charity not allowing the left hand to know what the right hand does.

Paper 141 - Beginning the Public Work

141:7.4. The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father — to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, “the way, the truth, and the life.” The religion of Jesus was wholly based on the living of his **bestowal** life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

141:7.9. He sought mildly to impart to these apostles the truth that he had come on this **bestowal** mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father. But the apostles could not grasp the meaning of his words.

141:7.11. It was on this occasion that Jesus intimated to Peter, James, and John that his work on earth was in some respects to be limited by the commission of his “associate on high,” referring to the **prebestowal** instructions of his Paradise brother, Immanuel. He told them that he had come to do his Father’s will and only his Father’s will. Being thus motivated by a wholehearted singleness of purpose, he was not anxiously bothered by the evil in the world.

Paper 142 - The Passover at Jerusalem

142:4.2. The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: "Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men frown upon the reproduction of grace and beauty? I say to you, Flavius, Moses' children have misunderstood him, and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth. But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? And, Flavius, I declare that in the coming kingdom they shall no longer teach, 'Do not worship this and do not worship that'; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service **bestowed** upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

142:7.2. Jesus sought first to make plain to his apostles that he himself was on earth living a unique life in the flesh, and that they, the twelve, had been called to participate in this **bestowal** experience of the Son of Man; and as such coworkers, they, too, must share in many of the special restrictions and obligations of the entire **bestowal** experience. There was a veiled intimation that the Son of Man was the only person who had ever lived on earth who could simultaneously see into the very heart of God and into the very depths of man's soul.

Paper 144 - At Gilboa and in the Decapolis

144:1.1. As time passed, the twelve became more devoted to Jesus and increasingly committed to the work of the kingdom. Their devotion was in large part a matter of personal loyalty. They did not grasp his many-sided teaching; they did not fully comprehend the nature of Jesus or the significance of his **bestowal** on earth.

144:5.1. From time to time, during the remainder of Jesus' sojourn on earth, he brought to the notice of the apostles several additional forms of prayer, but he did this only in illustration of other matters, and he enjoined that these "parable prayers" should not be taught to the multitudes. Many of them were from other inhabited planets, but this fact Jesus did not reveal to the twelve. Among these prayers were the following:

- 144:5.11. Our creative Parent, who is in the center of the universe,
- 144:5.12. **Bestow** upon us your nature and give to us your character.
- 144:5.13. Make us sons and daughters of yours by grace
- 144:5.14. And glorify your name through our eternal achievement.
- 144:5.15. Your adjusting and controlling spirit give to live and dwell within us
- 144:5.16. That we may do your will on this sphere as angels do your bidding in light.
- 144:5.17. Sustain us this day in our progress along the path of truth.
- 144:5.18. Deliver us from inertia, evil, and all sinful transgression.
- 144:5.19. Be patient with us as we show loving-kindness to our fellows.
- 144:5.20. Shed abroad the spirit of your mercy in our creature hearts.
- 144:5.21. Lead us by your own hand, step by step, through the uncertain maze of life,
- 144:5.22. And when our end shall come, receive into your own bosom our faithful spirits.
- 144:5.23. Even so, not our desires but your will be done.

- 144:5.36. Our Father who is in the mystery,
- 144:5.37. Reveal to us your holy character.
- 144:5.38. Give your children on earth this day
- 144:5.39. To see the way, the light, and the truth.
- 144:5.40. Show us the pathway of eternal progress
- 144:5.41. And give us the will to walk therein.
- 144:5.42. Establish within us your divine kingship
- 144:5.43. And thereby **bestow** upon us the full mastery of self.
- 144:5.44. Let us not stray into paths of darkness and death;
- 144:5.45. Lead us everlastingly beside the waters of life.
- 144:5.46. Hear these our prayers for your own sake;
- 144:5.47. Be pleased to make us more and more like yourself.
- 144:5.48. At the end, for the sake of the divine Son,
- 144:5.49. Receive us into the eternal arms.
- 144:5.50. Even so, not our will but yours be done.

144:5.51. Glorious Father and Mother, in one parent combined,
144:5.52. Loyal would we be to your divine nature.
144:5.53. Your own self to live again in and through us
144:5.54. By the gift and **bestowal** of your divine spirit,
144:5.55. Thus reproducing you imperfectly in this sphere
144:5.56. As you are perfectly and majestically shown on high.
144:5.57. Give us day by day your sweet ministry of brotherhood
144:5.58. And lead us moment by moment in the pathway of loving service.
144:5.59. Be you ever and unfailingly patient with us
144:5.60. Even as we show forth your patience to our children.
144:5.61. Give us the divine wisdom that does all things well
144:5.62. And the infinite love that is gracious to every creature.
144:5.63. **Bestow** upon us your patience and loving-kindness
144:5.64. That our charity may enfold the weak of the realm.
144:5.65. And when our career is finished, make it an honor to your name,
144:5.66. A pleasure to your good spirit, and a satisfaction to our soul helpers.
144:5.67. Not as we wish, our loving Father, but as you desire the eternal good of your mortal children,
144:5.68. Even so may it be.

144:5.82. Our Father who dwells in the secret places of the universe,
144:5.83. Honored be your name, revered your mercy, and respected your judgment.
144:5.84. Let the sun of righteousness shine upon us at noontime,
144:5.85. While we beseech you to guide our wayward steps in the twilight.
144:5.86. Lead us by the hand in the ways of your own choosing
144:5.87. And forsake us not when the path is hard and the hours are dark.
144:5.88. Forget us not as we so often neglect and forget you.
144:5.89. But be you merciful and love us as we desire to love you.
144:5.90. Look down upon us in kindness and forgive us in mercy
144:5.91. As we in justice forgive those who distress and injure us.
144:5.92. May the love, devotion, and **bestowal** of the majestic Son
144:5.93. Make available life everlasting with your endless mercy and love.
144:5.94. May the God of universes **bestow** upon us the full measure of his spirit;
144:5.95. Give us grace to yield to the leading of this spirit.
144:5.96. By the loving ministry of devoted seraphic hosts
144:5.97. May the Son guide and lead us to the end of the age.
144:5.98. Make us ever and increasingly like yourself
144:5.99. And at our end receive us into the eternal Paradise embrace.
144:5.100. Even so, in the name of the **bestowal** Son
144:5.101. And for the honor and glory of the Supreme Father.

Paper 146 - First Preaching Tour of Galilee

146:2.5. 4. There is a basic law of justice in the universe which mercy is powerless to circumvent. The unselfish glories of Paradise are not possible of reception by a thoroughly selfish creature of the realms of time and space. Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive. Mercy has great latitude of **bestowal**, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate. Again Jesus quoted from the Hebrew scriptures: "I have called and you refused to hear; I stretched out my hand, but no man regarded. You have set at naught all my counsel, and you have rejected my reproof, and because of this rebellious attitude it becomes inevitable that you shall call upon me and fail to receive an answer. Having rejected the way of life, you may seek me diligently in your times of suffering, but you will not find me."

Paper 147 - The Interlude Visit to Jerusalem

147:5.2. The wealthy Pharisees were devoted to almsgiving, and they did not shun publicity regarding their philanthropy. Sometimes they would even blow a trumpet as they were about to **bestow** charity upon some beggar. It was the custom of these Pharisees, when they provided a banquet for distinguished guests, to leave the doors of the house open so that even the street beggars might come in and, standing around the walls of the room behind the couches of the diners, be in position to receive portions of food which might be tossed to them by the banqueters.

Paper 149 - The Second Preaching Tour

149:6.4. "Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things **bestowed** by the dictates of the father's affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence. The goodness of God leads to repentance; the beneficence of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted worship.

149:6.9. "Out of your wrong concepts of the Father in heaven grow your false ideas of humility and springs much of your hypocrisy. Man may be a worm of the dust by nature and origin, but when he becomes indwelt by my Father's spirit, that man becomes divine in his destiny. The **bestowal** spirit of my Father will surely return to the divine source and universe level of origin, and the human soul of mortal man which shall have become the reborn child of this indwelling spirit shall certainly ascend with the divine spirit to the very presence of the eternal Father.

Paper 150 - The Third Preaching Tour

150:8.7. Then followed the last benediction: “O **bestow** on your people Israel great peace forever, for you are King and the Lord of all peace. And it is good in your eyes to bless Israel at all times and at every hour with peace. Blessed are you, Yahweh, who blesses his people Israel with peace.” The congregation looked not at the ruler as he recited the benedictions. Following the benedictions he offered an informal prayer suitable for the occasion, and when this was concluded, all the congregation joined in saying amen.

Paper 152 - Events Leading up to the Capernaum Crisis

152:3.1. The feeding of the five thousand by supernatural energy was another of those cases where human pity plus creative power equaled that which happened. Now that the multitude had been fed to the full, and since Jesus' fame was then and there augmented by this stupendous wonder, the project to seize the Master and proclaim him king required no further personal direction. The idea seemed to spread through the crowd like a contagion. The reaction of the multitude to this sudden and spectacular supplying of their physical needs was profound and overwhelming. For a long time the Jews had been taught that the Messiah, the son of David, when he should come, would cause the land again to flow with milk and honey, and that the bread of life would be **bestowed** upon them as manna from heaven was supposed to have fallen upon their forefathers in the wilderness. And was not all of this expectation now fulfilled right before their eyes? When this hungry, undernourished multitude had finished gorging itself with the wonder-food, there was but one unanimous reaction: “Here is our king.” The wonder-working deliverer of Israel had come. In the eyes of these simple-minded people the power to feed carried with it the right to rule. No wonder, then, that the multitude, when it had finished feasting, rose as one man and shouted, “Make him king!”

Paper 153 - The Crisis at Capernaum

153:3.2. One of the visiting Pharisees, mounting a lampstand, shouted out this question: "You tell us that you are the bread of life. How can you give us your flesh to eat or your blood to drink? What avail is your teaching if it cannot be carried out?" And Jesus answered this question, saying: "I did not teach you that my flesh is the bread of life nor that my blood is the water thereof. But I did say that my life in the flesh is a **bestowal** of the bread of heaven. The fact of the Word of God **bestowed** in the flesh and the phenomenon of the Son of Man subject to the will of God, constitute a reality of experience which is equivalent to the divine sustenance. You cannot eat my flesh nor can you drink my blood, but you can become one in spirit with me even as I am one in spirit with the Father. You can be nourished by the eternal word of God, which is indeed the bread of life, and which has been **bestowed** in the likeness of mortal flesh; and you can be watered in soul by the divine spirit, which is truly the water of life. The Father has sent me into the world to show how he desires to indwell and direct all men; and I have so lived this life in the flesh as to inspire all men likewise ever to seek to know and do the will of the indwelling heavenly Father."

Paper 155 - Fleeing Through Northern Galilee

155:6.12. You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its **bestowal** is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.

Paper 156 - The Sojourn at Tyre and Sidon

156:5.2. It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade — carpentry. In the course of his admonition to “Build well the foundations for the growth of a noble character of spiritual endowments,” he said: “In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows. But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus **bestowed** all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvment of the soul of immortal destiny. Your spirit nature — the jointly created soul — is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine.”

156:5.11. You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature’s nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be **self-bestowed**. Divine love cannot be self-contained; it must be unselfishly **bestowed**.

Paper 157 - At Caesarea-Philippi

157:5.2. Jesus had sought to live his life on earth and complete his **bestowal** mission as the Son of Man. His followers were disposed to regard him as the expected Messiah. Knowing that he could never fulfill their Messianic expectations, he endeavored to effect such a modification of their concept of the Messiah as would enable him partially to meet their expectations. But he now recognized that such a plan could hardly be carried through successfully. He therefore elected boldly to disclose the third plan — openly to announce his divinity, acknowledge the truthfulness of Peter's confession, and directly proclaim to the twelve that he was a Son of God.

157:6.3. Jesus now entered upon the fourth and last stage of his human life in the flesh. The first stage was that of his childhood, the years when he was only dimly conscious of his origin, nature, and destiny as a human being. The second stage was the increasingly self-conscious years of youth and advancing manhood, during which he came more clearly to comprehend his divine nature and human mission. This second stage ended with the experiences and revelations associated with his baptism. The third stage of the Master's earth experience extended from the baptism through the years of his ministry as teacher and healer and up to this momentous hour of Peter's confession at Caesarea-Philippi. This third period of his earth life embraced the times when his apostles and his immediate followers knew him as the Son of Man and regarded him as the Messiah. The fourth and last period of his earth career began here at Caesarea-Philippi and extended on to the crucifixion. This stage of his ministry was characterized by his acknowledgment of divinity and embraced the labors of his last year in the flesh. During the fourth period, while the majority of his followers still regarded him as the Messiah, he became known to the apostles as the Son of God. Peter's confession marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a **bestowal** Son on Urantia and for an entire universe, and the recognition of that fact, at least hazily, by his chosen ambassadors.

157:6.6. Jesus had sincerely endeavored to lead his followers into the spiritual kingdom as a teacher, then as a teacher-healer, but they would not have it so. He well knew that his earth mission could not possibly fulfill the Messianic expectations of the Jewish people; the olden prophets had portrayed a Messiah which he could never be. He sought to establish the Father's kingdom as the Son of Man, but his followers would not go forward in the adventure. Jesus, seeing this, then elected to meet his believers part way and in so doing prepared openly to assume the role of the **bestowal** Son of God.

157:6.9. "And mark well my words: I have not come to call the righteous, but sinners. The Son of Man came not to be ministered to, but to minister and to **bestow** his life as the gift for all. I declare to you that I have come to seek and to save those who are lost."

Paper 158 - The Mount of Transfiguration

158:1.2. Jesus had been summoned to go up on the mountain, apart by himself, for the transaction of important matters having to do with the progress of his **bestowal** in the flesh as this experience was related to the universe of his own creation. It is significant that this extraordinary event was timed to occur while Jesus and the apostles were in the lands of the gentiles, and that it actually transpired on a mountain of the gentiles.

158:1.4. When a boy, Jesus used to ascend the hill near his home and dream of the battles which had been fought by the armies of empires on the plain of Esdraelon; now he ascended Mount Hermon to receive the endowment which was to prepare him to descend upon the plains of the Jordan to enact the closing scenes of the drama of his **bestowal** on Urantia. The Master could have relinquished the struggle this day on Mount Hermon and returned to his rule of the universe domains, but he not only chose to meet the requirements of his order of divine sonship embraced in the mandate of the Eternal Son on Paradise, but he also elected to meet the last and full measure of the present will of his Paradise Father. On this day in August three of his apostles saw him decline to be invested with full universe authority. They looked on in amazement as the celestial messengers departed, leaving him alone to finish out his earth life as the Son of Man and the Son of God.

158:1.6. It was about three o'clock on this beautiful afternoon that Jesus took leave of the three apostles, saying: "I go apart by myself for a season to commune with the Father and his messengers; I bid you tarry here and, while awaiting my return, pray that the Father's will may be done in all your experience in connection with the further **bestowal** mission of the Son of Man." And after saying this to them, Jesus withdrew for a long conference with Gabriel and the Father Melchizedek, not returning until about six o'clock. When Jesus saw their anxiety over his prolonged absence, he said: "Why were you afraid? You well know I must be about my Father's business; wherefore do you doubt when I am not with you? I now declare that the Son of Man has chosen to go through his full life in your midst and as one of you. Be of good cheer; I will not leave you until my work is finished."

158:3.1. That which Peter, James, and John witnessed on the mount of transfiguration was a fleeting glimpse of a celestial pageant which transpired that eventful day on Mount Hermon. The transfiguration was the occasion of:

158:3.2. 1. The acceptance of the fullness of the **bestowal** of the incarnated life of Michael on Urantia by the Eternal Mother-Son of Paradise. As far as concerned the requirements of the Eternal Son, Jesus had now received assurance of their fulfillment. And Gabriel brought Jesus that assurance.

158:3.3. 2. The testimony of the satisfaction of the Infinite Spirit as to the fullness of the Urantia **bestowal** in the likeness of mortal flesh. The universe representative of the Infinite Spirit, the immediate associate of Michael on Salvington and his ever-present coworker, on this occasion spoke through the Father Melchizedek.

158:3.4. Jesus welcomed this testimony regarding the success of his earth mission presented by the messengers of the Eternal Son and the Infinite Spirit, but he noted that his Father did not indicate that the Urantia **bestowal** was finished; only did the unseen presence of the Father bear witness through Jesus' Personalized Adjuster, saying, "This is my beloved Son; give heed to him." And this was spoken in words to be heard also by the three apostles.

158:3.5. After this celestial visitation Jesus sought to know his Father's will and decided to pursue the mortal **bestowal** to its natural end. This was the significance of the transfiguration to Jesus. To the three apostles it was an event marking the entrance of the Master upon the final phase of his earth career as the Son of God and the Son of Man.

158:6.5. When Jesus had thus spoken to the twelve, he added: "And now go to your rest, for on the morrow we return to Magadan and there take counsel concerning our mission to the cities and villages of the Decapolis. And in the conclusion of this day's experience, let me declare to each of you that which I spoke to your brethren on the mountain, and let these words find a deep lodgment in your hearts: The Son of Man now enters upon the last phase of the **bestowal**. We are about to begin those labors which shall presently lead to the great and final testing of your faith and devotion when I shall be delivered into the hands of the men who seek my destruction. And remember what I am saying to you: The Son of Man will be put to death, but he shall rise again."

158:7.3. In answer to Andrew, Jesus said: "My brethren, it is because you have confessed that I am the Son of God that I am constrained to begin to unfold to you the truth about the end of the **bestowal** of the Son of Man on earth. You insist on clinging to the belief that I am the Messiah, and you will not abandon the idea that the Messiah must sit upon a throne in Jerusalem; wherefore do I persist in telling you that the Son of Man must presently go to Jerusalem, suffer many things, be rejected by the scribes, the elders, and the chief priests, and after all this be killed and raised from the dead. And I speak not a parable to you; I speak the truth to you that you may be prepared for these events when they suddenly come upon us." And while he was yet speaking, Simon Peter, rushing impetuously toward him, laid his hand upon the Master's shoulder and said: "Master, be it far from us to contend with you, but I declare that these things shall never happen to you."

158:7.4. Peter spoke thus because he loved Jesus; but the Master's human nature recognized in these words of well-meant affection the subtle suggestion of temptation that he change his policy of pursuing to the end his earth **bestowal** in accordance with the will of his Paradise Father. And it was because he detected the danger of permitting the suggestions of even his affectionate and loyal friends to dissuade him, that he turned upon Peter and the other apostles, saying: "Get you behind me. You savor of the spirit of the adversary, the tempter. When you talk in this manner, you are not on my side but rather on the side of our enemy. In this way do you make your love for me a stumbling block to my doing the Father's will. Mind not the ways of men but rather the will of God."

Paper 159 - The Decapolis Tour

159:5.17. In all his teaching Jesus unfailingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions. For purposes of illustration Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He most effectively employed the antithesis, comparing the minute to the infinite and so on. His pictures were striking, such as, "The blind leading the blind." But the greatest strength to be found in his illustrative teaching was its naturalness. Jesus brought the philosophy of religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new **bestowal** of affection.

Paper 160 - Rodan of Alexandria

160:4.10. It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels. Wise planning, therefore, becomes the one thing essential to worldly prosperity. Success requires not only devotion to one's work but also that one should function as a part of some one of the channels of material wealth. If you are unwise, you can **bestow** a devoted life upon your generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worth while for your fellow men.

Paper 162 - At the Feast of Tabernacles

162:6.3. At the conclusion of this early morning service Jesus continued to teach the multitude, saying: "Have you not read in the Scripture: 'Behold, as the waters are poured out upon the dry ground and spread over the parched soil, so will I give the spirit of holiness to be poured out upon your children for a blessing even to your children's children'? Why will you thirst for the ministry of the spirit while you seek to water your souls with the traditions of men, poured from the broken pitchers of ceremonial service? That which you see going on about this temple is the way in which your fathers sought to symbolize the **bestowal** of the divine spirit upon the children of faith, and you have done well to perpetuate these symbols, even down to this day. But now has come to this generation the revelation of the Father of spirits through the **bestowal** of his Son, and all of this will certainly be followed by the **bestowal** of the spirit of the Father and the Son upon the children of men. To every one who has faith shall this **bestowal** of the spirit become the true teacher of the way which leads to life everlasting, to the true waters of life in the kingdom of heaven on earth and in the Father's Paradise over there."

Paper 163 - Ordination of the Seventy at Magadan

163:2.5. Then said the young man: "But, Master, I am not content to be your disciple; I would be one of your new messengers." When Jesus heard this, he looked down upon him with a great love and said: "I will have you to be one of my messengers if you are willing to pay the price, if you will supply the one thing which you lack." Matadormus replied: "Master, I will do anything if I may be allowed to follow you." Jesus, kissing the kneeling young man on the forehead, said: "If you would be my messenger, go and sell all that you have and, when you have **bestowed** the proceeds upon the poor or upon your brethren, come and follow me, and you shall have treasure in the kingdom of heaven."

Paper 166 - Last Visit to Northern Perea

166:2.8. Jesus enjoined the twelve to say nothing about the cleansing of the lepers, and as they went on into Amathus, he remarked: "You see how it is that the children of the house, even when they are insubordinate to their Father's will, take their blessings for granted. They think it a small matter if they neglect to give thanks when the Father **bestows** healing upon them, but the strangers, when they receive gifts from the head of the house, are filled with wonder and are constrained to give thanks in recognition of the good things **bestowed** upon them." And still the apostles said nothing in reply to the Master's words.

166:4.11. "The Father's human children have equal capacity for the reception of material blessings; therefore does he **bestow** things physical upon the children of men without discrimination. When it comes to the **bestowal** of spiritual gifts, the Father is limited by man's capacity for receiving these divine endowments. Although the Father is no respecter of persons, in the **bestowal** of spiritual gifts he is limited by man's faith and by his willingness always to abide by the Father's will."

Paper 168 - The Resurrection of Lazarus

168:4.9. 6. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot **bestow** material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they "pray in the spirit."

Paper 170 - The Kingdom of Heaven

170:0.1. SATURDAY afternoon, March 11, Jesus preached his last sermon at Pella. This was among the notable addresses of his public ministry, embracing a full and complete discussion of the kingdom of heaven. He was aware of the confusion which existed in the minds of his apostles and disciples regarding the meaning and significance of the terms “kingdom of heaven” and “kingdom of God,” which he used as interchangeable designations of his **bestowal** mission. Although the very term kingdom of heaven should have been enough to separate what it stood for from all connection with earthly kingdoms and temporal governments, it was not. The idea of a temporal king was too deep-rooted in the Jewish mind thus to be dislodged in a single generation. Therefore Jesus did not at first openly oppose this long-nourished concept of the kingdom.

170:2.20. Jesus taught that, by faith, the believer enters the kingdom now. In the various discourses he taught that two things are essential to faith-entrance into the kingdom:

170:2.21. 1. Faith, sincerity. To come as a little child, to receive the **bestowal** of sonship as a gift; to submit to the doing of the Father’s will without questioning and in the full confidence and genuine trustfulness of the Father’s wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.

170:2.22. 2. Truth hunger. The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God.

170:4.14. This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus’ doctrine of the kingdom of heaven. But you should not become discouraged by the apparently slow progress of the kingdom idea on Urantia. Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. The **bestowal** of Jesus as an incarnated Son was just such a strange and unexpected event in the spiritual life of the world. Neither make the fatal mistake, in looking for the age manifestation of the kingdom, of failing to effect its establishment within your own souls.

Paper 171 - On the Way to Jerusalem

171:4.9. Jesus had been accepted by these believers as the Messiah, and the Jews knew little or nothing about a suffering Messiah. They did not understand that Jesus was to accomplish many things by his death which could never have been achieved by his life. While it was the resurrection of Lazarus that nerved the apostles to enter Jerusalem, it was the memory of the transfiguration that sustained the Master at this trying period of his **bestowal**.

171:6.2. They went at once to the home of Zaccheus, and those who lived in Jericho were much surprised that Jesus would consent to abide with the chief publican. Even while the Master and his apostles lingered with Zaccheus before the door of his house, one of the Jericho Pharisees, standing near by, said: "You see how this man has gone to lodge with a sinner, an apostate son of Abraham who is an extortioner and a robber of his own people." And when Jesus heard this, he looked down at Zaccheus and smiled. Then Zaccheus stood upon a stool and said: "Men of Jericho, hear me! I may be a publican and a sinner, but the great Teacher has come to abide in my house; and before he goes in, I tell you that I am going to **bestow** one half of all my goods upon the poor, and beginning tomorrow, if I have wrongfully exacted aught from any man, I will restore fourfold. I am going to seek salvation with all my heart and learn to do righteousness in the sight of God."

Paper 172 - Going into Jerusalem

172:1.5. Nothing out of the ordinary happened until near the close of the feasting when Mary the sister of Lazarus stepped forward from among the group of women onlookers and, going up to where Jesus reclined as the guest of honor, proceeded to open a large alabaster cruse of very rare and costly ointment; and after anointing the Master's head, she began to pour it upon his feet as she took down her hair and wiped them with it. The whole house became filled with the odor of the ointment, and everybody present was amazed at what Mary had done. Lazarus said nothing, but when some of the people murmured, showing indignation that so costly an ointment should be thus used, Judas Iscariot stepped over to where Andrew reclined and said: "Why was this ointment not sold and the money **bestowed** to feed the poor? You should speak to the Master that he rebuke such waste."

172:1.7. It was because of this rebuke, which he took as a personal reproof, that Judas Iscariot finally made up his mind to seek revenge for his hurt feelings. Many times had he entertained such ideas subconsciously, but now he dared to think such wicked thoughts in his open and conscious mind. And many others encouraged him in this attitude since the cost of this ointment was a sum equal to the earnings of one man for one year — enough to provide bread for five thousand persons. But Mary loved Jesus; she had provided this precious ointment with which to embalm his body in death, for she believed his words when he forewarned them that he must die, and it was not to be denied her if she changed her mind and chose to **bestow** this offering upon the Master while he yet lived.

172:3.1. Bethany was about two miles from the temple, and it was half past one that Sunday afternoon when Jesus made ready to start for Jerusalem. He had feelings of profound affection for Bethany and its simple people. Nazareth, Capernaum, and Jerusalem had rejected him, but Bethany had accepted him, had believed in him. And it was in this small village, where almost every man, woman, and child were believers, that he chose to perform the mightiest work of his earth **bestowal**, the resurrection of Lazarus. He did not raise Lazarus that the villagers might believe, but rather because they already believed.

Paper 174 - Tuesday Morning in the Temple

174:5.10. When Jesus had thus spoken, the Personalized Adjuster of his indwelling during prebaptismal times appeared before him, and as he paused noticeably, this now mighty spirit of the Father's representation spoke to Jesus of Nazareth, saying: "I have glorified my name in your **bestowals** many times, and I will glorify it once more."

Paper 176 - Tuesday Evening on Mount Olivet

176:1.2. Jesus paused while he looked down upon the city. The Master realized that the rejection of the spiritual concept of the Messiah, the determination to cling persistently and blindly to the material mission of the expected deliverer, would presently bring the Jews in direct conflict with the powerful Roman armies, and that such a contest could only result in the final and complete overthrow of the Jewish nation. When his people rejected his spiritual **bestowal** and refused to receive the light of heaven as it so mercifully shone upon them, they thereby sealed their doom as an independent people with a special spiritual mission on earth. Even the Jewish leaders subsequently recognized that it was this secular idea of the Messiah which directly led to the turbulence which eventually brought about their destruction.

176:2.3. In further answer to Peter's question, Jesus said: "Why do you still look for the Son of Man to sit upon the throne of David and expect that the material dreams of the Jews will be fulfilled? Have I not told you all these years that my kingdom is not of this world? The things which you now look down upon are coming to an end, but this will be a new beginning out of which the gospel of the kingdom will go to all the world and this salvation will spread to all peoples. And when the kingdom shall have come to its full fruition, be assured that the Father in heaven will not fail to visit you with an enlarged revelation of truth and an enhanced demonstration of righteousness, even as he has already **bestowed** upon this world him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man. And so will my Father continue to manifest his mercy and show forth his love, even to this dark and evil world. So also will I, after my Father has invested me with all power and authority, continue to follow your fortunes and to guide in the affairs of the kingdom by the presence of my spirit, who shall shortly be poured out upon all flesh. Even though I shall thus be present with you in spirit, I also promise that I will sometime return to this world, where I have lived this life in the flesh and achieved the experience of simultaneously revealing God to man and leading man to God. Very soon must I leave you and take up the work the Father has intrusted to my hands, but be of good courage, for I will sometime return. In the meantime, my Spirit of the Truth of a universe shall comfort and guide you.

176:2.5. "But the times of the reappearing of the Son of Man are known only in the councils of Paradise; not even the angels of heaven know when this will occur. However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational **bestowal**, or else the Son of Man will return to adjudge the age.

176:3.8. In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing.

176:4.1. Of all the Master's teachings no one phase has been so misunderstood as his promise sometime to come back in person to this world. It is not strange that Michael should be interested in sometime returning to the planet whereon he experienced his seventh and last bestowal, as a mortal of the realm. It is only natural to believe that Jesus of Nazareth, now sovereign ruler of a vast universe, would be interested in coming back, not only once but even many times, to the world whereon he lived such a unique life and finally won for himself the Father's unlimited bestowal of universe power and authority. Urantia will eternally be one of the seven nativity spheres of Michael in the winning of universe sovereignty.

176:4.3. Jesus promised to do two things after he had ascended to the Father, and after all power in heaven and on earth had been placed in his hands. He promised, first, to send into the world, and in his stead, another teacher, the Spirit of Truth; and this he did on the day of Pentecost. Second, he most certainly promised his followers that he would sometime personally return to this world. But he did not say how, where, or when he would revisit this planet of his bestowal experience in the flesh. On one occasion he intimated that, whereas the eye of flesh had beheld him when he lived here in the flesh, on his return (at least on one of his possible visits) he would be discerned only by the eye of spiritual faith.

Paper 177 - Wednesday, the Rest Day

177:2.3. "Love, John, is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semiselfish trait as it is manifested in the experience of mortal parents. When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence.

Paper 179 - The Last Supper

179:5.1. As they brought Jesus the third cup of wine, the “cup of blessing,” he arose from the couch and, taking the cup in his hands, blessed it, saying: “Take this cup, all of you, and drink of it. This shall be the cup of my remembrance. This is the cup of the blessing of a new dispensation of grace and truth. This shall be to you the emblem of the **bestowal** and ministry of the divine Spirit of Truth. And I will not again drink this cup with you until I drink in new form with you in the Father’s eternal kingdom.”

179:5.9. When Jesus had thus established the supper of the remembrance, he said to the eleven: “And as often as you do this, do it in remembrance of me. And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all sometime sup with me in the Father’s eternal kingdom. This is the new Passover which I leave with you, even the memory of my **bestowal** life, the word of eternal truth; and of my love for you, the outpouring of my Spirit of Truth upon all flesh.”

Paper 180 - The Farewell Discourse

180:1.2. “When I give you this new commandment, I do not place any new burden upon your souls; rather do I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the **bestowal** of your heart’s affection upon your fellow men. I am about to experience the supreme joy, even though enduring outward sorrow, in the **bestowal** of my affection upon you and your fellow mortals.

180:4.2. “In just a few hours the world will see me no more; but you will continue to know me in your hearts even until I send you this new teacher, the Spirit of Truth. As I have lived with you in person, then shall I live in you; I shall be one with your personal experience in the spirit kingdom. And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you. I have loved the Father and have kept his word; you have loved me, and you will keep my word. As my Father has given me of his spirit, so will I give you of my spirit. And this Spirit of Truth which I will **bestow** upon you shall guide and comfort you and shall eventually lead you into all truth.

Paper 181 - Final Admonitions and Warnings

181:1.8. A certain amount of both stoicism and optimism are serviceable in living a life on earth, but neither has aught to do with that superb peace which the Son of God **bestows** upon his brethren in the flesh. The peace which Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh. The peace of Jesus' mind was founded on an absolute human faith in the actuality of the divine Father's wise and sympathetic overcare. Jesus had trouble on earth, he has even been falsely called the "man of sorrows," but in and through all of these experiences he enjoyed the comfort of that confidence which ever empowered him to proceed with his life purpose in the full assurance that he was achieving the Father's will.

181:1.9. Jesus was determined, persistent, and thoroughly devoted to the accomplishment of his mission, but he was not an unfeeling and calloused stoic; he ever sought for the cheerful aspects of his life experiences, but he was not a blind and self-deceived optimist. The Master knew all that was to befall him, and he was unafraid. After he had **bestowed** this peace upon each of his followers, he could consistently say, "Let not your heart be troubled, neither let it be afraid."

181:2.2. To John, Jesus said: "You, John, are the youngest of my brethren. You have been very near me, and while I love you all with the same love which a father **bestows** upon his sons, you were designated by Andrew as one of the three who should always be near me. Besides this, you have acted for me and must continue so to act in many matters concerning my earthly family. And I go to the Father, John, having full confidence that you will continue to watch over those who are mine in the flesh. See to it that their present confusion regarding my mission does not in any way prevent your extending to them all sympathy, counsel, and help even as you know I would if I were to remain in the flesh. And when they all come to see the light and enter fully into the kingdom, while you all will welcome them joyously, I depend upon you, John, to welcome them for me.

181:2.15. Jesus then stepped over to James Zebedee, who stood in silence as the Master addressed him, saying: "James, when you and your younger brother once came to me seeking preferment in the honors of the kingdom, and I told you such honors were for the Father to **bestow**, I asked if you were able to drink my cup, and both of you answered that you were. Even if you were not then able, and if you are not now able, you will soon be prepared for such a service by the experience you are about to pass through. By such behavior you angered your brethren at that time. If they have not already fully forgiven you, they will when they see you drink my cup. Whether your ministry be long or short, possess your soul in patience. When the new teacher comes, let him teach you the poise of compassion and that sympathetic tolerance which is born of sublime confidence in me and of perfect submission to the Father's will. Dedicate your life to the demonstration of that combined human affection and divine dignity of the God-knowing and Son-believing disciple. And all who thus live will reveal the gospel even in the manner of their death. You and your brother John will go different ways, and one of you may sit down with me in the eternal kingdom long before the other. It would help you much if you would learn that true wisdom embraces discretion as well as courage. You should learn sagacity to go along with your aggressiveness. There will come those supreme moments wherein my disciples will not hesitate to lay down their lives for this gospel, but in all ordinary circumstances it would be far better to placate the wrath of unbelievers that you might live and continue to preach the glad tidings. As far as lies in your power, live long on the earth that your life of many years may be fruitful in souls won for the heavenly kingdom."

Paper 182 - In Gethsemane

182:1.3. “Father, my hour has come; now glorify your Son that the Son may glorify you. I know that you have given me full authority over all living creatures in my realm, and I will give eternal life to all who will become faith sons of God. And this is eternal life, that my creatures should know you as the only true God and Father of all, and that they should believe in him whom you sent into the world. Father, I have exalted you on earth and have accomplished the work which you gave me to do. I have almost finished my **bestowal** upon the children of our own creation; there remains only for me to lay down my life in the flesh. And now, O my Father, glorify me with the glory which I had with you before this world was and receive me once more at your right hand.

182:3.6. Each time he prayed in the garden, his humanity laid a firmer faith-hold upon his divinity; his human will more completely became one with the divine will of his Father. Among other words spoken to him by the mighty angel was the message that the Father desired his Son to finish his earth **bestowal** by passing through the creature experience of death just as all mortal creatures must experience material dissolution in passing from the existence of time into the progression of eternity.

Paper 183 - The Betrayal and Arrest of Jesus

183:1.2. The Father in heaven desired the **bestowal** Son to finish his earth career naturally, just as all mortals must finish up their lives on earth and in the flesh. Ordinary men and women cannot expect to have their last hours on earth and the supervening episode of death made easy by a special dispensation. Accordingly, Jesus elected to lay down his life in the flesh in the manner which was in keeping with the outworking of natural events, and he steadfastly refused to extricate himself from the cruel clutches of a wicked conspiracy of inhuman events which swept on with horrible certainty toward his unbelievable humiliation and ignominious death. And every bit of all this astounding manifestation of hatred and this unprecedented demonstration of cruelty was the work of evil men and wicked mortals. God in heaven did not will it, neither did the archenemies of Jesus dictate it, though they did much to insure that unthinking and evil mortals would thus reject the **bestowal** Son. Even the father of sin turned his face away from the excruciating horror of the scene of the crucifixion.

Paper 184 - Before the Sanhedrin Court

184:3.16. Jesus manifested no interest in any question asked him when before Annas or the Sanhedrists except the one question relative to his **bestowal** mission. When asked if he were the Son of God, he instantly and unequivocally answered in the affirmative.

Paper 186 - Just Before the Crucifixion

186:5.3. At the time of the Master's baptism he had already completed the technique of the required experience on earth and in the flesh which was necessary for the completion of his seventh and last universe **bestowal**. At this very time Jesus' duty on earth was done. All the life he lived thereafter, and even the manner of his death, was a purely personal ministry on his part for the welfare and uplifting of his mortal creatures on this world and on other worlds.

186:5.5. All that the Son of Man said or did on earth greatly embellished the doctrines of sonship with God and of the brotherhood of men, but these essential relationships of God and men are inherent in the universe facts of God's love for his creatures and the innate mercy of the divine Sons. These touching and divinely beautiful relations between man and his Maker, on this world and on all others throughout the universe of universes, have existed from eternity; and they are not in any sense dependent on these periodic **bestowal** enactments of the Creator Sons of God, who thus assume the nature and likeness of their created intelligences as a part of the price which they must pay for the final acquirement of unlimited sovereignty over their respective local universes.

186:5.6. The Father in heaven loved mortal man on earth just as much before the life and death of Jesus on Urantia as he did after this transcendent exhibition of the copartnership of man and God. This mighty transaction of the incarnation of the God of Nebadon as a man on Urantia could not augment the attributes of the eternal, infinite, and universal Father, but it did enrich and enlighten all other administrators and creatures of the universe of Nebadon. While the Father in heaven loves us no more because of this **bestowal** of Michael, all other celestial intelligences do. And this is because Jesus not only made a revelation of God to man, but he also likewise made a new revelation of man to the Gods and to the celestial intelligences of the universe of universes.

186:5.8. Sin and rebellion have nothing to do with the fundamental **bestowal** plan of the Paradise Sons of God, albeit it does appear to us that the salvage plan is a provisional feature of the **bestowal** plan.

Paper 187 - The Crucifixion

187:5.6. Jesus died royally — as he had lived. He freely admitted his kingship and remained master of the situation throughout the tragic day. He went willingly to his ignominious death, after he had provided for the safety of his chosen apostles. He wisely restrained Peter's trouble-making violence and provided that John might be near him right up to the end of his mortal existence. He revealed his true nature to the murderous Sanhedrin and reminded Pilate of the source of his sovereign authority as a Son of God. He started out to Golgotha bearing his own crossbeam and finished up his loving **bestowal** by handing over his spirit of mortal acquirement to the Paradise Father. After such a life — and at such a death — the Master could truly say, "It is finished."

Paper 188 - The Time of the Tomb

188:4.6. Jesus lived and died for a whole universe, not just for the races of this one world. While the mortals of the realms had salvation even before Jesus lived and died on Urantia, it is nevertheless a fact that his **bestowal** on this world greatly illuminated the way of salvation; his death did much to make forever plain the certainty of mortal survival after death in the flesh.

188:5.9. The cross is that high symbol of sacred service, the devotion of one's life to the welfare and salvation of one's fellows. The cross is not the symbol of the sacrifice of the innocent Son of God in the place of guilty sinners and in order to appease the wrath of an offended God, but it does stand forever, on earth and throughout a vast universe, as a sacred symbol of the good **bestowing** themselves upon the evil and thereby saving them by this very devotion of love. The cross does stand as the token of the highest form of unselfish service, the supreme devotion of the full **bestowal** of a righteous life in the service of wholehearted ministry, even in death, the death of the cross. And the very sight of this great symbol of the **bestowal** life of Jesus truly inspires all of us to want to go and do likewise.

188:5.10. When thinking men and women look upon Jesus as he offers up his life on the cross, they will hardly again permit themselves to complain at even the severest hardships of life, much less at petty harassments and their many purely fictitious grievances. His life was so glorious and his death so triumphant that we are all enticed to a willingness to share both. There is true drawing power in the whole **bestowal** of Michael, from the days of his youth to this overwhelming spectacle of his death on the cross.

188:5.11. Make sure, then, that when you view the cross as a revelation of God, you do not look with the eyes of the primitive man nor with the viewpoint of the later barbarian, both of whom regarded God as a relentless Sovereign of stern justice and rigid law-enforcement. Rather, make sure that you see in the cross the final manifestation of the love and devotion of Jesus to his life mission of **bestowal** upon the mortal races of his vast universe. See in the death of the Son of Man the climax of the unfolding of the Father's divine love for his sons of the mortal spheres. The cross thus portrays the devotion of willing affection and the **bestowal** of voluntary salvation upon those who are willing to receive such gifts and devotion. There was nothing in the cross which the Father required — only that which Jesus so willingly gave, and which he refused to avoid.

188:5.12. If man cannot otherwise appreciate Jesus and understand the meaning of his **bestowal** on earth, he can at least comprehend the fellowship of his mortal sufferings. No man can ever fear that the Creator does not know the nature or extent of his temporal afflictions.

Paper 189 - The Resurrection

189:0.2. “Not one of you can do aught to assist your Creator-father in the return to life. As a mortal of the realm he has experienced mortal death; as the Sovereign of a universe he still lives. That which you observe is the mortal transit of Jesus of Nazareth from life in the flesh to life in the morontia. The spirit transit of this Jesus was completed at the time I separated myself from his personality and became your temporary director. Your Creator-father has elected to pass through the whole of the experience of his mortal creatures, from birth on the material worlds, on through natural death and the resurrection of the morontia, into the status of true spirit existence. A certain phase of this experience you are about to observe, but you may not participate in it. Those things which you ordinarily do for the creature, you may not do for the Creator. A Creator Son has within himself the power to **bestow** himself in the likeness of any of his created sons; he has within himself the power to lay down his observable life and to take it up again; and he has this power because of the direct command of the Paradise Father, and I know whereof I speak.”

189:2.1. At ten minutes past three o'clock, as the resurrected Jesus fraternized with the assembled morontia personalities from the seven mansion worlds of Satania, the chief of archangels — the angels of the resurrection — approached Gabriel and asked for the mortal body of Jesus. Said the chief of the archangels: “We may not participate in the morontia resurrection of the **bestowal** experience of Michael our sovereign, but we would have his mortal remains put in our custody for immediate dissolution. We do not propose to employ our technique of dematerialization; we merely wish to invoke the process of accelerated time. It is enough that we have seen the Sovereign live and die on Urantia; the hosts of heaven would be spared the memory of enduring the sight of the slow decay of the human form of the Creator and Upholder of a universe. In the name of the celestial intelligences of all Nebadon, I ask for a mandate giving me the custody of the mortal body of Jesus of Nazareth and empowering us to proceed with its immediate dissolution.”

189:3.1. A little after half past four o'clock this Sunday morning, Gabriel summoned the archangels to his side and made ready to inaugurate the general resurrection of the termination of the Adamic dispensation on Urantia. When the vast host of the seraphim and the cherubim concerned in this great event had been marshaled in proper formation, the morontia Michael appeared before Gabriel, saying: “As my Father has life in himself, so has he given it to the Son to have life in himself. Although I have not yet fully resumed the exercise of universe jurisdiction, this self-imposed limitation does not in any manner restrict the **bestowal** of life upon my sleeping sons; let the roll call of the planetary resurrection begin.”

Paper 190 - Morontia Appearances of Jesus

190:0.2. All this power which is inherent in Jesus — the endowment of life — and which enabled him to rise from the dead, is the very gift of eternal life which he **bestows** upon kingdom believers, and which even now makes certain their resurrection from the bonds of natural death.

190:5.4. As they walked along, Jesus said to them: “How slow you are to comprehend the truth! When you tell me that it is about the teachings and work of this man that you have your discussions, then may I enlighten you since I am more than familiar with these teachings. Do you not remember that this Jesus always taught that his kingdom was not of this world, and that all men, being the sons of God, should find liberty and freedom in the spiritual joy of the fellowship of the brotherhood of loving service in this new kingdom of the truth of the heavenly Father’s love? Do you not recall how this Son of Man proclaimed the salvation of God for all men, ministering to the sick and afflicted and setting free those who were bound by fear and enslaved by evil? Do you not know that this man of Nazareth told his disciples that he must go to Jerusalem, be delivered up to his enemies, who would put him to death, and that he would arise on the third day? Have you not been told all this? And have you never read in the Scriptures concerning this day of salvation for Jew and gentile, where it says that in him shall all the families of the earth be blessed; that he will hear the cry of the needy and save the souls of the poor who seek him; that all nations shall call him blessed? That such a Deliverer shall be as the shadow of a great rock in a weary land. That he will feed the flock like a true shepherd, gathering the lambs in his arms and tenderly carrying them in his bosom. That he will open the eyes of the spiritually blind and bring the prisoners of despair out into full liberty and light; that all who sit in darkness shall see the great light of eternal salvation. That he will bind up the brokenhearted, proclaim liberty to the captives of sin, and open up the prison to those who are enslaved by fear and bound by evil. That he will comfort those who mourn and **bestow** upon them the joy of salvation in the place of sorrow and heaviness. That he shall be the desire of all nations and the everlasting joy of those who seek righteousness. That this Son of truth and righteousness shall rise upon the world with healing light and saving power; even that he will save his people from their sins; that he will really seek and save those who are lost. That he will not destroy the weak but minister salvation to all who hunger and thirst for righteousness. That those who believe in him shall have eternal life. That he will pour out his spirit upon all flesh, and that this Spirit of Truth shall be in each believer a well of water, springing up into everlasting life. Did you not understand how great was the gospel of the kingdom which this man delivered to you? Do you not perceive how great a salvation has come upon you?”

Paper 191 - Appearances to the Apostles and Other Leaders

191:3.4. In this manner did Michael of Nebadon complete his service of universe experience since he had already, in connection with his previous **bestowals**, experienced to the full the life of the ascendant mortals of time and space from the sojourn on the headquarters of the constellation even on to, and through, the service of the headquarters of the superuniverse. And it was by these very morontia experiences that the Creator Son of Nebadon really finished and acceptably terminated his seventh and final universe **bestowal**.

Paper 193 - Final Appearances and Ascension

193:0.3. “And now you should give ear to my words lest you again make the mistake of hearing my teaching with the mind while in your hearts you fail to comprehend the meaning. From the beginning of my sojourn as one of you, I taught you that my one purpose was to reveal my Father in heaven to his children on earth. I have lived the God-revealing **bestowal** that you might experience the God-knowing career. I have revealed God as your Father in heaven; I have revealed you as the sons of God on earth. It is a fact that God loves you, his sons. By faith in my word this fact becomes an eternal and living truth in your hearts. When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise.

193:0.4. “I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom — the reality of the fatherhood of God and the truth of the sonship of man. Proclaim the whole truth of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving truth of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. My **bestowal** should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

193:1.2. "Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is **bestowed** upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man. And if man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. Your brother, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brother because you, being my brethren, have been thus loved and served by me. Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always."

Paper 194 - Bestowal of the Spirit of Truth

194:2.3. This **bestowal** of the Son's spirit effectively prepared all normal men's minds for the subsequent universal **bestowal** of the Father's spirit (the Adjuster) upon all mankind. In a certain sense, this Spirit of Truth is the spirit of both the Universal Father and the Creator Son.

194:2.9. But these mistakes of the intellect in no way interfered with the believer's great progress in growth in spirit. In less than a month after the **bestowal** of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. Neither did this substitution of the fact of the resurrection of Jesus for the saving gospel truth of sonship with God in any way interfere with the rapid spread of their teachings; on the contrary, this overshadowing of Jesus' message by the new teachings about his person and resurrection seemed greatly to facilitate the preaching of the good news.

194:2.11. Since the **bestowal** of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit.

194:2.12. In a way, mankind is subject to the double influence of the sevenfold appeal of the universe spirit influences. The early evolutionary races of mortals are subject to the progressive contact of the seven adjutant mind-spirits of the local universe Mother Spirit. As man progresses upward in the scale of intelligence and spiritual perception, there eventually come to hover over him and dwell within him the seven higher spirit influences. And these seven spirits of the advancing worlds are:

194:2.13. 1. The **bestowed** spirit of the Universal Father — the Thought Adjusters.

194:2.14. 2. The spirit presence of the Eternal Son — the spirit gravity of the universe of universes and the certain channel of all spirit communion.

194:2.15. 3. The spirit presence of the Infinite Spirit — the universal spirit-mind of all creation, the spiritual source of the intellectual kinship of all progressive intelligences.

194:2.16. 4. The spirit of the Universal Father and the Creator Son — the Spirit of Truth, generally regarded as the spirit of the Universe Son.

194:2.17. 5. The spirit of the Infinite Spirit and the Universe Mother Spirit — the Holy Spirit, generally regarded as the spirit of the Universe Spirit.

194:2.18. 6. The mind-spirit of the Universe Mother Spirit — the seven adjutant mind-spirits of the local universe.

194:2.19. 7. The spirit of the Father, Sons, and Spirits — the new-name spirit of the ascending mortals of the realms after the fusion of the mortal spirit-born soul with the Paradise Thought Adjuster and after the subsequent attainment of the divinity and glorification of the status of the Paradise Corps of the Finality.

194:2.20. And so did the **bestowal** of the Spirit of Truth bring to the world and its peoples the last of the spirit endowment designed to aid in the ascending search for God.

194:3.5. On the day of Pentecost the religion of Jesus broke all national restrictions and racial fetters. It is forever true, "Where the spirit of the Lord is, there is liberty." On this day the Spirit of Truth became the personal gift from the Master to every mortal. This spirit was **bestowed** for the purpose of qualifying believers more effectively to preach the gospel of the kingdom, but they mistook the experience of receiving the outpoured spirit for a part of the new gospel which they were unconsciously formulating.

194:3.6. Do not overlook the fact that the Spirit of Truth was **bestowed** upon all sincere believers; this gift of the spirit did not come only to the apostles. The one hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was **bestowed** upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities. At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men.

194:3.8. The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new; it is to be dominated neither by the old nor the young. The fact of Jesus' earthly life provides a fixed point for the anchor of time, while the **bestowal** of the Spirit of Truth provides for the everlasting expansion and endless growth of the religion which he lived and the gospel which he proclaimed. The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding. This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man.

194:3.9. The manifestations associated with the **bestowal** of the "new teacher," and the reception of the apostles' preaching by the men of various races and nations gathered together at Jerusalem, indicate the universality of the religion of Jesus. The gospel of the kingdom was to be identified with no particular race, culture, or language. This day of Pentecost witnessed the great effort of the spirit to liberate the religion of Jesus from its inherited Jewish fetters. Even after this demonstration of pouring out the spirit upon all flesh, the apostles at first endeavored to impose the requirements of Judaism upon their converts. Even Paul had trouble with his Jerusalem brethren because he refused to subject the gentiles to these Jewish practices. No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices.

194:3.10. The **bestowal** of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent prayer. The spirit was **bestowed** in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary meditation in order to receive the spirit. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

194:3.15. Both the mother and brother of Jesus were present among the one hundred and twenty believers, and as members of this common group of disciples, they also received the outpoured spirit. They received no more of the good gift than did their fellows. No special gift was bestowed upon the members of Jesus' earthly family. Pentecost marked the end of special priesthods and all belief in sacred families.

194:3.19. The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men. The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness. Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience. The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unending energy for the soul.

194:3.20. Prayer did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship.

194:4.6. Christ was about to become the creed of the rapidly forming church. Jesus lives; he died for men; he gave the spirit; he is coming again. Jesus filled all their thoughts and determined all their new concepts of God and everything else. They were too much enthused over the new doctrine that "God is the Father of the Lord Jesus" to be concerned with the old message that "God is the loving Father of all men," even of every single individual. True, a marvelous manifestation of brotherly love and unexampled good will did spring up in these early communities of believers. But it was a fellowship of believers in Jesus, not a fellowship of brothers in the family kingdom of the Father in heaven. Their good will arose from the love born of the concept of Jesus' bestowal and not from the recognition of the brotherhood of mortal man. Nevertheless, they were filled with joy, and they lived such new and unique lives that all men were attracted to their teachings about Jesus. They made the great mistake of using the living and illustrative commentary on the gospel of the kingdom for that gospel, but even that represented the greatest religion mankind had ever known.

Paper 195 - After Pentecost

195:0.5. How did this new message of Jewish origin, which had almost failed in the land of its birth, so quickly and effectively capture the very best minds of the Roman Empire? The triumph of Christianity over the philosophic religions and the mystery cults was due to:

195:0.6. 1. Organization. Paul was a great organizer and his successors kept up the pace he set.

195:0.7. 2. Christianity was thoroughly Hellenized. It embraced the best in Greek philosophy as well as the cream of Hebrew theology.

195:0.8. 3. But best of all, it contained a new and great ideal, the echo of the life **bestowal** of Jesus and the reflection of his message of salvation for all mankind.

195:0.9. 4. The Christian leaders were willing to make such compromises with Mithraism that the better half of its adherents were won over to the Antioch cult.

195:0.10. 5. Likewise did the next and later generations of Christian leaders make such further compromises with paganism that even the Roman emperor Constantine was won to the new religion.

195:0.18. Many of the great truths taught by Jesus were almost lost in these early compromises, but they yet slumber in this religion of paganized Christianity, which was in turn the Pauline version of the life and teachings of the Son of Man. And Christianity, even before it was paganized, was first thoroughly Hellenized. Christianity owes much, very much, to the Greeks. It was a Greek, from Egypt, who so bravely stood up at Nicaea and so fearlessly challenged this assembly that it dared not so obscure the concept of the nature of Jesus that the real truth of his **bestowal** might have been in danger of being lost to the world. This Greek's name was Athanasius, and but for the eloquence and the logic of this believer, the persuasions of Arius would have triumphed.

195:10.2. The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental **bestowal** of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin.

Paper 196 - The Faith of Jesus

196:1.1. Jesus' devotion to the Father's will and the service of man was even more than mortal decision and human determination; it was a wholehearted consecration of himself to such an unreserved **bestowal** of love. No matter how great the fact of the sovereignty of Michael, you must not take the human Jesus away from men. The Master has ascended on high as a man, as well as God; he belongs to men; men belong to him. How unfortunate that religion itself should be so misinterpreted as to take the human Jesus away from struggling mortals! Let not the discussions of the humanity or the divinity of the Christ obscure the saving truth that Jesus of Nazareth was a religious man who, by faith, achieved the knowing and the doing of the will of God; he was the most truly religious man who has ever lived on Urantia.

196:1.6. Just as men must progress from the consciousness of the human to the realization of the divine, so did Jesus ascend from the nature of man to the consciousness of the nature of God. And the Master made this great ascent from the human to the divine by the conjoint achievement of the faith of his mortal intellect and the acts of his indwelling Adjuster. The fact-realization of the attainment of totality of divinity (all the while fully conscious of the reality of humanity) was attended by seven stages of faith consciousness of progressive divinization. These stages of progressive self-realization were marked off by the following extraordinary events in the Master's **bestowal** experience:

196:1.7. 1. The arrival of the Thought Adjuster.

196:1.8. 2. The messenger of Immanuel who appeared to him at Jerusalem when he was about twelve years old.

196:1.9. 3. The manifestations attendant upon his baptism.

196:1.10. 4. The experiences on the Mount of Transfiguration.

196:1.11. 5. The morontia resurrection.

196:1.12. 6. The spirit ascension.

196:1.13. 7. The final embrace of the Paradise Father, conferring unlimited sovereignty of his universe.

196:2.6. Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood; Paul founded a religion in which the glorified Jesus became the object of worship and the brotherhood consisted of fellow believers in the divine Christ. In the **bestowal** of Jesus these two concepts were potential in his divine-human life, and it is indeed a pity that his followers failed to create a unified religion which might have given proper recognition to both the human and the divine natures of the Master as they were inseparably bound up in his earth life and so gloriously set forth in the original gospel of the kingdom.

196:3.26. The evolutionary mind is able to discover law, morals, and ethics; but the **bestowed** spirit, the indwelling Adjuster, reveals to the evolving human mind the lawgiver, the Father-source of all that is true, beautiful, and good; and such an illuminated man has a religion and is spiritually equipped to begin the long and adventurous search for God. [end of list]