

Subject: Ralph's Place.

From: "John Winston" <johnfw@mlode.com>

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April 2, 2011.

There will be a meeting over at Ralph's house in a few hours. I hope to make it.

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The next meeting at my house will be on Saturday, Apr 2nd. Beginning at 10:00 am, we will read Paper 6 of the Urantia Book. Following lunch (bring a brown bagger), we will engage in dowsing exercises. Bring your copy of the UB and Letter To Robin, and a pendulum. I have extras if you forget them.

Last Sunday, several of us enjoyed hearing Walt Woods speak in Rancho Cordova. There will be a UB Study in Modesto tomorrow night, Mar 25th, and again on Friday the 1st of April. I hope to drive down, if anyone wants to hitch a ride.

John Winston. johnfw@mlode.com

(JW Here is some of the information from the Paper 6 of the book of Unantia. You may want to pass this up because it is very deep.)

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Paper 6

The Eternal Son

THE Eternal Son is the perfect and final expression of the personal and absolute concept of the Universal Father. Accordingly, whenever and however the Father personally and absolutely expresses himself, he does so through his Eternal Son, who ever has been, now is, and ever will be, the living and d-vine Word. And this Eternal Son is residential at the center of all things, in association with, and immediately enshrouding the personal presence of, the Eternal and Universal Father.

We speak of G0d's thought and allude to an impossible time origin of the Eternal Son for the purpose of gaining access to the thought c-annels of the human intellect. Such distortions of language represent our best efforts at contact-compromise with the time-bound minds of mortal creatures. In the sequential sense the Universal Father never could have had a first thought, nor could the Eternal Son ever have had a beginning. But I was instructed to portray the realities of eternity to the time-limited minds of mortals by such symbols of thought and to designate the relationships of eternity by such time concepts of sequentiality.

The Eternal Son is the s-iritual personalization of the Paradise Father's universal and infinite concept of divine reality, unqualified s-irit, and absolute personality. And thereby does the Son constitute the di-ine r-velation of the creator identity of the Universal Father. The perfect personality of the Son discloses that the Father is actually the eternal and universal source of all the meanings and values of the sp-iritual, the volitional, the purposeful, and the personal.

In an effort to enable the finite mind of time to form some sequential concept of the relationships of the eternal and infinite beings of the Paradise Trinity, we utilize such license of conception as to refer to the Father's first personal, universal, and infinite concept. It is impossible for me to convey to the human mind any adequate idea of the eternal relations of the Deities; therefore do I employ such terms as will afford the finite mind something of an idea of the relationship of these eternal beings in the subsequent eras of time. We believe the Son sprang from the Father; we are taught that both are unqualifiedly eternal. It is apparent, therefore, that no time creature can ever fully comprehend this mystery of a Son who is derived from the Father, and yet who is co-ordinately eternal with the Father himself.

1. Identity of the Eternal Son

6:1.1

The Eternal Son is the original and only-begotten Son of Go-. He is -od the Son, the Second Person of Deity and the associate creator of all things. As the Father is the First Great Source and Center, so the Eternal Son is the Second Great Source and Center.

(74.1)

6:1.2

The Eternal Son is the spir-tual center and the divine administrator of the spir-tual g-vernment of the universe of universes. The Universal Father is first a creator and then a controller; the Eternal Son is first a cocreator and then a spiri-ual administrator.

G-d is spirit, and the Son is a personal re-elation of that spi-it. The First Source and Center is the Volitional Absolute; the Second Source and Center is the Personality Absolute.

ppg (74.2)

6:1.3

The Universal Father never personally functions as a creator except in conjunction with the Son or with the co-ordinate action of the Son. Had the New Testament writer referred to the Eternal Son, he would have uttered the truth when he wrote: In the beginning was the Word, and the Word was with G-d, and the Word was Go-. All things were made by him, and without him was not anything made that was made.

ppg (74.3)

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 p-ayers: And now, O my Father, glorify me with your own self, with the glory which I had with you before this world was.

ppg (74.4)

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 Spir-t Center and as the Eternal Spiri- 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 r-ces of Urantia.

John Winston. johnfw@mlode.com