

LOVE THE FATHER

P.22 - §5 The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves--in their own hearts--recognize, love, and voluntarily worship him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father.

P.39 - §6 I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control thereof, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes.

P.39 - §7 When I observe the Creator Sons and their subordinate administrators struggling so valiantly with the manifold difficulties of time inherent in the evolution of the universes of space, I discover that I bear these lesser rulers of the universes a great and profound affection. After all, I think we all, including the mortals of the realms, love the Universal Father and all other beings, divine or human, because we discern that these personalities truly love us. The experience of loving is very much a direct response to the experience of being loved. Knowing that God loves me, I should continue to love him supremely, even though he were divested of all his attributes of supremacy, ultimacy, and absoluteness.

P.40 - §1 The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.

P.50 - §4 Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually *feel*--literally experience--the full and undiminished impact of such an infinite Father's LOVE. Such a love can be truly experienced, albeit while quality of experience is unlimited, quantity of such an experience is strictly limited by the human capacity for spiritual receptivity and by the associated capacity to love the Father in return.

P.55 - §2 There is no limitation of the forces and personalities which the Father may use to uphold his purpose and sustain his creatures. "The eternal God is our refuge, and underneath are

the everlasting arms." "He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty." "Behold, he who keeps us shall neither slumber nor sleep." "We know that all things work together for good to those who love God," "for the eyes of the Lord are over the righteous, and his ears are open to their prayers."

P.62 - §4 Our Father is not in hiding; he is not in arbitrary seclusion. He has mobilized the resources of divine wisdom in a never-ending effort to reveal himself to the children of his universal domains. There is an infinite grandeur and an inexpressible generosity connected with the majesty of his love which causes him to yearn for the association of every created being who can comprehend, love, or approach him; and it is, therefore, the limitations inherent in you, inseparable from your finite personality and material existence, that determine the time and place and circumstances in which you may achieve the goal of the journey of mortal ascension and stand in the presence of the Father at the center of all things.

P.70 - §2 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.

P.116 - §6 We know the Universal Father, the Eternal Son, and the Infinite Spirit as *persons*, but I do not personally know the Deity Absolute. I love and worship God the Father; I respect and honor the Deity Absolute.

P.160 - §7 1. *The Universal Father*--the First Source and Center. God the Father derives supreme parental satisfaction from the perfection of the central creation. He enjoys the experience of love satiety on near-equality levels. The perfect Creator is divinely pleased with the adoration of the perfect creature.

P.304 - §5 Sometimes all Paradise becomes engulfed in a dominating tide of spiritual and worshipful expression. Often the conductors of worship cannot control such phenomena until the appearance of the threefold fluctuation of the light of the Deity abode, signifying that the divine heart of the Gods has been fully and completely satisfied by the sincere worship of the residents of Paradise, the perfect citizens of glory and the ascendant creatures of time. What a triumph of technique! What a fruition of the eternal plan and purpose of the Gods that the intelligent love of the creature child should give full satisfaction to the infinite love of the Creator Father!

P.645 - §8 The ceaseless and expanding march of the Paradise creative forces through space seems to presage the ever-extending domain of the gravity grasp of the Universal Father and the never-ending multiplication of varied types of intelligent creatures who are able to love God and be loved by him, and who, by thus becoming God-knowing, may choose to be like him, may elect to attain Paradise and find God.

P.986 - §3 Evolutionary religion is born of a simple and all-powerful fear, the fear which surges through the human mind when confronted with the unknown, the inexplicable, and the

incomprehensible. Religion eventually achieves the profoundly simple realization of an all-powerful love, the love which sweeps irresistibly through the human soul when awakened to the conception of the limitless affection of the Universal Father for the sons of the universe. But in between the beginning and the consummation of religious evolution, there intervene the long ages of the shamans, who presume to stand between man and God as intermediaries, interpreters, and intercessors.

P.1008 - §1 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.

P.1133 - §5 God the Father deals with man his child on the basis, not of actual virtue or worthiness, but in recognition of the child's motivation--the creature purpose and intent. The relationship is one of parent-child association and is actuated by divine love.

P.1443 - §3 "In your lives overthrow error and overcome evil by the love of the living truth. In all your relations with men do good for evil. The Lord God is merciful and loving; he is forgiving. Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others.

P.1446 - §1 "Says God, the creator of heaven and earth: 'Great peace have they who love my law. My commandments are: You shall love me with all your heart; you shall have no gods before me; you shall not take my name in vain; remember the Sabbath day to keep it holy; honor your father and mother; you shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not covet.'

P.1453 - §4 "The Lord our God is one Lord, and you should love him with all your mind and heart while you do your very best to love all his children as you love yourself. This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul. And we who are the children of God should learn how to commit the keeping of our souls to him as to a faithful Creator. With our heavenly Father all things are possible. Since he is the Creator, having made all things and all beings, it could not be otherwise. Though we cannot see God, we can know him. And by daily living the will of the Father in heaven, we can reveal him to our fellow men.

P.1675 - §4 "The 'fear of the Lord' has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to *love*. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

P.1675 - §5 "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.

P.1675 - §7 "When children are young and unthinking, they must necessarily be admonished to honor their parents; but when they grow older and become somewhat more appreciative of the benefits of the parental ministry and protection, they are led up, through understanding respect and increasing affection, to that level of experience where they actually love their parents for what they are more than for what they have done. The father naturally loves his child, but the child must develop his love for the father from the fear of what the father can do, through awe, dread, dependence, and reverence, to the appreciative and affectionate regard of love.

P.1676 - §1 "You have been taught that you should `fear God and keep his commandments, for that is the whole duty of man.' But I have come to give you a new and higher commandment. I would teach you to `love God and learn to do his will, for that is the highest privilege of the liberated sons of God.' Your fathers were taught to `fear God--the Almighty King.' I teach you, `Love God--the all-merciful Father.'

P.1676 - §2 "In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons. Therefore it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation.

P.1955 - §6 As John Zebedee stood there in the upper chamber, the tears rolling down his cheeks, he looked into the Master's face and said: "And so I will, my Master, but how can I learn to love my brethren more?" And then answered Jesus: "You will learn to love your brethren more when you first learn to love their Father in heaven more, and after you have become truly more interested in their welfare in time and in eternity. And all such human interest is fostered by understanding sympathy, unselfish service, and unstinted forgiveness. No man should despise your youth, but I exhort you always to give due consideration to the fact that age oftentimes represents experience, and that nothing in human affairs can take the place of actual experience. Strive to live peaceably with all men, especially your friends in the brotherhood of the heavenly kingdom. And, John, always remember, strive not with the souls you would win for the kingdom."

