

# **Our Partnership with God**

## **Through Our Contributions to the Supreme**



**Q1** “The absolute perfection of the infinite God would cause him to suffer the awful limitations of unqualified finality of perfectness were it not for the fact that the Universal Father directly participates in the personality struggle of every imperfect soul ... who seeks, by divine aid, to ascend to the spiritually perfect worlds on high. This progressive experience ... is a part of the Father’s ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization.” P. 1:5.15 (p. 29.5)

*Note to presenters: References from The Urantia Book are denoted in sequence as Q1, Q2, Q3, and so on, as reflected below in the Table of Contents. These references are abridged from many other worthy references, but the presenter will probably choose not to use them all. He or she should read through them, become familiar with what they offer, and use them as deemed relevant to the presentation. Introductory comments begin each section.*

- I. Universe Destiny: God’s Eternal Plan**
- II. Relativity of Concept Frames**
- III. Our Partnership with God**
- IV. Our Ascendancy—Spiritual Influences**
- V. Our Gift to God**
- VI. Spirit Dominance Through Mind, the Mediator**

## VII. The Supreme Being

## VIII. Our Contributions to the Supreme

David Kulieke Downloadable Website Version  
Originally Presented at the 2013 Summer Study  
Session of the Urantia Book Fellowship Education Committee

# Our Partnership with God Through Our Contributions to the Supreme

**Our partnership with God the Father made possible because of the fragment of God within, realized through service, and facilitated under the auspices of the emerging Supreme Being. As you work through this handout, consider the following overarching questions:**

- **How can our daily decisions and behaviors contribute to the growth of the Supreme?**
- **What plan that concerns us does God the Father have for the universe?**
- **What service can we perform to partner with God?**
- **How can we connect these concepts of *The Urantia Book* to our every-day, personal experiences?**

**I. Universe Destiny: God's Eternal Plan** *The Father divests every aspect of himself that he can and delegates every authority possible to achieve his purposes. In the arena of our ascendant careers, this makes mortals his true partners.*

**Q2** THE Universal Father has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universe of universes, which he is executing throughout all time. God created the universes of his own free and sovereign will, and he created them in accordance with his all-wise and eternal purpose. It is doubtful whether anyone except the Paradise Deities and their highest associates really knows very much about the eternal purpose of God. ... P. 4:0.1 (p. 54.1)

The amazing plan for perfecting evolutionary mortals and, after their attainment of Paradise and the Corps of the Finality, providing further training for some undisclosed future work, does seem to be, at present, one of the chief concerns of the seven superuniverses and their many subdivisions; but this ascension scheme for spiritualizing and training the mortals of time and space is by no means the exclusive occupation of the universe intelligences. There are, indeed, many other fascinating pursuits which occupy the time and enlist the energies of the celestial hosts. P. 4:0.3 (p. 54.3)

**Q3** As a time-space creature would view the origin and differentiation of Reality, the eternal and infinite I AM achieved Deity liberation from the fetters of unqualified infinity through the exercise of inherent and eternal free will, and this divorcement from unqualified infinity produced the first *absolute divinity-tension*.

In this original transaction the theoretical I AM achieved the realization of personality by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. Coexistent with the differentiation of the Son from the Father, and in the presence of Paradise, there appeared the person of the Infinite Spirit and the central universe of Havona.

*The concept of the I AM* is a philosophic concession which we make to the time-bound, space-fettered, finite mind of man, to the impossibility of creature comprehension of eternity existences — nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning save only the ONE UNCAUSED — the primeval cause of causes. Therefore do we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are coeternal with the I AM; in other words, that there never was a time when the I AM was not the *Father* of the Son and, with him, of the Spirit. P. <sup>0:3,21-23 (6.3)</sup>

**Q4** 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.

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. P. <sup>10:11-1.2 (p. 108.5)</sup>

**II. Relativity of Concept Frames** *To better understand the universe, our place within it, our relationship with God, and the relationships of the Deities, we are presented conceptual frameworks.*

*What frameworks apply to help us to understand our relationships with God the Father and God the Supreme?*

**Q5** Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a *universe frame* in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree. P. <sup>115:1.1 (p. 1260.2)</sup>

**Q6** Time-space creatures must have origins, relativities, and destinies in order to grasp universe relationships and to understand the meaning values of divinity. P. <sup>116:2.3 (p. )</sup>



**III. Our Partnership with God** *Because we have free will, we can choose to seek God and be like him. God needs us to do the things that are not Godlike, that are imperfect, if he is not "to suffer the awful limitations of unqualified finality of perfectness." Why are our free will choices needed for this partnership?*

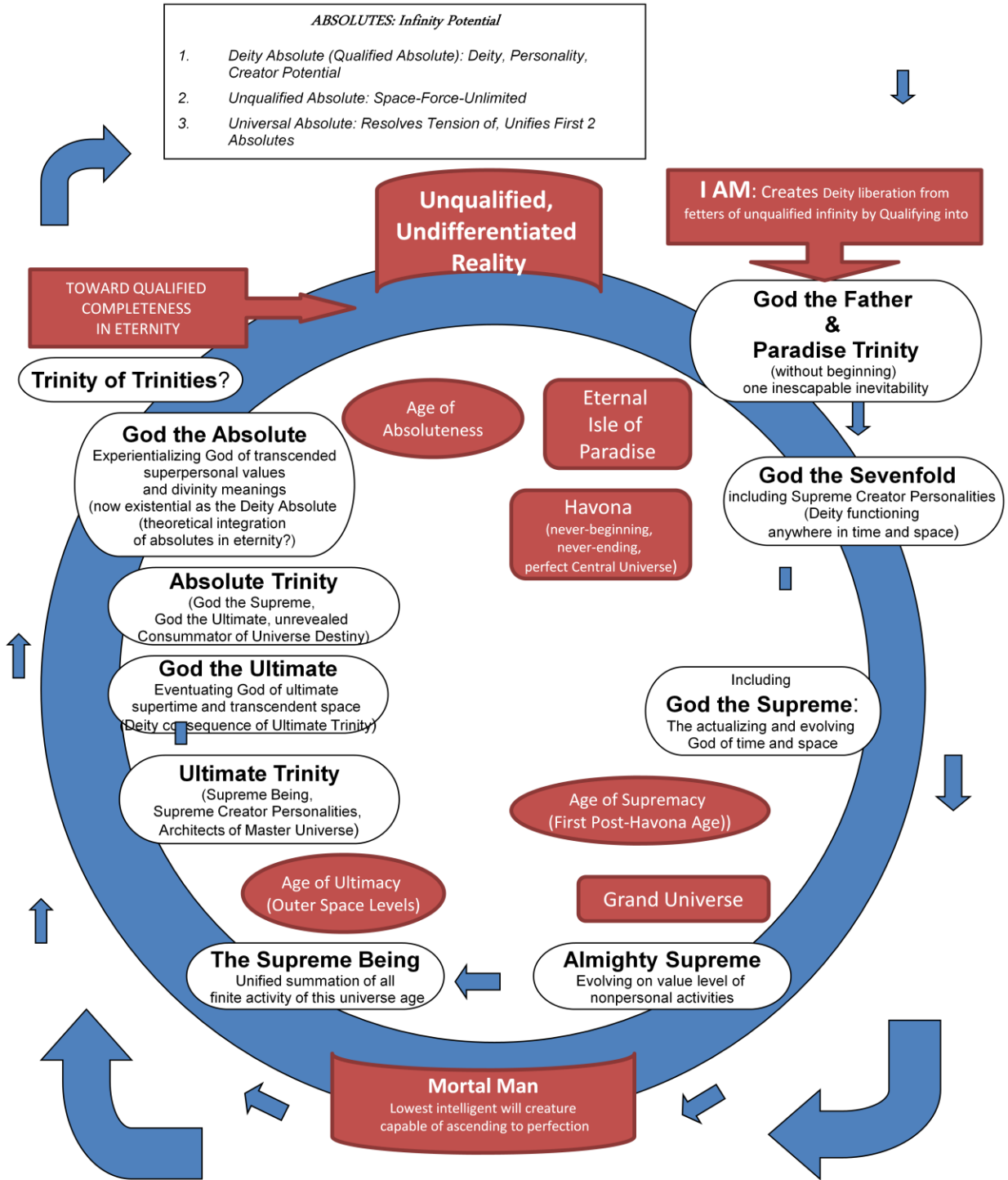
**Q7** Every creature of every evolving universe who aspires to do the Father's will is destined to become the partner of the time-space Creators in this magnificent adventure of experiential perfection attainment. Were this not true, the Father would have hardly endowed such creatures with creative free will, neither would he indwell them, actually go into partnership with them by means of his own spirit. P<sup>54:2.2</sup> (p. 614.7)

**Q8** See Q1, Page 1 It applies here as well as serving as a part of the introduction.

**Q9** In the beginning the Father does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even men, are to become God's partners in the realization of finality of destiny. And this is true even in the life in the flesh; when man and God enter into partnership, no limitation can be placed upon the future possibilities of such a partnership.

*Note: The following two graphics, "The Circle of Eternity" and "The Master Universe" serve as backdrops to the purposes of God and to our a place within the universe and God's purposes. The Circle of Eternity is one of those concessionary frameworks, representing a theoretical approach to time, and the Master Universe diagram relates to space. As we move forward around time, we move outward in space.*

# The Circle of Eternity



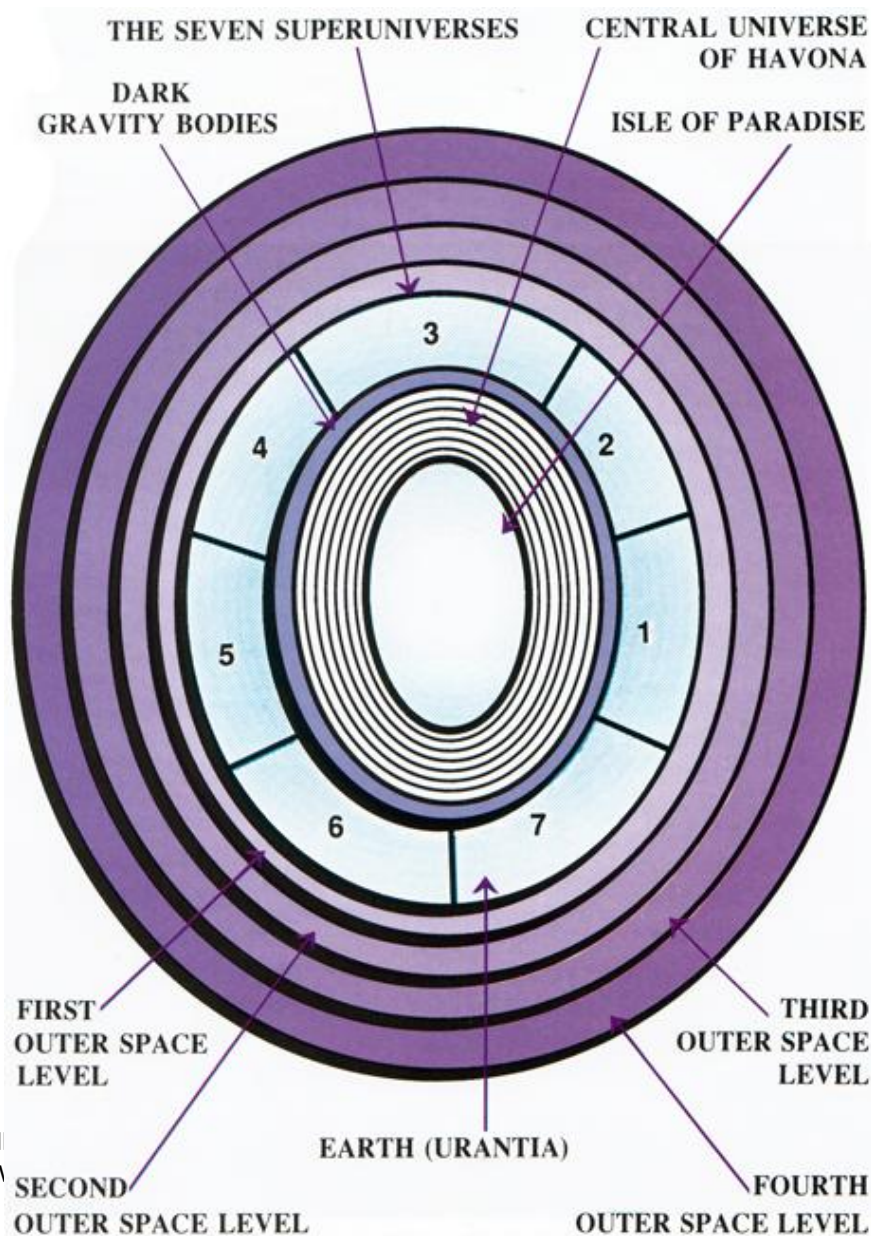
The Theoretical Reunification, Reintegration in Eternity of The I AM



**Q10** The association of these three Trinities in the Trinity of Trinities provides for a possible unlimited integration of reality. This grouping contains causes, intermediates, and finals; inceptors, realizers, and consummators; beginnings, existences, and destinies. The Father-Son partnership has become Son-Spirit and then Spirit-Supreme and on to Supreme-Ultimate and Ultimate-Absolute, even to Absolute and Father-Infinite — the completion of the cycle of reality. Likewise, in other phases not so immediately concerned with divinity and personality, does the First Great Source and Center self-realize the limitlessness of reality around the circle of eternity, from the absoluteness of self-existence, through the endlessness of self-revelation, to the finality of self-realization — from the absolute of existentials to the finality of experientials. P<sup>106:8.12</sup> (p.171.5)

**Q11** The local universe is the starting place for those personalities who are farthest from God, and who can therefore experience the greatest degree of spiritual ascent in the universe, can achieve the maximum of experiential participation in the cocreation of themselves. These same local universes likewise provide the greatest possible depth of experience for the descending personalities, who thereby achieve something which is to them just as meaningful as the Paradise ascent is to an evolving creature. P<sup>116:4.11</sup> (p.1273.3)

## The Master Universe



**Q12** Your world, one of many similar planets which comprise universe of *Nebadon*.

The Urantia Book Fel  
Website Resources--\

Urantia, is  
inhabited  
the local  
This universe,

April 3, 2016  
Page 5 of 14

together with similar creations, makes up the superuniverse of *Orvonton*, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection — the central universe of *Havona*. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God.

The seven evolving superuniverses in association with the central and divine universe, we commonly refer to as the *grand universe*; these are the now organized and inhabited creations. They are all a part of the *master universe*, which also embraces the uninhabited but mobilizing universes of outer space. P<sup>0:0.6 (p. 1.6)</sup>

#### **IV. Our Ascendancy—Spiritual Influences** *Beginning immediately with our material lives on Urantia, we are drawn Paradiseward by a number of spiritual influences. Our most significant influence in our journey to God is our personal fragments of God, our Thought Adjusters.*

##### ***How do these influences contribute to our partnership with God?***

**Q13** 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:

1. The bestowed spirit of the Universal Father — the Thought Adjusters.
2. The spirit presence of the Eternal Son — the spirit gravity of the universe of universes and the certain channel of all spirit communion.
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.
4. The spirit of the Universal Father and the Creator Son — the Spirit of Truth, generally regarded as the spirit of the Universe Son.
5. The spirit of the Infinite Spirit and the Universe Mother Spirit — the Holy Spirit, generally regarded as the spirit of the Universe Spirit.
6. The mind-spirit of the Universe Mother Spirit — the seven adjutant mind-spirits of the local universe.
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.P.<sup>194:2.12-19(p.2062.1-8)</sup>

##### **The Thought Adjuster**

**Q14** Can you really realize the true significance of the Adjuster's indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership. In eternity, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be

revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. <sup>(1181.3) 107:4.7</sup>

**Q15** When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjusters' program. It is their mission to effect such mind changes and to make such spiritual adjustments as you may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization; but under no circumstances do these divine Monitors ever take advantage of you or in any way arbitrarily influence you in your choices and decisions. The Adjusters respect your sovereignty of personality; *they are always subservient to your will.* P.110:2.1 (p. 1204.2.2)

**Q16** 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. P <sup>112:7.14 (p.239.3)</sup>

### Will

1. a choice or determination of one having authority or power
2. the act, process, or experience of willing : volition
3. mental powers manifested as wishing, choosing, desiring, or intending
- 4.: a disposition to act according to principles or ends
5. the power of control over one's own actions or emotions

**Q17** The will of the Creator and the will of the creature are qualitatively different, but they are also experientially akin, for creature and Creator can collaborate in the achievement of universe perfection. Man can work in liaison with God and thereby cocreate an eternal finaliter. God can work even as humanity in the incarnations of his Sons, who thereby achieve the supremacy of creature experience. P. <sup>117:1.4 (p. 1279.2)</sup>

**V. Our Gift to God** *God bestows upon on us life, the opportunity for eternal life, his love, and--the greatest gift of all--our Thought Adjusters. But we can give a gift to the Father as well, we can choose to do his will and to contribute to the progress of the Grand Universe towards light and life. How can we make real our giving our "only possible gift of true value to God"?*

**Q19** 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 1:1.2 (p/ 22.5)

**Q20** And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man's greatest opportunity and his supreme cosmic responsibility. Upon the integrity of the human volition depends the eternal destiny of the future finaliter; upon the sincerity of the mortal free will the divine Adjuster depends for eternal personality; upon the faithfulness of mortal choice the Universal Father depends for the realization of a new ascending son; upon the steadfastness and wisdom of decision-actions the Supreme Being depends for the actuality of experiential evolution. P 112:5.5 (p.1233.5.1)

**Q21** They are persistent, ingenious, and perfect in their methods of work, but they never do violence to the volitional selfhood of their hosts. No human being will ever be spiritualized by a divine Monitor against his will; survival is a gift of the Gods which must be desired by the creatures of time. In the final analysis, whatever the Adjuster has succeeded in doing for you, the records will show that the transformation has been accomplished with your co-operative consent; you will have been a willing partner with the Adjuster in the attainment of every step of the tremendous transformation of the ascension career. P.110:2.2 (p. 1204.2.2)

**Q22** Throughout all this magnificent ascent the Thought Adjuster is the divine pledge of the future and full spiritual stabilization of the ascending mortal. Meanwhile the presence of the mortal free will affords the Adjuster an eternal channel for the liberation of the divine and infinite nature. Now have these two identities become one; no event of time or of eternity can ever separate man and Adjuster; they are inseparable, eternally fused. (1238.5) 112:7.10

**Q23** 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. P. 56:8.3 (p. 644.1)

**VI Spirit Dominance Through Mind, the Mediator** *During the process of the self-integration during our ascendant careers, mind serves as mediator as spirit asserts dominance.*

*What role does the mind play in helping to establish our relationships with God?*

**Q24** In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive. P 116:6.1 (p. 1275)

**Q25** It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the *attitude* of the whole personality. **P. 112:1.15 (p. 1227)**

**VII The Supreme Being** *Even as the ascending will creature gradually becomes spirit dominant within its integrated self, so does God the Supreme during the process of actualizing as the Supreme Being at the completion of the perfection of light and life of the Grand Universe.*

*How does the actualization of the Supreme Being both relate to and reflect our destiny of progression and ascension?*

**Q26** The Deity mechanism of the master universe is twofold as concerns eternity relationships. God the Father, God the Son, and God the Spirit are eternal — are existential beings — while God the Supreme, God the Ultimate, and God the Absolute are *actualizing* Deity personalities of the post-Havona epochs in the time-space and the time-space-transcended spheres of master universe evolutionary expansion. P. <sup>0:7.1 (p.10.6)</sup>

**Q27** The Supreme Being, now actualizing in the evolutionary universes, is the Deity correlator and synthesizer of time-space divinity....

All time-space finite reality, under the directive urge of the evolving Supreme Being, is engaged in an ever-ascending mobilization and perfecting unification (power-personality synthesis) of all phases and values of finite reality... P. <sup>0:7.9-10 (p. 11.3-4)</sup>

**Q28** God the Supreme and God the Ultimate, now evolving in the experiential universes, are not existential — not past eternal, only future eternal, time-space-conditioned and transcendental-conditioned eternal. ...P. <sup>0:9.5 (p. 13.3)</sup>

**Q29** *The Paradise Trinity* — the eternal Deity union of the Universal Father, the Eternal Son, and the Infinite Spirit — is existential in actuality, but all potentials are experiential. Therefore does this Trinity constitute the only Deity reality embracing infinity, and therefore do there occur the universe phenomena of the actualization of God the Supreme, God the Ultimate, and God the Absolute. P. <sup>0:12.2 (p.15.8)</sup>



**Q30** The spirit struggles of time and space have to do with the evolution of spirit dominance over matter by the mediation of (personal) mind; the physical (nonpersonal) evolution of the universes has to do with bringing cosmic energy into harmony with the equilibrium concepts of mind subject to the overcontrol of spirit. The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme. P. 116:5.15. (p. 1274)

**Q31** Having achieved existential Deity expression of himself in the Son and the Spirit, the Father is now achieving experiential expression on hitherto impersonal and unrevealed deity levels as God the Supreme, God the Ultimate, and God the Absolute; but these experiential Deities are not now fully existent; they are in process of actualization. <sup>(10.11) 0:7.6</sup>

**Q32** In the Deity of the Supreme the Father-I AM has achieved relatively complete liberation from the limitations inherent in infinity of status, eternity of being, and absoluteness of nature. But God the Supreme has been freed from all existential limitations only by having become subject to experiential qualifications of universal function. In attaining capacity for experience, the finite God also becomes subject to the necessity

therefor; in achieving liberation from eternity, the Almighty encounters the barriers of time; and the Supreme could only know growth and development as a consequence of partiality of existence and incompleteness of nature, nonabsoluteness of being.

All this must be according to the Father's plan, which has predicated finite progress upon effort, creature achievement upon perseverance, and personality development upon faith. By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity of Supremacy. P. <sup>115:7.1-2</sup> (p.1266.2-3)



**Q33** The completed realization of all finite potentials equals the completion of the realization of all evolutionary experience. This suggests the final emergence of the Supreme as an almighty Deity presence in the universes. We believe that the Supreme, in this stage of development, will be as discretely personalized as is the Eternal Son, as concretely powerized as is the Isle of Paradise, as completely unified as is the Conjoint Actor, and all of this within the limitations of the finite possibilities of Supremacy at the culmination of the present universe age. P. <sup>117:7.1</sup> (p.1291.7.1)

**Q34** Man does not unite with the Supreme and submerge his personal identity, but the universe repercussions of the experience of all men do thus form a part of the divine experiencing of the Supreme. "The act is ours, the consequences God's." P.<sup>117:5.5</sup> (p.186.5.3)

**Q35** As we view the ceaseless struggles of the creature creation for perfection of status and divinity of being, we cannot but believe that these unending efforts bespeak the unceasing struggle of the Supreme for divine self-realization. God the Supreme is the finite Deity, and he must cope with the problems of the finite in the total sense of that word. Our struggles with the vicissitudes of time in the evolutions of space are reflections of his efforts to achieve reality of self and completion of sovereignty within the sphere of action which his evolving nature is expanding to the outermost limits of possibility. P. <sup>117:4.1</sup> (p. 1285)

## **The Self or Person of an Evolutionary Will Creature Compared to That of the Supreme (See 1276-7)**

**Evolutionary Will  
Creature**

**The Supreme**

Physical Body	The Grand Universe
Experience	Evolution of the Supreme
Personality	God the Supreme
1st Moral Decision (TA)	Creation of Majeston
Will, Volition, Decisions	The Almighty Supreme
Spirit Source: Thought Adjuster	Spirit Source: Paradise Trinity
Evolving Soul	Emerging Supreme Being
Completely Evolved and Perfected Soul: 7th Stage Spirit	Evolved, Synthesized Supreme Being

**Q36** And so, as we strive for self-expression, the Supreme is striving in us, and with us, for deity expression. As we find the Father, so has the Supreme again found the Paradise Creator of all things. As we master the problems of self-realization, so is the God of experience achieving almighty supremacy in the universes of time and space.

Mankind does not ascend effortlessly in the universe, neither does the Supreme evolve without purposeful and intelligent action. Creatures do not attain perfection by mere passivity, nor can the spirit of Supremacy factualize the power of the Almighty without unceasing service ministry to the finite creation.

The evolution of Adjuster progress in the spiritualizing and eternalizing of a human personality is directly productive of an enlargement of the sovereignty of the Supreme. Such achievements in human evolution are at the same time achievements in the evolutionary actualization of the Supreme. While it is true that creatures could not evolve without the Supreme, it is probably also true that the evolution of the Supreme can never be fully attained independent of the completed evolution of all creatures. Herein lies the great cosmic responsibility of self-conscious personalities: That Supreme Deity is in a certain sense dependent on the choosing of the mortal will. And the mutual progression of creature evolution and of Supreme evolution is faithfully and fully indicated to the Ancients of Days over the inscrutable mechanisms of universe reflectivity.

The great challenge that has been given to mortal man is this: Will you decide to personalize the experientible value meanings of the cosmos into your own evolving selfhood? Or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in *his* way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours.

... Mortal man cannot destroy the supreme values of human existence, but he can very definitely prevent the evolution of these values in his own personal experience. To the extent that the human self thus refuses to take part in the Paradise ascent, to just that extent is the Supreme delayed in achieving divinity expression in the grand universe.

Into the keeping of mortal man has been given not only the Adjuster presence of the Paradise Father but also control over the destiny of an infinitesimal fraction of the future of the Supreme. For as man attains human destiny, so does the Supreme achieve destiny on deity levels.

And so the decision awaits each of you as it once awaited each of us: Will you fail the God of time, who is so dependent upon the decisions of the finite mind? will you fail the Supreme personality of the universes by the slothfulness of animalistic retrogression? will you fail the great brother of all creatures, who is so dependent on each creature? can you allow yourself to pass into the realm of the unrealized when before you lies the enchanting vista of the universe career — the divine discovery of the Paradise Father and the divine participation in the search for, and the evolution of, the God of Supremacy? P. <sup>117:4.6-13 (p.1284-1285)</sup>

**VIII. How Can We Contribute in Our Daily Lives as Mortal Will Creatures? *By choosing to consecrate our individual wills to that of the Father, as we best understand it, by making sincere moral decisions that help us to grow and ascend, by focusing on love and service of those in our relationships, and by dedicating ourselves to integrate and perpetuate our individuality in love and wisdom, we contribute to the expression and growth of the Supreme and thereby give to the Father our greatest gift.***

***What real everyday activities can we attempt to achieve in order to contribute our relationships with God the Father and God the Supreme, to partner with God?***

**Q37** Throughout the grand universe the Supreme struggles for expression. His divine evolution is in measure predicated on the wisdom-action of every personality in existence. When a human being chooses eternal survival, he is cocreating destiny; and in the life of this ascending mortal the finite God finds an increased measure of personality self-realization and an enlargement of experiential sovereignty. But if a creature rejects the eternal career, that part of the Supreme which was dependent on this creature's choice experiences inescapable delay, a deprivation which must be compensated by substitutional or collateral experience; as for

the personality of the nonsurvivor, it is absorbed into the oversoul of creation, becoming a part of the Deity of the Supreme. P. <sup>117:4.2 (p.1283.4.2)</sup>

**Q38** The human personality can truly destroy individuality of creaturehood, and though all that was worth while in the life of such a cosmic suicide will persist, *these qualities will not persist as an individual creature.* The Supreme will again find expression in the creatures of the universes but never again as that particular person; the unique personality of a nonascender returns to the Supreme as a drop of water returns to the sea. P. <sup>117:4.4 (p.1283.4.4)</sup>

**Q39** Any isolated action of the personal parts of the finite is comparatively irrelevant to the eventual appearance of the Supreme Whole, but the whole is nonetheless dependent on the total acts of the manifold parts. The personality of the individual mortal is insignificant in the face of the total of Supremacy, but the personality of each human being represents an irreplaceable meaning-value in the finite; personality, having once been expressed, never again finds identical expression except in the continuing existence of that living personality. P. <sup>117:4.5 (p.1284.4.5)</sup>

**Q40** 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. P. <sup>117:4.14 (p. 1285.4)</sup>



**Q41** Has the triumphant Adjuster won personality by the magnificent service to humanity, or has the valiant human acquired immortality through sincere efforts to achieve Adjusterlikeness? It is neither; but they together have achieved the evolution of a member of one of the unique orders of the ascending personalities of the Supreme, one who will ever be found serviceable, faithful, and efficient, a candidate for further growth and development, ever ranging upward and never ceasing the supernal ascent until the seven circuits of Havona have been traversed and the onetime soul of earthly origin stands in worshipful recognition of the actual personality of the Father on Paradise. P. <sup>112:7.9 (p1238.4)</sup>



**Q42** What an adventure! What a romance! A gigantic creation to be administered by the children of the Supreme, these personalized and humanized Adjusters, these Adjusterized and eternalized mortals, these mysterious combinations and eternal associations of the highest known manifestation of the essence of the First Source and Center and the lowest form of intelligent life capable of comprehending and attaining the Universal Father. We conceive that such amalgamated beings, such partnerships of Creator and creature, will become superb rulers, matchless administrators, and understanding and sympathetic directors of any and all forms of intelligent life which may come into existence throughout these future universes of the first outer space level. P. <sup>112:7.18 (p. 1239.7)</sup>

**Q43** True it is, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you shall someday serve throughout the universes in your true characters — children of the Supreme God of experience and divine sons of the Paradise Father of all personalities. P. <sup>112:7.19 (p. 1240.1)</sup>