

A BIBLICAL EVALUATION OF *THE UB*  
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PART III: What Does *The UB* Say about God?

“Paradise is the universal headquarters of all personality activities and the source-center of all force-space and energy manifestations. Everything which has been, now is, or is yet to be, has come, now comes, or will come forth from this central abiding place of the eternal Gods.”  
(11:9.7)

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“I am the Lord, and there is no other; there is no God besides Me.”  
(Isaiah 45:5)

In the Name of the Father

The first five papers of *The UB* introduce the concept of God as the “Universal Father,” also known as “the First Great Source and Center” (1:1.3), the “great and only I AM” (2:1.5), the “Paradise Father” (3:1.4), the “Father-Absolute” (4:4.4), and the “Original and Eternal Personality” (5:6.11). As a universal spirit, this God is considered “creator,” “controller,” and “upholder” of the universe (at least in the sense of being the initiator of these acts). His existence is infinite and eternal, limited only by volition (0:3.8; 8:5.2), on which the existence of all other beings (including other beings of Deity) depends. All of these attributes, of course, appear biblically sound at first blush. But closer scrutiny reveals a different god altogether.

One can certainly discern parallels between the Universal Father of *The UB* and the God of the Bible, insofar as attributions such as eternality, infinitude, and invisibleness can be assigned to them both. Indeed, the first five papers are literally swarming with cited biblical passages (none of which are properly referenced and many that are slightly misquoted or taken out of context to suit a preconceived outcome), to rank the Universal Father in close competition with the God of the Bible. Case in point: “The Universal Father is an infinite spiritual reality; he is ‘the sovereign, eternal, immortal, invisible, and only true God’” (1:3.1). The biblical verse cited in this case is 1Timothy 1:17, which reads: “Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever.” However, we quickly begin to delineate stark contrasts between the God of the Bible and the Universal Father of *The UB* even as we progress through these first five papers.

*Nature of the Universal Father*

Paper 2 tells us that the nature of the Universal Father is such that his infiniteness “automatically shuts him off from all direct personal communication with finite material beings and other lowly created intelligences” (2:1.6). And this situation “necessitates such arrangements for contact and communication with his manifold creatures as have been ordained . . .” (2:1.7). Thus, instead of the transcendent God of the Bible from whom man has been cut off spiritually because of man’s sinful

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nature (Genesis 3:24; Psalm 51:11; Luke 16:26), it is the Universal Father's infinite nature that renders him incapable of communing directly with. The problem is not relational, but merely cosmographic: "Between you and God there is a tremendous distance (physical space) to be traversed" (2:5.6). The "Divine Counselor" author also acknowledges the existence of a spiritual gap between God and man that must be bridged, but purports that this spiritual gulf has already been spanned without the aid of a Redeemer. (We shall cross this metaphysical bridge later.) The Universal Father has filled the cosmographical gap with a hierarchy of celestial creatures (of which the alleged celestial authors of *The UB* are members) that minister to our needs and communicate to us on his behalf (more on that later, as well).

How does the Bible square with this notion of cosmic separation and the need for celestial intermediaries? Although the God of the Bible occasionally used angels to communicate and minister to mankind (Genesis 16:7; Daniel 6:22; Matthew 1:20; Hebrews 1:14), He has more often communicated directly to certain people (Genesis 2:16-18; 6:13-7:4; 12:1-3; Exodus 3:4-22; Revelation 1:8,11,17-20; 2:1-3:22). Indeed, the Bible often speaks of God's nearness to those that seek after Him (Psalm 145:18; Jeremiah 23:23; Acts 17:27). Furthermore, God is portrayed as having directly interceded at specific historic junctures (Genesis 11:1-9; 19:12-29; 21:1-7; Exodus 7-11). The God of the Bible is even known to make His physical presence known to specific groups of people (Genesis 3:8; 32:22-32; Exodus 13:21,22). Therefore, the transcendent God of the Bible, although relationally separated by man because of man's fallen state, has aptly demonstrated His capability of being both physically and spiritually close to persons who seek a relationship with Him. The Universal Father of *The UB*, on the other hand, is apparently rendered inaccessible (despite his reputed "infinite" nature) and hence is himself incapable of relating to us humans directly.

The Universal Father's "justice" and "righteousness" are also given full endorsement in *The UB*, replete with a few biblical verses appropriately cited to intimate said nature (Psalm 19:19; 145:17; Ezekiel 14:23; 2Chronicles 19:7; Job 4:8; cf. *The UB*, 2:3.1). We soon learn, however, that it is not actually the Universal Father who metes out justice, but a celestial intermediary tribunal known as the "Ancients of Days" (whom we will meet later). It is from this perceived necessity that the Universal Father absolve himself from the dirty business of executing justice that the *UB* authors allow themselves to gleefully present him as divinely merciful (Psalm 86:15; 103:17; Joel 2:32; Isaiah 55:7; 1Chronicles 16:34; Jeremiah 9:24; 2Corinthians 1:3; cf. *The UB*, 2:4.1). In fact, the Universal Father is *so* "merciful" that justice is viewed as a handicap to "true" mercy: "Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures" (2:4.1). In other words, the Universal Father knows that you can't help yourself from behaving the way you do! But mercy that is not tempered with justice is an invitation to unbridled licentiousness, as any parent will tell you. Ultimately, the *UB* authors' ontology leaves us with an impotent god who shies away from dispensing justice.

#### *Attributes of the Universal Father*

The attributes of the Universal Father are the subject of Paper 3, including his alleged omnipresence (everywhereness), omnipotence (infinite power), and omniscience (unlimited knowledge). Each of these alleged attributes is backed up with appropriate quotes from Scripture (unreferenced, of course). For example, the attribute of omnipresence is affirmed in this way: "God is simultaneously present 'in heaven above and on the earth beneath' [Joshua 2:11] . . ." (3:1.1). But despite this claim of

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simultaneous omnipresence, the Universal Father's "everywhereness" is also quirkishly depicted as "wandering" through the universe:

"The Father's presence unceasingly patrols the master universe. 'His going forth is from the end of the heaven, and his circuit to the ends of it; and there is nothing hidden from the light thereof.'" (3:1.3)

What the reader may not be aware of is that the Bible verse cited is not referring to God's mobility throughout the universe, but to the circuitous route that the Sun makes on its daily journey through the sky:

"In them [the heavens] He has set a tabernacle for the sun, which is like a bridegroom coming out of his chamber, and rejoices like a strong man to run its race. Its rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat." (Psalm 19:4-6)

If God is truly omnipresent as the Bible unambiguously infers, He would have no need of "patrolling" from one end of the universe to the other, for He would be everywhere in the universe at the same time. The biblical verse cited was obviously yanked way out of context (unless, of course, the reader is willing to accept that the *UB* author is advocating sun worship!). Ironically, it is this passage, with its context-twisting biblical citation, that refutes the notion brought about in the previous passage of the Universal Father's omnipresence. (However, as we shall soon discover, the notion that God "patrols the universe" fits in well with *The UB*'s overall concept of Deity.)

And in spite of this heavy reliance on biblical recantation, the *UB* author soon also contradicts the biblical assertion of God's omnipresence with the following admission: "God is, in perfection and without limitation, discernibly present only on Paradise and in the central universe" (3:1.6). Thus, the Universal Father does not meet the biblical standard of omnipresence, but instead is relegated to a fixed abode. (See the description of this abode, known as "Paradise Isle," in the "Heaven Above" section, below.) We have already seen how, in stark contrast to the omnipresence of the God of the Bible,<sup>1</sup> the Universal Father's "pseudo-presence" is manifested by way of deific subordinates (the Creator Sons of God, etc.) and their assigned posts throughout the universe.

The Universal Father's omnipotence is manifested by way of citing such notable biblical passages as Revelation 19:6 and Daniel 4:35 (cf. 3:2.1). And yet, the power of creation, which stands as a definitive testament to biblical God's all-powerfulness,<sup>2</sup> is likewise an attribute that is notably absent from the Universal Father's list of abilities:

"Creatorship is hardly an attribute of God . . . . The long-drawn-out evolutionary processes of peoples, planets, and universes are under the perfect control of the universe creators and administrators . . . ." (3:0.3; 3:2.2)

### *Character of the Universal Father*

*The UB* waxes prolific on the subject of the Universal Father and his relation to the universe in Paper 4. Inserted in this discourse are several remarks regarding the Universal Father's character. Accordingly, the Universal Father does not exhibit such "mean and despicable" human emotions as wrath and anger.

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And these are not casual remarks. For the first time, we see a “celestial” author hammering on a concept repeatedly and with pedantic fortitude, as though the concept needs to be emblazoned onto the reader’s psyche:

“The eternal God is incapable of wrath and anger in the sense of these human emotions and as man understands such reactions. These sentiments are mean and despicable; they are hardly worthy of being called human, much less divine; and such attitudes are utterly foreign to the perfect nature and gracious character of the Universal Father.” (4:3.2)

If there is one thing the celestial authors want us to know with absolute certainty about the Universal Father, it is that he does not exhibit a wrathful nature as does the God of the Bible. We are told that “God is never wrathful, vengeful, or angry” (2:6.7). To be sure, the celestial author is certainly not referring to the God of the Bible, for throughout New and Old Testament alike, He is portrayed as wrathful (Exodus 15:7; John 3:36) and vengeful (Deuteronomy 32:35; Luke 21:22), and gets angry (Exodus 4:14; John 2:15).

In fact, the very notion of a God of wrath piques the *UB* authors’ disdain for man’s twisted and utterly archaic superstitions to the point of disgust. In the last section of Paper 4, entitled “Erroneous Ideas of God,” our celestial messengers attempt to set the record straight regarding God’s emotional state for the benefit of all mankind. It appears that the topic most prevalent on the author’s mind is nothing less than the blood atonement doctrine, with its “anomalous” implications:

“The barbarous idea of appeasing an angry God, of propitiating an offended Lord, of winning the favor of Deity through sacrifices and penance and even by the shedding of blood, represents a religion wholly puerile and primitive, a philosophy unworthy of an enlightened age of science and truth. Such beliefs are utterly repulsive to the celestial beings and the divine rulers who serve and reign in the universes. It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath.” (4:5.4)

“The Hebrews believed that ‘without the shedding of blood there could be no remission of sin.’ They had not found deliverance from the old and pagan idea that the Gods could not be appeased except by the sight of blood . . . .” (4:5.5)

“But the inhabitants of Urantia are to find deliverance from these ancient errors and pagan superstitions respecting the nature of the Universal Father. The revelation of the truth about God is appearing, and the human race is destined to know the Universal Father in all that beauty of character and loveliness of attributes so magnificently portrayed by the Creator Son who sojourned on Urantia as the Son of Man and the Son of God.” (4:5.7)

Whatever the reader may make of these statements regarding God’s divine wrath, *The UB* is clearly challenging biblical principals, as anybody with a basic understanding of what the Bible teaches regarding God’s character can attest. The God of the Bible is the God who avenges (Psalm 94:1; Nahum 1:2). The Lord is a God of retribution (Jeremiah 51:56), and the One who strikes the blow (Ezekiel 7:9). And last but certainly not least, God’s attitude toward sin is one of wrath.<sup>3</sup>

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We therefore have, for what it's worth to the reader at this point, some clear discrepancies between the Universal Father of *The UB* and the God of Scripture. We can say with great confidence early on in this comparative study that the two are inexorably and diametrically opposed to one another. Even though a review of the very first papers of *The UB* reveal a penchant for utilizing biblical verses to support claims regarding the nature of "God," we now understand that the Universal Father of *The UB* and the God of the Bible are as different as night and day. Regardless of how the *UB* authors utilize the Bible from here on out, we can say with absolute certainty that said authors do not think much of the biblical record, and are diametrically opposed to its central teachings. One would therefore be hard pressed in an attempt to "harmonize" the two, even if we are to accept (as *The UB* authors no doubt assert) that the Bible is the inferior of the two. Regardless of which side of the fence the reader may stand on at this juncture, the fence has been erected and cannot be torn down. Nor can it be ignored, no matter how many times it is whitewashed, realigned, or refurbished. And thanks to the *UB* authors' own testimony, nobody can remain straddling the fence for very long without suffering the severe injury of a fall from high atop the precipice, for the fence stands tall and cannot be negotiated without substantial risk to life and limb.

We have so far only broached the tip of the theological iceberg, and must now dive deeper in order to fully realize the cold, dark, immensity of *The UB*'s pantheon.

### Three's a Crowd

*The UB* asserts that the traditional biblical doctrine of the Trinity is false. To be sure, *The UB* poses a "trinity" of its own; however, the trinity of *The UB* is not the same Trinity we read about in the Bible. The *UB* trinity, referred to as the "Paradise Trinity," consists of three Gods: the Universal Father, the Eternal Son, and the Infinite Spirit. These three members of the *UB* trinity are each described as a distinct God, a unique being (6:0.4; 10:5.8; 120:4.3; 161:1.6). Moreover, the Eternal Son and the Infinite Spirit are themselves created beings, the former having been created by the Universal Father ("We believe the Son sprang from the Father;" 6:0.4), and the latter having the Universal Father and Eternal Son as parents: "The very instant that God the Father and God the Son conjointly conceive an identical and infinite action—the execution of an absolute thought-plan—that very moment, the Infinite Spirit springs full-fledgedly into existence" (8:0.3). In this way, the Universal Father is the only uncreated, uncaused, eternal God of the Paradise Trinity, the other two having had distinct and unique origins. Granted, *The UB* asserts that the Eternal Son never "had a beginning" (6:0.2), while the Infinite Spirit was created at the "dawn of eternity" (8:0.2), implying that the Son and Spirit are co-eternal with the Universal Father. But of course, the notion of an "eternal beginning" is a logical absurdity; either a being is eternal and had no beginning, or he is not eternal because he had a beginning. The statement that the Eternal Son is "the first-born of all creation" (16:3.4) only serves as an internal contradiction of all other claims imputing the Eternal Son's eternity.

Whereas *The UB*'s Paradise Trinity is a form of what is called tritheism (three Gods), the biblical Trinity, on the other hand, consists of one God comprising three, co-equal, co-eternal Persons within the same monotheistic Godhead. The Athanasian Creed (ca. A.D. 361) was written in part to defend the orthodox understanding of the Trinity against the error known as tritheism. The Creed states, "We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance."<sup>4</sup> Trinitarians have historically understood *substance* here to mean *essence* or *being*. Trinitarians, moreover, have not understood *being* to mean the same thing as *person*; otherwise, the Trinity would be three infinite, perfect beings. Theologian Henry Thiessen points out that there can be

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only one infinite and perfect being, and to postulate two or more infinite beings is illogical and inconceivable.<sup>5</sup> One reason there cannot be two or more infinite, perfect beings is because they would have to differ from each other in some way. To differ would mean that each being must lack something that the others have; however, if they lack something, they are not infinite, perfect beings. Therefore, there can be only one infinite, perfect being.

Not surprisingly, we are told by the *UB* authors that the concept of the Trinity, as it has been taught historically by the church and derived from the Bible, is in error. The following are some of the passages that “explain” the “confusion” that has been handed down through the millennia:

“One of the greatest sources of confusion on Urantia concerning the nature of God grows out of the failure of your sacred books clearly to distinguish between the personalities of the Paradise Trinity and between Paradise Deity and the local universe creators and administrators. . . . Urantian religious thought still confuses the associate personalities of Deity with the Universal Father himself, so that all are included under one appellation.” (4:5.2)

“Paul confused Jesus, the Creator Son of the local universe, with the Second Person of Deity, the Eternal Son of Paradise.” (104:1.11).

But this inferred “confusion” is merely a contrivance aimed at legitimizing the *UB* pantheon. *The UB* takes liberties with biblical references to Jesus Christ and the Holy Spirit and splits them to form two or more identities for each one. *The UB* upholds the Eternal Son, the second God of the Paradise Trinity, against the myriads of secondary beings known as the “Creator Sons,” which were *created* by the Universal Father and the Eternal Son (20:1.1; 21:0.2; 21:1), one of whom is identified as Jesus of Nazareth. Likewise, the Infinite Spirit is the parent of a “Mother Spirit” for each local universe (Paper 34), which Christians “misidentify” as the Holy Spirit. The outcome of this pluralistic invention is that Jesus Christ and the Holy Spirit are presented as secondary creatures, both brought into existence at a point in time and whom, according to *The UB*, the Christian church “mistakenly” worships as two of the Persons of the Triune God:

“The Christian concept of the Trinity, which began to gain recognition near the close of the first century after Christ, was comprised of the Universal Father, the Creator Son of Nebadon, and the Divine Minister of Salvington—Mother Spirit of the local universe and creative consort of the Creator Son.” (104:1.12)

“But though the Christian concept of the Trinity erred in fact, it was practically true with respect to spiritual relationships. Only in its philosophic implications and cosmological consequences did this concept suffer embarrassment: It has been difficult for many who are cosmic minded to believe that the Second Person of Deity, the second member of an infinite Trinity, once dwelt on Urantia; and while in spirit this is true, in actuality it is not a fact.” (104:1.13)

“In your sacred writings the term *Spirit of God* seems to be used interchangeably to designate both the Infinite Spirit on Paradise and the Creative Spirit of your local universe. The Holy Spirit is the spiritual circuit of this Creative Daughter of the Paradise Infinite Spirit. The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation; but the Infinite Spirit is omnipresent.” (8:5.3; emphasis original)

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*The UB*, then, teaches that there are many Gods on par with, and even above, Jesus. But the grounds on which *The UB* provides support of its “corrected” view of the Trinity are biblically baseless.

Throughout the Bible (not just the New Testament), the fact of Christ’s identity is clearly taught. He is revealed as Jehovah God in human form (Isaiah 7:14; 9:6; Micah 5:2; John 1:1; 8:58; 17:5; cf. Exodus 3:14; Hebrews 1:3; Philippians 2:11; Colossians 2:9; Revelation 1:8,17,18). Furthermore, the Bible knows nothing of multiple Spirits, but instead uses the term “Spirit of God” to refer to the Holy Spirit (1Corinthians 12:3) and our Creator (Genesis 1:2). Scripture is very clear that there is only “one and the same Spirit” (1Corinthians 12:11). Christians know “one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father” (Ephesians 4:4-6). Further, Peter equates the Holy Spirit with God (Acts 5:3-4) who thus is uncreated and has always existed. Likewise, the apostle Paul states that “The Holy Spirit spoke . . . through Isaiah the prophet” (Acts 28:25), yet Isaiah attributes those words to Yahweh (cf. Isaiah 6:9-10). The Gospels also identify the Holy Spirit as the “Spirit of God” (Matthew 3:16), and Jesus calls the Holy Spirit “the Spirit of your Father” (Matthew 10:20).

Accordingly, no evidence exists that the first-century church ever had a doctrine of the Trinity as Father conjoined with a secondary Son and Mother Spirit. In fact, the notion that the early Christians, most of whom were orthodox Jews, would suddenly trade in their staunchly monotheistic upbringing for a theology resembling Roman paganism is ludicrous. Christian theology of the first three centuries is well established, and absolutely no Christian leaders taught that Jesus had a female “creative consort.” To the contrary, all attempts to make Jesus a lesser god with a beginning in time was condemned from the very earliest days of church history. The apostle John was a vehement opponent of such notions, as his epistles attest (1John 2:22-23; 4:1-3; 5:5; 2John 7). Although the attempt is made here to establish primacy in Christian theology, Urantia Christology is similar to later heretical teachings such as Arianism, a construct held by Jehovah’s Witnesses and other cults that has its origins in the early fourth century with teachers such as Arius, which claimed that Jesus was a created being.

### Heaven Above

As explained earlier, the Universal Father and the other two Gods that make up the Paradise Trinity do not exhibit the attribute of true omnipresence in the sense that the God of the Bible does. There is instead a place called the Eternal Isle of Paradise (Paper 11), which is said to be the stationary center of the universe, the “geographic center of infinity” (11:9.2), the “center of all creation” (11:9.7), the “center of gravity” (12:4.1), the “center of all things” (42:0.2), the “very center of the universes” (107:0.1) and, as it turns out, the divine residence of the Paradise Trinity. In what can only be described as another enigma that is unsolvable by ordinary means of human logic and reason, the central Isle of Paradise is both “a material sphere as well as a spiritual abode” (11:0.1). The Paradise Trinity inhabit a physical world, a quasi-material island, if you will:

“God dwells, has dwelt, and everlastingly will dwell in this same central and eternal abode. . . .  
The Universal Father is . . . geographically resident at this center of the universe . . .” (11:1.2).

Furthermore, it seems that the Universal Father never leaves home, and is of necessity a resident of an island prison:

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“The Father is always to be found at this central location. Did he move, universal pandemonium would be precipitated, for there converge in him at this residential center the universal lines of gravity from the ends of creation.” (11:1.4)

Perhaps this explains why, according to Paper 10, the Universal Father divested himself of his powers and authority, including his omnipresence *and* his omnipotence (cf. 10:1.1,2), which were attributed to him earlier in Paper 3.

Should this idea that the Gods reside on a distant world be hailed as a revelation of profound significance, an angelic epiphany of utter uniqueness and prescient sublimity? Don't cue the golden trumpets just yet. This modernized theme of Zeus' Mount Olympus, which goes by the name of Galactianism, has been around for quite some time. Faithful adherents to the teachings of the Church of Jesus Christ of Latter Day Saints, otherwise known as Mormons, maintain that the Heavenly Father, called Elohim, resides near a planet named Kolob, the center of the Mormon celestial bureaucracy.<sup>6</sup> And until the printing of *The UB* in 1955, the largest sacred work of a religious movement claiming to have been indited by celestial beings was a book entitled *Oahspe*, subtitled *A Kosmon Bible in the Words of Jehovih and His Angel Embassadors*. The human author of this 1,000-page tome was John Ballou Newbrough, a New York City dentist. Mr. Newbrough was a practitioner of an occultic phenomenon known as automatic typing, and maintained that angels manipulated his fingers while he typed. The manuscript for *Oahspe* was written in 1881 and privately published in Boston in 1882, with a revised edition appearing in 1891 and a London reprint in 1910. *Oahspe* purports, among other themes uncannily similar to *The UB*, a fantastic cosmology of inhabited worlds governed by an elaborate hierarchy of gods who occupy various bureaucratic levels between “Jehovih” and us. And the works of Pentecostal preacher Finis Jennings Dake (1902-1987), while containing many biblical truths, include numerous other unbiblical and outlandish teachings, one of which is a form of Galactianism. According to Dake, God has a spiritual body and lives in a mansion on a material planet called Heaven and is invisible to us only because He is so far away that we cannot see Him.<sup>7</sup> So this notion of Paradise Isle, being the center of the universe and abode to the Gods, is not a new spiritual concept, nor does it grant bragging rights of “cosmic insight” to Urantian devotees.

### A Cast of Thousands

And speaking of an elaborate hierarchy of gods, we are still nowhere near being fully introduced to the entire *UB* pantheon. As previously discussed, *The UB* claims on one hand to be monotheistic, yet makes numerous references to other “Gods”<sup>8</sup>, “Deities”<sup>9</sup>, and “Creators” of the universe on the other. Once the cat is let out of the bag, we are confronted with a veritable galaxy of gods, the gods of the galaxy. We begin to see this pattern of bait-and-switch develop in the very first paragraph of the first Paper, which we visited earlier:

“The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder. The truth about the Universal Father had begun to dawn upon mankind when the prophet said: ‘You, God, are alone; there is none beside you. You have created the heaven and the heaven of heavens, with all their hosts; you preserve and control them.’” (1:0.1)

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In support of its veiled attempt at monotheism, the above passage cites the biblical verse Nehemiah 9:6, which states: “You alone are the Lord; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all.” But from this noble height of monotheism, the very next sentence of this paragraph takes a nosedive deep into the mire and muck of polytheism, taking the unsuspecting reader down with it: “By the Sons of God were the universes made” (1:0.1). This passage is a misquoted rendition of Psalm 33:6, which states: “By the word of the Lord the heavens were made.” Note that two phrases have been dramatically revised from the cited verse: “the word of the Lord” has been changed to read “the Sons of God,” and “the heavens” now reads “the universes.” *The UB* teaches that there are 100,000 “local universes” in each of seven “superuniverses” (inhabited galaxies such as our own Milky Way). Each local universe has its own “Michael” or Creator Son, a created celestial being who becomes the God of that universe. In other words, God, or the “Universal Father” as he is referred to in *The UB*, is really not the “Creator” that is implicitly decreed in Nehemiah 9:6. Rather than God being the Creator of *all* that exists (Genesis 1:1; Colossians 1:16; Hebrews 2:10; Revelation 4:11), the Universal Father’s creative authority is instead usurped by myriads of lesser gods who are themselves creatures.

Although *The UB* recognizes a chief God (the Universal Father), it asserts that there are gods both beside him and below him. The terms “Gods,” “Deities,” and “Creators” appear hundreds of times in *The UB* in reference to its own pantheon. This plurality is in stark contrast to the Bible’s declaration that there are no beings *like* God (Isaiah 46:9), and that there are no other Gods *with* Him or *beside* Him (Isaiah 43:10; 44:6).

And yet, *The UB* elsewhere professes to be monotheistic: “The Universal Father is an infinite spiritual reality; he is ‘the sovereign, eternal, immortal, invisible, and only true God’” (1:3.1; cf. 1Timothy 1:17). As one cannot have it both ways, it is apparent that the overwhelming majority of references to the “Gods” in *The UB* outweigh the handful of biblically-derived references to monotheism. The only way to reconcile this inner contradiction is to attribute these monotheistic references to the chief God of the Urantian universe, the Universal Father. But with this compromise, we end up with the theological construct known as henotheism, not unlike Zeus of the Greek gods and Jupiter of the Roman pantheon.

*The UB* is not the first “revelation” to espouse a tritheistic trinity. Early Mormonism also denied the monotheistic Trinity of the Bible and declared that the Trinity consisted of three separate gods:

“Many men say there is one God; the Father, the Son, and the Holy Ghost are only one God! I say that is a strange God anyhow—three in one and one in three. . . . It would make the biggest God in all the world. He would be a wonderfully big God—he would be a giant or a monster.”<sup>10</sup>

“I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.”<sup>11</sup>

Another mythical pantheon that shares similarities with that of *The UB* is Hinduism. The Hindu Trinity consists of the three gods Brahman (the Creator), Vishnu (the Preserver), and Shiva (the god of destruction and rebirth). From time to time, Vishnu has taken on human form (incarnations known as avatars) in order to help mankind. To this triad should be added the worship of Shakti (also called Devi), the primordial female power of the universe. Beyond these principal deities it is estimated that

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there are some 330 million other gods in Hinduism. All in all, *The UB* boasts just over 700,000 gods—a far cry from the millions of Hindu gods, but an impressive number nonetheless.

*The UB* even goes so far as to misquote the Bible in an attempt to promote the “truth” of polytheism! Jesus of *The UB* is quoted to say:

“Do you not recall how the Scriptures begin by asserting that ‘In the beginning the Gods created the heavens and the earth’? This indicates that when that record was made the Trinity concept of three Gods in one had found lodgment in the religion of our forebears.” (142:3.6).

This obvious revision of Genesis 1:1 (“In the beginning, God created the heavens and the earth”) is a blatant attempt at revising the Bible to assert polytheism. Moreover, it is obvious that the Jesus of *The UB* is being forced to lip this revised passage, because earlier we see “Jesus” endorsing only one God from the very same verse: “In the beginning God created the heavens and the earth and all things therein” (131:2.2). It seems the Jesus of *The UB* can’t make up his mind as to how many Gods make up the Trinity!

In yet another example of gross polytheistic revisionism, the re-writing of Psalm 23 (“The Lord is my shepherd; I shall not want”) is downright laughable:

“The Gods are my caretakers; I shall not stray; Side by side they lead me in the beautiful paths and glorious refreshing of life everlasting.” (48:6.8)

From this and other passages, we can see how *The UB*’s espousal of many Gods demonstrates what can happen when one accepts biblical passages that speak of God’s plurality, but denies verses that set forth God’s unity. The Trinity of orthodox Christianity, which takes into consideration the full counsel of God, is the only logical way to reconcile both kinds of verses, and does so without the need for twisting them to suit an ill-conceived premise.

Our galactian tour of the Urantian pantheon is still not yet complete. But before we introduce the remaining Gods, we must provide a brief description of the cosmic road map. Paradise Isle, abode of the three Gods known as the Paradise Trinity, is at the center of an eternal, quasi-material realm of the universe called the “Central Universe,” also called “Havona” (an obvious play on the word “heaven”), around which the remainder of the universe revolves. Orbiting around Havona is the next concentric layer of the cosmos, a processional ellipse known as the seven “superuniverses.” Each of the seven superuniverses supposedly contains (potentially) one trillion inhabited planets such as ours. Of the seven superuniverses, only ours is given a specific name (Orvonton), which comprises the Milky Way Galaxy. The other superuniverses are only assigned numbers, ours being number seven. The Central Universe and seven superuniverses comprise the inhabited regions of the cosmos and are corporately referred to as the *grand universe*. Orbiting around the grand universe are four concentric regions of uninhabited galaxies, called the *outer space levels*. The grand universe and the outer space levels comprise the *master universe*.

Now that the cosmic stage has been set, we can now introduce the remaining galactian Gods of the Urantian pantheon. So far, we know of the Paradise Trinity and the Creator Sons of God, which represent four categories of deity (Father, Son, Spirit, Creator Sons), of which there are seven in all, the

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other three of which will now be described. The “Seven Master Spirits” (category number five) reside in the Central Universe, each serving to represent one of the seven superuniverses. Each superuniverse is in turn presided over by a resident judicial tribunal consisting of three spirit creatures called the “Ancients of Days” (category number six; 21 in all). The courts of the Ancients of Days, located at the geographic center of each superuniverse (inhabited galaxy), are where ultimate life-or-death decisions are made and ultimately where a mortal’s eternal fate is judged upon physical death. In addition to the Ancients of Days, the Creator Sons of God (e.g., Jesus) each create and preside over one of the 100,000 local universes within each superuniverse.

It is at this juncture that we begin to see the galactian pantheon, once fully fleshed out, resembling those of the ancient Greeks and Romans. Indeed, *The UB* wholly endorses Greek mythology as representing a man-derived concept that more closely resembles the reality of deity than that of monotheistic religions such as Christianity: “The Greek religion was helpful in that it portrayed a universe governed by a deity group” (98:1.6). We should not be surprised, then, to witness the exposition of *UB* theology into a crowded quagmire of polytheistic bent.

But a logical problem exists within any form of polytheism. If we accept the existence of more than one God, then there is really no sovereign God. If there is only one God, by necessity He is all-powerful, all-knowing, and in complete control of the universe. If there were two or more gods, one would possess power and knowledge not held by the other or others, and they would negate each others’ candidacy as God, which would result in chaos and struggle.

### Coming Attractions

We finally come to the seventh and most enigmatic member of the Urantian family of gods, the “Supreme Being”. It is not until near the end of Part III of *The UB* that we get a clear picture of the Supreme Being’s place among the heavenly realm. Paper 115 begins a three-paper series discussing this “advanced” concept regarding the nature of God, as presented by a “Mighty Messenger.” Celestial endorsements notwithstanding, the “Supreme Being” is nothing more than the moniker used to codify a theological concept that emerged during the early twentieth century, known as *Process Theology*. It is perhaps the most ambitious theological reach the *UB* authors have undertaken, this integration of emergent twentieth century Process Theology with a variegated form of classic Trinitarianism.

The movement known as Process Theology views God as a changing Being and asserts that God is finite and temporal (in contrast to classical theism, which claims that God is infinite and eternal). The chief component of Process Theology is what is referred to as panentheism. Not to be confused with pantheism, which literally means all (“pan”) is God (“theism”), *panentheism* means “God is all” or “God is (in) all.” Process theology views both pantheism and classical Christian theism as unacceptable extremes. In order to distinguish their position from pantheism, process theologians call their theory panentheism. Panentheism is the belief that the universe is a part of God but that God is more than just the sum total of it. By contrast, pantheism asserts that God comprises the universe and nothing more. Whereas *The UB* flat-out rejects pantheism and disassociates its theological construct therefrom (0:11.9,16; 1:5.11,12; 91:2.5; 94:4.4; 98:2:6,9; 103:8.6; 104:2.2; 118:6.8), it also hides its reliance on Process Theology and panentheism by not mentioning either term. Indeed, the celestials provide us with a concise definition of the term panentheism without ever mentioning the term outright: “God is all and in all, and no things or beings exist without him” (56:9.14).

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Contrary to viewing God biblically as the infinite unchanging sovereign Creator of the universe who brought it into existence, the panentheistic god (in this case, the Supreme Being) is a finite, ever-changing director of the universe who works in cooperation with the universe in order to achieve greater perfection in his nature. We are told that the Supreme Being is “a Deity of . . . evolutionary growth” (115:4.2). Traditional theism views God’s transcendent relation to the universe as independent (John 5:26; Acts 17:25). By contrast, panentheists believe God is dependent on the universe. Case in point, the Supreme Being “grows” through the efforts of others: “The Supreme . . . grows as the Creators and creatures of the evolving universes attain to Godlikeness . . .” (115:6.4). Elsewhere, we read that the “experience of every evolving creature personality is a phase of the experience of the Almighty Supreme” (116:1.1) and that the Supreme Being “is an experiential Deity and therefore never achieves completion of mind attainment” (116:1.5), his “cosmic mind” never ceasing to progress in the ever-growing grand universe. Moreover, it seems we humans are locked in a mutually dependent symbiosis with the Supreme: “Mortal man appears to be necessary to the full function of God the Sevenfold as this divinity grouping culminates in the actualizing Supreme” (116:4.12). The same can be said of all living creatures of the universe: “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” (117:4.9).

From the perspective of functionality, the Supreme Being is the intermediary deity of the *UB* pantheon, intervening between the eternal Gods of Paradise and the other finite Gods of the universe (the Creator Sons, the Ancients of Days, and the Master Spirits), the Supreme Being in essence “feeding” off of the activities of the latter three within each of the seven evolving superuniverses (cf. 116:2).

The primary source of the processional view of God from which the Supreme Being was drawn derives from the works of philosopher Alfred North Whitehead (1861-1947). The son of an Anglican vicar, Whitehead taught at Cambridge University and was for years best known for his work in the philosophy of science and the philosophy of mathematics. Whitehead eventually made his way to America and Harvard University where his writings began to evidence a greater interest in speculative philosophy and metaphysics. In books like his famous *Process and Reality*, he developed a metaphysical system in which the notion of process was paramount, and for which he is now considered the father of the contemporary worldview known as panentheism or Process Theology.

The term *Process Theology* is used to describe Whitehead’s complex philosophy because it bases reality on the premise that all things are in process of becoming, including God. The panentheistic universe is characterized by process, change or becoming. This is so because it is constituted by a multitude of self-creative creatures that are constantly introducing change and novelty into the universe (e.g., the Creator Sons of God). Also, the universe is eternal (as is the Central Universe). Lastly, panentheists reject the traditional theistic understanding of creation out of nothing, that is, *ex nihilo*. Leading panentheists such as Whitehead and Charles Hartshorne (see below) instead affirm creation *ex materia* (out of pre-existent material).

If Alfred North Whitehead was panentheism’s modern prophet, Charles Hartshorne (1897-2000) was its priest. Hartshorne received his doctorate in philosophy at Harvard, where he met Whitehead. Hartshorne spent his early teaching career (1923-1955) at the University of Chicago, where he was a dominant intellectual force in the School of Divinity, despite the fact that he was a member of the

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Philosophy Department. It was Hartshorne who brought the ideas of Whitehead to the forefront and served as the catalyst for the Process Theology movement.

Although there are a myriad of variations to the panentheistic theme, all panentheists agree that God has two poles, an actual pole (the universe) and a potential pole (that which is beyond the universe). All agree that God is changing, finite, and temporal in his actual pole, while his potential pole is unchanging and eternal. Put in Urantian terms, the Supreme Being's actual pole is the evolving grand universe, while his potential pole is his future role as "an almighty Deity . . . at the culmination of the present universe age" (117:7.1), as fully described in 117:7 ("The Future of the Supreme").

What Whitehead and others refer to as God's "polarities," *The UB* renames "triodities." When the reader is first introduced to the "triodity of actuality" (104:5.2) and the "triodity of potentiality" (104:5.4), it appears (as was likely the intention) that these concepts are part of a novel revelation of vast complexity. But the "complexity" disappears when we get to the heart of the matter as it pertains to the Supreme Being: ". . . the Supreme is . . . a Deity of growth—evolutionary growth—and this growth derives from the two triodities, actual and potential" (115:4.2). The previous paragraph rounds out this correlation:

"And the evolutionary supreme is the culminating and personally volitional focus of the transmutation—the transformation—of potentials to actuals in and on the finite level of existence. The two triodities, actual and potential, encompass the totality of the interrelationships of growth in the universe." (115:4.1)

Process Theology fits in well within the pages of *The UB* because, like *The UB*, it also has shifted away from the doctrines of historic Christianity regarding the nature of God and His relationship to the universe. Process Theology distances itself from the all-sufficient authority of the Bible because it accepts the "higher" criticism of liberal theology, which claims that the Bible is simply a written history of certain people expressing their experience with God, and not God objectively revealing Himself and His ways to His chosen people. The Bible is no longer viewed as the Divine and final authority in matters of faith and practice. This attitude totally ignores the wealth of work and writing produced by conservative scholars throughout the twentieth century that has effectively refuted all the claims of the higher critics. (See the suggested reading list at the end of this series under the category "Biblical Authority.")

Process Theology also merges well with *The UB* cosmogonically because it too essentially asserts that the universe is in a state of progressive creation. As the Supreme Being is in process, so is the grand universe. But such a processional viewpoint freezes in its footsteps when one considers the biblical perspective. The very first verse of the Bible states that "In the beginning, God *created* the heavens and the earth" (Genesis 1:1; emphasis added). The verse is past-tense, indicating that all creative activities occurred in the past and do not continue today. Further on, we read that God "rested" from His creative activity (Genesis 2:2), whereupon He had "finished" His work (Genesis 2:1). In addition, Psalm 33:6 declares, "By the word of the Lord the heavens *were* made, and all the host of them by the breath of His mouth" (emphasis added). In these and other verses that could be quoted (*e.g.*, John 1:3; Colossians 1:16-17), there is no indication that God used pre-existent material to create with.

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Granted, the earth and the universe continue to change through time, as we witness the birth of new stars and the emergence of new land on earth. Such activities are not to be confused with continuous creation, but are the result of a self-perpetuating universe. This description agrees with the findings of modern science, which hold that the universe was created in an instant and has been expanding ever since. In addition, both science and Scripture teach that our universe is dying a heat-loss death, that this ever-expanding universe will eventually be reduced to an ultra-thin gas of elementary particles and radiation (assuming, of course, that the universe stays its present course). The same concept is described in Psalm 102:

“Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. But You are the same, and Your years will have no end.” (Psalm 102:25-27)

By necessity, then, such is also the fate that is in store for the “Supreme” Being! On the other hand, if God is eternal and transcendent as described in the Bible, then He has always existed independently of the universe, and will forever exist regardless of the state of the universe.

Because God exists eternally, He is unchanging. He is not growing, progressing, evolving, or in any way moving from a state of imperfection to a state of perfection: “‘For I am the Lord, I do not change . . .’” (Malachi 3:6). God’s immutability is expressed elsewhere in Scripture (Daniel 7:14; James 1:17).

### Gender Identity Crisis

In true pagan fashion, *The UB* assigns a female gender to some members of its godhead, often pairing them up with male counterparts in a procreational relationship. The Universal Father is male, while the Eternal Son is given female titles, including the “Universal Mother” (6:8.1), the “Eternal Mother Son” (7:6.7), and the “Original Mother Son” (7:5.9; 7:6.7). Recall that the Universal Father and Eternal (Mother) Son are the parents of the Infinite Spirit, the third God of the Paradise Trinity: “The first act of the Infinite Spirit is the inspection and recognition of his divine parents, the Father-Father and the Mother-Son” (8:1.2).

Just as the Eternal Son apparently suffers from a gender identity crisis, and despite having been referred to as a male in the above passage, the Infinite Spirit is also referred to as the “Paradise Mother Spirit” (8:2.2) and the “Infinite Mother Spirit” (14:6.31,33; 17:8.2). The Infinite Spirit is him/herself the progenitor of several varieties of celestial lifeform types, either as a single “parent” (e.g., 24:1.2; 34:0) or in conjunction with a gender-specific counterpart (e.g., 24:4.1).

In similar fashion, on the lower scale of the Urantian pantheon the Infinite Spirit (God Number Three of Paradise Isle) created 700,000 Creative Daughter Spirits, one for each Creator Son. In each local universe of ten million inhabited planets, there is a Creator Son and a Creative Daughter Spirit (who later becomes a “local universe Mother Spirit”). She is co-creator of a local universe with the Creator Son (e.g., Jesus), and acts as a “consort” to him. The influence of the Mother Spirit is the Holy Spirit:

“When energy-matter has attained a certain stage in mass materialization, a Paradise Creator Son appears upon the scene, accompanied by a Creative Daughter of the Infinite Spirit.” (32:1.5)

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“From Paradise come the [local] Universe Mother Spirits, the cocreators of local universes. . . . This [Creator] Son and his Spirit associate *are* your creator parents.” (14:6.27; 33:1.4; emphasis original)

*The UB*'s tendency to assign female gender to its Gods fits well with modern paganism, but has no basis in biblical theology. The concept of a “Daughter Spirit” or “Mother Spirit” who acts as Jesus’ “consort” (which implicates her as a sexual partner) and brings offspring into existence with him is as repulsive as it is unscriptural. The triune God alone made the heaven and earth (Nehemiah 9:6; Isaiah 44:24). The Bible does not depict the Holy Spirit as a female “consort” or “wife” to Jesus, nor does it represent the Holy Spirit as our “mother” or parent.

The Bible says God has no form and is not like any creature. For “God is spirit” (John 4:24), and thus is neither gendered nor a sexual being. Though the Bible uses some female metaphors for God, as one who gave birth to Israel (Isaiah 66:8-9) or who nurses her children (Isaiah 66:10-13), these are merely anthropomorphisms and not literal descriptions of God’s nature. The Bible presents one God, not two deities of different gender whose union or parentage gives rise to spirit offspring. There is also a logical inconsistency in referring to an “Eternal Son” as a “Mother Son” or “God the Mother.”

### The Dirty Lowdown

It is *The UB*'s tritheism of Paradise Gods, and not the triune God of the Bible, that espouses a false Trinity. The Paradise Trinity of *The UB* is self-contradictory and nonsensical, claiming to be both monotheistic and polytheistic at the same time, and represents only the first level of a multifaceted pantheon worthy of contention with the Greek and Hindu gods of old. The worship of these Gods, as it is boldly promoted by *The UB* (“When we worship the Universal Father, actually we at the same time worship God the Son and God the Spirit” [6:2.3]), is tantamount to pagan worship and is therefore an affront to the one true God of the Bible (Exodus 20:3).

So does it really matter if somebody has embraced the tritheistic pantheon over the triune God of the Bible? What if somebody speaks of and believes in the Father, Son, and Spirit, but places different meanings behind these “Christian” terms? Jesus said that the Father is seeking worshipers who will worship in spirit *and in truth* (John 4:23-24). God is not honored by the worship of false gods (Exodus 20:3-6). And we are hardly benefited by worshiping something or someone that does not exist. True worship requires true knowledge of God. If we have defective knowledge (or worse, if we have wrong information and have been deceived), our worship is either lessened (due to simple ignorance) or it is rendered completely invalid as the worship of idols and false gods. That is not to say that we need to have perfect knowledge to worship God, for none of us do. Neither is knowledge itself the criteria for salvation (which is the error of Gnosticism). On the other hand, true worship does not exist without knowledge.

True worship must worship God *as He exists*, not as we wish Him to be. The essence of idolatry is the making of images of God. An image is a shadow, a false representation. We may not be bowing before a statue or figure as the pagans of old did, but if we make an image of God in our mind that is not in accord with God’s revelation of Himself, then we are not worshipping in truth. Since sin and rebellion are always pushing us toward false gods and away from the true God, we must seek *every day* to

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conform our thinking and our worship to God's straightforward standard of truth revealed so wonderfully in Scripture. We must be willing to love God *as He is*, and that includes *every* aspect of His being that might, due to our fallen state, be offensive to us, or beyond our limited capacities to fully comprehend. God is not to be edited to fit our ideas and preconceptions. Instead, we must always be asking Him to graciously open our clouded mind and reveal Himself to us so that we may truly love and worship Him.

But is knowing the fine points of the Trinity doctrine so important? Christians assert that to fail to worship the Triune God is to fail to worship God. To know God as He truly exists is to allow us to view the inner workings of God's nature and Personhood. Furthermore, the Trinity doctrine brings together in a coherent manner the great truths about God's redemptive actions through history. For example, the Father sends the Son into the world to offer a propitiatory sacrifice on the cross that will both appease the Father's just wrath against sin and extend the Father's love and mercy by allowing repentant sinners to escape divine judgment. The Incarnate Son (the second Person of the Trinity) is able to provide this atonement because He is both God and man (in this case "two Whats" and "one Who"). The God-man conquers death, sin, and hell through His glorious resurrection from the dead. The Holy Spirit is directly responsible for the believer's new birth in Christ through regeneration and for the life journey of sanctification. The entire plan of redemption is made possible by the three divine members of the Trinity. Thus salvation from first to last is directly connected to the doctrine of the Trinity.

#### ENDNOTES

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1. God of the Bible is omnipresent: Genesis 16:13; Deuteronomy 2:7; 4:7; 1Kings 8:27; Psalm 46:1; 139:7-10, 17-18; 145:18; Isaiah 66:1; Jeremiah 23:23-24; Matthew 28:20; Acts 17:24, 27-28; Hebrews 4:13.
2. God of the Bible Is Omnipotent: Genesis 17:1; 18:14; Exodus 9:16; 15:6; Joshua 4:24; 1Samuel 14:6; Job 42:2; Psalm 93:4; 111:6; 115:3; 135:5-6; Isaiah 14:24-27; 44:24; 45:11-13; 46:4; Jeremiah 32:17-23; 32:27; Matthew 19:26; Mark 14:36; Luke 1:37; Acts 4:24-31; Romans 4:20-21; Ephesians 1:11; Revelation 4:8; 19:6
3. Exodus 22:22-24; 32:9-10; Numbers 12:9; Deuteronomy 9:8, 22; Joshua 7:1; 23:16; Judges 2:12-15; 1Samuel 28:18; 2Samuel 22:1, 8-16; 1Kings 11:9; 2Kings 22:13; 2Chronicles 30:8; Job 20:23; Psalm 7:11; 69:24; 74:1; 76:7; 90:11; 106:23, 29, 32, 40; 110:5; Proverbs 6:16-19; 17:15; Isaiah 5:24-25; 30:27-28; 57:16-17; 63:3-6; 66:15-16; Jeremiah 4:4; 10:10; 21:12-13; Lamentations 4:11; Ezekiel 5:13-15; Daniel 9:16; Hosea 13:11; Nahum 1:2-3, 6; Matthew 22:2, 7, 13, 14; Romans 1:18; 2:5; Ephesians 5:6; Colossians 3:6; Hebrews 3:7-11; James 4:4; Revelation 6:16-17; 14:9-11; 16:19; 19:15.
4. *The Greek and Latin Creeds*, Vol. 2, *The Creeds of Christendom*, 6th ed. Philip Schaff (1931; reprint: Grand Rapids: Baker Book House, 1985), p. 66.
5. Henry Thiessen, *Lectures in Systematic Theology*, rev. ed. (1949; reprint, Grand Rapids: William B. Eerdmans Publishing Company, 2001), p. 89.

6. Mormon apostle Bruce McConkie (1915-1985) taught: “Kolob means ‘the first creation.’ It is the name of the planet nearest to the celestial, or the residence of God.’ It is ‘first in government, the last pertaining to the measurement of time.” (McConkie, Bruce, *Mormon Doctrine* [Salt Lake City: Bookcraft, 1958; second edition, 1966], p. 428). Kolob is first mentioned in Joseph Smith’s *Pearl of Great Price*: “These are the governing ones; and the name of the great one is Kolob, because it is near unto me” (Abraham 3:3) and “Kolob is the greatest . . . because it is nearest unto me” (Abraham 3:16).
7. Dake, Finis Jennings, *God’s Plan for Man* (Lawrenceville, GA: Dake Bible Sales, 1949), pp. 57-58.
8. Page 570 of *The Urantia Book Concordance* (Chicago, IL: Urantia Foundation, 1993) lists all 68 times in which the word “Gods” is used to connote all or part of the Urantian pantheon.
9. The following passages endorse “Deities” other than (or in addition to) the Paradise Trinity: 0:7.4; 0:9.4,5; 0:12.3,4; 9:1.6; 15:8.9; 15:9.2; 22:7.8; 26:2.6; 104:4.15; 104:5.6; 106:5.1; 106:6.6; 106:8.8,10; 108:8.16,17; 112:2.15; 118:9.7.
10. Smith, Joseph Jr., *History of the Church of Jesus Christ of Latter-Day Saints* (7 volumes; Salt Lake City: Deseret News, 1902-1912, 1932), 6:476.
11. *Ibid.*, 6:474.