

# The Urantia Book

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## Paper 116 The Almighty Supreme

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116:0.1 If man recognized that his Creators—his immediate supervisors—while being divine were also finite, and that the God of time and space was an evolving and nonabsolute [Deity](#), then would the inconsistencies of temporal inequalities cease to be profound religious paradoxes. No longer would religious [faith](#) be prostituted to the promotion of social smugness in the fortunate while serving only to encourage stoical resignation in the unfortunate victims of social deprivation.

116:0.2 When viewing the exquisitely perfect spheres of [Havona](#), it is both reasonable and logical to believe they were made by a perfect, infinite, and absolute Creator. But that same reason and logic would compel any honest being, when viewing the turmoil, imperfections, and inequities of Urantia, to conclude that your world had been made by, and was being managed by, Creators who were subabsolute, preinfinite, and other than perfect.

116:0.3 Experiential growth implies creature-Creator partnership—God and man in association. Growth is the earmark of experiential Deity: Havona did not grow; Havona is and always has been; it is existential like the everlasting Gods who are its source. But growth characterizes the [grand universe](#).

116:0.4 The [Almighty Supreme](#) is a living and evolving Deity of power and [personality](#). His present domain, the grand universe, is also a growing realm of power and personality. His destiny is perfection, but his present experience encompasses the elements of growth and incomplete status.

116:0.5 The Supreme Being functions primarily in the central universe as a spirit personality; secondarily in the grand universe as God the [Almighty](#), a personality of power. The tertiary function of the Supreme in the [master universe](#) is now latent, existing only as an unknown mind potential. No one knows just what this third development of the Supreme Being will disclose. Some believe that, when the superuniverses are settled in [light and life](#), the Supreme will become functional from [Uversa](#) as the almighty and experiential sovereign of the grand universe while expanding in power as the superalmighty of the outer universes. Others speculate that the third stage of [Supremacy](#) will involve the third level of Deity manifestation. But none of us really know.

### 1. The Supreme Mind

[AUDIO VERSION](#)

116:1.1 The experience of every evolving creature [personality](#) is a phase of the experience of the [Almighty Supreme](#). The intelligent subjugation of every physical segment of the superuniverses is a part of the growing control of the [Almighty Supreme](#). The creative synthesis of power and personality is a part of the creative urge of the [Supreme Mind](#) and is the very essence of the evolutionary growth of unity in the Supreme Being.

116:1.2 The union of the power and personality attributes of [Supremacy](#) is the function of Supreme Mind; and the completed [evolution](#) of the Almighty Supreme will result in one unified and personal [Deity](#)—not in any loosely co-ordinated association of divine attributes. From the broader perspective, there will be no Almighty apart from the Supreme, no Supreme apart from the Almighty.

116:1.3 Throughout the evolutionary ages the physical power potential of the Supreme is vested in the [Seven Supreme Power Directors](#), and the mind potential reposes in the [Seven Master Spirits](#). The [Infinite Mind](#) is the function of the [Infinite Spirit](#); the [cosmic mind](#), the ministry of the Seven Master Spirits; the Supreme Mind is in process of actualizing in the co-ordination of the [grand universe](#) and in functional association with the revelation and attainment of [God the Sevenfold](#).

116:1.4 The time-space mind, the cosmic mind, is differently functioning in the [seven superuniverses](#), but it is co-ordinated by some unknown associative technique in the Supreme Being. The Almighty overcontrol of the grand universe is not exclusively physical and spiritual. In the seven superuniverses it is primarily material and spiritual, but there are also present phenomena of the Supreme which are both intellectual and spiritual.

116:1.5 We really know less about the mind of Supremacy than about any other aspect of this evolving Deity. It is unquestionably active throughout the grand universe and is believed to have a potential destiny of [master universe](#) function which is of vast extent. But this we do know: Whereas physique may attain completed growth, and whereas spirit may achieve perfection of development, mind never ceases to progress—it is the experiential technique of endless progress. The Supreme is an experiential Deity and therefore never achieves completion of mind attainment.

## 2. The Almighty and God the Sevenfold

### [AUDIO VERSION](#)

116:2.1 The appearance of the [universe power](#) presence of the [Almighty](#) is concomitant with the appearance on the stage of cosmic action of the high creators and controllers of the evolutionary superuniverses.

116:2.2 [God the Supreme](#) derives his spirit and [personality](#) attributes from the [Paradise Trinity](#), but he is power-actualizing in the doings of the [Creator Sons](#), the [Ancients of Days](#), and the Master Spirits, whose collective acts are the source of his growing power as almighty sovereign to and in the [seven superuniverses](#).

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

116:2.4 And this is the origin of [God the Sevenfold](#), whose successive levels are encountered by mortal man in the following order:

116:2.5 1. The Creator Sons (and Creative Spirits).

116:2.6 2. The Ancients of Days.

116:2.7 3. The [Seven Master Spirits](#).

116:2.8 4. The Supreme Being.

116:2.9 5. The [Conjoint Actor](#).

116:2.10 6. The [Eternal Son](#).

116:2.11 7. The [Universal Father](#).

116:2.12 The first three levels are the Supreme Creators; the last three levels are the [Paradise Deities](#). The Supreme ever intervenes as the experiential spirit personalization of the Paradise Trinity and as the experiential focus of the evolutionary almighty power of the creator children of the Paradise Deities. The Supreme Being is the maximum revelation of Deity to the seven superuniverses and for the present universe age.

116:2.13 By the technique of mortal logic it might be inferred that the experiential reunification of the collective acts of the first three levels of God the Sevenfold would equvalate to the level of Paradise Deity, but such is not the case. Paradise Deity is *existential* Deity. The Supreme Creators, in their divine unity of power and personality, are constitutive and expressive of a new power potential of *experiential* Deity. And this power potential of experiential origin finds inevitable and inescapable union with the experiential Deity of Trinity origin—the Supreme Being.

116:2.14 God the Supreme is not the Paradise Trinity, neither is he any one or all of those superuniverse Creators whose functional activities actually synthesize his evolving almighty power. God the Supreme, while of origin in the Trinity, becomes manifest to evolutionary creatures as a personality of power only through the co-ordinated functions of the first three levels of God the Sevenfold. The [Almighty Supreme](#) is now factualizing in time and space through the activities of the [Supreme Creator](#) Personalities, even as in eternity the Conjoint Actor flashed into being by the will of the Universal Father and the Eternal Son. These beings of the first three levels of God the Sevenfold are the very nature and source of the power of the Almighty Supreme; therefore must they ever accompany and sustain his administrative acts.

#### [BIBLE REFERENCES AND COMPARISON](#)

### **3. The Almighty and Paradise Deity**

#### [AUDIO VERSION](#)

116:3.1 The [Paradise Deities](#) not only act directly in their [gravity circuits](#) throughout the [grand universe](#), but they also function through their various agencies and other manifestations, such as:

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

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

116:3.4 3. *The indwelling presences of the [First Source and Center](#).*

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

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

116:3.6 In these and many other ways do the Paradise Deities participate in the evolutions of time as they unfold on the circling planets of space, and as they culminate in the emergence of the Supreme personality consequence of all [evolution](#).

#### 4. **The Almighty and the Supreme Creators**

[AUDIO VERSION](#)

116:4.1 The unity of the Supreme Whole is dependent on the progressive unification of the finite parts; the actualization of the Supreme is resultant from, and productive of, these very unifications of the factors of supremacy—the creators, creatures, intelligences, and energies of the universes.

116:4.2 During those ages in which the [sovereignty](#) of [Supremacy](#) is undergoing its time development, the almighty power of the Supreme is dependent on the [divinity](#) acts of [God the Sevenfold](#), while there seems to be a particularly close relationship between the Supreme Being and the [Conjoint Actor](#) together with his primary personalities, the [Seven Master Spirits](#). The [Infinite Spirit](#) as the Conjoint Actor functions in many ways which compensate the incompleteness of evolutionary [Deity](#) and sustains very close relations to the Supreme. This closeness of relationship is shared in measure by all of the Master Spirits but especially by Master Spirit Number Seven, who speaks for the Supreme. This Master Spirit knows—is in personal contact with—the Supreme.

116:4.3 Early in the projection of the superuniverse scheme of creation, the Master Spirits joined with the ancestral [Trinity](#) in the cocreation of the forty-nine [Reflective Spirits](#), and concomitantly the Supreme Being functioned creatively as the culminator of the conjoined acts of the [Paradise Trinity](#) and the creative children of [Paradise](#) Deity. [Majeston](#) appeared and ever since has focalized the cosmic presence of the [Supreme Mind](#), while the Master Spirits continue as source-centers for the far-flung ministry of the [cosmic mind](#).

116:4.4 But the Master Spirits continue in supervision of the Reflective Spirits. The Seventh Master Spirit is (in his overall supervision of Orvonton from the central universe) in personal contact with (and has overcontrol of) the seven Reflective Spirits located on [Uversa](#). In his inter- and intrasuperuniverse controls and administrations he is in reflective contact with the Reflective Spirits of his own type located on each superuniverse capital.

116:4.5 These Master Spirits are not only the supporters and augmenters of the sovereignty of Supremacy, but they are in turn affected by the creative purposes of the Supreme. Ordinarily, the collective creations of

the Master Spirits are of the quasi-material order (power directors, etc.), while their individual creations are of the spiritual order (supernaphim, etc.). But when the Master Spirits *collectively* produced the Seven Circuit Spirits in response to the will and purpose of the Supreme Being, it is to be noted that the offspring of this creative act are spiritual, not material or quasi-material.

116:4.6 And as it is with the Master Spirits of the superuniverses, so is it with the triune rulers of these supercreations—the [Ancients of Days](#). These personifications of Trinity justice-judgment in time and space are the field fulcrums for the mobilizing almighty power of the Supreme, serving as the sevenfold focal points for the [evolution](#) of trinitarian sovereignty in the domains of time and space. From their vantage point midway between Paradise and the evolving worlds, these Trinity-origin sovereigns see both ways, know both ways, and co-ordinate both ways.

116:4.7 But the [local universes](#) are the real laboratories in which are worked out the mind experiments, galactic adventures, divinity unfoldings, and [personality](#) progressions which, when cosmically totaled, constitute the actual foundation upon which the Supreme is achieving deity evolution in and by experience.

116:4.8 In the local universes even the Creators evolve: The presence of the Conjoint Actor evolves from a living power focus to the status of the divine personality of a Universe Mother Spirit; the Creator Son evolves from the nature of existential Paradise divinity to the experiential nature of supreme sovereignty. The local universes are the starting points of true evolution, the spawning grounds of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be.

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

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

116:4.11 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.

116:4.12 Mortal man appears to be necessary to the full function of God the Sevenfold as this divinity grouping culminates in the actualizing Supreme. There are many other orders of universe personalities who are equally necessary to the evolution of the almighty power of the Supreme, but this portrayal is presented for the edification of human beings, hence is largely limited to those factors operating in the evolution of God the Sevenfold which are related to mortal man.

## 5. The Almighty and the Sevenfold Controllers

[AUDIO VERSION](#)

116:5.1 You have been instructed in the relationship of [God the Sevenfold](#) to the Supreme Being, and you should now recognize that the Sevenfold encompasses the controllers as well as the creators of the [grand universe](#). These [sevenfold controllers](#) of the grand universe embrace the following:

116:5.2 1. The [Master Physical Controllers](#).

116:5.3 2. The [Supreme Power Centers](#).

116:5.4 3. The Supreme Power Directors.

116:5.5 4. The [Almighty Supreme](#).

116:5.6 5. The [God of Action](#)—the [Infinite Spirit](#).

116:5.7 6. The [Isle of Paradise](#).

116:5.8 7. The Source of [Paradise](#)—the [Universal Father](#).

116:5.9 These seven groups are functionally inseparable from God the Sevenfold and constitute the physical-control level of this [Deity](#) association.

116:5.10 The bifurcation of energy and spirit (stemming from the conjoint presence of the [Eternal Son](#) and the Paradise Isle) was symbolized in the superuniverse sense when the [Seven Master Spirits](#) unitedly engaged in their first act of collective creation. This episode witnessed the appearance of the [Seven Supreme Power Directors](#). Concomitant therewith the spiritual [circuits](#) of the Master Spirits contrastively differentiated from the physical activities of power director supervision, and immediately did the [cosmic mind](#) appear as a new factor co-ordinating matter and spirit.

116:5.11 The [Almighty Supreme](#) is evolving as the overcontroller of the physical power of the grand universe. In the present universe age this potential of physical power appears to be centered in the Seven Supreme Power Directors, who operate through the fixed locations of the [power centers](#) and through the mobile presences of the [physical controllers](#).

116:5.12 The time universes are not perfect; that is their destiny. The struggle for perfection pertains not only to the intellectual and the spiritual levels but also to the physical level of energy and mass. The settlement of the [seven superuniverses](#) in [light and life](#) presupposes their attainment of physical stability. And it is conjectured that the final attainment of material equilibrium will signify the completed [evolution](#) of the physical control of the Almighty.

116:5.13 In the early days of universe building even the Paradise Creators are primarily concerned with material equilibrium. The pattern of a local universe takes shape not only as a result of the activities of the power centers but also because of the space presence of the Creative Spirit. And throughout these early [epochs](#) of local universe building the Creator Son exhibits a little-understood attribute of material control, and he does not leave his capital planet until the gross equilibrium of the local universe has been established.

116:5.14 In the final analysis, all energy responds to mind, and the physical controllers are the children of the mind God, who is the activator of Paradise pattern. The intelligence of the [power directors](#) is unremittingly devoted to the task of bringing about material control. Their struggle for physical dominance over the relationships of energy and the motions of mass never ceases until they achieve finite victory over the energies and masses which constitute their perpetual domains of activity.

116:5.15 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.

116:5.16 The difficulty in arriving at a state of dynamic equilibrium is inherent in the fact of the growing cosmos. The established circuits of physical creation are being continually jeopardized by the appearance of new energy and new mass. A growing universe is an unsettled universe; hence no part of the cosmic whole can find real stability until the fullness of time witnesses the material completion of the seven superuniverses.

116:5.17 In the settled universes of light and life there are no unexpected physical events of major importance. Relatively complete control over the material creation has been achieved; still the problems of the relationship of the settled universes to the evolving universes continue to challenge the skill of the [Universe Power Directors](#). But these problems will gradually vanish with the diminution of new creative activity as the grand universe approaches culmination of evolutionary expression.

## 6. Spirit Dominance

[AUDIO VERSION](#)

116:6.1 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.

116:6.2 This union of power and personality is expressive on deity levels in and as the Supreme. But the actual [evolution](#) of spirit dominance is a growth which is predicated on the freewill acts of the Creators and creatures of the [grand universe](#).

116:6.3 On absolute levels, energy and spirit are one. But the moment departure is made from such absolute levels, difference appears, and as energy and spirit move spaceward from [Paradise](#), the gulf between them widens until in the [local universes](#) they have become quite divergent. They are no longer identical, neither are they alike, and mind must intervene to interrelate them.

116:6.4 That energy can be directionized by the action of controller personalities discloses the responsiveness of energy to mind action. That mass can be stabilized through the action of these same controlling entities indicates the responsiveness of mass to the order-producing presence of mind. And that spirit itself in volitional personality can strive through mind for the mastery of energy-matter discloses the potential unity of all finite creation.

116:6.5 There is an interdependence of all forces and personalities throughout the [universe of universes](#). [Creator Sons](#) and [Creative Spirits](#) depend on the co-operative function of the [power centers](#) and [physical controllers](#) in the organization of universes; the Supreme Power Directors are incomplete without the overcontrol of the Master Spirits. In a human being the mechanism of physical life is responsive, in part, to the dictates of (personal) mind. This very mind may, in turn, become dominated by the leadings of purposive spirit, and the result of such evolutionary development is the production of a new child of the Supreme, a new personal unification of the several kinds of cosmic reality.

116:6.6 And as it is with the parts, so it is with the whole; the spirit person of [Supremacy](#) requires the evolutionary power of the [Almighty](#) to achieve completion of [Deity](#) and to attain destiny of [Trinity](#) association. The effort is made by the personalities of time and space, but the culmination and consummation of this effort is the act of the [Almighty Supreme](#). And while the growth of the whole is thus a totalizing of the collective growth of the parts, it equally follows that the evolution of the parts is a segmented reflection of the purposive growth of the whole.

116:6.7 On Paradise, monota and spirit are as one—indistinguishable except by name. In [Havona](#), matter and spirit, while distinguishably different, are at the same time innately harmonious. In the [seven superuniverses](#), however, there is great divergence; there is a wide gulf between cosmic energy and divine

spirit; therefore is there a greater experiential potential for mind action in harmonizing and eventually unifying physical pattern with spiritual purposes. In the time-evolving universes of space there is greater [divinity](#) attenuation, more difficult problems to be solved, and larger opportunity to acquire experience in their solution. And this entire superuniverse situation brings into being a larger arena of evolutionary existence in which the possibility of cosmic experience is made available alike to creature and Creator—even to Supreme Deity.

116:6.8 The dominance of spirit, which is existential on absolute levels, becomes an evolutionary experience on finite levels and in the seven superuniverses. And this experience is shared alike by all, from mortal man to the Supreme Being. All strive, personally strive, in the achievement; all participate, personally participate, in the destiny.

## 7. The Living Organism of the Grand Universe

[AUDIO VERSION](#)

116:7.1 The [grand universe](#) is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. The physical reality of the universes is symbolic of the perceivable reality of the [Almighty Supreme](#); and this material and living organism is penetrated by intelligence [circuits](#), even as the human body is traversed by a network of neural sensation paths. This physical universe is permeated by energy lanes which effectively activate material creation, even as the human body is nourished and energized by the circulatory distribution of the assimilable energy products of nourishment. The vast universe is not without those co-ordinating centers of magnificent overcontrol which might be compared to the delicate chemical-control system of the human mechanism. But if you only knew something about the physique of a power center, we could, by analogy, tell you so much more about the physical universe.

116:7.2 Much as mortals look to solar energy for life maintenance, so does the grand universe depend upon the unfailing energies emanating from nether [Paradise](#) to sustain the material activities and cosmic motions of space.

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

116:7.4 Mortal man is responsive to spirit guidance, even as the grand universe responds to the far-flung spirit-gravity grasp of the [Eternal Son](#), the universal supermaterial cohesion of the eternal spiritual [values](#) of all the creations of the finite cosmos of time and space.

116:7.5 Human beings are capable of making an everlasting self-identification with total and indestructible universe reality—[fusion](#) with the indwelling Thought Adjuster. Likewise does the Supreme everlastingly depend on the absolute stability of Original [Deity](#), the [Paradise Trinity](#).

116:7.6 Man's urge for Paradise perfection, his striving for God-attainment, creates a genuine [divinity](#) tension in the living cosmos which can only be resolved by the [evolution](#) of an immortal [soul](#); this is what happens in the experience of a single mortal creature. But when all creatures and all Creators in the grand universe likewise strive for God-attainment and divine perfection, there is built up a profound cosmic tension which can only find resolution in the sublime synthesis of almighty power with the spirit person of the evolving God of all creatures, the Supreme Being.

116:7.7 [Sponsored by a Mighty Messenger temporarily sojourning on Urantia.]



Next [Paper 117. God the Supreme](#)