

CHAPTER FORTY Seraphic Transports — Part IV Visits with God

This is a slightly edited version of an Internet letter to Les Rogers dated July 25, 1997

I left two issues unresolved in my previous postings:

1. Can we resolve the difference between the seemingly mechanical aspects of seraphic transports and their characterization as spirit personalities?
2. What other information do we have on the mechanical controllers?

UP146: The secrets of Seraphington involve a threefold mystery, only one of which I may mention — the mystery of seraphic transport. The ability of various orders of seraphim and allied spirit beings to envelop within their spirit forms all orders of nonmaterial personalities and to carry them away on lengthy interplanetary journeys, is a secret locked up in the sacred sectors of Seraphington. The transport seraphim comprehend this mystery, but they do not communicate it to the rest of us, or perhaps they cannot.

Are the objects in our skies today truly intelligent spirit beings, independent of their operators? Why are operators required if they are independent? The last remark shows that they do not communicate their secret, or perhaps cannot. Does their lack of communication mean they are mechanical, without thought? How do they submit themselves to control by other beings? Who created the control devices, displays, rooms, and passages described by so many contactees and abductees within such living spirit beings? How do they make themselves visible to specific human mortals and not to others? Indeed, there is mystery here we cannot penetrate.

With detailed discussion in the previous postings you should now have an understanding that flesh and blood creatures can be transported through space, provided they are dematerialized. Upon dematerialization do they become non-material personalities? I must conclude they do; otherwise these statements do not appear to make sense from what little we know of space transport.

Importantly, the transport seraphim have spirit forms. We are permitted to see them only when they are made visible to us. But they are real, and human mortals other than Adamski have witnessed to their reality.

Is it so difficult to understand that seraphic transports are true spirit personalities, in spite of their nuts and bolts attributes? Do not all personalities in the universe take on material, morontia, or spiritual habiliments? Because we human

mortals acquired our material habiliments through natural birth does that make those habiliments any less strange as vehicles for expression of our personalities and our wills? Is not the real being in personality, mind, and soul that just happens to inhabit a mortal frame? Is not the mortal frame merely a transient vehicle for personality and mind expression? As the popular saying goes, we are not material creatures inhabited by spirit; we are spirit beings inhabiting a material body.

If the first father and mother Adam and Eve were created, without birth, did that make their semimaterial habiliments less authentic? Their personality and mind expression are in bodies with physical and semimaterial attributes. In this case they did not appear through natural process; God created them directly. If God can create semimaterial bodies directly with personality and mind, can he create morontia forms directly with personality and mind?

If transport seraphim have morontia habiliments created for their particular function in the universe does that make those habiliments any less valid for their personality expression? If it is their will to submit to the control of other personalities or beings for service in the universe does that submission deprive them of personality reality? If the disk craft, with their amazing properties, are also created morontia personality forms, does that deprive those personalities of service to the universe? When they approach a “mother ship” and become quiescent, when they go to “sleep,” does that mean they are no longer personalities in that particular habiliment? If I go to sleep at night have I lost my personality?

If I have eyes and ears and a head and arms and legs and toes as part of my created personality expression does that mean that seraphic transports cannot have displays, transparent walls, hallways, control apparatus, and divine light as part of their personality expression? Because we equate the properties of living spirit entities with our mechanical notions does that make them mechanical? Or is the problem in our limited human perception? Can God imbue a “mechanical” morontia design with personality?

If we answer yes we can come to better grips with other statements in The Urantia Papers.

UP433: The fifth group of supervisor seraphim operate as personality transporters, carrying beings to and from the headquarters of the constellations. Such transport seraphim, while in flight from one sphere to another, are fully conscious of their velocity, direction, and astromonic whereabouts. They are not traversing space as would an inanimate projectile. They may pass near one another during space flight without the least danger of collision. They are fully able to vary speed of progression and to alter direction of flight, even to change destinations if their directors should so instruct them at any space junction of the universe intelligence circuits.

Once again you can see that these transport seraphim have “directors.” They are not inanimate projectiles. They are subject to the will of other personalities.

Problems From Adamski

I shall now discuss one of the problems Adamski set for us.

Flesh and blood cannot be transported except when dematerialized. Adamski described pilots who appeared entirely human. His operator seats were in the nose of the transport, unprotected from the energies of space travel. This is an obvious contradiction.

Several possibilities exist:

1. His visits were designed to show the operational functions of the transport, but not the actual beings that perform those functions. Human mortals from other worlds were used for this instruction, perhaps because the notion of intelligent control by machines would have been beyond Adamski's credence.

For those who would deny this possibility I refer you to the New Testament book of Hebrews 13:2 — *Do not neglect to show hospitality to strangers, for thereby some have entertained angels unaware.* We cannot entertain celestial Visitors unaware unless they look, act, talk, walk, breathe, and do everything else like us. Or refer to Genesis 19. Lot entertained two angels who ate, walked, talked, breathed, had feet to be washed, and slept like ordinary mortals.

2. Adamski saw other entities which were not human but which he described as human in order to make his report palatable. He saw Mechanical Controllers, the Androids, but shied away from identifying them as such.

While this possibility exists I for one opt against it. I believe he reported what he saw.

3. He was under mental influence, which caused him to believe he was seeing, mortal like beings, but actually was not.

This last possibility is denied by the fact of the banquet he shared on board the transport. An illusion would not have been carried to such extreme. The report of Moses and the seventy elders from Exodus also denies illusion. Therefore, the presence of actual mortals from other worlds is probable. This conclusion is supported by Heb 13:2 and Gen 19. But the conclusion suggests they were brought here exclusively for these extraordinary exercises. In other words, our universe administration went to great lengths to provide these fascinating revelations. The mortals from other worlds who participated in these exercises were brought here by dematerialization. This process was not explained to either Moses or Adamski.

I believe it is important to understand the extent to which our planetary supervisors have gone to provide revelations. I personally feel that Adamski was selected and used because of his limits. Certain human mortals throughout history have been used for revelation process, each according to their abilities. The author of the ancient *Book of Enoch* was used. Betty Andreasson was used. John the Revelator was used. The apostle Paul was used. Those of us who are chosen for service to God are all used in one form or another.

Always keep in mind that this planet is the special ward of our Creator. He can do with it as he pleases. And he can allocate universe resources to programs of revelation according to his desire and his will. If he wishes to reach down and “use” a human mortal as part of that process would we deny him the right to do so? Or he may “use” an Android if he so wishes.

The exercises with Moses and Adamski would not have been performed if Jesus-Michael had thought they would be fruitless. He certainly must have expected fruition at some point in time. The fact that these revelations are now coming to our awareness strongly suggests that their usefulness was expected at a time of great planetary crisis.

My discussion has amply demonstrated how human beings have sometimes been permitted to observe seraphim being prepared for transport service — transport seraphim, not personal guardian seraphim. In the case of Moses and the people of Israel this permission extended over a period of forty years. In our day and age this permission lasts mostly for only a few moments. The witnesses in France observed operation of the transports for perhaps a half-hour. Adamski observed them in a unique position from space, but only for the duration of his visits on board. Revelations are limited, and limited according to the purpose of our Creator.

The Mechanical Controllers

I shall now go on to the problem of the mechanical controllers.

UP325: These are the exceedingly versatile and mobile assistants of the associate power directors. Trillions upon trillions of them are commissioned in Ensa, your minor sector. These beings are called mechanical controllers because they are so completely dominated by their superiors, so fully subservient to the will of the associate power directors. Nevertheless they are, themselves, very intelligent, and their work, though mechanical and matter-of-fact in nature, is skillfully performed.

From the statements I conclude that they do not possess personality but are highly intelligent beings. They are designed especially for their functions. They are mechanical because they are so completely dominated by their superiors. If we take this definition of mechanical — as an attribute — we have a difference from my assumption as merely controllers of mechanical devices. This view is in keeping with the seraphic transports as living personalities. The mechanical controllers can perform intricate tasks with skill. Those tasks might include piloting seraphic transports. They need not be dematerialized, since they are not flesh and blood. Also, similar type beings conduct abductions and examinations. We then would have an explanation for the grays that have raised so much emotional reaction around the world. The important point here is that revelation has offered us CONCEPTS that permit us to place the grays into a sensible framework. We

can now handle information beyond the superstitions of the abduction researchers. The grays, the Androids, are the Mechanical Controllers revealed in the *Urantia Papers*.

On the other hand, further description of mechanical controllers exceeds the concepts of them as discrete grays doing purely mechanical tasks.

UP326: Of all the Master Physical Controllers assigned to the inhabited worlds, the mechanical controllers are by far the most powerful. Possessing the living endowment of antigravity in excess of all other beings, each controller has a gravity resistance equaled only by enormous spheres revolving at tremendous velocity. Ten of these controllers are now stationed on Urantia, and one of their most important planetary activities is to facilitate the departure of seraphic transports. In so functioning, all ten of the mechanical controllers act in unison while a battery of one thousand energy transmitters provides the initial momentum for the seraphic departure.

UP326: The mechanical controllers are competent to directionize the flow of energy and to facilitate its concentration into the specialized currents or circuits. These mighty beings have much to do with the segregation, directionization, and intensification of the physical energies and with the equalization of the pressures of the interplanetary circuits. They are expert in the manipulation of twenty-one of the thirty physical energies of space, constituting the power charge of a superuniverse. They are also able to accomplish much towards the management and control of six of the nine more subtle forms of physical energy. By placing these controllers in proper technical relationship to each other and to certain of the power centers, the associate power directors are enabled to effect unbelievable changes in power adjustment and energy control.

I, for one, have not the foggiest notion what these statements are all about. If the mechanical controllers, two of them, take their positions to pilot a seraphic transport through its interplanetary journey, and if there are only ten stationed here on Urantia, someone or something is going to be very busy. Furthermore, if Adamski's descriptions reflect reality, these mechanical controllers, two of them, leave with each transport. Hence, only five transports would be able to travel at one time. Then who or what is directionizing the flow of energy into the specialized currents or circuits? Do different types of mechanical controllers exist, one type as described in these paragraphs, and another type that pilot the seraphic transports? Why did the Revelators even bother to include it in the Revelation? What good is revelation that has no understanding or practical usefulness? Perhaps future generations will be able to make sense of it. I opt for the belief that difference types of mechanical controllers serve different purposes, but these difference are not distinguished except in functional descriptions.

Obviously, these matters are over-revealed in some respects and under-revealed in others. Perhaps we are to be impressed with the manifold and complex operations of universe travel and forces. Deep mysteries remain.

In these analyses we depend heavily on Adamski. He is the only source which described in detail aspects of seraphic transports. But he never went beyond the confines of the earth stratosphere. Perhaps this is why human mortals from other planets could pretend to operate the seraphic transports during his visits — they did not actually travel beyond the stratosphere.

Visits With God

Other witness of interplanetary space transport of human earth mortals has been preserved in our planetary record. I shall now discuss those reports to show that, indeed, individuals from this world have traveled to other places in the universe.

I am aware of four individuals who report visiting with the Creator. They are the ancient prophet Isaiah, a Seneca Indian chief named Hatcinondon, the ancient writer of the *Book of Enoch*, and Betty Andreasson.

The Prophet Isaiah

Isa 6:1-5 — In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.' And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"

We should keep in mind the limits of vocabulary to a man living 700 BC. He would naturally substitute familiar images for scenes that went beyond his experience realm. I believe this report is more than presentation of a vision. His words suggest he was actually present in that temple and before that awesome throne. He said he saw the King, Yahweh of hosts. The seraphim were there.

Isaiah mentions wings. Were they transport seraphim?

I do not know why he described smoke. I know the Hebrew word is used to denote someone who is extremely angry, *on a smoke*. It may denote attributes of the surroundings or habiliments of Yahweh. See below.

A Seneca Indian Chief

Although this report is obscured by lack of detail, other accounts are more descriptive. In the *"Myths of the Cherokee,"* published by the United States Government Printing Office in 1900, as part of the *Nineteenth Annual Report of the Bureau of American Ethnology(MC)*, the story is given of a Seneca chief named Hatcinondon. He was caught in a battle with the Cherokee. They chased him into a canebrake that they then set on fire to force him out. He ran to a neighboring brake where he lay down and fell asleep because he was so tired. After both canebrakes burned the Cherokee could not find Hatcinondon's body in the ashes.

At night, while he was still asleep, two men came and took him by the arm, saying, "We have come for you. Somebody has sent for you." They took him a long way, above the sky vault, until they came to a house. Then they said, "this is where the man lives who sent for you." He looked, but could see no door. Then a voice from inside said, "Come in," and something like a door opened of itself. He went in and there sat Hawennio, the Thunder god.

Hawennio said, "I have sent for you and you are here. Are you hungry?" Hatcinondon thought, "That's a strange way to talk; that's not the way I do — I give food." The Thunder knew his thoughts, so he laughed and said, "I said that only in fun." He rose and brought half a cake of bread, half a wild apple, and half a pigeon. Hatcinondon said, "This is very little to fill me," but the Thunder replied, "If you eat that , there is more." He began eating, but, as he ate, everything became whole again, so that he was not able to finish it.

While he was sitting he heard some one running outside and directly the door was thrown open and the Sun came in, so bright that Hatcinondon had to hold his head down. The two beings talked together, but the Seneca could not understand a word, and soon the visitor went out again. Then the Thunder said, "That is the one you call the Sun, who watches the world below. It is night down there now, and he is hurrying east. He says there has just been a battle. I love both the Seneca and the Cherokee, and when you get back to your warriors you must tell them to stop fighting and go home." Again he brought food, half of each kind, and when Hatcinondon had eaten the Thunder said, "Now my messengers will take you to your place."

The door opened again of itself, and Hatcinondon followed the two Sky People until they brought him to the place where he had slept, and there left him . . .

This is a most fascinating account. It has several elements that show unique information.

1. Intertwined in the details are Indian interpretations according to their customs.

- a. The manner of food being offered before dialogue.
- b. The courtesy of asking if he was hungry.
- c. The sound of someone running outside, as would be heard in an earthly Indian setting.
- d. The interpretation of the brilliant being as the Sun.
- e. The belief that this Sun had to be busy about his place in the cycle of night and day.

2. He is taken by two “men” above the sky vault. In other words, he traveled through space. Note two “men” for Betty Andreasson.

3. He was taken to a “house.” If we follow other reports we will recognize that this was no ordinary house, but the residence of the Creator. Again, this shows the primitive concept notions of the Seneca and Cherokee.

4. The “man” who welcomed him would be the Creator. Again the Indians reduced this to their conceptual limits.

5. The “man’s” name was Hawennio. This name is common across North American Indian tribes and is elsewhere known as Hawaneyu. It was their name for the Creator. Hawaneyu is a combination of two forms, *hawa* and *neyu*. *Hawa* was an ancient Semitic word, still retained in Hebrew, which means “to form” or “to mold.” Refer to Halkin’s *201 Hebrew Words*, published by Barron’s Educational Series, 1970(HW). *Hawa* as the name for the Creator was not limited to the North American Indians; it was used universally across the planet in very ancient times. *Hawa* was also used prevalently in those ancient days as a name for places. It is found yet today in such widely separated regions as *Hawa*, Syria and *Hawa*, Mongolia. It is also found in *Awah* Island, Kuwait, *Awa*, Ethiopia, and *Awa*, Okinawa. (No, the *awa* ending of Okinawa is not an accident.) It is related to such names as Havana, Cuba, Tijuana, Mexico, both inflectional variations of *Hawa*. And so on. The Hebrew Yahweh is the same word in another inflected form. Yahweh is the future tense; it means *he will form* or *he will mold*. The difference in tense emphasizes the past action of the Creator versus his future action. He will create a new world.

6. The scene about the “Sun” entering is another indication of the Indian method of dealing with a being in brilliant white light. The Thunder god would be the Creator, but the story has been styled to make it more palatable to Indian minds.

7. He shows his humility in the presence of this mighty being by bowing his head. It is not that he had to hold his head down merely because of the brightness of the being, but because of his great awe.

8. The purpose of the visit ostensibly is to get Hacinondon to stop warfare among the Indian tribes. Although this is an admirable admonition, it seems trivial to such an exercise, with the Creator surely knowing that the Indians will continue to fight one another. Perhaps there were other purposes to the visit which were not preserved in the Indian record.

9. Hawennio knew his thoughts. This power is reported widely in the Contactee and Abductee reports.

10. The multiplying of the food reminds us of Matthew 15.

11. I come now to one of the most stunning items in the account. No one in historical times knew what is meant by *something like a door opened of itself*. Or *The door opened again of itself*. I was deeply impressed by this item; it could not have been invented by the Indians, and shows only in modern UFO reports. The Indian account had to be real, although highly distorted.

Only through study of the modern reports did I come to realization of this remarkable nugget preserved in the American Indian folk stories. Not only did the modern reports confirm the reality of that nugget, they also supported one another in revelation of the unusual properties of transport personalities.

The Ancient Prophet Enoch

I shall now go on to the account in the ancient *Book of Enoch*; it is more explicit about a visit with the Creator. I quote here from the 1913 Oxford edition translated by R. H. Charles(BOE). The passage is in I Enoch 14:8-25.

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly, and lifted me upward, and bore me into heaven.

And I went in till I drew nigh to a wall that is built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals; and the walls of the house were like a tessellated floor made of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and the heaven was clear as water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein. Fear covered me, and trembling got hold of me.

As I quaked and trembled, I fell upon my face. And I beheld a vision. And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendor and magnificence and extent that I cannot fully describe to you its splendor and its extent. And its floor was made of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.

As I looked I saw therein a lofty throne. Its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from beneath the throne came streams of flaming fire so that I could not look thereon.

And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face for reason of the magnificence and glory, and no flesh could behold Him.

The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh to Him. Ten thousand times ten thousand stood before Him, yet he needed no counselor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him.

Until then I had been prostrate on my face, trembling. And the Lord called to me with His own mouth, and said to me, "Come hither, Enoch, and hear my word." And one of the holy ones came to me and waked me. He made me rise up and approach the door, and I bowed my face downward.

1. Hatcinondon was lifted into the vault of heaven. Enoch was lifted upward and born into heaven by a "mist" or "cloud." From previous discussions we can now understand what is meant by a "mist" or a "cloud."

2. Adamski and *The Urantia Papers* state that seraphic transports are carried on the currents of space. Enoch said the "lightnings" sped and hastened him, and the "winds" caused him to fly.

3. Isaiah described a "temple." Here Enoch portrays a magnificent edifice, beyond his abilities to describe. Quite likely, the edifice had an outer court, and an inner sanctuary where Christ Michael is located.

4. Isaiah described a "throne." Here Enoch portrays a lofty throne. We do not know what is meant by "wheels" but they probably are an attempt to describe the footings or settings of the throne.

5. Isaiah said he talked with Yahweh. Enoch talked with a Great Glory, the Lord.

6. Isaiah saw cherubim. Enoch saw cherubim.

7. Isaiah described "smoke." Enoch described flaming fire, probably his best attempt to portray the glory of shining crystals.

8. Hatcinondon bowed his head at the brightness of the Sun. Enoch bowed his head in the presence of the Great Glory.

9. Enoch entered through tongues of fire that made him greatly afraid.

Betty Andreasson

I shall now go on to the report from Betty Andreasson.

We must keep in mind that Betty's report came through hypnosis, with all of its limitations. Because of Ray Fowler's methods, adulteration increased with each passing session, with more and more of her imagination introduced into the recall. Hence her later recall is less reliable than the earlier. In spite of this great fault, sufficient detail exists to compare against Enoch.

Betty described what apparently was departure from the transport, although she was unaware that it was so. She and her escorts, two of them as with Hatcinondon, enter a tunnel. This could have been a hallway in the transport. As shall later show this probably was a tunnel in the Sea of Glass.

1. *And we are coming to some kind of glass — mirror, or glass.*
2. *And they are going through it! We are going through it — through that mirror.* Enoch stated that he drew up to a wall of crystal.
3. *I'm in a place where it's all red. The atmosphere is all red, vibrating red . . . And their suits look red. Only their head things look blackish-red.*

Later, in debriefing, Betty was asked if the redness was an effect from the horizon. This she denied, saying the atmosphere was red all over. Enoch said he went into tongues of fire, and became greatly afraid. A vibrating red atmosphere may have appeared to him as tongues of fire. Refer to my later discussion on the Sea of Glass.

4. Betty then describes strange lemur-like animals, filling the landscape. Perhaps she saw spornagia.

UP416: “The architectural headquarters worlds of the local universe are real worlds — physical creations. There is much work connected with their physical upkeep, and herein we have the assistance of a group of physical creatures called spornagia. They are devoted to the care and culture of the material phases of these headquarters worlds, from Jerusem to Salvington. Spornagia are neither spirits nor persons; they are an animal order of existence, but if you could see them, you would agree that they seem to be perfect animals.”

5. She was then taken through a landscape that she described as “beautiful.”

“It's beautiful here. Oh, its so beautiful here . . . And now we are in the green atmosphere . . . Going along it seems like mist or sea or something off to the side there. Beautiful. And off to the side, I see — I don't know if they are fish or what. It looks like a combination fish and bird. . . . It's getting brighter green and beautiful. Oh, its so beautiful. That one in front told me, ‘See, I told you not to be afraid.’ There's a lot of different stuff I'm seeing, but I can't describe it. It's just unusual and different. Plants are different. It's like, uh - long stems that come out in loops and the different colors.”

6. She goes on to describe strange pyramid-like buildings, flying objects she does not understand, and in the distance what she thought was a city.

“And I’m coming before a bright light — crystals with bright, bright light, and clear crystals that have rainbows all in it. It is all crystal all around -- all forms of crystal. I don’t know what it is. I’m afraid. I want to go back. And the bright light ahead. . . . They are taking me through these crystals. That bright light is up ahead. . . . Oh-h-h-h, that bright light. We are stopping and the two are getting off the thing. (Atmospheric transport). And I’m just there, before the light.

Note the many similarities with the account from Enoch. Betty was taken through a crystalline entrance, as was Enoch. She was greatly afraid, as was Enoch. She saw a brilliant light, as did Enoch and Hatcinondon.

7. *I’m seeing something like a large bird — huge, huge bird. It is standing with its wings and the light is in back of it.*

This differs from the other accounts. Enoch saw a Great Glory. Hatcinondon saw the “Sun.”

8. *Whew. It is hot, I’m so hot. I’m so hot. I feel like I’m burning, I’m so hot.* Compare this with Enoch who felt that it was as hot as fire, yet as cold as ice.

9. She goes on to describe how the huge eagle-like bird begins to be consumed in flame and dwindles down to a thick, clay-like worm that appears in the ashes. The purpose of this scene is unknown except that it replicates ancient myths of the Phoenix bird being consumed by flame, turning into a worm, and then resurrecting once again. At that point she hears someone speaking in a loud voice.

‘You have seen, and you have heard. Do you understand?’ They called my name, and repeated it again in a louder voice. I said, “No, I don’t understand what this is all about, why I’m even here.” And they — whatever it was — said, ‘I have chosen you.’

“For what have you chosen me?”

“I have chosen you to show the world.”

Betty asked, “Are you God? Are you the Lord God?”

“I shall show you as your time goes by.”

“Are you my Lord Jesus? I would recognize my Lord Jesus. I love you. God is love, and I love you. Why was I brought here?”

“Because I have chosen you.”

“Why won’t you tell me why and what for?”

“The time is not yet. It shall come. That which you have faith in, that which you trust.”

“It is true. I have faith in God, and I have faith in Jesus Christ. Praise God, praise God, praise God. There is nothing that can harm me. There is nothing that can make me fear. I have faith in Jesus Christ.”

“We know child. We know child, that you do. That is why you have been chosen. I am sending you back now. Fear not . . . Be of comfort. Your own fear makes you feel these things. I would never harm you. It is your fear that you draw to your body, that causes you to feel these things. I can release you, but you must release yourself of that fear, through my son.”

Here Ray Fowler makes a comment:

“The words ‘through my son’ suddenly became the catalyst for the most moving religious experience that I have ever witnessed. Betty’s face literally shone with unrestrained joy as tears streamed down her beaming face.”

Betty is then returned by the two entities she described as angels.

We know that the Creator is the Son. Therefore, Betty is interpreting according to her understanding of the Father-Son relationship.

You can see once again there is a timeliness to unfolding events. This information is now made known at a time of great planetary decision.

Betty was chosen, as other have been chosen for specific tasks. Hatcinondon, Isaiah, and Enoch were all chosen, as Melchizedek chose the prophets and seers of ancient Israel. She was chosen because of her love for her Creator, for Jesus. She probably was also chosen because of her unique theologic beliefs which made her amenable to these experiences.

The full extent of Betty’s contribution remains to be seen. I had considerable correspondence with Betty and visited with her. She truly believes she has been specially chosen, but she does not understand the nature of unfolding events. She rejected an offer of *The Urantia Papers* I made to her. I sent her a copy, upon which receipt, she told me, she immediately placed it in storage.

Ernest