

Question

You say that a fetus is repersonalized in the probationary nursery if it dies before birth; but experts say that human life begins at birth, that a fetus is not a person. Aren't you simply using The Urantia Book to push a pro-life agenda?

Answer by Chris Halvorson

The question is, Why do these so-called experts want to shrink the nature of God until he is so small that he no longer values the life of an unborn child? Not to mention that such a diminished God is neither infinite nor absolute. The vicissitudes and ignorance of time do not value unborn children, but the infinite God of eternity, God the Father, loves them absolutely. His love is not relative to whether his children are born or unborn, fused or unfused, or any other experiential criterion. If you exist, God the Father (existential Deity) loves you. And that love comes from eternity; it is independent of time. He loves you absolutely the same from the moment that you come into existence at material conception until the ends of eternity (or until the moment that you wholeheartedly choose to cease to exist).

The little ones in the probationary nursery are the Universal Father's salvaged children of time, and they were repersonalized on the finaliter world even if they died "before the acquirement of individual status on the universe records" (47:2.1). The archangels who serve as "the personality record keepers" (37:3.7) classify, file, and preserve the "personality records and identification sureties" (37:3.8) of every ascending individual in the local universe, "keeping straight the record of each mortal of time from the moment of birth" (37:3.7). Children are reassembled in the probationary nursery, even if they died before birth, based on the specifications of "potential identity" (47:2.1) that are received from the custodial cherubim. The archangels insure that the potential identity in each child's new physical body is exactly the same as it was in the former body on the child's nativity world.

From the viewpoint of the Universal Father in eternity, there is no apparent difference between the "potential" and the "actual" of the time viewpoint. It is a temporal fact that an unborn child does not have a "personal" self, but neither does any child on Urantia until, on the average, almost six years of age (see 108:2.1-3). To be (in fact)

"human"--to have a mindal self of will-action, to have volitional mind, to have the potentials of personality actualizing in the self--a child must be engaged by the seventh adjutant and encircuited in the Holy Spirit, making personal mindal decisions predicated on moral spiritual choices possible (see 112:3.3). Humans are literally of animal origin, in regard to both biologic evolution and individual development. Factually speaking, unborn children are prehuman: they have prepersonal selves. However, in truth and from the eternity viewpoint, they are human; and all children are "personalized" when they are resurrected in the probationary nursery. A Solitary Messenger reveals that, in truth, "the human embryo is a transient parasitic stage of 'human' life" (112:5.4, emphasis mine). Not only a human fetus, but even an embryo, is (in truth) a person. True human life begins at material conception. Humans have value because of their potential existence in eternity, not because of their actuality at any given moment in time.