

Toward a Broader Socialization of Our Religion

Note: The following quotes are a limited selection from a larger research document (375 pages), comprised entirely of quotes from The Urantia Book on the Socialization of Religion.

Purpose of the socialization of religion

^{1616.4)} ^{143:7.2} True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the worship of individual religionists.

^(1092.2) ^{99:6.2} There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

^(1862.7) ^{170:3.10} The religion of the kingdom is personal, individual; the fruits, the results, are familial, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows.

^(647.5) ^{56:10.14} The universe is a whole; no thing or being exists or lives in isolation. Self-realization is potentially evil if it is antisocial. It is literally true: "No man lives by himself." Cosmic socialization constitutes the highest form of personality unification. Said Jesus: "He who would be greatest among you, let him become server of all."

^(1130.2) ^{103:1.3} While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric — circumscribed, selfish, and unsocial.

Importance of institutions in group religion

(1077.5) 98:1.1 The Salem missionaries might have built up a great religious structure among the Greeks had it not been for their strict interpretation of their oath of ordination, a pledge imposed by Machiventa which forbade the organization of exclusive congregations for worship, and which exacted the promise of each teacher never to function as a priest, never to receive fees for religious service, only food, clothing, and shelter.

(1078.3) 98:1.5 The Hellenes became so impregnated with the antipriestcraft doctrines of the earlier Salem teachers that no priesthood of any importance ever arose in Greece.

(1083.1) 98:6.1 The Hellenic Greeks never evolved a centralized worship system; the ritual was local; they had no priesthood and no "sacred book." Much as the Romans, their religious institutions lacked a powerful driving agency for the preservation of higher moral and spiritual values. While it is true that the institutionalization of religion has usually detracted from its spiritual quality, it is also a fact that no religion has thus far succeeded in surviving without the aid of institutional organization of some degree, greater or lesser.

(1009.4) 92:5.10 *2. Era of the Melchizedek missionaries.* These missionaries ... teachings, though unproductive of any immediately appearing religions, nevertheless formed the foundations on which later teachers of truth were to build the religions of Urantia.

97:10.7 The Jewish religion persisted also because of its institutions. It is difficult for religion to survive as the private practice of isolated individuals. This has ever been the error of the religious leaders: Seeing the evils of institutionalized religion, they seek to destroy the technique of group functioning. In place of destroying all ritual, they would do better to reform it. In this respect Ezekiel was wiser than his contemporaries; though he joined with them in insisting on personal moral responsibility, he also set about to establish the faithful observance of a superior and purified ritual.

The church as natural, desirable, useful, and inevitable

...

but flawed

120:3.6 (from Immanuel's pre-bestowal counsel to Michael) As you may see fit, you are to identify yourself with existing religious and spiritual movements as they may be found on Urantia but in every possible manner seek to avoid the formal establishment of an organized cult, a crystallized religion, or a segregated ethical grouping of mortal beings. Your life and teachings are to become the common heritage of all religions and all peoples.

(1865.3) 170:5.13 Jesus foresaw that a social organization, or church, would follow the progress of the true spiritual kingdom, and that is why he never opposed the apostles' practicing the rite of John's baptism.

1864.10) 170:5.10 The church was an inevitable and useful social result of Jesus' life and teachings; the tragedy consisted in the fact that this social reaction to the teachings of the kingdom so fully displaced the spiritual concept of the real kingdom as Jesus taught and lived it.

(1864.7) 170:5.7 The church, as a social outgrowth of the kingdom, would have been wholly natural and even desirable. The evil of the church was not its existence, but rather that it almost completely supplanted the Jesus concept of the kingdom. (1864.9) 170:5.9 ... In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom.

(2085.3) 195:10.11 ... The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

The real religion of Jesus ... in high gear ... on a large scale

(1720.3) 154:4.6 ... Many intelligent and well-meaning men, even in the more enlightened age of these revelations, maintain that modern civilization could not have been built upon the teachings of Jesus — and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. This world has never seriously tried to carry out the teachings of Jesus on a large scale ...

195:10.18 Christianity is an extemporized* religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus.

*(developed without preparation, improvised)

(2044.3) 191:6.2 ... And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have

served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

How can a group of people be so spiritually transformed, that they are able to dramatically inspire humankind in this way?

Is our movement, as it is currently configured, capable of addressing this mission?

Or is something additional needed?

...“Every new revelation of truth has given rise to a new cult” ...

7. Nature of Cultism

^{(965.5) 87:7.1} The cult type of social organization persisted because it provided a symbolism for the preservation and stimulation of moral sentiments and religious loyalties. The cult grew out of the traditions of “old families” and was perpetuated as an established institution; all families have a cult of some sort. **Every inspiring ideal grasps for some perpetuating symbolism — seeks some technique for cultural manifestation which will insure survival and augment realization** — and the cult achieves this end by fostering and gratifying emotion.

^{(965.6) 87:7.2} From the dawn of civilization **every appealing movement in social culture or religious advancement has developed a ritual, a symbolic ceremonial**. The more this ritual has been an unconscious growth, the stronger it has gripped its devotees. The cult preserved sentiment and satisfied emotion, but it has always been the greatest obstacle to social reconstruction and spiritual progress.

^{(965.9) 87:7.5} In the past, truth has grown rapidly and expanded freely when the cult has been elastic, the symbolism expansile. Abundant truth and an adjustable cult have favored rapidity of social progression.

^{965.7) 87:7.3} Notwithstanding that the cult has always retarded social progress, it is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism — no cult of mutual support — nothing to belong to. But a religious

cult cannot be manufactured; it must grow. And those of no two groups will be identical unless their rituals are arbitrarily standardized by authority.

Intentional cult creation OR unconscious growth? ... or both?

(1097.4) 100:3.7 Man cannot cause growth, but he can supply favorable conditions.

(1095.3) 100:1.8 The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

(1338.7) 121:6.4 In the matter of the combination of the better elements in contemporaneous systems of ethical and religious teachings, there have been seven outstanding human teachers: Sethard, Moses, Zoroaster, Lao-tse, Buddha, Philo, and Paul.

(1035.2) 94:7.2 Gautama formulated those theories which grew into the philosophy of Buddhism after six years of the futile practice of Yoga.

1058.1) 96:5.3 ... Moses and his father-in-law, Jethro, gathered up the residue of the traditions of the days of Melchizedek, and these teachings, joined to the learning of the Egyptians, guided Moses in the creation of the improved religion and ritual of the Israelites. Moses was an organizer; he selected the best in the religion and mores of Egypt and Palestine and, associating these practices with the traditions of the Melchizedek teachings, organized the Hebrew ceremonial system of worship.

(1056.6) 96:4.4 During this lengthy sojourn before Sinai the religious ceremonials of the newly evolving Hebrew worship were further perfected.

(1338.6) 121:6.3 ... these problems were taken in hand by Philo of Alexandria, who proceeded to harmonize and systemize Greek philosophy and Hebrew theology into a compact and fairly consistent system of religious belief and practice. And it was this later teaching ... which Paul utilized as the foundation on which to build his more advanced and enlightening cult of Christianity.

(965.8) 87:7.4 The early Christian cult was the most effective, appealing, and enduring of any ritual ever conceived or devised, but much of its value has been destroyed in a scientific age by the destruction of so many of its original underlying tenets. The Christian cult has been devitalized by the loss of many fundamental ideas.

(965.9) 87:7.5 In the past, truth has grown rapidly and expanded freely when the cult has been elastic, the symbolism expansile. Abundant truth and an adjustable cult have favored rapidity of social progression. A meaningless cult vitiates religion when it attempts to supplant philosophy and to enslave reason; a genuine cult grows.

(elastic, expansile, adjustable - cult elements focused on unfolding processes, living experience, personal relationships)

Spiritual Truth as living experience, and an elastic cult/expansile symbolism

(1459.2) 132:3.2 **Truth cannot be defined with words, only by living.**

(1727.3) 155:3.3 The apostles learned that the Jews were spiritually stagnant and dying because they had crystallized truths into a creed; that when truth becomes formulated as a boundary line of self-righteous exclusiveness instead of serving as signposts of spiritual guidance and progress, such teachings lose their creative and life-giving power and ultimately become merely preservative and fossilizing.

143:6.3 ... (Jesus) gave them that memorable talk on "The realities which are central in the kingdom of God." In any religion it is very easy to allow values to become disproportionate and to permit facts to occupy the place of truth in one's theology. The fact of the cross became the very center of subsequent Christianity; but it is not the central truth of the religion which may be derived from the life and teachings of Jesus of Nazareth.

So, what is this "central truth"?

(966.1) 87:7.6 Regardless of the drawbacks and handicaps, **every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism.** Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.

So, what is this "higher symbolism of a higher civilization"?

The Family of God: A New and Higher Symbolism

(1581.1) 140:8.14 The family occupied the very center of Jesus' philosophy of life — here and hereafter. He based his teachings about God on the family...

(1775.7) 160:2.6 ... I do not hesitate thus to glorify family life, for your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom.

(1133.4) 103:4.4 Jesus swept away all of the ceremonials of sacrifice and atonement. He destroyed the basis of all this fictitious guilt and sense of isolation in the universe by declaring that man is a child of God; the creature-Creator relationship was placed on a child-parent basis. God becomes a loving Father to his mortal sons and daughters. All ceremonials not a legitimate part of such an intimate family relationship are forever abrogated.

(1603.5) 142:7.4 He next explained that the "kingdom idea" was not the best way to illustrate man's relation to God ... Jesus said: "The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the family relationship — when man understands religion as the teaching of the fatherhood of God and the brotherhood of man, sonship with God."

(1855.2) 169:4.1 ... At the time Jesus lived on earth and taught in the flesh, the people of Urantia knew mostly of kings and emperors in the governments of the nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood of man as the kingdom of heaven ...

(1860.7) 170:2.12 Jesus desired to substitute for the idea of the kingdom, king, and subjects, the concept of the heavenly family, the heavenly Father, and the liberated sons of God engaged in joyful and voluntary service for their fellow men and in the sublime and intelligent worship of God the Father.

(1861.6) 170:2.24 ...He also frequently referred to "the kingdom of God within you." He once spoke of such an experience as "family fellowship with God the Father." Jesus sought to substitute many terms for the kingdom but always without success. Among others, he used: the family of God, the Father's will, the friends of God, the fellowship of believers,

the brotherhood of man, the Father's fold, the children of God, the fellowship of the faithful, the Father's service, and the liberated sons of God.

(40.6) 2:6.2 ... The olden concept that God is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, than which there is none more tender and beautiful in mortal experience.

7 Essential Truths in the Family of God

⊙ **The Spiritual Parent Child Relationship**

⊙ **The Spiritual Sister Brother Relationship**

⊙ **The Indwelling Spirit** ⊙ **The Will of God**

⊙ **Love** ⊙ **Eternal Life** ⊙ **Faith**

(Each of these is an unfolding process, a living experience in personal relationships.)

Spiritual Parent Child Relationship (Fatherhood of God)

(72.1) 5:6.13 And this represents my efforts to present the relation of the living God to the children of time. And when all is said and done, I can do nothing more helpful than to reiterate that God is your universe Father, and that you are all his planetary children.

(1590.5) 141:4.2 In answer to Thomas's question, "Who is this God of the kingdom?" Jesus replied: "God is your Father, and religion — my gospel — is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings."

The Spiritual Sister Brother Relationship (Brotherhood of Man)

(138.5) 12:7.10 This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood of the freewill children of the Paradise Father.

(138.6) 12:7.11 Brotherhood constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons.

053.4) 193:1.2 ... while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man.

(1769.9) 159:5.7 ... And thus did the doctrine of the fatherhood of God make imperative the practice of the brotherhood of man. The worship of God and the service of man became the sum and substance of his religion.

The Indwelling Spirit

(2084.4) 195:10.4 "The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.

(1742.2) 156:6.10 The issues of battle are clearly drawn as the Master and his associates prepare to begin the proclamation of a new religion, the religion of the spirit of the living God who dwells in the minds of men.

(1206.2) 110:3.4 ... The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.

The Will of God

1582.1) 140:8.20 ... The Master recognized the many good things which these great teachers stood for, but he had to come down to earth to teach something *additional*, "the voluntary conformity of man's will to God's will."

(1953.5) 181:1.3 "If you would follow after me when I leave you, put forth your earnest efforts to live in accordance with the spirit of my teachings and with the ideal of my life — the doing of my Father's will.

(2083.2) 195:9.6 The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.

(1468.3) 133:0.3 ... There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not.

(1221.2) 111:5.1 The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God ...

Love

(50.5) 3:4.7 ... Therefore man's nearest and dearest approach to God is by and through love, for God is love.

(2047.5) 192:2.1 ... As they walked along, Jesus said to John, "John, do you love me?" And when John answered, "Yes, Master, with all my heart," the Master said: "Then, John, give up your intolerance and learn to love men as I have loved you. Devote your life to proving that love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful."

(2095.3) 196:3.19 ... Jesus revealed and exemplified a religion of love: security in the Father's love, with joy and satisfaction consequent upon sharing this love in the service of the human brotherhood.

(1608.1) 143:1.4 ... I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship.

Eternal Life

(1007.2) 92:4.2 ... the religions of revelation are always characterized by a belief in some Deity of final value and in some concept of the survival of personality identity after death.

(447.3) 40:5.18 ... the ascension career is the most important factor in any consideration of the mortals of time and space.

(2073.3) 195:2.8 The Greeks, in contrast with the Jews and many other peoples, had long provisionally believed in immortality, some sort of survival after death, and since this was very heart of Jesus' teaching, it was certain that Christianity would make a strong appeal to them.

(1859.12) 170:2.2 ... The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life.

Faith

(1545.9) 138:8.8 ... He taught his apostles that faith was the only requisite to entering the Father's kingdom. ... Jesus taught, "Faith is the open door for entering into the present, perfect, and eternal love of God."

(1584.4) 140:10.1 ... All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only by believing, by simple and sincere faith.

(1682.5) 150:5.3 ... Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection.

Essential Family of God Truths, Repeatedly Combined throughout the UB

(almost formulaic)

1141.3) 103:9.5 ... Such a genuine religious experience... takes salvation for granted and concerns itself only with learning and doing the will of the Father in Paradise. The earmarks of such a religion are: faith in a supreme Deity, hope of eternal survival, and love, especially of one's fellows.

(290.5) 26:4.15 The acceptance of sonship, co-operation with the indwelling Adjuster, is the price of evolutionary survival.^{(28.1) 1:5.4}

1:5.4 ... by faith accept the truth which portrays that the Universal Father so loved the world as to provide for the eternal spiritual progression of its lowly inhabitants ...

(68.6) 5:5.3 ... The religionist of faith believes in a God who fosters survival, the Father in heaven, the God of love.

(1585.7) 140:10.9 John asked Jesus, "Master, what is the kingdom of heaven?" And Jesus answered: "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God — to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation."

(63.4) 5:1.6 If mortal man is wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since he is so certainly and so effectively spiritually endowed by the indwelling and divine Adjuster, there cannot fail to materialize in that individual's experience the sublime consciousness of knowing God and the supernal assurance of surviving for the purpose of finding God by the progressive experience of becoming more and more like him.

(2041.6) 191:4.3 "Peace be upon you. You all know that we have one Father in heaven, and that there is but one gospel of the kingdom — the good news of the gift of eternal life which men receive by faith. As you rejoice in your loyalty to the gospel, pray the Father of truth to shed abroad in your hearts a new and greater love for your brethren. You are to love all men as I have loved you; you are to serve all men as I have served you.

Does the "Family of God" meet all the criteria for the new and higher symbolism that our revelation must give rise to, as described in "The Nature of Cultism" section?

(966.2) 87:7.7 The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal — social and spiritual.

(966.3) 87:7.8 No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the home. A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

(966.4) 87:7.9 But the great difficulty of finding a new and satisfying symbolism is because modern men, as a group, adhere to the scientific attitude, eschew superstition, and abhor ignorance, while as individuals they all crave mystery and venerate the unknown. No cult can survive unless it embodies some masterful mystery and conceals some worthwhile unattainable.

Masterful Mystery, worthwhile unattainable

(26.3) 1:4.1 ... And the greatest of all the unfathomable mysteries of God is the phenomenon of the divine indwelling of mortal minds. The manner in which the Universal Father sojourns with the creatures of time is the most profound of all universe mysteries; the divine presence in the mind of man is the mystery of mysteries.

(147.3) 13:1.22 *The secrets of Ascendition* include the mystery of the gradual and certain building up in the material and mortal mind of a spiritual and potentially immortal counterpart of character and identity. This phenomenon constitutes one of the most perplexing mysteries of the universes — the evolution of an immortal soul within the mind of a mortal and material creature.

(1237.4) 112:7.2 ... And this fusion constitutes the mystery of making God and man one, the mystery of finite creature evolution ...

Does the “Family of God” meet the rest of the criteria for the higher symbolism of the new cult, as described in “The Nature of Cultism” section?

(966.4) 87:7.9 Again, the new symbolism must not only be significant for the group but also meaningful to the individual. The forms of any serviceable symbolism must be those which the individual can carry out on his own initiative, and which he can also enjoy with his fellows. If the new cult could only be dynamic instead of static, it might really contribute something worth while to the progress of mankind, both temporal and spiritual.

(966.5) 87:7.10 But a cult — a symbolism of rituals, slogans, or goals — will not function if it is too complex. (Role of the UB?) And there must be the demand for devotion, the response of loyalty. Every effective religion unerringly develops a worthy symbolism, and its devotees would do well to prevent the crystallization of such a ritual into cramping.

deforming, and stifling stereotyped ceremonials which can only handicap and retard all social, moral, and spiritual progress. No cult can survive if it retards moral growth and fails to foster spiritual progress. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience — true religion.

Religions as systems

(1227.9) 112:1.19 In aggregations parts are added; in systems parts are *arranged*. Systems are significant because of organization — positional values. In a good system all factors are in cosmic position. In a bad system something is either missing or displaced
(i.e. In Christianity ... Jesus' death and resurrection)

- Higher symbolism of Family of God, front and center; simple restatement of Jesus real teachings ... and his life example;
- Appropriate position and use of the UB (more peripheral);
- Good group worship and fellowship at least weekly, incorporating cult elements - rituals, slogans, goals, etc. – focused on living experience, relationships
- Support of inner life of the individual, prayer and worship - real encounter with God;
- Support of spiritual life of family/children
- Service opportunities; evangelism training and opportunities;
- Right interfaith relationships.

“... Give the milk of truth to those who are babes in spiritual perception...”

(1011.17) 92:6.19 ... Man is an evolutionary creature and in the main must get his religion by evolutionary techniques.

(999.3) 91:5.7 ... Those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and goodness without form and ritual. In prayerful worship, most mortals envision some symbol of the object-goal of their devotions.

(1474.2) 133:4.2 ...Said Jesus: “Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers.”

(1012.2) 92:7.1 ... but religion will ever remain either evolutionary or revelatory, or a possible combination of both, as it is in the world today.

(2094.14) 196:3.15 Thus it appears that all human progress is effected by a technique of conjoint revelational evolution

“The gospel ... is a living truth ... like the seed of the living being ... it unfolds anew in each generation ...”

(1931.6) 178:1.15 This gospel of the kingdom is a living truth. I have told you it is like the leaven in the dough, like the grain of mustard seed; and now I declare that it is like the seed of the living being, which, from generation to generation, while it remains the same living seed, unfaithfully unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. The revelation I have made to you is a living revelation, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptive development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power.

176:3.4 ... And when they had all been called before their master, he who had received the five talents came forward with the money which had been entrusted to him and brought five additional talents, saying, ‘Lord, you gave me five talents to invest, and I am glad to present five other talents as my gain.’ And then his lord said to him: ‘Well done, good and faithful servant, ...

In addition to what we have already accomplished, are there new, creative ways we could invest our “talents”, the treasures of this epochal revelation? If we could develop a dynamic global movement to address “the peculiar needs and conditions” of our generation – an evolutionary cult that embodied the new and higher symbolism of the Family of God – what might it look like?

All references in this document are to The Urantia Book, 1955, and are cited in “paper:section.paragraph” notation. The full text may be accessed on many websites, including urantia.org, urantiabook.org, and truthbook.com.