

Question

I'm not interested in winning theoretical debates, my motivation is pragmatic: As long-time students of The Urantia Book, how do we approach modern/postmodern thinkers with a revelation-enhanced cosmology? In other words, how do we put God back into the picture, starting with the current scientific story of the Big Bang and evolution? Instead of focusing our energies on tearing down and taking away from people's beliefs, we should be trying to find ways to add and enhance true spiritual value. Recognizing that the current cosmology, and more importantly the entire modern/postmodern cultural worldview, is Godless and scientific, what is there that we can agree with and build on?

Answer by Chris Halvorson

On the one hand you say "my motivation is pragmatic", and on the other hand you express an idealistic desire: "we should be trying to find ways to add and enhance true spiritual value". Indeed, as students of the fifth epochal revelation we should be cultivating a greater cosmic consciousness, which is the superadditive consequence of bringing a genuine material pragmatism and a genuine spiritual idealism together into a true relationship; however, pragmatically, that is far too much to expect of someone who is not even God-knowing yet. Such people need to experience and take faith-hold of the truths of the fourth epochal revelation, before they are challenged with the fifth; they need to see a faith that is equivalent to that of Jesus--the man--living in, and manifesting service-fruits from, someone whom they love and trust.

If you choose this ministry, it is very important to remember what Jesus said about the nature of the true apostleship of the fourth epochal revelation: "I have not come to legislate but to enlighten. I have come not to reform the kingdoms of this world but rather to establish the kingdom of heaven. It is not the will of the Father that I should yield to the temptation to teach you rules of government, trade, or social behavior, which, while they might be good for today, would be far from suitable for the society of another age. I am on earth solely to comfort the minds, liberate the spirits, and save the souls of men." (140:6.6) Also, when Thomas and Nathaniel wanted Jesus to help them concerning a correct idea of God, the Master said: "It matters little what 'idea' of the Father you may entertain as long as you are

spiritually acquainted with the 'ideal' of his infinite and eternal nature." (161:1.3)

The Urantia Papers, even the papers of Part IV, are not in compliance with the fourth epochal revelation mandates. They are here "to legislate"; they are here "to reform the kingdoms of this world"; they are here "to teach [us] rules of government, trade, [and] social behavior". Plus, in the first paragraph of The Urantia Book, a Divine Counselor tells us that we are greatly confused concerning the "idea" of God; and the revelators continue to teach us the correct "idea" of God all of the way through the book and into its last sentence: "When all is said and done, the Father 'idea' is still the highest human concept of God. [emphasis added]" Most people on the planet--including those whom, as you say, you would like to "approach"--still need the fourth epochal revelation, and it is a mistake to engage them with the truths of the fifth epochal revelation, let alone The Urantia Book itself.

The truths of The Urantia Papers are rugged truths; they are not for "[t]hose timid souls who can only keep up the struggle of life by the aid of continuous false illusions of success" (160:4.8). Those who are modernists or postmodernists do not yet possess the courage to face the fact that they are actually primitivists or preprimitivists. They are not "adults" of God; in general, as you point out, they have not even recognized that they are children of God, by grace. The Urantia Book is for those courageous few mortals on our world who are ready to take up the challenge to become adults of God. It is not a religious text, nor a scientific text; it is an advanced-level philosophic text. Therefore, what it offers to our scientists and religionists is "essentially" a complete reformation of their initial assumptions. Yes, the revelators use the words "matter" and "laws", regarding the physical domain, and the words "God" and "ideals", regarding the spiritual domain; but even these basic elements are radically transformed. More fundamental than matter is "motion": matter is a type of motion; and more fundamental than God is "Deity": God is personalized Deity.

Even if you choose to approach people with only the truths of the fourth epochal revelation, remember, all truth is disruptive of the so-called facts of an ideological worldview. You say that you want to "put God back into the picture", and you do not want to be "tearing down and taking away from people's beliefs". This is impossible if one of their beliefs is that there is no God. You must look for people who are no longer satisfied with their worldview. Even if they believe in some notion of God, if they adhere to the tenets of some ideology, there is something that they believe to be an "absolute fact", which will block

you from approaching them with the truth. For example, if they are absolutely certain that there is no such thing as "revelation", then even if they are initially intrigued by an idea in The Urantia Book, they will reject this "reality response", as a matter of principle.

You cannot answer a question that is not being asked.