

OUR CALL

A NEW REVELATION OF JESUS AND HIS KINGDOM

I THE CALL TO SERVICE

On page 1114 The Urantia Book declares that, “living faith is God knowing and man serving.” In this short statement the revelators make clear that our service to others is an essential aspect of living faith. In fact we may easily conclude from this statement that if we are not engaged in such service to others, we are thereby lacking in living faith.

And who has not felt, from time to time, this call to service? this urge to serve our world, and immerse ourselves in the work to which we feel called? So much of what we do in life is meaningless and without real import. But we know that the devoted service of God’s children here on earth is important. And when we are engaged in such service our lives gain new meaning and take on new value. We are no longer wasting the time and talents God has given us but are using them in a way that pleases Him.

But even though we realize that the unselfish service of others is good and right, and even though we may feel the urge to engage in such service, how can we know what form our service should take? How are we to find and decide upon our own ideal and best form of service?

To begin to answer a question of such importance I believe we should first and persistently look to God within. His answer cannot be wrong and we cannot go wrong if we follow his way. This was Jesus’ technique and we do well to follow his example. Like Jesus we should spend significant time communing with God, prayerfully seeking his guidance. In line with this approach, I suggest that we rephrase our question of what service we should undertake to, “What service does God call us to?”

II THE URANTIA BOOK DIRECTS US TO JESUS

If we begin with this sincere attitude of first and consistently looking to God within we are rightly prepared to use the other sources of guidance at our disposal. For us, the fortunate few who have been blessed to receive a new revelation of truth, I suggest that we further look to The Urantia Book for help and guidance. In what direction does it point us? What service does it call us to?

In seeking to answer this question we should recognize that there are many good causes to which the Urantia revelation might call us. But, does it point us in some one primary direction? If so, what is that direction?

We may make a good beginning to answering this question by first getting clear on

something The Urantia Book does not call us to. The Urantia Book does not call us to go forth spreading Urantia Books to the world. That is a noble goal, and certainly its time will come, but that time is not now, and The Urantia Book does not call us to that task.

In fact, one of the many notable features of The Urantia Book is that it is not self-centered. Even though it is the fifth epochal revelation of truth, and as such might easily exalt its own importance, it consistently directs us, not to itself, but to Jesus. Listen to what The Urantia Book has to say concerning the importance of Jesus: “Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.” (2090: my emphasis)

Notice that the revelators could have said, “Of all human knowledge that which is of greatest value is to know The Urantia Book and what it teaches.” But they did not! The significance of this fact (that the new revelation directs its followers to a *previous* revelation, to Jesus) is often overlooked. With all its new revelation and the perfection of its teachings the natural focus of a reader/believer is on the Book itself. But even though it is the most recent epochal revelation of truth, The Urantia Book consistently extols *Jesus* and directs us to *his* life and teachings. We need to take this seriously if we would be true to the new revelation and sincerely use it to guide our lives. In other words, to truly follow the direction of The Urantia Papers is to clearly put Jesus first and The Urantia Book second.

Many times and in many different wordings The Urantia Book directs us to Jesus and calls for a new revelation of his life and teachings. One of the clearest and most specific is found on page 1866. Listen to what the revelators say concerning the immediate future of our world: “*There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers...*” (my emphasis) Notice here that The Urantia Book is clearly **calling** for a restatement and a revival of Jesus’ true teachings. Notice also that the book is prophesying that this return to Jesus and his teachings will constitute *the next forward step in the religious evolution of our world*.

The Urantia Book not only directs the world to Jesus instead of itself; it also clearly states that the time for this return to Jesus is *now*. For example, on page 2083 the revelators state, “*The hour is striking* for a rediscovery of the true and original foundations of present day distorted and compromised Christianity—the real life and teachings of Jesus.” Notice the opening phrase, “The hour is striking”; this is a vivid and powerful image; its meaning is clear and definite. It means that the time for this rediscovery of the real Jesus and his saving message is not 100 years ago, nor is it 100 years in the future. It is **now**.

This concept of the present need for a return to Jesus is amplified on page 2084 where the revelators state: “Modern culture must become spiritually baptized with *a new revelation of Jesus’ life* and illuminated with *a new understanding of his gospel* of eternal salvation.” (my emphasis) Here the revelators use a very strong word, “must.” They say,

“Modern culture must become spiritually baptized with a new revelation of Jesus.” Modern culture means *our* culture, here and now, and must mean that this spiritual baptism most certainly will happen.

The present need of our world for the true Jesus is also revealed in the following statement from page 1982, “*The time is ripe* to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries.” (my emphasis) “The time is ripe”, means two things to me. First it obviously means that now is the time to work for the new revelation of Jesus, but second, it also means that the world has reached a state such that it is ready to accept this new revelation, and therefore that such work has good prospects for success. Thus if we enlist in this effort we are not sailing against the wind, but rather we are working in harmony with the Supreme and the true needs of the time.

We began with the question, “What form should our service to mankind take?” I suggest that the answer given by The Urantia Book is clear: Our service should be focused on bringing about *a new revelation of Jesus and his actual teachings*. This is the direction we find repeated over and over again in its pages, combined with a further emphasis on *now* as the time for this new revelation.

And there is yet a third compelling reason for us to participate in this new revelation. For, although many will contribute to this rediscovery of Jesus’ true gospel, *only we* possess the incomparable record of Jesus’ life and teachings found in The Urantia Book. Make no mistake, this call is directed to **us, here and now**. And let us remember and take to heart the revelators’ warning on page 1918, “In accordance with the truth committed to your hands will the Master of truth require a reckoning.”

III JESUS DIRECTS US TO THE KINGDOM—THE WILL OF GOD

If we follow the advice of the Urantia Revelation and look to Jesus’ life and teachings, what do we find? That is to say, in what direction does Jesus point us? What is his most central and fundamental teaching?

When Jesus was on the earth he referred to his central message as the gospel of the kingdom. This tells us that his fundamental teaching was centered on the kingdom; he referred to it as the kingdom of heaven or the kingdom of God. He said, “*Seek first the kingdom of heaven,*” and devoted his entire life to its establishment here on earth.

However Jesus’ followers had trouble understanding his concept of the kingdom. Jesus knew that his disciples were confused and failing to grasp his central teaching of a purely spiritual kingdom involving God’s inner rule. They were too devoted to the concept of an outward political kingdom with Jesus, as the Messiah, at it’s head. On page 1858 the revelators state: Jesus “was aware of the confusion which existed in the minds of his apostles and disciples regarding the meaning and significance of the terms, “kingdom of heaven” and “kingdom of God” which he used as interchangeable

designations of his bestowal mission.”

Thus, even though we can identify Jesus’ central concept as “the kingdom of heaven” we are still left with another crucial question: “What is the kingdom of heaven?” What is Jesus’ primary teaching concerning this kingdom? The answer to this question should be clear to the world; but it is not. In fact most of the Christian world has lost sight of Jesus’ primary teaching and has substituted in its place various teachings about his person. Instead of the religion of Jesus, most know only a religion about Jesus. We however are once again most fortunate in having The Urantia Book to help us answer this question regarding the primary meaning of “*the kingdom.*” It even devotes an entire paper (#170) to this subject. Early in this paper the revelators emphasize that although Jesus taught numerous concepts of the kingdom his last word always was “*The kingdom is within you.*” So although Jesus did at times also teach the coming of a future external kingdom, his emphasis always was on the kingdom within. That is, his primary teaching was concerned with an inner spiritual kingdom in contrast to an external divine rule. As he said many times, “My kingdom is not of this world.”

At the end of this Paper on the kingdom (page 1866) the revelators give a very precise formulation to Jesus’ concept of the kingdom, one that we would do well to hold in memory. Here the revelators tell us that the primary concept of the kingdom taught by Jesus was, “*the will of God dominant and transcendent in the heart of the believer.*”

If we accept this definition of the kingdom we see that the goal to which Jesus directs his followers is nothing less than the expansion of God’s will in the hearts of our fellow man. This is a far greater goal than merely speaking good words, doing good deeds, or even expanding the number of believers in the Urantia revelation. It means that, as Jesus’ followers, and as believers in the Urantia revelation, we should be dedicated to actually establishing God’s rule in the hearts of our brothers and sisters here on earth.

Now, this effort to get others to submit to God’s spiritual rule, to actually undergo a change of heart so as to choose God’s control and direction for their lives, is a great and noble task. But how shall we go about this most important work? How can we be most effective? Here the Urantia Book gives us further valuable assistance; it emphasizes that the best way to establish the kingdom of heaven in the hearts of mankind is to foster a return to Jesus and his true teachings. To repeat the revelator’s call of page 1886, “There must come a revival of the actual teachings of Jesus....”

What are the “actual teachings of Jesus” that we are called to revive? What is Jesus’ true gospel that was lost in the enthusiasm of Pentecost? It is the great truth that we are all children of God, our loving heavenly Father. Listen to Jesus’ words from 2052 and 2053; they are directed not only to the apostles 2000 years ago, but to us today who seek to advance his teachings in our world: “I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom--the reality of the fatherhood of God and the truth of the sonship of man....Sonship with God, by faith, is still the saving truth of the gospel of the kingdom....That which the world needs most to

know is: Men are the sons of God, and through faith they can actually realize and daily experience this ennobling truth.” (my emphasis)

In these important pronouncements Jesus clearly defines the gospel of the kingdom. He also definitely directs his followers to focus on this gospel truth above all others. He gives emphasis to the priority of this teaching by stating that it is “*that which the world most needs to know.*” Thus if we look to Jesus we will center our efforts in his gospel teaching that we are all sons and daughters of God. This should be the one truth and the saving faith that we seek to transmit above all others.

Unlike our worthy efforts to expand the Urantia revelation this teaching of sonship with God is easily accepted and warmly embraced by most who hear it. This concept that “You are a child of God,” is especially easy to teach to children, both our own and those we come into contact with. Teenagers and young adults will also be found to be quite receptive to this inspiring message. In the end Jesus’ gospel of sonship with God is our most direct and effective way of expanding the kingdom.

IV A SECOND REASON TO WORK FOR THE KINGDOM— “THE PRESENT CRISIS OF CIVILIZATION”

Jesus directs us to the kingdom within and to work for the expansion of that kingdom. This is sufficient reason to dedicate ourselves to this work. But we who live in late 20th century earth have another very special and important reason. For we seem to live in a time of growing trouble and impending crisis. On page 2090 the revelators validate our concern as to problems and direction of modern society. They tell us that, “this secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly **disintegrating**.” (my emphasis) And on page 2089 they prophecy as to the immediate future of our society: “Twentieth century secularism tends to affirm that man does not need God. But beware! This godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.”

We who live in such a time of trouble, with threatening destruction looming in our future, should clearly recognize that in a time of great crisis only our direct kingdom connection with God will be of value. At such a time we cannot go to a book, a church, a theology, or a personal thought system for refuge and guidance. Something more is needed; an inner spiritual connection with God is required, and nothing less will do. As The Urantia Book states on page 1087, “Only the real religion of *personal spiritual experience* can function helpfully and creatively in the *present crises of civilization.*” (my emphasis) Remember this statement, it clearly reveals two important truths of our time: first, modern civilization is in a state of crisis and second, what is called for in such a time of crisis is the real religion of true spiritual experience, the religion of the kingdom.

This important dual concept of the crisis of modern times and the corresponding need for true religion is touched on repeatedly by the Urantia revelation. For example, on

page 1086 the revelators state, concerning the world in which we live: “The soul of man, as never before in the world’s history, needs to carefully scrutinize its charts of morality and painstakingly to observe the compass of religious guidance.”

And on page 2090 The Urantia Book presents this most revealing and amazingly accurate picture of our times and its needs: “During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain and unsettled; as never before in the world’s history they need the consolation and stabilization of sound religion...”

We who recognize “the present crisis of civilization” should prepare ourselves to help others face impending crisis and emerge triumphant. The inner kingdom taught by Jesus is each individual’s true lifeline in such a time of testing. And let us recognize that if a crisis succeeds in helping a person to enter or advance in the kingdom, then that crisis has become that person’s great blessing.

In attempting to prepare others and ourselves for impending world events, I believe we should look to Jesus and be directed by his words to the apostles on Mt. Olivet just before his death. Here he exhorted the twelve: “Have I not all this time taught you that your connection with the kingdom is spiritual and individual, wholly a matter of personal experience in the spirit by the faith-realization that you are a son of God? What more shall I say? The downfall of nations, the crash of empires, the destruction of the unbelieving Jews, the end of an age, even the end of the world, what have these things to do with one who believes this gospel, who has hid his life in the surety of the eternal kingdom?” (1916)

Here Jesus gives advice to his apostles as to how to weather their impending crisis, but he is, of course, also telling us how to survive ours. Look to God, look to your inner spiritual connection, your personal connection with Him. This is what we should do. This should be our reaction to any great crisis, and the reaction we teach to others.

Thus, whether we are preparing others and ourselves for crisis, or following Jesus’ and the Urantia Book’s direction for our lives, in either case, we are called to work for the expansion of the kingdom of heaven.

V TO EXPAND THE KINGDOM, RESPECT CHRISTIANITY AND USE THE BIBLE, ESPECIALLY THE FOUR GOSPELS

How can we best do this? How should we go about this great work of expanding the kingdom? What policies and methods should guide our efforts?

The first thing to realize is that this revival of Jesus and his actual gospel isn’t going to come about through the Urantia Book directly, for this means the potential believer must accept a 2100 page revelation of new truth. This is just too much and it

would take too long. Our world is in crisis; simple basic truths—the simple basic truths of Jesus—are needed, and they are needed now.

Let us also realize that good purposes do not insure success. We must be wise. I suggest that we again look to Jesus for guidance. Let us learn from Him. What policies and methods did he follow in seeking to expand the kingdom? All of his techniques are worthy of our study, but two are particularly relevant to our efforts today.

First, Jesus adapted his teaching to the ways and comprehension of his listeners. He put his truth in words they could understand, and he used examples that were close to their real life experience. And he did not overteach. There was so much more that he could have said and done but did not. He knew that teaching his followers things which were too far removed from their capacity and experience would not work, and would detract from the clarity and comprehension of his central message.

Second, he exalted the good in teachings already accepted by his listeners. In his ministry to the Jews, Jesus affirmed the best of the Jewish religion. He didn't seek to tear down the settled beliefs of his followers, and he always showed due respect for their ways and traditions. He often affirmed and employed the Jewish scriptures in his efforts to get across his own teachings.

We should do the same. Whereas Jesus lived and taught mostly among the Jews, the culture we live in is basically Christian. If we are to go to the world in which we live, the Christian world, we should first respect their traditions, second, affirm our commonly held beliefs, and third, present our expanded revelation of Jesus in a way that best harmonizes with their belief system.

Furthermore, it is most instructive for Urantia Book readers to clearly realize that The Urantia Book itself urges a very positive and respectful view towards Christianity. For example, on page 2082 the revelators exhort us: “Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age.” And on page 2085 they instruct us in our proper attitude towards Christianity when they tell us: “It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it....”

In fact, the Urantia Book goes so far as to say that the Christian Church is actually, “the cocoon in which the kingdom of Jesus' concept now slumbers.” Our job is to awaken and revive this kingdom concept and the revelators clearly direct us to work with and through Christianity. We are not called to destroy the cocoon, but rather to help the butterfly emerge. Listen to how the revelators urge us forward—in partnership with Christianity—in their magnificent visionary promise of page 2086: “The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present day professed followers”.

So, as Jesus often quoted and used the Jewish scriptures in his teaching, we also should make use of the Christian scriptures—the Bible. And for our purpose of expanding the revelation of Jesus and his gospel, we should especially rely on the New Testament books of Matthew, Mark, Luke, and John. These four books have the special virtue of being devoted exclusively to Jesus' life and teachings. And they have the further great advantage of being widely accepted as authoritative accounts of Jesus' life and his sayings. They constitute the best of what the Urantia Book refers to as the river of truth running down to our materialistic age.

Focusing on the scriptural teachings of Jesus and *exalting his teachings above all others* puts us in a very good position in relation to other religionists. It means we can both distinguish ourselves from the many Christian sects and also be accepted by most of them. In our personal lives we can speak easily to family and friends concerning Jesus and his kingdom. In the world at large, we can reach the widest possible audience in the shortest amount of time. We can speak to all without arousing antagonism; we can use existing and accepted materials to begin the work of the new revelation!

VI THE LIFE AND TEACHINGS OF JESUS PROVIDES A VALUABLE TOOL

However, there are problems with using existing scripture to teach the truths of Jesus. The scriptural record lacks the wholeness of truth and purity we have come to know in the Urantia Papers. Furthermore, The Urantia Book calls for a new revelation that will *undo* the errors of Jesus' early followers. Therefore, we do not want to use materials that tend to suggest or affirm these errors.

This problem of how to teach Jesus' kingdom using the Bible and avoid the errors, misinterpretations, and false teachings that got mixed in can be mostly solved by simply concentrating on the four gospels.

However there are other significant problems that still must be addressed. Errors (such as the virgin birth) and mistaken ideas (such as the atonement doctrine or the infallibility of scripture) are still associated with Jesus' true teachings. Words that Jesus did not say are attributed to him and misrepresentations of events (such as Jesus walking on the water or causing unclean spirits to enter a herd of swine) are presented as facts. Further, the chronology of the events of Jesus' life is not always clear or correct. And instead of one easy to follow story of his life we have four different accounts. We need a better, clearer, and fuller picture of the true Jesus and his actual teachings.

It was considerations such as these that lead me (around 1985) to undertake the writing of *The Life and Teachings of Jesus*. In particular I wanted a book that would be a trustworthy source of truth that I could give to others for comfort and guidance.

The basic idea for the book was to take all the true verses from the four gospels and put them together in their proper sequence based on the chronology of The Urantia Book. Erroneous passages were simply left out. The goal was to produce a book of Jesus' life

and teachings that would be fully acceptable to most Christians and at the same time be fully harmonious with the teachings of The Urantia Book.

For those who are interested in ministering and teaching Jesus' truths to the Christian world this book opens new possibilities. One especially useful feature of *The Life and Teachings of Jesus* is that it provides us with a *language of intercommunication*—words and truths acceptable to both believers in the Bible and followers of the Urantia revelation. By collecting and organizing all the true verses concerning Jesus, this book concentrates a sizeable body of truth that we already share with many others. With it we can quickly find which truths are contained in scripture and are thus available for easy reference in teaching. We can use these words from the gospels to both teach new truth and to revive and deepen truths already accepted. And we can present these truths of Jesus guided by the new light of the Urantia revelation; in this way, we can use accepted scripture to revive Jesus' true gospel and undo the errors of his early followers.

I do believe this book can be a valuable tool in our efforts to expand the revelation of Jesus and his kingdom. It provides us with a restatement of Jesus' life and teachings that is wholly constructed from Biblical passages, while at the same time it is free from the errors, false doctrines, and religious dogmas generally associated with scripture. These words from the gospels are recognized and honored by all Christians and many others as well. In fact, the pure life and teachings of Jesus, freed from the surrounding Christian teachings and dogma, should also prove acceptable both to non-believers and to those of other faiths. The book itself is generally quite well received as a gift; thus it provides an acceptable and trustworthy revelation of Jesus that we can leave with others for comfort, guidance, inspiration, and enlightenment. Most importantly, it is a channel through which we may transmit the new revelation of Jesus and his kingdom, here and now.

VII A CALL TO ACTION

In summary: Our call is clear; we are to work for a return to Jesus and a new revelation of his life and teachings. This means we need to give priority to his central teaching, the kingdom of heaven, and to his primary concept of the kingdom, "the will of God dominant and transcendent in the heart of the believer". And further we need to concentrate on Jesus' true gospel of sonship with God as the most direct and effective way of expanding the kingdom. In this work we should be energized and activated by the realization that this call is to our time and our generation. And we must take seriously the obligations and responsibilities inherent in the fact that it is we, and we alone, who possess the new revelation of Jesus. Finally, we should be spurred to action by the realization that our present civilization is in crisis and needs the moral compass and true religion of Jesus as never before.

If we would be true to this call we are not without resources. We have God within, Jesus, and The Urantia Book to guide us. And for effectively and immediately bringing the true Jesus and his actual gospel of the kingdom to the world we have the scriptural record. Lastly, to help us bring about a new and expanded revelation of Jesus using accepted scripture, yet avoiding the errors of the past, we have *The Life and Teachings of Jesus*.

For those who would respond to this great call to service here are some suggestions for actions that can be taken immediately, even today:

First, we must realize that to successfully minister Jesus and his kingdom to others we should *first be in the kingdom ourselves*. This means that God's will must truly rule in our own hearts. We should consecrate our wills to the doing of God's will and commune with him daily in an effort to know and do that will. We need to follow the Urantia Book's urging and grow accustomed to *choosing and affirming*, "It is my will that your will be done" in all life circumstances. And when it comes to a question as to our way or another we should develop the attitude and habitual practice of declaring, "Not my will, but yours be done."

After making certain of the establishment and maintenance of the kingdom in our own hearts, we need to get mentally prepared for the work of establishing God's rule in the hearts of others. We need to dedicate ourselves to this work, to plan for the future, and make ourselves ready to act effectively as ministers of the inner kingdom. We must courageously choose and consciously work to become ever better proclaimers of Jesus and his true gospel of sonship in the kingdom.

A third powerful way in which we may work for the kingdom right now is to maintain a strong prayer life. We can learn to sincerely pray "God's will be done" in response to the problems and needs of both others and ourselves. For example, when we are faced with important decisions and difficult circumstances, we can develop the habit of praying "your will be done" in this situation. This reaction not only helps solve or dissolve the problem, but more importantly it helps us grow in the kingdom. Likewise, when we think of the problems and needs of family, friends, and acquaintances, if we pray, "your kingdom come; your will be done" in that person or situation we both work for the expansion of the kingdom in that person and help with their particular problem. Further, this reaction is an ideal and effective response to persons who cause us difficulty and pain; it is an ideal way to follow Jesus' admonition to "pray for your enemies." Finally we should pray regularly that "God's will be done" in our country and in our world. The full prayer Jesus taught us was: "Your kingdom come; your will be done on earth as it is in heaven".

Fourth, we should *center our teaching efforts on sonship with God*. This teaching that we are all sons and daughters of a loving heavenly Father is both easy to proclaim and readily accepted by most who hear it. And it is our most direct and effective way of expanding the kingdom. We need to increasingly realize our own sonship and then seek

to spread this saving faith in every way we can.

Fifth, we should prepare ourselves and teach others to *look to the kingdom of heaven as our primary reaction to crisis*. The Urantia Book tells us in no uncertain terms that modern society is in a state of crisis and that what is most needed in today's disintegrating secular world is sound religion—the religion of Jesus; the religion of the kingdom. We should consciously and courageously choose to take refuge in the kingdom, our inner spiritual connection with God, as our first reaction to tribulation and crisis. And then we should teach this reaction to others. In this effort we may be energized and inspired by the realization that a time of crisis is also a time of great opportunity both for personal growth and for imparting kingdom truths. As the Urantia Book says on page 2082, and concerning our times: “such times of great testing and threatened defeat are *always times of great revelation*.” (my emphasis) Thus we can use crisis itself as a powerful tool to aid our ministry of the kingdom.

Sixth, we should remember that Jesus always sought to speak the language of his hearers, to put his truths into words they were comfortable with and could easily comprehend. We can most easily and effectively reach friends, neighbors, and the world at large through harmonizing with the best in Christianity and using the scriptures to help expand the kingdom. In *The Life and Teachings of Jesus* we have a trustworthy collection of Biblical teachings that we can give to others for instruction, comfort, and guidance. And because it is a purified restatement of the gospels it can begin to undo the problems created by the gospel about Jesus taking the place of the gospel of Jesus. In sum, we can minister the kingdom now and to the widest possible audience not by using The Urantia Book directly, but by making wise and effective use of the Biblical record of Jesus' life and teachings.

Seventh, although the preceding six actions act to harmonize us with the great call of Jesus and the Urantia revelation, more is required; we must seek to *find the personal form of kingdom service that God calls us to*. We each have individual situations and special talents that may be useful in the work of the heavenly kingdom. We need to look to God for that particular kingdom service he would have us perform, that service which is individualized to our own talents, abilities, and opportunities. The possibilities are many, but as we find the special kingdom service God calls us to, we find the high meaning and purpose of our lives. We achieve our destiny!

So let us go forward! We have our call and we have actions that we can take in response to that call. It is a noble task and a great undertaking, really a wonderful opportunity that should inspire us all. As The Urantia Book says on page 2084, “this call to the adventure of building a new and transformed human society...should thrill all who believe in [Jesus] as men have not been stirred since the days when they walked about on earth as his companions in the flesh”.

Listen again to The Urantia Book's *clear* call to us: “Religion does need new leaders, spiritual men and women who will *dare to depend solely on Jesus and his*

incomparable teachings.” (my emphasis) Let us be those new leaders! Let us be the “new teachers” the Urantia Book speaks of who are destined to provide the leadership and inspiration for the coming “spiritual renaissance.” (2082) The future is in our hands, and our cause shall triumph! The Urantia Book promises this on page 2082; listen to this great prophecy: “A new and fuller revelation of *the religion of Jesus is destined to conquer* an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism.” (my emphasis)

So let us go forward! Our cause shall triumph!