ANTHROPOLOGY

Section 8. Culmination of Human Evolution

Point I. Religion in Human Experience

Point A. Spiritual condition of man

Point **1.** Religion embraces the whole development of human nature - it enlivens the evolving human nature.

(101:0.1) As a species of human experience, religion embraces both the primitive slavery to which the evolving savage condemns his fear, and the sublime, glorious freedom which brings the faith of civilized mortals, possessed of a higher consciousness of their status as children of the eternal God.

(101:0.2) Religion is the forerunner of the developed ethics and morality arising in the process of gradual social evolution. But as such, religion is not a purely moral movement, although the ethical and moral impulse of human society exerts an enormous influence on the external and social manifestation of religion. Religion always enlivens evolving human nature, but it is not the secret of that evolution.

Point 2. The mechanistic despair of the deluded soul can be dispelled by an effort of faith.

(102:0.1) To the unbelieving materialist man is but an evolutionary accident. His hopes for continued life are figments of mortal imagination; his fears, loves, desires, and convictions are but a reaction to the accidental combinations of some lifeless atoms of matter. No display of energy or expression of confidence will be able to carry him beyond the grave. The pious labors and inspiring genius of the best of mankind are doomed to destruction through death-the long and lonely night of eternal oblivion and the ruin of the soul. Unspeakable despair is man's only reward for his life spent toiling under the temporary sun of mortal existence. Each new day slowly and faithfully tightens the noose of pitiless fate, which, by the decree of the hostile and pitiless material universe, will be the final affront to all that is beautiful, noble, sublime, and virtuous in human desires.

(102:0.2) But the limit of man in his eternal destiny is not in this; such a vision is only the cry of despair of the deluded soul, lost from the path in spiritual darkness, continuing its struggle in the face of the mechanistic sophistry of material philosophy, and blinded by the confusions and distortions with which complex knowledge is filled. And all this fate of hopelessness, all this fate of despair, is forever dispelled by a bold effort of faith, emanating from the humblest and most uneducated of God's children on earth.

Point 3. Philosophy – mediator between science and religion.

(103:7.4) The union of scientific attitude and religious attainment by means of empirical philosophy is part of the long human experience of ascension to Heaven. The approximations of mathematics and the certainty of intuition will always need a coordinating function - the logic of reason at all levels of experience, up to the maximum acquisition of the Supreme.

Point 4. Without a faculty of insight into the essence of truth, logic can never reconcile science and religion.

(103:7.5) But logic is incapable of reconciling the data of science and the insights of religion if both the scientific and religious sides of the personality do not obey the truth, if there is no sincere desire to follow the truth wherever it leads, to whatever conclusions to come across.

Point 5. Interaction of logic, reason, and religious belief in human experience.

(103:7.6) Logic is a method of philosophy-a method of its expression. Within the limits of true science, argumentation always lends itself to improvement by means of true logic; within the bounds of true religion, faith, proceeding from the internal point of view, is always logical, even if it appears completely unreasonable to a scientific view from the outside. From the outside looking in, the universe may seem material to you; if you look at it from the inside out, this same universe can appear perfectly spiritual. Rational argumentation grows out of material consciousness, faith out of spiritual consciousness, but with the help of philosophy, strengthened by revelation, logic is able to confirm both internal and external views, thereby strengthening both science and religion. Thus, through the common connection with the logic of philosophy and science and religion can become more and more tolerant of each other, showing less and less skepticism.

Point 6. Both science and religion need self-criticism.

(103:7.7) What both developing science and religion need is a more exacting and bolder self-criticism, a greater understanding of the incompleteness of the evolutionary status. Often religious and scientific teachers are too self-confident and dogmatic. Scientific and religious self-criticism can only refer to facts. It is enough for a man to depart from the facts, and his reason loses its leading position, or quickly degenerates into a semblance of false logic.

Point 7. Revelation helps philosophy coordinate science and religion.
(103:7.9) The science of the material world enables man to control and to some extent subordinate himself to the physical environment. The religion of spiritual experience is the source of the friendly impulse enabling men to live together in the complex conditions of the civilization of the scientific age. Metaphysics, and to a greater extent revelation, is the connecting link for both scientific and religious discovery, enabling man to attempt to logically relate these separate but interrelated fields of thought into the sublime philosophy that would distinguished by persistence in science and confidence in religion.

Point 8. Science and religion are based on assumptions.
(103:7.10) In the conditions of mortal existence, absolute proofs are impossible; both science and religion are based on assumptions. At the morontia level, the postulates of both science and religion lend themselves to partial confirmation by the logic of the motto. On the spiritual level - the level of achieving material status, the need for ultimate proof gradually gives way to the actual experience of reality and participation in reality; but even then much that lies beyond the bounds of the ultimate remains unproved.

Point 9. Basic assumptions of science and religion.
(103:7.11) All areas of human thought are based on some assumptions that are accepted, though without proof, thanks to the principled receptivity to reality inherent in the mind of man. Science sets out on its vaunted path of rational argument by beginning with the assumption of the reality of three things: matter, motion, and life. Religion begins with the assumption of the reality of three things: reason, spirit and the universe - the Supreme Being.

Point 10. Immensity of problems with the union of the material and the spiritual.
(103:7.12) Science becomes a field of thought covering matters of mathematics, energy, and matter in time and space. Religion includes in its sphere not only the finite and temporal spirit, but also the spirit of eternity and supremacy. It is only through the influence of long experience that these two opposite perceptions of the universe can arrive at analogous interpretations of causes, functions, relations, realities, and purposes. The maximum alignment of the differences of energy and spirit is achieved in the outline of the Seven Master Spirits; their first union - in the Deity of the Most High God; their ultimate unity is in the infinity of the First Source and Center.

Point 11. Nature, Mission and Limitations of Revelations.
(92:4.1) Revelation is evolutionary, but it is always progressive. Throughout the centuries-long history of the inhabited world, religious revelations have become more and more extensive and have steadily gained more and more enlightening power. Revelation is called upon to classify and purify the changing evolutionary religions. But in order to exalt the evolutionary energies and raise them to a new level, such divine revelations must set forth teachings not too far removed from the pattern of thought and reaction of the respective age. Therefore, revelation cannot but relate to evolution.

Point B. Climax of religious life
Point 1. Portrait of the personality of Jesus.
(100:7.9) Jesus was an unusually cheerful man, but he was not blind or recklessly optimistic. His constant admonition was, "Do not lose heart!" He was able to maintain his confident attitude because of his steadfast trust in God and firm confidence in man. He was always touchingly compassionate towards all people because he loved and believed in them. At the same time, he was unfailingly true to his convictions and majestically steadfast in his attachment to the fulfillment of the Father's will.
(100:7.10) The Master was always generous. He tirelessly repeated, "It is more blessed to give than to receive." He said, "Freely you have received, freely give." And yet, for all his unbounded generosity, he was never distinguished for extravagance or extravagance. He taught that to obtain salvation it is necessary to believe. "For everyone who asks will receive."
(100:7.11) He was upright, but invariably good. He said, "If it wasn't so, I would have told you."

He was sincere but always friendly. He openly spoke of his love for the sinner and his hatred of sin. But in all his striking sincerity he was impeccably fair.

(100:7.12) Jesus was distinguished by cheerfulness, although sometimes he had to drink from the cup of choral sadness. He fearlessly faced the reality of existence, and yet he treated the gospel of the kingdom with great enthusiasm. But he controlled his enthusiasm, it never controlled him. He was unconditionally devoted to "the work of the Father". This divine elation led his fellow-spirituals to think that he was not himself, but the watching universe esteemed him as a model of prudence and supreme mortal devotion to the noble demands of the spiritual life. And his restrained enthusiasm was contagious; his companions could not but share his divine optimism.

(100:7.13) This Galilean was not a sad man; his soul knew how to rejoice. He always said, "Rejoice and be glad!" But when duty required it, he was ready to manfully walk through the "dark valley of death." He was joyful and at the same time humble.
(100:7.14) His courage was matched only by his patience. When he was urged to perform untimely action, he only replied: "My time has not yet come." He was never in a hurry; he kept a majestic calm. But he was often outraged by evil, he was intolerant of sin. Not infrequently he felt a great inner urge to thwart that which stood in the way of the well-being of his earthly children. But his indignation at sin never manifested itself in an angry attitude toward the sinner.
(100:7.15) His bravery was admirable, but recklessness was unknown to him. His motto was the words: "Do not be afraid". His courage was sublime, his fearlessness often distinguished by heroism. But this bravery was combined with prudence and subordinated to reason. It was the courage born of faith, not the recklessness of blind conceit. He was truly brave, but never bold.
(100:7.16) The Master was a model of reverence. From his youth, his prayer began with the words: "Our heavenly Father, hallowed be Your name." He treated with respect even the imperfect religion of his companions. But this did not prevent him from criticizing religious traditions or sharply attacking the fallacies of human faith. He honored true holiness, and yet could justly say, addressing his followers, "Which of you would accuse me of sin?"
(100:7.17) Jesus was great in his virtue, and at the same time found a common language with little children. He was soft-spoken and unassuming in his personal life, and along with that he was the most perfect person in the universe. His comrades called him "Teacher" by choice.
(100:7.18) Jesus was an absolutely complete human being. Today, as once in Galilee, it continues to unify human experience and coordinate human aspirations. It unifies life, ennobles character, and makes experience comprehensible. He enters the human mind to elevate, transform, and transform it. It is literally true that: "If anyone is in Christ, he is a new creation. The old is dying, see: everything is becoming new."

Point II. Human destiny

Point A. Evolutionary Rise

Point 1. The evolutionary destiny of humans.
(112:0.1) The evolutionary planets are the spheres of man's emergence, the worlds of origin for mortal ascension. Your starting point is Urantia - where you and your divine Consciousness Adjuster join in a temporary union. You have been gifted with a perfect conductor; therefore, if you honestly cross the distance in time and master the ultimate goal - faith, your reward will be eternity: you will forever unite with the Adjuster passing through you. It is then that your true life will begin - the ascending life, to which today's mortal state is but a prelude. It is then that the lofty and progressive mission of graduates in eternity will be revealed to you. And throughout all these changing epochs and stages of evolutionary growth, your only beginning, which remains absolutely unchanged, is the personality - constancy amid changes.

Point 2. Ministering of angels.
(114:0.2) This afternoon's roll call of the planetary angels - nurturers and others - covered 501,234,619 pairs of seraphim. Under my leadership are two hundred seraphic hosts - 597,196,800 pairs of seraphim or 1,194,393,600 angels. But 1,002,469,238 individuals were registered, from which it follows that 191,924,362 angels were absent from this world, performing tasks related to transportation, message delivery, and death. [On Urantia there are roughly equal numbers of cherubim and seraphim, both having a similar organization.]
(114:0.3) The seraphim and their associated cherubim are intimately connected with the detailed exercise of superhuman planetary government, especially in the worlds isolated by rebellion. With the assistance of the skillful intermediary beings, the angels act on Urantia as immediate super-material guardians, carrying out the orders of the local ruler and also of his assistants and subordinates. In addition to the functions of group and personal guardians, the seraphim - as a class, deal with the implementation of many other tasks.

Point 3. Nature, Mission and Composition of the Destiny Reserve Corps.
(114:7.1) The reserve corps of destiny consists of planet-dwelling men and women admitted to special service within the superhuman administration of planetary affairs. Included in this corps are men and women of each generation, chosen by the spiritual leaders of the given sphere to help bring mercy and wisdom to the children of time on the evolutionary worlds. As a rule, the use of mortals as liaisons in carrying out ascension plans into life begins as soon as they become competent and reliable enough to assume such responsibility. Accordingly, as soon as men and women of sufficient mental ability, adequate to the moral status, and of the necessary spirituality appear on the scene of earthly action, they are immediately assigned to the corresponding heavenly group of planetary personalities as human mediators, mortal helpers.

(114:7.2) When men are chosen as protectors of planetary destiny, when they become key figures in the plans carried out by the world rulers, the planetary head of the seraphim confirms their temporary attachment to the seraphim corps and appoints personal guardians of destiny to serve with these mortal reservists. All reservists are self-aware Adjusters, and most of them operate in the higher cosmic circles for intellectual attainment and spiritual gain.
(114:7.3) Mortals of the given world are selected for service in the reserve corps of destiny of the inhabited worlds when they possess certain qualities:
(114:7.4) **1.** A special ability to be secretly prepared for the possible fulfillment of numerous extraordinary commissions relating to various fields of world activity.
(114:7.5) **2.** Self-sacrificing devotion to some particular social, economic, political, spiritual, or other work, combined with a willingness to perform it without expecting recognition or rewards from men.
(114:7.6) **3.** Possession of an unusually versatile Consciousness Adjuster, having possibly pre-Urantian experience in solving planetary problems and dealing with world-threatening exceptional situations.

Point 4. Nature and Mission of Consciousness Adjusters.
(107:0.2) Adjusters are the reality of the Father's love embodied in the souls of men; they are the true pledge locked in mortal reason for man's eternal path; they represent the essence of the perfected personality of a finishing man, foretold in time by the gradual assimilation of the divine method by which, ascending step by step from one universe to another, man submits his life to the will of the Father until he actually attains the divine presence of his Heavenly Father.

Point B. Triumph of Faith
Point 1. Man freed from religion learns that the divine host of the infinite universe is on his side.
(101:10.8) When you experience such a transformation in faith, you cease to be a docile particle of the mathematical cosmos and become a free-willed son of the Universal Father. Such a liberated son is no longer alone in his battle with the intolerable fate of the cessation of temporal existence; he no longer struggles with all nature without any hope of success; he is no longer thrown off balance by the paralyzing fear that he may have placed his trust in a hopeless phantom, or pinned his hopes on a whimsical delusion.
(101:10.9) On the contrary, now the sons of God are jointly engaged in battle for the celebration of realities over the shadows of the incompleteness of being. At last all creatures understand the fact that in the heavenly struggle for eternal life and divine status, God and the entire divine host of the virtually infinite universe are on their side. Such unfaithful sons have doubtless entered the time-spanning struggle on the side of the higher powers and divine personalities of eternity; even the flying stars in their orbits are now fighting for them; at last they see the universe from within, from God's point of view - and the uncertainty of material isolation is transformed into the certainty of eternal spiritual development. Even time itself becomes only a shadow of eternity cast by the Paradise Realities on the moving robe of space.

Conclusion
(112:7.19) Indeed you mortals are of earthly animal origin, indeed you are made of dust. But if you earnestly ask, if you truly desire, then the inheritance of the ages will surely become yours, and the time will come when you will serve in the universes in your true status - children of the Supreme God of experience, divine sons of the Heavenly Father of all persons.

(112:7.20) [Presented by a Single Ambassador of Orvonton.]