

Worship: Actualizing the Kingdom of Heaven

Second Frontier Conference
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I. **Introduction**

- (a) 303 "Highest privilege and first duty..."

II. **Worship as the means by which the kingdom develops**

- (a) 1862 "Jesus wholly concerned with..."

1. **Thanksgiving**

- a. The Psalms

2. **Some Thoughts about Evolutionary Religion**

- a. Millennialism

3. **Some Thoughts on the Adjutant Mind Spirits**

- (a) 378, 401 adjutants described
- (b) 664 "ideas formulated from protoplasmic memory..."

4. **Sincere Worship**

- (a) 66 "sincere worship connotes..."
- (b) 1104 "divine spirit makes contact..."
- (c) 66 "true worship, in the last analysis..."

5. **Worship as a consecration of will**

- (a) 2088 "the greatest of all offerings..."
- (b) 22 "the reality of true worship..."
- (c) 1221 "a consecration of will..."

6. **Worship and service**

- (a) 1008 "the essence of Jesus' teaching..."
- (b) 1112 "the service-discovery of spiritual reality..."
- (c) 1326, 2065, 2088 "maintain unbroken communion with God..."

7. **Worship and Context**

- a. In space
 - (1) Islam
- b. In time
 - (1) Judaism
- c. In sacrament
 - (1) Catholicism
- d. In relationship
 - (1) Jesus' gospel
 - (a) 1726 "where two or three of you are gathered together..."
 - (b) 1861 "the kingdom within you..."
 - (c) 1862 "the sacredness of the individual..."
 - (d) 1133 "the prelude to true worship..."

III. Enhancing our Worship Experience

- A. Cultivate an active prayer life.
 - (a) 1640 "prayer leading up through thanksgiving..."
- B. Strive for emotional integration.
 - (a) 708 the emotional precursors to worship.
 - (b) 1840 "attempt to arouse the highest emotions..."
- C. Become involved in community.
 - (a) 1094 "spiritual growth is mutually stimulated..."
- D. Acquire knowledge about the nature of God.
 - (a) 303 "quality of worship is determined by..."
 - (b) 910 "the coming goal of earthly existence..."
 - (c) 1113 "the soundness of philosophic conclusions depends on..."
 - (d) 1104 "amid and upon our ideas, ideals, insights, and spirit strivings..."
 - (e) 1641 "worship is the illumination of this inner environment..."
 - (f) 647, 1142 wisely discriminating between truth and error...
 - a. A note about Gnosticism
 - (a) 50 the determiners of spiritual receptivity.
 - (b) 1104 "the highest and most spiritualized thinking..."
- E. Understand the risks.
 - (a) 1778 the dangers of fanaticism.
 - a. A note on the importance of becoming familiar with the history of the fourth epochal revelation.

IV. Conclusion

Worship

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3. Worship--the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination.

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Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

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Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material limitations can never become highly conscious of the real significance of true worship. Man's realization of the reality of the worship experience is chiefly determined by the developmental status of his evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.

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Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of worship is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of worship becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.

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The periodic, spontaneous, group, and other special outbursts of supreme adoration and spiritual praise enjoyed on Paradise are conducted under the leadership of a special corps of primary supernaphim. Under the direction of these conductors of worship, such homage achieves the creature goal of supreme pleasure and attains the heights of the perfection of sublime self-expression and personal enjoyment. All primary supernaphim crave to be conductors of worship; and all ascendant beings would enjoy forever remaining in the attitude of worship did not the chiefs of assignment periodically disperse these assemblages. But no ascendant being is ever required to enter upon the assignments of eternal service until he has attained full satisfaction in worship.

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Prayer is the technique whereby, sooner or later, every religion becomes institutionalized. And in time prayer becomes associated with numerous secondary agencies, some helpful, others decidedly deleterious, such as priests, holy books, worship rituals, and ceremonials.

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Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny.

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It is the Adjuster who creates within man that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before the actual person of Deity to worship the infinite source of the divine gift. The Adjuster is the living presence which actually links the mortal son with his Paradise Father and draws him nearer and nearer to the Father. The Adjuster is our compensatory equalization of the enormous universe tension which is created by the distance of man's removal from God and by the degree of his partiality in contrast with the universality of the eternal Father.

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The Universal Father never imposes any form of arbitrary recognition, formal worship, or slavish service upon the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves--in their own hearts--recognize, love, and voluntarily worship him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father.

In addition to The Urantia Book, the following sources provided ideas and information for this presentation:

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H. Richard Niebuhr, Christ and Culture (New York: Harper and Row, 1951).

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Ted Peters, The Cosmic Self (San Francisco: Harper, 1991).

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