

## Neal Waldrop

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**From:** Neal Waldrop [nealwaldrop@earthlink.net]  
**Sent:** Friday, February 08, 2019 12:53 AM  
**To:** Neal Waldrop - gmail (nealwaldrop606@gmail.com)  
**Subject:** Global Endeavor / Revelation Revealed / webinar on February 2, plans for February 9  
**Attachments:** 2016-07-17\_RR-T08\_P088-146\_Q059-077.pdf; 2019-01-17\_Romanità.pdf

Dear fellow readers of *The Urantia Book* and friends of the Global Endeavor,

On Saturday, February 2, we conducted our sixth webinar based on topic 8 of *Revelation Revealed*, a topic that is entitled, “Comparing and contrasting the true teachings of Jesus with the traditional tenets and practices of organized, institutional Christianity.”

We began in the middle of page 95, in order to examine practices associated with doctrines and creeds, techniques that Christian leaders and theologians ended up imposing on believers — even though Jesus warned against “[the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom](#)” [*the Midwayer Commission, 1592:2 / 141:5.4*].

One participant highlighted the phrase appearing at the end of this warning, namely “[as a means of guiding and controlling believers.](#)” In his view, formulating creeds and establishing traditions are not contrary to Jesus’ instructions unless these techniques are aimed at guiding and controlling believers.

Another participant, however, pointed out that the development of creeds is closely linked with standardization and dogmatization, thereby stifling spiritual development in the individual. From a similar perspective, another panelist commented that any group that is well established tends to want to bend the will of the individual toward it. He did not see how dogmatizing and standardizing is compatible with seeking to do the will of the Father.

Yet another participant cited the Midwayer Commission’s comments at the end of Paper 170 whereby “[the so-called Christian church](#)” has become “[the cocoon in which the kingdom of Jesus’ concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development](#)” [*the Midwayer Commission, 1866:4 / 170:5.21*].

One panelist called attention to the passage in section 7 of Paper 98 whereby a Melchizedek calls attention to the fact that “[The Christian religion, as a Urantian system of belief, arose through the compounding of](#)” [seven groups of] “[teachings, influences, beliefs, cults, and personal individual attitudes](#)” [*a Melchizedek, 1084:2 / 98:7.3*]. Since the life and teachings of Jesus of Nazareth are only one of these seven sets of very broad elements, it is clear that Christianity contains a great deal that Jesus did not teach. This, in turn, provides considerable insight into why it is necessary for the butterfly to emerge from the cocoon.

Another panelist pointed out that it is our task as readers of the fifth epochal revelation to absorb and act on the entire text, from the Foreword all the way to page 2097. The revelators' inspiring teachings and insights certainly include the narrative about the life and teachings of Jesus that appears in Part IV, but we must also focus quite intently on the facts, meanings, and values that the revelators have explained elsewhere, and on the origins, history, and destiny that we should associate with the grand universe and with God's overarching plans for us as individuals and as humanity as a whole.

After the panelists had contributed many other insightful remarks to which I cannot do justice in this rather brief summary, we began talking about the complex political, cultural, and social stresses that afflicted the Roman Empire in the early decades of the 4th century. At this time, the Emperor Constantine acted on his apparent desire for "One Empire, One Emperor, One God, One Faith," and in the process he decided to patronize and sponsor the Christian church.

Therefore we began discussing the new material contained in my document "Romanità" (the second attachment). In part, this document explains that the social, cultural, and political systems of the Roman Empire ended up inflicting certain birthmarks on the organized, institutional church — birthmarks that still exert substantial influence on Christianity as it is currently practiced in the Western world.

In effect, these organizational and structural changes became so closely associated with the Christian tradition as to be almost indistinguishable from it. Further, the resulting entanglement of church and state exerted very substantial influence for well over one thousand years. Even though the vestiges of this entanglement are now considerably weaker in countries whose social and cultural background is predominantly Christian, they still afflict humanity, in some locations more acutely than elsewhere.

Participants will devote considerable attention to these matters during our webinar on February 9, in part by taking careful note of comments in section 12 of Paper 70 whereby a Melchizedek warns that if human beings wish to maintain our freedom, we must avoid "Union of church and state" [*a Melchizedek, 798:16 / 70:12.17*].

## **PRACTICAL FACTORS**

1. Since the recordings of our previous webinars remain available on YouTube, you could watch any or all of them whenever you wish. Here is the link that would take you to the specific location on the Internet:

[https://www.youtube.com/channel/UC\\_6QHPLuABZojhdjE8XJRQg](https://www.youtube.com/channel/UC_6QHPLuABZojhdjE8XJRQg)

As a workaround that would help you if you do not have this link immediately to hand, you could log onto the main site for YouTube and then search for "Global Endeavor." The results would include a reference to our programs, although it may not appear at the top of the list.

2. Here is the standard time line that applies to all our discussions, including the next webinar on Saturday, February 9:

- Pacific Time Zone: from 12:00 to 2:00 pm.
- Mountain Time Zone: from 1:00 to 3:00 pm.
- Central Time Zone: from 2:00 to 4:00 pm.
- Eastern Time Zone: from 3:00 to 5:00 pm.

Please be aware that the starting time is only approximate, for it usually takes us a few minutes to make the adjustments to the rather complicated software that cause all the participants to be viewed and heard correctly. In relation to the webinars on topic 8 that we have conducted up to now, live streaming in YouTube has usually begun at about ten minutes past the hour indicated above.

Regards, Neal Waldrop.

Chairman, the Committee for the Global Endeavor

[February 8, 2019 at 12:53 am]