

## THE LIVES WE LIVE

This is something I've wanted to do for a long time. I started collecting material years ago just because I feel very deeply about this subject. This is something I try to live by. It means a great deal to me.

My title - THE LIVES WE LIVE. My text - (Jesus to apostles)

"And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned of the realities of the kingdom." Paper 140, Ordination, p. 1569, ¶5.

In other words, to use a nice switch, don't do as I say - do as I do. And how many of us could honestly say that without flinching? For, of course, this is the most difficult thing in the world to do. We know in our minds what we ought to do, what is the right thing to do -- but so often we fail to put into practice the things we know we should do. We accept the truths of the Urantia Book intellectually, but we don't use them in our lives.

A. There are many places in the Jesus papers, in particular, which emphasize the fact that it is the life you live which is important, not so much the words you speak. We are told again and again to pay more attention to what Jesus did, how he lived - than to what he taught. Listen to some of these comments.

When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for what he taught as for what he did. p. 2088, ¶6. P. 196, Faith of Jesus.

You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus. p. 2091, ¶11. P. 196, Faith of Jesus.

Personal religion. You, as did his apostles, should the better understand Jesus' teachings by his life. He lived a perfected life on Urantia, and his unique teachings can only be understood when that life is visualized in its immediate background. It is his life, and not his lessons to the twelve or his sermons to the multitudes, that will assist most in revealing the Father's divine character and loving personality. P. 140, Ordination of the Twelve. p. 1581, ¶6.

That evening while teaching in the house, for it had begun to rain, Jesus talked at great length, trying to show the twelve what they must be, not what they must do. They knew only a religion that imposed the doing of certain things as the means of attaining righteousness -- salvation. But Jesus would reiterate, "In the kingdom you must be righteous in order to do the work." Many times did he repeat, "Be you perfect, even as your Father in Heaven is perfect." All the while was the Master explaining to his bewildered apostles that the

salvation which he had come to bring to the world was to be had only by believing, by simple and sincere faith. Said Jesus: "John preached a baptism of repentance, sorrow for the old way of living. You are to proclaim the baptism of fellowship with God. Preach repentance to those who stand in need of such teaching, but to those already seeking sincere entrance to the kingdom, open the doors wide and bid them enter into the joyous fellowship of the sons of God." But it was a difficult task to persuade these Galilean fishermen that, in the kingdom, being righteous, by faith, must precede doing righteousness in the daily life of the mortals of earth.

...Many times, when they did make sure to remember what the Master said, they were almost certain to forget what he did not say. But they slowly assimilated his teaching because Jesus was all that he taught. What they could not gain from his verbal instruction, they gradually acquired by living with him. P. 140, Ordination. p. 1584, ¶4,5.

Jesus: "...Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven." P. 141, Beginning the Public Work. p. 1591, ¶8.

This theme must have been much in Jesus' mind -- he repeats it so often in his last appearances!

Jesus to believers in Philadelphia (morontia appearance): "You all know that we have one Father in heaven, and that there is but one gospel of the kingdom -- the good news of the gift of eternal life which men receive by faith. As you rejoice in your loyalty to the gospel, pray the Father of truth to shed abroad in your hearts a new and greater love for your brethren. You are to love all men as I have loved you; you are to serve all men as I have served you.... Remember, as you love one another, all men will know that you are my disciples." P. 191, Appearances to Apostles. p. 2041, ¶7 - 2042, ¶1.

Jesus to apostles (morontia appearance): "As I have revealed the Father, so shall you reveal the divine love, not merely with words, but in your daily living. I send you forth, not to love the souls of men, but rather to love men. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience these spirit realities of the divine life since you already have eternal life, as the gift of God, through faith....Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it

shall consist in the life which you will live among men--the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love. The Jews have extolled goodness; the Greeks have exalted beauty; the Hindus preach devotion; the far-away ascetics teach reverence; the Romans demand loyalty; but I require of my disciples life, even a life of loving service for your brothers in the flesh." P. 191, Appearances. p. 2043, ¶2.

Jesus to Alexandrians (morontia appearance): "...And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation." P. 191, Appearances to Apostles. p. 2044, ¶3.

Jesus in Nicodemus' courtyard (16th morontia appearance): "I have lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. Love all men as I have loved you; serve your fellow mortals as I have served you. Freely you have received, freely give." P. 193, Final Appearances. p. 2053, ¶2.

Jesus to Ganid on the trip to the Northern Italian Lakes: "Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for the soul. That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as

the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives." P. 132, Sojourn at Rome. p. 1466, ¶3.

Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by seeing their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. P. 141, Beginning Public Work. p. 1593, ¶5.

Jesus to 11 apostles on Mount of Olives just before ascension: "Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the truth that man is a son of God, and that all men are brethren." P. 193, Final Appearances and Ascension. p. 2057, ¶4.

There are probably many more quotes of this nature.

- B. How? How can we do this — this business of living to reveal that we know the Father? How can we live so that we will impress other people with the fact that we have something that's important — that they might be interested in -- that they might like for themselves? There is no blanket answer. There are many ways of doing this -- and for each person it must be different. Each one must work it out for himself. But first, realize that you have much help. You aren't struggling alone. Each of us has a Thought Adjuster, Spirit of Truth, Holy Spirit, guardian seraphim, and sometimes others that we don't know about! Here are some quotations which perhaps might help:

Even though you are effectively armed to meet the difficult situations of life, you can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enable you to win the hearty support and co-operation of your fellows. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men. You simply must have tact and tolerance. P. 160, Rodan of Alexandria. p. 1774, ¶2.

As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unneces-

sary social misunderstanding. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully. P. 156, Sojourn at Tyre and Sidon. p. 1740, ¶6.

Jesus to apostles: "Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life." P. 155, Fleeing Through Northern Galilee. p. 1726, ¶3.

Jesus: "Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom." P. 174, Tuesday in the Temple. p. 1898, ¶6.

Jesus to Ganid: "Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living." P. 130, On the Way to Rom. p. 1431, ¶1.

Jesus to evangelists: "Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul....Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship." P. 149, Second Preaching Tour. p. 1673, ¶3.

Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are. You may not aspire to live his life, but you can resolve to live your lives even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. P. 129, The Later Adult Life. p. 1425, ¶7, and 1426, ¶1.

Most of the really important things which Jesus said or did seemed to happen casually, "as he passed by." There was so little of the professional, the well-planned, or the premeditated in the Master's earthly ministry. He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, "He went about doing good."

And it behooves the Master's followers in all ages to learn to minister as "they pass by" -- to do unselfish good as they go about their daily duties. P. 171, On the Way to Jerusalem. p. 1875, ¶5, 6.

(In other words, don't make a big production out of it.)

One of the things that will help is to try to co-operate with 'the Spirit.

The Spirit never drives, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion. P. 34, Local Universe Mother Spirit. p. 381, ¶5.

Solitary Messenger speaking: I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted

and joyous life and with a successful and honorable career on earth. Co-operation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension. P. 110, Relation of Adjusters to Individuals. p. 1206, ¶3.

Confusion, being puzzled, even sometimes discouraged and distracted, does not necessarily signify resistance to the leadings of the indwelling Adjuster. Such attitudes may sometimes connote lack of active co-operation with the divine Monitor and may, therefore, somewhat delay spiritual progress, but such intellectual emotional difficulties do not in the least interfere with the certain survival of the God-knowing soul. Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty. Only conscious resistance to the Adjuster's leading can prevent the survival of the evolving immortal soul.

You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not, but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective co-operation. You can consciously augment Adjuster harmony by:

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.
2. Loving God and desiring to be like him--genuine recognition of the divine fatherhood and loving worship of the heavenly Parent.
3. Loving man and sincerely desiring to serve him--wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals.
4. Joyful acceptance of cosmic citizenship--honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty.  
P. 110, Relation of Adjusters to Individuals. p. 1206, ¶4-9.

Solitary Messenger speaking: May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would--as you work and worry, as you fight and toil--permit the valiant Adjuster to fight with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only

allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world.

Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor? P. 111, The Adjuster and the Soul. p. 1223, ¶4,5.

Practice makes better - but not perfect.

Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it easier to do the right thing. P. 156, Sojourn at Tyre and Sidon, p. 1740, ¶1.

As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.

The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self. P. 156, Sojourn at Tyre and Sidon. p. 1740, ¶3-5.



C. RESULTS

If you are really, honestly, sincerely trying to live the faith you have -- the belief in the Fatherhood of God and the Brotherhood of Man -- then if you are really trying, how does it show -- what are the results?

The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unflinching declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is "the victory which overcomes the world, even your faith." P. 4, God's Relation to the Universe. p. 59, ¶6.

Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.
2. Produces a sublime trust in the goodness of God even in the face of bitter disappointment and crushing defeat.
3. Generates profound courage and confidence despite natural adversity and physical calamity.
4. Exhibits inexplicable poise and sustaining tranquillity notwithstanding baffling diseases and even acute physical suffering.
5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.
6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.
7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.
8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.
9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilizations of modern times.

10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, industrial greeds, and political maladjustments.
11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the perplexing presence of evil and sin.
12. Goes right on worshipping God in spite of anything and everything. Dares to declare, "Even though he slay me, yet will I serve him." P. 101, The Real Nature of Religion. p. 1108, ¶3-15.

Jesus to the apostles: "While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unflinchingly leads in the directions of divine worship and loving regard for one's fellows." P. 146, First Preaching Tour. p. 1642, ¶3.

#### Peace and poise

It is difficult to identify and analyze the factors of a religious experience, but it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of the Eternal. Believers react to this temporal life as if immortality already were within their grasp. In the lives of such mortals there is a valid originality and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world. Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology. P. 102, Foundations of Religious Faith. p. 1119, ¶8.

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God." P. 100, Religion in Human Experience. p. 1101, ¶2.

Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment. P. 100, Religion in Human Experience. p. 1096, ¶5,6.

To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. P. 106, Universe Levels of Reality. p. 1175, ¶2.

#### Fruits of the spirit

As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. P. 56, Universal Unity. p. 648, ¶4.

The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, "for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." P. 34, Local Universe Mother Spirit, p. 381, ¶7.