

LIVING IN
THE MATERIAL WORLD

Right Thinking,
Guidance, and Inspiration

From

The Urantia Book

For “the problems of your earthly existence” and “making a temporal living”

(1985; revised 1990, 2011)

Quotations are from *The Urantia Book*,
Copyright 1955 by URANTIA Foundation; all rights reserved.

INTRODUCTION

Imagine that you are seeking to resolve a serious ego problem in friend, a family member, or yourself. There are many material and mental approaches one might take in seeking to resolve this problem, e.g., constructive criticism, psychotherapy, special help classes, even hospitalization. Some will prove more effective than others. But none of these material and mental approaches can compare with finding an appropriate *spiritual antidote*. The Urantia Papers refers to such a higher and better solution on page 549: “Humor is the **divine antidote** for exaltation of ego.”

The concept behind the thoughts collected herein is that of finding a divine and *spiritual antidote* for any problem that arises in our lives. The idea is to join the material stimulus of our problem with an appropriate spiritual response. Let us use the motivation, energy, and focused attention that are generated by the material problems we face to seek for spiritual solutions. In this way the ordinary problems of life can inspire spiritual growth as well as guiding us to the solution of the problem at hand. As *The Urantia Book* points out, “even the problem of making a living requires religion for its ideal solution.” (1778)

These thoughts are especially good to *read and meditate on* when our minds are troubled or preoccupied with our problems. Running these positive thoughts through our minds can provide both immediate and long-term benefit. They have been read, re-read, and meditated on by the author throughout the serious problems he has faced during the past 25 years. They work! They help! Use them when dealing with difficult problems and during tough times. Use them to keep yourself on a positive path, and use them to maintain a positive mind; Use them to go forward!

As far as possible seek to replace the negative with the positive in speech and thought. The more you can do this the better. *This is your power; it is in your power to do this*. The more you do it the better you will get, the stronger you will get. Exercise your faith! Speak words of faith to yourself and to others. And remember, with God on your side your power and effectiveness are tremendously enhanced!

The spiritual antidote, the spiritual answer to our material problems and needs, begins with the Melchizedek covenant, with our *learning to trust in God for everything*.

TABLE OF CONTENTS

1. The Melchizedek Covenant
2. Faith and Trust
3. Friendly Universe; Heart's Desires
4. Courage and Fear
5. Good Cheer and Comfort
6. Energy
7. The Father's Provision and Overcare
8. The Problems of Life
9. Work; Making a Living
10. Wealth and Prosperity
11. Difficulties and Obstacles; Affliction
12. Anxiety, Worry, Pressure; Poverty
13. Disappointment
14. Failure and Defeat; Victory
15. Success
16. Tithing; Generosity
17. Prayer
18. Meditation and Communion
19. Worship
20. Health and Healing
21. Humor, Ego, and Stress
22. Wisdom; Meekness; Spiritual Antidotes
23. Promises of God
24. Highlights, Inspirational Thoughts
25. Affirmations and Prayers

1. THE MELCHIZEDEK COVENANT

“divine favor through faith”

the Salem gospel of divine favor through *faith alone* 1036

Melchizedek proclaimed that *faith is the act by which men earned God's favor*. 1007

Melchizedek taught *trust in the omnipotent beneficence of God*

The Salem religion of a Most High Creator Deity who would *bestow his favor upon mankind in response to man's faith*. 1032

the simple gospel of Salem, that faith in God would *assure divine favor* 1040

Abraham envisaged the conquest of all Canaan, when the thought that he had no son to succeed him as ruler of this proposed kingdom began to worry him. He arranged another conference with Melchizedek.

And Melchizedek made a formal covenant with Abraham at Salem. Said he to Abraham: "Look now up to the heavens and number the stars if you are able; so numerous shall your seed be." And Abraham believed Melchizedek. And *it was counted to him for righteousness*. And then Melchizedek told Abraham the story of the future occupation of Canaan by his offspring after their sojourn in Egypt.

This covenant of Melchizedek with Abraham represents *the great Urantian agreement* between divinity and humanity whereby ***God agrees to do everything; man only agrees to believe God's promises and follow his instructions***.

It was not long after the establishment of the covenant that Isaac, the son of Abraham, was born *in accordance with the promise of Melchizedek*. After the birth of Isaac, Abraham took a very solemn attitude toward his covenant with Melchizedek, going over to Salem to have it stated in writing. It was at this public and formal acceptance of the covenant that he changed his name from Abram to Abraham. 1020

Forget not—it is *your personal faith in the exceedingly great and precious promises of God* that ensures your becoming partakers of the divine nature. 1609

Machiventa's gospel of man's faith and trust in the one universal God as **the only price** of obtaining divine favor. 1027

I will trust in the Lord with all my heart; I will lean not upon my own understanding. In all my ways I will acknowledge him, and he shall direct my paths. The Lord is faithful; he keeps his word with those who serve him; the just shall live by his faith. 1445

2. FAITH AND TRUST

“I will trust the Lord with all my heart; I will lean not upon my own understanding.”

Taste and see that the Lord is good! Blessed is the man who trusts him. 41

The ideal of religious philosophy is such a faith-trust as would lead man unqualifiedly to depend upon the absolute love of the infinite Father of the universe of universes. 1141

We have learned to win faith by the yearning of our hearts. 1469

Religious faith—the positive leading of the indwelling divine presence

I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. 1446

faith is the energy of the better life. 1447

That, then, is the primary or elementary course which confronts the *faith-tested* and much traveled pilgrims of space. But long before reaching Havona these ascendent children of time have learned to *feast upon uncertainty*, to *fatten upon disappointment*, to *invigorate in the presence of difficulties*, to *exhibit indomitable courage in the face of immensity*, and to *exhibit unconquerable faith* when confronted with the challenge of the inexplicable. Long since the battle cry of these pilgrims became: ***In liaison with God nothing—absolutely nothing—is impossible.*** 291

I will trust the Lord with all my heart; I will lean not upon my own understanding. 1445

In all my ways I will acknowledge him, and he shall direct my paths. 1445

They who wait upon the Lord shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary; they shall walk and not be faint. 1445

No good thing will God withhold from those who walk uprightly. 1445

Jesus never faltered in his faith. 1102

He trusted his Father as a little child trusts his earthly parent. 1102

he never religiously doubted the certainty of God's watchcare and guidance. 2087

His faith was the outgrowth of the insight born of the activity of the divine presence 2087

In the very face of all the natural difficulties and the temporal contradictions of mortal existence, he experienced the tranquility of supreme and unquestioned trust in God and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father. 2087

And this triumphant faith was a living experience of actual spirit attainment. 2087

Jesus' great contribution to the values of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of *living faith in God*. 2087

This faith was not reverence for tradition nor a mere intellectual belief which he held as a sacred creed, but rather a sublime experience and a profound conviction which *securely held him*. 2087

Nothing was able to tear him away from the spiritual anchorage of this fervent, sublime, and undaunted faith. Even in the face of apparent defeat or in the throes of disappointment and threatening despair, he calmly stood in the divine presence free from fear and fully conscious of spiritual invincibility. 2087

this superb faith was undaunted even by the cruel and crushing threat of an ignominious death. 2088

He was not unfavorably affected in his practical life by his extraordinary faith and spirit attainment 2088

The all-consuming and indomitable spiritual faith of Jesus never became fanatical, for it never attempted to run away with his well-balanced intellectual judgments concerning the proportional values of practical and commonplace social, economic, and moral life situations. 2088

Always did the Master co-ordinate the faith of the soul with the wisdom-appraisals of seasoned experience. 2088

Personal faith, spiritual hope, and moral devotion were always correlated in a matchless religious unity of harmonious association with *the keen realization of the reality and sacredness of all human loyalties*—personal honor, family love, religious obligation, social duty, and economic necessity. 2088

The Master's *entire life was consistently conditioned by this living faith*, this sublime religious experience. This spiritual attitude *wholly dominated his thinking and feeling, his believing and praying, his teaching and preaching*. 2088

His faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a *profound confidence in the universe*—just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the *fundamental goodness of the universe* very much resembled the child's trust in the security of its earthly surroundings. *He depended on the heavenly Father as a child leans upon its earthly parent*, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. 2089

His faith *grew* to such heights of trust that it was devoid of fear. 2089

His *sense of dependence on the divine* was so complete and so confident that it yielded the joy and the assurance of absolute personal security. 2089

Jesus does not require his disciples to believe in him but rather to believe with him, *believe in the reality of the love of God and in full confidence accept the security of the assurance of sonship with the heavenly Father*. The Master *desires* that all his followers should **fully share his transcendent faith**. Jesus most touchingly challenged his followers, *not only to believe what he believed, but also to believe as he believed*. This is the full significance of his one supreme requirement, " Follow me. " 2089

Jesus' earthly life was devoted to one great purpose—doing the Father's will, living the human life religiously and *by faith*. 2090

He made robust and manly decisions, courageously faced manifold disappointments, resolutely surmounted extraordinary difficulties, and unflinchingly confronted the stern requirements of duty. It required *a strong will and an unfailing confidence to believe what Jesus believed and as he believed*. 2090

To “follow Jesus” means to personally *share his religious faith* and to enter into the spirit of the Master's life of unselfish service for man.

Religion implies that the superworld of spirit nature is cognizant of, and responsive to, the fundamental needs of the human world. In its true essence religion is a faith-trust in the goodness of God. 40

It should not be the aim of kingdom believers literally to imitate the outward life of Jesus in the flesh but rather to share his faith; to **trust God as he trusted God** and to believe in men as he believed in men. 2090

3. FRIENDLY UNIVERSE

the circumstances of life constitute a divine dispensation working along with the children of men.

The real universe is friendly to every child of the eternal god. 1477

I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary. 1469

An unshakable faith in a lawful and friendly universe. 1574

Religion implies that the superworld of spirit nature is cognizant of, and responsive to, the fundamental needs of the human world. In its true essence religion is a faith-trust in the goodness of God. 40

He sought to make it clear that the world is not to be regarded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of men. 1579

HEART'S DESIRES

If any creature will worship me, I will hear his prayer and grant the desire of his heart.

Said Jesus: “Let your supreme delight be in the character of God and he shall surely give you the sincere desires of your heart. Commit your way to the Lord, trust in him, and he will act.” 1639

I am going to practice worshipping God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. 1454

Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart. 1451

4. COURAGE AND FEAR

“Be of good courage!”

“Fear not!”

His courage was magnificent, but never foolhardy. His watchword was, “Fear not.” His bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. 1103

It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious. 1103

settle down to the courageous practice of facing the facts of life. 1475

From this day on purpose to be a real man, a man determined to face life bravely and intelligently. 1475

Be of Good Courage. 1102

His courage was equaled only by his patience. 1103

face facts and adjust them to ideals 1779

face difficulties and uncertainties without fear 555

Only a brave person is willing honestly to admit and fearlessly to face what a sincere and logical mind discovers. 1773

to exhibit indomitable courage in the face of immensity 291

Fear not, for I am with you. 1449

courage was the very *heart* of his teachings. 1582

Since God is our strong friend, we need have no more fear. 1448

He bears up bravely when his plans are thwarted and his purposes temporarily defeated. 1405

He made robust and manly decisions 2090

He...*courageously faced* manifold disappointments 2090

This worshipful practice of your Master brings...that courage which enables one *bravely to face one's problems*; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. 1774

5. GOOD CHEER AND COMFORT

“Be of Good Cheer.”

Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in *making the most of that which has fallen to their hands*. All too many of man's troubles take origin in the fear soil of his own natural heart. 1674

This man of Galilee was not a man of sorrows; *he was a soul of gladness*. Always was he saying, "***Rejoice and be exceedingly glad.***" 1103

He was gladsome but at the same time humble. 1103

In the old order, you fasted and prayed, as the new creature of the rebirth of the spirit, you are taught to *believe and rejoice*. 1609

Jesus spoke comforting words to him and quoted the olden Hebrew proverb: “A man's gifts makes room for him and brings him before great men.” 1478

Consider the lilies, how they grow; they toil not neither do they spin; yet, I say to you, even Solomon in all his glory was not arrayed like one of these. If God so clothes the grass in the field, which is alive today and tomorrow is cut down and cast into the fire, how much more shall he clothe you, the ambassadors of the heavenly Kingdom. O you of little faith! When you wholeheartedly devote yourselves to the proclamation of the gospel of the Kingdom, you should not be of doubtful minds concerning the support of your selves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal. If you are anxious about your bread and water, wherein are you different from the nations of the world who so intelligently seek such necessities? Devote yourselves, to your work, believing that both the Father and I know that you have need of all these things. *Let me assure you once and for all that if you dedicate your lives to the work of the Kingdom, all your real needs shall be supplied. **Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included.** The shadow is certain to follow the substance.* 1823

Our God is the Lord of life and the Comforter of all men; 1448

Jesus was *consistently cheerful*, notwithstanding he sometimes drank deeply of the cup of human sorrow. 1102

Be faithful and earnest and, withal, cheerful 555

you must know how to lose cheerfully 1779

6. ENERGY

“vitalize us with your infinite energy”

God is the great source of energy. 1448

He is our...vigor of soul and body. 1450

Let us long meditate on the adorable and divine Vivifier; 1448

Thought Adjusters do not require energy intake; they are energy, energy of the highest and most divine order. 1183

The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a *mighty stimulus to all of the inherent powers of a human personality*. 1931

He has very nearly mastered the technique of *utilizing the energy of the spiritual drive* to turn the mechanism of material achievement. 1405

The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? Whence then comes the energy to do these great things? 1777

Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it. 1777

When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a mature personality. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and time-saving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies. 1777

In this habit of Jesus going off so frequently by himself to *commune with the Father* in heaven is to be found *the technique*...of gathering strength and wisdom for the ordinary conflicts of living 1774

[and] also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. 1774

The divine Spirit is the source of continual ministry and encouragement to the children of men.

Your power and achievement is "according to his mercy, through the renewing of the Spirit." Spiritual life, like physical energy, is consumed. Spiritual effort results in relative spiritual exhaustion. The whole ascendant experience is real as well as spiritual; therefore, it is truly written, "It is the Spirit that quickens, the Spirit gives life." 380

The joy of this outpoured spirit [of Truth], when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul. 2065

Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life. 1779

moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. 1739

Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life 1776

Harness your energies and bridle your passions; be calm while you await the majestic unfolding of an endless career of progressive adventure and thrilling discovery. 2076

All are volunteers, giving themselves to the work of assisting their fellows in the achievement of thought change and mind rest, for such attitudes are most helpful in recuperating depleted energies. 548

Divine rest is associated with the technique of spiritual energy intake. 505

7. THE FATHER'S PROVISION AND OVERCARE

“the certainty of the heavenly Father's overcare”

I am the Father of mercies and the God of all comfort. 38

as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters. 40

True fathers take great pleasure in providing for the needs of their children. 1603

Although the divine indwellers are chiefly concerned with your spiritual preparation for the next stage of the never-ending existence they are also *deeply interested in your temporal welfare and in your real achievements on earth. They are delighted to contribute to your health, happiness and true prosperity.* They are not indifferent to *your success in all matters of planetary achievement* which are not inimical to your future life of eternal progress. 1204

Jesus' teaching to trust in the overcare of the heavenly Father 1579

And then in accordance with your mortal wisdom minister to the physical well-being and material comfort of your brothers in the flesh. 1328

No good thing will God withhold from those who walk uprightly. 1445

The Lord is faithful; he keeps his word with those who serve him; the just shall live by his faith. 1445

I will trust in the Lord with all my heart; I will not lean upon my own understanding. In all my ways I will acknowledge him, he shall direct my paths. 1445

Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord—trust him—and he will bring it to pass. 1445

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. 1445

the fundamental goodness of the universe 2089

The richness of the goodness of God leads erring man to repentance. 41

He is man's all powerful benefactor. 41

the Lord hears the cry of the needy, and he will regard the prayer of the destitute. 1639

The Lord is my shepherd; I shall not want. 1445

8. THE PROBLEMS OF LIFE

“Be not apprehensive concerning the problems of your earthly existence”

The wise and effective solution of any problem demands that the mind shall be free from bias, passion and all other purely personal prejudices which might interfere with the disinterested survey of the actual factor that go to make up the problem presenting itself for solution. 1773

The solution of life problems requires courage and sincerity. 1773

Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite our profound fears, we refuse to recognize them. Likewise, when the acknowledgment of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished false feelings of security. Only a brave person is willing honestly to admit and fearlessly to face what a sincere and logical mind discovers. 1773

moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. 1739

But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. 1774

This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master relieves tension, removes conflicts, and mightily augments the total resources or personality. 1774

And Jesus said: “Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven.” Then he quoted from the scriptures: “I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than sacrifice of an ox or bullock with horns and hoofs.” 1640

9. WORK

“Whatsoever your hand finds to do, do that with all your might.”

Nothing can take precedence over the work of your status sphere—this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. 555

Jesus’ teaching to trust in the overcare of the heavenly Father was not a blind and passive fatalism. He quoted with approval, on this afternoon, an old Hebrew saying: “He who will not work shall not eat.” He pointed to his own experience as sufficient commentary on his teachings.

Life is but a day’s work—do it well. 556

The ascendant life is about equally divided between work and play—freedom from assignment. 547

MAKING A LIVING

“It is the Father's will that mortal man should work consistently and persistently toward the betterment of his estate on earth.”

While you have an eye single to the attainment of eternal realities, you must make provision for the necessities of temporal living. While the spirit is our goal, the flesh is a fact. Occasionally the necessities of living may fall into our hands by accident, but in general, we must intelligently work for them. *The two major problems of life are: making a temporal living and the achievement of eternal survival. And even the problem of making a living requires religion for its ideal solution.* These are both highly personal problems. 1778

The essentials of the temporal life, as I see them are:

4. Wealth—the goods of life 1778

It requires intelligence to secure one's share of the desirable things of life. 1779

Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. 1779

10. WEALTH AND PROSPERITY

Culture is never developed under conditions of poverty; leisure is essential to the progress of civilization.

But the Father requires that the affections of his children be pure and undivided. Whatever thing or person comes between you and the love of the truths of the kingdom must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom. 1803

It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels. Wise planning therefore, becomes the one thing essential to worldly prosperity. Success requires not only devotion to one's work, but also that one should function as a part of some one of the channels of material wealth. If you are unwise, you can bestow a devoted life upon your generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worth-while for your fellow men. 1119

Before the dawn of early frugality and primitive industry the lot of the average tribe was one of destitution and real suffering. Early man had to compete with the whole animal world for his food. Competition-gravity ever pulls man down toward the beast level; poverty is his natural and tyrannical estate. Wealth is not a natural gift; it results from labor, knowledge, and organization. 773

The master regarded the wise investment of excess earnings as a legitimate form of insurance against future and unavoidable adversity. 1803

Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success.

The Father's plan has predicated finite progress on effort, creature achievement on perseverance 1266

I know that my brethren will prosper if they become imbued with the faith of the Immortal, even the faith that creates modesty, uprightness, wisdom, courage, knowledge, and perseverance. 144

Culture is never developed under conditions of poverty; leisure is essential to the progress of civilization. Individual character of moral and spiritual value may be acquired in the absence of material wealth, but a cultural civilization is only derived from those conditions of material prosperity which foster leisure combined with ambition. 907

11. DIFFICULTIES AND OBSTACLES

“In liaison with God nothing—absolutely nothing—is impossible.”

Universe difficulties must be met and planetary obstacles must be encountered as a part of the experience training provided for the growth and development, the progressive perfection of the evolving soul of mortal creatures. 1718

That, then, is the primary or elementary course which confronts the faith-tested and much traveled pilgrims of space. But long before reaching Havona these ascendant children of time have learned to *feast upon uncertainty*, to *fatten upon disappointment*, to *invigorate in the presence of difficulties*, to *exhibit indomitable courage in the face of immensity*, and to *exhibit unconquerable faith when confronted with the challenge of the inexplicable*. Long since the battle cry of these pilgrims became: *In liaison with God nothing--absolutely nothing--is impossible.* 291

God is our refuge and strength, a very present help in trouble. 1444

Difficulties may challenge mediocrity and defeat the fearful, but they *only stimulate the true children of the Most High.* 556

The Lord shall give you rest from your fear. Says the Lord: ‘Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; I will help you; yes, I will uphold you with the right hand of my righteousness.’ 1444

AFFLICTION

“Many are the afflictions of the righteous man, but the Lord delivers him out of them all.”

The greatest affliction in the cosmos is never to have been afflicted. Mortals only learn wisdom by experiencing tribulation. 556

scores of afflicted found restoration of health and happiness as a result of the reconstructive power of the intense faith which impelled them to seek for healing. 1669

Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord—trust him—and he will bring it to pass. 1445

Mortals only learn wisdom by experiencing tribulation. 556

12. ANXIETY, WORRY, PRESSURE

“Anxiety must be abandoned.”

And now, when you prepare to devote all your energies to the work of the kingdom be assured that the Father will not be unmindful of your needs. Seek first the Kingdom of God, and when you have found entrance thereto, all the things needful shall be added to you. Be not, therefore, unduly anxious for the morrow. Sufficient for the day is the trouble thereof. 1577

Let pressure develop stability and certainty. 555

accept challenges without complaint 555

What he preached against was not forethought but anxiety, worry. He taught the active and alert submission to God's will. In answer to many of their questions regarding frugality and thriftiness he simply called attention to his life as a carpenter, boat maker and fisherman, and to his careful organization of the twelve. He sought to make it clear that the world is not to be regarded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God. 1579

Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven.

POVERTY

“Poverty was just a part of the ritual of the mortification of the flesh”

this new religious doctrine of renunciation appeared and tens of thousands of earnest souls began to court poverty. Property was regarded as a spiritual handicap. These notions of the spiritual dangers of material possession were widespreadly entertained in the times of Philo and Paul, and they have markedly influenced European philosophy ever since.

Poverty was just a part of the ritual of the mortification of the flesh which, unfortunately, became incorporated into the writings and teachings of many religions, notably Christianity. Penance is the negative form of this oftentimes foolish ritual of renunciation. 976

13. DISAPPOINTMENT

“He knows how to carry on in the face of disappointment.”

God is the illuminator of the gloomy and the power of those who are faint. 1448

Be not dismayed, for I am your God. 1445

Anxiety must be abandoned. The disappointments hardest to bear are those which never come. 557

And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty. 555

Even as mortals, so have these angels been father to many disappointments, and they will point out that sometimes your most disappointing disappointments have become your greatest blessings. 555

Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. 555

But long before reaching Havona these ascendant children of time have learned to...fatten upon disappointment 291

you must be fearless of disappointment. 1779

He was immune to disappointment 1102

He...courageously faced manifold disappointments 2090

you must know how to lose cheerfully 1779

Jesus is rapidly becoming a man, not just a young man, but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism which he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life, while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earthly family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. 1405

14. FAILURE AND DEFEAT

“Failure is simply an educational episode”

If you fail will you rise indomitably to try anew? 555

Failure is simply an educational episode—a cultural experiment in the acquirement of wisdom—in the experience of the exploration of a universe. To such men defeat is but a new tool for the achievement of higher levels of universe reality. 1780

But life will become a burden of existence unless you learn how to fail gracefully. There is an art in defeat which noble souls always acquire; you must know how to lose cheerfully; you must be fearless in disappointment. Never hesitate to admit failure. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but the end results are appalling. Such a technique leads directly to the creation of a world of unreality and to the inevitable crash of ultimate disillusionment. 1779

And it is in this business of facing failure and adjusting to defeat the far-reaching vision of religion exerts its supreme influence. 1780

The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement. 1780

He was untouched by apparent failure. 1102

Wisdom comes only from the experiences of adjustment to one's failures. 177

VICTORY

“the skillful wresting of victory from the very jaws of defeat”

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 unfailing 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.” 59

This Great One imparts himself to men and thereby enables them to excel 1452

He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. 1405

15. SUCCESS

“He is the sweetness of true success”

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 cooperation 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. 1774

Purely spiritual development may have little to do with planetary material prosperity but circle attainment always augments the potential of human success and mortal achievement. 1211

He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. 1405

The circumstances of life constitute a divine dispensation working along with the children of men. 1579

how happy they are when your co-operation permits them to lend assistance in your short struggles of time as they continue to prosecute their larger tasks of eternity. 1205

The supreme is God-in-time, his is the secret of great growth in time; his also is the conquest of the incomplete present and the consummation of the perfecting future. And the final fruits of all finite growth are power controlled through mind by spirit by virtue of the creative unifying and creative presence of personality. The culminating consequence of all this growth is the Supreme Being. 1280

The Supreme is the beauty of physical harmony, the truth of intellectual meaning, and the goodness of spiritual value. He is the sweetness of true success and the joy of everlasting achievement. 1278

The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement. 1780

16. TITHING

“Every adult worker—and all able-bodied citizens worked at something—paid ten per cent of his income or increase to the public treasury”

With the passing of a decade, Melchizedek organized his schools at Salem, patterning them on the olden system which had been developed by the early Sethite priests of the second Eden. Even the idea of a tithing system, which was introduced by his later convert Abraham, was also derived from the lingering traditions of the method of the ancient Sethites. 1016

Human government in the conduct of material affairs continues to function throughout this age of relative progress and perfection. The public activities of a world in the first stage of light and life which I recently visited were financed by the tithing technique. Every adult worker—and all able-bodied citizens worked at something—paid ten per cent of his income or increase to the public treasury, and it was disbursed as follows:

1. Three per cent was expended in the promotion of truth--science, education, and philosophy.
2. Three per cent was devoted to beauty--play, social leisure, and art.
3. Three per cent was dedicated to goodness--social service, altruism, and religion.
4. One per cent was assigned to the insurance reserves, against the risk of incapacity for labor resultant from accident, disease, old age, or unpreventable disasters. 625

Abraham insisted that the God of Salem had given him victory over his enemies and persisted in giving a tenth of this spoils to the Salem treasury. The other ninety per cent he removed to his capital at Hebron.

After this battle if Siddim, Abraham became leader of a second confederation of eleven tribes and not only paid tithes to Melchizedek but saw to it that all others in that vicinity did the same. 1020

GENEROSITY

“It is more blessed to give than to receive.”

The lamp of the body is the eye; if therefore, your eye is generous your whole body will be full of light. But if your eye is selfish the whole body will be filled with darkness. If the very light which is in you is turned to darkness, how great is that darkness. 1577

The Master was always generous. He never grew weary of saying, “It is more blessed to give than to receive.” Said he, “Freely you have received, freely give.” And yet, with all of his unbounded generosity, he was never wasteful or extravagant.

17. PRAYER

At all times call upon his name and as you believe in his name, so shall your prayer be heard.

Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for knowledge of the Father's will. In reality this means a prayer for divine wisdom. 40

Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space. Prayer is not designed as a technique for aggrandizing self or for gaining unfair advantage over one's fellows. A thoroughly selfish soul cannot pray in the true sense of the word. Said Jesus: "Let your supreme delight be in the character of God and he shall surely give you the sincere desires of your heart. Commit your way to the Lord, trust in him, and he will act. For the Lord hears the cry of the needy, and he will regard the prayer of the destitute." 1639

Give us this day our bread for tomorrow. 162

Guard against the great danger of becoming self-centered in your prayers. Avoid praying much for yourself; pray more for the spiritual progress of your brethren. Avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit. 1639

And with all your prayers give thanks—ascend to worship. 1443

To him prayer was...an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict...a declaration of faith...a technique for the adjustment of difficulties 2089

Our God is the Lord of prayer; he hears the cry of his children.

Let us delight in the liberality of the lord of prayer. 1448

I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all this with an eye single to the glory of God--to breathe in sincerity your Master's favorite prayer, "Not my will, but yours, be done." 1774

Make prayer your inmost friend and worship your soul's support. 1448

Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart. 1451

If I hear your prayers, it is because you come before me with a clean heart, free from falsehood and hypocrisy, with a soul which reflects truth like a mirror. 1450

If we are thus servants of our divine ancestors, then may we in confidence pray to Heaven. 1453

I am going to practice worshipping God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. 1454

Wherever you turn to pray, there is the face of the Most High and the open ear of our God. 1443

Not my will, but yours, be done. 1774

Your will be done. 1620

The sincerity of any prayer is the assurance of its being heard; 1639

the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer. A wise father does not literally answer the foolish prayers of his ignorant and inexperienced children, albeit the children may derive much pleasure and real soul satisfaction from the making of such absurd petitions. 1639

When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will, and the Father's will is ever manifest throughout his vast universe. 1639

What the true son desires and the infinite Father wills IS. 1639

The cry of the righteous is the faith act of the child of God which opens the door of the Father's storehouse of goodness, truth, and mercy, and these good gifts have long been in waiting for the son's approach and personal appropriation. 1639

The motive of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays. 1639

Said Jesus: "Let your supreme delight be in the character of God, and he shall surely give you the sincere desires of your heart." "Commit your way to the Lord; trust in him, and he will act." "For the Lord hears the cry of the needy, and he will regard the prayer of the destitute."

I have come forth from the Father; if, therefore, you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will. 1639

Guard against the great danger of becoming self-centered in your prayers. Avoid praying much for yourself; pray more for the spiritual progress of your brethren. Avoid materialistic praying; pray in the spirit and for the abundance of the gifts of the spirit.

When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. 1639

Pray for the welfare of your families, friends, and fellows, but especially pray for those who curse you, and make loving petitions for those who persecute you. 1639

Let your real petitions always be in secret. Do not let men hear your personal prayers. 1640

Prayers of thanksgiving are appropriate for groups of worshipers, but the prayer of the soul is a personal matter.

There is but one form of prayer which is appropriate for all God's children, and that is: "*Nevertheless, your will be done.*" 1640

All believers in this gospel should pray sincerely for the extension of the kingdom of heaven. 1640

Of all the prayers of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Purge me from secret sins and keep back your servant from presumptuous transgression." 1640

Jesus commented at great length on the relation of prayer to careless and offending speech, quoting: "Set a watch, O Lord, before my mouth; keep the door of my lips." 1640

Jesus never taught that human knowledge and special skill could be gained by prayer. But he did teach that prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. 1640

But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs." 1640

Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. 1641

18. MEDITATION AND COMMUNION

the greatest of all methods of problem solving

But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. 1774

This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master relieves tension, removes conflicts, and mightily augments the total resources or personality. 1774

To grasp for new and better methods of adjusting oneself to the ever-changing situations of living existence. 1774

To effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worthwhile and real. 1774

To seek for new stores of wisdom and energy for meeting the manifold demands of social service. 1777

The Father desires all his creatures to be in personal communion with him...therefore settle in your philosophy now and forever: To each of you and all of us, God is approachable, the Father is attainable, the way is open. 63

Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his oneness with the Father. 2091-2

The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices. 2089

By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. 1449

19. WORSHIP

with all your prayers give thanks—ascend to worship

Worship is the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver. 195

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. 2031

We worship him because he is man's faithful and eternal helper. 1448

Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart. 1451

I will every day thank God for his unspeakable gifts; I will praise him for his wonderful works to the children of men. 1454

In returning to your spiritual rest shall you be saved; in quietness and confidence shall be your strength. 1444

And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs."

Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. 1641

The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. 1641

We worship God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.

we worship this divine being as our inseparable companion. 1448

20. HEALTH AND HEALING

His touch is the touch of healing.

When you are sick, it is the Most High who heals you. 1443

Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord—trust him—and he will bring it to pass. 1445

Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. 43

Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. 1097

The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual: (1) To enjoy better and more complete physical health. 1000

The essentials of the temporal life, as I see them are: (1) Good physical health 1778

Religious experience is markedly influenced by physical health 1095

Even the physical problems of bodily health and efficiency are best solved when they are viewed from the religious standpoint of our Master's teaching: that the body and mind of man are the dwelling place of the gift of the Gods 1779

A merry heart does good like a medicine. 1445

The joy of this outpoured spirit [Spirit of Truth], when it is consciously experienced in human life, is *a tonic for health* 2065

God is the health of my countenance and the joy of my soul. 1445

They (Thought Adjusters) are delighted to contribute to your health 1204

The angels of health. These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease. 1256

On this tour Jesus did not deliberately perform any so-called miracles of healing. Nevertheless, scores of afflicted found *restoration of health* and happiness as a result of *the reconstructive power* of the *intense faith* which impelled them to seek for healing. 1669

I send you forth to...heal the sick in accordance with the will of my Father in heaven. 1570

I would desire to see my children made whole... the words of the Master had scarcely been uttered when the assembly of celestial personalities serving under the command of Jesus' Personalized Thought Adjuster was mightily astir. The vast retinue descended into the midst of

this motley throng of afflicted mortals, and in a moment of time 683 men, women, and children were *made whole*, were *perfectly healed* of all their physical diseases and other material disorders. 1633

At this infirmary, located a short distance to the south of the main tented city, they treated the sick in accordance with all known material methods as well as by *the spiritual practices of prayer and faith encouragement*.

Many of the cures effected by Jesus in connection with his ministry in behalf of Elman's patients did, indeed, appear to resemble the working of miracles, but we were instructed that they were only just such transformations of mind and spirit as may occur in the experience of *expectant and faith-dominated persons* who are under the immediate and inspirational influence of a strong, positive, and beneficent personality whose ministry banishes fear and destroys anxiety. those who ministered to the sick learned many helpful lessons by observing the manner in which Jesus *inspired the faith and confidence of the sick and suffering*. 1658-9

We believe that many of these apparent miracles of healing, as they occurred in the course of Jesus' earth ministry, were the result of the coexistence of the following three powerful, potent, and associated influences:

The presence of *strong, dominant, and living faith* in the heart of the human being who persistently sought healing, together with the fact that such healing was desired for its spiritual benefits rather than for purely physical restoration.

The existence, concomitant with such human faith, of *the great sympathy and compassion* of the incarnated and mercy-dominated Creator Son of God, who actually possessed in his person *almost unlimited and timeless creative healing powers and prerogatives*.

Along with the faith of the creature and the life of the Creator it should also be noted that this God-man was the personified expression of the Father's will. If, in *the contact of the human need and the divine power to meet it*, the Father did not will otherwise, the two became one, and *the healing occurred* unconsciously to the human Jesus but was immediately recognized by his divine nature. The explanation, then, of many of these cases of healing must be found in a great law which has long been known to us, namely, What the Creator Son desires and the eternal Father wills IS.

It is, then, our opinion that, in the personal presence of Jesus, certain forms of *profound human faith* were *literally and truly compelling* in the manifestation of healing by certain creative forces and personalities of the universe who were at that time so intimately associated with the Son of Man. It therefore becomes a fact of record that Jesus did frequently suffer men to *heal themselves* in his presence by *their powerful, personal faith*. 1669

They now made the discovery that the good news of the kingdom was very comforting to the sick; that *their message carried healing for the afflicted*. And it was in Jericho that Jesus' commission to the twelve to preach the glad tidings of the kingdom *and minister to the afflicted* was first fully carried into effect. 1595

And many of those who heard believed the gospel of the kingdom. Some of the afflicted were so *inspired and spiritually revived* that they went about proclaiming that they had also been cured of their physical ailments.

One man who had been many years downcast and grievously afflicted by the infirmities of his troubled mind, rejoiced at Jesus' words and, picking up his bed, went forth to his home, even though it was the Sabbath day. This afflicted man had waited all these years for somebody to

help him; he was such a victim of the feeling of his own helplessness that he had never once entertained the idea of helping himself which proved to be the one thing he had to do in order to effect recovery—take up his bed and walk. 1649-50

This was the week that Nathaniel and James Zebedee suffered from more than a slight illness. For three days and nights they were acutely afflicted with a painful digestive disturbance. On the third night Jesus sent Salome, James' mother, to her rest, while he ministered to his suffering apostles. Of course Jesus could have instantly healed these two men, but this is not the method of either the Son or the Father in dealing with these *commonplace difficulties and afflictions* of the children of men on the evolutionary worlds of time and space. 1718

he desired to teach his followers of that day and all subsequent ages to refrain from despising or neglecting material means in the healing of the sick. 1813

Prayer is not a technique for curing real and organic disease 999

it has contributed enormously to the enjoyment of *abundant health* and to the *cure of numerous mental, emotional, and nervous ailments*. 999

And even in actual bacterial disease, prayer has many times added to the efficacy of other remedial procedures. 999

Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the *most efficient approach* to the realization of those *reserve powers of human nature* which are stored and conserved in the unconscious realms of the human mind. 999

Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance. It is a fact of human experience that most persons, if sufficiently hard pressed, will pray in some way to some source of help. 999

We pray to God as a comforter 1449

The entire life of ancient men was prophylactic; their religion was in no small measure a technique for disease prevention. And regardless of the error in their theories, they were wholehearted in putting them into effect; they had *unbounded faith* in their methods of treatment, and *that, in itself, is a powerful remedy*. 990-1

While there is a very definite limit to the province of the petitions of prayer, *such limits do not equally apply to the faith of those who pray*. 999

Do not be so slothful as to ask God to solve your difficulties, but *never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand*. 999

21. HUMOR, EGO, & STRESS

One of the functions of humor is to help all of us take ourselves less seriously

Humor is the divine antidote for exaltation of ego. 549

When we are tempted to magnify our self-importance, if we stop to contemplate the infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humorous. One of the functions of humor is to help all of us take ourselves less seriously. 549

The need for the relaxation and diversion of humor is greatest in those orders of ascendant beings who are subjected to sustained stress in their upward struggles. 549

The higher the mortal species, the greater the stress and the greater the capacity for humor as well as the necessity for it. 549

Those beings who most need the refreshment of periodic reversion to the intellectual status of previous experiences are the higher types of the human species, the morontians, angels, and the Material Sons, together with all similar types of personality. 549

Humor should function as an automatic safety valve to prevent the building up of excessive pressures due to the monotony of sustained and serious self-contemplation in association with the intense struggle for developmental progress and noble achievement. 549

Humor also functions to lessen the shock of the unexpected impact of fact or of truth, rigid unyielding fact and flexible ever-living truth. 549

The mortal personality, never sure as to which will next be encountered, through humor swiftly grasps—sees the point and achieves insight—the unexpected nature of the situation be it fact or be it truth. 549

While the humor of Urantia is exceedingly crude and most inartistic, it does serve a valuable purpose both as a health insurance and as a liberator of emotional pressure, thus preventing injurious nervous tension and overserious self-contemplation. 549

22. WISDOM

“Mortals only learn wisdom by experiencing tribulation.”

Exalt wisdom and she will promote you. She will bring you honor if you will but embrace her. 1481

Wisdom comes only from the experiences of adjustment to one's failures. 1779

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 cooperation 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. 177

Failure is simply an educational episode—a cultural experiment in the acquirement of wisdom—in the experience of the exploration of a universe. To such men defeat is but a new tool for the achievement of higher levels of universe reality. 1780

MEEKNESS

Happy are the meek for they shall inherit the earth

“Happy are the meek for they shall inherit the earth.” It masters all temptations to rebel against the divine leading. Genuine meekness has no relation to fear. It is rather an attitude of man cooperating with God—“Your will be done.” It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. Jesus was the ideal meek man of Urantia, and he inherited a vast universe. 1574

The meek shall inherit the earth and shall delight themselves in the abundance of peace. 1445

SPIRITUAL ANTIDOTES

Humor is the divine antidote for exaltation of ego.

conquer anger with mercy 1449

vanquish hate by benevolence. 1449

He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. 1405

And even the problem of making a living requires religion for its ideal solution. 1778

23. PROMISES OF GOD

“Taste and see that the Lord is good! Blessed is the man who trusts God.”

Forget not—it is *your personal faith* in ***the exceedingly great and precious promises of God*** that ensures your becoming partakers of the divine nature. 1609

At all times call upon his name, and as you believe in his name, so shall your prayer be heard. 1443

God is a peace giver and a *faithful protector* of all who fear and trust him. 1442

When you are sick, it is the Most High who heals you. 1443

The Most High...is our helper in every time of need. 1443

Wherever you turn to pray, there is the face of the Most High and the open ear of our God. 1443

We search for the Most High and then find him in our hearts. You go in quest of a dear friend, and then you discover him within your soul. 1443

The man who takes shelter in the Most High conceals his defects from the universe. 1443

When you stand before God with a clean heart, you become fearless of all creation. 1443

The Most High is like a loving father and mother; he really loves us, his children on earth. Our God will forgive us and guide our footsteps into the ways of salvation. He will take us by the hand and lead us to himself. God saves those who trust him; he does not compel man to serve his name. 1443

If the faith of the Most High has entered your heart, then shall you abide free from fear throughout all the days of your life. 1443

God is just: What fruit we receive not from our plantings in this world we shall receive in the next. 1443

God is our refuge and strength, a very present help in trouble. 1444

The Lord is good to all, and his tender mercies are over all his creation; he heals the brokenhearted and binds up their wounds. 1444

In returning to your spiritual rest shall you be saved; in quietness and confidence shall be your strength. 1444

They who wait upon the Lord shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary; they shall walk and not be faint. 1444

Says the Lord: ‘Fear not, for I am with you. Be not dismayed, for I am your God. I will

strengthen you; I will help you; yes, I will uphold you with the right hand of my righteousness.’
1444

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; he leads me beside still waters. He restores my soul. He leads me in the paths of righteousness. Yes, even though I walk through the valley of the shadow of death, I will fear no evil, for God is with me. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. 1444

I will trust in the Lord with all my heart; I will lean not upon my own understanding. In all my ways I will acknowledge him, and he shall direct my paths. The Lord is faithful; he keeps his word with those who serve him; the just shall live by his faith. 1445

The Lord is near all who call upon him in sincerity and in truth. 1445

Weeping may endure for a night, but joy comes in the morning. 1445

A merry heart does good like a medicine. 1445

No good thing will God withhold from those who walk uprightly. 1445

If you seek me, you shall find me if you search for me with all your heart. The meek shall inherit the earth and shall delight themselves in the abundance of peace. 1445

The Lord is near to those who are brokenhearted; he saves all who have a childlike spirit. Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord—trust him—and he will bring it to pass. 1445

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. 1445

Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: ‘Let them return to me, and I will have mercy on them; I will abundantly pardon.’ 1446

They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever. 1445-6

And to all who love the Lord supremely and their neighbors like themselves, the God of heaven says: ‘I will ransom you from the grave; I will redeem you from death. I will be merciful to your children, as well as just.’ 1446

Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal.
1147

Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. 1147

When the faith of your religion has emancipated your heart, when the mind, like a mountain, is

settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters.
1147

every act shall receive its reward. Evil results in sorrow and sin ends in pain. Joy and happiness are the outcome of a good life. 1447

The tamed mind yields happiness. 1447

Says the Lord: I dwell within their own souls as a lamp of wisdom. 1446

Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being.
1447

God is the sure refuge of every good man when in need; 1448

He is all-prevailing, bountiful, omnipresent, and infinitely kind. 1448

‘If you will but worship me in love,’ says the Eternal, ‘I will give you the wisdom to attain me, for my worship is the virtue common to all creatures.’ 1448

God is the illuminator of the gloomy and the power of those who are faint. 1448

Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being.
1448

By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. 1449

He is the Creator, the God of all good purposes 1450

His touch is the touch of healing. 1450

The Lord is an all-powerful benefactor. 1450

God established the world and ordained the rewards for good and for evil. 1450

The all-wise God has promised immortality to the pious souls who think purely and act righteously. 1450

As you supremely desire, so shall you be. 1450

he is more friendly to man than the most friendly of all creatures. 1450

those who walk in the paths of righteousness shall find a place in heaven. 1450

Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart. 1450

This Great One imparts himself to men and thereby enables them to excel 1451

If a man recognizes the evil of his ways and repents of sin from the heart, then may he seek forgiveness; he may escape the penalty; he may change calamity into blessing. 1452

If you seek for him daily, you shall find him. 1452

If you know the Eternal, even though your body perish, your soul shall survive in spirit service. 1452

Those who dedicate their persons to the service of the Supreme are joyous in this pursuit of the Eternal. When man dies, the spirit begins to wing its long flight on the great home journey. 1452

If we are thus servants of our divine ancestors, then may we in confidence pray to Heaven. 1453

This one God is our heavenly Father...who dwells, by his spirit, in every sincere human soul. 1453

We cannot search out God by knowledge, but we can know him in our hearts by personal experience. 1453

The Father in heaven will not suffer a single child on earth to perish if that child has a desire to find the Father and truly longs to be like him. 1454

Our Father even loves the wicked and is always kind to the ungrateful. 1454

If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin. 1454

The spirit of the true God is in man's heart. 1454

When men begin to feel after God, that is evidence that God has found them, and that they are in quest of knowledge about him. 1454

We live in God and God dwells in us. 1454

he is my spirit Father, and as his earth child I am sometime going forth to see him. And my tutor has said that by searching for him I shall become like him. 1454

24. HIGHLIGHTS, INSPIRATIONAL THOUGHTS

God agrees to do *everything*; man only agrees to believe God's promises and follow his instructions. 1020

In liaison with God nothing—absolutely nothing—is impossible. 291

Melchizedek taught trust in the omnipotent beneficence of God 1007

He is man's all-powerful benefactor. 41

“Taste and see that the Lord is good! Blessed is the man who trusts him.” 41

react positively and aggressively to all life situations. 1770

The greatest of all methods of problem solving—the isolation of worshipful meditation 1774

The circumstances of life constitute a divine dispensation working along with the children of men. 1579

Commit your way to the Lord, trust in him, and he will act. 1639

No good thing will God withhold from those who walk uprightly. 1445

An unshakable faith in a lawful and friendly universe. 1574

I am the Father of mercies and the God of all comfort. 38

Face facts and adjust them to ideals 1779

Life is but a day's work—do it well. 556

Be faithful and earnest and, withal, cheerful 555

accept challenges without complaint 555

faith is the act by which men earned God's favor.

transform the difficulties of time into the triumphs of eternity 1778

A man's gifts makes room for him and brings him before great men. 1478

In its true essence religion is a faith-trust in the goodness of God. 40

Even the problem of making a living requires religion for its ideal solution. 1778

Face difficulties and uncertainties without fear 555

Let your supreme delight be in the character of God and he shall surely give you the sincere desires of your heart. 1639

“Happy are the meek for they shall inherit the earth.” Jesus was the ideal meek man of Urantia, and he inherited a vast universe. 1574

25. AFFIRMATIONS AND PRAYERS

Fear not.

Be of Good Courage.

Be of Good Cheer.

Rejoice and be exceedingly glad.

Not my will, but yours, be done.

The Lord is my shepherd; I shall not want.

I will trust in the Lord with all my heart; I will not lean upon my own understanding.

“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.”

believe and rejoice.

I trust in you Father for everything.

I trust in your omnipotent beneficence.

It is my will that your will be done.

In liaison with God nothing—absolutely nothing—is impossible.

I go forward in faith.

I am a son (daughter) of God.

Thank you for our partnership.

Your will be done.