

## OUR CHEERFUL CREATOR

P.1102 - §6 Jesus was an unusually cheerful person, but he was not a blind and unreasoning optimist. His constant word of exhortation was, "Be of good cheer." He could maintain this confident attitude because of his unswerving trust in God and his unshakable confidence in man. He was always touchingly considerate of all men because he loved them and believed in them. Still he was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will.

P.1102 - §9 Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. He fearlessly faced the realities of existence, yet was he filled with enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him. He was unreservedly dedicated to "the Father's business." This divine enthusiasm led his unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.

P.1395 - §6 This year he attained his full physical growth. He was a virile and comely youth. He became increasingly sober and serious, but he was kind and sympathetic. His eye was kind but searching; his smile was always engaging and reassuring. His voice was musical but authoritative; his greeting cordial but unaffected. Always, even in the most commonplace of contacts, there seemed to be in evidence the touch of a twofold nature, the human and the divine. Ever he displayed this combination of the sympathizing friend and the authoritative teacher. And these personality traits began early to become manifest, even in these adolescent years.

P.1416 - §3 This year his seasons of deep meditation were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

P.1433 - §2 ... "Teacher Joshua, you know more than these professors; you should stand up and tell them the great things you have told me; they are befogged by much thinking. I shall speak to my father and have him arrange it." Jesus smiled, saying: "You are an admiring pupil, but these teachers are not minded that you and I should instruct them. The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner."

P.1470 - §2 ... Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look and the sympathetic smile which Jesus bestowed upon him at the conclusion of his remarks. Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my

temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you."

P.1481 - §3 The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur.

P.1509 - §1 Jesus began his public work at the height of the popular interest in John's preaching and at a time when the Jewish people of Palestine were eagerly looking for the appearance of the Messiah. There was a great contrast between John and Jesus. John was an eager and earnest worker, but Jesus was a calm and happy laborer; only a few times in his entire life was he ever in a hurry. Jesus was a comforting consolation to the world and somewhat of an example; John was hardly a comfort or an example. He preached the kingdom of heaven but hardly entered into the happiness thereof. Though Jesus spoke of John as the greatest of the prophets of the old order, he also said that the least of those who saw the great light of the new way and entered thereby into the kingdom of heaven was indeed greater than John.

P.1541 - §0... And to you who stand about criticizing me in your hearts because I have come here to make merry with these friends, let me say that I have come to proclaim joy to the socially downtrodden and spiritual liberty to the moral captives. Need I remind you that they who are whole need not a physician, but rather those who are sick? I have come, not to call the righteous, but sinners."

P.1541 - §2 Jesus and the apostles remained that night in Matthew's house, and as the people went to their homes, they spoke of but one thing: the goodness and friendliness of Jesus.

P.1544 - §5 Jesus enjoined them to devote themselves to fishing for two weeks, adding, "And then will you go forth to become fishers of men." They fished in three groups, Jesus going out with a different group each night. And they all so much enjoyed Jesus! He was a good fisherman, a cheerful companion, and an inspiring friend; the more they worked with him, the more they loved him. Said Matthew one day: "The more you understand some people, the less you admire them, but of this man, even the less I comprehend him, the more I love him."

P.1545 - §10 The disciples early learned that the Master had a profound respect and sympathetic regard for every human being he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave to all sorts of men, women, and children. He would pause in the midst of a profound discourse that he might go out in the road to speak good cheer to a passing woman laden with her burden of body and soul. He would interrupt a serious conference with his apostles to fraternize with an intruding child. Nothing ever seemed so important to Jesus as the *individual human* who chanced to be in his immediate presence. He was master and teacher, but he was more--he was also a friend and neighbor, an understanding comrade.

P.1550 - §5 The Master had known Simon for some time before Andrew presented him as the second of the apostles. When Jesus gave Simon the name Peter, he did it with a smile; it was to be a sort of nickname. Simon was well known to all his friends as an erratic and impulsive fellow. True, later on, Jesus did attach a new and significant import to this lightly bestowed nickname.

P.1574 - §4 3. *"Happy are the meek, for they shall inherit the earth."* Genuine meekness has no relation to fear. It is rather an attitude of man co-operating with God--"Your will be done." It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. It masters all temptations to rebel against the divine leading. Jesus was the ideal meek man of Urantia, and he inherited a vast universe.

P.1575 - §1 1. *"Happy are they who mourn, for they shall be comforted."* So-called common sense or the best of logic would never suggest that happiness could be derived from mourning. But Jesus did not refer to outward or ostentatious mourning. He alluded to an emotional attitude of tenderheartedness. It is a great error to teach boys and young men that it is unmanly to show tenderness or otherwise to give evidence of emotional feeling or physical suffering. Sympathy is a worthy attribute of the male as well as the female. It is not necessary to be calloused in order to be manly. This is the wrong way to create courageous men. The world's great men have not been afraid to mourn. Moses, the mourner, was a greater man than either Samson or Goliath. Moses was a superb leader, but he was also a man of meekness. Being sensitive and responsive to human need creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion.

P.1580 - §6 3. *Social attitude.* The Jewish rabbis had long debated the question: Who is my neighbor? Jesus came presenting the idea of active and spontaneous kindness, a love of one's fellow men so genuine that it expanded the neighborhood to include the whole world, thereby making all men one's neighbors. But with all this, Jesus was interested only in the individual, not the mass. Jesus was not a sociologist, but he did labor to break down all forms of selfish isolation. He taught pure sympathy, compassion. Michael of Nebadon is a mercy-dominated Son; compassion is his very nature.

P.1594 - §6 The apostles were beginning to recognize the unaffected friendliness of Jesus. Though the Master was easy of approach, he always lived independent of, and above, all human beings. Not for one moment was he ever dominated by any purely mortal influence or subject to frail human judgment. He paid no attention to public opinion, and he was uninfluenced by praise. He seldom paused to correct misunderstandings or to resent misrepresentation. He never asked any man for advice; he never made requests for prayers.

P.1747 - §1 They were all seated in the garden at just about noon when the Master appeared. They wore expressions of dignified solemnity, and all arose to their feet as he approached them. Jesus relieved the tension by that friendly and fraternal smile which was so characteristic of him when his followers took themselves, or some happening related to themselves, too seriously. With a commanding gesture he indicated that they should be seated. Never again did the twelve greet their Master by arising when he came into their presence. They saw that he did not approve of such an outward show of respect.

P.1834 - §2 Near the end of the meal there came in from the street a man long afflicted with a chronic disease and now in a dropsical condition. This man was a believer, having recently been baptized by Abner's associates. He made no request of Jesus for healing, but the Master knew full well that this afflicted man came to this breakfast hoping thereby to escape the crowds which thronged him and thus be more likely to engage his attention. This man knew that few miracles were then being performed; however, he had reasoned in his heart that his sorry plight might possibly appeal to the Master's compassion. And he was not mistaken, for, when he entered the room, both Jesus and the self-righteous Pharisee from Jerusalem took notice of him. The Pharisee was not slow to voice his resentment that such a one should be permitted to enter the room. But Jesus looked upon the sick man and smiled so benignly that he drew near and sat down upon the floor. As the meal was ending, the Master looked over his fellow guests and then, after glancing significantly at the man with dropsy, said: "My friends, teachers in Israel and learned lawyers, I would like to ask you a question: Is it lawful to heal the sick and afflicted on the Sabbath day, or not?" But those who were there present knew Jesus too well; they held their peace; they answered not his question.

P.1874 - §1 They went at once to the home of Zaccheus, and those who lived in Jericho were much surprised that Jesus would consent to abide with the chief publican. Even while the Master and his apostles lingered with Zaccheus before the door of his house, one of the Jericho Pharisees, standing near by, said: "You see how this man has gone to lodge with a sinner, an apostate son of Abraham who is an extortioner and a robber of his own people." And when Jesus heard this, he looked down at Zaccheus and smiled. Then Zaccheus stood upon a stool and said: "Men of Jericho, hear me! I may be a publican and a sinner, but the great Teacher has come to abide in my house; and before he goes in, I tell you that I am going to bestow one half of all my goods upon the poor, and beginning tomorrow, if I have wrongfully exacted aught from any man, I will restore fourfold. I am going to seek salvation with all my heart and learn to do righteousness in the sight of God."

P.1874 - §4 Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

P.1920 - §4 Upon hearing these words, David and his armed guards withdrew; but as Jesus started off alone, John Mark came forward with a small basket containing food and water and suggested that, if he intended to be away all day, he might find himself hungry. The Master smiled on John and reached down to take the basket.

P.1937 - §7 For a few moments after the Master had gone to his place, not a word was spoken. Jesus looked them all over and, relieving the tension with a smile, said: "I have greatly desired to eat this Passover with you. I wanted to eat with you once more before I suffered, and realizing that my hour has come, I arranged to have this supper with you tonight, for, as concerns the morrow, we are all in the hands of the Father, whose will I have come to execute. I shall not again eat with you until you sit down with me in the kingdom which my Father will give me when I have finished that for which he sent me into this world."

P.1949 - §1 Jesus looked down upon them all, smiled, and said: "My little children, I am going away, going back to my Father. In a little while you will not see me as you do here, as flesh and blood. In a very short time I am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you."

P.1991 - §2 Pilate then turned around to question Jesus further, saying: "And now about the third accusation against you, are you the king of the Jews?" Since there was a tone of possibly sincere inquiry in Pilate's voice, Jesus smiled on the procurator and said: "Pilate, do you ask this for yourself, or do you take this question from these others, my accusers?" Whereupon, in a tone of partial indignation, the governor answered: "Am I a Jew? Your own people and the chief priests delivered you up and asked me to sentence you to death. I question the validity of their charges and am only trying to find out for myself what you have done. Tell me, have you said that you are the king of the Jews, and have you sought to found a new kingdom?"

P.2007 - §7 As Jesus saw his mother, with John and his brother and sister, he smiled but said nothing. Meanwhile the four soldiers assigned to the Master's crucifixion, as was the custom, had divided his clothes among them, one taking the sandals, one the turban, one the girdle, and the fourth the cloak. This left the tunic, or seamless vestment reaching down to near the knees, to be cut up into four pieces, but when the soldiers saw what an unusual garment it was, they decided to cast lots for it. Jesus looked down on them while they divided his garments, and the thoughtless crowd jeered at him.

P.2008 - §8 One of the brigands railed at Jesus, saying, "If you are the Son of God, why do you not save yourself and us?" But when he had reproached Jesus, the other thief, who had many times heard the Master teach, said: "Do you have no fear even of God? Do you not see that we are suffering justly for our deeds, but that this man suffers unjustly? Better that we should seek forgiveness for our sins and salvation for our souls." When Jesus heard the thief say this, he turned his face toward him and smiled approvingly. When the malefactor saw the face of Jesus turned toward him, he mustered up his courage, fanned the flickering flame of his faith, and said, "Lord, remember me when you come into your kingdom." And then Jesus said, "Verily, verily, I say to you today, you shall sometime be with me in Paradise."