

Inevitabilities of Life



Doesn't it often seem like life just isn't fair? That some people are naturally prettier or more handsome, smarter, have more friends, more money, more success. Do some always have to struggle while others appear to be living the good life? Why do we encounter suffering and evil, deception, doubt and indecision, injustice and misfortune; why don't we all equally get to experience all the good things of life?

Life isn't fair. It's beset by vicissitudes and by certain inevitabilities. The earth isn't heaven, it's an evolutionary world where we learn, gain wisdom, and progress as the result of accumulating experience. Consider the following:

If courage, strength of character, is desirable then you must be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

If altruism, service of your fellows, is desirable then life experience must provide for encountering situations of social inequality.

If hope is a desirable attitude then you must constantly be confronted with insecurities and recurrent uncertainties.

If faith is desirable, then your mind must find itself in that troublesome predicament where it always knows less than it can believe.

If the love of truth and the willingness to go wherever it leads is desirable, then you must grow up in a world where error is present and falsehood always possible.

If idealism is desirable, then you must struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

If loyalty, devotion to highest duty, is desirable then you must carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

If unselfishness, self-forgetfulness, is desirable then you must live face to face with an inescapable self incessantly clamoring for recognition and honor. You could not dynamically choose the divine life if there were no self-life to forsake. You could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

If pleasure, the satisfaction of happiness, is desirable then you must live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.

These inevitabilities, the uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God.

A world without error (the possibility of unwise judgment) would be a world without free intelligence. You must be fallible to be free. Free and inexperienced intelligence cannot possibly be at first uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession.

The Urantia Book assures us that eventually, at some point in our universe career, we will have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable.



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