

How Jesus taught references

A. 19.1.4 (215)	origin, history, destiny
B. 25.4.5 (279)	role of pupil-teacher
C. 37.6 (412)	Nebadon educational system
D. 48.6.16 (554)	integration of meanings and the unification of values
E. 48.6.24-26 (556)	personal development
F. 55.5.5 (630)	training of mind and the expansion of soul
G. 71.7 (806)	Education
H. 132.0.4 (1456)	... his method of of instruction ...
I. 132.4.2 (1461)	burden of his message
J. 138.2.10 (1541)	personal ministry
K. 138.5.2 (1542)	old ideas vs new ideas
L. 138.6 (1543)	Week of intensive training
M. 138.7 (1544)	disappointment and orgainzition
N. 138.8.9 and 10 (1546)	respect and sympathetic regard for <i>every</i> human being
O. 139.0.4 (1548)	qualification for teaching
P. 148.0-2.4 (1657)	training evangelists at Bethsaida
Q. 159,3 (1765-67)	instruction for teachers and believers

^{19:1.4} In this connection, however, it may be noted that Teacher Sons are the supreme co-ordinating personalities of Trinity origin. In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.

^{19:1.5} For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to *spiritual wisdom*. Such a procedure is the easiest path to a certain form of *genetic knowledge*, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny.

^{19:1.6} Even in the study of man's biologic evolution on Urantia, there are grave objections to the exclusive historic approach to his present-day status and his current problems. The true perspective of any reality problem—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status.

^{25:4.5} Those mortals and midwayers who serve transiently with the advisers are chosen for such work because of their expertness in the concept of universal law and supreme justice. As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated; all the way in to Havana you enact the role of a pupil-teacher. You will work your way through the ascending levels of this vast experiential university by imparting to those just below you the new-found knowledge of your advancing career. In the universal regime you are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others.

6. CELESTIAL OVERSEERS

^{37:6.1} The Nebadon educational system is jointly administered by the Trinity Teacher Sons and the Melchizedek teaching corps, but much of the work designed to effect its maintenance and up building is carried on by the Celestial Overseers. These beings are a recruited corps embracing all types of individuals connected with the scheme of educating and training the ascending mortals. There are upward of three million of them in Nebadon, and they are all volunteers who have qualified by experience to serve as educational advisers to the entire realm. From their headquarters on the Salvington worlds of the Melchizedeks, these overseers range the local universe as inspectors of the Nebadon school technique designed to effect the mind training and the spirit education of the ascending creatures.

^{37:6.2} This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school.

^{37:6.3} The methods employed in many of the higher schools are beyond the human concept of the art of teaching truth, but this is the keynote of the whole educational system: character acquired by enlightened experience. The teachers provide the enlightenment; the universe station and the ascender's status afford the opportunity for experience; the wise utilization of these two augments character.

^{37:6.4} Fundamentally, the Nebadon educational system provides for your assignment to a task and then affords you opportunity to receive instruction as to the ideal and divine method of best performing that task. You are given a definite task to perform, and at the same time you are provided with teachers who are qualified to instruct you in the best method of executing your assignment. The divine plan of education provides for the intimate association of work and instruction. We teach you how best to execute the things we command you to do.

^{37:6.5} The purpose of all this training and experience is to prepare you for admission to the higher and more spiritual training spheres of the superuniverse. Progress within a given realm is individual, but transition from one phase to another is usually by classes.

^{37:6.6} The progression of eternity does not consist solely in spiritual development. Intellectual acquisition is also a part of universal education. The experience of the mind is broadened equally with the expansion of the spiritual horizon. Mind and spirit are afforded like opportunities for training and advancement. But in all this superb training of mind and spirit you are forever free from the handicaps of mortal flesh. No longer must you constantly referee the conflicting contentions of your divergent spiritual and material natures. At last you are qualified to enjoy the unified urge of a glorified mind long since divested of primitive animalistic trends towards things material.

^{37:6.7} Before leaving the universe of Nebadon, most Urantia mortals will be afforded opportunity to serve for a longer or shorter time as members of the Nebadon corps of Celestial Overseers.

^{48:6.16} 4. *Morontia Counselors*. These ministers receive their name because they are assigned to teach, direct, and counsel the surviving mortals from the worlds of human origin, souls in transit to the higher schools of the system headquarters. They are the teachers of those who seek insight into the experiential unity of divergent life levels, those who are attempting the integration of meanings and the unification of values. This is the function of philosophy in mortal life, of mota on the morontia spheres.

^{48:6.24} From them you will learn to let pressure develop stability and certainty; to be faithful and earnest and, withal, cheerful; to accept challenges without complaint and to face difficulties and uncertainties without fear. They will ask: If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well-balanced poise—a stabilized and spiritualized attitude—throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence?

^{48:6.25} 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. 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. 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.

^{48:6.26} You will learn that you increase your burdens and decrease the likelihood of success by taking yourself too seriously. 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. But though the *work* is important, the *self* is not. When you feel important, you lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work-importance, exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. You can do important work if you do not become self-important; you can do several things as easily as one if you leave yourself out. Variety is restful;

monotony is what wears and exhausts. Day after day is alike—just life or the alternative of death.

^{55:5.5} Schools are vastly improved and are devoted to the training of mind and the expansion of soul. The art centers are exquisite and the musical organizations superb. The temples of worship with their associated schools of philosophy and experiential religion are creations of beauty and grandeur. The open-air arenas of worship assembly are equally sublime in the simplicity of their artistic appointment.

7. EDUCATION

^{71:7.1} The enduring state is founded on culture, dominated by ideals, and motivated by service. The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values.

^{71:7.2} In the ideal state, education continues throughout life, and philosophy sometimes becomes the chief pursuit of its citizens. The citizens of such a commonwealth pursue wisdom as an enhancement of insight into the significance of human relations, the meanings of reality, the nobility of values, the goals of living, and the glories of cosmic destiny.

^{71:7.3} Urantians should get a vision of a new and higher cultural society. Education will jump to new levels of value with the passing of the purely profit-motivated system of economics. Education has too long been localistic, militaristic, ego exalting, and success seeking; it must eventually become world-wide, idealistic, self-realizing, and cosmic grasping.

^{71:7.4} Education recently passed from the control of the clergy to that of lawyers and businessmen. Eventually it must be given over to the philosophers and the scientists. Teachers must be free beings, real leaders, to the end that philosophy, the search for wisdom, may become the chief educational pursuit.

^{71:7.5} Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

1. The knowledge of things.
2. The realization of meanings.
3. The appreciation of values.
4. The nobility of work—duty.

5. The motivation of goals—morality.
6. The love of service—character.
7. Cosmic insight—spiritual discernment.

^{71:7.6} And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, God-consciousness.

^{132:0.4} Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worthwhile leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven; and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their message. He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

^{132:4.2} Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faith-son of this same God of love. Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry

were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.

^{138:2.10} Jesus spent a full day with the six, answering their questions and listening to the details of their reports, for they had many interesting and profitable experiences to relate. They now saw the wisdom of the Master's plan of sending them out to labor in a quiet and personal manner before the launching of their more pretentious public efforts.

^{138:5.2} When they had refreshed themselves, Jesus took the twelve apart for a season to pray with them and to instruct them in the nature and work of the Holy Spirit, but again did they largely fail to comprehend the meaning of those wonderful truths which he endeavored to teach them. One would grasp one point and one would comprehend another, but none of them could encompass the whole of his teaching. Always would they make the mistake of trying to fit Jesus' new gospel into their old forms of religious belief. They could not grasp the idea that Jesus had come to proclaim a new gospel of salvation and to establish a new way of finding God; they did not perceive that he *was* a new revelation of the Father in heaven.

6. THE WEEK OF INTENSIVE TRAINING

^{138:6.1} The next week was devoted to a program of intense training. Each day the six new apostles were put in the hands of their respective nominators for a thoroughgoing review of all they had learned and experienced in preparation for the work of the kingdom. The older apostles carefully reviewed, for the benefit of the younger six,

Jesus' teachings up to that hour. Evenings they all assembled in Zebedee's garden to receive Jesus' instruction.

^{138:6.2} It was at this time that Jesus established the mid-week holiday for rest and recreation. And they pursued this plan of relaxation for one day each week throughout the remainder of his material life. As a general rule, they never prosecuted their regular activities on Wednesday. On this weekly holiday Jesus would usually take himself away from them, saying: "My children, go for a day of play. Rest yourselves from the arduous labors of the kingdom and enjoy the refreshment that comes from reverting to your former vocations or from discovering new sorts of recreational activity." While Jesus, at this period of his earth life, did not actually require this day of rest, he conformed to this plan because he knew it was best for his human associates. Jesus was the teacher—the Master; his associates were his pupils—disciples.

^{138:6.3} Jesus endeavored to make clear to his apostles the difference between his teachings and his *life among them* and the teachings which might subsequently spring up *about* him. Said Jesus: "My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching *about* me and *about* my teachings. Proclaim the gospel of the kingdom and portray my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings *about* my beliefs and teachings." But again they did not understand why he thus spoke, and no man dared to ask why he so taught them.

^{138:6.4} In these early teachings Jesus sought to avoid controversies with his apostles as far as possible excepting those involving wrong concepts of his Father in heaven. In all such matters he never hesitated to correct erroneous beliefs. There was just *one* motive in Jesus' postbaptismal life on Urantia, and that was a better and truer revelation of his Paradise Father; he was the pioneer of the new and better way to God, the way of faith and love. Ever his exhortation to the apostles was: "Go seek for the sinners; find the downhearted and comfort the anxious."

^{138:6.5} Jesus had a perfect grasp of the situation; he possessed unlimited power, which might have been utilized in the furtherance of his mission, but he was wholly content with means and personalities which most people would have regarded as inadequate and would have looked upon as insignificant. He was engaged in a mission of enormous dramatic possibilities, but he insisted on going about his Father's business in the most quiet and undramatic manner; he studiously avoided all display of power. And he now planned to work quietly, at least for several months, with his twelve apostles around about the Sea of Galilee.

7. ANOTHER DISAPPOINTMENT

^{138:7.1} Jesus had planned for a quiet missionary campaign of five months' personal work. He did not tell the apostles how long this was to last; they worked from week to

week. And early on this first day of the week, just as he was about to announce this to his twelve apostles, Simon Peter, James Zebedee, and Judas Iscariot came to have private converse with him. Taking Jesus aside, Peter made bold to say: "Master, we come at the behest of our associates to inquire whether the time is not now ripe to enter into the kingdom. And will you proclaim the kingdom at Capernaum or are we to move on to Jerusalem? And when shall we learn, each of us, the positions we are to occupy with you in the establishment of the kingdom—" and Peter would have gone on asking further questions, but Jesus raised an admonitory hand and stopped him. And beckoning the other apostles standing near by to join them, Jesus said: "My little children, how long shall I bear with you! Have I not made it plain to you that my kingdom is not of this world? I have told you many times that I have not come to sit on David's throne, and now how is it that you are inquiring which place each of you will occupy in the Father's kingdom? Can you not perceive that I have called you as ambassadors of a spiritual kingdom? Do you not understand that soon, very soon, you are to represent me in the world and in the proclamation of the kingdom, even as I now represent my Father who is in heaven? Can it be that I have chosen you and instructed you as messengers of the kingdom, and yet you do not comprehend the nature and significance of this coming kingdom of divine pre-eminence in the hearts of men? My friends, hear me once more. Banish from your minds this idea that my kingdom is a rule of power or a reign of glory. Indeed, all power in heaven and on earth will presently be given into my hands, but it is not the Father's will that we use this divine endowment to glorify ourselves during this age. In another age you shall indeed sit with me in power and glory, but it behooves us now to submit to the will of the Father and to go forth in humble obedience to execute his bidding on earth."

^{138:7.2} Once more were his associates shocked, stunned. Jesus sent them away two and two to pray, asking them to return to him at noontime. On this crucial forenoon they each sought to find God, and each endeavored to cheer and strengthen the other, and they returned to Jesus as he had bidden them.

^{138:7.3} Jesus now recounted for them the coming of John, the baptism in the Jordan, the marriage feast at Cana, the recent choosing of the six, and the withdrawal from them of his own brothers in the flesh, and warned them that the enemy of the kingdom would seek also to draw them away. After this short but earnest talk the apostles all arose, under Peter's leadership, to declare their undying devotion to their Master and to pledge their unswerving loyalty to the kingdom, as Thomas expressed it, "To this coming kingdom, no matter what it is and even if I do not fully understand it." They all truly *believed in Jesus*, even though they did not fully comprehend his teaching.

^{138:7.4} Jesus now asked them how much money they had among them; he also inquired as to what provision had been made for their families. When it developed that they had hardly sufficient funds to maintain themselves for two weeks, he said: "It is not the will of my Father that we begin our work in this way. We will remain here by the sea two weeks and fish or do whatever our hands find to do; and in the meantime, under the guidance of Andrew, the first chosen apostle, you shall so organize yourselves as to provide for everything needful in your future work, both for the present personal ministry and also when I shall subsequently ordain you to preach the gospel and instruct believers." They were all greatly cheered by these words; this was their first clear-cut and positive intimation that Jesus designed later on to enter upon more aggressive and pretentious public efforts.

138:7.5 The apostles spent the remainder of the day perfecting their organization and completing arrangements for boats and nets for embarking on the morrow's fishing as they had all decided to devote themselves to fishing; most of them had been fishermen, even Jesus was an experienced boatman and fisherman. Many of the boats which they used the next few years had been built by Jesus' own hands. And they were good and trustworthy boats.

138:7.6 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."

138:7.7 This plan of fishing two weeks and going out to do personal work in behalf of the kingdom for two weeks was followed for more than five months, even to the end of this year of A.D. 26, until after the cessation of those special persecutions which had been directed against John's disciples subsequent to his imprisonment.

138:8.9 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.

138:8.10 Though Jesus' public teaching mainly consisted in parables and short discourses, he invariably taught his apostles by questions and answers. He would always pause to answer sincere questions during his later public discourses.

139:0.4 When your records refer to these messengers of the kingdom as being "ignorant and unlearned," it was intended to convey the idea that they were laymen, unlearned in the lore of the rabbis and untrained in the methods of rabbinical interpretation of the Scriptures. They were lacking in so-called higher education. In modern times they

would certainly be considered uneducated, and in some circles of society even uncultured. One thing is certain: They had not all been put through the same rigid and stereotyped educational curriculum. From adolescence on they had enjoyed separate experiences of learning how to live.

TRAINING EVANGELISTS AT BETHSAIDA

^{148:0.1} FROM MAY 3 to October 3, A.D. 28, Jesus and the apostolic party were in residence at the Zebedee home at Bethsaida. Throughout this five months' period of the dry season an enormous camp was maintained by the seaside near the Zebedee residence, which had been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred. This tented city was under the general supervision of David Zebedee, assisted by the twins. The encampment was a model in order and sanitation as well as in its general administration. The sick of different types were segregated and were under the supervision of a believer physician, a Syrian named Elman.

^{148:0.2} Throughout this period the apostles would go fishing at least one day a week, selling their catch to David for consumption by the seaside encampment. The funds thus received were turned over to the group treasury. The twelve were permitted to spend one week out of each month with their families or friends.

^{148:0.3} While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists. The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.

^{148:0.4} In five months several thousand came and went at this encampment. Interested persons from every part of the Roman Empire and from the lands east of the Euphrates were in frequent attendance. This was the longest settled and well-organized period of the Master's teaching. Jesus' immediate family spent most of this time at either Nazareth or Cana.

^{148:0.5} The encampment was not conducted as a community of common interests, as was the apostolic family. David Zebedee managed this large tent city so that it became a self-sustaining enterprise, notwithstanding that no one was ever turned away. This ever-changing camp was an indispensable feature of Peter's evangelistic training school.

1. A NEW SCHOOL OF THE PROPHETS

^{148:1.1} Peter, James, and Andrew were the committee designated by Jesus to pass upon applicants for admission to the school of evangelists. All the races and nationalities of the Roman and the East, as far as India, were represented among the students in this new school of the prophets. This school was conducted on the plan of learning and doing. What the students learned during the forenoon they taught to the assembly by the seaside during the afternoon. After supper they informally discussed both the learning of the forenoon and the teaching of the afternoon.

^{148:1.2} Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the *same truth*, each apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unflinchingly harmonizing and co-ordinating these many and divergent views of the gospel at his weekly question hours. Notwithstanding this great degree of personal liberty in matters of teaching, Simon Peter tended to dominate the theology of the school of evangelists. Next to Peter, James Zebedee exerted the greatest personal influence.

^{148:1.3} The one hundred and more evangelists trained during this five months by the seaside represented the material from which (excepting Abner and John's apostles) the later seventy gospel teachers and preachers were drawn. The school of evangelists did not have everything in common to the same degree as did the twelve.

^{148:1.4} These evangelists, though they taught and preached the gospel, did not baptize believers until after they were later ordained and commissioned by Jesus as the seventy messengers of the kingdom. Only seven of the large number healed at the sundown scene at this place were to be found among these evangelistic students. The nobleman's son of Capernaum was one of those trained for gospel service in Peter's school.

2. THE BETHSAIDA HOSPITAL

^{148:2.1} In connection with the seaside encampment, Elman, the Syrian physician, with the assistance of a corps of twenty-five young women and twelve men, organized and conducted for four months what should be regarded as the kingdom's first hospital. 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. Jesus visited the sick of this encampment not less than three times a week and made personal contact with each sufferer. As far as we know, no so-called miracles of supernatural healing occurred among the one thousand afflicted and ailing persons who went away from this infirmary improved or cured. However, the vast majority of these benefited individuals ceased not to proclaim that Jesus had healed them.

^{148:2.2} 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.

^{148:2.3} Elman and his associates endeavored to teach the truth to these sick ones concerning the "possession of evil spirits," but they met with little success. The belief that physical sickness and mental derangement could be caused by the dwelling of a so-called unclean spirit in the mind or body of the afflicted person was well-nigh universal.

^{148:2.4} In all his contact with the sick and afflicted, when it came to the technique of treatment or the revelation of the unknown causes of disease, Jesus did not disregard the instructions of his Paradise brother, Immanuel, given ere he embarked upon the venture of the Urantia incarnation. Notwithstanding this, 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.

3. INSTRUCTION FOR TEACHERS AND BELIEVERS

^{159:3.1} At Edrei, where Thomas and his associates labored, Jesus spent a day and a night and, in the course of the evening's discussion, gave expression to the principles which should guide those who preach truth, and which should activate all who teach the gospel of the kingdom. Summarized and restated in modern phraseology, Jesus taught:

^{159:3.2} Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence. While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom. Make your appeals directly to the divine spirit that dwells within the minds of men. Do not appeal to fear, pity, or mere sentiment. In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils. Remember that I have said: "Behold, I stand at the door and knock, and if any man will open, I will come in."

^{159:3.3} In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will. It is the

purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it. Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives. Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.

^{159:3.4} Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.

^{159:3.5} Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom. A loving father does not frighten his children into yielding obedience to his just requirements.

^{159:3.6} Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit.

^{159:3.7} Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light.

^{159:3.8} The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief.

^{159:3.9} In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals. Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven.

^{159:3.10} You shall not portray your teacher as a man of sorrows. Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor. We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God.

^{159:3.11} Teach all believers to avoid leaning upon the insecure props of false sympathy. You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery. Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return.

^{159:3.12} When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.

^{159:3.13} Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be *unafraid* when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

^{159:3.14} And much more did Jesus teach this group of believers before they made ready for the night's sleep. And they who heard these sayings treasured them in their hearts and did often recite them for the edification of the apostles and disciples who were not present when they were spoken.

Notes will be posted on fellowship education website

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