

Marriage and Family Discipline

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"Set a watch, O Lord, before my mouth, keep the door of my lips."

"The human tongue," said Jesus, "is a member which few men can tame, but the Spirit within can transform this unruly member, into a kindly voice of tolerance and an inspiring minister of mercy." P 1640

DISCIPLINE

MARRIAGE AND FAMILY CLASS

1980-1981

Introduction

Your selected quotations on "Self-Control" and "Self-Discipline" have been organized in this booklet to help you. Remember that the term "discipline" is derived from the word "disciple" which means to teach. Everything we are working toward is a teaching or learning situation. We will be continually learning self-discipline and then teaching it to our children.

As time goes on you will be finding more quotations on this topic which appeal to you so we have included two extra pages to enable you to add them. This is a personal booklet. Mark in it or add as it is yours to help you.

The class decided that first we must learn self-discipline before we can teach it to our children. Part I is devoted to that topic. Part II is concerned more with helps on providing a setting where children can learn self-discipline easily.

This topic of Discipline (to teach or learn) is one of the ten topics we are taking up in our class on Marriage and Family.

Note that on page 8 we can see the ideal method of developing self-discipline in Jesus' life. We can take those great truths and apply them to our own lives where we are and as we are.

"Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." Page 2090:4

Julia K. Fenderson
Coordinator of Class

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DISCIPLINE

BUILDING SELF-CONTROL

- 51 #7 "Is loyalty--devotion to highest duty--desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default."
- 51 #8 "Is unselfishness--the spirit of self-forgetfulness--desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast."
- 317:1 "When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need and in distress, that is the real measure of planetary greatness. And the manifestation of greatness on a world like Urantia is the exhibition of self-control. The great man is not he who 'takes a city' or 'overthrows a nation,' but rather 'he who subdues his own tongue.'"
- 412:5 "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."
- 598 #4 "Political wisdom. Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal--destructive of all those enduring qualities which insure planetary group survival."
- 614:1 "True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings."
- 846:4 "Never in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection."
- 914:6 "Self-control, more and more self-control, is the ever-increasing demand of advancing mankind."
- 927:7 "Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control."

- 928:1 "Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation."
- 941:1 "It is civilization's protection of the child from the natural consequences of foolish conduct that contributes so much to modern insubordination."
- 941:2 "Eskimo children thrive on so little discipline and correction simply because they are naturally docile little animals; the children of both the red and the yellow men are almost equally tractable. But in races containing Andite inheritance, children are not so placid; these more imaginative and adventurous youths require more training and discipline. Modern problems of child culture are rendered increasingly difficult by: 1. The large degree of race mixture. 2. Artificial and superficial education. 3. Inability of the child to gain culture by imitating parents--the parents are absent from the family picture so much of the time."
- 941:6 "The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men."
- 941:7 "Human society would be greatly improved if the civilized races would more generally return to the family-council practices of the Andites. They did not maintain the patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally fraternal in all their family government. In an ideal family filial and parental affection are both augmented by fraternal devotion."
- 942:5 "There is real danger in the combination of restlessness, curiosity, adventure, and pleasure-abandon characteristic of the post-Andite races. The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure. Though you exhaust the resources of art, color, sound, rhythm, music, and adornment of person, you cannot hope thereby to elevate the soul or to nourish the spirit. Vanity and fashion cannot minister to home building and child culture; pride and rivalry are powerless to enhance the survival qualities of succeeding generations."
- 943:1 "Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home--man's supreme evolutionary acquirement and civilization's only hope of survival."
- 976:5 "Self-denial and self-control were two of the greatest social gains from early evolutionary religion. Self-control gave man a new philosophy of life; it taught him the art of augmenting life's fraction by lowering the denominator of personal demands instead of always attempting to increase the numerator of selfish gratification."

- 977:2 "Someday man should learn how to enjoy liberty without license, nourishment without gluttony, and pleasure without debauchery. Self-control is a better human policy of behavior regulation than is extreme self-denial. Nor did Jesus ever teach these unreasonable views to his followers."
- 998:1 "In all your praying be fair; do not expect God to show partiality, to love you more than his other children, your friends, neighbors, even enemies. But the prayer of the natural or evolved religions is not at first ethical, as it is in the later revealed religions. All praying whether individual or communal, may be either egoistic or altruistic. That is, the prayer may be centered upon the self or upon others. When the prayer seeks nothing for the one who prays nor anything for his fellows, then such attitudes of the soul tend to the levels of true worship. Egoistic prayers involve confessions and petitions and often consist in requests for material favors. Prayer is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control."
- 999:6 "No matter how difficult it may be to reconcile the scientific doubts regarding the efficacy of prayer with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment."
- 1100:7 "The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe and superuniverse goals. And this intense striving for the attainment of supermortal ideals is always characterized by increasing patience, forbearance, fortitude, and tolerance."
- 1360:5 "This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquillity of the entire family. When the situation had been explained to Jesus, he was always intelligently and willingly co-operative with parental wishes and family regulations."
- 1400:7 "'Day by day we are strengthened for these tasks by our hope of better days ahead.' His sturdy and practical optimism was truly contagious; all the children lived in an atmosphere of anticipation of better times and better things. And this hopeful courage contributed mightily to the development of strong and noble characters, in spite of the depressiveness of their poverty."
- 1401:3 "By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training--the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family."

1401:7 "In general, all of the children, particularly the girls, would consult Jesus about their childhood troubles and confide in him just as they would have in an affectionate father."

1447:3 "The fool has said in his heart, 'Evil shall not overtake me'; but safety is found only when the soul craves reproof and the mind seeks wisdom. The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. Love of self is like weeds in a goodly field. Selfishness leads to grief; perpetual care kills. The tamed mind yields happiness. He is the greatest of warriors who overcomes and subdues himself. Restraint in all things is good. He alone is a superior person who esteems virtue and is observant of his duty. Let not anger and hate master you. Speak harshly of no one. Contentment is the greatest wealth. What is given wisely is well saved. Do not to others those things you would not wish done to you. Pay good for evil; overcome evil with the good."

1460:4 "Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty."

1579:4 "He quoted with approval, on this afternoon, an old Hebrew saying: 'He who will not work shall not eat.'"

1589:5 "It is not wise for the host to participate in the family troubles of his guests; a wise parent never takes sides in the petty quarrels of his own children."

1608:1 "I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation. But you should not overlook the fact that even divine love has its severe disciplines. A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities."

1609:3 "The Master was a perfected specimen of human self-control. When he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed himself to the righteous judgment of the Father in heaven."

1609:5 "Verily, verily, I say to you, he who rules his own self is greater than he who captures a city."

1610:3 "Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God."

- 1610:4 "If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment--true self-mastery."
- 1653:3 "But Jesus earnestly warned his apostles against the foolishness of the child of God who presumes upon the Father's love. He declared that the heavenly Father is not a lax, loose, or foolishly indulgent parent who is ever ready to condone sin and forgive recklessness. He cautioned his hearers not mistakenly to apply his illustrations of father and son so as to make it appear that God is like some overindulgent and unwise parents who conspire with the foolish of earth to encompass the moral undoing of their thoughtless children, and who are thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring. Said Jesus: 'My Father does not indulgently condone those acts and practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. Such sinful practices are an abomination in the sight of God.'"
- 1764:2 "Thus did Jesus teach the dangers and illustrate the unfairness of sitting in personal judgment upon one's fellows. Discipline must be maintained, justice must be administered, but in all these matters the wisdom of the brotherhood should prevail. Jesus invested legislative and judicial authority in the group, not in the individual. Even this investment of authority in the group must not be exercised as personal authority. There is always danger that the verdict of an individual may be warped by prejudice or distorted by passion. Group judgment is more likely to remove the dangers and eliminate the unfairness of personal bias. Jesus sought always to minimize the elements of unfairness, retaliation, and vengeance."
- 1929:3 "The kingdoms of this world, being material, may often find it necessary to employ physical force in the execution of their laws and for the maintenance of order. In the kingdom of heaven true believers will not resort to the employment of physical force. The kingdom of heaven, being a spiritual brotherhood of the spirit-born sons of God, may be promulgated only by the power of the spirit. This distinction of procedure refers to the relations of the kingdom of believers to the kingdoms of secular government and does not nullify the right of social groups of believers to maintain order in their ranks and administer discipline upon unruly and unworthy members."
- 1931:1 "Learn to be faithful to the kingdom even in times of peace and prosperity. Tempt not the angels of your supervision to lead you in troublous ways as a loving discipline designed to save your ease-drifting souls."

2056:3

"Judas met defeat in his battles of the earth struggle because of the following factors of personal tendencies and character weakness:

1. "He was an isolated type of human being. He was highly individualistic and chose to grow into a confirmed 'shut-in' and unsociable sort of person."
2. "As a child, life had been made too easy for him. He bitterly resented thwarting. He always expected to win; he was a very poor loser."
3. "He never acquired a philosophic technique for meeting disappointment. Instead of accepting disappointments as a regular and commonplace feature of human existence, he unflinchingly resorted to the practice of blaming someone in particular, or his associates as a group, for all his personal difficulties and disappointments."
4. "He was given to holding grudges; he was always entertaining the idea of revenge."
5. "He did not like to face facts frankly; he was dishonest in his attitude toward life situations."
6. "He disliked to discuss his personal problems with his immediate associates; he refused to talk over his difficulties with his real friends and those who truly loved him. In all the years of their association he never once went to the Master with a purely personal problem."
7. "He never learned that the real rewards for noble living are, after all, spiritual prizes, which are not always distributed during this one short life in the flesh."

Let your heart be so dominated by love that there is no room for anger.

P. 1673:3

Selected by:
Julia K. Fenderson

At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the Master among other things said in reply:

"Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant and brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. Have you not read in the scriptures that 'wrath kills the foolish man', and that 'man tears himself in his anger'? That 'he who is slow of wrath is of great understanding', while 'he who is hasty of temper exalts folly'? You all know that 'a soft answer turns away wrath', and how 'grievous words stir up anger'. 'Discretion defers anger', while 'he who has no control over his own self is like a defenseless city without walls'. 'Wrath is cruel and anger is outrageous.' 'Angry men stir up strife, while the furious multiply their transgressions.' 'Be not hasty in spirit, for anger rests in the bosom of fools.'" Before Jesus ceased speaking, he said further: "Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those animal outbursts of anger which are inconsistent with the status of divine sonship."

For those who wish to read the above quotations in the Bible, the following sources are given:

"Wrath kills the foolish man."	Job 5:2
"Man tears himself in his anger."	Job 18:4
"He who is low of wrath is of great understanding."	Proverbs 14:29
"He who is hasty of temper exalts folly."	Proverbs 14:29
"A soft answer turneth away wrath."	Proverbs 15:1
"Grievous words stir up anger."	Proverbs 15:1
"Discretion defers anger."	Proverbs 19:11
"He who has no control over his own self is like a defenseless city without walls."	Proverbs 25:28
"Wrath is cruel and anger is outrageous."	Proverbs 27:4
"Angry men stir up strife, while the furious multiply their transgressions."	Proverbs 29:22
"Be not hasty in spirit for anger rests in the bosom of fools."	Eccles 7:9

*"Let your heart be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship." 1673:3

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SPECIAL NOTE: The most common cause of divorce is ANGER, as reported by Dr. Helen Singer Kaplan, director of the Human Sexuality Program of the New York Hospital-Cornell Medical Center. Sexual problems are almost never the real cause of a divorce. If a couple have a happy, loving relationship they can work out the majority of sexual problems. 1979

MATURE SELF-DISCIPLINE

"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 has learned how to be fair and just even in the face of injustice. 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 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 earth 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."

P. 1405:5

DISCIPLINE OF CHILDREN

QUOTES FROM URANTIA BOOK

- 48:2 "We are all a part of the family of God, and we must therefore sometimes share in the family discipline. Many of the acts of God which so disturb and confuse us are the result of the decisions and final rulings of all-wisdom, empowering the Conjoint Actor to execute the choosing of the infallible will of the infinite mind, to enforce the decisions of the personality of perfection, whose survey, vision, and solicitude embrace the highest and eternal welfare of all his vast and far-flung creation."
- 617 #2 "Supreme justice is dominated by a Father's love; therefore will justice never destroy that which mercy can save. Time to accept salvation is vouchsafed every evildoer."
- 617 #3 "No affectionate father is ever precipitate in visiting punishment upon an erring member of his family. Patience cannot function independently of time."
- 617 #4 "While wrongdoing is always deleterious to a family, wisdom and love admonish the upright children to bear with an erring brother during the time granted by the affectionate father in which the sinner may see the error of his way and embrace salvation."
- 941:1 "Among ancient savages, discipline of children was begun very early; and the child early realized that disobedience meant failure or even death just as it did to the animals. It is civilization's protection of the child from the natural consequences of foolish conduct that contributes so much to modern insubordination."
- 941:2 "Eskimo children thrive on so little discipline and correction simply because they are naturally docile little animals; the children of both the red and the yellow men are almost equally tractable. But in races containing Andite inheritance, children are not so placid; these more imaginative and adventurous youths require more training and discipline. Modern problems of child culture are rendered increasingly difficult by:
1. The large degree of race mixture.
 2. Artificial and superficial education.
 3. Inability of the child to gain culture by imitating parents-- the parents are absent from the family picture so much of the time."
- 941:3 "The olden ideas of family discipline were biologic, growing out of the realization that parents were creators of the child's being. The advancing ideals of family life are leading to the concept that bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence."
- 941:4 "Civilization regards the parents as assuming all duties, the child as having all the rights. Respect of the child for his parents arises, not in knowledge of the obligation implied in parental procreation, but naturally grows as a result of the care, training, and affection which are lovingly displayed in assisting the child to win the battle of life. The true parent is engaged

in a continuous service-ministry which the wise child comes to recognize and appreciate."

- 1094:5 "Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values."
- 1094:6 "Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today--grow--and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole."
- 1360:5 "This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquillity of the entire family. When the situation had been explained to Jesus, he was always intelligently and willingly cooperative with parental wishes and family regulations."
- 1401:3 "By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training--the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. In his home and throughout his public-teaching career Jesus invariably employed the positive form of exhortation. Always and everywhere did he say, 'You shall do this--you ought to do that.' Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family.
- 1401:4 "Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and wholehearted obedience. The only exception was Jude, upon whom on sundry occasions Jesus found it necessary to impose penalties for his infractions of the rules of the home. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the family rules of conduct, his punishment was fixed by the unanimous decree of the older children and was assented to by Jude himself before it was inflicted."
- 1401:5 "While Jesus was most methodical and systematic in everything he did, there was also in all his administrative rulings a refreshing elasticity of interpretation and an individuality of adaptation that greatly impressed all the children with the spirit of justice which actuated their father-brother. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his family."
- 1604:5 "Jesus stated that a true family is founded on seven facts:
4. Discipline and restraint. Farseeing fathers also make provision for the

necessary discipline, guidance, correction, and sometimes restraint of their young and immature offspring."

- 1608:1 "But you should not overlook the fact that even divine love has its severe disciplines. A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love."
- 1653:3 "But Jesus earnestly warned his apostles against the foolishness of the child of God who presumes upon the Father's love. He declared that the heavenly Father is not a lax, loose, or foolishly indulgent parent who is ever ready to condone sin and forgive recklessness. He cautioned his hearers not mistakenly to apply his illustrations of father and son so as to make it appear that God is like some overindulgent and unwise parents who conspire with the foolish of earth to encompass the moral undoing of their thoughtless children, and who are thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring. Said Jesus: 'My Father does not indulgently condone those acts and practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. Such sinful practices are an abomination in the sight of God.'"
- 1923:2 "It is true that many of the objectionable stunting influences and other cramping features of these olden Jewish homes have been virtually eliminated from many of the better-regulated modern homes. There is, indeed, more spontaneous freedom and far more personal liberty, but this liberty is not restrained by love, motivated by loyalty, nor directed by the intelligent discipline of wisdom. As long as we teach the child to pray, 'Our Father who is in heaven,' a tremendous responsibility rests upon all earthly fathers so to live and order their homes that the word father becomes worthily enshrined in the minds and hearts of all growing children."
- 1931:1 "Tempt not the angels of your supervision to lead you in troublous ways as a loving discipline designed to save your ease-drifting souls."
- 2017:5 "True, wise fathers may chasten their sons, but they do all this in love and for corrective purposes. They do not punish in anger, neither do they chastise in retribution."

WORK

One of Jesus' successful methods of preventing discipline problems when he served as father to his eight brothers and sisters was WORK. P. 1304:1 shows one example: "But when Herod refused to pay them any of the funds due Joseph, they gave up the ambition of owning a home in the country. As it was they contrived to enjoy much of the experience of farm life as they now had three cows, four sheep, a flock of chickens, a donkey and a dog, in addition to the doves. EVEN THE LITTLE TOTS HAD THEIR REGULAR DUTIES TO PERFORM IN THE WELL REGULATED SCHEME OF MANAGEMENT WHICH CHARACTERIZED THE HOME LIFE OF THIS NAZARETH FAMILY."

References: JESUS SERVED AS AN EARTHLY FATHER

Study Group: Read references from The URANTIA Book -(Only partial references given here.)

- 1373:7 - "But he little dreamed of the tragedy, so soon to occur, which would insure the abandonment of all such plans by causing him to assume the responsibility for the support and direction of a large family, presently to consist of five brothers and three sisters as well as his mother and himself. Jesus had a larger and longer experience rearing this family than was accorded to Joseph, his father; and he did measure up to the standard which he subsequently set for himself: to become a wise, patient, understanding, and effective teacher and eldest brother to this family - his family- so suddenly sorrow-stricken and so unexpectedly bereaved."
- 1388:A11- "All did go well until that fateful day of Tuesday, September 25, A.D.8, when a runner from Sepphoris had stopped at the shop informing Jesus of the tragic accident which resulted in Joseph's death."
- 1389:2,4- "For almost a score of years (until he began his public ministry) no father
5,6,7,8 could have loved and nurtured his daughter any more affectionately and faithfully than Jesus cared for little Ruth. And he was an equally good father to all the other members of his family."
- "Jesus rightly reasoned that the watchcare of his earthly father's family must take precedence of all duties; that the support of his family must become his first obligation."
- 1391#5 - "Each of these momentous problems this young Galilean turned over in his mind and seriously pondered while he continued to work at the carpenter's bench, laboriously making a living for himself, his mother, and eight other hungry mouths."
- 1392:#5 The Financial Struggle
- 1393: All of page
- 1394:1 "Even the little tots had their regular duties to perform in the well-regulated scheme of management which characterized the home life of this Nazareth family."
- 1396:3,4 "By the end of this year he had just about made up his mind that he would,
 5,6 after rearing his family and seeing them married, enter publicly upon his work as a teacher of truth and as a revealer of the heavenly Father to the world."
- 1397:5,7 "He adhered to the terms of his original plea, maintaining that his first duty was to his family, that a widowed mother and eight brothers and sisters needed something more than mere money could buy- the physical necessities of life - that they were entitled to a father's watchcare and guidance, and that he could not in clear conscience release himself from the obligation which a cruel accident had thrust upon him. He paid compliment to his mother and eldest brother for being willing to release him but reiterated that loyalty to a dead father forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that "money cannot love."
- 1398:1