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URANTIA BOOK REFERENCES TO

Ruth Kern

Ustia

THE FAMILY
 PARENTS
 CHILDREN

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Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child.

1874-8

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

1931-4

Parent
 child
 relationship

The olden concept that God is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, than which there is none more tender and beautiful in mortal experience.

Page	Par.	Lin
40	7	Las

We know that any child can best relate himself to reality by first mastering the relationships of the child-parent situation and then by enlarging this concept to embrace the family as a whole.

92	2	
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Subsequently the growing mind of the child will be able to adjust to the concept of family relations, to relationships of the community, the race, the world, and then to those of the universe, the superuniverse, even the universe of universes.

Deity
 parents

The relationship of the Creator Sons with their Paradise Father is touching and superlative. No doubt the profound affection of Deity parents for their divine progeny is the wellspring of that beautiful and well-nigh divine love which even mortal parents bear their children.

234	2	
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Relation-
ship of
Creative
Mother Sp
and Michael
Pattern
For
Family.

After the pledge of subordination by the Creative Mother Spirit, Michael of Nebadon nobly acknowledged his eternal dependence on his Spirit Companion. Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit's equality with him in all endowments of personality and attributes of divine character. And this becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. This is, in deed and in truth, the high ideal of the family and the human institution of voluntary marriage.

369 1

The Son and the Spirit now preside over the universe much as a father and mother watch over, and minister to, their family of sons and daughters. It is not altogether out of place to refer to the Universe Spirit as the creative companion of the Creator Son and to regard the creatures of the realms as their sons and daughters—a grand and glorious family .

Necessity of
parental
relationship

No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children.

516 3

No ascending mortal can escape the experience of rearing children- their own

531 4

or others--either on the material worlds or subsequently on the finaliter world or on Jerusem. Fathers must pass through this essential experience just as certainly as mothers. It is an unfortunate and mistaken notion of modern peoples on Urantia that child culture is largely the task of mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers.

When children have their ideals, do not dislodge them; let them grow. And while you are learning to think as men, you should also be learning to pray as children.

555 1

Planetary
Prince's
schools--
training of
children

Planetary Prince's Headquarters and Schools. Individual instruction in connection with family-group teaching. Schools of marriage and homemaking. Spiritual culture-- the enlightenment of childhood and youth groups. Training of adopted native children as missionaries to their people.

575 (4)

Consequences
of wrongdoing
of a member
of a family.

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.

617 (4)

If an affectionate father of a large family chooses to show mercy to one of his children guilty of grievous wrongdoing, it may well be that the extension of mercy to this misbehaving child will work a temporary hardship upon all the other and well-behaved children.

618 L

Such eventualities are inevitable; such a risk is inseparable from the reality situation of having a loving parent and of being a member of a family group. Each member of a family profits by the righteous conduct of every other member; likewise must each member suffer the immediate time-consequences of the misconduct of every other member. Families, groups, nations, races, worlds, systems, constellations, and universes are relationships of association which possess individuality; and therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned.

619 1

If you are made to suffer evil consequences of sin of some member of your family, some fellow citizen or fellow mortal----- you may rest secure in the eternal assurance that such tribulations are transient afflictions.

619 2

On world of light & life. children

Childbearing period is not greatly prolonged. It is not best for too many years to intervene between the ages of a family of children. When close together in age, children are able to contribute much more to their mutual training. And on these worlds they are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of diverse achievement in the mastery of truth, beauty, and goodness.

625 6

Dawn mammals family
Primitive man
The Andonites

Even dawn mammals of 1 million years ago--were quite tender in family associations-- They were very loyal to their families; they would die without question in defense of their children. 4.

704 3
714 2

		Pg.	Par.
	Males would fight heroically for the safety of their mates and their offspring; the females were affectionately devoted to their children.	714	2
Planetary Prince headquarters (Dalamatia)	The definite order of <u>family</u> life and the living of one <u>family</u> together in one residence of comparatively settled location date from these times of Dalamatia.	750	6
Family life			
Home-social unit	The home as a social unit never became a success until the supermen and superwomen of Dalamatia led mankind to love and plan for their grandchildren and their grandchildren's children. Savage man loves his child, but civilized man loves also his grandchild.		
About 500,000 years ago.			
	The Prince's staff lived together as fathers and mothers. True, they had no children of their own, but the fifty pattern homes of Dalamatia never sheltered less than five hundred adopted little ones assembled from the superior families of the Andonic and Sangik races; many of these children were orphans. They were favored with the discipline and training of these superparents.	750	7
Education	Fad sponsored the Dalamatia plan of teaching that was carried out as an industrial school in which the pupils learned by doing, and through which they worked their way by the daily performance of useful tasks. This plan of education did not ignore thinking and feeling in the development of character, <u>but it gave first place to manual training.</u>	751	1 all of par. 1
Home	And from the earliest times, where woman was has always been regarded as the <u>home</u> .	765	3
Family	Almost everything of lasting value in civilization has its roots in the <u>family</u> .	765	5

		Pg.	Par.
Family	The <u>family</u> was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.	765	5
	The size of the <u>family</u> has always been influenced by the standard of living. The higher the standard the smaller the <u>family</u> , up to the point of established status or gradual extinction.	770	4
	The household fire, which was attended by the mother or eldest daughter, was the first educator, requiring watchfulness and dependability. The early <u>home</u> was not a building but the <u>family</u> gathered about the fire, the <u>family</u> hearth. When a son founded a new <u>home</u> , he carried a firebrand from the <u>family</u> hearth.	777	6
Beginning of home.	In earliest times women were the property of the community and the mother dominated the <u>family</u> . The early chiefs owned all the land and were proprietors of all the women; marriage required the consent of the tribal ruler. With the passing of communism, women were held individually, and the father gradually assumed domestic control. Thus the <u>home</u> had its beginning, and the prevailing polygamous customs were gradually displaced by monogamy. Polygamy is the survival of the female-slavery element in marriage. Monogamy is the slave-free ideal of the matchless association of	781	2
Definition of marriage.	one man and one woman in the exquisite enterprise of <u>home</u> building, offspring rearing, mutual culture, and self-improvement.		

Early human associations	In the most primitive society the horde is everything; even <u>children</u> are its common property. The evolving <u>family</u> displaced the horde in child rearing.	787	1
Establishment of family	Sex hunger and mother love established the <u>family</u> . But real government does not appear until superfamily groups have begun to form.		
First peace group	The first peace group was the <u>family</u> , then the clan, the tribe, and later on the nation, which eventually became the modern territorial state.	788	3
Justice	Justice was first meted out by the <u>family</u> .	796	4
Government on a neighboring planet	The <u>Home</u> Life -----	811-812	
Family Chinese culture	<p>The great strength in a veneration of ancestry is the value that such an attitude places upon the <u>family</u>. The amazing stability and persistence of Chinese culture is a consequence of the paramount position accorded the <u>family</u>, for civilization is directly dependent on the effective functioning of the <u>family</u>; and in China the <u>family</u> attained a social importance, even a religious significance, approached by few other people.</p> <p>The filial devotion and <u>family</u> loyalty exacted by the growing cult of ancestor worship insured the building up of superior <u>family</u> relationships and of enduring <u>family</u> groups.</p>	888	2-3
Family-Master civilizer	<p>While religion, social and educational institutions are all essential to the survival of cultured civilization, the <u>family</u> is the master civilizer. A <u>child</u> learns most of the essentials of life from his <u>family</u> and the neighbors.</p>	913	2

Marriage and
Family Life

Paper 84

931-943

Home building should be the center and essence of all educational effort. The family is the channel through which the river of culture and knowledge flows from one generation to another. The ideals of family life -- Marriage, with children- stimulation of highest potentials in human nature.

931 1

931 2

939 7

941 6

Home

The home is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing children.

941 6

Parents
Children

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.

Family-
Council

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.

941 7

What family
life does

Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty and duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family- a good family- reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending

942 2

PROCREATORS

	disclosures of the love of the Paradise parent of all universe children.		
Parent-child relationship in religious experience	Religious meanings progress in self-consciousness when the <u>child</u> transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a <u>child</u> is largely dependant on whether fear or love has dominated the <u>parent-child</u> relationship.	1013	2
Faith	Lao-tse's concept of true faith was unusual, and he too likened it to the "attitude of a little child."	1034	1
Religion great unifier of family life	Together with <u>children</u> , religion is the great unifier of <u>family</u> life, provided it is a living and growing faith. <u>Family</u> life cannot be had without <u>children</u> ; it can be lived without religion but such a handicap enormously multiplies the difficulties of this intimate human association. During the early decades of the twentieth century, <u>family</u> life, next to personal religious experience suffers most from the decadence consequent upon the transition from old religious loyalties to the emerging new meanings and values.	1089	6
Transition from old to new religious loyalties-- effect on family life	It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of <u>family</u> life-----	1092	3
Glorify potentials of family life			
Growth of child	Give every developing <u>child</u> 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	5
Real educational growth			
Values			
Growing persons	Children are ^{permanently} impressed only by the loyalties of their adult associates; precept or even example is not lasting <u>influential</u> . 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.	1094	6

Trust	Jesus trusted his Father as a little child trusts his earthly parent.	1102	4
Jesus' interest in children	Jesus was great because he was good, and yet he fraternized with the little children.	1103	6
Development of religious life	The first promptings of a child's moral nature have not to do with sex, guilt or personal pride, but rather with impulses of justice, fairness and urges to kindness-helpful ministry to one's fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals, and crises.	1131	3
Child's moral impulses	The psychology of a child is naturally positive, not negative. So many mortals are negative because they were so trained. When it is said that the child is positive, reference is made to his moral impulses, those powers of mind whose emergence signals the arrival of the Thought Adjuster.	1131	5
Leadings of indwelling Adjuster	Before a child has developed sufficiently to acquire moral capacity and therefore to be able to choose altruistic service, he has already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the "higher" and the "lower" natures, between the "old man of sin" and the "new nature" of grace. Very early in life the normal child begins to learn that it is "more blessed to give than to receive."	1131	9
Materialistic pursuits of youth	The impulse of the spirit Monitor is realized in human consciousness as the urge to be altruistic, fellow-creature minded. At least this is the early and fundamental experience of the child mind. When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self.	1132	1
Inner life	Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world. (The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly essential.)	1220	3
Values	The outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world.	1220	4

	Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion and cosmology.		
Each personality unique	Children conform to types, but no two are exactly alike, even in the case of twins. Personality follows types but is always unique.	1220	6
Help of The Master Seraphim of Planetary Supervision	Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, <u>families</u> , groups, schools, communities, nations, and whole races. The home seraphim. Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the <u>home</u> , the basic institution of human civilization.	1256	1 No7
	The <u>families</u> of both Joseph and Mary were well educated for their time.	1256	No 9
Joseph and Mary good teachers	Both Joseph and Mary were good teachers, and they saw to it that their <u>children</u> were well versed in the learning of that day.	1349 1349	1 3
	This year Jesus made great progress in altering his strong feelings and vigorous impulses to the demands of family cooperation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways 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 tranquility of the entire <u>family</u> .	1360	5
At fourteen Jesus becomes head of family	His carpenter lad, now just past fourteen years of age awakened to the realization --- that he must shoulder the responsibility of caring for his widowed mother and seven brothers and sisters. He became the sole support and comfort of this bereaved <u>family</u> . The head of <u>family</u> - guardian of his father's home.	1388	3
Jesus' methods of child training	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 <u>home</u> 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. 11.	1401	3

Discipline in Jesus' family	Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the <u>family</u> .	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 whole-hearted obedience. The only exception was Jude.		
	On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the <u>family</u> rules of conduct, his punishment was fixed by the unanimous decree of the older <u>children</u> and was assented to by Jude himself before it was inflicted.		
	He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his <u>family</u> .	1401	5
	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.	1416	4
The children at the repair shop Jesus loved the children	The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop, and beavies of youngsters flocked there to amuse themselves. When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, "Uncle Joshua, come out and tell us a big story." Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop, with the <u>children</u> on the ground in a semicircle before him. And how the little folks did enjoy their Uncle Joshua. They were learning to laugh, and to laugh heartily. It was customary for one or two of the smallest of the <u>children</u> to climb upon his knees and sit there, looking up in wonderment at his expressive features as he told his stories. The children loved Jesus, and Jesus loved the <u>children</u> .	1416	5
Jesus in Zebedee home	Jesus lived in the home of Zebedee during the year or more he remained at Capernaum. He enjoyed working with a father-partner. Salome, the mother loved Jesus as she loved her own sons. Her four daughters looked upon Jesus as their elder brother.	1420	2
	Jesus enjoyed his labors with Zebedee in Capernaum, but he missed the children playing out by the side of the Nazareth carpenter shop. 12.		

Jesus passed through the usual human periods of advancement

Jesus has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood-

1425 5

Jesus and the lost child

In Rome occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus'

1465 (6)

Most human beings are like the lost child

comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home.

Jesus had consideration for all sorts of men women and children

The disciples early learned that the Master had a profound respect and sympathetic regard for every human he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave 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.

1545 Last

1546 1

Philip's technique of teaching

Philip met all situations as they arose in his work with "Come"--"come with me; I will show you the way." And that is always the effective technique in all forms and phases of teaching. Even parents may learn from Philip the better way of saying to their children not "Go do this and go do that," but rather, "Come with us while we show and share with you the better way."

1557 2

2 Beatitudes

1. "Happy are the poor in spirit --- the humble" To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness.

1573 Last

2. "Happy are those who hunger and thirst for righteousness, for they shall be filled." It is not so easy to teach a child mind these first two of the beatitudes, but the mature mind should grasp their significance. "Happy are the pure in heart for they shall see God." Jesus referred to that faith which man should have for his fellow man; that faith which a parent has in his child.

1574 2

Attitude of true parent	A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.	1574	(4)
Children naturally trustful	To see God by faith- means to acquire true spiritual insight. Spiritual insight enhances Adjuster guidance. With assurance of divine sonship--- you can increasingly love each of your brothers in the flesh, not only as a brother - with brotherly love- but also as a father - with fatherly love. It is easy to teach this admonition even to a child. Children are naturally trustful, and parents should see to it that they do not lose this simple faith. In dealing with children, avoid all deception and refrain from suggesting suspicion. Wisely help them to choose their heroes and select their lifework.	1575	(2)
forgiveness of a loving parent	"Happy are the merciful, for they shall obtain mercy." --- trust friendship--- A loving parent experiences little difficulty in forgiving his child, even many times. And in the unspoiled child the urge to relieve suffering is natural. Children are normally kind and sympathetic when old enough to appreciate actual conditions. "Happy are the peacemakers, for they shall be called the sons of God." Children can easily be taught to function as peacemakers. They enjoy team activities; they like to play together.	1575	(2)
Challenge of courage	"happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Young people and brave adults never shun difficulty or danger. Children always respond to the challenge of courage. Youth is ever willing to "take a dare." And every child should early learn to sacrifice.	1575	Last
Family center of Jesus' philosophy of life	Fatherly love delights in returning good for evil- doing good in retaliation for injustice. The family occupied the very center of Jesus' philosophy of life-here and hereafter. He based his teachings about God on the family. He exalted family life as the highest human duty but made it plain that family relationships must not interfere with religious obligations.	1581	1
	Jesus wanted to set men free to start out afresh as little children upon the new and better way.	1583	1

Father-child relationship

Thomas said, "Master, you say that we must become as little children before we can gain entrance to the Father's kingdom, and yet you have warned us not to be deceived by false prophets. Jesus said, "What I did desire that you should gather from the illustration was the child-father relationship. You are the child, and it is your Father's kingdom you seek to enter. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father's love and mercy. And the gospel you are going forth to preach has to do with a salvation growing out of faith-realization of this very and eternal child-father relationship.

Wise parent

Jesus did not participate in adjustment of difficulties of disciples. He would say, "a wise parent never takes sides in the petty quarrels of his own children."

Better understanding of love of Father in heaven

Jesus said, "As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth." A good father loves his family as a whole, also loves and cares for each individual member.

Assurance of acceptance by heavenly Father

Jesus said, "Concerning the kingdom and your assurance of acceptance by the heavenly Father, let me ask what father among you who is a worthy and kindhearted father would keep his son in anxiety or suspense regarding his status in the family or his place of security in the affections of his father's heart?"

True family founded on 7 facts

Jesus stated that a true family is founded on the following seven facts:
 1. The fact of existence, The relationships of nature and the phenomena of mortal likenesses are bound up in the family: Children inherit certain parental traits. The children take origin in the parents; personality existence depends on the act of the parent. The relationship of father and child is inherent in all nature and prevades all living existence.
 2. Security and pleasure. True fathers take great pleasure in providing for the needs of their children. Many fathers are not content with supplying the mere wants of their children but enjoy making provision for their pleasures also.

3. Education and training. Wise fathers carefully plan for the education and adequate training of their sons and daughters. When young they are prepared for the greater responsibilities of later life.

4. Discipline and restraint. Farseeing fathers also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offsprings.

5. Companionship and loyalty. The affectionate father holds intimate and loving intercourse with his children. Always is his ear open to their petitions; he is ever ready to share their hardships and assist them over their difficulties. The father is supremely interested in the progressive welfare of his progeny.

6. Love and mercy. A compassionate father is freely forgiving; fathers do not hold vengeful memories against their children; fathers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience and forgiveness.

7. Provision for the future. Temporal fathers like to leave an inheritance for their sons. The family continues from one generation to another. Death only end one generation to mark the beginning of another. Death terminates an individual life but not necessarily the family.

Parental discipline
Wisdom in restraining discipline

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.

1608 1

Parental wisdom
Child's needs

Jesus said, "Which of you who is a father, if his son asks unwisely, would hesitate to give in accordance with parental wisdom rather than in the terms of the son's faulty petition? If the child needs a loaf, will you give him a stone just because he unwisely asks for it? If you being mortal and finite know how to give good and appropriate gifts to your children how much more shall your heavenly Father give the spirit and many additional blessings to those who ask him?"

1619 2

Grace and life of spirit--
divine sonship
received as by a little child

No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so the child of God comes into grace and the new life of the spirit by the will of the father in heaven. Therefore must the kingdom of heaven - divine sonship be received as a little child.

1621 2

	Pg.	Par.
Family mistakes & consequences	1630	4
Spiritual part of heavenly father in faith sons	1661	2
No fear as good gifts are received from loving father.	1675	5
Perfect trust in guidance of heavenly father	1676	Last
Children present -- Feeding 5000	1701	Last
Attitude of fully trusting child	1733	1
Position of apostles in coming kingdom-- become as little children	1761	2

No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions.

While there is a material part of the human father in the natural child, there is a spiritual part of the heavenly Father in every faith son of the kingdom.

Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the Father's affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence.

It was to emphasize the value of sincerity and perfect trust in the loving support and faithful guidance of the heavenly Father that I have so often referred to the little child as illustrative of the attitude of mind.

They who ate of this extraordinary feast numbered about five thousand men, women, and children.

The kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spirited simplicity of such an easy-believing and fully-trusting little one.

Jesus beckoned to one of Peter's little ones, and setting the child down among them said: "Verily, verily I say to you, except you turn about and become more like this child, you will make little progress in the kingdom of heaven. Whosoever shall humble himself and become as this little one, the same shall become greatest in the kingdom of heaven. And whoso receives such a little one receives me. And they who receive me receive also Him who sent me. Whosoever causes one of these little ones to stumble, it would be better for him if a millstone were hanged about his neck and he were cast into the sea.

Most of all see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.

Parental love for children	A loving father does not frighten his children into yielding obedience to his just requirements.	1766	1	
	Mature men view immature folks with the love and consideration that parents bear their children.	1773	3	
Family-most effective of all social groups	The most effective of all social groups is the <u>family</u> , more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations.	1775	6	
Development of character	Without the genuine love of a <u>home</u> , no <u>child</u> can achieve the full development of normal character.	1775	Last	
	Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. I do not hesitate thus to glorify <u>family life</u> , for your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom. (Rodan of Alexandria)	1776	1	
Gospel of kingdom for every man woman & child	Jesus said, "Go into all the world proclaiming this gospel to all nations, to every man, woman, and <u>child</u> ."	1824	6	Last
	Jesus said, "It is the divine will that men and women should find their highest service and consequent joy in the establishment of <u>homes</u> for the reception and training of <u>children</u> , in the creation of whom these <u>parents</u> become copartners with the makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one."	1839	5	
Parents co-partners with makers of heaven & earth	Blessing the little children.	1839	Sec. 6	
	Jesus' message regarding marriage and the blessedness of <u>children</u> spread over Jericho. Scores of mothers brought their <u>children</u> to Jesus desiring that he bless them.	1840	1	
	When the apostles rebuked the mothers Jesus said, "Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven. Verily, verily I say to you, whosoever receives not the kingdom of God as a little <u>child</u> shall hardly enter therein to grow up to the full stature of spiritual manhood." And when the Master had spoken to his apostles, he received all of the <u>children</u> , laying his hands on them, while he spoke words of courage and hope to their mothers.	1840	2	
Jesus blesses the children				

Jesus and children

Jesus often talked to his apostles about the celestial mansions and taught that the advancing children of God must there grow up spiritually as children grow up physically on this world. And so does the sacred oftentimes appear to be the common, as on this day these children and their mothers little realized that the onlooking intelligences of Nebadon beheld the children of Jericho playing with the Creator of a universe.

1840 3

Influence of beauty
Urge to worship

It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children.

1840 5

Beauty is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.

Jesus & a child

The Master --- He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even a little child.

1875 4

Jesus playing with children

Banquet for Jesus and Lazarus at home of Simon in Bethany ----- Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.

1879 2

understanding sympathy

Jesus said, "You fail to grasp that understanding sympathy which the wise parent entertains for his immature and sometimes erring child.

1898 3

A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity.

1898 4

With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding. Divine forgiveness is inevitable.

Wise parent understands loves and forgives	When a wise man understands the inner impulses of his fellows, he will love them. And when you love your brother you have already forgiven him. If you are wise parents this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you. The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation.	1898	5
Forgiving Ignorance of longings of your children	Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings.	1898	6
Youth	The Master spent this last day of quiet on earth visiting with the truth-hungry youth. In the course of the day's visiting with	1921	2
Jesus and John Mark	John Mark, Jesus spent considerable time comparing their early childhood and later boyhood experiences. Although John's parents possessed more of this world's goods than had Jesus' parents, there was much experience in their boyhood which was similar. Jesus said many things which helped John better to understand his parents and other members of the family. When the lad asked the Master how he could know that he would turn out to be a "mighty messenger of the kingdom", Jesus said: "I know you will prove loyal to the gospel of the kingdom because I can depend upon your present faith and love when these qualities are grounded upon such an early training as has been your portion at home. You are the product of a home where the parents bear each other a sincere affection, and therefore you have not been overloved so as injuriously to exalt your concept of self-importance. Neither has your personality suffered distortion in consequence of your parents' loveless maneuvering for your confidence and loyalty, the one against the other. You have enjoyed that parental love which insures laudable self-confidence and which fosters normal feelings of security. But you have also been fortunate in that your parents possessed wisdom as well as love; and it was wisdom which led them to withhold most forms of indulgence and many luxuries which wealth can buy	1921	6
		1922	1

while they sent you to the synagogue school along with your neighborhood play-fellows, and they also encouraged you to learn how to live in this world by permitting you to have original experience. You came over to Jordon, where we preached and John's disciples baptized, with your young friend Amos. Both of you desired to go with us. When you returned to Jerusalem your parents consented. Amos's parents refused; they loved their son so much that they denied him the blessed experience which you have had, even such as you this day enjoy. By running away from home, Amos could have joined us, but in so doing he would have wounded love and sacrificed loyalty. Even if such a course had been wise, it would have been a terrible price to pay for experience, independence, and liberty. Wise parents such as yours, see to it that their children do not have to wound love or stifle loyalty in order to develop independence and enjoy invigorating liberty when they have grown up to your age.

1922

1

Love, John is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semi-selfish trait as it is manifested in the experience of mortal parents.

1922

2

When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence. Your young friend Amos believes this gospel of the kingdom just as much as you but I cannot fully depend upon him; I am not certain about what he will do in years to come. His early home life was not such as would produce a wholly dependable person. Amos is too much like one of the apostles who failed to enjoy a normal, loving, and wise home training. Your whole afterlife will be more happy and dependable because you grew up in a home where love prevailed and wisdom reigned.

1922

3

Home training

Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun. The Master went on to explain to John how a child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual, since the family represents to the young child all that he can first know of either human or divine relationships.

1922

4

Family represents all a child can first know of human or divine relationships

		Pg.	Par.	I
Influence of first few years	A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.	1922	4	L
Home life embracing more of love and wisdom	It is our sincere belief that the gospel of Jesus' teaching, founded as it is on the father-child relationship, can hardly enjoy a world-wide acceptance until such a time as the <u>home</u> life of the modern civilized peoples embraces more of love and more of wisdom. Notwithstanding that parents of the twentieth century possess great knowledge and increased truth for improving the <u>home</u> and ennobling the <u>home</u> life, it remains a fact that very few modern ^{homes} are such good places in which to nurture boys and girls as Jesus' <u>home</u> in Galilee and John Mark's <u>home</u> in Judea, albeit the acceptance of Jesus' gospel will result in immediate improvement of <u>home</u> life.	1922	5	
	As long as we teach a <u>child</u> to pray, "Our Father who is in heaven," a tremendous responsibility rests upon all earthly fathers so to live and order their <u>homes</u> that the word father becomes worthily enshrined in the minds and hearts of all growing children.	1923	2	
Jesus' last day at camp	Jesus talked to 11 apostles and a few loyal disciples. He said, "Show yourselves to be loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding <u>parents</u> , and sincere believers in the brotherhood of the Father's kingdom. And my spirit shall be upon you, now and even to the end of the world.	1932	3	
Sin not transmitted from parent to child	The animal nature - the tendency toward evil-doing - may be hereditary, but sin is not transmitted from <u>parent</u> to <u>child</u> .	2016	Last	
	True, wise fathers may chasen 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.	2017	5	
Gospel of kingdom belongs to little children	When Jesus made his 12th morontia appearance it was to Rodan and other believers in Alexandria. He said, "This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little <u>children</u> ."	2044	3	
	The teaching regarding Christ's love for <u>children</u> soon put an end to the widespread practice of exposing <u>children</u> to death when they were not wanted, particularly girl babies.	2073	Last	

		Pg.	Par.
Jesus loved children	In confusion over man's origin do not lose sight of his eternal destiny. Forget not that Jesus loved even little children, and that he forever made clear the great worth of human personality.	2076	2
The faith of Jesus	Jesus' faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe-- just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child.	2089	2
	The faith of Jesus attained the purity of a child's trust. His faith was so absolute and undoubting that it responded to the charm of the contact of fellow beings and to the wonders of the universe. His sense of dependence on the divine was so complete and so confident that it yielded the joy and the assurance of absolute personal security. There was no hesitating pretense in his religious experience. In this giant intellect of the full-grown man the faith of the child reigned supreme in all matters relating to the religious consciousness. It is not strange that he once said, "Except you become as a little child, you shall not enter the kingdom." Notwithstanding that Jesus' faith was childlike, it was in no sense childish.	2089	3

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**Markings
For**

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