

FAMILY



The Master Plan

— FAMILY —
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Master Plan

**The family -- the very center of Jesus'
philosophy of life here and hereafter**

(1581:1)

*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.*

(941:39-42)

In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution. ... The quality of the social torchbearers will determine whether civilization goes forward or backward. The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation. The moral and spiritual momentum of a race or a nation largely determines the cultural velocity of that civilization. (909:20 & 38-42)

For almost a score of years (until he began his public ministry) no father 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. (1389:24-27)



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(Quotations noted as direct quotes stated by Jesus)*

Compiled as a study aid by Ann Garner

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*"Real families are
built upon tolerance,
patience, and forgiveness."
(1604:23)*

He [Jesus] was a real though youthful father to the family; he spent every possible hour with the youngsters, and they truly loved him.

(1396:32-33)

The family occupied the very center of Jesus' philosophy of life here and hereafter. (1581:1)

He exalted marriage as the most ideal and highest of all human relationships. (1838:45)

"... it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents 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."

(1839:30-34)

FAMILY LIFE

Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. 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. (1776:1-11)

Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. (1094:30)

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Other References/NOTES



*"A loving parent experiences
little difficulty in forgiving
his child, even many times."
(1575:19-20)*

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. (1401:11-16)

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."
(1557:27-29)

*"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."
(1574:30-32)*

POSITIVE NURTURING

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. (1131:22-25)

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=====**Other References/NOTES**=====

"Wise [parents] 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."

(1803:47)



The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions. From the time Jesus was five years old until he was ten, he was one continuous question mark. While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.

(1358:3-10)

The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop . . . 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 children on the ground in a semicircle before him. . . It was customary for one or two of the smallest of the children 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 children.

(1416:26-37)

" . . . men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls"

(1471:16-17)

BALANCED EDUCATION

. . . the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization.

(941:27)

Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

(2086:11-18)

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Other References/NOTES



*"Children can easily be taught to function as peacemakers. They enjoy team activities; they like to play together."
(1575:31)*

*"... a wise parent never takes sides in the petty quarrels of his own children."
(1589:32)*

Jesus received his moral training and spiritual culture chiefly in his own home. He secured much of his intellectual and theological education from the chazan. But his real education--that equipment of mind and heart for the actual test of grappling with the difficult problems of life--he obtained by mingling with his fellow men. It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human race. Jesus was highly educated in that he thoroughly understood men and devotedly loved them. (1363:3-10)

*"And I wish that you would love and trust one another. . . Have you not read in the Scripture where it is written: 'It is not good for man to be alone. No man lives to himself? And also where it says: 'He who would have friends must show himself friendly'? . . . that you might not become lonely and fall into the mischief and miseries of isolation . . . You also well know that, when I was in the flesh, I did not permit myself to be alone for long periods. . . From the very beginning . . . I always had two or three . . . constantly by my side or else very near at hand even when I communed with the Father. Trust, therefore, and confide in one another."
(2005:17-27)*

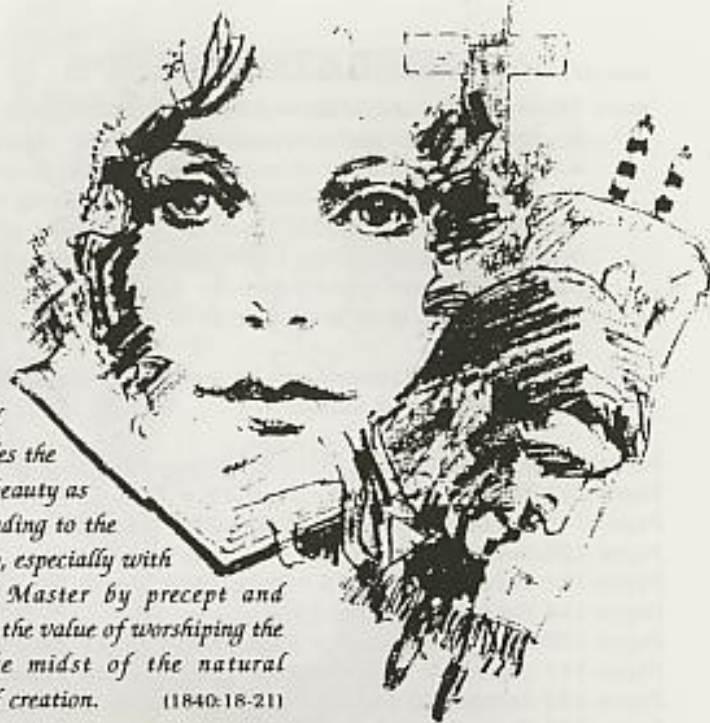
RELATIONSHIPS

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. 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, and the world, and then to those of the universe, the superuniverse, even the universe of universes. (92:8-13)

*Fear, envy, and conceit can be prevented only by intimate contact with other minds.
(1776:20)*

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Other References/NOTES



Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. (1840:18-21)

Jesus received his moral training and spiritual culture chiefly in his own home . . . Throughout his course of study Jesus learned much and derived great inspiration from the regular Sabbath sermons in the synagogue. . . . And at Nazareth they were also more liberal regarding the observance of the Sabbath. It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to climb the high hill near their home, from which they could obtain a panoramic view of all Galilee. . . . They strolled through the countryside and studied nature . . . Jesus' earliest training, aside from that of the home hearth, had to do with a reverent and sympathetic contact with nature. (1363:3,16-17,33-37 & 1364:5-8)

Prayer time in [Jesus'] household was the occasion for discussing anything and everything relating to the welfare of the family. (1401:16)

"The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the earthly father for his first ideas of the heavenly Father. The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence." (1922:37-43)

RELIGIOUS EXPERIENCE

Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; 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, family 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. (1089:28-35)

The entire religious experience of such a child is largely dependent on whether fear or love has dominated the parent-child relationship. (1013:9-12)

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Other References/NOTES



"Wise parents . . . see to it that their children do not have to wound love or stifle loyalty in order to develop independence and enjoy invigorating liberty"
(1922:13-15)

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.

(1401:19-26)

This was one of several years during which Jesus' brothers and sisters were facing the trials and tribulations peculiar to the problems and readjustments of adolescence. Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives. He had thus to grapple with the problems of adolescence as they became manifest in the lives of his younger brothers and sisters. (1409:43-47 - 1410:1-2)

Farseeing [parents] also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offspring. (1604:14-16)

ADOLESCENCE

Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home building a life-long partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture. (928:44-48)

But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores. (929:8-14)

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Other References/NOTES

"I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them." (1767:6-8)



Having thus tasted the actual experience of living these adolescent years on a world beset by evil and distraught by sin, the Son of Man became possessed of full knowledge about the life experience of the youth of all the realms of Nebadon, and thus forever he became the understanding refuge for the distressed and perplexed adolescents of all ages and on all worlds throughout the local universe.

(1395:14-18)

Jesus hardly regarded this world as a "vale of tears." He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the "vale of soul making." (1675:1-3)

No man can ever fear that the Creator does not know the nature or extent of his temporal afflictions. (2019:37-40)

"In this world you will have tribulation, but be of good cheer; I have triumphed in the world and shown you the way to eternal joy and everlasting service."

(1854:25-27)

FACING DIFFICULTIES

Difficulties may challenge mediocrity and defeat the fearful, but they only stimulate the true children of the Most Highs. (556:7)

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. (941:21)

Personal, spiritual religious experience is an efficient solvent for most mortal difficulties; it is an effective sorter, evaluator, and adjuster of all human problems. Religion does not remove or destroy human troubles, but it does dissolve, absorb, illuminate, and transcend them. (2093:41-44)

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=====**Other References/NOTES**=====

IMPORTANCE OF EARLY HOME LIFE

(A Discussion by Jesus with John Mark)

"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 while they sent you to the synagogue school along with your neighborhood playfellows, and they also encouraged you to learn how to live in this world by permitting you to have original experience. You came over to the Jordan, 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.

"Love, John, is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes selfish trait as it is manifested in the experience of mortal parents. 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 the 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 spent your first eight years in a normal and well-regulated home. You possess a strong and well-knit character because you grew up in a home where love prevailed and wisdom reigned. Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun."
(1921:39-1922:31)

Learn to ---
Feast upon uncertainty,
Fatten upon disappointment
Enthuse over apparent defeat,
Invigorate in the presence of difficulties,
Exhibit indomitable courage in the face of immensity,
Exercise unconquerable faith when confronted with the
challenge of the inexplicable.

**"In liaison with God,
nothing--
absolutely nothing--
is impossible."**

(29:22-27)

Questions, Comments or Observations are Welcome

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