



The School of Meanings and Values

HOW JESUS TAUGHT BY DISCOURSES AND SERMONS

Purpose; To Analyze Jesus' Teaching Methods

Goal: To Better Understand Jesus The Man And His Message

Whittier, California
November 3, 1989

Catherine Jones
Teaching Staff

November 3, 1989

INSTRUCTIONS FOR TEACHERS AND BELIEVERS - URANTIA BOOK Page 1765

- 1 A. "Always respect the personality of man."
- B. "Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force."
- C. "Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence."
- D. "While emotion as a factor in human decisions cannot be wholly eliminated, it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom."
- 2 E. "Make your appeals directly to the divine spirit that dwells within the minds of men."
- 3 F. "Do not appeal to fear, pity, or mere sentiment."
- 3-1 G. "In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils."
- 2 H. "Remember that I have said: 'Behold, I stand at the door and knock, and if any man will open, I will come in.' "
- I. "In bringing men into the kingdom, do not lessen or destroy their self-respect. While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance, the loss of self-respect often ends in paralysis of the will. It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it."
- J. "Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives."
- K. "Forget not that I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it."

- L. "Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children."
- M. "Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment."
- N. "Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom. A loving father does not frighten his children into yielding obedience to his just requirements."
- O. "Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit."
- P. "Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. In entering the kingdom, you cannot escape its responsibilities or avoid its obligations, but remember: The gospel yoke is easy and the burden of truth is light."
- Q. "The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt - unbelief."
- R. "In preaching the gospel of the kingdom, you are simply teaching friendship with God. And this fellowship will appeal alike to men and women in that both will find that which most truly satisfies their characteristic longings and ideals."
- S. "Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evildoing and sinful rebellion against the will of my Father in heaven."

- T. "You shall not portray your teacher as a man of sorrows. Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor. We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God."
- U. "Teach all believers to avoid leaning upon the insecure props of false sympathy. You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery. Extend sympathy to the brave and courageous while you withhold over-much pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return."
- V. "When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved."
- W. "Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be unafraid when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them."

HOW JESUS TAUGHT BY DISCOURSES AND SERMONS

INSTRUCTIONS FOR TEACHERS AND BELIEVERS

1. (A-E-F-G-H)

- 1) ~~A~~ How important are the personalities of men?
- 2) ~~E~~ Are spoken words necessary to appeal to the divine spirit?
- 3) ~~F~~ Instead of exercising the tactics of fear, pity or mere sentiment, how should we appeal to men?

2. (B)

You have a righteous cause and your knee-jerk reaction is to handle your opponent with physical force and intimidation - what does the Master say about this?

3. (C)

A new person has come as a guest to study group. Among other concepts, he is very "set" in his ideas on reincarnation. You have read the U-Book through many times and can quote page and paragraph to prove his ignorance. Besides, you have won many awards at Toast Masters. Explain how the Master's method would apply.

4. (D)

What part does emotion play in attempting to further the cause of the kingdom? Have you witnessed this method recruiting?

5. (I-K)

Explain the difference between overmuch self-respect and the loss of self-respect. What is the purpose of the gospel?

6. (J)

In bringing people to the kingdom, how do you deal with those whose lives are all messed up because of multiple wrong decisions?

7. (L)

What methods does Jesus exhort us not to use on his "simple-minded brethren" and "fear-ridden children"?

Instructions for Teachers and Believers (Continued)

8. (M)
What is the Master's attitude toward the work ethic?
9. (N)
How does a loving father guide his family?
10. (O)
Explain the "leadings of the divine spirit" ---
11. (P)
For a person who dares to make changes in his/her life is it always comfortable? Wouldn't it be more simple to remain status quo? Explain the "gospel yoke".
12. (Q)
How far should man search for God? What ingredient is necessary to fight the "battle"?
13. (R)
What characteristics do all "normal" men and women have in common - what are you teaching them about God?
14. (S)
Jesus is tender, patient, meek, and humble. What other traits does he have? Explain.
15. (T)
Is Jesus a man of sorrows? When we accept his gospel, what are our inner feelings?
16. (U)
Are we to sympathize with our fellows? What did Jesus say?
17. (V)
What happens when his children receive the divine presence?
18. (W)
Once we enter the kingdom are we immuned from life's disappointments? What is Jesus' promise?

With the coming of his fifteenth birthday, Jesus could officially occupy the synagogue pulpit on the Sabbath day. Many times before, in the absence of the speakers, Jesus had been asked to read the Scriptures, but now the day had come when, according to law, he could conduct the service. Therefore on the first Sabbath after his fifteenth birthday the chazan arranged for Jesus to conduct the morning service of the synagogue. And when all the faithful in Nazareth had assembled, the young man, having made his selection of the Scriptures, stood up and began to read:

"The spirit of the Lord God is upon me, for the Lord has anointed me; he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to set the spiritual prisoners free; to proclaim the year of God's favor and the day of our God's reckoning; to comfort all mourners, to give them beauty for ashes, the oil of joy in the place of mourning, a song of praise instead of the spirit of sorrow, and they may be called trees of righteousness, the planting of the Lord, wherewith he may be glorified.

"Seek good and not evil that you may live, and so the Lord, the God of hosts shall be with you. Hate the evil and love the good; establish judgment in the gate. Perhaps the Lord God will be gracious to the remnant of Joseph.

"Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil and learn to do good; seek justice, relieve the oppressed. Defend the fatherless and plead for the widow.

"Wherewith shall I come before the Lord, to bow myself before the Lord of all the earth? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, ten thousands of sheep, or with rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? No! for the Lord has showed us, O men, what is good. And what does the Lord require of you but to deal justly, love mercy, and walk humbly with your God?

"To whom, then will you liken God who sits upon the circle of the earth? Lift up your eyes and behold who has created all these worlds, who brings forth their host by number and calls them all by their names. He does all these things by the greatness of his might, and because he is strong in power, not one fails. He gives power to the weak, and to those who are weary he increases strength. Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you and I will help you; yes, I will uphold you with the right hand of my righteousness, for I am the Lord your God. And I will hold your right hand, saying to you, fear not, for I will help you.

"And you are my witness, says the Lord, and my servant whom I have chosen that all may know and believe me and understand that I am the Eternal, I, even I, am the Lord, and beside me there is no savior."

And when he had thus read, he sat down, and the people went to their homes, pondering over the words which he had so graciously read to them. Never had his townspeople seen him so magnificently solemn; never had they heard his voice so earnest and so sincere; never had they observed him so manly and decisive, so authoritative.

This Sabbath afternoon Jesus climbed the Nazareth hill with James and then they returned home, wrote out the Ten Commandments in Greek on two smooth boards in charcoal. Subsequently Martha colored and decorated these boards, and for long they hung on the wall over James's small workbench.

Jesus did his last work at the carpenter bench on this Tuesday, June 18, A.D. 26. Peter rushed out of the shop and by midafternoon had rounded up all of his associates, and leaving them in a grove by the shore, he went in quest of Jesus. And they did not see him until late that evening when he returned to Zebedee's house and asked for food. The next day he sent his brother James to ask for the privilege of speaking in the synagogue the coming Sabbath day. And the ruler of the synagogue was much pleased that Jesus was again willing to conduct the service.

Page 1536 par. 3 "The Father in heaven sends his spirit to indwell the minds of men, and when I shall have finished my work on earth, likewise shall the Spirit of Truth be poured out upon all flesh. And the spirit of my Father and the Spirit of Truth shall establish you in the coming kingdom of spiritual understanding and divine righteousness. My kingdom is not of this world. The Son of Man will not lead forth armies in battle for the establishment of a throne of power or a kingdom of wordly glory. When my kingdom shall have come, you shall know the Son of Man as the Prince of Peace, the revelation of the everlasting Father. The children of this world fight for the establishment and enlargement of the kingdoms of this world, but my disciples shall enter the kingdom of heaven by their moral decisions and by their spirit victories; and when they once enter therein, they shall find joy, righteousness, and eternal life."

Page 1536 par. 4 "Those who first seek to enter the kingdom, thus beginning to strive for a nobility of character like that of my Father, shall presently possess all else that is needful. But I say to you in all sincerity: Unless you seek entrance into the kingdom with the faith and trusting dependence of a little child you shall in no wise gain admission."

Page 1537 par. 2 "I have come to preach the glad tidings of the kingdom. I have not come to add to the heavy burdens of those who would enter this kingdom. I proclaim the new and better way, and those who are able to enter the coming kingdom shall enjoy the divine rest. And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manifold more of joy and spiritual progress in this world, and in the age to come eternal life."

Page 1537 par. 6 When he had thus spoken, he sat down. All who heard him were astonished at his words. His disciples marveled. But the people were not prepared to receive the good news from the lips of this God-man. About one third who heard him believed the message even though they could not fully comprehend it; about one third prepared in their hearts to reject such a purely spiritual concept of the expected kingdom, while the remaining one third could not grasp his teachings, many truly believing that he "was beside himself."

THE FAREWELL DISCOURSE

Page 1944 1. THE NEW COMMANDMENT

Par. 6 "When I invite you to love one another, even as I have loved you, I hold up before you the supreme measure of true affection, for greater love can no man have than this: that he will lay down his life for his friends. And you are my friends; you will continue to be my friends if you are but willing to do what I have taught you. You have called me Master, but I do not call you servants. If you will only love one another as I am loving you, you shall be my friends, and I will ever speak to you of that which the Father reveals to me.

Page 1945 par 2 "You have not merely chosen me, but I have also chosen you, and I have ordained you to go forth into the world to yield the fruit of loving service to your fellows even as I have lived among you and revealed the Father to you. The Father and I will both work with you, and you shall experience the divine fullness of joy if you will only obey my command to love one another, even as I have loved you."

Page 1945 par 4 Keep in mind: It is loyalty, not sacrifice, that Jesus demands. The consciousness of sacrifice implies the absence of that wholehearted affection which would have made such a loving service a supreme joy. The idea of duty signifies that you are servant-minded and hence are missing the mighty thrill of doing your service as a friend and for a friend. The impulse of friendship transcends all convictions of duty, and the service of a friend for a friend can never be called a sacrifice. The Master has taught the apostles that they are the sons of God. He has called them brethren, and now, before he leaves, he calls them friends.

Page 1949 5. THE SPIRIT OF TRUTH

"The new helper which Jesus promised to send into the hearts of believers to pour out upon all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptative truth.

"Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies. The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.

The Farewell Discourse (Continued)

Page 1950 par. 6 "Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

Page 1950 par. 7 "And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of Truth, who directs the loving contact of one human being with another."

Page 1952 par. 5 "Down here I have taught you in proverbs and spoken to you in parables. I did so because you were only children in the spirit; but the time is coming when I will talk to you plainly concerning the Father and his kingdom. And I shall do this because the Father himself loves you and desires to be more fully revealed to you. Mortal man cannot see the spirit Father; therefore have I come into the world to show the Father to your creature eyes. But when you have become perfected in spirit growth, you shall then see the Father himself."