

159:3 (“Instruction for Teachers and Believers”)

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This chart is a revision of the one published in 2001.

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

Source for 159:3

- (1) Leslie D. **Weatherhead**, M.A., *Jesus and Ourselves: A sequel to ‘The Transforming Friendship’* (London: The Epworth Press, 1930)

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19 November 2011

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Revised 19 November 2011

PAPER 159 — THE DECAPOLIS TOUR

3. INSTRUCTION FOR TEACHERS AND BELIEVERS

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

I: JESUS' RESPECT FOR OUR PERSONALITY (Weatherhead 27)

[contd] There are at least four ways in which one man can impose his will on another.... Let us see how Christ regarded these four methods.

First of all, think of physical power. Jesus must have been in touch with resources of physical power which no one else could tap.... Yet the striking thing is that, out of respect for man's personality, Jesus will not try to win even a righteous cause by force (W 27-28).

159:3.2 Always respect the personality of man.

Never should a righteous cause be promoted by force;

spiritual victories can be won only by spiritual power.

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Turn, secondly, to the method we call personal **psychic force**. Think to what a degree Jesus possessed this!... Are we surprised to hear one man say to Him, 'I will follow Thee whithersoever Thou goest'? We are not surprised at that, but it is with tremendous appreciation that one notices the way in which Jesus deliberately stands away from men, as it were, in order that they may not be persuaded merely by the magnetism of His personality, hypnotized into decision (W 29-30).

Turn, thirdly, to the method of **mental superiority**. How easy it would have been for Jesus to take an attitude expressed in the words of those who say to us, 'Well, I know better than you do.' Might He not have brought to bear on His followers such an enormous weight of evidence that they would have been mentally unable to acquiesce in anything else but His will, or in any other way but His way?

It is most impressive to notice that Jesus **never crushed men's minds by the sheer weight of argument**, which they had no trained faculty to disentangle or co-ordinate with the rest of their mental background (W 31).

Consider, fourthly, the method of appealing to **emotion**... Jesus used emotion again and again. Surely one cannot read His words without being stirred to the very depths. It seems to me that the point is that He never asked a man to make a **decision** while his personality was swept by emotional force (W 32).

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This injunction against the employment of material influences refers to **psychic force** as well as to physical force.

Overpowering **arguments** and **mental superiority** are not to be employed to coerce men and women into the kingdom.

Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence.

While **emotion** as a factor in human **decisions** cannot be wholly eliminated,

He used emotion—for instance, He spoke words which kindled fear as no other words can kindle that emotion—but, out of a divine respect for human personality, He never pressed for decision while emotion was at its height, nor coerced a submission by an appeal to admiration, or pity, or fear (W 33).

If He lifted so much as a little finger, our paltry defences would go down in ruins, but, because of this tremendous respect for our personality, which reveals the eternal restraint of God, this great Lover of the soul will never be its burglar, but will wait on the threshold until we ourselves rise and let Him in. ‘Behold,’ He says, ‘I stand at the door and knock’ (W 35).

II: JESUS’ CONCERN FOR OUR SELF-RESPECT (Weatherhead 39)

Rightly or wrongly, I conceive self-respect to be belief in one’s own worth—worth to God and worth to man. It may, of course, abnormally develop until it becomes pride, conceit, or arrogance;

it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom. Make your appeals directly to the divine spirit that dwells within the minds of men.

Do not appeal to fear, pity, or mere sentiment.

In appealing to men, be fair; exercise self-control and exhibit due restraint; show proper respect for the personalities of your pupils.

Remember that I have said: “Behold, I stand at the door and knock, and if any man will open, I will come in.”

159:3.3 In bringing men into the kingdom, do not lessen or destroy their self-respect.

While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance,

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or it may be minimized, making a man slack, careless, and shabby in character as in dress (W 39).

‘The first thing to be done to help a man to moral regeneration,’ says Macdougall, the great psychologist, ‘is to restore if possible his self-respect’ (W 39).

[And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matt. 23:12).]

If you are bound constantly to rebuke a child for one fault which he often commits,

do praise him for other qualities which he possesses (W 43).

Jesus will stop at nothing to give a man back his self-respect (W 41).

But it is so easy to wound a person’s self-respect, and again and again I have seen a timid soul shrink right inside his shell because there was a feeling of inability to meet the thrusts of a quicker mind. Jesus was very careful in this not to wound men’s self-respect.

He was never sarcastic at the expense of simple-minded people (W 42).

The danger of unemployment, from a religious and psychological point of view, lies here. It tends to undermine a man’s self-respect (W 45).

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the loss of self-respect often ends in paralysis of the will.

It is the purpose of this gospel to restore self-respect to those who have lost it

and to restrain it in those who have it.

Make not the mistake of only condemning the wrongs in the lives of your pupils;

remember also to accord generous recognition for the most praiseworthy things in their lives.

I will stop at nothing to restore self-respect to those who have lost it, and who really desire to regain it.

159:3.4 Take care that you do not wound the self-respect of timid and fearful souls.

Do not indulge in sarcasm at the expense of my simple-minded brethren.

Be not cynical with my fear-ridden children.

Idleness is destructive of self-respect;

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[Compare W 45.]

We shall always be God's children, and He will guard our self-respect. We shall not be frightened into submission either in heaven or on earth (W 48).

III: JESUS AND OUR TEMPTATIONS (Weatherhead 53)

The first thing to notice is that the Jew could not leave God out of anything that happened or out of any process of the mind.... Where we should simply say, 'He went into the wilderness,' they would say, 'The Spirit led Him into the wilderness.' Where we should say of a man that he decided to leave home and live in another land—decided it, possibly, in response to his best nature after consulting his friends and using his common sense, or as some great adventure of the spirit of a man who dares all in response to some mighty urge within him, pressing him far beyond the limits of common sense, prudence, or reason—

they would say, though the mental processes might be the same, 'The Lord spake unto him saying, "Get thee from thy kindred . . . into a land that I will show thee"' (W 54).

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therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.

159:3.5 Never be guilty of such unworthy tactics as endeavoring to frighten men and women into the kingdom.

A loving father does not frighten his children into yielding obedience to his just requirements.

159:3.6 Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit.

To be strongly and strangely impressed to do something or to go to a certain place,

does not necessarily mean that such impulses are the leadings of the indwelling spirit.

V: JESUS AND OUR CONFLICTING HUNGERS (W 77)

You notice that this invasion [*i.e.*, the dawning realization that one belongs to the Infinite and that the finite can never mean complete happiness] is marked with a sense of unhappiness. The other world in which we have lived is broken up, and for a little while we are between two worlds, and for a time there will be a **succession of conflicts** within the soul.... On Sunday night we really do honestly and sincerely desire God; by Monday night the lure of lower things fills all our world (W 80).

[contd] And that is why some people come to think of religion as not real at all, but as an emotional **fringe** on life. That is also why, I think, so many religious people are miserable.... They are aware of the spiritual world, but also aware of the material world, and they are not quite satisfied that the spiritual world can bring them more happiness than the spiritual world.... In a way, they are not even as happy as the worldling, because the worldling, at any rate, has an undivided mind and is enjoying his pleasure to the full (W 81).

159:3.7 Forewarn all believers regarding the **fringe of conflict which must be traversed** by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit.

To those who live quite wholly within either realm, there is little conflict or confusion,

but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living.

XI: IS THE WAY OF JESUS EASY?
(Weatherhead 147)

[Compare W 152.]

It is easy enough to [tell people that the way of Jesus is ultimately the easiest and most rewarding way to live], but they have the right to feel that talking is easier than doing, and, though I cannot give them their answer, I believe that Christ can, if they will listen to His voice, a voice that, in spite of our protests that His way is too hard, comes to us down the ages, saying quite clearly and definitely, 'My yoke is easy and My burden is light' (W 150).

But there are thousands of wistful, lovable people in our Churches who have never realized that, and if one may say so, they have a 'try' religion instead of a 'power' religion. They are familiar with creeds and phrases; they have heard sermons and lectures; they have read books and pamphlets; they have been to Keswick and Swanwick; and their faces as they walk up the aisle to the Communion table remind me of one of the saddest lines in English poetry, that line of Hardy's in *The Oxen*

Hoping it might be so (W 151).

For years they have fought God to get it, hammered on a door that is open, and sought with burning eyes and weary feet

for a treasure that all the time has been within their reach (W 151).

In entering the kingdom, you cannot escape its responsibilities or avoid its obligations,

but remember: The gospel yoke is easy and the burden of truth is light.

159:3.8 The world is filled with hungry souls who famish in the very presence of the bread of life;

men die searching for the very God who lives within them.

Men seek for the treasures of the kingdom with yearning hearts and weary feet

when they are all within the immediate grasp of living faith.

It is just here that so many people's religion fails and shows itself to be a difficult thing, because of course it is difficult, as Dr. Maltby would say, if we insist on 'carrying the thing that ought to be carrying us,' for, as Samuel Rutherford said, 'Religion ought to be the kind of burden that sails are to a ship, that wings are to a bird,'

an added power rather than an added burden (W 152).

Some people will say to me, 'But does not St. Paul say that the Christian life is a battle? Is not his word "fight the good fight"?' No! His exhortation is 'Fight the good fight of *faith*.'

The only battle is with your doubt that there is a power to be received, a life to be laid hold on; and in the first century the writers of the New Testament could hardly understand why people insisted on making life such a hard thing, in struggling to make both ends meet, like those stricken down with poverty, when within their reach there were the unsearchable riches of Christ (W 153).

One of the reasons why we think following Jesus is so hard is perhaps that we have never clearly realized what the essential thing in Christianity is. In my view it is a transforming friendship with Jesus (W 150).

Faith is to religion what sails are to a ship;

it is an addition of power, not an added burden of life.

There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith.

The believer has only one battle, and that is against doubt—unbelief.

159.3.9 In preaching the gospel of the kingdom, you are simply teaching friendship with God.

XII: IS THE RELIGION OF JESUS EFFEMINATE? (Weatherhead 165)

Tennyson used to speak of the man-woman in Jesus, and it is one of the glorious facts of our religion that womanhood finds all its ideals realized in Him (W 167).

XIV: THE RELENTLESS LOVE OF JESUS (Weatherhead 185)

[I am in such danger myself of over-emphasizing the tender and winsome qualities of the Master that I want in this chapter to point out that He is not only a Physician who can use a tender touch, but a Surgeon who can, and may have to use cold steel (W 186).]

So violent is Jesus sometimes, so stern, so austere, so surgical, so insistent on reality, so relentless, so inexorable, that I sometimes wonder whether, when He said, 'I am meek and lowly in heart'—a strange thing to say—it was because He had definitely to tell them that this was His real nature, lest men should gather a wrong impression from the vehemence of some of His words (W 189).

XVI: THE RADIANCE OF JESUS (Weatherhead 205)

I am not trying to prove that Jesus was a humorist, but trying to correct the picture most of us have of the Man of Sorrows,

And this fellowship will appeal alike to men and women in that

both will find that which most truly satisfies their characteristic longings and ideals.

Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity.

I am indeed meek and humble in the presence of my Father,

but I am equally and relentlessly inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven.

159:3.10 You shall not portray your teacher as a man of sorrows.

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by emphasizing the other side, in order that we may see running through every part of His life manifestations of a radiant spirit, of which a sense of humour is one of the signs (W 210).

You remember how fast it spread. That speaks for its radiance. It spread like a glorious infection, not so much taught as caught. It was called a 'gospel,' which means 'good news,' and it spread with the infectious power good news always has (W 215).

The men who exemplified it in their lives were radiant men. They revelled in the new life which that good news had brought them.... Life could never be the same again. Life was thrilling with new meaning. Life was throbbing with new power. All things had become new. They were radiant men teaching a radiant religion (W 215).

It was after Paul had been five times flogged, stoned, and three times shipwrecked, that, with one ankle chained to a ring in the wall of his cell and one wrist chained to a Roman sentry, he wrote from a Roman prison, 'Rejoice in the Lord alway, and again I say, Rejoice.' And this spirit has continued through the ages, so that we might fill many pages recalling case after case of radiance (W 215-16).

[Rejoice evermore (1Thes. 5:16).]

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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.

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Jesus derived His radiance from three sources. (1) He had no sense of sin. (2) He was doing God's will. (3) He was **certain of God.** [Etc.] (W 218)

XVII: THE SYMPATHY OF JESUS (Weatherhead 225)

Let us look first at three kinds of **false sympathy** which Mr. Fearon Halliday has described in his book *Psychology and Religious Experience*.

The first is an identification with the sufferer which is neither constructive nor creative, and which perhaps can best be described as **'a fellowship in misery.'** ... Very often such a false sympathy includes a subtle form of **self-pity**, driving both the sufferer and the sympathizer to a morbidity which is disintegrating, pulling the personality down and not building it up (W 225-26).

A second kind of false sympathy is that which is afraid to face the moral issue in the life of the person suffering. All of us know how easy it is, if people complain that they are suffering in any way in mind or body, to assent to the situation because of our love of the easiest way out, even though we can often see that people are **lying down to their troubles** instead of **standing up** and facing them (W 226-27).

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Increasing happiness is always the experience of all who are **certain about God.**

159:3.11 Teach all believers to avoid leaning upon the insecure props of **false sympathy.**

You cannot develop strong characters out of the indulgence of **self-pity**;

honestly endeavor to avoid the deceptive influence of mere **fellowship in misery.**

Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly **stand up** before the trials of living.

Offer not consolation to those who **lie down before their troubles** without a struggle.

We therefore. come to see that a good deal of what passes as sympathy is really self-pity, a love of the easy way in which the moral issue is shirked, or a pretence of sympathy **in order to win the sympathy of another** (W 230).

XVIII: THE PRESENCE OF JESUS (Weatherhead 243)

How, then, was His presence manifested to them after He had carried them beyond the need of vision and voice? I suggest that it was manifested in four ways: ...

(1) An inward **reinforcement of the personality**. I mean by this an inward strengthening which made a man feel that he could face any situation that might arise, *certain* of coming out on top, certain that nothing could happen which had any power to down his spirit (W 249)

(2) A transcendent **happiness**; a kind of infectious gaiety of spirit which others caught from those who knew His presence in their hearts (W 250).

(3) A **deep serenity of spirit**. What is more needed in these days of hectic rush than that inward peace, the only thing Christ left in His will, and which is one of the marks of his Presence? (W 250-51)

Sympathize not with your fellows merely **that they may sympathize with you in return.**

159:3.12 When my children once become self-conscious of the assurance of the **divine presence**, such a faith will expand the mind, ennoble the soul,

reinforce the personality,

augment the **happiness,**

deepen the spirit perception,

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(4) An outgoing **love**. The presence of Jesus meant, and means, a love that goes out to all men, to our critics and enemies, not merely loving the lovable, not only seeing what is lovable, but, seeking no reward, a love which is creative enough to *make* something lovable in all men; a love which changes coldness, bitterness, and cynicism into warmth and sweetness and radiance (W 251).

Now Jesus never said or implied that religion was an insurance from **catastrophe**.... Jesus never said or implied to His followers that His presence would mean **immunity** from disaster, nor does He promise this to us (W 253).

[footnote] Cf. Dr. W. R. Maltby: 'In the Sermon on the Mount, Jesus promised His disciples three things—that they would be entirely fearless, absurdly happy, and that they would **get into trouble**.

They did get into trouble, and found, to their surprise, that they were **not afraid**. They were absurdly happy, for they laughed over their own troubles, and only cried over other people's' (*Christ and Human Need*, p. 196) (W 253n).

To His own men He said that not only would ordinary dangers assail them, but that other horrors would be added just because they were His (W 253-54).

Jesus does not say, 'I will **deliver you from the waters**,

but something infinitely greater—'When you pass through the waters I shall **be there too**' (W 254).

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and enhance the power to **love** and be loved.

159:3.13 Teach all believers that those who enter the kingdom are not thereby rendered **immune** to the accidents of time or to the ordinary **catastrophes** of nature.

Believing the gospel will not prevent **getting into trouble**,

but it will insure that you shall be **unafraid** when trouble does overtake you.

If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble.

I do not promise to **deliver you from the waters** of adversity,

but I do promise to **go with you** through all of them.

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