

Take time to fully discuss every concept and thought as you work through all that it means to be a Jesus Servant Leader bringing new truth to people.

The straight-forward and simple purpose of a Jesus Servant Leader:

159:3.9 “In preaching the gospel of the kingdom, you are *simply teaching friendship with God.*”
~ Jesus

Question: If we have a friend do we sit around talking ABOUT our friendship with this person to others or do we go to this person and enjoy this relationship OF friendship as we live our life with this friend >>> relating to/with this friend and sharing our lives together?

Your answer to this question is the very definition of *True Religion!*

141:7.4 The Master sought to impress upon all teachers of the gospel of the kingdom that their *only* business was *to reveal God to the individual* man/woman as his Father — to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, "the way, the truth, and the life." The religion *OF* Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the *religious life of the individual.*

Question: Why was it so important to Jesus that He leave nothing behind?

We are simply to promote, proclaim and teach the religion OF Jesus to the individual. We sometimes make this too hard and this confuses the people.

Question: What is the difference between the religion ABOUT Jesus and the religion OF Jesus? What did Jesus tell us His true religion was? How did Jesus show us what His true religion was?

OBVIOUSLY >>> A true Servant Leader of/for the teachings of Jesus' True Religion would FOLLOW His instructions! If one cannot do this then wait until you can to become a leader.

As we promote the religion OF Jesus there are good things to keep in mind given to us by our various Revelators and Jesus Himself. And they are...

Desire>>> Fire in the belly for Jesus:

194:4.2 He has told them to tarry in Jerusalem until they are endowed with power — until the Spirit of Truth shall come. And on the day of Pentecost this new teacher comes, and they go out at once to preach *their* gospel with new power. They are the *bold and courageous followers of a living Lord*, not a dead and defeated leader. The Master lives in the hearts of these evangelists; God is not a doctrine in their minds; *he has become a living presence in their souls.*

[Sad to note: Notice the Revelators are telling us that they went out and preached “their” gospel >>>it was not Jesus’ gospel. Yet they still received Power from Jesus’ Spirit of Truth poured out upon all.]

Question: What kind of Power do you think you will receive when you go out and preach Jesus' true and correct gospel of "The kingdom of God that dwells within you." Prepare yourselves for great JOY!

Teachable attitude:

140:5.7 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. In Jesus' times and since, happiness has all too often been associated with the idea of the possession of wealth. In the story of the Pharisee and the publican praying in the temple, the one felt rich in spirit — egotistical; the other felt "poor in spirit" — humble. One was self-sufficient; the other was **teachable** and truth-seeking. The poor in spirit seek for goals of spiritual wealth — for God. And such seekers after truth do not have to wait for rewards in a distant future; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now.

Question: For those of you who are already living in poverty, or close to it, how the better and more prepared are you right now for the right attitude in preaching/teaching Jesus' True Religion?

Not to be prideful or arrogant [not a know-it-all]:

131:8.4 "The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to **humble** themselves... He is a wise man who regards all parts from the point of view of the whole. Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, **they will draw near you** — you will have no difficulty in winning them.

Question: How passionately do you desire God's pleasure in YOU? How great is your longing for others to hear your words of truth and value it and receive these truths for themselves? That passage holds the key to your personal success in actual ministry for Jesus.

Respects the thoughts/ideas/opinions of others and allows others to talk whenever possible:

179:3.9 "He who would be great among you, let him become as the younger; while he who would be chief, let him **become as one who serves.**" ~ Jesus

Question: How do you feel when your thoughts and ideas are valued, sincerely heard and honored? Then do this for your student/fellows. [Added note: This works well for your wives/husbands also. :)]

Quality control by using questions:

125:5.8 He conveyed his teaching by the **questions** he would ask. By the deft and subtle phrasing of a **question** he would at one and the same time challenge their teaching and suggest his own. In the manner of his asking a **question** there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating **questions**.

Question: What makes asking questions so disarming? What does asking questions imply to someone?

States clear goals for the group [what we will do and what we will not do]:

163:1.3 As you go your ways, two and two, **I instruct you** to carry neither purse nor extra clothing, for you go forth on this first mission for only a short season. Salute no man by the way, attend only to your work. Whenever you go to stay at a home, first say: Peace be to this household. If those who love peace

live therein, you shall abide there; if not, then shall you depart. And having selected this home, remain there for your stay in that city, eating and drinking whatever is set before you.

Example: We know that God speaks to the individual and not the group. If we do not want the dramatic and false “prophet/prophetess” to disrupt our group study then it would be wise to state that former instruction early on. If we know that our enemies/spies are coming to our group to disrupt and bring dissension then we are wise to state “We are here to study The Urantia Book. Questions relating to other religious books will be addressed after our meeting is over.”

Question: What other problematic situations might we avoid with clear instructions given early on?

Becomes excellent at conflict resolution:

130:2.6 Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, **to know their problems and to learn to love them, is the supreme experience of living.**"

Question: What is Jesus doing here? How do you think He made these new friends feel?

144:6.11 Many other minor matters were considered and their solutions unanimously agreed upon. These twenty-four men had a truly remarkable experience these two weeks when they were compelled to face problems and compose difficulties without Jesus. They learned to differ, to debate, to contend, to pray, and to compromise, and throughout it all to remain sympathetic with the other person's viewpoint and to maintain at least some degree of tolerance for his honest opinions.

160:1.6 Discouragement, worry, and indolence are positive evidence of moral immaturity. Human society is confronted with two problems: attainment of the maturity of the individual and attainment of the maturity of the race. The mature human being soon begins to look upon all other mortals with feelings of tenderness and with emotions of tolerance. Mature men view immature folks with the love and consideration that parents bear their children.

Jesus explains the Rule of Living

147:4.3 Let me now teach you concerning the differing levels of meaning attached to the interpretation of this rule of living, this admonition to **‘do to others that which you desire others to do to you’**:

(1650.5) 147:4.4 “1. The level of the flesh. Such a purely selfish and lustful interpretation would be well exemplified by the supposition of your question.

(1650.6) 147:4.5 “2. The level of the feelings. This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one’s interpretation of this rule of living.

(1650.7) 147:4.6 “3. The level of mind. Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be

interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

(1651.1) 147:4.7 “4. The level of **brotherly love**. Still higher is discovered the level of unselfish devotion to the welfare of one’s fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

(1651.2) 147:4.8 “5. The moral level. And then when you attain true philosophic levels of interpretation, when you have real **insight into the rightness and wrongness of things**, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation as you would imagine a high-minded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.

(1651.3) 147:4.9 “6. The spiritual level. And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to **treat all men as we conceive God would treat them**. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father’s will. I would, therefore, that you should **do to all men that which you know I would do to them** in like circumstances.” ~ Jesus

When we are in the position of assisting people towards their conflict resolutions we are not to be the “judge and jury”. This is a sure way to lose a friendship! And this is especially true in that we are to NEVER judge a person with regards to their spiritual standing with God for only God can see into a person’s heart. However, by utilizing good questions and applying the words of Jesus and our Revelators we can lead people to their own conclusions for better cooperation, forgiveness, employing the golden rule and healing. Sometimes forgiveness occurs and the relationship ends. There is nothing wrong with this as well.

Uses humor whenever possible:

159:3.10 You shall not portray your teacher as a man of sorrows. Future generations shall know also the radiance of our joy, the buoyancy 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.

Question: Do you find people who lightheartedly make fun of themselves endearing? Why?

Allows for silence as a quality tool with patience in the moment for God to work with people:

158:2.3 **Jesus enjoined silence** about their observation of the foretaste of his post-resurrection glory because he did not want to foster the notion that, being now received as the Messiah, he would in any degree fulfill their erroneous concepts of a wonder-working deliverer.

Question: Can a “long silent pause” become more powerful in the moment than a spoken word emphasized by a leader/teacher? Why?

Friendly and welcoming to all:

157:4.3 Jesus relieved the tension by that *friendly and fraternal smile* which was so characteristic of him when his followers took themselves, or some happening related to themselves, too seriously.

Question: As representatives of Jesus’ ministry how important is it for us to be friendly to as many people as we possibly can be? How does this impact even our relationships with our enemies/spies?

Heart of a teacher is to love a student:

132:4.6 “*Love your fellows [students]* and reach out for God with a whole heart, for God is your Father in heaven.” ~ Jesus

Question: As a leader, what might be the difference between brotherly love and fatherly love? Which is higher in spiritual attainment? Which should we employ as we have chosen to be a leader? Why?

Always be patient:

139:5.5 And Jesus learned much about the way some human minds function as he so *patiently* listened to Philip's foolish questions and so many times complied with his steward's request to "be shown."

Question: Is it an honor and privilege from Jesus and God to be in a position of leadership in ministry? If one is not able to be patient with their group fellows/students should they be in this leader position? Why?

Good listener understanding everyone is different:

140:8.26 Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to *refrain from trying to mold the disciples and believers according to some set pattern*. He sought to allow each soul to develop in its own way, a perfecting and separate individual before God. In answer to one of Peter's many questions, the Master said: "I want to set men free so that they can start out afresh as little children upon the new and better life." Jesus always insisted that true goodness must be unconscious, in bestowing charity not allowing the left hand to know what the right hand does.

Question: Was Jesus Himself child-like in His relationship with His Father? Are we child-like with our Father as well? Then do we have this in common with our fellow students? How does this affect our attitudes of humbly serving our group members? Why?

Waits for the opportune time to speak or teach:

146:3.1 At Ramah Jesus had the memorable discussion with the aged Greek philosopher who taught that science and philosophy were sufficient to satisfy the needs of human experience. Jesus *listened with patience and sympathy* to this Greek teacher, allowing the truth of many things he said but pointing out that, when he was through, he had failed in his discussion of human existence to explain "whence, why, and whither," and added: "*Where you leave off, we begin.*" ~ Jesus

Question: What quality of Jesus’ personality do you see employed here?

Constantly looks for future leaders who may become better than themselves and rejoices therein:

139:1.4 Although Andrew was never an effective preacher, he was an efficient personal worker, being the pioneer missionary of the kingdom in that, as the first chosen apostle, he immediately **brought to Jesus his brother, Simon**, who subsequently became one of the greatest preachers of the kingdom. Andrew was the chief supporter of Jesus' policy of utilizing the program of personal work as a means of training the twelve as messengers of the kingdom.

139:1.6 Andrew and Peter were very unlike in character and temperament, but it must be recorded everlastingly to their credit that they got along together splendidly. **Andrew was never jealous** of Peter's oratorical ability. Not often will an older man of Andrew's type be observed exerting such a profound influence over a younger and talented brother. **Andrew and Peter never seemed to be in the least jealous** of each other's abilities or achievements. Late on the evening of the day of Pentecost, when, largely through the energetic and inspiring preaching of Peter, two thousand souls were added to the kingdom, Andrew said to his brother: "I could not do that, but I am glad I have a brother who could." To which Peter replied: "And but for your bringing me to the Master and by your steadfastness **keeping** me with him, I should not have been here to do this." Andrew and Peter were the exceptions to the rule, proving that even brothers can live together peaceably and work together effectively.

Question: What great personality trait do you see in Andrew?

Allows a new leader in training to take the reigns and TRY leading without micro-managing them:

138:1.1 The next day, Sunday, June 23, A.D. 26, Jesus imparted his final instructions to the six. He directed them to go forth, two and two, to teach the glad tidings of the kingdom. He forbade them to baptize and advised against public preaching. He went on to explain that later he would permit them to preach in public, but that for a season, and for many reasons, he desired them to acquire practical experience in dealing personally with their fellow men. Jesus purposed to make their first tour entirely one of personal work. Although this announcement was something of a disappointment to the apostles, still they saw, at least in part, Jesus' reason for thus beginning the proclamation of the kingdom, and they started out in good heart and with confident enthusiasm. He sent them forth by twos, James and John going to Kheresa, Andrew and Peter to Capernaum, while Philip and Nathaniel went to Tarichea.

Question: Did Jesus give them only as much as He felt they could handle at this beginning point of the apostle's ministry? Why? What were the benefits to the apostles in this? Why did Jesus do this? What was He looking for in them? How does this impact you as you will one day work with new leaders under your guidance?

Uses wisdom when making new leadership decisions:

Never put someone who is obviously not ready for leadership in a leadership position [just to fill a void] until they are truly ready or they may fail, become very insecure and never try again. ~ Marin

Have the heart of a fellow servant:

179:3.9 "When I came into this chamber tonight, you were not content proudly to refuse to wash one another's feet, but you must also fall to disputing among yourselves as to who should have the places of honor at my table. Such honors the Pharisees and the children of this world seek, but it should not be so among the ambassadors of the heavenly kingdom. Do you not know that there can be no place of preferment at my table? Do you not understand that I love each of you as I do the others? Do you not know that the place nearest me, as men regard such honors, can mean nothing concerning your standing in the kingdom of heaven? You know that the kings of the gentiles have lordship over their subjects, while those who exercise this authority are sometimes called benefactors. But it shall not be so in the kingdom of heaven. He who would be great among you, let him become as the younger; while he who would be chief, let him become as one who serves. Who is the greater, he who sits at meat, or he who

serves? Is it not commonly regarded that he who sits at meat is the greater? But you will observe that I am among you as one who serves. If you are willing to become **fellow servants** with me in doing the Father's will, in the kingdom to come you shall sit with me in power, still doing the Father's will in future glory." ~ Jesus

Question: Do you struggle sometimes with personal pride? Are you happy when others succeed?

“The Sandwich”:

When offering constructive criticism and kind suggestions do so between two sincere compliments. This makes it much easier for someone to hear a correction. ~ Marin

Remains ever available and committed to the new student leader for council and encouragement:

140:6.14 When Jesus saw they were disposed to stay up all night to ask questions, he said to them: "My brethren, you are earthen vessels; it is best for you to go to your rest so as to be ready for the morrow's work." But sleep had departed from their eyes. Peter ventured to request of his Master that "I have just a little private talk with you. Not that I would have secrets from my brethren, but I have a troubled spirit, and if, perchance, I should deserve a rebuke from my Master, I could the better endure it alone with you." And Jesus said, "**Come with me, Peter**" — leading the way into the house. When Peter returned from the presence of his Master much cheered and greatly encouraged, James decided to go in to talk with Jesus. And so on through the early hours of the morning, the other apostles went in one by one to talk with the Master. When they had all held personal conferences with him save the twins, who had fallen asleep, Andrew went in to Jesus and said: "Master, the twins have fallen asleep in the garden by the fire; shall I arouse them to inquire if they would also talk with you?" And Jesus smilingly said to Andrew, "They do well — trouble them not." And now the night was passing; the light of another day was dawning.

Question: Is true and authentic ministry to others a gift of yourself to them? To God? Why?

Loyal to the cause when even times are tremendously difficult:

153:5.2 And now, on top of all of these worries, when they reached home, Jesus refused to eat. For hours he isolated himself in one of the upper rooms. It was almost midnight when Joab, the leader of the evangelists, returned and reported that about one third of his associates had deserted the cause. All through the evening loyal disciples had come and gone, reporting that the revulsion of feeling toward the Master was general in Capernaum. The leaders from Jerusalem were not slow to feed this feeling of disaffection and in every way possible to seek to promote the movement away from Jesus and his teachings. During these trying hours the twelve women were in session over at Peter's house. They were tremendously upset, but **none of them deserted.**

Question: What are the spiritual rewards of 100% devotion to our Paradise Father and His Son?

Now would be a good time for each of you to verbalize your commitments to Jesus and His True Gospel OF “The kingdom of God that dwells within you.” Consecrate yourselves to Him and each other.

Instruction for Teachers and Believers

(1765.3) 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:

(1765.4) 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**. This injunction against the employment of material influences refers to psychic force [emotional] 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, 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.**”

(1765.5) 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, 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**. 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.

(1765.6) 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; 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.

(1766.1) 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.

(1766.2) 159:3.6 Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leading-s 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 leading-s of the indwelling spirit.

(1766.3) 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. 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.**

(1766.4) 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**. 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.

(1766.5) 159:3.9 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. 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.

[These are very strong words of Jesus. Do not pass over them lightly!]

(1766.6) 159:3.10 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.

(1766.7) 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. Sympathize not with your fellows merely that they may sympathize with you in return.

(1766.8) 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, and enhance the power to love and be loved**.

(1767.1) 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**. [This is one of the main reasons Jesus chose to go to the cross and show us this kind of courage.] 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.** ~ Jesus

(1767.2) 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.

Jesus' True Religion Needs New Leaders

195:9.4 Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the **leadership and inspiration** requisite for the social, moral, economic, and political reorganization of the world.

They are talking about all of you and us today! ~ Marin and the group at God Discovered

The Great Result

130:1.1 Jesus was a truth giver; he was the truth for that generation on Urantia. When **a great truth seeker and a great truth giver meet**, the result is a great and liberating enlightenment born of the experience of new truth.