

138:6 (“The Week of Intensive Training”)

Paper 138 —Training the Kingdom’s Messengers

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Source for 138:6

- (1) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner’s Sons, 1928)

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.)

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PAPER 138 — TRAINING THE KINGDOM'S MESSENGERS

6. THE WEEK OF INTENSIVE TRAINING

138:6.1 The next week was devoted to a program of intense training. Each day the six new apostles were put in the hands of their respective nominators for a thoroughgoing review of all they had learned and experienced in preparation for the work of the kingdom. The older apostles carefully reviewed, for the benefit of the younger six, Jesus' teachings up to that hour. Evenings they all assembled in Zebedee's garden to receive Jesus' instruction.

138:6.2 It was at this time that Jesus established the mid-week holiday for rest and recreation. And they pursued this plan of relaxation for one day each week throughout the remainder of his material life. As a general rule, they never prosecuted their regular activities on Wednesday. On this weekly holiday Jesus would usually take himself away from them, saying: "My children, go for a day of play. Rest yourselves from the arduous labors of the kingdom and enjoy the refreshment that comes from reverting to your former vocations or from discovering new sorts of recreational activity."

While Jesus, at this period of his earth life, did not actually require this day of rest, he conformed to this plan because he knew it was best for his human associates. Jesus was the teacher—the Master; his associates were his pupils—disciples.

138:6.3 Jesus endeavored to make clear to his apostles the difference between his teachings and his *life among them* and the teachings which might subsequently spring up *about* him. Said Jesus: “My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching *about* me and *about* my teachings. Proclaim the gospel of the kingdom and portray my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings *about* my beliefs and teachings.” But again they did not understand why he thus spoke, and no man dared to ask why he so taught them.

138:6.4 In these early teachings Jesus sought to avoid controversies with his apostles as far as possible excepting those involving wrong concepts of his Father in heaven. In all such matters he never hesitated to correct erroneous beliefs. There was just *one* motive in Jesus’ postbaptismal life on **Urantia**, and that was a better and truer revelation of his Paradise Father; he was the pioneer of the new and better way to God, the way of faith and love. Ever his exhortation to the apostles was: “Go seek for the sinners; find the downhearted and comfort the anxious.”

IV: THE BEGINNINGS OF THE
MINISTRY IN GALILEE (Bowie 93)

The unqualified confidence which Jesus had in God, and in His sure reliance, worked in him two results. In the first place, it gave to him an unexampled consciousness of power (B 99).

But because of this very faith in the greatness of the spiritual forces which could be depended upon to bring in the Kingdom, a second thing was true of Jesus, which on the surface seemed like a contradiction. He held a purpose which was infinite; but he was content with means

which most people would have thought insignificant.

He was proclaiming a message which had enormous dramatic consequences;

but he went about his ministry in undramatic, quiet ways.

He deliberately avoided outward sensations (B 100).

138:6.5 Jesus had a perfect grasp of the situation;

he possessed unlimited power,

which might have been utilized in the furtherance of his mission,

but he was wholly content with means and personalities

which most people would have regarded as inadequate and would have looked upon as insignificant.

He was engaged in a mission of enormous dramatic possibilities,

but he insisted on going about his Father's business in the most quiet and undramatic manner;

he studiously avoided all display of power.

And he now planned to work quietly, at least for several months, with his twelve apostles around about the Sea of Galilee.