



## The Urantia Book New Reader Course

### Week 8 – Part IV: The Life and Teachings of Jesus

- ⊙ Setting the Stage for the Life of Jesus (119-121)
- ⊙ Jesus' Childhood, Adolescence and Early Adulthood (122-128)
- ⊙ Jesus' Later Adulthood and Personal Ministry (129-134)
- ⊙ Jesus' Public Ministry (135-169)

#### Setting the Stage for the Life of Jesus (119-121)

##### Paper 119:

##### [The Bestowals of Christ Michael](#)

1. The First Bestowal
2. The Second Bestowal
3. The Third Bestowal
4. The Fourth Bestowal
5. The Fifth Bestowal
6. The Sixth Bestowal
7. The Seventh and Final Bestowal
8. Michael's Postbestowal Status

##### Paper 120:

##### [The Bestowal of Michael on Urantia](#)

1. The Seventh Bestowal Commission
2. The Bestowal Limitations
3. Further Council and Advice
4. The Incarnation—Making Two One

##### Paper 121:

##### [The Times of Michael's Bestowal](#)

1. The Occident of the First Century After Christ
2. The Jewish People
3. Among the Gentiles
4. Gentile Philosophy
5. The Gentile Religions
6. The Hebrew Religion
7. Jews and Gentiles
8. Previous Written Records



**119:0.3 (1308.3)** When the Eternal Son bestows a Creator Son upon a projected local universe, that Creator Son assumes full responsibility for the completion, control, and composure of that new universe, including the solemn oath to the eternal Trinity not to assume full sovereignty of the new creation until his seven creature bestowals shall have been successfully completed. ...



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**119:0.4 (1308.4)** The purpose of these creature incarnations is to enable such Creators to become wise, sympathetic, just, and understanding sovereigns.

**119:0.6 (1308.6)** The ... rulers of the superuniverses will never certify a Creator Son as Universe Sovereign until he has really acquired the viewpoint of his own creatures by actual experience in the environment of their existence and as these very creatures themselves. In this way such Sons become intelligent and understanding rulers; they come to *know* the various groups over which they rule and exercise universe authority. By living experience they possess themselves of practical mercy, fair judgment, and the patience born of experiential creature existence.

**Our Creator Son Michael (Jesus) incarnated as a Melchizedek, a System Sovereign, an Adam, a Seraphim, a spirit mortal ascender, a morontia mortal ascender, and then ... as a human being on an inhabited world.**

**119:7.2 (1316.5)** The public announcement that Michael had selected Urantia as the theater for his final bestowal was made shortly after we learned about the default of Adam and Eve. And thus, for more than thirty-five thousand years, your world occupied a very conspicuous place in the councils of the entire universe.

**119:7.3 (1316.6)** While we believed that this would be the method, we never knew, until the time of the event itself, that Michael would appear on earth as a helpless infant of the realm. Theretofore had he always appeared as a fully developed individual of the personality group of the bestowal selection, and it was a thrilling announcement which was broadcast from Salvington telling that the babe of Bethlehem had been born on Urantia.



**121:5.2 (1336.6)** In the times of Jesus the religions of the Occident included:

**121:5.3 (1336.7)** 1. *The pagan cults.* These were a combination of Hellenic and Latin mythology, patriotism, and tradition.

**121:5.4 (1336.8)** 2. *Emperor worship.*

**121:5.5 (1337.1)** 3. *Astrology.*

**121:5.6 (1337.2)** 4. *The mystery religions.* Upon such a spiritually hungry world a flood of mystery cults had broken, new and strange religions from the Levant, which had enamored the common people and had promised them *individual* salvation. These religions rapidly became the accepted belief of the lower classes of the Greco-Roman world. And they did much to prepare the way for the rapid spread of the vastly superior Christian



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teachings, which presented a majestic concept of Deity, associated with an intriguing theology for the intelligent and a profound proffer of salvation for all, including the ignorant but spiritually hungry average man of those days.

**121:5.18 (1338.3)** Into such a generation of men, dominated by such incomplete systems of philosophy and perplexed by such complex cults of religion, Jesus was born in Palestine. And to this same generation he subsequently gave his gospel of personal religion — sonship with God.

### Jesus' Childhood, Adolescence and Early Adulthood (122-128)

#### Paper 122:

##### Birth and Infancy of Jesus

1. Joseph and Mary
2. Gabriel Appears to Elizabeth
3. Gabriel's Announcement to Mary
4. Joseph's Dream
5. Jesus' Earth Parents
6. The Home at Nazareth
7. The Trip to Bethlehem
8. The Birth of Jesus
9. The Presentation in the Temple
10. Herod Acts

#### Paper 123:

##### The Early Childhood of Jesus

1. Back in Nazareth
2. The Fifth Year (2 B.C.)
3. Events of the Sixth Year (1 B.C.)
4. The Seventh Year (A.D. 1)
5. School Days in Nazareth
6. His Eighth Year (A.D. 2)

#### Paper 124:

##### The Later Childhood of Jesus

1. Jesus' Ninth Year (A.D. 3)
2. The Tenth Year (A.D. 4)
3. The Eleventh Year (A.D. 5)
4. The Twelfth Year (A.D. 6)
5. His Thirteenth Year (A.D. 7)
6. The Journey to Jerusalem

#### Paper 125:

##### Jesus at Jerusalem

1. Jesus Views the Temple
2. Jesus and the Passover
3. Departure of Joseph and Mary
4. First and Second Days in the Temple
5. The Third Day in the Temple
6. The Fourth Day in the Temple

#### Paper 126:

##### The Two Crucial Years

1. His Fourteenth Year (A.D. 8)
2. The Death of Joseph
3. The Fifteenth Year (A.D. 9)
4. First Sermon in the Synagogue
5. The Financial Struggle



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### Paper 127:

#### The Adolescent Years

1. The Sixteenth Year (A.D. 10)
2. The Seventeenth Year (A.D. 11)
3. The Eighteenth Year (A.D. 12)
4. The Nineteenth Year (A.D. 13)
5. Rebecca, the Daughter of Ezra
6. His Twentieth Year (A.D. 14)

### Paper 128:

#### Jesus' Early Manhood

1. The Twenty-First Year (A.D. 15)
2. The Twenty-Second Year (A.D. 16)
3. The Twenty-Third Year (A.D. 17)
4. The Damascus Episode
5. The Twenty-Fourth Year (A.D. 18)
6. The Twenty-Fifth Year (A.D. 19)
7. The Twenty-Sixth Year (A.D. 20)



**122:1.1 (1344.4)** ... Joseph's immediate ancestors were mechanics — builders, carpenters, masons, and smiths. Joseph himself was a carpenter and later a contractor. His family belonged to a long and illustrious line of the nobility of the common people, accentuated ever and anon by the appearance of unusual individuals who had distinguished themselves in connection with the evolution of religion on Urantia.

**122:1.2 (1345.1)** Mary, the earth mother of Jesus, was a descendant of a long line of unique ancestors embracing many of the most remarkable women in the racial history of Urantia. ... No Jewish woman of that day had a more illustrious lineage of common progenitors or one extending back to more auspicious beginnings. Mary's ancestry, like Joseph's, was characterized by

the predominance of strong but average individuals, relieved now and then by numerous outstanding personalities in the march of civilization and the progressive evolution of religion.



**122:5.1 (1348.1)** Joseph was a mild-mannered man, extremely conscientious, and in every way faithful to the religious conventions and practices of his people. He talked little but thought much. The sorry plight of the Jewish people caused Joseph much sadness. As a youth, among his eight brothers and sisters, he had been more cheerful, but in the earlier years of married life (during Jesus' childhood) he was subject to periods of mild spiritual discouragement.



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**122:5.2 (1348.2)** Mary's temperament was quite opposite to that of her husband. She was usually cheerful, was very rarely downcast, and possessed an ever-sunny disposition. Mary indulged in free and frequent expression of her emotional feelings and was never observed to be sorrowful until after the sudden death of Joseph. And she had hardly recovered from this shock when she had thrust upon her the anxieties and questionings aroused by the extraordinary career of her eldest son, which was so rapidly unfolding before her astonished gaze. But throughout all this unusual experience Mary was composed, courageous, and fairly wise in her relationship with her strange and little-understood first-born son and his surviving brothers and sisters.

**122:5.3 (1348.3)** Jesus derived much of his unusual gentleness and marvelous sympathetic understanding of human nature from his father; he inherited his gift as a great teacher and his tremendous capacity for righteous indignation from his mother.

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**123:1.5 (1357.2)** The next important event in the life of this Nazareth family was the birth of the second child, James, in the early morning hours of April 2, 3 B.C. Jesus was thrilled by the thought of having a baby brother, and he would stand around by the hour just to observe the baby's early activities.

**123:1.6 (1357.3)** ... And Jesus, as he grew up, when not at school, spent his time about equally between helping his mother with home duties and watching his father work at the shop, meanwhile listening to the conversation and gossip of the caravan conductors and passengers from the four corners of the earth.

**123:1.7 (1357.4)** In July of this year, one month before Jesus was four years old, an outbreak of malignant intestinal trouble spread over all Nazareth from contact with the caravan travelers. Mary became so alarmed by the danger of Jesus being exposed to this epidemic of disease that she bundled up both her children and fled to the country home of her brother, several miles south of Nazareth on the Megiddo road near Sarid. They did not return to Nazareth for more than two months; Jesus greatly enjoyed this, his first experience on a farm.



**123:3.6 (1360.1)** During this year Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. This departure from the more solemn



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and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having "just a little talk with my Father in heaven."

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**124:0.1 (1366.1)** ALTHOUGH Jesus might have enjoyed a better opportunity for schooling at Alexandria than in Galilee, he could not have had such a splendid environment for working out his own life problems with a minimum of educational guidance, at the same time enjoying the great advantage of constantly contacting with such a large number of all classes of men and women hailing from every part of the civilized world.

**124:1.11 (1367.7)** In May of this year, on his uncle's farm, Jesus for the first time helped with the harvest of the grain. Before he was thirteen, he had managed to find out something about practically everything that men and women worked at around Nazareth except metal working, and he spent several months in a smith's shop when older, after the death of his father.

**124:1.13 (1368.2)** ... Jesus was an original thinker and a skillful teacher, even in his youth. He was in constant collision with the so-called "oral law," but he always sought to adapt himself to the practices of his family. He got along fairly well with the children of his age, but he often grew discouraged with their slow-acting minds.

**124:4.4 (1372.1)** It was a trying experience for Joseph and Mary to undertake the rearing of this unprecedented combination of divinity and humanity, and they deserve great credit for so faithfully and successfully discharging their parental responsibilities. Increasingly Jesus' parents realized that there was something superhuman resident within this eldest son, but they never even faintly dreamed that this son of promise was indeed and in truth the actual creator of this local universe of things and beings. Joseph and Mary lived and died without ever learning that their son Jesus really was the Universe Creator incarnate in mortal flesh.

### 6. The Journey to Jerusalem

**124:6.1 (1374.1)** Jesus, having now reached the threshold of young manhood and having been formally graduated from the synagogue schools, was qualified to proceed to Jerusalem with his parents to participate with them in the celebration of his first Passover.

**124:6.15 (1376.1)** On the day before the Passover Sabbath, flood tides of spiritual illumination swept through the mortal mind of Jesus and filled his human heart to overflowing with affectionate pity for the spiritually blind and morally ignorant multitudes assembled for the celebration of the ancient Passover commemoration. This was one of the most extraordinary days that the Son of God spent in the flesh; and during the night, for the first time in his earth career, there appeared to him

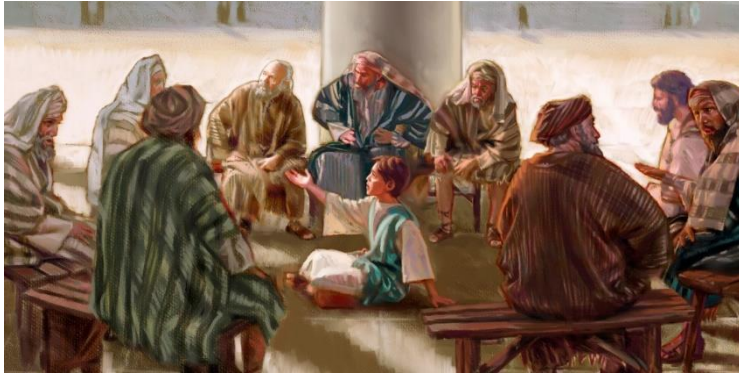


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an assigned messenger from Salvington, commissioned by Immanuel, who said: "The hour has come. It is time that you began to be about your Father's business."

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### Scan Paper 125 sections



#### **Paper 125:** **Jesus at Jerusalem**

1. Jesus Views the Temple
  2. Jesus and the Passover
  3. Departure of Joseph and Mary
  4. First and Second Days in the Temple
  5. The Third Day in the Temple
  6. The Fourth Day in the Temple
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## PAPER 126. THE TWO CRUCIAL YEARS

**126:0.1 (1386.1)** OF ALL Jesus' earth-life experiences, the fourteenth and fifteenth years were the most crucial. These two years, after he began to be self-conscious of divinity and destiny, and before he achieved a large measure of communication with his indwelling Adjuster, were the most trying of his eventful life on Urantia. It is this period of two years which should be called the great test, the real temptation. No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood.

### 2. The Death of Joseph

**126:2.1 (1388.1)** All did go well until that fateful day of Tuesday, September 25, when a runner from Sepphoris brought to this Nazareth home the tragic news that Joseph had been severely injured by the falling of a derrick while at work on the governor's residence. The messenger from Sepphoris had stopped at the shop on the way to Joseph's home, informing Jesus of his father's accident, and they went together to the house to break the sad news to Mary. Jesus desired to go immediately to his father, but Mary would hear to nothing but that she must hasten to her husband's side. She directed that James, then ten years of age, should accompany her to Sepphoris while Jesus remained home with the younger children until she should return, as she did not know how seriously Joseph had been injured. But Joseph died of his injuries before Mary arrived. They brought him to Nazareth, and on the following day he was laid to rest with his fathers.



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**126:2.2 (1388.2)** Just at the time when prospects were good and the future looked bright, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home were disrupted, and every plan for Jesus and his future education was demolished. This carpenter lad, now just past fourteen years of age, awakened to the realization that he had not only to fulfill the commission of his heavenly Father to reveal the divine nature on earth and in the flesh, but that his young human nature must also shoulder the responsibility of caring for his

widowed mother and seven brothers and sisters — and another yet to be born. This lad of Nazareth now became the sole support and comfort of this so suddenly bereaved family. Thus were permitted those occurrences of the natural order of events on Urantia which would force this young man of destiny so early to assume these heavy but highly educational and disciplinary responsibilities attendant upon becoming the head of a human family, of becoming father to his own brothers and sisters, of supporting and protecting his mother, of functioning as guardian of his father's home, the only home he was to know while on this world.

**126:2.5 (1388.5)** As the years passed, this young carpenter of Nazareth increasingly measured every institution of society and every usage of religion by the unvarying test: What does it do for the human soul? does it bring God to man? does it bring man to God? While this youth did not wholly neglect the recreational and social aspects of life, more and more he devoted his time and energies to just two purposes: the care of his family and the preparation to do his Father's heavenly will on earth.

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### 1. The Sixteenth Year (A.D. 10)

**127:1.1 (1395.5)** The incarnated Son passed through infancy and experienced an uneventful childhood. Then he emerged from that testing and trying transition stage between childhood and young manhood — he became the adolescent Jesus.

**127:1.2 (1395.6)** This year he attained his full physical growth. He was a virile and comely youth. He became increasingly sober and serious, but he was kind and sympathetic. His eye was kind but searching; his smile was always engaging and reassuring. His voice was musical but authoritative;





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his greeting cordial but unaffected. Always, even in the most commonplace of contacts, there seemed to be in evidence the touch of a twofold nature, the human and the divine. Ever he displayed this combination of the sympathizing friend and the authoritative teacher. And these personality traits began early to become manifest, even in these adolescent years.

### 6. His Twentieth Year (A.D. 14)



**127:6.8 (1404.7)** It was during this year that Mary had a long talk with Jesus about marriage. She frankly asked him if he would get married if he were free from his family responsibilities. Jesus explained to her that, since immediate duty forbade his marriage, he had given the subject little thought. He expressed himself as doubting that he would ever enter the marriage state; he said that all such things must await "my hour," the time when "my Father's work must begin." Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.

**127:6.12 (1405.4)** Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.

**127:6.15 (1405.7)** Born into the world a babe of the realm, he has lived his childhood life and passed through the successive stages of youth and young manhood; he now stands on the threshold of full manhood, rich in the experience of human living, replete in the understanding of human nature, and full of sympathy for the frailties of human nature. He is becoming expert in the divine art of revealing his Paradise Father to all ages and stages of mortal creatures.



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### 2. The Twenty-Second Year (A.D. 16)



**128:2.1 (1409.6)** 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.

**128:2.4 (1410.3)** Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and solemnly installed James, then just past eighteen years old, as acting head of the family. He promised his brother hearty support and full co-operation and exacted formal promises of obedience to James from each member of the family. From this day James assumed full financial responsibility for the family, Jesus making his weekly payments to his brother. Never again did Jesus take the reins out of James's hands. While working at Sepphoris he could have walked home every night if necessary, but he purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility. He had begun the slow process of weaning his family. Each Sabbath Jesus returned to Nazareth, and sometimes during the week when occasion required, to observe the working of the new plan, to give advice and offer helpful suggestions.

**128:2.7 (1410.6)** It was by just such wise and thoughtful planning that Jesus prepared the way for his eventual withdrawal from active participation in the affairs of his family.

### 5. The Twenty-Fourth Year (A.D. 18)

**128:5.1 (1413.6)** This was Jesus' first year of comparative freedom from family responsibility.

### 6. The Twenty-Fifth Year (A.D. 19)

**128:6.10 (1416.3)** This year his seasons of deep meditation were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.



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**128:6.11 (1416.4)** The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop, and beves of youngsters flocked there to amuse themselves. When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, "Uncle Joshua, come out and tell us a big story." Then 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. And how the little folks did enjoy their Uncle

Joshua. They were learning to laugh, and to laugh heartily. 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.

### 7. The Twenty-Sixth Year (A.D. 20)

**128:7.9 (1418.1)** At last the day had come when all Jesus' brothers had chosen, and were established in, their lifework. The stage was being set for Jesus' departure from home.

**128:7.14 (1418.6)** And thus did Jesus make ready to enter upon the second and home-detached phase of his adult life before the public entrance upon his Father's business.

## Jesus' Later Adulthood and Personal Ministry (129-134)

### Paper 129:

#### The Later Adult Life of Jesus

1. The Twenty-Seventh Year (A.D. 21)
2. The Twenty-Eighth Year (A.D. 22)
3. The Twenty-Ninth Year (A.D. 23)
4. The Human Jesus

### Paper 130:

#### On the Way to Rome

1. At Joppa -- Discourse on Jonah
2. At Caesarea
3. At Alexandria
4. Discourse on Reality
5. On the Island of Crete
6. The Young Man Who was Afraid
7. At Carthage – Discourse on Time and Space
8. On the Way to Naples and Rome



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### **Paper 131:** **The World's Religions**

1. Cynicism
2. Judaism
3. Buddhism
4. Hinduism
5. Zoroastrianism
6. Suduanism (Jainism)
7. Shinto
8. Taoism
9. Confucianism
10. "Our Religion"

### **Paper 132:** **The Sojourn at Rome**

1. True Values
2. Good and Evil
3. Truth and Faith
4. Personal Ministry
5. Counseling the Rich Man
6. Social Ministry
7. Trips About Rome

### **Paper 133:** **The Return From Rome**

1. Mercy and Justice
2. Embarking at Tarentum
3. At Corinth
4. Personal Work in Corinth
5. At Athens -- Discourse on Science
6. At Ephesus -- Discourse on the Soul
7. The Sojourn at Cyprus -- Discourse on Mind
8. At Antioch
9. In Mesopotamia

### **Paper 134:** **The Transition Years**

1. The Thirtieth Year (A.D. 24)
2. The Caravan Trip to the Caspian
3. The Urmia Lectures
4. Sovereignty Divine and Human
5. Political Sovereignty
6. Law, Liberty, and Sovereignty
7. The Thirty-First Year (A.D. 25)
8. The Sojourn on Mount Hermon
9. The Time of Waiting

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**129:0.3 (1419.3)** All the family had slowly awakened to the realization that Jesus was making ready to leave them. The sadness of the anticipated separation was only tempered by this graduated method of preparing them for the announcement of his intended departure. For more than four years they discerned that he was planning for this eventual separation.

### **1. The Twenty-Seventh Year (A.D. 21)**

**129:1.1 (1419.4)** In January of this year, A.D. 21, on a rainy Sunday morning, Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee. And thus he left them, never again to be a regular member of that household.



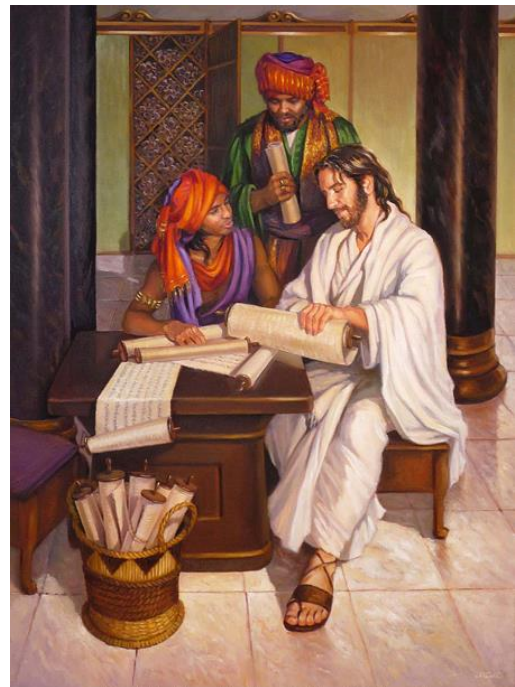
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**129:1.3 (1419.6)** Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking.

**129:1.15 (1421.5)** This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages were rapidly approaching. Periods of intense activity were not far in the future, but there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity.

**129:2.9 (1422.6)** Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler (Gonod) and his son (Ganid), a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. Jesus told him about his family and that it was hardly fair to go away for almost two years, during which time they might find themselves in need. Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want. And Jesus agreed to make the trip.



Jesus at the Alexandrian Library by Slawa Radziszewska

**129:3.1 (1423.3)** The whole of Jesus' twenty-ninth year was spent finishing up the tour of the Mediterranean world. The main events, as far as we have permission to reveal these experiences, constitute the subjects of the narratives which immediately follow this paper.

**129:3.8 (1424.3)** The real purpose of his trip around the Mediterranean basin was to *know men*. He came very close to hundreds of humankind on this journey. He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral.



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**130:0.5 (1427.5)** On this Mediterranean tour Jesus spent about half of each day teaching Ganid and acting as interpreter during Gonod's business conferences and social contacts. The remainder of each day, which was at his disposal, he devoted to making those close personal contacts with his fellow men, those intimate associations with the mortals of the realm, which so characterized his activities during these years that just preceded his public ministry.



**132:0.4 (1455.4)** Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery

cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven; and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their message.

He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.



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**132:6.1 (1465.5)** Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home.

And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service." And from that day forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes.

**132:4.3 (1461.1)** In this manner, during the sojourn in Rome, Jesus personally came into affectionate and uplifting contact with upward of five hundred mortals of the realm. He thus gained a knowledge of the different races of mankind which he could never have acquired in Jerusalem and hardly even in Alexandria. He always regarded this six months as one of the richest and most informative of any like period of his earth life.

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### 4. Personal Work in Corinth

**133:4.1 (1474.1)** Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus.

**133:4.2 (1474.2)** The miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers."



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**133:3.6 (1472.5)** When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

**133:3.7 (1472.6)** As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless.



Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them — I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment

and plan for the new and better life ahead." Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way.





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**133:3.8 (1473.1)** Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: "You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will embrace the opportunity to show all the world — and even the angels of heaven — what brave and noble women they can become."

**133:3.9 (1473.2)** When Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: "As it is getting late, and since the young man's father will be awaiting us, we pray to be excused while we leave you here together — three women — the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond."

**133:3.10 (1473.3)** Thus did Jesus and Ganid take leave of the women. So far the two courtesans had said nothing; likewise was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first Christian church in Corinth.



### 1. The Thirtieth Year (A.D. 24)

**134:1.1 (1483.3)** After taking leave of Gonod and Ganid at Charax (in December of A.D. 23), Jesus returned by way of Ur to Babylon, where he joined a desert caravan that was on its way to Damascus.

### 2. The Caravan Trip to the Caspian

**134:2.1 (1484.5)** It was the first of April, A.D. 24, when Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as its conductor was going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media, and Parthia to the southeastern Caspian Sea region. It was a

full year before he returned from this journey.



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**134:2.2 (1484.6)** For Jesus this caravan trip was another adventure of exploration and personal ministry. He had an interesting experience with his caravan family — passengers, guards, and camel drivers. Scores of men, women, and children residing along the route followed by the caravan lived richer lives as a result of their contact with Jesus, to them, the extraordinary conductor of a commonplace caravan.

### 3. The Urmia Lectures



**134:3.1 (1485.3)** On the way to the Caspian Sea, Jesus had stopped several days for rest and recuperation at the old Persian city of Urmia on the western shores of Lake Urmia. On the largest of a group of islands situated a short distance offshore near Urmia was located a large building — a lecture amphitheater — dedicated to the “spirit of religion.” This structure was really a temple of the philosophy of religions.

**134:3.2 (1485.4)** This temple of religion had been built by a wealthy merchant citizen of Urmia and his three sons. This man was Cymboyton, and he numbered among his ancestors many diverse peoples.

**134:3.4 (1485.6)** On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them for two weeks on his return trip and give twenty-four lectures on “The Brotherhood of Men,” and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general.

**134:3.5 (1485.7)** In accordance with this arrangement, Jesus stopped off on the return trip and delivered these lectures. This was the most systematic and formal of all the Master’s teaching on Urantia. Never before or after did he say so much on one subject as was contained in these lectures and discussions on the brotherhood of men. In reality these lectures were on the “Kingdom of God” and the “Kingdoms of Men.”



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### 7. The Thirty-First Year (A.D. 25)



**134:7.1 (1492.1)** When Jesus returned from the journey to the Caspian Sea, he knew that his world travels were about finished. He made only one more trip outside of Palestine, and that was into Syria. After a brief visit to Capernaum, he went to Nazareth, stopping over a few days to visit. In the middle of April he left Nazareth for Tyre. From there he journeyed on north, tarrying for a few days at Sidon, but his destination was Antioch.

**134:7.2 (1492.2)** This is the year of Jesus' solitary wanderings through Palestine and Syria. Throughout this year of travel he was known by various names in different parts of the country: the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus, and the teacher of Alexandria,

**134:7.3 (1492.3)** At Antioch the Son of Man lived for over two months, working, observing, studying, visiting, ministering, and all the while learning how man lives, how he thinks, feels, and reacts to the environment of human existence.

**134:7.6 (1492.6)** The indwelling Thought Adjuster now led Jesus to forsake the dwelling places of men and betake himself up to Mount Hermon that he might finish his work of mastering his human mind and complete the task of effecting his full consecration to the remainder of his lifework on earth.

**134:7.7 (1492.7)** This was one of those unusual and extraordinary epochs in the Master's earth life on Urantia. Another and very similar one was the experience he passed through when alone in the hills near Pella just subsequent to his baptism. This period of isolation on Mount Hermon marked the termination of his purely human career, that is, the technical termination of the mortal bestowal, while the later isolation marked the beginning of the more divine phase of the bestowal. And Jesus lived alone with God for six weeks on the slopes of Mount Hermon.

**134:9.5 (1495.2)** In the midst of the week of celebration and ere the festivities were finished, Jesus took leave of John (Zebedee), saying that he desired to retire to the hills where he might the better commune with his Paradise Father....After almost a week alone in the hills near Bethany, he departed for Capernaum.



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**134:9.6 (1495.3)** The next morning Jesus went to the chest containing his personal effects, which had remained in Zebedee's workshop, put on his apron, and presented himself for work, saying, "It behooves me to keep busy while I wait for my hour to come." And he worked several months, until January of the following year, in the boat shop, by the side of his brother James.

**134:9.8 (1495.5)** As time passed, rumors came to Capernaum of one John who was preaching while baptizing penitents in the Jordan, ... But Jesus worked on, making boats, until John had journeyed up the river to a point near Pella in the month of January of the next year, A.D. 26, when he laid down his tools, declaring, "My hour has come," and presently presented himself to John for baptism.

**134:9.9 (1495.6)** But a great change had been coming over Jesus. Few of the people who had enjoyed his visits and ministrations as he had gone up and down in the land ever subsequently recognized in the public teacher the same person they had known and loved as a private individual in former years. And there was a reason for this failure of his early beneficiaries to recognize him in his later role of public and authoritative teacher. For long years this transformation of mind and spirit had been in progress, and it was finished during the eventful sojourn on Mount Hermon.

### Jesus' Public Ministry (135-169)

#### Paper 135:

##### John the Baptist

1. John Becomes Nazarite
2. The Death of Zacharias
3. The Life of Shepherd
4. The Death of Elizabeth
5. The Kingdom of God
6. John Begins to Preach
7. John Journeys North
8. Meeting of Jesus and John
9. Forty Days of Preaching
10. John Journeys South
11. John in Prison
12. Death of John the Baptist



#### Paper 136:

##### Baptism and the Forty Days

1. Concepts of the Expected Messiah
2. The Baptism of Jesus
3. The Forty Days
4. Plans for Public Work
5. The First Great Decision
6. The Second Decision
7. The Third Decision
8. The Fourth Decision
9. The Fifth Decision
10. The Sixth Decision



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### Paper 137:

#### Tarrying Time in Galilee

1. Choosing the First Four Apostles
2. Choosing Philip and Nathaniel
3. The Visit to Capernaum
4. The Wedding at Cana
5. Back in Capernaum
6. The Events of Sabbath Day
7. Four Months of Training
8. Sermon on the Kingdom

### Paper 138:

#### Training the Kingdom's Messengers

1. Final Instructions
2. Choosing the Six
3. The Call of Matthew and Simon
4. The Call of the Twins
5. The Call of Thomas and Judas
6. The Week of Intensive Training
7. Another Disappointment
8. First Work of the Twelve
9. Five Months of Testing
10. Organization of the Twelve

### Paper 139:

#### The Twelve Apostles

1. Andrew, the First Chosen
2. Simon Peter
3. James Zebedee
4. John Zebedee
5. Philip the Curious
6. Honest Nathaniel
7. Matthew Levi
8. Thomas Didymus
11. Simon the Zealot
12. Judas Iscariot

### Paper 140:

#### The Ordination of the Twelve

1. Preliminary Instruction
2. The Ordination
3. The Ordination Sermon
4. You Are the Salt of the Earth
5. Fatherly and Brotherly Love
6. The Evening of the Ordination
7. The Week Following the Ordination
8. Thursday Afternoon on the Lake
9. The Day of Consecration
10. The Evening After the Consecration

### Paper 141:

#### Beginning the Public Work

1. Leaving Galilee
2. God's Law and the Father's Will
3. The Sojourn at Amathus
4. Teaching About the Father
5. Spiritual Unity
6. Last Week at Amathus
7. At Bethany Beyond Jordan
8. Working in Jericho

### Paper 142:

#### The Passover at Jerusalem

1. Teaching in the Temple
2. God's Wrath
3. The Concept of God
4. Flavius and Greek Culture
5. The Discourse on Assurance
6. The Visit with Nicodemus
7. The Lesson on the Family
8. In Southern Judea

### Paper 143:

#### Going Through Samaria

1. Preaching at Archelais
2. Lesson on Self-Mastery
3. Diversion and Relaxation



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4. The Jews and the Samaritans
5. The Woman of Sychar
6. The Samaritan Revival
7. Teachings About Prayer and Worship

### **Paper 144:**

#### **At Gilboa and in the Decapolis**

1. The Gilboa Encampment
2. The Discourse on Prayer
3. The Believer's Prayer
4. More About Prayer
5. Other Forms of Prayer
6. Conference with John's Apostles
7. In the Decapolis Cities
8. In Camp Near Pella
9. Death of John the Baptist

### **Paper 145:**

#### **Four Eventful Days at Capernaum**

1. The Draught of Fishes
2. Afternoon at the Synagogue
3. The Healing at Sundown
4. The Evening After
5. Early Sunday Morning

### **Paper 146:**

#### **First Preaching Tour of Galilee**

1. Preaching at Rimmon
2. At Jotapata
3. The Stop at Ramah
4. The Gospel at Iron
5. Back in Cana
6. Nain and the Widow's Son
7. At Endor

### **Paper 147:**

#### **The Interlude Visit to Jerusalem**

1. The Centurion's Servant
2. The Journey to Jerusalem
3. At the Pool of Bethesda

4. The Rule of Living
5. Visiting Simon the Pharisee
6. Returning to Capernaum
7. Back in Capernaum
8. The Feast of Spiritual Goodness

### **Paper 148:**

#### **Training Evangelists at Bethsaida**

1. A New School of the Prophets
2. The Bethsaida Hospital
3. The Father's Business
4. Evil, Sin, and Iniquity
5. The Purpose of Affliction
6. The Misunderstanding of Suffering Discourse on Job
7. The Man with the Withered Hand
8. Last Week at Bethsaida
9. Healing the Paralytic

### **Paper 149:**

#### **The Second Preaching Tour**

1. The Widespread Fame of Jesus
2. Attitude of the People
3. Hostility of the Religious Leaders
4. Progress of the Preaching Tour
5. Lesson Regarding Contentment
6. The "Fear of the Lord"
7. Returning to Bethsaida

### **Paper 150:**

#### **The Third Preaching Tour**

1. The Women's Evangelistic Corps
2. The Stop at Magdala
3. Sabbath at Tiberias
4. Sending the Apostles Out Two and Two
5. What Must I do to be Saved?
6. The Evening Lessons
7. The Sojourn at Nazareth
8. The Sabbath Service
9. The Nazareth Rejection



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### Paper 151:

#### Tarrying and Teaching by the Seaside

1. The Parable of the Sower
2. Interpretation of the Parable
3. More About Parables
4. More Parables by the Sea
5. The Visit to Kheresa
6. The Kheresa Lunatic

### Paper 152:

#### Events Leading up to the Capernaum Crisis

1. At Jairus's House
2. Feeding the Five Thousand
3. The King-Making Episode
4. Simon Peter's Night Vision
5. Back in Bethsaida
6. At Gennesaret
7. At Jerusalem

### Paper 153:

#### The Crisis at Capernaum

1. The Setting of the Stage
2. The Epochal Sermon
3. The After Meeting
4. Last Words in the Synagogue
5. The Saturday Evening

### Paper 154:

#### Last Days at Capernaum

1. A Week of Counsel
2. A Week of Rest
3. The Second Tiberias Conference
4. Saturday Night in Capernaum
5. The Eventful Sunday Morning
6. Jesus' Family Arrives
7. The Hasty Flight

### Paper 155:

#### Fleeing Through Northern Galilee

1. Why do the Heathen Rage?
2. The Evangelists in Chorazin
3. At Caesarea Philippi
4. On the Way to Phoenicia
5. The Discourse on True Religion
6. The Second Discourse on Religion

### Paper 156:

#### The Sojourn at Tyre and Sidon

1. The Syrian Woman
2. Teaching in Sidon
3. The Journey up the Coast
4. At Tyre
5. Jesus' Teaching at Tyre
6. The Return from Phoenicia

### Paper 157:

#### At Caesarea Philippi

1. The Temple-Tax Collector
2. At Bethsaida-Julias
3. Peter's Confession
4. The Talk About the Kingdom
5. The New Concept
6. The Next Afternoon
7. Andrew's Conference

### Paper 158:

#### The Mount of Transfiguration

1. The Transfiguration
2. Coming Down the Mountain
3. Meaning of the Transfiguration
4. The Epileptic Boy
5. Jesus Heals the Boy
6. In Celsus' Garden
7. Peter's Protest
8. At Peter's House



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### Paper 159:

#### The Decapolis Tour

1. The Sermon on Forgiveness
2. The Strange Preacher
3. Instruction for Teachers and Believers
4. The Talk with Nathaniel
5. The Positive Nature of Jesus' Religion
6. The Return to Magadan

### Paper 160:

#### Rodan of Alexandria

1. Rodan's Greek Philosophy
2. The Art of Living
3. The Lures of Maturity
4. The Balance of Maturity
5. The Religion of the Ideal

### Paper 161:

#### Further Discussions with Rodan

1. The Personality of God
2. The Divine Nature of Jesus
3. Jesus' Human and Divine Minds

### Paper 162:

#### At the Feast of Tabernacles

1. The Dangers of the Visit to Jerusalem
2. The First Temple Talk
3. The Woman Taken in Adultery
4. The Feast of Tabernacles
5. Sermon on the Light of the World
6. Discourse on the Water of Life
7. The Discourse on Spiritual Freedom
8. The Visit with Martha and Mary
9. At Bethlehem with Abner

### Paper 163:

#### Ordination of the Seventy at Magadan

1. Ordination of the Seventy
2. The Rich Young Man and Others
3. The Discussion About Wealth

4. Farewell to the Seventy
5. Moving the Camp to Pella
6. The Return of the Seventy
7. Preparation for the Last Mission

### Paper 164:

#### At The Feast of Dedication

1. Story of the Good Samaritan
2. At Jerusalem
3. Healing the Blind Beggar
4. Josiah Before the Sanhedrin
5. Teaching in Solomon's Porch

### Paper 165:

#### The Perea Mission Begins

1. At the Pella Camp
2. Sermon on the Good Shepherd
3. Sabbath Sermon at Pella
4. Dividing the Inheritance
5. Talks to the Apostles on Wealth
6. Answer to Peter's Question

### Paper 166:

#### Last Visit to Northern Perea

1. The Pharisees at Ragaba
2. The Ten Lepers
3. The Sermon at Gerasa
4. Teaching About Accidents
5. The Congregation at Philadelphia

### Paper 167:

#### The Visit to Philadelphia

1. Breakfast with the Pharisees
2. Parable of the Great Supper
3. The Woman with the Spirit of Infirmity
4. The Message from Bethany
5. On the Way to Bethany
6. Blessing the Little Children
7. The Talk About Angels





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### Paper 168:

#### The Resurrection of Lazarus

1. At the Tomb of Lazarus
2. The Resurrection of Lazarus
3. Meeting of the Sanhedrin
4. The Answer to Prayer
5. What Became of Lazarus

### Paper 169:

#### Last Teaching at Pella

1. Parable of the Lost Son
2. Parable of the Shrewd Steward
3. The Rich Man and the Beggar
4. The Father and His Kingdom

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## 7. Four Months of Training

**137:7.1 (1533.5)** For four long months — March, April, May, and June — this tarrying time continued; Jesus held over one hundred long and earnest, though cheerful and joyous, sessions with these six associates and his own brother James.

**137:7.5 (1534.4)** In this time of waiting Jesus endeavored to teach his associates what their attitude should be toward the various religious groups and the political parties of Palestine. Jesus' words always were, "We are seeking to win all of them, but we are not *of* any of them."

**138:1.1 (1538.3)** 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*.

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## 2. Choosing the Six

**138:2.1 (1539.4)** This first missionary tour of the six was eminently successful. They all discovered the great value of direct and personal contact with men. They returned to Jesus more fully realizing that, after all, religion is purely and wholly a matter of *personal experience*. They began to sense how hungry were the common people to hear words of religious comfort and spiritual good cheer. When they assembled about Jesus, they all wanted to talk at once, but Andrew assumed charge, and as he called upon them one by one, they made their formal reports to the Master and presented their nominations for the six new apostles.



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**138:6.3 (1543.1)** 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.

**140:8.19 (1581.6)** **5. *Personal religion.*** You, as did his apostles, should the better understand Jesus' teachings by his life. He lived a perfected life on Urantia, and his unique teachings can only be understood when that life is visualized in its immediate background. It is his life, and not his lessons to the twelve or his sermons to the multitudes, that will assist most in revealing the Father's divine character and loving personality.

### 5. Spiritual Unity

**141:5.1 (1591.6)** One of the most eventful of all the evening conferences at Amathus was the session having to do with the discussion of spiritual unity. James Zebedee had asked, "Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?" When Jesus heard this question, he was stirred within his spirit, so much so that he replied: "James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is *spirit unity* — and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to *be alike*. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.

**141:5.2 (1591.7)** ... you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct.

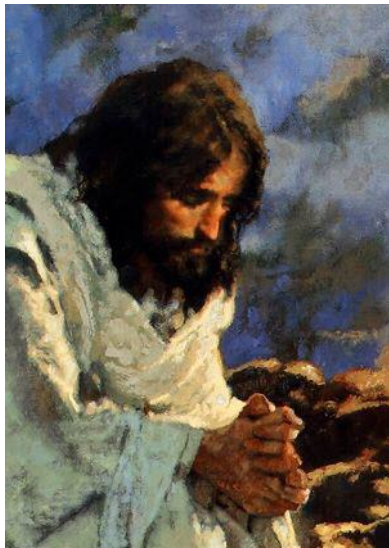


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### 2. Lesson on Self-Mastery

**143:2.4 (1609.5)** Forget not — it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you.

**143:2.7 (1610.2)** ... "Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love.



### 7. Teachings About Prayer and Worship

**143:7.1 (1616.3)** At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

**143:7.2 (1616.4)** True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to *socialize* the worship of individual religionists.

**143:7.3 (1616.5)** ... The strain of living — the time tension of personality — should be relaxed by the restfulness of worship.

**143:7.7 (1616.9)** Prayer is self-reminding — sublime thinking; worship is self-forgetting — superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

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### 6. Conference with John's Apostles

**144:6.1 (1624.12)** Around the first of October, Philip and some of his fellow apostles were in a near-by village buying food when they met some of the apostles of John the Baptist. As a result of this chance meeting in the market place there came about a three weeks' conference at the Gilboa camp between the apostles of Jesus and the apostles of John ...

**144:6.10 (1625.7)** And this is the story of the first attempt of Jesus' followers to co-ordinate divergent efforts, compose differences of opinion, organize group undertakings, legislate on outward observances, and socialize personal religious practices.



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**144:6.11 (1625.8)** 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.

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### PAPER 148. TRAINING EVANGELISTS AT BETHSAIDA



**148:0.1 (1657.1)** FROM May 3 to October 3, A.D. 28, Jesus and the apostolic party were in residence at the Zebedee home at Bethsaida. Throughout this five months' period of the dry season an enormous camp was maintained by the seaside near the Zebedee residence, which had been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to

fifteen hundred. This tented city was under the general supervision of David Zebedee, assisted by the Alpheus twins. The encampment was a model in order and sanitation as well as in its general administration. The sick of different types were segregated and were under the supervision of a believer physician, a Syrian named Elman.

**148:0.3 (1657.3)** While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists. The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.

**148:0.4 (1657.4)** In five months several thousand came and went at this encampment. Interested persons from every part of the Roman Empire and from the lands east of the Euphrates were in frequent attendance. This was the longest settled and well-organized period of the Master's teaching. Jesus' immediate family spent most of this time at either Nazareth or Cana.



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### 5. The Discourse on True Religion

**155:5.1 (1728.3)** This memorable discourse on religion, summarized and restated in modern phraseology, gave expression to the following truths:

**155:5.2 (1728.4)** While the religions of the world have a double origin — natural and revelatory — at any one time and among any one people there are to be found three distinct forms of religious devotion. And these three manifestations of the religious urge are:

**155:5.3 (1728.5)** 1. *Primitive religion.* The seminatural and instinctive urge to fear mysterious energies and worship superior forces, chiefly a religion of the physical nature, the religion of fear.

**155:5.4 (1728.6)** 2. *The religion of civilization.* The advancing religious concepts and practices of the civilizing races — the religion of the mind — the intellectual theology of the authority of established religious tradition.



**155:5.5 (1728.7)** 3. *True religion — the religion of revelation.* The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father in heaven — the religion of the spirit as demonstrated in human experience.

**155:5.7 (1729.2)** And then the Master, in his hour of teaching, went on to make clear these truths:

**155:5.8 (1729.3)** Until the races become highly intelligent and more fully civilized, there will persist many of those childlike and superstitious ceremonies which are so characteristic of the evolutionary religious practices of primitive and backward peoples. Until the human race progresses to the level of a higher and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which

require only intellectual assent, in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience.



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### 6. The Second Discourse on Religion



**155:6.9 (1732.2)** The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world.

The religion of the spirit requires only unity of experience — uniformity of destiny — making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not

uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations.

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**156:5.2 (1738.1)** It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade — carpentry. In the course of his admonition to “Build well the foundations for the growth of a noble character of spiritual endowments,” he said: “In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows. But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm.

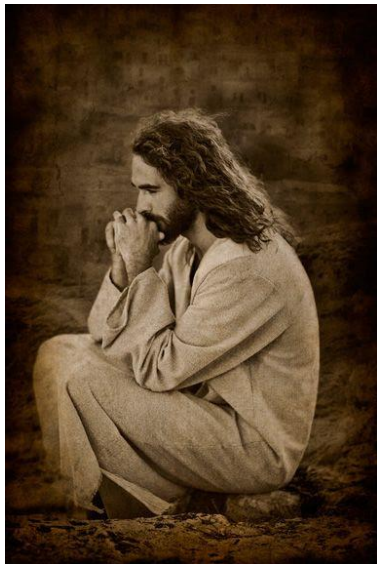
Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny. Your spirit nature — the jointly created soul — is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine.”



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### PAPER 160. RODAN OF ALEXANDRIA

**160:0.1 (1772.1)** ON SUNDAY morning, September 18, Andrew announced that no work would be planned for the coming week. All of the apostles, except Nathaniel and Thomas, went home to visit their families or to sojourn with friends. This week Jesus enjoyed a period of almost complete rest, but Nathaniel and Thomas were very busy with their discussions with a certain Greek philosopher from Alexandria named Rodan.



**160:1.10 (1774.2)** But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature.

**160:1.12 (1774.4)** This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it.

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## 7. Preparation for the Last Mission

**163:7.2 (1808.4)** It was no longer necessary for Jesus to go abroad to teach the people. They now came to him in increasing numbers each week and from all parts, not only from Palestine but from the whole Roman world and from the Near East. Although the Master participated with the seventy in the tour of Perea, he spent much of his time at the Pella camp, teaching the multitude and instructing the twelve. Throughout this three months' period at least ten of the apostles remained with Jesus.



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**163:7.3 (1808.5)** The women's corps also prepared to go out, two and two, with the seventy to labor in the larger cities of Perea. This original group of twelve women had recently trained a larger corps of fifty women in the work of home visitation and in the art of ministering to the sick and the afflicted. Perpetua, Simon Peter's wife, became a member of this new division of the

women's corps and was intrusted with the leadership of the enlarged women's work under Abner.

**163:7.4 (1808.6)** The work of the kingdom now prepared to enter upon its terminal phase under the personal leadership of Jesus. And this present phase was one of spiritual depth in contrast with the miracle-minded and wonder-seeking multitudes who followed after the Master during the former days of popularity in Galilee. However, there were still any number of his followers who were material-minded, and who failed to grasp the truth that the kingdom of heaven is the spiritual brotherhood of man founded on the eternal fact of the universal fatherhood of God.



## 2. The Resurrection of Lazarus

**168:2.7 (1846.6)** Then went Lazarus over to Jesus and, with his sisters, knelt at the Master's feet to give thanks and offer praise to God. Jesus, taking Lazarus by the hand, lifted him up, saying: "My son, what has happened to you will also be experienced by all who believe this gospel except that they shall be resurrected in a more glorious form. You shall be a living witness of the truth which I spoke — I am the resurrection and the life. But let us all now go

into the house and partake of nourishment for these physical bodies."

**168:2.9 (1846.8)** Lazarus could hardly comprehend what had occurred. He knew he had been very sick, but he could recall only that he had fallen asleep and been awakened.





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**168:2.10 (1846.9)** Though many believed in Jesus as a result of this mighty work, others only hardened their hearts the more to reject him. By noon the next day this story had spread over all Jerusalem. Scores of men and women went to Bethany to look upon Lazarus and talk with him, and the alarmed and disconcerted Pharisees hastily called a meeting of the Sanhedrin that they might determine what should be done about these new developments.

### 3. Meeting of the Sanhedrin



**168:3.1 (1847.1)** Even though the testimony of this man raised from the dead did much to consolidate the faith of the mass of believers in the gospel of the kingdom, it had little or no influence on the attitude of the religious leaders and rulers at Jerusalem except to hasten their decision to destroy Jesus and stop his work.

**168:3.2 (1847.2)** At one o'clock the next day, Friday, the Sanhedrin met to deliberate further on the question, "What shall we do with Jesus of Nazareth?" After more than two hours of discussion and acrimonious debate, a certain Pharisee presented a resolution calling for Jesus' immediate death, proclaiming that he was a menace to all Israel and formally committing the Sanhedrin to the decision of death, without trial and in defiance of all precedent.

**168:3.3 (1847.3)** Time and again had this august body of Jewish leaders decreed that Jesus be apprehended and brought to trial on charges of blasphemy and numerous other accusations of flouting the Jewish sacred law. They had once before even gone so far as to declare he should die, but this was the first time the Sanhedrin had gone on record as desiring to decree his death in advance of a trial. But this resolution did not come to a vote since fourteen members of the Sanhedrin resigned in a body when such an unheard-of action was proposed. While these resignations were not formally acted upon for almost two weeks, this group of fourteen withdrew from the Sanhedrin on that day, never again to sit in the council. When these resignations were subsequently acted upon, five other members were thrown out because their associates believed they entertained friendly feelings toward Jesus. With the ejection of these nineteen men the Sanhedrin was in a position to try and to condemn Jesus with a solidarity bordering on unanimity.

**169:0.2 (1850.2)** Word regarding the resurrection of Lazarus had reached the encampment two days before the Master's arrival, and the entire assembly was agog. Not since the feeding of the five thousand had anything occurred which so aroused the imagination of the people. And thus it



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was at the very height of the second phase of the public ministry of the kingdom that Jesus planned to teach this one short week at Pella and then to begin the tour of southern Perea which led right up to the final and tragic experiences of the last week in Jerusalem.

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### Supplemental Links

#### Links related to the study of Jesus in The Urantia Book

##### 1. All about Jesus' eight brothers and sisters

<https://truthbook.com/jesus/jesus-siblings-brothers-sisters>

- |                         |                                      |
|-------------------------|--------------------------------------|
| 1. Jesus – born 7 B.C.  | 6. Martha – born A.D. 3              |
| 2. James – born 3 B.C.  | 7. Jude – born A.D. 5                |
| 3. Miriam – born 2 B.C. | 8. Amos – born A.D. 7 (died A.D. 12) |
| 4. Joseph – born A.D. 1 | 9. Ruth – born A.D. 9                |
| 5. Simon – born A.D. 2  |                                      |

##### 2. Jesus' twelve apostles and their ages

<https://truthbook.com/urantia/faq/birthdays-of-the-twelve-apostles>

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. Andrew—33 years-old        | 7. Matthew Levi—31 years-old    |
| 2. Simon Peter—30 years-old   | 8. Thomas—29 years-old          |
| 3. James Zebedee—30 years-old | 9. James Alpheus—26 years-old   |
| 4. John Zebedee—24 years-old  | 10. Judas Alpheus—26 years-old  |
| 5. Philip—27 years-old        | 11. Simon Zelotes—28 years-old  |
| 6. Nathaniel—25 years-old     | 12. Judas Iscariot—30 years-old |

##### 3. The Untold Story of Jesus: A Modern Biography from The Urantia Book

[https://www.youtube.com/watch?time\\_continue=38&v=gufP\\_zJLpaA&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=38&v=gufP_zJLpaA&feature=emb_logo)



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### 4. In His Steps - Maps of Jesus' Travels

<https://www.urantia.org/study/jesus-travels-google-earth>

### 5. Chart of Part IV of *The Urantia Book* from The Master Universe Almanac

<https://masteruniverse.org/a-part4-ministry.htm>

## Urantia Book Search Engines

As you study The Urantia Book, you will notice that certain concepts like truth, beauty and goodness, soul, forgiveness, bestowal, free will, perfection, and evolution – just to name a few – are mentioned throughout the book. These provide evidence of internal consistency of facts and ideas and, when taken together, they offer important insights to the serious student.

It is highly beneficial to students of The Urantia Book to search on particular concepts, words, or short phrases in the book to see how often they appear and how they are described in each section. This helps the student to build a greater comprehension of the meaning and value of those concepts when they are consolidated and reflected on altogether.

**There are several Urantia Book Search engines available on different websites such as:**

- Urantia Foundation: <https://www.urantia.org/urantia-book/search>
- Urantia Book Fellowship: [https://www.urantiabook.org/Search-The-Urantia-Book-\(English\)](https://www.urantiabook.org/Search-The-Urantia-Book-(English))
- Truthbook.com: <https://truthbook.com/urantia-book/urantia-book-online>
- UBook4U: [Search The Urantia Book](#)
- TheUniversalFather.com: [The Urantia Book's SMART Aid](#)

## Glossary of Urantia Book Words

Students will find The Urantia Book Fellowship's online Glossary, which contains 1549 Terms with 90,948 cross-references, extremely useful. Click on this link to access The Urantia Book Fellowship's full [Glossary](#).

The Glossary, the Glossarized Urantia Book, and its associated webpages are provided and maintained courtesy of The Urantia Society of Greater New York (USGNY).

- <https://urantiabook.org/Urantia-Book-Glossary>



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### Study Aids for The Urantia Book

- UB scholar David Kantor compiled a fascinating timeline of our world history which you can view at <https://urantia-book.org/archive/studyaid/timeline.htm>. It is based on dates mentioned in *The Urantia Book*, starting with the beginning of the "Pleistocene" epoch of planetary evolution some two million years ago and ending with the birth of Jesus in 6 BC.

This timeline is intended to serve as an index for further study, to be used with Google, Wikipedia, or other web-based search and/or research services. Words and phrases in the timeline are intended to be used as keywords for searches in other resources.

Number references such as 23:4.6 refer to Paper, Section, and Paragraph of the Uversa Press edition of *The Urantia Book*. There may be conflicting information in this timeline; many dates are matters of ongoing controversy. Urantia Book dates are used for calibration. This is a work in progress and subject to change and revision.

- **The Family Tree of Humanity** is an interpretive illustration by Saskia Praamsma of the development of the 9 races of Urantia based on the account found in *The Urantia Book*, and their subsequent evolutionary branching. You can find this chart at <https://squarecircles.com/study-aids/>

The nine races start with Andon and Fonta, the first two humans, followed by the sudden appearance of the six Sangik races 500,000 years ago, the Nodites (from the descendants of the Planetary Prince's staff), and the violet race originating with Adam and Ave around 36,000 years BCE.

### Videos about The Urantia Book

For a soaring and beautiful journey through the Grand Universe depicted in *The Urantia Book*, we recommend the following videos by Gary Tonge, a pre-eminent illustrator and video producer in the Urantia community.

#### **The Urantia Book - Introduction**

<https://www.youtube.com/watch?v=wf21UbsdJ4&t=44s>

#### **The Urantia Book - Journey Through the Universe**

<https://www.youtube.com/watch?v=9CkbbbohKDoY&t=8s>

#### **The Urantia Book - Architectural Spheres of Ascension**

<https://youtu.be/KzA6ua37ILk>