

Study Aids for Part IV
of

THE URANTIA[®] BOOK



THE LIFE AND TEACHINGS
OF JESUS



URANTIA®

STUDY AIDS

FOR

PART IV

OF

THE URANTIA® BOOK

THE LIFE AND TEACHINGS OF JESUS

*Prepared By
Ruth E. Renn*

A URANTIA® Service

URANTIA FOUNDATION
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Chicago, Illinois 60614

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THANKSGIVING AND ADORATION TO THE SON
WHO MADE POSSIBLE OUR SONSHIP CAREER.

RUTH E. RENN

“JESUS EARTHLY LIFE WAS DEVOTED
TO ONE GREAT PURPOSE – DOING THE
FATHER’S WILL, LIVING THE HUMAN
LIFE RELIGIOUSLY AND BY FAITH.”

2090-1

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PART IV
THE URANTIA BOOK

THE LIFE AND TEACHINGS OF JESUS

The midway creatures, not visible to mortal man, are permanent citizens of Urantia. They work unceasingly for the uplifting of mankind. Having been on this world since their origin at the time of the Planetary Prince, they have records of happenings during the time of Jesus' life on Urantia.

Parts I—III of *The URANTIA Book* provide a framework for Part IV which explains Jesus bestowal on Urantia and the two concepts potential in his human-divine self.

THE STUDY OF JESUS' LIFE

On page 1729 Par. 5 of The URANTIA Book we read that the most thrilling and inspiring of all possible human experiences is the personal quest for truth.

Where could we find greater truths than in the story of Jesus' life and his religion? "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." 2090:4:4*

There is no conceivable, practical problem which human life faces, no deep questions about the eternal mystery, the human intellect asks, that the religion of Jesus does not have some word to say regarding such questions and problems. He did not set an example for us but a standard of human living, the greatest one ever placed on earth. His life was an inspiration for us.

In reading about Jesus' journeys, his talks with the apostles and the people whom he met, and his teaching and preaching we learn that the greatest truth mortal man can ever hear is the living gospel of the Fatherhood of God and the brotherhood of man. He taught the truth that we are God's sons, and that part of God dwells within our minds, that we are gradually becoming perfect even as our Father in heaven is perfect. Jesus declared that the Father at the center of the universe is truly attainable by every mortal creature who accepts sonship with God. 1781:4 Jesus did for religion what no other human being ever did. He translated eternal truths into every day language. The common people heard him gladly. Jesus was the first teacher who talked to people and told them the highest truths of the universe.

Jesus the creator of a vast universe of 10 million worlds, with the responsibility of a universe upon his shoulders attended cheerfully to all the everyday duties of family life. For several years he was planning to leave the family, but he did not neglect the little things as he arranged for big things.

* This reference indicates page 2090, paragraph 4, line 4. Hereafter in this work references will be given in this manner.

STRUCTURE OF PART IV

PAPER 120	Page 1323
The one Paper in Part IV not written by a midwayer. Written by Melchizedek. Contains Immanuel's charge.	
PAPER 121	Page 1332
Description of world at that time. Origin of four gospels.	
PAPER 122	Page 1344
Birth and infancy of Jesus. John the Baptist. John's story told in Paper 135.	
PAPER 123	Page 1355
Early childhood takes Jesus from 1 to 8 years of age. Alexandria stay and trip back to Nazareth. Section on school system.	
PAPER 124	Page 1366
Later childhood, through 12th year. Greek games. First Passover trip.	
PAPER 125	Page 1377
Jesus at Jerusalem – 4 days in temple.	
PAPER 126	Page 1386
Two crucial years – ages 14 and 15 years. Gave first sermon.	
PAPER 127	Page 1395
Adolescent years – 16th through 20th. 17th year: Zealots. 18th year: John and Elizabeth visit their home in Nazareth. 19th year: Rebecca. 20th year: went to Passover alone.	
PAPER 128	Page 1407
Early manhood – 21st through 26th year. 23rd year: four months in Damascus. 24th year: refused offer to teach in Alexandria. 25th year: took Jude to Passover. 26th year: double wedding.	
PAPER 129	Page 1419
Up to age 30. Personal ministry and last of private life. When this Paper ends Jesus is not strictly a Son of Man.	

STRUCTURE OF PART IV

PAPER 130	Page 1427
On the way to Rome. All new material, previously unknown on Urantia.	
PAPER 131	Page 1442
World's Religions.	
PAPER 132	Page 1455
Sojourn at Rome. Counselling rich man. Wealth. (PAPER 163, Sections 2 and 3, pages 1801 and 1803) PAPER 132 ends with: "When man goes in partnership with God, great things may, and do, happen."	
PAPER 133	Page 1468
Return from Rome.	
PAPER 134	Page 1483
Transition Years. Urmia Lectures.	
PAPER 135	Page 1496
John the Baptist. Another isolated paper. John's life from birth to death. (Jesus' baptism also told in PAPER 136, Section 2, page 1510. John's death also in PAPER 144, Section 9, page 1627.)	
PAPER 136	Page 1509
Baptism and the Forty Days. (Baptism also told in PAPER 135, Section 8).	
PAPER 137	Page 1524
Tarrying Time in Galilee, covers 4 months of time, A.D. 26. First 6 apostles chosen. Cana wedding.	
PAPER 138	Page 1538
Covers 5 months. Second 6 apostles chosen.	
PAPER 139	Page 1548
Gives background material on apostles. (Story interrupted). (PAPER 172, Section 5, page 1883 contains little additional about each apostle. PAPER 181, page 1953 and Section 2, page 1955: Farewell Personal Admonitions).	

STRUCTURE OF PART IV

PAPER 140	Page 1568
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Goes back to pick up story where PAPER 138 left off. Ordination sermon is what Christianity calls "Sermon on the Mount". Paper points out that this sermon was directed only to the apostles, not to all Christians.

PAPER 141	Page 1587
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A.D. 27 January to April. Beginning the Public Works.

PAPER 142	Page 1596
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April A.D. 27 Teaching in the Temple. Ten commandments of Israelites when they came out of Egypt. Six phases of growth of God idea. Flavius, Nicodemus. The lesson on the family. True family founded on 7 facts.

PAPER 143	Page 1607
-----------------	-----------

2 months of time. Nalda at Jacob's well. Prayer and Worship. Section 7. (See PAPER 91 on Prayer.)

PAPER 144	Page 1617
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Covers a little over 4 months. Entire month of September devoted to theme of Prayer and Worship. Apostles of Jesus and John worked out a method of working without friction. (Death of John the Baptist also in PAPER 135).

PAPER 145	Page 1628
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Start of aggressive work. Healing at sundown. Departure for first preaching tour.

PAPER 146	Page 1637
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First preaching tour. Two months visiting and teaching. Several miracles and apparent miracles. Kept country stirred up. January and February A.D. 28.

PAPER 147	Page 1647
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Two quiet weeks in Capernaum after first tour. No public teaching in Jerusalem. Jesus talk on fasting.

PAPER 148	Page 1657
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Training evangelists at Bethany, 5 months. Describes evangelists' training school and hospital. Definition for evil, sin and iniquity. Section on affliction. Discourse on Job. Paralytic on couch lowered through roof to floor.

STRUCTURE OF PART IV

PAPER 149	Page 1668
Second preaching tour. Mostly for benefit of new 117 evangelists. One apostle went with each group of about 12. Jesus, James, and John visited with each group. Only about 75 of the original 117 evangelists stayed with the group.	
PAPER 150	Page 1678
Third preaching tour, 2 months. Through Galilee. Formation of women's corps. Enemies almost threw Jesus off cliff.	
PAPER 151	Page 1688
Mostly parables. (PAPER 149, page 1672, Section 3 Teaching by Parables.) The Kheresa lunatic and herd of swine.	
PAPER 152	Page 1698
Feeding of five thousand. Peter's night vision.	
PAPER 153	Page 1707
Marks the end of early teaching, healing, and training. Crisis of apostles' life began here and ended with crucifixion.	
PAPER 154	Page 1717
All synagogues refused to allow Jesus to preach. His family arrives. Hasty flight May 22, A.D. 29.	
PAPER 155	Page 1725
Two long sections on "True Religion."	
PAPER 156	Page 1734
Teaching in Tyre and Sidon. About 2 months.	
PAPER 157	Page 1743
After the return from Phoenicia was the first time Jesus declared himself the Son of God. 1st stage – his childhood. 2nd stage – youth and early manhood ended with baptism. 3rd stage – baptism up to Peter's confession. 4th stage extended to crucifixion.	
PAPER 158	Page 1752
The Mount of Transfiguration. (SEE PAPER 134, Section 8)	

STRUCTURE OF PART IV

PAPER 159	Page 1762
August 18 A.D. 29 – 4 weeks tour. One apostle with a group of evangelists. Section 3 Instructions for Teachers and Believers. Talk with Nathaniel about scriptures. Jesus always used the positive, omitting negative.	
PAPER 160	Page 1772
Gives a series of ten addresses to Nathaniel, Thomas and a group of some two dozen believers. (Rodan)	
PAPER 161	Page 1783
Further discussion with Rodan. Personality of God. Divine nature of Jesus. Jesus' human and divine minds.	
PAPER 162	Page 1788
Light of the World. Spiritual Freedom. Water of Life.	
PAPER 163	Page 1800
Section 2 Wealth. (See PAPER 132, Section 5, page 1462 and PAPER 165, Sections 4 and 5, page 1821.) Farewell to 70.	
PAPER 164	Page 1809
Healing the blind Josiah, page 1811 – an open challenge to the Sanhedrin.	
PAPER 165	Page 1817
Perean Mission. Good Shepard Sermon. Sections 4 and 5: Wealth. (See PAPER 132, Section 5, page 1462 and PAPER 163, Section 2, page 1801).	
PAPER 166	Page 1825
Northern Perea. Born again – born of the spirit, page 1829. Accidents. What happened at Philadelphia.	
PAPER 167	Page 1833
Visit to Philadelphia. Talk about Angels.	
PAPER 168	Page 1842
Lazarus resurrected, Section 2. Prayer, Section 4 (See PAPER 5, Section 3, page 65; PAPER 143, Section 7, page 1616; PAPER 144, Sections 2-5, page 1618; and PAPER 146, Section 2, page 1638.	

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PAPER 169	Page 1850
One week of intense teaching. 3 parables.	
PAPER 170	Page 1858
The Kingdom of Heaven. Summary of a great deal of teaching Jesus had done on the Kingdom.	
PAPER 171	Page 1867
Counting the Cost. Blind man of Jericho. As Jesus Passed By. Parable of the Pounds.	
PAPER 172	Page 1878
Palm Sunday. Section 5, The Apostles' Attitude. (See PAPER 139)	
PAPER 173	Page 1888
Cleansing the Temple. Parable of the Two Sons. Parables of Absent Landlord and of Marriage Feast.	
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The Great Commandment. Inquiring Greeks.	
PAPER 175	Page 1905
Last Temple Discourse.	
PAPER 176	Page 1912
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Calm before the storm.	
PAPER 178	Page 1929
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PAPER 179	Page 1936
The Last Supper. Desire for Preference. Establishing the Remembrance Supper.	

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PAPER 180	Page 1944
The New Commandment. Necessity for Leaving, Section 6, page 1951.	
PAPER 181	Page 1953
Farewell admonitions to each apostle.	
PAPER 182	Page 1963
Last Group Prayer. "I am the bread of life", etc. (1965:4)	
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Doings of Judas.	
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Jesus before the Jewish Court. Chief Priest Caiphas [pr. 1) Ka'ya fas, 2) Ki'a fas].	
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Before Pilate, Roman Procurator (governor) who ruled Judea, and before Herod.	
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Bestowal of Spirit of Truth. Beginnings of Christian Church.	
PAPER 195	Page 2069
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THE FOURTH MAJOR REVELATION OF TRUTH

	Jesus said, "I am the living way." 1281:6 and 242:4	
	Jesus lived a life of spiritual inspiration for every person, of every age, on every world of a far-flung universe. 1585:1	Reference
Jesus of Nazareth – A Creator Son, Michael. Sometimes called Christ Michael	<p>The Son of God who sojourned on Urantia as Jesus of Nazareth had his origin on Paradise. He is a Paradise Creator Son, the offspring of the Universal Father and the Eternal Son.</p> <p>There are many other Creator Sons, no two alike. Jesus is the 611,121st of his order. They are makers and rulers of the local universes of time and space. "As they go forth from Paradise to found their universes, they are known as Creator Michaels."</p>	234:3
Sovereign of local universe	<p>Urantia belongs to the local universe, Nebadon, "whose sovereign is the God-man of Nebadon, Jesus of Nazareth and Michael of Salvington."</p> <p>Salvington, the headquarters of ten million worlds of the local universe of Nebadon is the personal headquarters of Michael. He has experienced the living of three phases of intelligent existence: 1) spiritual, 2) morontial, 3) material.</p>	357:3 359:1, 2 366:2
Six bestowals	Before coming to Urantia, Christ Michael made bestowals upon six different worlds, to live identical lives of his various orders of created beings. He could have ruled the local universe in his own right, according to his own choosing but he desired to rule as a representative of the Paradise Trinity, while gaining experience in creature understanding.	1323:3
Michael selects Urantia	Urantia was selected as the world for his final and seventh bestowal. He chose a planet "which had had unusual misfortunes."	486:6 228:4
Joshua ben Joseph (Jesus) born unto this world	<p>The Jewish baby, born as all other babies except that he "was the incarnation of Michael of Nebadon, a divine Son of Paradise and the creator of all this local universe of things and beings."</p> <p>He was born to Joseph and Mary of Nazareth, August 21, 7 B.C. in Bethlehem of Judea, and named Joshua (Jesus), the name given by Gabriel when he appeared to Mary.</p>	1317:2 1351:5 1346:5
Jesus was referred to variously as:	Son of God, 1590:1, Son of Man, 1855:3 and 1492:4; Elder Brother, 448:5 and 1857:4; Carpenter of Nazareth, Boatbuilder of Capernaum and Teacher of Alexandria, 1492:3; Scribe of Damascus, 1492:3 and 4; Heavenly Teacher, 1375:5; Religious Teacher, 1010:2.	

THE FOURTH MAJOR REVELATION OF TRUTH

Reference

Jesus' two-fold purpose in coming to Urantia

1. Mastering the experience of living the full life of a human creature in mortal flesh, and completing his sovereignty in Nebadon. 1407:3

2. Revealing the Universal Father to the mortal dwellers on the worlds of time and space and the more effective leading of those same mortals to a better understanding of the Universal Father. 1407:4

All other creature benefits and universe advantages were incidental and secondary to these major purposes of the mortal bestowal. 1407:5

Immanuel's counsel to guide Jesus' divine mission during his sojourn in the flesh

Proceed upon your mission with but a single thought – the enhanced revelation of our Father to the intelligent beings of your universe. 1326:3

1. Grow up on Urantia as a child of the realm. . . 1327:2

2. Assume the task of technically terminating the Lucifer rebellion. 1327:3

3. Do any and all things, consistent with the purport of your bestowal, to atone for the sorrow and confusion brought by the Caligastia betrayal and subsequent Adamic default. 1327:4

4. End your Urantia bestowal with the pronouncement of a dispensational judgment of the realm, accompanied by the termination of an age, the resurrection of the sleeping mortal survivors, and the establishment of the dispensation of the bestowed Spirit of Truth. 1328:1

5. Function largely in the role of a teacher – live the ideal religious life for the inspiration and edification of all your universe. 1328:2

6. Pour out upon the planet of your choice the Spirit of Truth and thus make all normal mortals on that isolated sphere immediately accessible to the Thought Adjusters of the realms. 1328:3

7. Live your life on Urantia as the spiritual *inspiration* for all lives upon all Nebadon worlds throughout all generations in the ages to come. 1328:4

8. *Reveal God* especially to the creatures of the flesh, and at the same time interpret our Father to the supermortal beings of all Nebadon. Function to show your entire universe the ideal of perfected technique in the supreme engagement of the affairs of your vast creation: the achievement of God seeking man and finding him, and the phenomenon of man seeking God and finding him. 1329:1

9. Bear in mind that while in fact you are to become an ordinary human in the realm, in potential you will remain a Creator Son of the Paradise Father. 1329:2

THE FOURTH MAJOR REVELATION OF TRUTH

		Reference
What Jesus' coming did for this planet	Urantia which was among the least of all creations was elevated to a position of honor and great universal interest. This planet has also been the most fortunate in the local universe of Nebadon. It is one of the most interesting and intriguing spheres in Nebadon. Jesus has promised to return sometime.	466:5 853:2 1025:4
What Jesus' coming did for mortal man	By living his full, rich, beautiful, and noble life he became the inspiration and guide for all pilgrims on the worlds of the local universe. He is the new and living way – from man to God – from the earthly to the heavenly.	1425:7 1426
What Jesus does for us today	He "unifies life, enobles character, simplifies experience." "He enters the human mind to elevate, transform, and transfigure it." With Jesus' help man becomes a new creature. Jesus experienced the full life of mortal man. Since he has suffered, been tested and tried, "he is abundantly able to understand and minister to those who are confused and distressed." "If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well." Mortals may find in the personal life of Jesus that which will strengthen and inspire them as they progress in personal religious experience. "Even today and in all future ages, the more man comes to know this God-man, the more he will love and follow after him."	1103:7:3 Bible 2 Cor. 5:17 1425:3-5 1408:3:4 553:7 2092:3:8 1672:4:5
One of the most important things in human living –	"To find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose."	2090:4
Jesus earned the following by the life which he lived on Urantia	He "won the unquestioned sovereignty of his universe." He became the Planetary Prince of Urantia. He terminated the Lucifer rebellion.	1494:3:2 1512:6:5 1513:2:10
When Jesus had finished his earth life –	One age was terminated. This was the beginning of a new age, the dispensation of the bestowal of the Spirit of Truth.	
Jesus so revealed the Father's name to the world, that he, who was the Father incarnate, could truly say: (contd.)	"I am the bread of life. "I am the living water. "I am the light of the world. "I am the desire of all ages. "I am the open door to eternal salvation. "I am the reality of endless life. "I am the good shepherd. "I am the pathway of infinite perfection. "I am the resurrection and the life. "I am the secret of eternal survival "I am the way, the truth, and the life. "I am the infinite Father of my finite children.	1965:4

THE FOURTH MAJOR REVELATION OF TRUTH

Reference

Jesus so revealed the Father's name to the world, that he, who was the Father incarnate, could truly say:

"I am the true vine; you are the branches.
 "I am the hope of all who know the living truth.
 "I am the living bridge from one world to another.
 "I am the living link between time and eternity."
 "Thus did Jesus enlarge the living revelation of the name of God to all generations."

BESTOWALS OF CHRIST MICHAEL

	Michael incarnated in the likeness of his various orders of universe personalities, from the highest Melchizedeks down to the mortals of flesh and blood on the evolutionary worlds of time and space. 1315:2	Reference
First bestowal	Michael appeared as a Melchizedek Son of the emergency corps of that age on the Melchizedek world, the headquarters of that order in Nebadon. He worked as a Melchizedek Son for 100 years, assigned to 24 missions of universe emergency. On this bestowal he manifested the united will of the Father, Son, and Spirit.	1309 1310:4 1318:4
Second bestowal	Michael became a primary Lanonandek Son, acting as a System Sovereign. On this bestowal he manifested the will of the Father and the Son.	1310:5 1318:4
Third bestowal	Michael appeared as a Material Son on a confused planet which had been in rebellion and was quarantined. He worked for one generation of planetary time, effecting the repentance of the defaulting Planetary Prince and the restoration of the planet. He revealed the will of the Father and the Spirit.	1312:3 1318:4
Fourth bestowal	Michael appeared as a supreme seraphim. He served over forty standard universe years as a seraphic teaching counselor, functioning on 22 different worlds. He revealed the will of the Son and the Spirit.	1313:5 1318:4
Fifth bestowal	Michael sojourned on Uversa, the headquarters of the superuniverse of Orvonton, as Eventod, an ascendant pilgrim of time and space. He portrayed the will of the Conjoint Actor (the Infinite Spirit).	1314:6 1318:4
Sixth bestowal	Michael assumed the career of a morontia mortal of ascending status at the courts of the Most High Fathers on Endantum, the headquarters planet of the fifth constellation. He revealed the will of the Eternal Son.	1315:4 1318:4
Seventh bestowal	Michael made his seventh and final bestowal on Urantia, in the form of mortal flesh. He appeared as a helpless infant of the realm. Here Michael lived the will of the Universal Father.	1316:4 1317 1318:4

LINEAGE OF JESUS

Reference

Jesus' human
father, Joseph

Joseph was a Hebrew of the Hebrews but carried many non-Jewish racial strains. His ancestry went back to Abraham, the Sumerians, the Nodites, and through the southern tribes of the ancient blue man to Andon and Fonta.

1344:4

He was not of the line of King David. Six generations back, Joseph's paternal ancestor of that generation, being an orphan, was adopted by Zadoc, who was a direct descendant of David; thus was Joseph accounted as of the "House of David" and registered as such for the Roman census in 7 B.C.

1347:6

Jesus' mother,
Mary

Mary's parents were Joachim and Hannah. Her ancestors were: Annon, Tamar, Ruth, Bathsheba, Ansie, Cloa, Eve, Enta, and Ratta. In hereditary endowment Mary was a composite of Syrian, Hittite, Phoenician, Greek, and Egyptian stocks. In culture and belief she was a Jewess.

1347:2

Marriage of
Joseph and Mary

March 8, B.C.

1350:4

Birth dates
of Jesus and
his brothers
and sisters

Jesus	August 21	7 B.C.	1351:5
James	April 2	3 B.C.	1357:2
Miriam	July 11	2 B.C.	1357:7
Joseph	March 16	A.D. 1	1362:1
Simon	April 14	A.D. 2	1365:2
Martha	Sept. 13	A.D. 3	1367:4
Jude	June 24	A.D. 5	1370:3
Amos	Jan. 9	A.D. 7	1373:3
Ruth	April 17	A.D. 9	1389:5

EDUCATIONAL GROWTH OF JESUS

Reference

Before third birthday

In Alexandria, young Jesus played with two children of the same household and also with six other children, all watched over by Mary. Well-to-do Alexandrian relatives from Memphis, who were descendants of Ikhnaton, presented to "the child of promise" a Greek translation of the Hebrew scriptures, as a farewell gift.

1355:3

The fourth year

At 3 years, 2 months, Jesus began life in new Nazareth home, but missed his Alexandrian playmates.

1356:6

The neighbor boy, Jacob the stone mason's son, became Jesus' new playmate.

1357:1

Jesus was delighted and thrilled with baby brother, James. He helped his mother with home duties half of the time. The other half he spent with his father at the repair shop by caravan lot. Spent two months at his uncle's farm, south of Nazareth.

The fifth year

Jesus Thought Adjuster arrived February 11, 2 B.C. at the age of 4 years, 5 months, 21 days. Birth of Miriam.

1357:5

Most valuable part of Jesus' education came from his parents in answer to his searching questions. Joseph explained how various living things are born into the world. Joseph is now in charge of son's education. Jesus learned of vines and flowers from Mary. He wrote alphabet in sandbox.

1358:1

The sixth year

Having mastered Aramaic, Jesus now learned Greek from his father, using Greek-Hebrew Scriptures, and in a very short time he could read it readily.

1359:2

Visit of Zacharias, Elizabeth, and John aroused Jesus' interest in Jerusalem, Jewish history, and various feasts, all carefully explained by Joseph.

1360:1

In praying Jesus would add: "just a little talk with my Father in heaven."

1360:2

Joseph, now a prosperous contractor, took son with him to nearby towns. Jesus learned from his father's explanations why he must curtail his own desires for the sake of the family.

1360:5

Jesus studied flowers and plants by day and the stars by night.

1360:6

The seventh year

Jewish children played at weddings and funerals – had very few organized games. Jesus and his brother played with blocks and shavings in shop. Obedience to strict Sabbath rules seemed unreasonable to Jesus. He fell down stone stairs during a sandstorm. He managed dove-cote money and learned to milk the family cow; he talked with villagers at the spring.

1361:2

Jesus was already a fluent reader, writer, and speaker of Aramaic and Greek. He entered the synagogue school when seven; sat on the floor and repeated Hebrew Scriptures after the chazan and early became a master of Hebrew. He learned much from caravan travelers, from synagogue speakers, and from Sabbath afternoon walks with his father to hilltop overlooking historical sites.

1362:5

EDUCATIONAL GROWTH OF JESUS

Reference

The seventh year (con't.)	Jesus received moral training and spiritual culture in his home, and much of his intellectual and theological education from the chazan. His real education (to equip him with the task of grappling with the problems of life) he obtained by mingling with his fellow men.	1363:2
The eighth year	Jesus was not an unusual student, but was diligent, even brilliant, belonging to the more progressive third of his class. Because of doing his work so well he was excused from attendance one week out of each month. He spent this time with his fisherman uncle or his farmer uncle. Damascus teacher of mathematics taught him new techniques in numbers. Jesus began teaching James the alphabet. He took lessons on the harp and promoted vocal music among friends.	1364:4
	Nahor, a Jerusalem rabbi, visited Joseph and Mary to persuade them to send Jesus to Jerusalem for training; since his parents differed, Jesus made the decision to remain with them.	1364:8
The ninth year	Jesus made a charcoal drawing of the chazan on floor at school. No more drawing or modelling in clay was permitted. He worked at small bench in shop. He helped his farmer uncle harvest grain. Became leader of seven Nazareth lads to promote acquirements of manhood.	1366:5
The tenth year	Entered advanced school of synagogue. Persisted in asking questions. Teacher intrigued by lad's curiosity, insight, and hunger for knowledge. Unwilling to fight. Defended by his friend, Jacob.	1368:3
	He was leader of Nazareth lads who stood for higher ideals of their day, and was well thought of in Nazareth except by parents of duller children.	1368:5
The eleventh year	Made more trips with his father to neighboring towns. Had frequent talks with caravan travelers; acquired information about international affairs.	1369:2
	At Scythopolis, Joseph was deeply shocked by Jesus' enthusiasm for Greek games.	1369:8
	Chazan spent one evening each week with Jesus, helping him with Hebrew Scriptures.	1370:2
The twelfth year	He continued study of nature and methods of livelihood; gave more attention to music than ever; taught his brothers and sisters; managed his own earnings. Jesus influenced Joseph to remove doorpost parchment, which he considered essentially idolatrous.	1371:1
The thirteenth year	Graduated from synagogue school March 20, A.D. 7. He journeyed to Jerusalem in company of 103 Passover pilgrims and was deeply thrilled at first view of Jerusalem temple, but horrified at slaughter of animals. He astonished the scribes and teachers in the temple. Those who listened marvelled at his questions. On the third day he was discovered by his parents.	1370:4
		1372:5
		1373:5
		1378:7
		1384:1

EDUCATIONAL GROWTH OF JESUS

Reference

The fourteenth year	<p>Continued advanced study under synagogue teachers; continued home teaching of his brothers and sisters; played harp and told stories for neighbors who dropped in. He was a master storyteller.</p> <p>Joseph was killed by accident in Sepphoris; Jesus thus became the sole support and comfort to his family.</p>	1387:4 1388:1
The fifteenth year	<p>Jesus assumed responsibility as head of the family. Formulated the prayer which became known as "The Lord's Prayer", after unsuccessful effort to teach spontaneous praying. Officially conducted his first synagogue service.</p> <p>Failed to collect money due Joseph at time of the accidental death, which fact intensified severe financial struggle of family.</p>	1393:4
The sixteenth year	<p>Attained full development of robust physique and intellectual capacity. Toiled at carpenter's bench to support family. Taught sisters, spent time with youngsters, and cheered Mary.</p>	1395:7
The seventeenth year	<p>Was visited by Zealot agitators from Jerusalem; refused to join this nationalist party, causing division in his family and town by not joining. The agitation persisted; not again was Jesus in universal favor.</p>	1396:7
The eighteenth year	<p>Began buying back the shop near caravan lot. Took James to his first Passover in Jerusalem. Jesus presided over feast with Bethany family.</p> <p>Began work in old family repair shop, greatly cheered to be able to meet so many people from all parts of the country.</p> <p>Chazan organized young men's philosophic club through which Jesus regained some of his lost prestige.</p>	1398:6 1399:7 1400:2
The nineteenth year	<p>By this year Jesus had won Mary to his positive methods of child training and management by family council prevailed, even in disciplining irresponsible Jude.</p> <p>Jesus learns of Rebecca's love for him.</p>	1401:3 1402:5
The twentieth year	<p>Went alone to Jerusalem. At Bethany he celebrated the first Passover without the Pascal lamb.</p> <p>As a child he accumulated a vast body of knowledge; as a youth he sorted and classified it; and now he begins to organize this knowledge to be used in his teaching and service for his fellow mortals.</p> <p>Now he is a full grown man, an adult of the realm.</p>	1404:5 1405:7 1406:2

TIMETABLE OF PERSONAL MINISTRY OF JESUS

	<p>“The real purpose of the trip around the Mediterranean basin was to <i>know men.</i>” 1424:4</p>	Reference
A.D. 22	<p>Most of the 28th and the entire 29th year of Jesus’ life was spent on tour of the Roman world. Throughout this tour he was known as the Damascus scribe.</p>	1427:1 1423:5
	<p>On Sunday morning, April 26, Jesus and two natives from India, Gonod and his son, Ganid, left Jerusalem.</p>	1427:1
	<p>AT JOPPA</p>	1428
	<p>Talk with Gadiah, a Philistine interpreter, about Jonah.</p>	1428:3
	<p>AT CAESAREA</p>	1429
	<p>Talk at inn with merchant from Mongolia (“The living of heavenly life while on earth. . .”).</p>	1429:4 1430:1
	<p>Jesus talks to Ganid about human will.</p>	1430:3
	<p>AT ALEXANDRIA (IN EGYPT)</p>	1432
	<p>Approaching the city’s harbor Jesus remarked to Ganid about the lighthouse. Jesus and Ganid visited Alexandria library (greatest in world then).</p>	1432:3 1432:5
	<p>Ganid made a collection of the teachings of this world’s religions about God and his relation to mortal man.</p>	1432:6
	<p>Visit with one of government professors at the university.</p>	1433:7
	<p>Discourse on Reality.</p>	1433:5
	<p>ON THE ISLAND OF CRETE</p>	1436
	<p>On the mountainside – talk with Gonod about religion.</p>	1436:4
	<p>Visit to Fair Havens. Personal encounter with drunken degenerate and slave girl.</p>	1436:6
	<p>Jesus’ talk with Fortune, the young man who was afraid.</p>	1437:8
	<p>TWO-DAY STOP AT CYRENE – First aid to a lad, Rufus.</p>	1438:4
<p>AT CARTHAGE</p>	1438	
<p>Jesus tells Ganid what one could do to make friends.</p>	1439:1	
<p>Talk with Mithraic priest.</p>	1439:2	
<p>Discourse on time and space.</p>	1439:7	

TIMETABLE OF PERSONAL MINISTRY OF JESUS

Reference

A.D. 22
(con't.)

STOP AT ISLAND OF MALTA Talk with discouraged young man named Claudus.	1440:2
AT SYRACUSE (Spent full week here) Rehabilitation of Ezra, the backslidden Jew.	1440:3
ONE DAY AT MESSINA Changing life of small boy, a fruit vender.	1440:4
AT NAPLES Contact with street beggar who had no capacity for sonship.	1440:5
Jesus spread good cheer with many smiles upon hundreds of men, women, and children.	1441:2
THREE DAYS AT CAPUA	1441:3
THE SOJOURN AT ROME	1455
Jesus, Gonod, and Ganid appeared before Tiberius, the Roman ruler with greetings from the Prince of India. After chatting with the trio, the emperor made the great statement regarding Jesus.	1455:1
The most valuable of all experiences in his six months' sojourn in Rome was contact with, and influence upon, the religious leaders. He made acquaintance of worthwhile leaders of the Cynics, the Stoics, the mystery cults, in particular, the Mithraic group.	1455:4
All-night talk with Angamon, leader of the Stoics.	1456:8
Day after day Mardus, a leader of the Cynics, conversed with Jesus. Discussion about good and evil.	1457:5
Discussion of truth and faith with Nabon, a Greek Jew and foremost among leaders of the Mithraic mystery cult.	1459:1
JESUS' PERSONAL MINISTRY	1460
During Jesus sojourn in Rome he came in personal contact with more than five hundred mortals of the realm.	1461:2
Talk with Roman senator.	1461:4
Talk with Claudius, wealthy slaveholder.	1461:4
Visit with Greek physician.	1461:4
Talk with Roman soldier.	1461:5
To speaker at the forum. . .	1461:6

TIMETABLE OF PERSONAL MINISTRY OF JESUS

Reference

A.D. 22
(con't.)

Superb address in behalf of poor man, falsely accused.	1462:1
Counseling the rich man.	1462:5
SOCIAL MINISTRY	
Restoring a lost child to his anxious mother.	1465 1465:5
Comforting a widow with five children.	1465:6
TRIPS ABOUT ROME	
TO NORTHERN ITALIAN LAKES – Man not hungry for truth.	1466:3
VISIT TO SWITZERLAND – All day talk about Buddhism.	
Jesus tells Ganid that religions are not made – they grow.	1467:3
The three travelers walked leisurely across Italy over the Appian Way. Halfway to Tarentum Jesus answers Ganid and talks about Indian caste system.	1468:2
NEARING TARENTUM – On roadside Jesus assists assaulted youth.	
Talk to Ganid about Mercy ministry and justice.	1468:4 1469:2
EMBARKING AT TARENTUM – Man mistreating his wife.	
SEVERAL DAYS AT NICOPOLIS – Lodged in home of Jeramy, a Greek proselyte of the Jewish faith.	1470:3 1471:5
AT CORINTH (Two months)	
Meeting of Crispus, the chief ruler of the synagogue, his wife and five children. In Jewish home of Crispus.	1471 1472:1
In Jewish home of Justus.	1472:5
Two public women taken to home of Justus; plan of new and better life.	1472:6 1473

TIMETABLE OF PERSONAL MINISTRY OF JESUS

Reference

	Jesus enjoyed many talks with a large number of hungry souls. Among a few of them:	
	Meeting Gaius.	1473:5
	Jesus teaches the miller.	1474:3
	Talked to Roman centurion.	1474:4
	Talk with Epicurean teacher.	1474:6
	Talk with Greek contractor.	1474:7
	Talk with Roman Judge.	1474:8
	Talk with mistress of Greek inn.	1475:2
	Visits with Chinese merchant.	1475:3
	Talk with traveler from Britain.	1475:4
	Talk to runaway lad.	1475:5
	Talk to condemned criminal.	1475:6
	AT ATHENS – Discussion on science with a Greek philosopher.	1476:6
	AT EPHESUS	
	Talk with a discouraged young Pheonician.	1478:2
	Talk about the soul with a learned Greek at the school of philosophy.	1478:4
	SOJOURN AT CYPRESS – Discourse on mind.	1479
	Ganid taken grievously ill.	1479:4
	AT ANTIOCH	1480
	Ganid helped an Indian connected with his father's business.	1481:1
	IN MESOPOTAMIA	1481
	Caravan trip across desert.	1481:3
	Jesus interested in Ur (birthplace of Abraham) and in ruins of Susa.	1481:4
A.D. 23 Jesus' 29th year	AT CHARAX ON THE PERSIAN GULF – On December 10, the Master said good-bye to his friends from India.	1481:6
	Thus ended "The mission of Joshua, the teacher."	1482:2
	Jesus returned by way of Ur to Babylon. He joined a desert caravan that was on the way to Damascus.	1483:3
	STAY OF A FEW WEEKS AT NAZARETH	1483:5

TIMETABLE OF PERSONAL MINISTRY OF JESUS

Reference

A.D. 24 Jesus' 30th year	<p>CARAVAN TRIP TO THE CASPIAN</p> <p>On April 1, Jesus left Nazareth as a conductor of a caravan. He spent a full year on caravan trip to Caspian Sea region.</p> <p>This trip was another adventure of personal ministry. Scores of men, women, and children along the route lived richer lives as a result of their contact with Jesus.</p> <p>AT URMIA (PERSIAN CITY ON SHORES OF LAKE URMIA)</p> <p>Here Jesus gave up direction of caravan and tarried for two weeks.</p> <p>Concerning lectures and discourses in school of religion.</p> <p>SOVEREIGNTY – DIVINE AND HUMAN</p> <p>POLITICAL SOVEREIGNTY</p> <p>LAW, LIBERTY, AND SOVEREIGNTY – Global government and world peace.</p>	<p>1484</p> <p>1484:6</p> <p>1484:7</p> <p>1485:3</p> <p>1485:6</p> <p>1486</p> <p>1487</p> <p>1490:1</p>
A.D. 25 Jesus' 31st year	<p>JESUS RETURNED FROM CASPIAN SEA JOURNEY – In April he left for Tyre. This was the year of Jesus' solitary wanderings through Palestine and Syria.</p> <p>AT ANTIOCH – Two months of working, observing, visiting and ministering.</p> <p>This fascinating period of Jesus' Personal Ministry was carried on when he was still the human Jesus, the Son of Man.</p>	<p>1492:2</p> <p>1492:4</p>

TIMETABLE OF PUBLIC MINISTRY OF JESUS

Reference

A.D. 26 Jesus' 32nd year	<p>BAPTISM AND CHOOSING AND TRAINING THE APOSTLES</p> <p>January 14, Monday noon, baptism by John the Baptist, near Pella.</p> <p>February 23 and 24, first six apostles are chosen.</p> <p>February 22, wedding at Cana and turning water into wine.</p> <p>March through June, four months of training at Zebedee home. Long conferences with the six and Jesus' brother, James.</p> <p>June 23 to July 5, two weeks' practice teaching in nearby towns.</p> <p>Early July, six more apostles chosen.</p> <p>July 10-17, a week of intensive training for new recruits.</p> <p>August through December, five long months of training for all twelve.</p> <p>Alternate periods of fishing and training, personal work in villages.</p> <p>Organization of the twelve.</p>	<p>1504:5</p> <p>1524:6</p> <p>1528:5</p> <p>1533:6</p> <p>1538</p> <p>1539:42</p> <p>1543:5</p> <p>1545:2</p> <p>1547</p>
A.D. 27 Jesus' 33rd year	<p>ORDINATION OF THE TWELVE. A YEAR-LONG TRIP TO JERUSALEM. QUIETLY TAKING OVER THE WORK OF JOHN THE BAPTIST</p> <p>January 12, noon, ordination of highlands north of Capernaum. The ordination sermon (the "Sermon on the Mount")</p> <p>January 18, Saturday, consecration charge: "Go into all the world. . ."</p> <p>BEGINNING THE PUBLIC WORK</p> <p>January 19 to March 31, journey to Jerusalem (two-and-a-half months). Two weeks at Pella, three at Amathus, and four at Bethany ford.</p> <p>April, May, June, in Jerusalem and vicinity (three months). In Jerusalem, Hebron, Bethlehem, and Engedi.</p> <p>July through December, return trip through Samaria and Decapolis (six months).</p> <p>July and August, Archelais (weaklings), Sychar (Nalda), etc.</p> <p>September through December. Camp Gilboa and the Decapolis.</p>	<p>1568 1570</p> <p>1584:1</p> <p>1587-95</p> <p>1596-1606</p> <p>1607:16</p> <p>1617-26</p>

TIMETABLE OF PUBLIC MINISTRY OF JESUS

		Reference
A.D. 28 Jesus' 34th year	BACK IN GALILEE, FIRST AND SECOND PREACHING TOURS – EVANGELISTS TRAINED	
	January 10 , death of John the Baptist. "Tomorrow we go into Galilee." (from Pella)	1627:7
	January 17 , healing at sundown, Zebedee home, Capernaum. 683 afflicted persons healed.	1631:7 1633:2
	January 18 to March 17 , first preaching tour (two months). Jesus, his twelve apostles and twelve of John's, visited nearby towns.	1637
	March 17 to March 30 , apostles taught for two more weeks at Bethsaida headquarters.	1647:1
	Most of April , Jesus and his apostolic party of twenty-four made trip to Jerusalem for the Passover.	1648
	Six Sanhedrin spies followed Jesus to Capernaum.	1654
	May 3 to October 3 , five months' school for evangelists at Bethsaida. Tent city for 1500 with David Zebedee in charge. Elman was physician. In forenoons, apostles taught evangelists. In afternoons, evangelists taught multitudes.	1657
A.D. 29 Jesus' 35th year	October 3 to December 30 , second preaching tour (three months). Worked in groups of one apostle and twelve evangelists. Of 117 evangelists in second preaching tour, only 75 survived the test of experience.	1668 1677:5
	THIRD PREACHING TOUR – DRIVEN FROM GALILEE. TRANSFIGURATION. DECAPOLIS TOUR.	
	January 18 to March 4 , third preaching tour (seven weeks). Participants: John's twelve, tested evangelists, and women's corps. Jesus' apostles to Jews only.	1678 1681
	March 5 , mounting opposition seen in the following events: Nazareth rejection after synagogue sermon.	1686
	March 30 , falling off of followers after feeding 5000. King making episode.	1700
	April 30 , crisis at Capernaum synagogue.	1707

TIMETABLE OF PUBLIC MINISTRY OF JESUS

Reference

A.D. 29
(contd.)

May 8, Sanhedrin closes all synagogues to Jesus.	1718:3
May 22, flight from Galilee.	1723:5
Son-of-God ministry began – lasted less than nine months. Son-of-man ministry lasted three and a half years.	
August 9, Peter's confession.	1745
August 15, the transfiguration.	1752
August 18 to September 16, Decapolis tour from Magadan Park (four weeks). Evangelists and apostles in twelve groups visited cities, Rodan gave series of ten addresses.	1762 1772
September 18, discussion with Nathaniel and Thomas.	
Month of October, in Jerusalem, Feast of Tabernacles, Jesus taught boldly.	1788
November 19, ordination of seventy, at Magadan.	1800
November 20, Abner, head of group, sent 70 to Galilee, Samaria, and Judea.	1801:4
December 30, return of 70, in six weeks, to new camp at Pella.	1806:5
Late December, meanwhile, Jesus, Nathaniel, Thomas, attended Feast of Dedication, Jerusalem.	1809

A.D. 30
Jesus' 36th year.
His last on earth.

Perean Mission. Jesus' Final Week. The Resurrection. Morontia Appearances.	
After January 3, Perean mission (almost three months). The 70 and the women's corps in field. Jesus and apostles taught camp multitudes, up to 4000.	1817
March 2, the resurrection of Lazarus at Bethany.	1845
March 13, last teaching at Pella. Final departure.	1868
Jesus' last days in Jerusalem:	
April 2, early Sunday afternoon, triumphal entry.	1880
April 3, Monday 9:00 a.m., cleansing the temple.	1888
April 3, Monday 2:00 p.m., "By what authority?" . . .	1891

TIMETABLE OF PUBLIC MINISTRY OF JESUS

Reference

A.D. 30
(contd.)

April 4, daytime Tuesday, "Render unto Caesar" . . . The Great Commandment. Temple Discourse.	1899-1908
April 4, evening Tuesday, destruction of Jerusalem. "Truth is living: . . ."	1912-17
April 5, daytime Wednesday, Jesus talk to John Mark.	1921
" evening, talks with Greeks, later with apostles.	1924-27
April 6, forenoon Thursday, "Sonship and Citizenship."	1929
" dusk to 10:00 p.m. The Last Supper in upper chamber. Farewell discourse, personal farewells.	1937-62
" after 10:00 p.m., In Gethsemane – prayers – arrest.	1968
" late night, in Palace of Annas, on Olivet 3 hours.	1978
April 7, early dawn Friday. Peter in courtyard of Annas.	1980
" 3:30 a.m., trial before Sanhedrin, Palace of Caiaphas.	1982
" 4:30 a.m., hour of humiliation.	1984
" 5:30 a.m. second meeting of Sanhedrin.	1985
" 6:00-8:30 a.m., before Pilate, then Herod, then back to Pilate.	1992-3
" 9:00 a.m. to Golgotha.	
" 9:30 a.m.-3 p.m., The Cross.	2004
" After 9:30 a.m., the end of Judas Iscariot.	1997
" 4:30 p.m., Jesus' body carried to Joseph's tomb.	2013:3
April 9, Sunday, the resurrection of Jesus.	
" 2:45 a.m., seven Paradise personalities, the incarnation commission, arrived on Urantia.	2020:4
" 3:02 a.m., in their presence, Jesus came forth from the tomb.	2021:1
" 4:02 a.m., the morontia Jesus made contacts with the assembled morontia beings in the next hour, until shortly after 4:02 a.m.	2022:4
" 3:10 a.m., the usual resurrection angels functioning in the resurrection halls of Mansonia had no part in this resurrection of their Creator. They were granted permission to dispose of mortal remains.	2023:1
" 4:30 a.m., the dispensational resurrection – end of Adamic dispensation. The morontia Michael said, ". . . let the roll call of the planetary resurrection begin!"	2024:4
This resurrection occurred in the resurrection halls of Mansonia, but at commands given on Urantia, over the new archangel circuit.	2024:5
The 19 morontia appearances of Jesus. He appeared as a first-stage morontia being, then as the next six stages of beings, then appeared as a Jerusem-citizen-stage being, and last as an Edentia-citizen-stage being.	2026-57
The 19 morontia appearances are listed under: <i>APPEARANCES OF JESUS AFTER HIS RESURRECTION. (pages 82-84)</i>	

THE TWELVE APOSTLES

	The group who labored with Jesus in the work of establishing the new kingdom of God in the hearts of men.	
	“The term apostle was employed to distinguish the chosen family of Jesus’ advisers from the vast multitude of believing disciples who subsequently followed him.” 1525:5	Reference
First apostle Head of apostolic group	<p>Andrew Chosen in A.D. 26. Was one of John the Baptist’s disciples. Andrew was profoundly impressed with Jesus when he met him at John’s camp at Pella. He made up his mind to follow Jesus. He said, “I would sit at your feet and learn the whole truth about the kingdom.”</p> <p>Born in Capernaum, was unmarried, lived with his married brother, Simon Peter. Both were fishermen and partners of James and John, the sons of Zebedee.</p> <p>He was ablest man of the twelve, except in oratory. Was never jealous of his brother’s oratorical ability.</p> <p>An efficient personal worker. Best judge of men. Man of clear insight, logical thought and firm decision.</p> <p>Andrew admired Jesus because of his consistent sincerity, his unaffected dignity.</p>	1524
	Soon after Jesus’ ascension Andrew began the writing of a record of many of Jesus’ sayings and doings. The last of these copies was destroyed by fire at Alexandria one hundred years later.	1549:8
	When the last persecution finally scattered the apostles from Jerusalem, Andrew brought thousands into the kingdom as he journeyed through Armenia, Asia Minor, and Macedonia.	1550:4
	He was crucified in Patrae in Achaia. It was two full days before he finally died on the cross. Throughout these tragic hours he continued to proclaim the glad tidings.	
Second apostle Jesus gave him the name “Peter”	<p>Simon Peter A disciple of John the Baptist, presented to Jesus by Andrew, his brother.</p> <p>He lived at Bethsaida, near Capernaum, was married and the father of three children. His brother, Andrew, and his wife’s mother lived with him. Peter and Andrew were fishing partners of James and John, the sons of Zebedee.</p>	1524 1550:5

THE TWELVE APOSTLES

Reference

Second apostle
(contd.)

Simon Peter was impulsive and spoke without thinking. He was optimistic, a quick thinker, but not a deep reasoner, a man of quick decision, and sudden action, vascillating, swinging from one extreme to the other. Could not stand ridicule but could withstand persecution.

1551:3

Was first apostle to make confession of Jesus' combined humanity and divinity. Was outstanding preacher of the twelve. Did more than any other one man except Paul to establish the kingdom and send its messengers to all parts of the earth, and in one generation.

1551:6

The one trait which Peter most admired in Jesus was his supernal tenderness. He never forgot the lesson about forgiving the wrongdoer, not only seven times but seventy times seven. Peter really and truly loved Jesus.

1551:2

After his denials of the Master he was assured that Jesus had forgiven him and he became a saving light to thousands who sat in darkness.

Peter and Paul worked together for the upbuilding of the churches during their later years. When Peter was driven out of Jerusalem, his wife accompanied him upon his journeys, visiting the churches from Babylon to Corinth.

1551:8

Peter considered it a high honor when his captors informed him that he must die as his Master had died – upon the cross. Simon Peter was cricufied in Rome. Peter's wife was thrown to the wild beasts in the arena on the same day.

1552:4

Third apostle

James Zebedee

1525

James and John
were nicknamed
"Sons of Thunder"

James and John Zebedee had been searching in the hills for Jesus. Upon returning to camp at Pella they also joined Andrew and Peter as Jesus' followers.

James lived near his parents in the outskirts of Capernaum, Bethsaida; was married and the father of four children. He was a fisherman in association with his younger brother, John, and with Andrew and Simon. James and John had known Jesus longer than any of the other apostles.

1552

James was a well-balanced thinker and planner, and had the ability to see all sides of a proposition. Was a vigorous individual, never in a hurry. He was modest, undramatic, a daily server, and an unpretentious worker. He had a fiery temper and spells of silence, and was brave and determined. Next to Peter, James was the best public speaker among the twelve.

Of all the twelve he came the nearest to grasping the real import and significance of Jesus' teaching. James and John were tolerant of each other and had great affection for one another.

THE TWELVE APOSTLES

Reference

Third apostle
(contd.)

The characteristic of Jesus which James most admired was the Master's sympathetic affection, his understanding interest in the small and the great, the rich and poor.

1553:3

James was the first apostle to experience martyrdom, being put to death with the sword by Herod Agrippa. James lived his life to the full, and when the end came, he bore himself with such grace and fortitude that his accuser who attended his trial and execution was so touched that he rushed from the scene of James' death to join the disciples of Jesus.

1553:5

Fourth apostle

John Zebedee

1553

John with Peter,
and James as-
signed as person-
al aids to Jesus

John was the youngest member of the twelve, was unmarried, and lived with his parents at Bethsaida. He was a fisherman and worked with his brother, James, in partnership with Andrew and Peter.

Before and after becoming an apostle he worked as a personal agent of Jesus in dealing with the Master's family. He continued this responsibility as long as Mary, the mother of Jesus, lived.

1553:7

John was very dear to the Master but Jesus did not show favoritism of loving one of his apostles more than the others.

John had many lovely traits of character but one which was not so lovely was his conceit. His association with Jesus lessened this but after growing old and becoming childish his self-esteem reappeared to a certain extent.

1554:3

He had a remarkable and creative imagination.

1554:6

He was a man of few words, bigoted and intolerant.

1555:1

John's life was influenced by Jesus which produced marked and permanent changes in John's character.

John had cool and daring courage, and was thoroughly dependable. Dependability was his strongest trait.

1554:4

Those characteristics of Jesus which John most appreciated were the Master's love and unselfishness. John's life became dominated by love and brotherly devotion. He talked about love and wrote about love. He became the apostle of love.

1554:5

John married his brother James' widow. The last 20 years of his life he was cared for by a loving grand-daughter.

1555:5

THE TWELVE APOSTLES

Reference

Fourth apostle
(contd.)

John was in prison several times and was banished to the Isle of Patmos for four years until another emperor came to power in Rome. When in temporary exile on Patmos John wrote the Book of Revelation. We have it in only fragmentary and distorted form.

John was closely associated with Peter in early activities of the Christian movement. He traveled much, and after becoming Bishop of the Asia churches, settled down in Ephesus. He directed his associate, Nathan, in writing the so-called "Gospel according to John" when he was ninety-nine years old.

1555:4

In A.D. 103 when he was 101 years old, he died a natural death.

Fifth apostle

Philip, The Curious

1556:3

The nickname
the apostles gave
him signified
curiosity

Lived at Bethsaida, was married, and had no children at time he became apostle. He came from a family of three boys and four girls. After Jesus' resurrection he baptized his entire family. Philip's people were fisherfolk.

Was made
steward and
supplied group
with provisions

On Sunday morning, February 24, A.D. 26, Jesus and his four apostles left John the Baptist at Pella and departed for Cana of Galilee. Before they crossed the Jordan, Philip with a friend, Nathaniel, came toward them on their way to visit John at Pella. Philip had been an admirer of Jesus. Peter urged Philip to volunteer for service.

1526:2

Philip said to Jesus, "Teacher, shall I go down to John or shall I join my friends who follow you?" Jesus answered, "Follow me."

1526:6

Philip was always wanting to be shown, asking foolish questions. Great weakness of his character is that he lacked imagination. His strongest characteristic was his methodical thoroughness. He was a man who could do little things in a big way, do them well. Jesus was patient with Philip, a slow thinking mortal.

1556:3

Philip was not a good public speaker but a very persuasive and successful personal worker. He was not easily discouraged.

1557:2

Philip admired Jesus' quality of unfailing generosity.

1556:7

After Jesus' death Philip participated in the reorganization of the twelve.

1557:4

Philip's wife was a member of the women's corps, and associated with her husband in his evangelical work after flight from Jerusalem.

1557:5

Philip was a mighty man in the kingdom – was crucified for his faith.

1558:2

THE TWELVE APOSTLES

		Reference
Sixth apostle	Nathaniel	
Looked after families of the twelve.	Honest Nathaniel – the apostles soon began to speak of him in terms that meant honesty.	1558:5
	On the road to Cana of Galilee, Sunday morning, February 24, A.D. 26, just after Philip made the decision to follow Jesus he broke the news to his friend Nathaniel who was waiting under a nearby tree. Philip told him that he had found the deliverer, Jesus of Nazareth.	1526
	Nathaniel said, "Can any such good thing come out of Nazareth?" Philip took him by the arm and said, "Come and see." Philip led Nathaniel to Jesus who said, "Follow me."	1527
	Nathaniel was unmarried. He was the only support of aged and infirm parents with whom he lived in Cana. His six brothers and sisters were married or deceased. He had planned to become a merchant. Nathaniel and Judas were the two best educated men among the twelve.	1558:4
	Nathaniel's great virtues were honesty and sincerity. His weakness of character was his pride but he was not obstinate. He was the apostolic philosopher and dreamer. He alternated between profound philosophy and rare droll humor. He was the best story-teller of the twelve. He never took himself seriously but he took Jesus and the kingdom seriously.	1558:5
	When things became tense Nathaniel would relieve them with a bit of philosophy or a flash of good humor.	1559:1
	Nathaniel revered Jesus for his tolerance. He went to Mesopotamia and India proclaiming the glad tidings of the kingdom. He died in India.	1559:3
Seventh apostle	Matthew Levi – Chosen by Andrew	1559:5
The apostles called him the "money-getter"	Jesus asked that each of the six apostles choose one man from among the early converts for membership in the corps of apostles.	1538:4
Financial representative of the apostles	Jesus and the six went to call upon Matthew, the customs collector in Capernaum. He was awaiting them, having balanced his books. His affairs were turned over to his brother. Jesus said to Matthew, "Follow me."	1540:4
	Matthew was married and had four children. He was the only one of any means belonging to the apostolic group. He was a good business man and social mixer, also a shrewd politician.	1559:5

THE TWELVE APOSTLES

Reference

Seventh apostle
(contd.)

All of his financial work was done in a quiet and personal way. He gave practically the whole of his modest fortune to the work of the Master and his apostles. Only Jesus knew of his generosity.

1560:4

His strong point was his wholehearted devotion to the cause. His weakness was his shortsighted and materialistic viewpoint of life.

1559:7

It was Jesus' forgiving disposition which Matthew most appreciated.

1559:8

He made extensive notes of the sayings of Jesus, and these notes were used as the basis of Isadore's subsequent narrative which has become known as the "Gospel According to Matthew."

1560:1

Matthew journeyed north, preaching and baptising believers. In Thrace unbelieving Jews and Roman soldiers conspired to cause his death.

1560:6

Eighth Apostle

Thomas Didymus

1561

Selected by Philip.

Assigned to arrange and manage the itinerary

A fisherman of Tarichea, one-time carpenter and stone mason of Gadara, regarded as the leading citizen of the village of Tarichea. Had little education but he possessed a keen, reasoning mind. Was married and father of four children.

He had the one truly analytical mind of the twelve; he was the real scientist of the group.

His parents were not happy in their married life, and he had lost his twin sister at the age of nine years. His early home life was reflected in his adult experience. He had a disagreeable and quarrelsome disposition. His wife was glad to see him join the apostles, which meant he would be away from home most of the time.

1561:3

Thomas had a streak of suspicion, was a faultfinder and a pessimist. He was superbly honest, unflinchingly loyal, sincere, and truthful.

1561:3

The association with the master began to transform Thomas' whole disposition. He never fully overcame his suspicious doubting which was his great weakness.

His great strength was his analytical mind coupled with his unflinching courage. He was a good executive, an excellent business man but was handicapped by many moods. At times he was despondent and depressed. He was a good loser; did not hold grudges. Was one of the bravest among the twelve. It was always Thomas who said, "Let's go."

1561:4

1562:2

THE TWELVE APOSTLES

Reference

Eighth apostle (contd.)	He revered the Master because of his superbly balanced character.	1562:1
	When persecution scattered the believers Thomas went to Cyprus, Crete, North African coast, and Sicily to preach. He was put to death in Malta.	1563:2
Ninth and tenth apostles	James and Judas Alpheus James was selected by James Zebedee, Judas was selected by John Zebedee	
Called Thaddaeus and Lebbaeus	All nine of the apostles went with Jesus by boat to Kheresa to call upon the twins. The fisherman twins were expecting them and were waiting on the shore. James presented them to the Master who said, "Follow me."	1541:4
Their work was policing the multitudes: were chief ushers, general servants and errand boys of the twelve	The twins were commonplace fisherfolk living near Kheresa. Both were married. James was the father of three, and Judas of two.	1563:3
	These two were almost identical in appearance, mental characteristics, and extent of spiritual perception. They knew they were the least of all the apostles and were cheerful about it. They rejoiced to find themselves numbered among such a group of mighty men.	1563:4
	The twins were good-natured, simple-minded helpers, and everybody loved them. They were little but faithful, simple and ignorant, but big-hearted and generous. James Alpheus loved Jesus because of his simplicity. Judas was drawn toward Jesus because of the Master's humility linked with dignity. They (with John) were the first to believe in Jesus' resurrection.	1564:2
	Soon after their Master was crucified they returned to their families and nets, their work was done. They had not the ability to go on in the complex battles of the kingdom.	1564:5
Eleventh apostle	Simon Zelotes – Selected by Peter	1564:6
Had charge of diversions and relaxation	When Peter led Jesus to Simon the Master only said, "Follow me."	1540:4
	Simon Zelotes gave up a position as a high officer in the patriotic organization of the Zealots to join Jesus' apostles. He had been a merchant. He was unmarried, an able man of good ancestry, and lived with his family in Capernaum. His strength was his inspirational loyalty.	1540:1 1564:6
	His great weakness was his material-mindedness. He could not quickly change from a Jewish nationalist to a spiritually minded internationalist. Simon liked to argue. He was a man of intense loyalties and warm personal devotions. He profoundly loved Jesus.	1565:2

THE TWELVE APOSTLES

Reference

Eleventh Apostle
(contd.)

The one thing about Jesus which Simon so much admired was the Master's clamness, his assurance, poise, and inexplicable composure.

1565:3

After the dispersion because of the Jerusalem persecutions Simon went into temporary retirement. He was literally crushed.

1565:8

In a few years he went to Alexandria, up the Nile and into the heart of Africa, everywhere preaching the gospel and baptising believers. He labored until he was old and feeble. He died and was buried in the heart of Africa.

1565:9

Twelfth Apostle

Judas Iscariot – Chosen by Nathaniel

1565

Treasurer of the
group

Judas was unmarried, the only son of wealthy Jewish parents living in Jericho. He had become attached to John the Baptist so his parents had disowned him.

1540:2

He was the only Judean in the group, the best educated man among the twelve, and a good business man. He was a good thinker but not always an honest thinker.

1566:2

The apostles loved Judas.

1566:5

When Judas was very young he had been pampered by unwise parents. He was a spoiled child. As he grew up he had exaggerated ideas about his self-importance. He was a poor loser, and had a habit of getting even with those whom he thought had mistreated him. His sense of values and loyalties was defective.

1566:6

Jesus understood his weakness but wanted to give him a chance for salvation and survival.

There was no special trait about Jesus which Judas admired above the generally attractive and exquisitely charming personality of the Master.

1566:4

Judas grew intellectually regarding Jesus' teachings about the kingdom, but failed to make satisfactory personal progress in spiritual experience.

1567:2

He was emotionally loveless and unforgiving. His brooding over disappointment finally became resentment. He became suspicious of his best friends, even of the Master.

2057:1

Judas entered into intrigue to betray his Lord. Complete despair. Committed suicide after betraying Jesus.

1567:6

Causes of Judas' downfall.

2055-57

THE TWELVE APOSTLES

Their Age When They Joined Jesus As Apostles	Their Names	Manner of Death
33	1. Andrew	Crucified in Patrae in Achaia
30	2. Simon Peter	Crucified in Rome
30	3. James Zebedee	Put to death with sword by Herod Agrippa
24	4. John Zebedee	Natural death at 101 years of age
27	5. Philip, the Curious	Crucified, buried at Hierapolis
25	6. Nathaniel	Died in India
31	7. Matthew Levi	Put to death by unbelieving Jews and Roman soldiers
29	8. Thomas Didymus	Put to death in Malta
26	9. James Alpheus	Natural death
26	10. Judas Alpheus	Natural death
28	11. Simon Zelotes	Died in Africa
30	12. Judas Iscariot	Suicide
	(Mathias took Judas' place)	

JESUS' MANNER OF TEACHING

	"His teaching was thrillingly dynamic." 1590:2	Reference
Jesus' manner of teaching	<p>Jesus was a teacher, not a preacher, "A teacher sent from heaven to present spiritual truth to the material mind."</p> <p>Jesus taught as the occasion served.</p> <p>He had an authoritative manner of teaching.</p> <p>Jesus was a positive teacher. He avoided the negative method of imparting instruction.</p> <p>"He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least." He was a sympathetic and understanding listener.</p> <p>"Though Jesus' public teaching mainly consisted in parables and short discourses, he invariably taught his apostles by questions and answers."</p>	<p>1672:5</p> <p>1589:6:6</p> <p>1582:3:2</p> <p>1460:7:6</p> <p>1546:2</p>

INSTRUCTION TO TEACHERS OF JESUS' GOSPEL

Reference

	Jesus' contact with religious leaders in Rome.	1455:4
Jesus' method of instruction	Never once did he attack their errors in teachings. He selected truth and illuminated it.	1456:1
Attitude toward various religious groups	"We are seeking to win all of them, but are not <i>of</i> any of them."	1534:5
	Teachers should approach other religions recognizing truths held in common while refraining from emphasis on differences.	1670:7
	Training the Kingdom's Messengers	PAPER 138
First tour	Entirely one of personal work for experience. No public speaking at first. After two weeks they returned for conference.	1539:3
Experience gained	They learned value of personal contact. They began to sense the hunger of the common people for words of religious comfort and good cheer.	1539:5
Golden Rule restated	It demands active social contact.	1585:3
Good news	Proclaim the good news that all men are the sons of God.	1585:5
The heathen rage at them	Jesus taught that because the heathen outlook was small and narrow, they were able to concentrate their energies enthusiastically. He said, "You who have professed entrance into the kingdom of heaven are too vascillating and indefinite in your teaching conduct."	1725:4
	Guilty of too much futile yearning, vainly hoping for the future. Obey the truth – go forth bravely.	1726:1
Appeal to emotions	"Jesus taught the appeal to the emotions as the technique of arresting and focusing intellectual attention." Mind thus aroused is gateway to the soul.	1705:4
Means of teaching the love of the Father	". . . the Father and his Son go forth to <i>search</i> for those who are lost, and in this search we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost. . ." Parable of lost coin. Sheep strayed away without intention.	1851:3
	Prodigal son deliberately left.	1851:4
	Stories told to impress upon hearers the Father's willingness to receive all who seek the kingdom.	1853:3

INSTRUCTIONS TO TEACHERS OF JESUS' GOSPEL

Reference

Means of teaching the love of the Father (contd.)	Story of shrewd steward. "If you were so diligent in making gains for yourselves when in service of self, why should you show less diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God."	1853:6
Spiritual indolence	What a sorry sight for followers of Jesus to say regarding their stewardship of truth! ". . . here is the truth you gave us." ". . . we have allowed no changes to be made in that which you taught us."	1918:1
Freely give	"Freely have you received; therefore freely should you give of the truth of heaven. . . this truth will multiply. . ."	1918:4
Master's 18th Morontia appearance	"Salvation is the free gift of God. . ." I send you abroad to preach salvation of sonship. Those born of the spirit will show forth fruits of the spirit in loving service to fellow men. My Father requires the children of faith to bear such spirit fruit. Fruits Of The Spirit: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace.	2054:4:12
Jesus' last appearance	"Peace be upon you." Jesus talked to the eleven apostles. You will receive spiritual power and you will presently go into all the world preaching the gospel of the kingdom. "He who would have friends must show himself friendly." Trust therefore and confide in one another.	2055:3 2055:3:14
Midwayer's comment	Spirit endowment at Pentecost. ". . . the teachers of this new religion are now equipped with spiritual weapons." Go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. Jesus taught his followers to be active and positive in their ministry of mercy and manifestations of love.	2064:4
New leaders	Christianity's Problem (today) "Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings." "The kingdom of God is within you," was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit." Call to adventure of building a new and transformed human society.	2082:10 2084:4 2084:6
	"The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers."	2086:2

INSTRUCTIONS TO TEACHERS OF JESUS' GOSPEL

Reference

New leaders
(contd.)

Hope of modern Christianity.

2086:7

Time is ripe.

2090:3

To "follow Jesus" means unselfish service. "Of all human knowledge that which is of greatest value is to know the religious life of Jesus and how he lived it."

2090:4

You must live the religion of Jesus.

2091:5
to
2097:1

THE RELIGION OF JESUS

	"Jesus, the revelation of the highest type of religious living. . ."1004:4:1	
	"Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." 2090:4:4	Reference
The new religion proclaimed by Jesus	" . . .the religion of the spirit of the living God who dwells in the minds of men."	1742:3
The greatest spiritual treasure ever offered to mortal man.	The religion of Jesus of Nazareth, his life-giving teachings.	2083:4,5
The greatest truths mortal man can ever hear	Learn anew from Jesus, "—the living gospel of the fatherhood of God, and the brotherhood of man."	2086:7
Greatest pronouncements Jesus ever made	1. "The kingdom of God is within you. . ." 2. ". . .his Father is a living and loving spirit."	2084:4
The religion of Jesus is:	" . . .salvation from self, deliverance from the evils of creature isolation in time and in eternity."	67:4
	Jesus said, ". . .religion — my gospel — is nothing more nor less than the believing recognition of the truth that you are his son."	1590:6
	Rodan of Alexandria said that the religion of Jesus "is the highest concept of religion the world has ever known. . ."	1781:4:6
The essence of Jesus' teaching was:	<i>Love and service.</i> "The worship of God and the service of man became the sum and substance of his religion,. . ."	1008:2 1769:9:8
Religion of Jesus (for the individual)	He came to give a personal religion. "Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood; . . ."	1629:6 2092:5
	Gospel of personal religion — sonship with God.	1338:3:4
	Jesus was concerned only with personal and purely religious problems of the individual. He was the representative of the Father to the <i>individual</i> , not to the group.	1624:5:4

THE RELIGION OF JESUS

Reference

Religion of Jesus (for individuals) (contd.)	The religion of the kingdom is personal, individual.	1862:4:1
	True religion finds its real manifestation in the individual souls of men.	2063:5:7
No provision for self-examination	Jesus' religion made no provision for spiritual self-examination.	1583:2
How religion grows	Religion is a personal experience, it "cannot be bestowed, received, loaned, learned, or lost." It grows proportionately to the growing quest for final values."	1095:3:1
Universality of the religion of Jesus	Reception of the apostles' teaching by the men of various races and nations.	2064:2:1-3
What the religion of Jesus does to its believers	The religion of Jesus transforms its believers, demanding that they seek for a knowledge of the will of the Father in heaven, consecrating their energies to the unselfish service of the brotherhood of man.	2083:3:9
Our aim as king- dom believers is:	". . .to share his faith; to trust God as Jesus trusted God and to believe in men as he believed in men."	2091:2:2
What it means to "follow Jesus"	". . .to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man."	2090:4:1
Jesus promised a new teacher	". . .the Spirit of Truth shall be with you."	1961:4:6
The highest re- ligion yet reveal- ed	Your highest religion, the life of Jesus, was a religious experience; mortal man seeking God and finding him during one short life in the flesh, while in the human experience God seeking man and finding him. That is the highest religion yet revealed in the universe of Nebadon – the earth life of Jesus of Nazareth.	1128:3:5

JESUS CAREER AS CONCERNS PRAYER

	"...look not so much for what he taught as for what he did." 2089:1	Reference
	<p>"The master was a pattern of reverence. The prayer of even his youth began, 'Our Father who is in heaven, Hallowed be your name,'"</p>	1103:5
	<p>During the sixth year of Jesus' life, after saying his prayers as he had been taught, "he insisted on having 'just a little talk with my Father in heaven.'"</p>	1360:2
	<p>During the fifteenth year of Jesus' life he formulated a prayer for his brothers and sisters which he subsequently taught to his apostles. It has become known as "The Lord's Prayer."</p>	1389:6
Jesus prays for others	<p>"The Master prayed very little for himself. . ." Only in the great crises of his earth life did Jesus ever pray for himself."</p>	1620:7 1621:5
View of Jesus' prayer life	<p>Two of his apostles, Nathaniel and Thomas, jointly presented their views. They said, "We have heard few of his prayers, but these few would indicate that he talks with God, as it were, face to face."</p>	1786:6
Silent prayer	<p>The Master rarely uttered his prayers as spoken words. "Practically all of Jesus' praying was done in the spirit and in the heart – silently."</p>	1621:9
	<p>Prayers of Jesus in spoken words</p>	
Prayer at baptism	<p>After Jesus' baptism, his indwelling Adjuster departed. In a few moments this divine Adjuster returned from Divington as a Personalized Adjuster speaking the words, "This is my beloved Son in whom I am well pleased."</p>	1511:3
	<p>While Jesus, John the Baptist, and Jesus' two brothers, James and Jude, tarried in the water, Jesus looking up to the near-by Adjuster, prayed: "My Father who reigns in heaven, hallowed be your name. Your kingdom come! Your will be done on earth, even as it is in heaven."</p>	1511:4
Prayer at the shore	<p>Jesus, his six apostles, James and Jude returned from the boat where he had been instructing them. "That evening when they had returned to the land, before they went their way, Jesus, standing at the water's edge, prayed: 'My Father, I thank you for these little ones who, in spite of their doubts, even now believe. And for their sakes have I set myself apart to do your will. And now may they learn to be one, even as we are one.'"</p>	1533:5
Ordination prayer	<p>The twelve had been called together for their ordination as public preachers of the gospel of the kingdom. Jesus instructed them to kneel in a circle about him. When he had blessed each one he prayed: . . .</p>	1569:6 1569:7

JESUS CAREER AS CONCERNS PRAYER

Reference

At return of the seventy	Just before the evening meal Jesus prayed: . . .	1807:3:1
At Lazarus' tomb	A company of some forty-five mortals stood before the tomb of Lazarus. Jesus lifted up his eyes and prayed: . . .	1846:2
Last group prayer	Jesus desired that they pray to their Father in heaven for strength to sustain them in their work.	1963:3
	A short distance up on Olivet, he asked the eleven to kneel in a circle about him. The Master prayed: . . .	1963:5
Prayers in Gethsemane	Alone in Gethsemane. Jesus left Peter, James, and John while he went off about a stone's throw to pray. He prayed: . . .	1968:2 1968:2:7
	Jesus went to the three apostles and found them asleep. He again went apart to pray: . . .	1968:3:7
	Jesus returned to speak to Peter, James, and John. For a third time he withdrew and prayed: . . .	1968:5:4
Jesus' manner of praying on the Mount of Ordination	On the hill near Capernaum, the eleven apostles knelt in a circle about the Master. He repeated the charges and re-enacted the ordination scene. The Master – the morontia Jesus – now prayed in tones of majesty and with words of power such as the apostles had never before heard.	2050:3
Jesus talks about prayer.	Jesus' answers to the apostles' questions about prayer.	1848:9
	Jesus' teachings about prayer.	1616:3
	Jesus' discourse on prayer.	1618:6
	Jesus' instruction regarding prayer.	1620
	Jesus' discourse on prayer to the twenty-four.	1638- 1641
To Jesus prayer was:	“. . . a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, . . . a declaration of faith. . . , and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin.”	2089:1
Jesus' help to mortal man in praying	“. . . when your will has been truly aligned with his [the Father's will], you can ask anything conceived by that will-union, and it will be granted. And such a will-union is effected by and through Jesus.”	1946:2:11

JESUS' TEACHING REGARDING THE KINGDOM

	<p style="text-align: center;">“Our Father who is in heaven, Hallowed be your name. Your kingdom come; your will be done On earth as it is in heaven.” 1620:1</p>	
	<p>Jesus said to the twelve, “Your message to the world shall be: Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith!” 1569:3</p>	Reference
What is the kingdom?	<p>“John asked Jesus, ‘Master, what is the kingdom of heaven?’ And Jesus answered: ‘The kingdom of heaven consists of these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God. . .’”</p> <p>“The kingdom of heaven is neither a social nor economic order; it is an exclusively spiritual brotherhood of God-knowing individuals.”</p> <p>The kingdom of heaven is a spiritual kingdom.</p> <p>Jesus’ concept of the kingdom.</p> <p>Jesus often referred to “the kingdom of God within you.”</p> <p>Jesus said, “this kingdom of which you preach is God within you.”</p> <p>The kingdom of heaven is a spiritual relationship between God and man.</p> <p>Three spiritual phases of the kingdom: divine sonship, spiritual liberty, and eternal salvation.</p> <p>“Jesus sought to substitute many terms for the kingdom but always without success.” He used the terms: the family of God, the Father’s will, the fellowship of the believers, the brotherhood of man, and the liberated sons of God.</p>	<p>1585:7 1586:1</p> <p>1088:4</p> <p>1605:2</p> <p>1859:5</p> <p>1861:6:5</p> <p>1569:3:6</p> <p>1486:5:3</p> <p>1704:5:10</p> <p>1861:6:7</p>
Entering the kingdom	<p>A believer enters the kingdom <i>now</i>, by faith.</p> <p>“The right to enter the kingdom is conditioned by faith, personal belief.”</p> <p>Two things are essential to faith – entrance into the kingdom: “1. <i>Faith, sincerity</i>. to come as a little child, to receive the bestowal of sonship as a gift; to submit to the doing of the Father’s will without questioning and in the full confidence and genuine trustfulness of the Father’s wisdom; to come into the kingdom free from prejudice and preconception; to be open-minded and teachable like an unspoiled child.</p>	<p>1861:2</p> <p>1583:3</p> <p>1861:2 1861:3</p>

JESUS' TEACHING REGARDING THE KINGDOM

Reference

	"2. <i>Truth hunger.</i> The thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God."	1861:4
Living within the kingdom	"3. Love is the rule of living within the kingdom – supreme devotion to God while loving your neighbor as yourself."	1596:6
Law of the kingdom	"4. Obedience to the will of the Father, yielding the fruits of the spirit in one's personal life, is the law of the kingdom."	1596:7
What you become in the kingdom	"In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new."	1609:5:5
What you find when entering the kingdom	All who enter shall find abundant liberty and joyous salvation.	1537:3:3
	"...no matter what price you may pay to enter the kingdom of heaven, you shall receive manifold more of joy and spiritual progress in this world, and in the age to come eternal life."	1537:2:5
Remaining in the kingdom	"The cost of remaining in the progressive ascent of the kingdom is the pearl of great price, in order to possess which a man sells all that he has."	1583:3:2
Extension of the kingdom	"12. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven."	1640:3

THE PLAN OF SALVATION

	<p>"The full summation of human life is the knowledge that man is educated by fact, ennobled by wisdom, and saved – justified – by religious faith." 2094:4</p>	
	<p>"The God-conscious mortal is sure of salvation. . ." 1740:8</p>	Reference
<p>What is salvation?</p>	<p><i>Salvation means "survival".</i> The word "salvation" is derived from the Latin word 'salvare' (to save) which means to heal and to make whole; it also means "delivering, liberating."</p> <p>Dictionary definition: saved, rescued, preserved from destruction.</p> <p>Paul Tillich's definition: salvation is healing.</p> <p>"Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value."</p> <p><i>All religions have a plan of salvation.</i></p>	1478:6
<p>Quotations from The Holy Bible* about salvation</p>	<p><i>Universal salvation.</i> "For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth."</p> <p><i>Free salvation.</i> "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God –"</p> <p><i>Ministering Spirits.</i> "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?"</p> <p>"This saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners."</p> <p>"Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."</p> <p>"For everyone who calls upon the name of the Lord will be saved."</p>	1 Tim. 2:3,4 Eph. 2:8 Heb. 1:14 1 Tim. 1:15 Rom. 10:9 Rom. 10:13
<p>From Buddhism</p>	<p>"Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. While faith is the energy of the better life, nevertheless, must you work out your own salvation and perseverance."</p>	1447:1
<p>How is salvation attained?</p>	<p>Viktor Frankl – "The salvation of man is through love and in love."</p> <p>Jesus – "God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation."</p>	1593:1:7
	<p>* Revised Standard Version, Thos. A. Nelson and Sons, N.Y. (Revised 1946-1952)</p>	

THE PLAN OF SALVATION

Reference

How is salvation attained?
(contd.)

The prime purpose of The URANTIA Book is to save men's souls. It has a tendency to save men from self-gratifying, self-destructive tendencies.

One of Jesus' purposes in coming to Urantia was to proclaim a new gospel of salvation.

1542:3:8

Help of our Creator Son

"Though it is hardly proper to speak of Jesus as a sacrificer, a ransom, or a redeemer, it is wholly correct to refer to him as a saviour. He forever made the way of salvation (survival) more clear and certain; he did better and more surely show the way of salvation for all the mortals of all the worlds of the universe of Nebadon."

2017:2

When Jesus had finished his earth life the Master who was the Father incarnate, could truly say: "I am the open door to eternal salvation."

1965:4

"Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a goodness which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs: it *makes them right*. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation."

2018:2:12

"The religion of Jesus *is* salvation from self, deliverance from the evils of creature isolation in time and in eternity."

67:4:7

When asked about the kingdom of heaven, Jesus answered John: "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God — to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation."

1585:7

1586:1

Salvation a matter of personal choosing

"Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive."

1638:5

Said Jesus, "But I declare that salvation is first a matter of personal choosing." The door to the way of life is wide enough to admit all who sincerely seek to enter.

1828:8:7

In answer to Andrew about self-control Jesus said, "Salvation is by the regeneration of the spirit and not by self-righteous deeds of the flesh."

1610:2

THE PLAN OF SALVATION

Reference

What one shall do to be saved	Jesus was asked by Rachel, "What shall we answer when women ask us, Master, what shall I do to be saved?"	1682:4
	His answer: "Believe this gospel of the kingdom; accept divine forgiveness. By faith recognize the indwelling spirit of God, . . ."	1682:5:2
Salvation is a gift of Father	"Salvation is the gift of the Father and is revealed by his Sons."	1682:6:1
	Jesus talked with two brothers of Emmaus about salvation.	2035:2:8
Finality of human salvation	"The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:	1112:5:5
	<ol style="list-style-type: none"> 1. Salvation from material fetters. . . 2. Salvation from intellectual bondage. . . 3. Salvation from spiritual blindness. . . 4. Salvation from incompleteness of self. . . 5. Salvation from self. . . 6. Salvation from time, . . ." 	1113:1
Imparting salvation to others	As Jesus and his pupil Ganid viewed the lighthouse of Pharos at Alexandria, Jesus said, "And you, my son, will be like this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about you in darkness, showing all who so desire the way to reach the harbor of salvation in safety." And as Ganid squeezed Jesus' hand, he said, "I will."	1432:3
The plan of salvation	<i>The Bible Version</i> which presents the religion <i>about</i> Jesus.	
	<ol style="list-style-type: none"> 1. The Fall of Man. 2. Original Sin. 	Gen. 3 1 Cor. 15:22
	<ol style="list-style-type: none"> 3. Man a Captive of Sin. 4. Man a Child of the Devil. 5. Redemption Only by Blood. 	Rom. 5:12, 17,18 Rom. 7:23,25 Eph. 2:3 I John 3:10 Rom. 5:9 Matt. 26:28 Eph. 1:7 Heb. 9:22
	<ol style="list-style-type: none"> 6. Christ is the Redeemer. 	John 3:16 Rom. 8:3 Rom. 3:24, 25
	<ol style="list-style-type: none"> 7. The Atonement Doctrine. 	Gal. 3:13 Ex. 32:30 Rom. 5:11 1 Cor. 15:3
	<ol style="list-style-type: none"> 8. We are Adopted Sons. 	Gal. 4:5 John 1:12

THE PLAN OF SALVATION

Reference

		Reference
	<i>The URANTIA Book Version</i> which presents the religion of Jesus.	
	God's Eternal Purpose.	365:4
Reasons for Michael's incarnate bestowal	<ol style="list-style-type: none"> 1. To earn Supreme Sovereignty of his Universe. 2. To become a wise and understanding administrator. 3. To reveal the Father and do his will. 4. To portray maximated authority of Paradise Trinity. 5. To terminate the Lucifer rebellion. 6. To reveal the will and enhance the evolution of God the Supreme. 7. To provide for the universal bestowal of Thought Adjusters. 8. To prepare the way for the bestowal of the Spirit of Truth. 9. To become an inspiration – not an example for religious living. 	<p>1323:1:9 1308:5 1328:5 1324:2 1494:3:8 1318:7 1328:3:11 1949:1 1328:2:8</p>
Jesus' death on the cross	<ol style="list-style-type: none"> 10. a) Man's doing – not God's. Not necessary or essential. b) The cross was not a sacrifice for mortal guilt. c) Man is not a child of the devil. Mortal man was never the property of archdeceivers. <p>Jesus' death was not an atonement. The atonement doctrine is a philosophic assault upon both the unity and the free-willness of God. The idea of appeasing an angry God is barbarous.</p>	<p>2002:4 1083:7 2019:3 2016:9</p> <p>2003:2 41:3:7 60:4</p>
	<ol style="list-style-type: none"> 11. To establish the <i>new and living way</i>. 12. To portray mortal men as the sons of God. 13. To enhance perfection plan for mortal ascenders. 14. Parts of the perfection plan: <ul style="list-style-type: none"> <i>The Plan of Progressive Attainment</i> <i>The Bestowal Plan</i> <i>The Plan of Mercy Ministry</i> 	<p>1426:1:10 1829:4:10 448:2 21:3 85:5 85:5 85:6 85:7</p>
	<ol style="list-style-type: none"> 15. The Paradise Ascension. The cardinal factor in this scheme is finding God. "Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Diety has been attained." The broadcasts of Havona flash forth the space reports of glory, the good news that the creatures of material origin have, through evolutionary ascension, become the perfected sons of God. 	<p>354:3 295:3</p>
Future destiny that is practical and glorious	<p>The Paradise Corps of the Finality is the destiny of surviving mortals.</p> <p>Ultimate destiny – outer space level.</p>	<p>1239:4 1239:6,7</p>

THE PLAN OF SALVATION

Reference

Future destiny
that is practical
and glorious
(contd.)

16. Survival

"When you are through down here, when your course has been run in temporary form on earth, when your trial trip in the flesh is finished, when the dust that composes the mortal tabernacle 'returns to the earth from whence it came'; then, it is revealed, the indwelling 'Spirit shall return to God who gave it.' "

Survival of human self.

Man must choose. In default of choice, personality becomes a part of the Supreme Being.

And will creatures are to experience one true opportunity to make one undoubted final choice.

Grandfanda was the first pilgrim to attain Havona.

1231
26:5

1232:3
1232:4

1233:6:3

270:6

THE WILL OF GOD

	<p>“The affectionate dedication of the human will to the doing of the Father’s will is man’s choicest gift to God; in fact, such a consecration of creature will constitute man’s only possible gift of true value to the Paradise Father.” 22:5:6</p>	
	<p>“Every God-knowing mortal who has espoused the career of doing the Father’s will has already embarked upon the long, long Paradise trail of divinity pursuit and perfection attainment.” 127:6</p>	Reference
What is the will of God?	<p>“The will of God is divine truth, living love; therefore are the perfecting creations of the evolutionary universes characterized by goodness – nearness to divinity; by potential evil – remoteness from divinity.”</p>	52:5 53:1
Where found?	<p>Within each person is the particular will of God for that person, each one being indwelt by an Adjuster, a fragment of God.</p> <p>The Adjusters are “the will of God abroad in the universes.”</p>	25:6:5
Doing the will of God	<p>“Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God.”</p> <p>“The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God – with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike – divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes.</p> <p>“The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.”</p> <p>“Mortals live in God, and so God has willed to live in mortals. As men trust themselves to him, so has he – and first – trusted a part of himself to be with men; has consented to live in men and to indwell men subject to the human will.”</p> <p>“Peace in this life, survival in death, perfection in the next life, service in eternity – all these are achieved (in spirit) <i>now</i> when the creature personality consents – chooses – to subject the creature will to the Father’s will.”</p>	1176:4:2 1221:3 1221:4 1221:5 1221:6
Learning how to follow the will	<p>“. . . Prayer is not a process of getting your way but rather a program of taking God’s way, an experience of learning how to recognize and execute the Father’s will.”</p>	1946:2:8

THE WILL OF GOD

Reference

Help of the Spirit of Truth

Jesus told James Zebedee to let (the new teacher) the Spirit of Truth teach him the poise of compassion and that sympathetic tolerance which is born of sublime confidence in Jesus and of perfect submission to the Father's will.

1958:3

A midwayer tells us — "The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men."

2065:7

Relation of the will of God to the kingdom

"John asked Jesus, 'Master, what is the kingdom of heaven?' and Jesus answered: 'The kingdom of heaven consists in three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God —'"

1585:7

1586:1

"The kingdom, to the Jews, was the Israelite *community*; to the gentiles it became the Christian *church*. To Jesus the kingdom was the sum of those *individuals* who had confessed their faith in the fatherhood of God, thereby declaring their wholehearted dedication to the doing of the will of God, . . ."

1865:1

Jesus proclaimed "that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the Believer — . . ."

1866:2

"The faith of Jesus visualized all spirit values as being found in the kingdom of God; therefore he said, 'Seek first the kingdom of heaven.' Jesus saw in the advanced and ideal fellowship of the kingdom the achievement and fulfillment of the 'will of God.' The very heart of the prayer which he taught his disciples was, 'Your kingdom come; your will be done.'"

2088:4

In Jesus farewell discourse at the conclusion of the Last Supper he said: "Although this gospel of the kingdom never fails to bring great peace to the soul of the individual believer, it will not bring peace on earth until man is willing to believe my teaching wholeheartedly and to establish the practice of doing the Father's will as the chief purpose in living the mortal life."

1951:3:17

Results of creature choosing to do the will of God

"When man consecrates his will to the doing of the Father's will, when man gives God all that he *has*, then does God make that man more than he is."

1285:4:8

"The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning which is immediately reacted to by some unrevealed but ubiquitous force of co-ordination, probably the functioning of the ever-enlarging action of the Supreme Being."

1288:4

THE WILL OF GOD

Reference

Jesus' life con- secrated to doing Father's will	<p>“. . .The soul of man is an experiential acquirement. As a mortal creature chooses to 'do the will of the Father in heaven,' so the indwelling spirit becomes the father of a <i>new reality</i> in human experience. The mortal and material mind is the mother of this same emerging reality.”</p>	8:10
	<p>“The highest moral choice is the choice of the highest possible value, and always – in any sphere, in all of them – this is to choose to do the will of God. If man thus chooses, he <i>is</i> great, though he be the humblest citizen of Jerusalem or even the least of mortals on Urantia.”</p>	435:8:3 436:1
	<p>“The master desired that his followers should have nothing material to associate with his life on earth. He wanted to leave mankind only the memory of a human life dedicated to the high spiritual ideal of being consecrated to doing the Father's will.”</p>	2008:1:3
	<p>“Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will.”</p>	2088:6
	<p>Jesus said: “The Father has sent me into the world to show how he desires to indwell and direct all men; and I have so lived this life in the flesh as to inspire all men likewise ever to seek to know and do the will of the indwelling heavenly Father.”</p>	1712:2:13
	<p>“Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation.”</p>	1732:5

SOME OF JESUS' PROMISES TO US

	<p>“And they found the Master’s words to be true when they put his promises to the test. And since that day countless thousands also have tested and proved the surety of these same promises.” 1808:3</p>	Reference
Spiritual rest for your souls	Jesus’ promise to his workers, the seventy, and to us: “To you and to all who shall follow in your steps down through the ages, let me say: I always stand near, and my invitation-call is, and ever shall be, Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls.”	1808:2
Peace	<p>“Peace I leave with you; my peace I give to you. I make these gifts not as the world gives – by measure – I give each of you all you will receive.”</p> <p>“Come, therefore, all you who labor and are heavy laden, and you shall find rest for your souls. Take upon you the divine yoke, and you will experience the peace of God, which passes all understanding.”</p>	1954:2 1627:6:4
Ask and you shall receive	“Ask that it shall be given you; seek and you shall find; knock and it shall be opened to you. For every one who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened.”	1619:1:13
Liberty – joy of salvation	“I offer you the liberty of life and the joy of salvation.”	1792:1:3
Forgiveness of sins	“If you confess your sins, they are forgiven; . . .”	1736:5:3
Triumph	“. . .and in me you shall all triumph through faith.”	1954:2:5
Eternal life	“. . .and I will give eternal life to all who will become faith sons of God.”	1963:5:3
	“Continue to believe in me and in that which I have revealed to you, and you shall receive the gift of eternal life.”	1957:2:15
Life that leads to Father’s presence	“But all who truly seek to find me shall sometime attain the life that leads to my Father’s presence.”	1792:1:9
With us through adversity	“I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.”	1767:1:6
Indwelling spirit (the Adjuster)	“Every earth child who follows the leading of this spirit shall eventually know the will of God, and he who surrenders to the will of my Father shall abide forever.”	1642:4

SOME OF JESUS' PROMISES TO US

Reference

These many things	<p>“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.”</p>	1766:8
Fruits of the spirit	<p>“I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest.”</p>	1945:5:11
Father will grant petition	<p>“If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition.”</p>	1945:5:14
Kingdom of God	<p>“Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you.”</p>	1578:1:2
Joy, spiritual progress	<p>“He who enters the kingdom has eternal life already – he shall never perish.”</p> <p>“. . . no matter what price you may pay to enter the kingdom of heaven, you shall receive manifold more of joy and spiritual progress in this world, and in the age to come eternal life.”</p>	1642:4:5 1537:2:6
Bring all men to know the Father	<p>“And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my father and believe in the saving truth which I have come to declare.”</p>	1569:4:4
Better relations	<p>“As the gospel of this kingdom shall spread over the world with its message of good cheer and good will to all men, there will grow up improved and better relations among the families of all nations.”</p>	1597:2:7
Spirit of Truth will live in your hearts	<p>After I have gone to the Father I will send another teacher.</p> <p>“This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, . . .”</p>	1948:3 1949:1:4
Illuminate difference between sin and righteousness	<p>“And when my spirit comes to indwell you, he will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them.”</p>	1951:4:8

SOME OF JESUS' PROMISES TO US

Reference

A well of living water

"I will pour out my spirit upon all flesh. . . But as many as do receive him shall be enlightened, cleansed, and comforted. And this Spirit of Truth will become in them a well of living water springing up into eternal life."

1954:1

Spirit with you always

"And my spirit shall be upon you, now and even to the end of the world."

1932:3:5

"Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always."

2054:1:5

On Urantia, gospel will rule

" – And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world."

1608:1:11

With you always

"Fear not the resistance of evil, for I am with you always, even to the end of the ages. And my peace I leave with you."

2042:2:5

Words of truth

"Even though heaven and earth shall pass away, my words of truth shall not."

1736:3:5

Jesus' last promise

"My love overshadows you, my spirit will dwell with you, and my peace shall abide with you. Farewell."

2057:4:9

MIRACLES

	<p>“...the operation of universal laws beyond our understanding.” 1331:6</p> <p>“No law of nature was modified, abrogated, or transcended.” 1530-6</p>	Reference
Jesus' attitude toward miracles	<p>He decided he would <i>not</i> use the superhuman personalities on the planet and he would not use his creative power to try to advance the spiritual kingdom, unless it should become evident that it was his <i>Father's will</i>.</p> <p>His decision excluded the help of all of his attendant universe hosts except in matters as concerned time.</p> <p>He decided against a program of power and glory of expected miracle working.</p> <p>Jesus refused to work in defiance of established laws of nature insofar as his personal conduct was concerned. He never walked on the water.</p> <p>He steadfastly adhered to his decision.</p> <p>He eliminated practices of bringing his mission to the notice of men. He refused the challenge of his enemies to “show a sign” in proof of his divinity.</p> <p>“He refused to become a mere wonder-worker.”</p>	<p>1516:2</p> <p>1517:2</p> <p>1518:5</p> <p>1519:7</p> <p>1520:2</p> <p>1520:3</p> <p>1520:4</p>
The Jews attitude regarding miracles	<p>They were a wonder-seeking generation and a miracle-minded people.</p> <p>The Jews looked for the Messiah who would usher in an era of miraculous plenty.</p> <p>The kind of Messiah they were looking for.</p> <p>Everybody believed in miracles as commonplace occurrences.</p> <p>Jesus followers also were miracle-minded.</p> <p>Jesus so-called miracles gave him much trouble – they provided prejudice-raising publicity and afforded unsought notoriety.</p> <p>There follows a list of “miracles” in consecutive order as they are mentioned in <i>The URANTIA Book</i>. References are also given for those “miracles” as presented in the Bible.</p>	<p>1518:5</p> <p>1518:6</p> <p>1521:1</p> <p>1341:1</p> <p>1699:3</p> <p>1634:1</p>

MIRACLES

Reference

Many of the occurrences believed to be miracles in the Bible are not considered *real* miracles by The URANTIA Book. In fact, few of such occurrences *are* considered to be *real* miracles by The URANTIA Book. In some instances it is not even absolutely clear whether they are truly miracles.

In the following list each miracle (whether so-called or real) is briefly described according to what The URANTIA Book has to say about it.

— * —

Water into wine at Cana	This was in no sense a miracle – no law of nature was abrogated.	1530-31 John 2:1-11
Draught of Fishes	This was in no sense a miracle. Jesus knew the habits of fish in the Sea of Galilee. He merely directed his men to the place where fish were to be found at this time of day.	1628-9 Luke 5:1-11
Epileptic in synagogue	This young man was a victim of ordinary epilepsy, but he believed his affliction was due to possession by an evil spirit. Jesus did not cure him of epilepsy at that time – not until after sundown was this man really healed.	1631 Mark 1:21-28 Luke 4:31-37
Peter's mother-in-law	She suffered from malarial fever. While Jesus was speaking words of comfort to her the fever left; it was not until hours later that her cure was effected in connection with the extraordinary event which occurred in Zebedee's front yard after sundown.	1631 Mark 1:29-31 Luke 4:38-39 Matt. 8:14-15
Mass healing at sundown	"The sight of these afflicted mortals. . . touched the human heart of Jesus and challenged the divine mercy of this benevolent Creator Son."	1632-3 Matt. 8:16 Mark 1:32-34 Luke 4:40-41
The Leper at Iron	First intentional healing. The leper really believed he could not enter the kingdom unless he was cured. Jesus' heart was touched and his divine mind was moved with compassion.	1643-4 Matt. 8:1-4 Mark 1:40-45 Luke 5:12-15
Titus the nobleman's son	This healing was merely a case of preknowledge concerning the course of natural law. The son later became a mighty minister of the kingdom. Although Titus and his friends regarded this episode as a miracle, it was not. At least it was not a miracle of curing physical disease.	1644-5 John 4:46-54
Raising of widow's son	The son was merely in a deep sleep, not dead. He sat up and Jesus sent him back home. Notwithstanding Jesus' statement that the boy was not dead, everyone insisted a miracle had been wrought.	1645 Luke 7:11-17

MIRACLES

Reference

The Centurion's servant	Jesus marvelled at the belief of the Centurion. "I have not found so great faith, no, not in Israel," said Jesus. And from that hour the servant began to mend. But it is not known just what happened on this occasion. As to whether or not invisible beings ministered healing to the Centurion's servant, was not revealed.	1647-8 Matt. 8:5-13 Luke 7:1-10
Infirm man Bethesda	This man who had been many years downcast and afflicted by infirmities of his troubled mind, rejoiced at Jesus' words and picked up his bed and went home. He had waited for years for <i>somebody</i> to help him; it was his feeling of his own helplessness that he never once entertained the idea of helping himself, which proved to be the one thing he had to do to effect his recovery.	1649-50 John 5:2-9
Man with withered hand	This was the first miracle in response to challenge of enemies (the spying Pharisees). It was done intentionally to protest restrictions on the Sabbath.	1664-5 Matt. 12:9-14 Mark 3:1-6 Luke 6:6-11
Paralytic in Zebedee's front room	Intentional healing. Paralytic was lowered through roof to gain Jesus' immediate presence. He wished to be healed so he could serve in the kingdom. Jesus healed this man in presence of Pharisees who claimed this was blasphemy.	1666-7 Matt. 9:2-8 Mark 2:1-12 Luke 5:17-26
Miscellaneous spontaneous healings	Unintentional and unconscious healing. Human faith together with Jesus' compassion effected spontaneous healing. "What the Creator Son desires and the eternal Father wills IS."	1669-70 Mark 6:56
Stilling of the tempest	The storm had naturally subsided, but the apostles never ceased to regard this as a miracle; they firmly believed that all nature was a phenomena under control of spirit forces.	1695 Matt. 8:23-27 Mark 4:35-41 Luke 8:22-25
Kheresa lunatic	His troubles were mostly emotional – his brain was not grossly diseased. This man was afflicted with a periodic form of insanity. He had many lucid intervals. Jesus assured him that he was not possessed of evil spirits. Some dogs chanced to charge into a small herd of unattended swine which caused them to dive over a precipice into the sea just at this time. There was no connection between the swine's action and the man's healing.	1695-6 Matt. 8:28-34 Mark 5:1-20 Luke 8:26-39
Woman with issue of blood	Jesus in no sense consciously willed her cure. She touched Jesus' garment, but her <i>faith, not touch</i> healed her.	1698-9 Matt. 9:20-22 Mark 5:25-34 Luke 8:43-48
Raising of Jairus' daughter	This maiden had been in a deep coma following a long fever and Jesus had merely awakened her.	1699 Matt. 9:18-26 Mark 5:21-43 Luke 8:40-56

MIRACLES

Reference

Two blind men lead by a dumb boy with devil	These two episodes are simply mentioned in <i>The URANTIA Book</i> . No details regarding them are given.	1699:4 Matt. 9:27-31 Matt. 9:32-34
Feeding the 5000	This was the only nature miracle which Jesus performed as a result of his conscious preplanning. This was a genuine supernatural ministration.	1700-1702 Matt. 14:13-23 Mark 6:30-46 Luke 9:10-17 John 6:1-15
Jesus walking on the water	This did not happen. It was only Peter's dream. Peter only partially convinced John Mark, which explains why Mark left a portion of the story out of his narrative. Luke, who made a careful search into these matters, concluded that the episode was a vision of Peter's and therefore refused to give place to this story in the preparation of his narrative.	1703:3 Matt. 14:24-33 Mark 6:47-52 John 6:16-21
Youth with unclean spirit	The first case where Jesus cast an "evil spirit" out of a human being. This was a case of genuine demoniac possession which sometimes occurred right up to the Day of Pentecost.	1713-14 Matt. 12:22-28 Luke 11:14-18
Syrian woman's 12 yr. old daughter	Child was afflicted with a nervous disorder characterized by convulsions and other distressing manifestations. Mother believed her child was possessed by a demon. Jesus said, "O, woman great is your faith, so great I cannot withhold that which you desire; go your way in peace. Your daughter has already been made whole." The little girl was well from that hour.	1734-5 Matt. 15:21-28 Mark 7:24-30
Shekel in fish's mouth	This did not happen. Fishermen caught fish in order to pay the temple tax. It is not strange that you have record of Peter catching a fish with a shekel in its mouth. In those days many stories were current about finding treasures in the mouths of fishes.	1744 Matt. 17:24-27
14-yr. old epileptic boy — demon possessed	This was a true healing of a double affliction and spirit malady. The boy was truly possessed of a rebellious midwayer whom Jesus cast out permanently. Jesus told the boy's father, all things are possible to him who really believes, and the father answered: "Lord, I believe. I pray you help my unbelief."	1755-7 Matt. 17:14-20 Mark 9:14-29 Luke 9:37-43
Josiah, the blind beggar	This intentional healing was an open challenge to the Sanhedrin. It was Jesus' way of proclaiming an open break with the Pharisees. Jesus decided to use this in his plan for this day's work. It was the strangest of all Jesus' miracles. Josiah had little faith and did not ask to be healed.	1811-13 John 9:1-41
Ten lepers — 9 Jews and only 1 Samaritan	Only 4 had leprosy, the others had skin troubles. Jesus told the lepers to show themselves to the priests as required by the law of Moses and as they went they were made whole. Only the Samaritan returned to Jesus and glorified God.	1827-8 Luke 17:11-19

MIRACLES

Reference

Dropsical man	This was an intentional healing. The man's plight appealed to Jesus' compassion, and healing on the Sabbath was also a challenge to the Pharisees present, and the man had faith in his soul.	1834:2 Luke 14:1-6
Woman with spirit of infirmity	This elderly woman wore a downcast expression and was much bent in form. She had long been fear ridden and all joy had passed out of her life. Jesus told her that if she only believed she would be loosened from her spirit of infirmity. The woman straightened up and glorified God.	1835-6 Luke 13:10-17
Raising of Lazarus from the dead	This was intentional. Jesus was moved by compassion toward his friends and by Martha's faith. He resented the outward exhibition of mourning on the part of Lazarus' enemies. This event was the greatest of all Jesus' works connected with the earth ministry of Michael of Nebadon; the greatest manifestation of divine power during his incarnation in the flesh.	1842-6 John 11:1-46
Bartimus, the blind man at Jericho	Intentional healing because of the man's faith. Jesus said, "Your faith has made you whole." Bartimus remained near Jesus glorifying God.	1873 Matt. 20:29-34 Mark 10:46-53 Luke 18:35-43
	There are also three episodes mentioned in the Bible as Miracles which are not mentioned at all in The URANTIA Book . They are:	
	1. The man who was deaf and had a speech impediment.	Mark 7:31-37
	2. The feeding of the 4000.	Matt. 15:32-38 Mark 8:1-9
	3. The blind man near Bethsaida.	Mark 8:22-26

PARABLES

	<p>A parable is based on a true story, not a fable. A parable should be treated as focused on one special point – it is not an allegory which is a description of one thing under image of another. A fable is a fictitious story meant to teach a moral lesson— a story that is not true.</p>	
	<p style="text-align: center;">Why Jesus spoke in parables:</p> <p>“ . . . I henceforth speak to the people much in parables to the end that our friends and those who desire to know the truth may find that which they seek, while our enemies and those who love not the truth may hear without understanding.” 1689:3:11</p> <p>“ . . . it enabled him to proclaim vital truths to those who desired to know the better way while at the same time affording his enemies less opportunity to find cause for offense and for accusation against him.” 1693:4:7</p>	Reference
Value of parables	<p>Discussion of parables by Jesus and his apostles.</p> <p>“The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.</p> <p>“The parable proceeds from the things which are known to the discernment of the unknown. The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.</p> <p>“Parables favor the making of impartial moral decisions. The parable evades much prejudice and puts new truth gracefully into the mind and does all this with the arousal of a minimum of the self-defense of personal resentment.”</p>	<p>1692</p> <p>1692:6-8</p>
Parable of the sower	<p>“The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered.”</p> <p>A.D. 29, at Bethsaida, Jesus presented the first pretentious parable. Jesus was in a boat near the shore meditating. About one thousand persons were gathered on the shore this Sunday morning.</p> <p>Peter came out to the boat and wanted to preach to the multitude, but Jesus said, “No, Peter, I will tell them a story.”</p> <p>We learn the following <i>lesson</i> from this parable:</p> <p>It shows how different sorts of people receive and react to the gospel. Gospel workers can expect different results from their labors.</p>	<p>1693:1</p> <p>1688-9</p> <p>1688:3:12</p>

PARABLES

Reference

Parable of the sower (con't.)	There are many different interpretations which can be put upon any fact or truth.	
More parables by the sea	A.D. 29, at Bethsaida – by the seaside. Following Jesus presentation of the parable of the sower, he gave a discourse sprinkled with short parables.	1693:7
Parable of the bridge	This group of six parables was designed to illustrate various phases and numerous aspects of the kingdom of heaven. Each short parable was the nucleus for a profound discourse on the brotherhood of men.	1693-4
Parable of the bridge	"In entering Sidon, Jesus and his associates passed over a bridge, the first one many of them had ever seen. As they walked over this bridge, Jesus, among other things said: 'This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it.'"	1735:6
Parable of the lily and of the foolish carpenter	A.D. 29, at Tyre, in Melkarth Temple. The <i>lesson</i> of the parable of the lily is: The transcendence of the potential of the spiritual over the environment of the material and the temporal. The danger of depending on the transient and superficial while neglecting the deeper and fundamental realities of personal experience. Both of these parables teach us that you cannot judge correctly by appearance.	1737-8
Parable of the great supper	A.D. 30, at Philadelphia. This parable was called forth by a lawyer at the breakfast given by a Pharisee, and at the conclusion of Jesus' speech. The <i>lesson</i> from this parable: We should not let business obligations nor family relationships interfere with our acceptance of spiritual privileges and obligations. If the cultured and educated – those best fitted to be recipients of divine favors – will not respond to the gracious invitation of God, then send forth the invitation to those less worthy – even to the poor and the outcast. The important thing was that the house was filled. Even a third call went out to those in the highways of the countryside.	1835

PARABLES

Reference

Parable of the
lost coin

A.D. 30, the last week at the Pella Camp. "Jesus talked to the multitude about the 'Grace of Salvation.'" In the course of this sermon he retold the story of the lost sheep and the lost coin and then added his favorite parable of the prodigal son."

1850-5

The *lesson* we learn is:

God is interested in all sorts of sinners – those who have unintentionally gone astray and even those who deliberately go into wrongdoing.

You might feel that the stay-at-home brother had some cause for feeling neglected, but you should remember that this is a parable – not an allegory. It was offered for just one purpose – to show God's love for his lost sons and daughters. Some persons must have a lot of trouble before they are willing to seek salvation.

Parable of the
shrewd steward

A.D. 30, at Pella. This was an evening discussion prompted by a question asked by Simon Zelotes.

1853-4

We learn this *lesson*:

In the affairs of the kingdom we should not neglect shrewdness, sagacity and wisdom. Be as wise as serpents and harmless as doves.

Gaining souls is the most important work; why should we allow the pagan to outdo us?

Divided allegiance is fatal to spiritual prosperity. You cannot serve two masters.

The rich man
and the beggar

A.D. 30, at Pella. *This is an allegory.* Peter took over the meeting and recited an old and familiar allegory – one which John the Baptist had so often used.

1854-5

The purpose is to show that all of the rewards of virtue are not received in this life – they are experienced in the life to come. This allegory gives us a pretty good picture of Jewish theology respecting man's state after death. Ideas of both heaven and hell were rather vague.

This allegory teaches that the dead do not return to communicate with the living.

Parable of the
pounds

A.D. 30, on the road from Jericho to Jerusalem. This parable was intended for the apostles. It was based on the futile attempt of Archelaus to gain the rule of Judea. This parable is unique in that it is the only one based on a known historical character.

1875-6

It teaches the following *lesson*:

PARABLES

Reference

Parable of the pounds (contd.)

Stagnation is repugnant to Deity. We cannot be neutral – we are either for God or against him. We either progress or retrogress. Either the tree bears fruit or it is cut down and used for firewood.

If we cannot grow by our own efforts we should at least go in partnership with others (the banker) and thus realize gain on our natural endowments.

Sincere faith will get you into the kingdom, but only growth – bearing the fruits of the spirit – will sustain and maintain you there.

Parable of the two sons

A.D. 30, in Jerusalem at the Temple, after cleansing the temple, during the course of this Monday sermon.

1893

The parable teaches the following *lesson*:

We are not judged by our superficial and thoughtless reactions. It is our actual performances that determine our destiny. The great professions of the hypocrite avail nothing when it comes to the final reckoning.

The religion of the spirit will always clash with the religions of tradition and authority.

Great pretensions will not save us if we are unwilling to recognize the error of our ways and repent of our refusal to walk the pathway of light.

Parable of the absent landlord

A.D. 30, in the temple at Jerusalem, during the course of the Monday sermon following the parable of the two sons.

1893-4

The *lesson* we learn from this parable is:

The son of the landholder has come; they are planning to kill him; they thereby hope to keep their religion of traditional authority and to hold on to their positions of ecclesiastical power.

Parable of the marriage feast

A.D. 30, in the temple at Jerusalem – another parable in the course of the Monday sermon.

1894-5

The *lesson* from this parable is:

The basic thought has to do with the slighting – even violent rejection – of the king's invitation to attend the wedding feast. When those first invited (the Jews) refused to accept – even though their status would seem to indicate they had promised to accept – the others (the gentiles) were brought in.

PARABLES

Reference

Parable of the marriage feast (contd.)

Those who do finally accept the invitation must comply with the royal requirements – they must don the regulation wedding garments – the terms of salvation.

Parable of the talents

A.D. 30 (Tuesday evening) at camp on the Mount of Olives. To a group of about twenty Jesus spoke in response to a question by Thomas. This final parable is the Master's last message to the Urantia brotherhood of the kingdom.

1916-7

The *lesson* we learn is:

This, the last of the parables, has to do with all generations of believers who may live in anticipation of Jesus' sometime returning to Urantia.

Kingdomites must grow in grace and a knowledge of truth. Atrophy and death claim all who cease to grow. If you do not improve your opportunity, and another does, then your potential reward goes to this other and wiser person.

THOSE CONTACTING JESUS DURING HIS LATER YEARS DID NOT RECOGNIZE HIM AS THE SAME PERSON WHOM THEY HAD MET EARLIER IN HIS LIFE

Reference

Stephen, a young Hellenist	<p>In Jerusalem Jesus chanced to meet a young Greek, named Stephen. They discussed the way of life and the true God. Stephen was much impressed and never forgot his words.</p>	1411:5
	<p>“And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews. Some of Stephen’s extra-ordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus. But Stephen never even faintly surmised that the Galileen he had talked with some fifteen years previously was the very same person whom he later proclaimed the world’s Savior, . . .”</p>	1411:6
Men of Damascus	<p>The men of Damascus who asked Jesus to become head of a school of religious philosophy never did associate the later citizen of Capernaum with the former carpenter of Nazareth who had refused the honor which they offered him.</p>	1412:5
		1413:1
Jews of Alexandria	<p>Five prominent Jews of Alexandria tried to persuade Jesus to become a religious teacher in their city. In years to come when they heard of the Capernaum boat-builder they did not surmise that he was the same Galilean who had declined the invitation to become a great teacher in Alexandria.</p>	1413:8
		1414:3
Simon of Cyrene	<p>When Jesus and Ganid were in Cyrene in northern Africa they “gave first aid to a lad named Rufus, who had been injured by the breakdown of a loaded oxcart. They carried him home to his mother, and his father, Simon, little dreamed that the man whose cross he subsequently bore by orders of a Roman soldier was the stranger who once befriended his son.”</p>	1438:4
Claudus	<p>On the Island of Malta, Jesus talked with a downhearted young man named Claudus. He had contemplated taking his life, but the talk with Jesus made him desire to face life like a man. Later he joined Peter in proclaiming Christianity in Rome and Naples, preaching in Spain after Peter’s death. “But he never knew that the man who inspired him in Malta was the Jesus whom he subsequently proclaimed the world’s Deliverer.”</p>	1440:2
Religious leaders in Rome	<p>Jesus spent much of the six months in Rome with religious leaders. Thirty leaders whom he had instructed became leaders in the establishment of Christianity in Rome.</p>	1456:1,2
	<p>“Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching.”</p>	1456:6:1

THOSE CONTACTING JESUS DURING HIS LATER YEARS DID NOT RECOGNIZE HIM AS THE SAME PERSON WHOM THEY HAD MET EARLIER IN HIS LIFE

Reference

Religious
leaders in
Rome (contd.)

“Though Paul never really surmised the identity of this scribe of Damascus, he did, a short time before his death, because of similarity of personal descriptions, reach the conclusion that the ‘tentmaker of Antioch’ was also the ‘scribe of Damascus’.”

1456:7:4

Justus

At Corinth Jesus and Ganid were often guests in the Jewish home of Justus. Many times later “when the Apostle Paul sojourned in this home, did he listen to the recounting of these visits with the Indian lad and his Jewish tutor, while both Paul and Justus wondered whatever became of such a wise and brilliant Hebrew teacher.”

1472:5

Ganid and
Gonod

They never knew that Jesus of Nazareth was Joshua, their teacher.

1481:6:12

Teachers at
Urmia

The teachers at the Urmia school never suspected that the oft-referred to lectures of the caravan conductor had been delivered by Jesus himself.

1491:10:4

Paul

Jesus lived in Antioch for two months, working, observing, studying, visiting and ministering. “Ten years later, when the Apostle Paul was preaching in Antioch and heard his followers speak of the doctrines of the *Damascus scribe*, he little knew that his pupils had heard the voice, and listened to the teachings, of the Master himself.”

1492:4

Herod Antipas

“When the Son of Man stood before him, on this Friday morning, the wicked Idumean never for one moment recalled the lad of former years who had appeared before him in Sepphoris pleading for a just decision regarding the money due his father, who had been accidentally killed while at work on one of the public buildings. As far as Herod knew, he had never seen Jesus, although he had worried a great deal about him when his work had been centered in Galilee.”

1992:4:5

THE CRUCIFIXION, THE EARTHS' GREATEST TRAGEDY

Reference

Prior to the crucifixion	<p>"The extraordinary and unusually cruel experience through which Jesus of Nazareth passed has caused Urantia to become locally known as 'the world of the cross'."</p>	229:6
	<p>Jesus tried to make plain to his apostles that he would be leaving them. He tried to prepare them for the time when they would be without him.</p>	
	<p>At the conclusion of the Last Supper in the Mark home Jesus said, "In just a short time I am going to leave you, you will see me no more on earth, but you shall all see me in the age to come when you ascend to the kingdom which my Father has given to me."</p>	1944:3:6
	<p>"I am telling you about all this before I leave you in order that you may be so prepared for what is coming upon you that you will not stumble into serious error."</p>	1951:3:2
	<p>"I have plainly told you that the Son of Man must die, but that he will rise again."</p>	1952:4:4
	<p>Jesus' parting blessing and farewell admonitions to each individual apostle.</p>	1955:6-2
	<p>"The experience of parting with the apostles was a great strain on the human heart of Jesus; . . ." He dreaded to leave them, knowing how weak and ignorant they were.</p>	1969:4
	<p>After Jesus' experience in Gethsemane ". . .the Son of Man was prepared to face his enemies with equanimity and in the full assurance of his invincibility as a mortal man unreservedly dedicated to the doing of his Father's will."</p>	1970:1
	<p>"Though Jesus knew that the plan for his death had its origin in the councils of the rulers of the Jews, he was also aware that all such nefarious schemes had the full approval of Lucifer, Satan, and Caligastia."</p>	1971:4
Unjust condemnation	<p>The Son of Man ". . .was arrested without indictment; accused without evidence; adjudged without witness; punished without a verdict;" and ". . .now was condemned to die by an unjust judge who confessed that he could find no fault in him."</p>	1996:5
Jesus' majestic attitude	<p>"Throughout the whole sorrowful ordeal he bore himself with simple dignity and unostentatious majesty."</p>	1999:8:5
	<p>"By the time the soldiers were ready to depart with Jesus for Golgotha, they had begun to be impressed by his unusual composure and extraordinary dignity, by his uncomplaining silence."</p>	2001:7

THE CRUCIFIXION, THE EARTHS' GREATEST TRAGEDY

Reference

Jesus' death of his own free will	<p>Jesus went to his death on the cross of his own free will. He said, "The Father loves and sustains me because I am willing to lay down my life. But I will take it up again. No one takes my life away from me – I lay it down of myself. I have authority to lay it down, and I have authority to take it up. I have received such a commandment from my Father."</p>	2004:3
Just before nine o'clock this Friday morning	<p>The soldiers placed the crossbeam on Jesus' shoulders and he was led forth to an ignoble death.</p>	2004:5
	<p>It was strictly against the law to show friendly feelings for one who was being led forth to crucifixion but many Jewish women who had heard Jesus' words of good cheer, followed along by his side, weeping.</p>	2005:6
	<p>The Master was nearly exhausted having had neither food nor water since the Last Supper. Neither had he been permitted to enjoy one moment of sleep. His physical strength momentarily gave way.</p>	2006:2
	<p>The captain ordered a passerby, Simon from Cyrene, in Northern Africa, to carry the crossbeam the rest of the way to Golgotha.</p>	2006:4
Shortly after nine o'clock	<p>When they arrived at Golgotha two brigands who were to be crucified with Jesus were placed on their crosses.</p>	2007:3
	<p>As Jesus was nailed to the crossbeam his only words were, "Father, forgive them, for they know not what they do." Thoughts of affectionate devotion had been the mainspring of his life of unselfish service. At this crisis the ideas and motives and longings of a lifetime were revealed in a crisis.</p>	
	<p>The four soldiers assigned to the Master's crucifixion divided his clothing among them, but they cast lots for the seamless tunic which Jesus had been wearing.</p>	2007:7
Before eleven o'clock in the morning	<p>More than one thousand persons had assembled to witness the crucifixion. Near the cross were Mary, Ruth, Jude, John, Salome (John's mother), and a group of earnest women believers including Mary the wife of Clopas and sister of Jesus' mother, Mary Magdalene and Rebecca, onetime of Sepphoris.</p>	2008:2,3
The penitent brigand	<p>One of the thieves on a cross beside Jesus experienced the birth of faith within his soul. This penitent brigand recognized Jesus as a true hero, a really great man, indeed the Son of God. When this repentant thief reached out for salvation Jesus received him into the kingdom.</p>	2009:5
Shortly before one o'clock	<p>Due to a fierce sandstorm the sky darkened and the sun was hid.</p>	2010:3

THE CRUCIFIXION, THE EARTHS' GREATEST TRAGEDY

Reference

Shortly after one o'clock in the afternoon	During Jesus last hour his human mind resorted to the repetition of many passages in the Hebrew scriptures, particularly the Psalms. When he was heard to utter, "My God, my God, why have you forsaken me?" he was reciting the twenty-second Psalm.	2010:4
Just before three o'clock	Jesus cried out, "It is finished! Father, into your hands I commend my spirit." When the Roman Centurion saw how Jesus died, he said, "This was indeed a righteous man; truly he must have been the Son of God."	2011:2
	It was common for victims of crucifixion to linger alive upon the cross for two or three days. Due to great emotional agony and spiritual anguish Jesus' mortal life came to an end in less than five and one-half hours.	2011:5
	At the foot of the cross when the Master breathed his last, were John Zebedee, his brother Jude, his sister Ruth, Mary Magdalene, and Rebecca.	2011:1
About half past three o'clock	David Zebedee sent out the last of the messengers carrying the news of the Master's death.	2011:6
The burial of Jesus	The rulers of the Jews had planned to have Jesus' body thrown in the open burial pits of Gehenna, south of the city; it was the custom thus to dispose of the victims of crucifixion. There was a strict law against a crucified person being buried in a Jewish cemetery.	2012:2
	Joseph of Arimathea and Nicodemus who were former members of the Sanhedrin went to Pilate and asked that the body of Jesus be turned over to them for proper burial.	2013:2 2012:3
About half past four o'clock	Joseph, Nicodemus, John, and the Roman Centurion carried the material body of Jesus wrapped in a linen sheet to Joseph's new family tomb, where it was prepared for burial.	2013:3
	After placing the body in the tomb, the Centurion signaled for his soldiers to help roll the doorstone up before the entrance to the tomb.	2013:5
	"Thus ended a day of tragedy and sorrow for a vast universe whose myriads of intelligences had shuddered at the shocking spectacle of the crucifixion of the human incarnation of their beloved Sovereign. . ."	2011:8
Mission completed	". . .when Michael gave up the conscious grasp of the incarnated life on Urantia, he could, and did, truly say, 'It is finished.' . . His death on Urantia completed his bestowal career; it was the last step in fulfilling the sacred oath of a Paradise Creator Son."	240:2

THE CRUCIFIXION, THE EARTHS' GREATEST TRAGEDY

Reference

Jesus' death was not planned by God

"It was man and not God who planned and executed the death of Jesus on the cross." The Father in Paradise did not require the death of his Son as it was carried out on earth.

2002:4

"The gospel of the good news that mortal man may, by faith, become spirit-conscious that he is a son of God, is not dependent on the death of Jesus."

2002:6

Jesus did not die as a sacrifice

"The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth."

2017:3:7

The cross is not the symbol of the sacrifice of the innocent Son of God in the place of guilty sinners and in order to appease the wrath of an offended God."

2019:3:2

The cross is that high symbol of sacred service, the devotion of one's life to the welfare and salvation of one's fellows."

2019:3:1

The salvation of God for the mortals of Urantia would have been just as effective and unerringly certain if Jesus had not been put to death by the cruel hands of ignorant mortals."

2003:4

The real value of the cross

Jesus ". . . made the cross an eternal symbol of the triumph of love over hate and the victory of truth over evil when he prayed, 'Father forgive them, for they know not what they do'."

2018:6:2

"The real value of the cross consists in the fact that it was the supreme and final expression of his love, the completed revelation of his mercy."

2018:4:3

". . . make sure that you see in the cross the final manifestation of the love and devotion of Jesus to his life mission of bestowal upon the mortal races of his vast universe."

2019:5:4

THE RESURRECTION

		Reference
	It is conjectured that the Master's resurrection on Urantia was in some way fostered on the first mansion world.	2022:1
	On the first of the system mansion worlds, in the center of the vast court of the resurrection halls, stands the "Michael Memorial", a material-morontia structure.	2015:8
Two minutes past three o'clock Sunday morning April 9 A.D. 30	"...the resurrected morontia form and personality of Jesus of Nazareth came forth from the tomb."	2021:1
	The morontia form had been able to escape the sealed sepulchre.	2023:2:7
	Jesus' material body was not a part of the resurrected personality.	2021:7
	The mortal material remains of Jesus lay wrapped in burial clothes.	2021:4:9
	The assembled celestial beings had nothing to do with Jesus' mortal transit from life in the flesh to life in the morontia.	2020:2
	All this was done through power inherent within himself; no personality had rendered him any assistance.	2022:5
	Said Gabriel, "...since Michael had laid down his life of his own free will, he also had power to take it up again in accordance with his own determination."	2020:1
Jesus' first words of his morontia	Said Jesus: "Having finished my life in the flesh, I would tarry here for a short time in transition form that I may more fully know the life of my ascendant creatures and further reveal the will of my Father in Paradise."	2022:2:8
At ten minutes past three o'clock	The resurrected Jesus was fraternizing with assembled morontia personalities from the seven mansion worlds of Satania. The chief of archangels approached Gabriel and asked for the mortal body of Jesus.	2022:6
	The celestial hosts were granted their request which allowed them to proceed with the immediate disposition of the physical remains of Jesus.	2023:1
	They wished to invoke the process of accelerated time and avoid the slow decay of the human form of Jesus.	2022:6
	Celestial personalities with the aid of Urantia midwayers proceeded to take possession of Jesus' physical body.	2023:2

THE RESURRECTION

Reference

	<p>As they made ready to remove the body of Jesus from the tomb preparatory to according it near-instantaneous dissolution, the secondary midwayers rolled away the stones from the entrance of the tomb. The Jewish guards and Roman soldiers were siezed with fear and panic when they saw the huge stone begin to roll away, apparently of its own accord.</p>	2023:3
The dispensational resurrection	<p>Shortly after half past four o'clock, the morontia Michael appeared before Gabriel saying, ". . .let the roll call of the planetary resurrection begin."</p>	2024:4
	<p>"The circuit of the archangels then operated for the first time from Urantia. When Gabriel gave the signal, there flashed to the first of the system mansion worlds the voice of Gabriel, saying, 'By the mandate of Michael, let the dead of a Urantia dispensation rise!'" The sleeping survivors appeared in the resurrection halls of mansonia in readiness for morontia investiture.</p>	2024:5
Discovery of empty tomb	<p>At about half past three o'clock, five women arrived at the tomb. They wished to more thoroughly anoint the body of Jesus.</p>	2025:7
	<p>These women were Mary Magdalene, Mary the mother of the Alpheus twins, Salome the mother of the Zebedee brothers, Joanna the wife of Chuza, and Susanna the daughter of Ezra of Alexandria.</p>	2025:6
	<p>They discovered that Jesus' body was gone, that only the grave cloths remained.</p>	2026:1
	<p>As they sat down on the stone near the entrance to the tomb they observed a silent and motionless stranger. When Mary Magdalene thinking it might be the gardener, asked where they had taken the Master, Jesus replied, "Did not this Jesus tell you, even in Galilee, that he would die, but that he would rise again?" When Jesus addressed the Magdalene with a familiar voice saying, "Mary", she knew he was the Master. All the other women recognized that it was the Master in glorified form.</p>	2026:5
	<p>It was because of the special ministry of the transformers and the midwayers that they were enabled to see Jesus in morontia form.</p>	2027:1
	<p>These women hastened to the home of Elijah Mark and told the ten apostles all that had happened. Peter and John went in great haste to the tomb, to see for themselves. As they came out of the tomb they found that Mary Magdalene had returned.</p>	2027:3
	<p>"As Mary lingered after Peter and John had gone, the Master again appeared to her, saying, 'Be not doubting; have the courage to believe what you have seen and heard. Go back to my apostles and again tell them that I have risen, that I will appear to them, and that presently I will go before them into Galilee as I promised.'"</p>	2027:8

THE RESURRECTION

Reference

David Zebedee believed that Jesus was due to arise

Few of Jesus' disciples believed that he was to arise on the third day. David Zebedee said to the apostles at the Mark home, ". . . I heard the Master say that, after he should die he would rise on the third day, and I believe him."

2030:2:11

In addition to many other duties, David Zebedee had faithfully served as head of the messenger service.

About half past nine o'clock

The last of David's twenty-six messengers assembled in the courtyard of Nicodemus. David said, "I am about to send you on your last mission as volunteer messengers of the kingdom."

2030:3,4

"The message which you shall bear to the believers is: 'Jesus has risen from the dead; the tomb is empty.' "

The power inherent in Jesus, which enabled him to rise from the dead, is the very gift of eternal life which he bestows upon kingdom believers, which makes certain their resurrection from the bonds of material death.

2029:2

APPEARANCES OF JESUS AFTER HIS RESURRECTION

	Many mortals met, recognized, and communed with the resurrected morontia Master.	
	“He became part of the personal experience of almost one thousand human beings before he finally took leave of Urantia.” 2024:3	Reference
First appearance	<p>To – Five women: Mary Magdalene; Mary, mother of the Alpheus twins; Salome, mother of Zebedee brothers; Joanna, wife of Chuza; and Susanna, daughter of Ezra of Alexandria.</p> <p>Where – Tomb, in the garden of Joseph of Arimathea.</p> <p>When – Sunday morning, about half-past three o'clock April 9, A.D. 30.</p>	2026:5 2025:7
Second appearance	<p>To – Mary Magdalene</p> <p>Where – Tomb</p> <p>When – Sunday, early morning.</p>	2027:8
Third appearance	<p>To – James, Jesus' oldest brother</p> <p>Where – Bethany, in the garden of Lazarus, before the empty tomb of the resurrected brother of Martha and Mary.</p> <p>When – Sunday, about noon.</p>	2031:7
Fourth appearance	<p>To – His earthly family and their friends, twenty in all.</p> <p>Where – Home of Mary and Martha in Bethany.</p> <p>When – Shortly before two o'clock, Sunday afternoon, April 9.</p>	2032:5
Fifth appearance	<p>To – Some twenty-five women believers.</p> <p>Where – Home of Joseph of Arimathea.</p> <p>When – Fifteen minutes past four, this same Sunday afternoon.</p>	2033:1
Sixth appearance	<p>To – Some forty Greek believers.</p> <p>Where – Home of Flavius.</p> <p>When – About half past four o'clock, Sunday afternoon.</p>	2033:4

APPEARANCES OF JESUS AFTER HIS RESURRECTION

Reference

Seventh
appearance

To – The brothers, Cleopas and Jacob.

2034:4

Where – About three miles out of Jerusalem on road to Emmaus.

When – Sunday afternoon a few minutes before five.

Eighth
appearance

To – Peter

2039:2

Where – In garden of Mark home.

When – Half past eight o'clock, Sunday evening.

Ninth
appearance

To – Ten apostles

2040:3

Where – Upper chamber of Mark home.

When – Shortly after nine o'clock, Sunday evening.

Tenth appearance

To – Abner, Lazarus, and one hundred fifty associates, including more than fifty of the evangelistic corps.

2041:5

Where – In synagogue at Philadelphia.

When – Shortly after eight o'clock, Tuesday, April 11.

Eleventh ap-
pearance (2nd
to the apostles)

To – The eleven apostles.

2042:7

Where – The Mark home – at supper.

2043:1

When – Sunday evening, a little after six o'clock April 16.

Twelfth
appearance

To – Rodan and some eighty other believers, Greeks and Jews.

2044:2

Where – Alexandria, at conclusion of report of David's messenger regarding the crucifixion.

When – Tuesday evening, half-past eight o'clock April 18.

Thirteenth
appearance (3rd
to the apostles)

To – The ten apostles.

2045:6

Where – The shore of the Sea of Galilee, near the boat landing at Bethsaida.

When – Friday morning, six o'clock, April 21.

APPEARANCES OF JESUS AFTER HIS RESURRECTION

Reference

Fourteenth
appearance (4th
to the apostles)

To — The eleven apostles.
Where — On hill near Capernaum — Mount of Ordination.
When — Saturday noon, April 22.

2050:2

Fifteenth
appearance

To — More than five hundred believers from environs of Capernaum
Where — At Bethsaida, at the end of Peter's first public sermon since the resurrection.
When — Saturday afternoon, three o'clock, April 29.

2050:6,7

Sixteenth
appearance (5th
to the apostles,
and to others
also)

To — The eleven apostles, the woman's corps and their associates, and about fifty other leading disciples of the Master, including a number of Greeks.
Where — Courtyard of Nicodemus.
When — Friday night, about nine o'clock, May 5.

2052:1

Seventeenth
appearance

To — Nalda and seventy-five Samaritan believers.
Where — Near Jacob's well at Sychar.
When — Sabbath afternoon, four o'clock, May 13.

2053:4

Eighteenth
appearance

To — Meeting of believers.
Where — Tyre.
When — Tuesday evening, a little before nine o'clock, May 16.

2054:3

Nineteenth
appearance (6th
to the apostles)

To — The eleven apostles.
Where — Upper chamber of Mark home.
When — Thursday morning early, May 18.

2055:2

Farewell
appearance (7th
to the apostles)

To — The eleven apostles.
Where — Western slope of Mount Olivet.
When — Thursday morning at half past seven, May 18.

2057:3

THE SPIRIT OF TRUTH

Reference

Jesus' promise	<p>Jesus often spoke to his followers about the Spirit of Truth which he promised to send to them after leaving this world.</p>	1948:3
	<p>"When I have gone to the Father, and after he has fully accepted the work I have done for you on earth, and after I have received the final sovereignty of my own domain, I shall say to my Father: Having left my children alone on earth, it is in accordance with my promise to send them another teacher. And when my Father shall approve, I will pour out the Spirit of Truth upon all flesh."</p>	
	<p>"It is really profitable for you that I go away. If I go not away, the new teacher cannot come into your hearts."</p>	1951:4:4
	<p>"But I will not leave you alone in the world. Very soon, after I have gone, I will send you a spirit helper."</p>	1947:3
The Master's ascension about half past seven o'clock, Thursday morning, May 18	<p>On the western slope of Mount Olivet Jesus said farewell to his eleven silent and somewhat bewildered apostles.</p>	2057:3
	<p>His farewell message: "My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell." After his last words he vanished from their sight.</p>	2057:4,5
	<p>Jesus had told his apostles to tarry in Jerusalem until they were endowed with power – until the Spirit of Truth shall come.</p>	2066:3:4
This same morning	<p>One hundred and twenty of the foremost disciples of Jesus living in Jerusalem gathered at the home of Mary Mark to hear the report of the Master's ascension.</p>	2058:1
Just about noon	<p>Peter called all the believers to engage in prayer that they might be prepared to receive the gift of the spirit which the Master had promised to send.</p>	2058:6
Bestowal of the Spirit of Truth, about one o'clock	<p>"...as the one hundred and twenty believers were engaged in prayer, they became aware of a strange presence in the room. At the same time these disciples all became conscious of a new and profound sense of spiritual joy, security, and confidence."</p>	2059:1
	<p>"Peter stood up and declared that this must be the coming of the Spirit of Truth which the Master had promised them. . ."</p>	2059:2
	<p>They went to the temple to proclaim the good news. Endowed with power from on high they preached "glad tidings to the people – even salvation through Jesus but they unintentionally stumbled into the error of substituting some of the facts associated with the gospel for the gospel message itself."</p>	2059:3

THE SPIRIT OF TRUTH

Reference

On the day of Pentecost	<p>“On this day the Spirit of Truth became the personal gift from the Master to every mortal.”</p> <p>All the honest of heart throughout the whole world received the new teacher.</p> <p>“This day happened to be the Jewish festival of Pentecost, and thousands of visitors from all parts of the world were in Jerusalem.”</p> <p>Peter’s preaching in the temple resulted in winning more than two thousand souls.</p>	<p>2063:4:3</p> <p>2063:5:4</p> <p>2060:1</p> <p>2060:2</p>
What must take place before the Spirit of Truth is sent?	<p>“. . .and the sending of the Spirit of Truth is dependent upon the return to universe headquarters of a Paradise Son who has successfully executed a mission of mortal bestowal upon an evolving world.”</p> <p>“From these capitals of the Creator Sons come the Holy Spirit and the Spirit of Truth, . . .”</p>	<p>227:6:5 and 228:1</p> <p>639:3:6</p>
Where is the Spirit of Truth centered?	<p>While this divine presence is derived from the personality of the Creator Son, it is functionally centered in the person of the Divine Minister.</p>	378:1
How the Spirit of Truth works	<p>“The Spirit of Truth works as one with the presence of the spirit of the Divine Minister*. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten the minds of men, . . .”</p>	379:5:6
What is the Spirit of Truth?	<p>“This new gift is the spirit of living truth.”</p> <p>“This bestowal Comforter is the spiritual force which ever draws all truth seekers towards Him who is the personification of truth in the local universe.”</p> <p>“The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the <i>Spirit of Truth</i>.”</p> <p>“There are three distinct spirit circuits in the local universe of Nebadon.” One of the three is “the bestowal spirit of the Creator Son, the Comforter, the Spirit of Truth.”</p>	<p>1948:3:8</p> <p>377:10:4</p> <p>1949:3</p> <p>377:6:1</p>
What the Spirit of Truth does for us	<p>“This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man.”</p>	2064:1:4

* The Holy Spirit

THE SPIRIT OF TRUTH

Reference

What the Spirit of Truth does for us (con't.)

"But as many as do receive him shall be enlightened, cleansed, and comforted. And this Spirit of Truth will become in them a well of living water springing up into eternal life."

1954:1:3

"...he shall eventually guide you into all truth as you pass through the many abodes in my Father's universe."

1951:5:2

"Truth is living; the Spirit of Truth, is ever leading the children of light into new realms of spiritual reality and divine service."

1917:4:1

"The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men."

2065:7

"...he will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them."

1951:4:8

"The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unflinching energy for the soul."

2065:7:5

"...for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, 'This is the way.'"

383:3:5

Now man is subject to threefold guidance

"Since the bestowal of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit."

2061:10

and
2062:1

Proof of your fellowship with Spirit of Truth

"...not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael."

2061:3:4

AFTER PENTECOST

Reference

	Jesus' apostles had been trained to preach the gospel of the fatherhood of God and sonship of man.	2059:3
Peter's mistake	"In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ."	2091:11:4
	Others followed after him, preaching <i>a new gospel about Jesus</i> in the place of their former message of the fatherhood of God and the brotherhood of men.	2059:7:2
Paul's influence	"The Apostle Paul later on transformed this new gospel into Christianity. . ."	2091:11:6
	"Paul founded a religion in which the glorified Jesus became the object of worship. . ." However ". . .this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom."	2092:5 2061:7:7
	". . .Sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind."	2061:7:9
Stephen, leader of the Greeks	Stephen and his Greek associate, Barnabas began to preach more as Jesus taught.	2068:2:8
	Stephen, the leader of the Greek colony of Jesus' believers in Jerusalem, was stoned to death and thus became the first martyr of the new faith.	2068:3
The church at Jerusalem	". . .the church at Jerusalem had been organized under the leadership of Peter, and James the brother of Jesus had been installed as its titular head."	2068:3:6
	"Paul carried the Christian message to the gentiles, and the Greek believers carried it to the whole Roman Empire."	2069:1:4
Compromise made in Christianity	". . .the early leaders of Christianity deliberately compromised the <i>ideals</i> of Jesus in an effort to save and further many of his <i>ideas</i> ." ". . .these compromised ideals of the Master are still latent in his gospel, and they will eventually assert their full power upon the world."	2070:8:1
Christianity today	Christianity has more and more become a <i>religion about</i> Jesus instead of a <i>religion of</i> Jesus.	2086:1:6
Hope of Unification	"Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement. . ."	2084:7:3
	"A house divided against itself cannot stand." "The living Jesus is the only hope of a possible unification of Christianity."	2085:4:2

AFTER PENTECOST

Reference

Reformation in the church	"Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may <i>preach</i> a religion about Jesus, but, perforce, you must <i>live</i> the religion of Jesus."	2091:11
Hope of modern Christianity	". . .to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear – the living gospel of the fatherhood of God and the brotherhood of man."	2086:7:3
How modern man could be helped	"If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems."	2086:5
Jesus and the church	"Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, <i>fostered</i> it as the best existent exponent of his lifework on earth."	2085:2:4
The true church	"The true church – the Jesus brotherhood – is invisible, spiritual, and is characterized by <i>unity</i> , not necessarily by <i>uniformity</i> ."	2085:4:4
	"And this brotherhood is destined to become a <i>living organism</i> in contrast to an institutionalized social organization."	2085:4:9
The original gospel of the kingdom	"Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood, . . ."	2092:5:1
	"In the bestowal of Jesus these two concepts were potential in his divine-human life, and it is indeed a pity that his followers failed to create a unified religion which might have given proper recognition to both the human and the divine natures of the Master as they were inseparably bound up in his earth life and so gloriously set forth in the original gospel of the kingdom."	2092:5:4
	"The Master desires that all his followers should fully share his transcendent faith."	2093:1
	"The Master desires that all his followers should fully share his transcendent faith."	2089:4:3
The faith which Jesus desires for us	Jesus "magnificently and humanly demonstrated a few and higher type of <i>living faith in God</i> ."	2087:3:11
	He enjoyed a wholehearted faith in God, he never for one moment doubted the certainty of the heavenly Father's overcare.	2089:2:11
	Jesus lived his faith as a wholly consecrated mortal, unreservedly dedicated to doing his Father's will.	2093:2:3
Aim of kingdom believers	". . .to share his faith; to trust God as he trusted God and to believe in men as he believed in men."	2091:2
	"The Master has ascended on high as a man, as well as God; he belongs to men; men belong to him."	2090:2:5

**RELIGIOUS GROUPS AND POLITICAL PARTIES
OF PALESTINE IN JESUS' TIME**

Reference

Pharisees	<p>“The scribes and rabbis, taken together, were called Pharisees. . . In many ways they were the progressive group among the Jews, having adopted many teachings not clearly found in the Hebrew scriptures, . . .” They were a religious party rather than a sect.</p>	1534:6
Sadducees	<p>“The Sadducees consisted of the priesthood and certain wealthy Jews. They were not such sticklers for the details of law enforcement.” They were also a religious party rather than a sect.</p>	1534:7
Essenes	<p>“The Essenes were a true religious sect, originating during the Maccabean revolt, whose requirements were in some respects more exacting than those of the Pharisees. They adopted many Persian beliefs and practices, lived as a brotherhood in monasteries, refrained from marriage, and had all things in common. They specialized in teachings about angels.”</p>	1534:8
Zealots	<p>“The Zealots were a group of intense Jewish patriots. They advocated that any and all methods were justified in the struggle to escape the bondage of the Roman yoke.”</p>	1535:2
Herodians	<p>“The Herodians were a purely political party that advocated emancipation from the direct Roman rule by a restoration of the Herodian dynasty.</p>	1535:3
Samaritans	<p>“In the very midst of Palestine there lived the Samaritans, with whom the Jews had no dealings, notwithstanding that they held many views similar to the Jewish teachings.”</p>	1535:4
All these sects and parties believed in the coming of the Messiah – a national deliverer	<p>“All these parties and sects, including the smaller Nazarite brotherhood, believed in the sometime coming of the Messiah. They all looked for a national deliverer. But Jesus was very positive in making it clear that he and his disciples would not become allied to any of these schools of thought or practice. The Son of Man was to be neither Nazarite nor an Essene.”</p>	1535:5

**JEWISH CELEBRATIONS
(FEASTS OF COMMEMORATION)**

Reference

Jesus' early interest in recurring Jewish religious feasts	Before Jesus was six years of age, when John with his parents visited Jesus' family, "Jesus began to evince unusual interest in the history of Israel and to inquire in great detail as to the meaning of the Sabbath rites, the Synagogue sermons, and the recurring feasts of commemoration. His father explained to him the meaning of all these seasons."	1359:6
Feast of Dedication	"The first was the midwinter festive illumination lasting eight days, starting with one candle the first night and adding one each successive night; this commemorated the dedication of the temple after the restoration of the Mosaic services by Judas Maccabee."	1359:6:5' and 1360:1
Feast of Purim	"Next came the early springtime celebration of Purim, the Feast of Esther and Israel's deliverance through her."	1360:1
Passover	"Then followed the solemn Passover which the adults celebrated in Jerusalem whenever possible, while at home the children would remember that no leavened bread was to be eaten for a whole week." This feast was established in commemoration of the coming forth out of Egypt. The night before departure the destroying angel, who slew the first born of the Egyptians, passed over the Israelites because they were marked* with the blood of the lamb which was killed the evening before and which for this reason was called the paschal lamb.	1360:1:5
Feast of the First-fruits	"Later came the Feast of the First-fruits, the harvest ingathering, . . ."	1360:1:7
Feast of the New Year	". . .and last, the most solemn of all, the Feast of the New Year, the <i>Day of Atonement</i> ."	1360:1:8
Feast of the Tabernacles	This was ". . .the annual vacation season of the whole Jewish people the time when they camped out in leafy booths and gave themselves up to mirth and pleasure." "Jesus planned to remain through the week of the Feast of the Tabernacles with John. This feast was the annual holiday of all Palestine. It was the Jewish vacation time. . ."	1360:1:11 1495:2
	"The presence of people from all of the known world, from Spain to India made the Feast of the Tabernacles an ideal occasion for Jesus for the first time publicly to proclaim his full gospel in Jerusalem. At this feast the people lived much in the open air in leafy booths. It was the feast of the harvest ingathering, and coming, as it did, in the cool of the autumn months, it was more generally attended by Jews of the world than was the Passover at the end of the winter or Pentecost at the beginning of summer."	1793:5

* The blood was placed on the two sideposts, and on the upper doorpost of the houses.

**JEWISH CELEBRATIONS
(FEASTS OF COMMEMORATION)**

Pentecost

"This day happened to be the Jewish festival of Pentecost, and thousands of visitors from all parts of the world were in Jerusalem."

2060:1

"Pentecost was the great festival of baptism, the time for fellowshiping the proselytes at the gate, those gentiles who desired to serve Yahweh. It was, therefore, the more easy for large numbers of both the Jews and believing gentiles to submit to baptism on this day."

2060:5

GLEANINGS ABOUT JESUS IN PARTS I-III
OF THE URANTIA BOOK

After the seven bestowals

Urantia is "the mortal home of Christ Michael, sovereign of all Nebadon, a Melchizedek minister to the realms, a system savior, and Adamic redeemer, a seraphic fellow, an associate of ascending spirits, a morontia progressor, a Son of Man in the likeness of mortal flesh, and the Planetary Prince of Urantia." 1319:1

Angels played important part in Jesus' earth life

Even when Michael was born of the flesh on Urantia a super-universe broadcast proclaimed to all Nebadon, "And let all the angels worship him." 422:1

At this time Vevona, the leader of the angelic host, heralded to the worlds, "Glory to God in Havona and on earth peace and good will among men." 437:4

Jesus referred to angels

In the garden of Gethsamane Jesus said, "I can even now ask my Father, and he will presently give me more than twelve legions of angels." 421:5

Since Michael's bestowal on Urantia Seraphim and all other local universe orders serving under the supervision of the Infinite Spirit have become subject to Michael, the Master Son. 421:7

Revealing God

Christ Michael, perfect in divinity, partook of the nature of the flesh and blood of the planetary races, revealing God as the Father of each human being. The beauty of character and loveliness of attributes of the Universal Father were magnificently portrayed by Jesus as he sojourned on Urantia as the Son of God and the Son of Man.

In Jesus' teachings and his superb mortal life of achieving the Father's will he gave man a real and ideal revelation of the personality of God. He proclaimed the good news of knowing God, and yourself as the son of God.

Jesus' concept of God

Jesus gave us the concept of God as the divine presence, a living friend, and a loving Father of every individual, even the wrong doer. He sought to restore man's dignity by declaring that all men are the children of God.

Jesus speaking of the living God

Jesus said, "Your Father knows what you have need of even before you ask him." And said Jesus, "My Father, who gave them to me, is greater than all and no one can pluck them out of my Father's hand."

Jesus knew the Father

For he came forth from the Father. In one of his earthly prayers he said, "And now, my Father, glorify me with your own self, with the glory I had with you before the world was."

Illuminated plan for mortal survival

By Jesus' life experience on Urantia he illuminated and enhanced the plan for mortal survival. He spoke of the "Many mansions in the Father's universe," worlds where you will be stopping on your way to Paradise. 530:1

GLEANINGS ABOUT JESUS IN PARTS I-III
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Illuminated plan for mortal survival (contd.)	As you peruse the narrative of the life and teachings of Jesus as he once lived the life of man in the likeness of mortal flesh you can comprehend the destiny of mortals. 360:3
Memorial to Michael	When you reach the system headquarters, Jerusalem, you will see the Michael memorial which was completed 500 years ago. 495 years ago Michael came to Jerusalem when this memorial temple was dedicated. He gave a touching story of his bestowal on Urantia, the least of Satania. Surely this story has been recorded and we will all be thrilled to hear it.
Growing appreciation of Creator Son	The material experience of your earth life and the morontia experience throughout the local universe will leave deep memories of Michael, the Creator Son. With these experiences will begin an enlarging comprehension of the Eternal Son on Paradise.
Master Son	Upon completion of Michael's final bestowal on Urantia this Creator Son became a Master Son. 368:5 The Master Son is concerned with three things – creation, sustenance, and ministry.
Personal headquarters	Christ Michael experienced the living of all three phases of intelligent creature existence, material, morontial, and spiritual. Thus he dwells in a three-fold mansion of light on Salvington, the capital sphere of his local universe. He will not always be found there. The smooth functioning of the local universe no longer requires his fixed presence.
Your contact with Michael	When you have made progress on many worlds and reach Salvington, you will finally be taken before Michael, your local universe Father. He will grant you those credentials which entitle you to proceed upon your super-universe career in quest of the Universal Father. 1238:4 and 1248:5
	At last you are face to face with the exalted Sovereign of Nebadon, one-time Son of man on earth (the Son of man and Son of God). The one who showed mankind the new way of mortal living, the one who left an illuminated pathway to follow, Christ Michael, our Jesus of Nazareth, who is the way, the truth, and the life for all his universe creatures.

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*By Wm. Arnold Stevens and Ernest DeWitt Burton, published by Charles Scribner's Sons.

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