

Paper 140 — The Ordination of the Twelve

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 140, in the order in which they appear

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) Ernest M. Ligon, Ph.D., *The Psychology of Christian Personality* (New York: The Macmillan Company, 1935)
- (3) Charles Fiske and Burton Scott Easton, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)
- (4) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

Note: This source is coded **Smith I.**

- (5) P. Whitwell Wilson, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)
- (6) Ernest F. Scott, D.D., *The Ethical Teaching of Jesus* (New York: The Macmillan Company, 1924)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 140 — THE ORDINATION OF THE TWELVE

140:0.1 Just before noon on Sunday, January 12, A.D. 27, Jesus called the apostles together for their ordination as public preachers of the gospel of the kingdom. The twelve were expecting to be called almost any day; so this morning they did not go out far from the shore to fish. Several of them were lingering near the shore repairing their nets and tinkering with their fishing paraphernalia.

140:0.2 As Jesus started down the seashore calling the apostles, he first hailed Andrew and Peter, who were fishing near the shore; next he signaled to James and John, who were in a boat near by, visiting with their father, Zebedee, and mending their nets. Two by two he gathered up the other apostles, and when he had assembled all twelve, he journeyed with them to the highlands north of Capernaum,¹ where he proceeded to instruct them in preparation for their formal ordination.

140:0.3 For once all twelve of the apostles were silent; even Peter was in a reflective mood. At last the long-awaited-for hour had come! They were going apart with the Master to participate in some sort of solemn ceremony of personal consecration and collective dedication to the sacred work of representing their Master in the proclamation of the coming of his Father's kingdom.

1 . P R E L I M I N A R Y INSTRUCTION

140:1.1 Before the formal ordination service Jesus spoke to the twelve as they were seated about him: “My brethren, this hour of the kingdom has come. I have brought you apart here with me to present you to the Father as ambassadors of the kingdom. Some of you heard me speak of this kingdom in the synagogue when you first were called. Each of you has learned more about the Father’s kingdom since you have been with me working in the cities around about the Sea of Galilee. But just now I have something more to tell you concerning this kingdom.

140:1.2 “The new kingdom which my Father is about to set up in the hearts of his earth children is to be

[And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:14).]

[And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Lk. 1:33).]

[And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God (Lk. 13:29).]

an everlasting dominion.

There shall be no end of this rule of my Father in the hearts of those who desire to do his divine will.

I declare to you that my Father is not the God of Jew or gentile.

Many shall come from the east and from the west to sit down with us in the Father’s kingdom,

while many of the children of Abraham will refuse to enter this new brotherhood of the rule of the Father’s spirit in the hearts of the children of men.

140:1.3 “The power of this kingdom shall consist, not in the strength of armies nor in the might of riches, but rather in the glory of the divine spirit that shall come to teach the minds and rule the hearts of the reborn citizens of this heavenly kingdom, the sons of God. This is the brotherhood of love wherein righteousness reigns, and whose battle cry shall be:

[Glory to God in the highest, and on earth peace, good will toward men (Lk. 2:14).]

Peace on earth and good will to all men.

This kingdom, which you are so soon to go forth proclaiming, is the desire of the good men of all ages, the hope of all the earth, and the fulfillment of the wise promises of all the prophets.

140:1.4 “But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father’s spirit if you would continue to ascend in the progressive life of the divine fellowship.

Verily, verily, I say to you,

[Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

not every one who says, ‘Lord, Lord,’ shall enter the kingdom of heaven;

but he that doeth the will of my Father which is in heaven (Matt. 7:21).]

but rather he who does the will of my Father who is in heaven.

140:1.5 “Your message to the world shall be:

[But seek ye first the kingdom of God, and his righteousness;

Seek first the kingdom of God and his righteousness,

and all these things shall be added unto you (Matt. 7:33).]

and in finding these, all other things essential to eternal survival shall be secured therewith.

[And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:

neither shall they say, Lo, here! or, There!

for lo, the kingdom of God is within you (Lk. 17:20-21).]

[But it is not so among you: but whosoever would become great among you, shall be your minister:

and whosoever would be first among you, shall be servant of all (Mk. 10:43-44 ARV).]

[Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal. 4:7).]

[So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled (Lk. 21:31-32).]

[And then shall they see the Son of man coming in a cloud with power and great glory (Lk. 21:27).]

And now would I make it plain to you that

this kingdom of my Father will not come with an outward show of power or with unseemly demonstration.

You are not to go hence in the proclamation of the kingdom, saying, 'it is here' or 'it is there,'

for this kingdom of which you preach is God within you.

140:1.6 "Whosoever would become great in my Father's kingdom shall become a minister to all;

and whosoever would be first among you, let him become the server of his brethren.

But when you are once truly received as citizens in the heavenly kingdom,

you are no longer servants but sons,

sons of the living God.

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.

Even now is the kingdom at hand,

and some of you will not die until

you have seen the reign of God come in great power.

140:1.7 “And this which your eyes now behold, this small beginning of twelve commonplace men, shall multiply and grow until eventually the whole earth shall be filled with the praise of my Father. And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned of the realities of the kingdom. And while I would lay no grievous burdens upon your minds, I am about to put upon your souls the solemn responsibility of representing me in the world when I shall presently leave you as I now represent my Father in this life which I am living in the flesh.” And when he had finished speaking, he stood up.

2. THE ORDINATION

140:2.1 Jesus now instructed the twelve mortals who had just listened to his declaration concerning the kingdom to kneel in a circle about him. Then the Master placed his hands upon the head of each apostle, beginning with Judas Iscariot and ending with Andrew. When he had blessed them, he extended his hands and prayed:

140:2.2 “My Father, I now bring to you these men, my messengers. From among our children on earth I have chosen these twelve to go forth to represent me as I came forth to represent you. Love them and be with them as you have loved and been with me. And now, my Father, give these men wisdom as I place all the affairs of the coming kingdom in their hands. And I would, if it is your will, tarry on earth a time to help them in their labors for the kingdom.

And again, my Father, I thank you for these men, and I commit them to your keeping while I go on to finish the work you have given me to do.”

140:2.3 When Jesus had finished praying, the apostles remained each man bowed in his place. And it was many minutes before even Peter dared lift up his eyes to look upon the Master. One by one they embraced Jesus, but no man said aught. A great silence pervaded the place while a host of celestial beings looked down upon this solemn and sacred scene—the Creator of a universe placing the affairs of the divine brotherhood of man under the direction of human minds.

3. THE ORDINATION SERMON²

140:3.1 Then Jesus spoke, saying: “Now that you are ambassadors of my Father’s kingdom, you have thereby become a class of men separate and distinct from all other men on earth. You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world.³ It is not enough that you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world. Of the teacher more is expected than of the pupil; of the master more is exacted than of the servant. Of the citizens of the heavenly kingdom more is required than of the citizens of the earthly rule.

Some of the things which I am about to say to you may seem hard, but you have elected to represent me in the world even as I now represent the Father; and as my agents on earth you will be obligated to abide by those teachings and practices which are reflective of my ideals of mortal living on the worlds of space, and which I exemplify in my earth life of revealing the Father who is in heaven.

140:3.2 “I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in heaven. When you find my children in distress, speak encouragingly to them, saying:

XIV: ORGANIZATION OF THE KINGDOM. (*A Harmony of the Gospels* 56)

§49. THE SERMON ON THE MOUNT.
Matt., chs. 5, 6, 7, 8:1

[Happy are the poor in spirit: for theirs is the kingdom of heaven.—Matthew 5:3. (Ligon 29)]

[Happy are they who hunger and thirst after righteousness: for they shall be filled.—Matthew 5:6. (Ligon 40)]

[Happy are the meek: for they shall inherit the earth.—Matthew 5:5. (Ligon 44)]

[Happy are the pure in heart: for they shall see God.—Matthew 5:8. (Ligon 52)]

[Happy are they that mourn: for they shall be comforted.—Matthew 5:4. (Ligon 65)]

140:3.3 “Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.⁴

140:3.4 “Happy are they who hunger and thirst for righteousness, for they shall be filled.⁵

140:3.5 “Happy are the meek, for they shall inherit the earth.⁶

140:3.6 “Happy are the pure in heart, for they shall see God.⁷

140:3.7 “And even so speak to my children these further words of spiritual comfort and promise:

140:3.8 “Happy are they who mourn, for they shall be comforted.⁸

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Luke 6:21 Blessed *are* ye that weep now: for ye shall laugh.

Happy are they who weep, for they shall receive the spirit of rejoicing.

[Happy are the merciful: for they shall obtain mercy.—Matthew 5:7. (Ligon 72)]

140:3.9 “Happy are the merciful, for they shall obtain mercy.⁹

[Happy are the peacemakers: for they shall be called the sons of God.—Matthew 5:9. (Ligon 76)]

140:3.10 “Happy are the peacemakers, for they shall be called the sons of God.¹⁰

[Happy are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

140:3.11 “Happy are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.¹¹

Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely.¹²

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matthew 5:10-12. (Ligon 83)]

Rejoice and be exceedingly glad, for great is your reward in heaven.¹³

[Ye are the salt of the earth!

140:3.12 “My brethren, as I send you forth,

you are the salt of the earth,

salt with a saving savor.

But if the salt hath lost its savour, wherewithal shall it be salted?

But if this salt has lost its savor, wherewith shall it be salted?

It is thenceforth good for nothing, but to be cast out and trodden under foot of men (Ligon 92).

It is henceforth good for nothing but to be cast out and trodden under foot of men.

[contd] Ye are the light of the world!

140:3.13 “You are the light of the world.

A city set on a hill cannot be hid.

A city set upon a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick;

Neither do men light a candle and put it under a bushel, but on a candlestick;

and it giveth light unto all that are in the house.

and it gives light to all who are in the house.

SOURCE OR PARALLEL

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Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.— Matthew 5:13-16. (Ligon 92).]

Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven.

140:3.14 “I am sending you out into the world to represent me and to act as ambassadors of my Father’s kingdom, and as you go forth to proclaim the glad tidings, put your trust in the Father whose messengers you are.

Matt. 5:38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil (ERV mg.: Or, *evil*):

Do not forcibly resist injustice;

put not your trust in the arm of the flesh.

but whosoever smitest thee on thy right cheek, turn to him the other also.

If your neighbor smites you on the right cheek, turn to him the other also.

40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.

Be willing to suffer injustice rather than to go to law among yourselves.

In kindness and with mercy minister to all who are in distress and in need.

Luke 6:27 But I say unto you who hear,

140:3.15 “I say to you:

Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you.

Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who despitefully use you.

31 And as ye would that men should do to you, do ye also to them likewise.

And whatsoever you believe that I would do to men, do you also to them.

Matt. 5:45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good,

140:3.16 “Your Father in heaven makes the sun to shine on the evil as well as upon the good;

and sendeth rain on the just and the unjust.

likewise he sends rain on the just and the unjust.

Luke 6:35 But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

You are the sons of God;

even more, you are now the ambassadors of my Father's kingdom.

36 Be ye merciful, even as your Father is merciful.

Be merciful, even as God is merciful,

and in the eternal future of the kingdom

Matt. 5:48 Ye therefore shall be perfect, as your heavenly Father is perfect.

you shall be perfect, even as your heavenly Father is perfect.

140:3.17 "You are commissioned to save men,

7:1 Judge not, that ye be not judged.

not to judge them.

At the end of your earth life you will all expect mercy; therefore do I require of you during your mortal life that you show mercy to all of your brethren in the flesh.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how will thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

Make not the mistake of trying to pluck a mote out of your brother's eye when there is a beam in your own eye.

5 Thou hypocrite, cast out first the beam out of thine own eye;

Having first cast the beam out of your own eye,

and then shalt thou see clearly to cast out the mote out of thy brother's eye.

you can the better see to cast the mote out of your brother's eye.

140:3.18 "Discern the truth clearly; live the righteous life fearlessly; and so shall you be my apostles and my Father's ambassadors. You have heard it said:

[Footnote: Matt.15:14 And if the blind guide the blind, both shall fall into the pit. (§69)]

'If the blind lead the blind, they both shall fall into the pit.'

	If you would guide others into the kingdom, you must yourselves walk in the clear light of living truth.
	In all the business of the kingdom I exhort you to show just judgment and keen wisdom.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine,	Present not that which is holy to dogs, neither cast your pearls before swine,
lest haply they trample them under their feet, and turn and rend you.	lest they trample your gems under foot and turn to rend you.
15 Beware of false prophets, who come to you in sheep's clothing,	140:3.19 "I warn you against false prophets who will come to you in sheep's clothing,
but inwardly are ravening wolves.	while on the inside they are as ravening wolves.
16 By their fruits ye shall know them.	By their fruits you shall know them.
Do men gather grapes of thorns, or figs of thistles?	Do men gather grapes from thorns or figs from thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.	Even so, every good tree brings forth good fruit, but the corrupt tree bears evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.	A good tree cannot yield evil fruit, neither can a corrupt tree produce good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.	Every tree that does not bring forth good fruit is presently hewn down and cast into the fire.

In gaining an entrance into the kingdom of heaven,

[The official teachers of the law laid emphasis on outward observances; he puts the emphasis on inner motives (Fiske & Easton 35).]

it is the **motive** that counts.

My Father looks into the hearts of men and judges by their inner longings and their sincere intentions.

140:3.20 "In the great day of the kingdom judgment,

22 Many will say to me in that day,

many will say to me,

Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils,

'Did we not prophesy in your name

and by thy name do many mighty works?

and by your name do many wonderful works?'

23 And then will I then profess unto them,

But I will be compelled to say to them,

I never knew you: depart from me, ye that work iniquity.

'I never knew you; depart from me you who are false teachers.'

But every one who hears this charge and sincerely executes his commission to represent me before men even as I have represented my Father to you, shall find an abundant entrance into my service and into the kingdom of the heavenly Father."

140:3.21 Never before had the apostles heard Jesus speak in this way,

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: 29 for he taught them as one having authority, and not as their scribes.

for he had talked to them as one having supreme authority.

Matt. 8:1 And when he was come down from the mountain, great multitudes followed him.

They came down from the mountain about sundown,

but no man asked Jesus a question.

4. YOU ARE THE SALT OF THE EARTH

VIII: THE HEART OF THE GOSPEL
(Fiske & Easton 51)

The teaching on the Sermon on the Mount is an utterly vital part of Jesus' message; it is the "rock" on which every spiritual house must be built. But the Sermon on the Mount is not "gospel" (F&E 51).

XVIII: THE ORDINATION OF THE TWELVE (Smith 157)

What then must be said of those precepts of our Lord? All difficulty vanishes the moment it is recognised that they were addressed, not to a promiscuous audience, but to the Apostles. Jesus was not enunciating a general code of Christian ethics but instructing the Twelve how they should comport themselves as the heralds of His Kingdom (S1 162).

140:4.1 The so-called "Sermon on the Mount" is not the gospel of Jesus.

It does contain much helpful instruction,

but it was Jesus' ordination charge to the twelve apostles.

It was the Master's personal commission to those who were to go on preaching the gospel and aspiring to represent him in the world of men even as he was so eloquently and perfectly representative of his Father.

IV: THE SALT OF THE EARTH (Ligon 92)

Ye are the salt of the earth!

140:4.2 “*You are the salt of the earth,*

salt with a saving savor.

But if the salt hath lost its savour, wherewithal shall it be salted?

But if this salt has lost its savor, wherewith shall it be salted?

It is thenceforth good for nothing, but to be cast out and trodden under foot of men... — Matthew 5:13-[14]. (L 92)

It is henceforth good for nothing but to be cast out and trodden under foot of men.”

In the Orient, during Jesus’ day, [salt] was a scarce and valuable article.

140:4.3 In Jesus’ time salt was precious.

Sometimes soldiers were paid in salt instead of coins.

It was even used for money.

The word **salary** had its origin in this fact (L 93).

The modern word “**salary**” is derived from salt.

Salt is valuable only when it is in the midst of things, **making them taste better**, preventing them from spoiling, or freeing them from corruption (L 93).

It **makes other things more tasty**,

It finds itself by losing itself (L 93).

and thus it serves by being spent.

Furthermore, it was about the only available **preservative**. We still use it some for this purpose. Finally, it was used then, as now, for **flavoring** (L 93).

Salt not only **flavors** food, but it is also a **preservative**.

Ye are the light of the world!

140:4.4 “*You are the light of the world.*

A city set on a hill cannot be hid.

A city set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matthew 5:[15]-16. (L 92)

Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven.”

As it was true of salt, so is it characteristic of light, that it rarely accomplishes its purpose by attracting attention to itself.

Our light should so shine as not to attract attention to self.

The light which glares in one's eyes blinds him, and does not light the way before him (L 94).

140:4.5 While light dispels darkness,

it can also be so "blinding" as to confuse and frustrate.

In whatever vocation a man chooses, he will shed some kind of light (L 94).

We are admonished to let our light so shine that our fellows will be guided into new and godly paths of enhanced living.

Even one's vocation can be utilized as an effective "reflector" for the dissemination of this light of life.

V: THE INTEGRATION OF CHARACTER (Ligon 106)

Such individuals, whose only claim to character is that they see no evil, hear no evil, and speak no evil, hardly typify what the psychologist understands by the term *character* (L 109).

140:4.6 Strong characters are not derived from *not* doing wrong

but rather from actually doing right.

Now let us turn to the second feature of character development, *unselfishness* (L 111).

Unselfishness is the badge of human greatness.

If we look for the instinctive basis upon which strength of character can be built, we find it in the tendency to *self-realization* (L 110).

The highest levels of *self-realization* are attained by worship and service.

The happy and effective person is motivated, not by fear of wrongdoing,

What is the difference between this good behavior motivated by fear of the consequences, and strong character? The difference is found in the word *love* (L 111).

but by *love* of right doing.

I: THE PSYCHOLOGY OF PERSONALITY AND THE SERMON ON THE MOUNT (Ligon 5)

It is probable that logical argument would never find a common ground for religious belief. Appeal to authority does not carry conviction outside the scope of that authority. Let us then turn to induction, scientific reasoning, to solve religious differences. This was the method taught by Jesus. “By their fruits, ye shall know them” (L 9-10).

140:4.7 “By their fruits you shall know them.”

[Religion education has for its purpose the development of *character* and *personality* (L 11).]

Personality is basically changeless; that which changes—grows—is the moral character.

Repression is the characteristic result of one very common trend in religious education. This is the philosophy of *negative* morality.

The major error of modern religions is *negativism*.

[He taught experimental faith. “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (L 21).]

The tree which bears no fruit is “hewn down and cast into the fire.”

Moral worth cannot be derived from mere *repression*—obeying the injunction

“Thou shalt not” is the one thing which most people connect with religion.

“Thou shalt not.”

What is even more significant psychologically is the fact that the chief motivation used for securing this morality is shame; and *shame* regularly seems to be mentally unhealthy (L 11).

Fear and *shame* are unworthy motivations for religious living.

Religion is valid only when it reveals the fatherhood of God and enhances the brotherhood of men.

140:4.8 An effective philosophy of living is formed by a combination of cosmic insight

All behavior is fundamentally an effort to discover satisfaction for one's appetites and urges, and expression for his abilities.... His system of values, likes and dislikes, fears, angers, and loves will grow out of this process. If, in the process of activity, an urge finds no immediate satisfaction, an emotion arises.... The sum total of all these emotional reactions to his environment is his real philosophy of life (L 13).

and the total of one's emotional reactions to the social and economic environment.

Remember:

The emotional attitude is not in itself inherited. It is a learned response adopted to satisfy inherited urges. It can be changed if other means of satisfying these urges can be found. It is the instinctive urges that constitute the "human nature that cannot be changed" (L 14).

While inherited urges cannot be fundamentally modified,

emotional responses to such urges can be changed;

therefore the moral nature can be modified, character can be improved.

In the strong character

Briefly, **integration** is the condition of a personality in which all of the **emotional attitudes** are harmonious and mutually helpful, thus permitting all of one's natural energy to be directed toward one end (L 14).

emotional responses are **integrated** and co-ordinated,

and thus is produced a unified personality.

In the first place, there is the so-called psychopathic personality.... Such a personality has no purpose, with the result that the desire for achievement is never satisfied. This results in **unhappiness**, and soon the individual finds that the various appetites conflict with one another and pull in opposite directions (L 15).

Deficient unification weakens the moral nature and engenders **unhappiness**.

The most universally recognized source of integration, and therefore of mental health, is a dominant purpose in life.... Behavior difficulties occur most frequently among those who have no such purpose (L 16).

140:4.9 Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results.

[The Sermon on the Mount] has been thought of by some as a system of morals and ethics; a catalogue of the things which we ought to do, but leave undone; and the things we ought to leave undone, but often do. Actually it **constitutes a powerful philosophy of life** (L 18).

Jesus' discourse at the ordination of the twelve **constitutes a master philosophy of life**.

Jesus believed in an experimental faith.

Jesus exhorted his followers to exercise experiential faith.

Just what is meant by an experimental faith can be shown best by describing several types of faith. There is a faith which consists largely in **intellectual assent**.... Most commonly, such faith is based upon acceptance of **authority** (L 19).

Then, there is a type of faith which is **credulity**. It consists in the uncritical acceptance of some proposition (L 19).

II: AN EXPERIMENTAL FAITH (Ligon 24)

Learning consists in finding **satisfactions** for instinctive **urges** (L 25).

It follows, then, that **happiness** consists in finding an ever attainable group of satisfactions for all of the instinctive urges (L 26).

One may go about the task of seeking happiness, then, in either of two ways. He may search for an **environment** which will satisfy his every wish. Such a quest is almost universally unsuccessful.... If one observes the people who are happy, and those who are unhappy, it will be obvious that those with and those without material advantages are found in both groups.

To assert that salaries, comforts, luxuries, and pleasure are of no concern, would be foolish. They are quite desirable, and are often the sources of opportunity (L 27).

He admonished them not to depend on

mere **intellectual assent**,

credulity, and established **authority**.

140:4.10 Education should be a technique of learning (discovering) the **better** methods of **gratifying our** natural and inherited **urges**,

and **happiness** is the resulting total of these enhanced techniques of emotional satisfactions.

Happiness is little dependent on **environment**,

though pleasing surroundings may greatly contribute thereto.

XI: THE CHRISTIAN PERSONALITY
(Ligon 334)

It has been pointed out that the fundamental motivation in human life is the desire to be a “complete man.”

“Be ye therefore perfect” is the most earnest prayer of every individual (L 335).

Then, teach the child that the universe is fatherly. Teach him that this principle of fatherliness is the great spiritual power of the universe (L 362).

I: THE PSYCHOLOGY OF
PERSONALITY AND THE SERMON
ON THE MOUNT (Ligon 5)

Jesus did not teach brotherly love; he taught fatherly love (L 23).

[See 140:3.15, above.]

140:4.11 Every mortal really craves to be a complete person,

to be perfect even as the Father in heaven is perfect,

and such attainment is possible because in the last analysis

the “universe is truly fatherly.”

**5 . F A T H E R L Y A N D
B R O T H E R L Y L O V E**

140:5.1 From the Sermon on the Mount to the discourse of the Last Supper,

Jesus taught his followers to manifest fatherly love rather than brotherly love.

Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the “golden rule.” But fatherly affection would require that

you should love your fellow mortals as Jesus loves you.

140:5.2 Jesus loves mankind with a dual affection. He lived on earth as a twofold personality—human and divine. **As the Son of God he loves man with a fatherly love—he is man’s Creator, his universe Father.** As the Son of Man, Jesus loves mortals as a brother—he was truly a man among men.

The common opinion that Jesus taught brotherly love, sets up many difficulties in his teachings. It is usually explained either as high idealism, **not humanly possible**, or as nothing more than high-sounding liturgy (L 22).

140:5.3 Jesus did not expect his followers to achieve an **impossible** manifestation of brotherly love,

but he did expect them to so strive to be like God—to be perfect even as the Father in heaven is perfect—that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them—to show forth the beginnings of a fatherly affection.

In the course of these exhortations to the twelve apostles, Jesus sought to reveal this new concept of *fatherly love*

[[F]atherliness consists of a group of characteristic **attitudes** toward others (L 23).]

as it is related to certain emotional **attitudes** concerned in making numerous environmental social adjustments.

II: AN EXPERIMENTAL FAITH (Ligon 24)

140:5.4 The Master introduced this momentous discourse by calling attention to

To treat the Beatitudes psychologically, it is necessary to discuss them in a different order than that in which they are given in Matthew. Psychologically they fall into two groups. The first group consists in the **attitudes of experimental faith**.

It includes the **poor in spirit**,
those who **hunger** and thirst after **righteousness**,
the **meek**,
and the **pure in heart**.

The second group gives the characteristics of **fatherly love**.

It includes those who **mourn**,
the **merciful**,
the **peacemakers**,
and those who are **persecuted** for righteousness' sake. These eight traits constitute the Christian personality (L 28).

four **faith attitudes** as the prelude to the subsequent portrayal of his four transcendent and supreme reactions of fatherly love in contrast to the limitations of mere brotherly love.

140:5.5 He first talked about those who were

poor in spirit,
hungered after righteousness,
endured **meekness**,
and who were **pure in heart**.

Such spirit-discerning mortals could be expected to attain such levels of divine selflessness as to be able to attempt the amazing exercise of

fatherly affection;
that even as **mourners**
they would be empowered to show **mercy**,
promote peace,
and endure **persecutions**,

and throughout all of these trying situations to love even unlovely mankind with a fatherly love.

A father's affection can attain levels of devotion that immeasurably transcend a brother's affection.

[contd] Whenever one attaches **fear** or **anger** to portions of his environment, he is increasing his unhappiness and weakening his personality. When he attaches **faith** or **love** to them,

he increases his **happiness** and **strengthens** his personality (L 28).

The Sermon on the Mount begins with the word **happy** (L 24).

Happy are the poor in spirit: for theirs is the kingdom of heaven.—Matthew 5:3. (L 29)

[contd] To the young child, happiness seems to consist in the **satisfaction** of whatever appetite or urge happens to be dominant at the moment.... He has no greater vision of happiness than his **immediate pleasure** (L 29).

[contd] The audience to which Jesus spoke, had much the same general ideas about happiness, that most of us have today. They believed that happiness was highly correlated with **wealth** (L 29).

140:5.6 The **faith** and the **love** of these beatitudes

strengthen moral character and create **happiness**.

Fear and **anger** weaken character and destroy happiness.

This momentous sermon started out upon the note of **happiness**.

140:5.7 1. "*Happy are the poor in spirit—the humble.*"

To a child, happiness is the **satisfaction** of **immediate pleasure** craving.

The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness.

In Jesus' times and since, happiness has all too often been associated with the idea of the possession of **wealth**.

Jesus' best illustration of this attitude is found in the parable of the **Pharisee and the publican**.

The Pharisee, in his own mind, was **spiritually rich**. He is described as praying to himself, not to God.

The publican had no doubt as to his own spiritual poverty. He, therefore, prayed to God (L 31).

One was **humble**, the other haughty (L 31).

It has been shown that the healthy personality is integrated about some **goal** or purpose. But the rich in spirit are satisfied with things as they are. It is not likely, that one who is satisfied with things as they are, will be a man of strong purpose (L 33).

When Jesus said that the poor in spirit are happy, because "theirs is the kingdom of heaven"; observe that this is not a promise of some **future material reward**,

but a statement of a present condition (L 35).

Once, when the Pharisees asked [Jesus] when the kingdom would come, he answered, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is **within you**" (L 36).

In the story of the **Pharisee and the publican** praying in the temple,

the one felt **rich in spirit**—egotistical;

the other felt "poor in spirit"—

humble.

One was self-sufficient; the other was teachable and truth-seeking.

The poor in spirit seek for **goals** of spiritual wealth—for God.

And such seekers after truth do not have to wait for **rewards in a distant future**;

they are rewarded *now*.

They find the kingdom of heaven **within their own hearts**,

and they experience such happiness *now*.

Happy are they who hunger and thirst after righteousness: for they shall be filled.—Matthew 5:6. (L 40)

It is obvious that one will not hunger and thirst for righteousness unless he feels a lack of it (L 40-41).

If one stops eating, his body ceases to be hungry. After three days of fasting, he no longer experiences any craving for food (L 40).

It may be that our long period of fasting with respect to righteousness has made us forget how to be hungry for it (L 41).

To [many men], the word *work* means the opposite of *pleasure*. But the man who finds a task which challenges the best in him, gets his greatest pleasure in his work (L 41).

To Jesus, righteousness consisted of the laws which govern the spiritual and social universe. A study of his teachings will show that his conception of these laws was, that they were based on the positive dynamic of love and not on negative ethics.

The negative morality concept of the older Judaism, however, was so widespread that the word righteousness still carries to most people the idea, that the righteous man is the man who does no wrong.

140:5.8 2. "*Happy are they who hunger and thirst for righteousness, for they shall be filled.*"

Only those who feel poor in spirit will ever hunger for righteousness.

Only the humble seek for divine strength and crave spiritual power.

But it is most dangerous to knowingly engage in spiritual fasting in order to improve one's appetite for spiritual endowments.

Physical fasting becomes dangerous after four or five days; one is apt to lose all desire for food.

Prolonged fasting, either physical or spiritual, tends to destroy hunger.

140:5.9 Experiential righteousness is a pleasure, not a duty.

Jesus' righteousness is a dynamic love—fatherly-brotherly affection.

It is not the negative or thou-shalt-not type of righteousness.

SOURCE OR PARALLEL

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It is difficult to imagine being hungry and thirsty for learning the things one should **not do** (L 42).

How could one ever hunger for something negative—something **“not to do”**?

The attitudes of poverty of spirit and especially of hungering and thirsting for righteousness are **relatively easy to teach the child** (L 44).

140:5.10 It is **not so easy to teach a child** mind these first two of the beatitudes,

but the mature mind should grasp their significance.

Happy are the meek: for they shall inherit the earth.—Matthew 5:5. (L 44)

140:5.11 3. *“Happy are the meek, for they shall inherit the earth.”*

The timid soul has come to be known as the meek man who submits to the wishes of other individuals, because he is **afraid** to resist them. This notion of meekness is far from the attitude of mind described in Jesus’ teaching (L 45).

Genuine meekness has no relation to **fear**.

It is rather an attitude of man co-operating with God—

When Jesus faced the inevitable result of his ministry, as he prayed in the Garden of Gethsemane, he gave a magnificent demonstration of meekness. “If it be possible, let this cup pass from me; but, not my will but **Thine be done**” (L 45).

“Your will be done.”

Moses has been frequently described as the meekest of men.... Certainly, the people whom he led out of Egypt, still slaves at heart, would be a trial to any man.... Yet, with the exception of one instance, Moses was **patient** with them, never losing his faith that they were worth saving (L 45-46).

It embraces **patience** and forbearance

Meekness can be defined as the **unshakable faith** that the **universe** is **lawful**. Christian meekness is the faith that the universe is fatherly (L 46).

and is motivated by an **unshakable faith** in a **lawful** and friendly **universe**.

Meekness is not an easy attitude to learn. There are many temptations to rebel against the working of spiritual laws. It is a characteristic of human nature to want laws set aside, when one is facing the consequences of breaking them (L 47).

It is the meek who realize that the men who seem to be dying on a cross are really only beginning to live; that they are the people who will eventually inherit the earth.... Jesus has come nearer inheriting the earth than any one else, and he probably never owned property (L 50).

Happy are the pure in heart: for they shall see God.—Matthew 5:8. (L 52)

The pure in heart are thought to be those who do no evil. Notice, however, that the word *purity* is more positive than negative (L 52).

Suspicion and distrust are the characteristic responses of many people to their social contacts.... This is not the attitude of the pure in heart (L 53).

[[Sex] has occupied so prominent a place in the problem of character, that in the minds of many people, *moral character* and *sexual purity* are synonymous terms (L 124).]

Purity of heart is first and foremost a faith in the potential goodness of one's fellow men (L 53).

What man has not felt the power which comes from the faith of his mother? (L 53)

It masters all temptations to rebel against the divine leading.

Jesus was the ideal meek man of Urantia,

and he inherited a vast universe.

140:5.12 4. "Happy are the pure in heart, for they shall see God."

Spiritual purity is not a negative quality,

except that it does lack suspicion and revenge.

In discussing purity, Jesus did not intend to deal exclusively with

human sex attitudes.

He referred more to that

faith which man should have in his fellow man;

that faith which a parent has in his child,

and which enables him to love his fellows even as a father would love them.

A father's love need not pamper,

The answer to the second objection [against developing the habit of having faith in all men] is found in the fact that an intelligent faith **does not condone evil**, but it sees in the forces which produce evil, the potential strength for good (L 54).

and it **does not condone evil**,

One may become a **cynic**... The fact is that the man who is pure in heart is happier and more wholesome than one who has lost his faith in others (L 55).

but it is always **anticynical**.

[contd] There is a second element in this characteristic of being pure in heart. This second element is **singleness of purpose** (L 55).

Fatherly love has **singleness of purpose**,

The pure in heart, then, are **always looking for the best in men** (L 57).

and it **always looks for the best in man**;

No better example of the pure in heart could be found than the good father or mother. The **true parent** will find all other phases of his life subordinated to the welfare of his child (L 57).

that is the attitude of a **true parent**.

Many have believed that they saw God. Jesus said that only the pure in heart really see Him. We see now what this means. **Seeing God** is gaining an **insight into the spiritual law**. Who is likely to do this except he who has made it his dominating purpose in life? (L 58-59)

140:5.13 To **see God**—by faith—means to acquire true **spiritual insight**.

And spiritual insight enhances Adjuster guidance, and these in the end augment God-consciousness.

And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother—with brotherly love—but also as a father—with fatherly affection.

Finally, let us see how children can be educated to be pure in heart (L 59).

140:5.14 It is easy to teach this admonition even to a child.

Every child is **instinctively trusting** (L 59).

Children are **naturally trustful**,

Indeed, it is not so much giving [the child a faith in others], as keeping him from **losing** it (L 59).

and parents should see to it that they do not **lose** that simple faith.

There are two ways in which a child often does lose this faith. In the first place, the parents, in an effort to protect him from imposition, teach him to be **suspicious** of others (L 59).

In dealing with children, avoid all deception and refrain from suggesting **suspicion**.

Tell him of **heroes** who have been pure in heart (L 60).

Wisely help them to choose their **heroes**

Another important task in making the child pure in heart is helping him to find the right **life work** (L 60).

and select their **lifework**.

III: THE DYNAMIC OF FATHERLY LOVE (Ligon 63)

140:5.15 And then Jesus went on to instruct his followers in the realization of the chief purpose of all human struggling—perfection—even divine attainment. Always he admonished them:

[contd] Man is not saved by faith alone. The Christian personality must be devoted to the service of humanity. **“Be ye therefore perfect as your Father”** (L 63).

“Be you perfect, even as your Father in heaven is perfect.”

He admonished the disciples, "Love one another **as I have loved you.**"

His attitude toward the Twelve was always more like that of a **father** than of a **brother** (L 64).

The remaining four Beatitudes describe the characteristics of fatherliness (L 63).

Happy are they that mourn: for they shall be comforted.—Matthew 5:4. (L 65)

[contd] **Common sense** would never have suggested to men that happiness could come from **mourning** (L 65).

The word used by Matthew does not refer to **outward** mourning (L 65).

Jesus referred to a much deeper feeling. [Etc.] (L 65)

There is a common tradition, especially among men, which is vicious to its very core. It has no official name, but it seems to be characteristically American, and perhaps can best be called the "he-man" philosophy. As soon as he can understand words, every boy hears the manly assertion, "Boys don't cry!" (L 69)

He did not exhort the twelve to love their neighbors as they loved themselves. That would have been a worthy achievement; it would have indicated the achievement of brotherly love.

He rather admonished his apostles to love men **as he had loved them**—

to love with a **fatherly** as well as a **brotherly** affection.

And he illustrated this by pointing out four supreme reactions of fatherly love:

140:5.16 1. "*Happy are they who mourn, for they shall be comforted.*"

So-called **common sense** or the best of logic would never suggest that happiness could be derived from **mourning**.

But Jesus did not refer to **outward** or ostentatious mourning.

He alluded to an emotional attitude of tenderheartedness.

It is a great error to teach boys and young men that it is unmanly to show tenderness or otherwise to give evidence of emotional feeling or physical suffering.

Sympathy is a worthy attribute of the male as well as the female.

In his efforts to become a real “he-man,” a boy who does not cry, he is forced to become crude, thoughtless, **callous**, and in fact almost emotionally impotent, having repressed some of his finest qualities (L 69).

We are, of course, anxious for our sons to be courageous and able to endure hardship, not cowardly and weak, but we have used the **wrong methods** (L 69).

If we look through the Bible and list the characters who mourned, we find such names as these: **Moses**, Abraham, Samuel, David, Elijah, Jeremiah, Isaiah, Amos, Hosea, Jesus, Peter, and Paul.

Among those who would answer our description of the real “he-man” would be **Samson** and **Goliath** (L 69-70).

[See 140:5.11, above.]

Quite apart from any sense of duty or ethical standards, this attitude of **being sensitive** to the **needs** of others is essential to mental health.... If parents teach their children this Beatitude they will assure them of a high measure of **happiness** (L 71).

Do not teach him class **hatred**, race prejudice, or national **suspicion** (L 72).

It is not necessary to be **calloused** in order to be manly.

This is the **wrong way** to create courageous men.

The world’s great men have not been afraid to mourn.

Moses, the mourner,

was a greater man than

either **Samson** or **Goliath**.

Moses was a superb leader, but he was also a man of meekness.

Being sensitive and responsive to human **need** creates genuine and lasting **happiness**,

while such kindly attitudes safeguard the soul from the destructive influences of

anger, **hate**, and **suspicion**.

Jesus described [the active side of fatherly love] in three Beatitudes. The first of these is,

Happy are the merciful: for they shall obtain mercy.—Matthew 5:7. (L 72)

[contd] The word which Jesus translated *mercy* is one rich in meaning throughout the Old Testament. Someone has described it as “the perfection of that mystical relation of one personality to another which is the **highest** of all possible grades of **friendship**” (L 72).

The same Hebrew word is sometimes interpreted as *righteousness*, which is another evidence that righteousness in the Christian era is more of the quality of **loving-kindness** than of cold justice or negative morality (L 72).

[contd] Mercy is not a **passive** process, but one that expresses itself in **action**. Its simplest definition would be the prevention of suffering in others, whether physical or spiritual. Parents try to predict the hard knocks their children may meet, save them from as many as possible, and give them the strength to meet the others.

The **fatherliness** of God, exemplified in this Beatitude, is not characteristic of the Old Testament teachings (L 72).

Consider how frequently we are deeply offended at some injustice done to us. We usually find it difficult to forgive even when amends are made. A parent, however, would have **no difficulty forgiving a child** any number of offences (L 73).

The impulse to **help those who are suffering** is instinctive (L 75).

140:5.17 2. “*Happy are the merciful, for they shall obtain mercy.*”

Mercy here denotes the **height** and depth and breadth of the truest **friendship**—

loving-kindness.

Mercy sometimes may be **passive**,

but here it is **active** and dynamic—

supreme **fatherliness.**

A loving parent experiences **little difficulty in forgiving his child**, even many times.

And in an unspoiled child the urge to **relieve suffering** is natural.

[Compare L 75.]

Happy are the peacemakers: for they shall be called the sons of God.—Matthew 5:9. (L 76)

[contd] In this Beatitude Jesus was preaching unpopular doctrine. The Jews were under the heel of the Roman Empire.... They were looking for **military** leaders, **not peacemakers** (L 76).

In the minds of most of us peace is simply lack of struggle.... However, if we search the teachings of Jesus to determine what he meant by peace, we can hardly attach this **negative** connotation to his words.

Just before he went to Gethsemane and Calvary, **facing** the certainty of his own death and the probable discouraging behavior of his disciples, he said,

“Peace I leave with you, my peace I give unto you.” (L 76)

In his words, **“Let not your heart be troubled, neither let it be afraid,”** he said nothing of external things, but of inner attitudes (L 76-77).

There are three kinds of **conflict** which challenge the peacemaker.... All three of them are essentially one, however, inner conflict (L 77).

Children are normally kind and sympathetic when old enough to appreciate actual conditions.

140:5.18 3. *“Happy are the peacemakers, for they shall be called the sons of God.”*

Jesus’ hearers were longing for **military** deliverance, **not for peacemakers.**

But Jesus’ peace is not of the pacific and **negative** kind.

In the **face** of trials and persecutions he said,

“My peace I leave with you.”

“Let not your heart be troubled, neither let it be afraid.”

This is the peace that prevents

ruinous **conflicts.**

These inner conflicts can be classified in three groups: lust, fears, and angers. These will be recognized as the powerful **disintegrating** conditions which arise out of conflict. Everyone knows them as the great sources of unhappiness (L 78).

Then there are the conflicts between man and his **social** environment... Lust expresses itself either in out-and-out **greed** or in the disguise which men call "individual initiative." Social forms of **fear** are numerous (L 78).

Anger expresses itself in "standing up for one's own rights," and in protesting vigorously about insignificant matters because of "the principle of the thing" (L 78).

Finally there are the conflicts between larger social groups: economic strife, **race** hatred, class bitterness, and political **antagonism** between **nations** (L 78).

[Compare L 81-82.]

Team play and being a good loser are utterly **impossible** for children of seven or eight years of age to learn (L 82).

"For **whosoever will save his life shall lose it: but whosoever will lose his life for my sake shall find it.**" ... It is this phase of strong character which receives the emphasis in the last of these great Beatitudes (L 83).

Personal peace **integrates** personality.

Social peace prevents **fear, greed,**

and **anger.**

Political peace prevents **race antagonisms, national** suspicions, and war.

Peacemaking is the cure of distrust and suspicion.

140:5.19 Children can easily be taught to function as peacemakers.

They enjoy **team** activities; they like to **play** together.

Said the Master at another time:

"Whosoever will save his life shall lose it, but whosoever will lose his life shall find it."

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[contd] Happy are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

140:5.20 4. *“Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.— Matthew 5:10-12. (L 83)

Rejoice and be exceedingly glad, for great is your reward in heaven.”

[contd] It is significant that Jesus follows peace with persecution. After the Last Supper, where he had given his peace to his disciples, his persecution began and so did theirs (L 83).

140:5.21 So often persecution does follow peace.

[See L 84.]

But young people and brave adults never shun difficulty or danger.

“Greater love hath no man than this, that a man lay down his life for his friends.”

“Greater love has no man than to lay down his life for his friends.”

Yet a father is quite willing to lay down his life for his son (L 85).

And a fatherly love can freely do all these things—

things which brotherly love can hardly encompass.

History offers abundant evidence that progress is rarely made except through the suffering of some individual or nation, usually of both (L 85).

And progress has always been the final harvest of persecution.

Human nature responds to the challenge of courage (L 86).

140:5.22 Children always respond to the challenge of courage.

Youth is ever willing to “take a dare.”

There are many ways in which this trait can be instilled into the child. However, if this attitude toward vicarious **sacrifice** is to be learned, it must be done through love coupled with this innate sense of courage (L 86).

And every child should early learn to **sacrifice**.

140:5.23 And so it is revealed that the beatitudes of the Sermon on the Mount are based on

In this brief exposition of the Beatitudes we have listed eight traits which constitute the Christian personality. Four of them seem to be attributes of a type of **faith**, which has been described as an experimental faith.

faith

The other four are descriptive of the sort of **love** which Jesus urged his followers to have for one another (L 89).

and **love**

Many people think of these Beatitudes as **ethical duties** to be performed.... Actually, they are very far from being ethical codes of conduct (L 89).

and not on law—**ethics** and **duty**.

I: THE PSYCHOLOGY OF PERSONALITY AND THE SERMON ON THE MOUNT (Ligon 5)

Fathers are constantly “**returning good for evil**” (L 23).

140:5.24 Fatherly love delights in **returning good for evil**—doing good in retaliation for injustice.

6. THE EVENING OF THE ORDINATION

140:6.1 Sunday evening, on reaching the home of Zebedee from the highlands north of Capernaum, Jesus and the twelve partook of a simple meal. Afterward, while Jesus went for a walk along the beach, the twelve talked among themselves. After a brief conference, while the twins built a small fire to give them warmth and more light, Andrew went out to find Jesus, and when he had overtaken him, he said: "Master, my brethren are unable to comprehend what you have said about the kingdom. We do not feel able to begin this work until you have given us further instruction. I have come to ask you to join us in the garden and help us to understand the meaning of your words." And Jesus went with Andrew to meet with the apostles.

140:6.2 When he had entered the garden, he gathered the apostles around him and taught them further, saying: "You find it difficult to receive my message because you would build the new teaching directly upon the old, but I declare that you must be reborn. You must start out afresh as little children and be willing to trust my teaching and believe in God. The new gospel of the kingdom cannot be made to conform to that which is. You have wrong ideas of the Son of Man and his mission on earth.

§49. THE SERMON ON THE MOUNT.
Matt., chs. 5, 6, 7, 8:1

Matt. 5:17 Think not that I came to destroy the law or the prophets:

I came not to destroy, but to fulfil.

But do not make the mistake of thinking that I have come to set aside the law and the prophets;

I have not come to destroy but to fulfill,

[Moses legislated as a minister of state, who transmits the will of a Greater than himself. It was from Another that he received the tables of stone. But Jesus, in His own royal Person, wrote His law upon the living tablets of men's hearts ... (Wilson 152).]

20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

[In the strictly religious sense of the word, the Jews divided "righteousness" into three acts—almsgiving, prayer, and fasting (Fiske & Easton 37).]

21 Ye have heard that it was said to them of old time,

Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement:

22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

to enlarge and illuminate.

I come not to transgress the law but rather to

write these new commandments on the tablets of your hearts.

140:6.3 "I demand of you a righteousness that shall exceed the righteousness of

those who seek to obtain the Father's favor by almsgiving, prayer, and fasting.

If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth—the sincere desire to do the will of my Father in heaven."

140:6.4 Then said Simon Peter: "Master, if you have a new commandment, we would hear it. Reveal the new way to us." Jesus answered Peter:

"You have heard it said by those who teach the law:

'You shall not kill; that whosoever kills shall be subject to judgment.'

But I look beyond the act to uncover the motive.

I declare to you that every one who is angry with his brother is in danger of condemnation.

He who nurses hatred in his heart and plans vengeance in his mind stands in danger of judgment. You must judge your fellows by their deeds; the Father in heaven judges by the intent.

27 Ye have heard that it was said, Thou shall not commit adultery:

140:6.5 “You have heard the teachers of the law say, ‘You shall not commit adultery.’

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

But I say to you that every man who looks upon a woman with intent to lust after her has already committed adultery with her in his heart.

You can only judge men by their acts, but my Father looks into the hearts of his children and in mercy adjudges them in accordance with their intents and real desires.”

140:6.6 Jesus was minded to go on discussing the other commandments when James Zebedee interrupted him, asking: “Master, what shall we teach the people regarding **divorcement**? Shall we allow a man to divorce his wife

31 It was said also, Whosoever shall put away his wife, let him give her a writing of **divorcement**: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

as Moses has directed?”

And when Jesus heard this question, he said: “I have not come to **legislate** but to enlighten. I have come not to **reform** the kingdoms of this world but rather to establish the kingdom of heaven. It is not the will of the Father that I should yield to the temptation to

[[Jesus] declined to advocate specific reforms; he did something better, he set forth principles which made reform inevitable. Had he been a legislator dealing specifically with local conditions of his own day, his teaching would have been of little value when that day had passed (Fiske & Easton 47).]

[He saith unto them,

Moses because of the hardness of your hearts suffered you to put away your wives:

but from the beginning it was not so (Matt. 19:8).]

teach you rules of government, trade, or social behavior, which, while they might be good for today, would be far from suitable for the society of another age.

I am on earth solely to comfort the minds, liberate the spirits, and save the souls of men.

But I will say, concerning this question of divorcement, that,

while Moses looked with favor upon such things,

it was not so in the days of Adam and in the Garden.”

140:6.7 After the apostles had talked among themselves for a short time, Jesus went on to say: “Always must you recognize the two viewpoints of all mortal conduct—the human and the divine; the ways of the flesh and the way of the spirit; the estimate of time and the viewpoint of eternity.” And though the twelve could not comprehend all that he taught them, they were truly helped by this instruction.

140:6.8 And then said Jesus: “But you will stumble over my teaching because you are wont to interpret my message literally; you are slow to discern the spirit of my teaching. Again must you remember that you are my messengers; you are beholden to live your lives as I have in spirit lived mine. You are my personal representatives; but do not err in expecting all men to live as you do in every particular.

[And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd (Jn. 10:16).]

Matt. 5:38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

[See 140:5.24, above.]

Also must you remember that

I have sheep not of this flock, and that I am beholden to them also,

to the end that I must provide for them the pattern of doing the will of God while living the life of the mortal nature.”

140:6.9 Then asked Nathaniel: “Master, shall we give no place to justice?”

The law of Moses says, ‘An eye for an eye, and a tooth for a tooth.’

What shall we say?”

And Jesus answered: “You shall return good for evil.

My messengers must not strive with men, but be gentle toward all. Measure for measure shall not be your rule. The rulers of men may have such laws, but not so in the kingdom; mercy always shall determine your judgments and love your conduct. And if these are hard sayings, you can even now turn back. If you find the requirements of apostleship too hard, you may return to the less rigorous pathway of disciple-ship.”

140:6.10 On hearing these startling words, the apostles drew apart by themselves for a while, but they soon returned, and Peter said: “Master, we would go on with you; not one of us would turn back. We are fully prepared to pay the extra price; we will drink the cup. We would be apostles, not merely disciples.”

140:6.11 When Jesus heard this, he said:

[Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).]

“Be willing, then, to take up your responsibilities and follow me.

6:1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

Do your good deeds in secret;

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

when you give alms, let not the left hand know what the right hand does.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and the Father who seeth in secret shall recompense thee.

And when you pray, go apart by yourselves

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

and use not vain repetitions and meaningless phrases.

Always remember that

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

the Father knows what you need even before you ask him.

16 Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

And be not given to fasting with a sad countenance to be seen by men.

As my chosen apostles, now set apart for the service of the kingdom,

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

lay not up for yourselves treasures on earth,

but by your unselfish service

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20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

lay up for yourselves treasures in heaven,

21 for where thy treasure is, there will thy heart be also.

for where your treasures are, there will your hearts be also.

22 The lamp of the body is the eye:

140:6.12 “The lamp of the body is the eye;

if therefore thine eye be single, thy whole body shall be full of light.

if, therefore, your eye is generous, your whole body will be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness.

But if your eye is selfish, the whole body will be filled with darkness.

If therefore the light that is in thee be darkness, how great is the darkness!

If the very light which is in you is turned to darkness, how great is that darkness!”

140:6.13 And then Thomas asked Jesus if they should “continue having everything in common.” Said the Master: “Yes, my brethren, I would that we should live together as one understanding family. You are intrusted with a great work, and I crave your undivided service.

You know that it has been well said:

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

‘No man can serve two masters.’

Ye cannot serve God and mammon.

You cannot sincerely worship God and at the same time wholeheartedly serve mammon.

Having now enlisted unreservedly in the work of the kingdom,

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink;

be not anxious for your lives; much less be concerned with what you shall eat or what you shall drink;

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nor yet for your body, what ye shall put on.
Is not the life more than the food, and the
body than the raiment?

nor yet for your bodies, what clothing you
shall wear.

Already have you learned that willing
hands and earnest hearts shall not go
hungry.

And now, when you prepare to devote all
of your energies to the work of the
kingdom, be assured that

32 For after all these things the Gentiles
seek; for your heavenly Father knoweth
that ye have need of all these things.

the Father will not be unmindful of your
needs.

33 But seek ye first his kingdom, and his
righteousness;

Seek first the kingdom of God,

and when you have found entrance
thereto,

and all these things shall be added unto
you.

all things needful shall be added to you.

34 Be not therefore anxious for the
morrow: for the morrow will be anxious
for itself.

Be not, therefore, unduly anxious for the
morrow.

Sufficient unto the day is the evil thereof.

Sufficient for the day is the trouble
thereof.”

140:6.14 When Jesus saw they were
disposed to stay up all night to ask
questions, he said to them: “My brethren,
you are earthen vessels; it is best for you
to go to your rest so as to be ready for the
morrow’s work.” But sleep had departed
from their eyes. Peter ventured to request
of his Master that “I have just a little
private talk with you. Not that I would
have secrets from my brethren, but I have
a troubled spirit, and if, perchance, I
should deserve a rebuke from my Master,
I could the better endure it alone with
you.”

And Jesus said, “Come with me, Peter”—leading the way into the house. When Peter returned from the presence of his Master much cheered and greatly encouraged, James decided to go in to talk with Jesus. And so on through the early hours of the morning, the other apostles went in one by one to talk with the Master. When they had all held personal conferences with him save the twins, who had fallen asleep, Andrew went in to Jesus and said: “Master, the twins have fallen asleep in the garden by the fire; shall I arouse them to inquire if they would also talk with you?” And Jesus smilingly said to Andrew, “They do well—trouble them not.” And now the night was passing; the light of another day was dawning.

7. THE WEEK FOLLOWING THE ORDINATION

140:7.1 After a few hours’ sleep, when the twelve were assembled for a late breakfast with Jesus, he said: “Now must you begin your work of preaching the glad tidings and instructing believers. Make ready to go to Jerusalem.” After Jesus had spoken, Thomas mustered up courage to say: “I know, Master, that we should now be ready to enter upon the work, but I fear we are not yet able to accomplish this great undertaking. Would you consent for us to stay hereabouts for just a few days more before we begin the work of the kingdom?” And when Jesus saw that all of his apostles were possessed by this same fear, he said: “It shall be as you have requested; we will remain here over the Sabbath day.”

140:7.2 For weeks and weeks small groups of earnest truth seekers, together with curious spectators, had been coming to Bethsaida to see Jesus. Already word about him had spread over the countryside; inquiring groups had come from cities as far away as Tyre, Sidon, Damascus, Caesarea, and Jerusalem. Heretofore, Jesus had greeted these people and taught them concerning the kingdom, but the Master now turned this work over to the twelve. Andrew would select one of the apostles and assign him to a group of visitors, and sometimes all twelve of them were so engaged.

140:7.3 For two days they worked, teaching by day and holding private conferences late into the night. On the third day Jesus visited with Zebedee and Salome while he sent his apostles off to “go fishing, seek carefree change, or perchance visit your families.” On Thursday they returned for three more days of teaching.

140:7.4 During this week of rehearsing, Jesus many times repeated to his apostles the two great motives of his post-baptismal mission on earth:

1. To reveal the Father to man.
2. To lead men to become son-conscious—to faith-realize that they are the children of the Most High.

140:7.5 One week of this varied experience did much for the twelve; some even became over self-confident. At the last conference, the night after the Sabbath, Peter and James came to Jesus, saying, “We are ready—let us now go forth to take the kingdom.”

To which Jesus replied, “May your wisdom equal your zeal and your courage atone for your ignorance.”

140:7.6 Though the apostles failed to comprehend much of his teaching, they did not fail to grasp the significance of the charmingly beautiful life he lived with them.

8. THURSDAY AFTERNOON ON THE LAKE

140:8.1 Jesus well knew that his apostles were not fully assimilating his teachings. He decided to give some special instruction to Peter, James, and John, hoping they would be able to clarify the ideas of their associates. He saw that, while some features of the idea of a spiritual kingdom were being grasped by the twelve, they steadfastly persisted in attaching these new spiritual teachings directly onto their old and entrenched literal concepts of the kingdom of heaven as a restoration of David’s throne and the re-establishment of Israel as a temporal power on earth. Accordingly, on Thursday afternoon Jesus went out from the shore in a boat with Peter, James, and John to talk over the affairs of the kingdom. This was a four hours’ teaching conference, embracing scores of questions and answers, and may most profitably be put in this record by reorganizing the summary of this momentous afternoon as it was given by Simon Peter to his brother, Andrew, the following morning:

140:8.2 1. *Doing the Father's will.*

IX: TRUST IN GOD'S PROVIDENCE
(Scott 66)

Nothing in the teaching of Jesus has so often been called in question as this conception of providence. His ethic, it is held, involves a fatalism, a passive submission to circumstance instead of valiant effort to conquer it (S 66).

[See 2 Thess. 3:10 and UB 69:2.5.]

It is unnecessary for our present purpose to discuss the larger questions involved in these criticisms. They start from the assumption that the teaching of Jesus is in error because it is at odds with modern conditions; but there is always the possibility that the modern conditions are wrong (S 66).

Jesus' teaching to trust in the overcare of the heavenly Father was not

a blind and passive fatalism.

He quoted with approval, on this afternoon, an old Hebrew saying:

"He who will not work shall not eat."

He pointed to his own experience as sufficient commentary on his teachings.

His precepts about trusting the Father must not be adjudged by the social or economic conditions of modern times or any other age.

His instruction embraces the ideal principles of living near God in all ages and on all worlds.

140:8.3 Jesus made clear to the three the difference between the requirements of apostleship and discipleship.

And even then

But in any case the criticisms directed against this side of Jesus' thought are apt to neglect or misconstrue some essential facts. (1) For one thing, he **does not forbid the exercise of prudence and foresight** (S 67).

he **did not forbid the exercise of prudence and foresight** by the twelve.

(2) Again, his warnings are directed not against reasonable care for the future but against **anxiety** (S 68).

What he preached against was not forethought but **anxiety**, worry.

(3) It must never be forgotten that when Jesus forbids anxiety about the future he addresses himself to his followers, who have taken the **will of God** as their sole law (S 68).

He taught the active and alert submission to **God's will**.

In answer to many of their questions regarding frugality and thriftiness, he simply called attention to his life as carpenter, boatmaker, and fisherman, and to his careful organization of the twelve.

He sought to make it clear that

But in the mind of Jesus there is always the thought of a **divine power working along with us**. The **world is not an enemy** that we must be afraid of and can only hope to master by the exercise of our own strength and cunning (S 70).

the **world is not to be regarded as an enemy**;

that the circumstances of life constitute a **divine dispensation working along with the children of God**.

X: **NON-RESISTANCE** (Scott 71)

140:8.4 Jesus had great difficulty in getting them to understand his personal practice of **nonresistance**.

[His commandment to “resist not evil”] finds illustration in Jesus’ submission to injury at the Samaritan village, in his refusal to defend himself when arrested, in his silence before his accusers at the Trial (S 71).

But against sayings and incidents of this kind we must set others of a quite opposite tenor.... His attitude was never that of a passive toleration of wrong (S 71-72).

In a number of parables the punishment of evil-doers is noted with manifest approval (S 71).

It is not said that you must stand by when you see wrong inflicted on others, or that force must not be used in the necessary maintenance of law (S 72).

The context plainly shows that what he forbade was retaliation.

He absolutely refused to defend himself,

and it appeared to the apostles that he would be pleased if they would pursue the same policy.

He taught them not to resist evil, not to combat injustice or injury,

but he did not teach passive tolerance of wrongdoing.

And he made it plain on this afternoon that

he approved of the social punishment of evildoers and criminals,

and that the civil government must sometimes employ force for the maintenance of social order and in the execution of justice.

140:8.5 He never ceased to warn his disciples against the evil practice of

retaliation;

he made no allowance for revenge, the idea of getting even. He deplored the holding of grudges.

“Ye have heard that it hath been said, **An eye for an eye and a tooth for a tooth.** But I say unto you that ye resist not evil, but whosoever shall smite thee on the cheek, turn to him the other also.” In other words, when wrong is done to your own person do not answer it with a similar wrong; endure the evil done to you and overcome it with good (S 72).

The world has gradually discovered that when once the right of **private revenge** is granted the door is thrown open to all kinds of evil and injustice (S 72).

The principle which Jesus enounces may perhaps be applied, as many Christian thinkers would now apply it, to the quarrels of classes and nations; but he does not make this wider reference. He confines himself to the case of the **individual** (S 73).

The rule of non-resistance cannot be taken as the central principle in Jesus’ teaching, and may possibly be explained as little more than a prudential maxim. Nevertheless it connects itself in the closest manner with several of his fundamental ideas.

(1) It brings to the sharpest point his demand for human kindness. **“Love your enemies;** bless them that curse you; do good to them that hate you.”

He disallowed the idea of **an eye for an eye and a tooth for a tooth.**

He discountenanced the whole concept of

private and personal **revenge,**

assigning these matters to civil government, on the one hand, and to the judgment of God, on the other.

He made it clear to the three that

his teachings applied to the **individual,** not the state.

He summarized his instructions up to that time regarding these matters, as:

140:8.6 **Love your enemies—**

Your fellow-man has at all times a **claim** upon you. Even when he is in the act of doing you an injury, you have no right to injure him in return (S 73-74).

remember the moral **claims** of human brotherhood.

(2) It expresses the judgment of Jesus on the **futility of evil**.

140:8.7 The **futility of evil**:

He perceives that **a wrong is not cancelled by avenging it**, but has only been enlarged and perpetuated (S 74).

A wrong is not righted by vengeance.

It is more probable that the words “Resist not evil” (τῷ πονηρῷ) ought to read “Resist not the evil one”; and if so taken they acquire an emphatic meaning.... “Satan” means literally “the Adversary,” “the Resister”; and Jesus would thus say “do not oppose the **devil with his own weapons**.” By so doing you do not defeat him, but only accept his law and make him stronger (S 74).

Do not make the mistake of fighting **evil with its own weapons**.

140:8.8 Have faith—

[contd] (3) In this saying Jesus proclaims his **confidence** in the power of **goodness**.... Non-resistance of evil has no meaning apart from this positive faith in the ultimate victory of good (S 74-75).

confidence in the eventual triumph of divine justice and eternal **goodness**.

140:8.9 2. *Political attitude.*

XI: THE POLITICAL ATTITUDE OF JESUS (Scott 76)

He cautioned his apostles to be discreet in their remarks concerning the strained relations then existing between the **Jewish people** and the **Roman government**; he forbade them to become in any way embroiled in these difficulties.

An attempt was made in the critical days at Jerusalem to force Jesus into a position that would compromise him either with the Jewish people or with the Roman administration. He avoided the snare, while at the same time he lifted the whole issue to a higher plane (S 76-77).

The one saying in which Jesus touches directly on the prerogative of the state is his famous answer about the tribute-money:

“Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s” (S 76).

In his own behavior Jesus was duly observant of all civic laws and ordinances (S 79).

His concern is always with the inward principles of man’s life, not with the framework (S 81).

It was never the design of Jesus to reorganize the world’s life according to a set scheme which should be complete in all its details and incapable of any change (S 81).

He was always careful to avoid the political snares of his enemies,

ever making reply,

“Render to Caesar the things which are Caesar’s and to God the things which are God’s.”

He refused to have his attention diverted from his mission of establishing a new way of salvation; he would not permit himself to be concerned about anything else.

In his personal life he was always duly observant of all civil laws and regulations;

in all his public teachings he ignored the civic, social, and economic realms.

He told the three apostles that

he was concerned only with the principles of man’s inner and personal spiritual life.

140:8.10 Jesus was not, therefore, a political reformer.

He did not come to reorganize the world;

We cannot but admit, however, that **if he had tried to do so**

his teaching would long ago have been emptied of value. It would have had relevance **only to** the time in which he lived, and in a later age, when conditions were entirely different, it would have cramped all natural growth and wrought nothing but mischief (S 81).

It was the strength of his teaching that he drew up no program, but only insisted on great principles and ideals, which could be worked out in many different ways. **No generation can exempt itself from the labor of discovering** for itself how they can best applied to its own conditions and needs (S 81-82).

There could be no greater disaster than to **identify Christianity**, as some would do,

with a **political theory** which happens to attract us for the time, and will finally go the way of every other (S 82).

XII: MAN'S DUTY TO HIS NEIGHBOR (Scott 83)

The Law, to be sure, enjoined love to one's neighbor,—but **"who is my neighbor?"** This was a question warmly discussed in the Rabbinical schools, and it was answered, as time went on, in an ever narrower way (S 84).

even **if he had done this,**

it would have been applicable **only to** that day and generation.

Nevertheless, he did show man the best way of living,

and **no generation is exempt from the labor of discovering** how best to adapt Jesus' life to its own problems.

But never make the mistake of **identifying Jesus' teachings**

with any **political or economic theory,** with any social or industrial system.

140:8.11 3. *Social attitude.*

The Jewish rabbis had long debated the question: **Who is my neighbor?**

[Jesus'] primary interest is not that of making the world better, for this will be accomplished by God Himself when He brings in the Kingdom, but that of fostering an **active goodness** in men and women (S 83).

At the same time by insisting on our duty to those around us Jesus seeks to **break down the selfish isolation** in which men are wont to live (S 83).

It follows that the motive which Jesus always puts forward in his demand for brotherly kindness is that of **compassion**. Men are to help each other not from any calculation, or even from a sense of duty, but out of **pure sympathy** with their fellow-men (S 84).

“When thou makest a dinner or a supper, call not thy **friends** nor thy brethren nor thy kinsfolk, nor thy rich neighbors;

but when thou makest a feast call the **poor**, the maimed, the lame, the blind” (S 85).

Jesus came presenting the idea of **active** and spontaneous **kindness**,

a love of one's fellow men so genuine that it expanded the neighborhood to include the whole world, thereby making all men one's neighbors.

But with all this, Jesus was interested only in the individual, not the mass.

Jesus was not a sociologist,

but he did labor to **break down all forms of selfish isolation**.

He taught **pure sympathy, compassion**.

Michael of Nebadon is a mercy-dominated Son; compassion is his very nature.

140:8.12 The Master did not say that men should never entertain their **friends** at meat,

but he did say that his followers should make feasts for the **poor** and the unfortunate.

It is indeed assumed in various parables that wicked servants must be punished, that men who act fraudulently or slothfully must take the consequences. But the motive of justice undoubtedly tends to fall into the background; and this has always been felt to be one of the chief difficulties of the Christian ethic.

[See 2:3.2.]

From the outset the church was troubled with parasites,—often worthless characters or rank impostors, whom in obedience to Jesus it deemed itself obliged to tolerate. In all times since the law of Christian kindness has been hard to reconcile with that of ordinary justice (S 85).

His attitude is doubtless to be explained in large measure from his profound sense that justice is the prerogative of God. “Judge not that ye be not judged” (S 86).

Indiscriminate kindness may be blamed for many evils, but infinitely more harm has been wrought by man’s blundering efforts to do justice (S 86).

Jesus had a firm sense of justice,

but it was always tempered with mercy.

He did not teach his apostles that they were to be imposed upon by

social parasites or professional alms-seekers.

The nearest he came to making sociological pronouncements was to say,

“Judge not, that you be not judged.”

140:8.13 He made it clear that

indiscriminate kindness may be blamed for many social evils.

The following day Jesus definitely instructed Judas that no apostolic funds were to be given out as alms except upon his request or upon the joint petition of two of the apostles.

When he sent forth his disciples on their mission his warning was, “Be ye wise as serpents and harmless as doves.” What he desired was not an indolent good-nature, willing to be imposed on by anybody, but a royal generosity (S 87).

It is significant that the only social obligation which is touched on in the Lord’s prayer is this one of forgiveness (S 87).

XIV: THE FAMILY (Scott 95)

His conception of God in His relation to men is determined by what he knows of earthly fatherhood (S 95).

At the same time he appears, in several directions, to qualify the current estimate of the family. In the excessive reverence which was commonly paid to it he sees a danger to the higher religious interests, and is anxious, while maintaining all that is beautiful and helpful in it, to keep it in a subordinate place.

In all these matters it was the practice of Jesus always to say,

“Be as wise as serpents but as harmless as doves.”

It seemed to be his purpose in all social situations to teach patience, tolerance,

and forgiveness.

^{140:8.14} The family occupied the very center of Jesus’ philosophy of life—here and hereafter.

He based his teachings about God on the family,

while he sought to correct the Jewish tendency to overhonor ancestors.

He exalted family life as the highest human duty but made it plain that family relationships must not interfere with

religious obligations.

(1) For one thing, he desires us to think of it as one of the institutions which belong to the present age.

It is necessary for the right ordering of life under the existing conditions that there should be these groups, marked off from each other; but in the kingdom of God the family divisions, like all others, will be done away (S 96).

(2) It is further declared that even in the present the family has a secondary value. To do **God's will** is the supreme end, and in so far as we are distracted from it by domestic ties they must be sacrificed. Jesus himself **gave up** his home when he undertook his mission (S 96-97).

The aim of Jesus was to make men sensible of their **larger brotherhood** (S 97).

[See 167:5.2-5.]

In a more direct and practical way, by his correction of the law of divorce, Jesus raised the position of the family. That he made such a correction is one of the most certain facts about his teaching; for on this point we have the testimony not only of a number of Synoptic passages, but of one of the few quotations by Paul of a "word of the Lord." The pronouncement on divorce is notable as the one exception to the rule that Jesus did not **lay down laws** but only guiding principles (S 98).

He called attention to the fact that the family is a temporal institution;

that it does not survive death.

Jesus did not hesitate to **give up** his family when the family ran counter to the **Father's will**.

He taught the new and **larger brotherhood** of man—the sons of God.

In Jesus' time divorce practices were lax in Palestine and throughout the Roman Empire.

He repeatedly refused to **lay down laws** regarding marriage and divorce,

but many of Jesus' early followers had strong opinions on divorce and did not hesitate to attribute them to him.

All of the New Testament writers held to these more stringent and advanced ideas about divorce

From the outset this rule was felt to be too rigorous, and efforts were made to qualify it and render it practicable.... The attempt to mitigate the rule of divorce is most clearly evident in Matthew, who twice insists on the saving clause “except on the ground of adultery” (Mt. 5:31,32 *cf.* Mt. 9:9)....

In Mark (10:11,12) divorce is forbidden absolutely (S 99-100).

except John Mark.

140:8.15 4. *Economic attitude.*

XIII: POSSESSIONS (Scott 89)

Jesus worked, lived, and traded in the world as he found it.

[contd] Not a few of Jesus’ best-known sayings are on the subject of wealth, and on this ground it has often been held that he aimed at an **economic change**.

He was not an **economic reformer**,

although he did frequently call attention to

A man of the people, he was indignant at the **injustice** which had gathered all capital into the hands of a few, and was bent on a more **equitable distribution** (S 89).

the **injustice** of the **unequal distribution** of wealth.

But he did not offer any suggestions by way of remedy. He made it plain to the three that, while his apostles were not to hold property, he was not preaching against wealth and property, merely its unequal and unfair distribution.

Again and again in the course of Christian history there have been popular outbreaks against the wealth-holding classes in which appeal was made to the plain words of Jesus. In the deeper sense this appeal has been a legitimate one, for **social justice** belongs to the very essence of his demand (S 89).

Believing as he did that the new age was just at hand, he called on men to break with the present world. Not only must they undergo an inward change, conforming their will to that will of God which will hereafter prevail, but they must **rid themselves of earthly possessions** (S 90).

It is further to be observed that **Luke**, to whom we owe most of the recorded sayings on the subject of wealth, is strongly biased. Alike in his Gospel and in the book of Acts he takes frequent occasion to extol poverty as a Christian virtue,

and his own prejudices would seem to have colored his account of Jesus' teaching (S 90).

He recognized the need for **social justice** and industrial fairness,

but he offered no rules for their attainment.

140:8.16 He never taught his followers to **avoid earthly possessions**,

only his twelve apostles.

Luke, the physician, was a strong believer in social equality,

and he did much to interpret Jesus' sayings in harmony with his personal beliefs.

Jesus never personally directed his followers to adopt a communal mode of life; he made no pronouncement of any sort regarding such matters.

140:8.17 Jesus frequently warned his listeners against covetousness, declaring that

We have seen, however, that [Jesus] never allows himself to be warped from his own convictions by apocalyptic ideas.... When he says, for instance, “A man’s life consists not in the abundance of the things which he possesses,” he is not thinking of the coming age, when the treasures of this world will become worthless. He reminds us that even now we must learn to distinguish between that which is accidental and that which is essential (S 91).

It profits a man nothing to **gain the world and lose the soul** (S 92).

[contd] The real of interest of Jesus, therefore, is to ensure that the **spiritual things are put first** (S 92).

Unlike many religious teachers who have affected a disdainful attitude to the merely material interests he recognizes that for ordinary men life must largely revolve around problems of money, and he faces the fact honestly. This element of his teaching is particularly marked in the **parables**, where he reveals his attitude to life more freely and unconsciously than in his more formal utterances (S 92).

“a man’s happiness consists not in the abundance of his material possessions.”

He constantly reiterated,

“What shall it profit a man if he gain the whole world and lose his own soul?”

He made no direct attack on the possession of property, but he did insist that it is eternally essential that

spiritual values come first.

In his later teachings he sought to correct many erroneous Urantia views of life by narrating

numerous **parables** which he presented in the course of his public ministry.

SOURCE OR PARALLEL

He never intended to formulate an economic theory, and if he had done so, in a world so different from ours, it would now be completely out of date (S 93).

It is true that he does not deal directly with those questions of social justice which now perplex us, and certainly he takes no side in our modern economic quarrels (S 93-94).

[See Acts 20:35.]

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Jesus never intended to formulate economic theories;

he well knew that each age must evolve its own remedies for existing troubles.

And if Jesus were on earth today, living his life in the flesh, he would be a great disappointment to the majority of good men and women for the simple reason that

he would not take sides in present-day political, social, or economic disputes.

He would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manifold more competent to attack the solution of your purely human problems.

^{140:8.18} Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social, and economic problems. It was not wealth that he denounced, but what wealth does to the majority of its devotees.

On this Thursday afternoon Jesus first told his associates that “it is more blessed to give than to receive.”

140:8.19 5. *Personal religion.*

[Compare S 21.]

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

XV: PERSONAL VIRTUES (Scott 102)

140:8.20 Jesus did not attack the teachings of the Hebrew prophets

He requires that men should aim at certain excellences, not because they owe a duty to themselves as men, but as a necessary part of their service to God. His attitude in this respect may be contrasted with that of the Greek moralists, who set out from the conception of man as the artist of his own life (S 102).

or the Greek moralists.

The Master recognized the many good things which these great teachers stood for, but he had come down to earth to teach something *additional*,

For Jesus, the task imposed on man is to conform his will to the will of God.

“the voluntary conformity of man's will to God's will.”

The aim, apparently, is not so much to produce a full-rounded human being as a *religious man*, and at some periods, most notably in the Middle Ages, this preoccupation with one aspect of man's nature has proved harmful (S 102-03).

Jesus did not want simply to produce a *religious man*,

The mediæval saints who most attract us are those whose piety was touched with human passions, and even with human failings. It is not merely that they are thus drawn within our range of sympathy, but we feel that they were actually larger men, richer and more potent characters, because the religious interest did not engross them **wholly** (S 103).

[Compare S 103.]

[Jesus] often speaks of **humility** as the distinctive mark of his followers, and the stress he lays on it has tended to warp our conception of his whole teaching (S 103).

It should be noted, too, that his regard for it was only the other side of a lofty **self-respect** (S 104).

Is it not more honorable, he asks, to **humble yourself that you may be exalted?** (S 104)

The **humility which Jesus demands is humility towards God** (S 104).

a mortal **wholly** occupied with religious feelings and actuated only by spiritual impulses.

Could you have had but one look at him, you would have known that Jesus was a real man of great experience in the things of this world.

The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era;

you have also held perverted ideas about the Master's meekness

and **humility.**

What he aimed at in his life appears to have been

a *superb* **self-respect.**

He only advised man to **humble himself that he might become truly exalted;**

what he really aimed at was true **humility toward God.**

(2) Along with humility the disciples are to practice a complete **sincerity** (S 105).

He placed great value upon **sincerity**—

Sincerity, as Jesus conceives it, implies that all thoughts and motives can fully bear the light. This is the meaning of the Beatitude “Blessed are the **pure in heart,**” with its reminiscence of the Psalm which declares that only the upright man may appear before God in His temple (S 105).

a **pure heart.**

(3) In many sayings, and in several of the most impressive parables, Jesus insists on the need of **fidelity** (S 105).

Fidelity was a cardinal virtue in his estimate of character,

(4) It is often objected that in his emphasis on humility and kindness Jesus left out of account the virtue of *courage*, which the pagan moralists rightly perceived to be fundamental. This, however, is a strange misunderstanding of the whole drift of his teaching; for in the Gospels, no less than in pagan ethics, a primary place is given to **courage** (S 106).

while **courage** was the very heart of his teachings.

It would hardly be too much to say that the very **watchword** of his gospel is “**fear not.**”

“**Fear not**” was his **watchword,**

For the most part, however, he associates courage not with conquest and mastery, which are contrary to his great demand for brotherly love, but with **patient endurance** (S 106).

and **patient endurance** his ideal of strength of character.

Now there can certainly be no question that war in itself is the negation of the Christian idea of brotherhood, but in the stubbornness with which war is waged, when once it breaks out among Christian nations, there is no inconsistency. For Christianity is essentially a **religion of courage** (S 107).

The teachings of Jesus constitute a **religion of valor, courage,** and heroism.

It is remarkable that about the grosser sensual **vices** he says little (S 109).

[His] comparative silence on the grosser vices is chiefly to be explained from the **positiveness** which is the unfailing note in his teaching (S 110).

He was conscious

that all effort to suppress the **sensual appetites** by **rebuke** and **prohibition** was ineffectual (S 110).

In this conviction that the real sins are those of the will, Jesus denounces **pride** and arrogance (S 111).

One vice which Jesus repeatedly denounces is that of **cruelty**.

Believing as he does that love is the supreme duty he revolts with his whole soul against all forms of **oppression**—against the exploitation of the weak by the strong (S 111-12).

[See S 113.]

And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen.

140:8.21 Jesus had little to say about the social **vices** of his day;

seldom did he make reference to moral delinquency.

He was a **positive** teacher of true virtue.

He studiously avoided the negative method of imparting instruction; he refused to advertise evil. He was not even a moral reformer.

He well knew, and so taught his apostles,

that the **sensual urges** of mankind are not suppressed by either religious **rebuke** or legal **prohibitions**.

His few denunciations were largely directed against **pride**,

cruelty,

oppression,

and hypocrisy.

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The denunciations are mostly directed against the scribes and **Pharisees**,—the religious leaders who had set themselves in opposition to the message of the Kingdom (S 112).

He represents them as morally worthless men, while it is certain that many if not most of them were **honestly** striving, according to their lights, to follow the higher life (S 112).

XVI: THE NEW TYPE OF CHARACTER (Scott 114)

His real object was to create in men a new and better will. **“First make the tree good”** (S 114).

Jesus, therefore, is not primarily concerned with the **separate virtues** which mark the good life (S 114).

His disciples are to be known not from their possession of this attribute or that, but from their character as a whole. They look on the world with a new mind. They encounter the problems of life in a moral temper which is different from that of other men. It was this type of **character** which Jesus tried to form in his disciples, and of which he was himself the great example (S 114).

140:8.22 Jesus did not vehemently denounce even the **Pharisees**, as did John.

He knew many of the scribes and Pharisees were **honest** of heart;

he understood their enslaving bondage to religious traditions.

Jesus laid great emphasis on

“first making the tree good.”

He impressed the three that he valued the whole life,

not just a certain few **special virtues**.

140:8.23 The one thing which John gained from this day’s teaching was that the heart of Jesus’ religion consisted in

the acquirement of a compassionate **character**

Sharing in man's ordinary life he lived it from a new center, and in doing so made a fresh beginning in the career of humanity.

Paul sought to express this truth when he described Jesus as the second Adam (S 115).

VIII: THE SOCIAL AND PERSONAL MOTIVES (Scott 56)

That the teaching of Jesus was profoundly social there can be no question. The Kingdom was inseparable in his mind from the community that should inherit it, and though he thought of it as future he desired that men should live already as if it were come, and so deal with their fellow-men (S 57).

XVI: THE NEW TYPE OF CHARACTER (Scott 114)

It does not follow that he aimed at molding all men after one uniform pattern. The idea has too often prevailed in the church, and has worked infinite mischief, that since the Christian is a new man he must divest himself of everything that belonged to his old nature. Jesus never failed to recognize that men are all made differently, and cannot be forced to adapt themselves to one given standard.

coupled with a personality motivated to do the will of the Father in heaven.

140:8.24 Peter grasped the idea that the gospel they were about to proclaim was

really a fresh beginning for the whole human race.

He conveyed this impression subsequently to Paul,

who formulated therefrom his doctrine of Christ as "the second Adam."

140:8.25 James grasped the thrilling truth that

Jesus wanted his children on earth to live as though they were already citizens of the completed heavenly kingdom.

140:8.26 Jesus knew men were different,

and he so taught his apostles.

He constantly exhorted them to refrain from trying to mold the disciples and believers according to some set pattern.

He sought to allow each soul to develop in its own way, a perfecting and separate individual before God.

In answer to one of Peter's many questions, the Master said:

While he lives for the present age a man is enslaved by its conventions and prejudices, and is in no way different from the millions of other men. But when he seeks the Kingdom, making it his one desire to do the will of God, he is set free.

He can start afresh, as if from childhood, and can unfold the true possibilities of his nature (S 117).

Ever and again he insists that the true goodness must be unconscious (S 117).

Their right hand was not to know what the left was doing (S 117).

"I want to set men free

so that they can start out afresh as little children upon the new and better life."

Jesus always insisted that true goodness must be unconscious,

in bestowing charity

not allowing the left hand to know what the right hand does.

140:8.27 The three apostles were shocked this afternoon when they realized that their Master's religion made no provision for spiritual self-examination.

We have here one of the outstanding differences of the ethic of Jesus not only from that of antiquity, but from that which has usually passed as Christian. The Christian moralists, almost from the outset, have laid stress on the duty of **self-examination**. They have thought of the true disciple as engaged day by day in shaping for himself a character which will approximate ever more nearly to his ideal.

But Jesus himself **never speaks of this "character-building."** He makes no demand for **introspection**, and attaches little value to the goodness which is the product of a set design.

What he requires is not a process of building but of **growth** (S 117-18).

If the true goodness can only be attained apart from one's own effort, must we not conclude that God Himself has chosen whom He would, and endowed them with the needful grace? Yet it is certain that this fatalism was not in the mind of Jesus. He always speaks of the **right to enter the Kingdom** as one that every man must win for himself by struggle and sacrifice.

All religions before and after the times of Jesus, even Christianity, carefully provide for conscientious **self-examination**.

But not so with the religion of Jesus of Nazareth.

Jesus' philosophy of life is without religious **introspection**.

The carpenter's son **never taught character building**;

he taught character **growth**,

declaring that the kingdom of heaven is like a mustard seed.

But Jesus said nothing which would proscribe self-analysis as a prevention of conceited egotism.

140:8.28 The **right to enter the kingdom** is conditioned by **faith**, personal belief.

It is the **pearl of great price** which cannot be secured unless all else is given in return for it; and Jesus laments that so few are equal to the great renunciation (S 118).

XVII: PERMANENT VALIDITY (Scott 120)

[contd] There is hardly an element in the message of Jesus which has not at one time or another been called in question.... It was argued, for instance, in ancient times that the Christian ethic was fitted **only for weaklings and slaves**, while in our day it is often condemned as a bourgeois morality, which leaves the toiling masses out of account (S 120).

[Nothing has so hindered the progress of the race as the **crystallizing** of ordinances which in their own time were salutary (S 120).]

[Compare S 121.]

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.

140:8.29 The teaching of Jesus is a religion for everybody,

not **alone for weaklings and slaves**.

His religion never became **crystallized** (during his day) into creeds and theological laws; he left not a line of writing behind him.

His life and teachings were bequeathed the universe as an inspirational and idealistic inheritance suitable for the spiritual guidance and moral instruction of all ages on all worlds.

And even today, Jesus' teaching stands apart from all religions, as such, albeit it is the living hope of every one of them.

Granting that morality must rest on religion, and that the religion of Jesus is likely to be permanent, must we not admit that religion, though it is the highest interest, is not the only interest in life? Jesus appears to think of the attainment of the Kingdom as man's one task, and allows no place to any activity by which it is not in some way furthered (S 122).

Neither does he touch on the many difficult problems which are incident to the pursuit of culture (S 122).

What offends us in a certain type of Christian is not religion but a self-conscious pietism; and it was this very thing which offended Jesus also (S 123).

(1) On the one hand, he never professed to offer definite solutions for all the problems of his own age, much less for those which would emerge in the future. He was content, as we have seen, to set forth the great principles which must determine moral action, and which must hold good in all times and circumstances (S 124).

140:8.30 Jesus did not teach his apostles that religion is man's only earthly pursuit;

that was the Jewish idea of serving God.

But he did insist that religion was the exclusive business of the twelve.

Jesus taught nothing to deter his believers from

the pursuit of genuine culture;

he only detracted from the tradition-bound religious schools of Jerusalem.

He was liberal, bighearted, learned, and tolerant.

Self-conscious piety had no place in his philosophy of righteous living.

140:8.31 The Master offered no solutions for the nonreligious problems of his own age nor for any subsequent age.

(2) On the other hand, it was part of his intention that men should ponder for themselves how his rule of life should be carried into practice.... He wished to develop their own powers of insight and initiative (S 124-25).

In what sense, then, may it be affirmed that the ethic of Jesus has a permanent validity? (S 125)

(2) Again,—and this is the reason why his teaching has proved so vital,—Jesus concerned himself with the underlying, permanent needs of human life (S 126-27).

(3) ... He called for absolute sincerity in word and deed, for a love that toils and endures without limit, for a goodness which is perfect like that of God (S 127).

His ethic can lose its authority only on the one condition that love, truth, goodness, should some day cease to be regarded as the highest ideals (S 128).

(5) Above all, his aim was to create in his followers a new will; and it is this which affords us the certainty that his ethic will never be superseded (S 128-29).

His purpose was to impart to men a new moral ardor, a capacity for knowing

and choosing the right,

Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living;

he concerned himself exclusively with the underlying and permanent spiritual needs of the human race.

He revealed

a goodness equal to God.

He exalted

love—truth, beauty, and goodness—

as the divine ideal and the eternal reality.

140:8.32 The Master came to create in man a new spirit, a new will—

to impart a new capacity for knowing the truth,

experiencing compassion,

and choosing goodness—

a will in harmony with the divine will (S 129).

the will to be in harmony with God's will,

coupled with the eternal urge to become perfect, even as the Father in heaven is perfect.

9 . T H E D A Y O F CONSECRATION

140:9.1 The next Sabbath day Jesus devoted to his apostles, journeying back to the highland where he had ordained them; and there, after a long and beautifully touching personal message of encouragement, he engaged in the solemn act of the consecration of the twelve. This Sabbath afternoon Jesus assembled the apostles around him on the hillside and gave them into the hands of his heavenly Father in preparation for the day when he would be compelled to leave them alone in the world. There was no new teaching on this occasion, just visiting and communion.

140:9.2 Jesus reviewed many features of the ordination sermon, delivered on this same spot, and then, calling them before him one by one, he commissioned them to go forth in the world as his representatives.

XVIII: THE THIRD PREACHING TOUR. (*A Harmony of the Gospels* 93)

§64. THE MISSION OF THE TWELVE.
Matt. 9:36—11:1 Mark 6:7-13. Luke 9:1-6.

Matt. 10:5 These twelve Jesus sent forth, and charged them, saying,

The Master's consecration charge was:

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Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.

“Go into all the world

7 And as ye go, preach, saying, The Kingdom of heaven is at hand.

and preach the glad tidings of the kingdom.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: [See 140:3.2, above.]

Liberate spiritual captives, comfort the oppressed, and minister to the afflicted.

freely ye received, freely give.

Freely you have received, freely give.”

140:9.3 Jesus advised them to

9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.

take neither money nor extra clothing,

[for the labourer is worthy of his hire (Luke 10:[7]).]

saying, “The laborer is worthy of his hire.”

And finally he said:

16 Behold, I send you forth as sheep in the midst of wolves:

“Behold I send you forth as sheep in the midst of wolves;

be ye therefore wise as serpents, and harmless as doves.

be you therefore as wise as serpents and as harmless as doves.

Mark 13:[9] But take ye heed to yourselves:

But take heed,

Matt. 10:17 But beware of men: for they will deliver you up to councils,

for your enemies will bring you up before their councils,

and in their synagogues they will scourge you;

while in their synagogues they will castigate you.

18 yea and before governors and kings shall ye be brought for my sake,

Before governors and rulers you will be brought because you believe this gospel,

for a testimony to them and to the Gentiles.

and your very testimony shall be a witness for me to them.

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19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

And when they lead you to judgment, be not anxious about what you shall say,

20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.

for the spirit of my Father indwells you and will at such a time speak through you.

[Luke 21:16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you shall they cause to be put to death.]

Some of you will be put to death,

and before you establish the kingdom on earth,

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

you will be hated by many peoples because of this gospel;

but fear not; I will be with you, and my spirit shall go before you into all the world.

And my Father's presence will abide with you while you go first to the Jews, then to the gentiles."

140:9.4 And when they came down from the mountain, they journeyed back to their home in Zebedee's house.

10. THE EVENING AFTER THE CONSECRATION

140:10.1 That evening while teaching in the house, for it had begun to rain, Jesus talked at great length,

VI: THE IDEAL OF RIGHTEOUSNESS (Fiske & Easton 31)

Jesus gives principles of conduct. He does not prescribe rules, he describes a character; he is interested in showing his disciples what they must be, rather than what they must do (F&E 34-35).

The official teachers could be content if persuaded that they had fulfilled the rules; he asks for that “divine discontent” which strives for perfection and can never be satisfied until it has been attained. “Be ye therefore perfect, even as your Father is perfect” (F&E 35).

trying to show the twelve what they must be, not what they must do.

They knew only a religion that imposed the doing of certain things as the means of attaining righteousness—salvation. But Jesus would reiterate, “In the kingdom you must *be* righteous in order to do the work.” Many times did he repeat,

“Be you therefore perfect, even as your Father in heaven is perfect.”

All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only by *believing*, by simple and sincere faith. Said Jesus: “John preached a baptism of repentance, sorrow for the old way of living. You are to proclaim the baptism of fellowship with God. Preach repentance to those who stand in need of such teaching, but to those already seeking sincere entrance to the kingdom, open the doors wide and bid them enter into the joyous fellowship of the sons of God.”

But it was a difficult task to persuade these Galilean fishermen that, in the kingdom, *being* righteous, by faith, must precede *doing* righteousness in the daily life of the mortals of earth.

140:10.2 Another great handicap in this work of teaching the twelve was their tendency to

We have no enunciation of legal commands, we have the setting forth of principles; if we **take** Jesus' words

take highly idealistic and spiritual principles of religious truth

and try to **turn them into** humdrum legalities, they may become absurd (F&E 38).

and **remake them into** concrete rules of personal conduct.

Jesus would present to them the beautiful spirit of the soul's attitude, but they insisted on translating such teachings into rules of personal behavior.

Many times, when they did make sure to remember what the Master said, they were almost certain to forget

Here, again, we must mark attentively **what Jesus does not say**. He does not say, "If a man smite a child on its right cheek, let him smite the child on the other cheek also!" ... When we try to word his principle legalistically in such forms as these, we realize instantly the absurdity of our interpretation of the teaching as precepts (F&K 39-40).

what he did not say.

But they slowly assimilated his teaching because

And, then, marvel of marvels: he **was all that he taught** (F&E 41).

Jesus **was all that he taught.**

What they could not gain from his verbal instruction, they gradually acquired by living with him.

140:10.3 It was not apparent to the apostles that their Master was engaged in living a life of spiritual inspiration for every person of every age on every world of a far-flung universe. Notwithstanding what Jesus told them from time to time, the apostles did not grasp the idea that he was doing a work on this world but *for* all other worlds in his vast creation. Jesus lived his earth life on Urantia, not to set a personal example of mortal living for the men and women of this world, but rather to create *a high spiritual and inspirational ideal* for all mortal beings on all worlds.

VIII: THE HEART OF THE GOSPEL
(Fiske & Easton 51)

“Whosoever shall not receive the Kingdom of God **as a little child**, he shall not enter therein.”

Just what does “as a little child” mean? (F&E 52).

140:10.4 This same evening Thomas asked Jesus:

“Master, you say that we must become **as little children** before we can gain entrance to the Father’s kingdom,

and yet you have warned us not to be deceived by false prophets nor to become guilty of casting our pearls before swine.

Now, I am honestly puzzled. I cannot understand your teaching.”

Jesus replied to Thomas: “How long shall I bear with you! Ever you insist on making literal all that I teach.

The quality that makes a child attractive is something everyone knows, even though it is perhaps difficult to state in a precise formula. Generally speaking, however, we may sum up this quality as “affectionate naturalness.”

There is no bargaining in the child-father relationship (F&E 53).

II: OLD AND NEW IN THE ETHIC OF JESUS (Scott 12)

What was it that marked the ethical teaching of Jesus as in the truest sense original? (L 17)

(2) Again, morality for Jesus springs out of a new relation to God (L 18).

(3) A new emphasis is laid on the value of the individual soul.

In Hebrew thought it is the nation which is the object of God’s favor, and while the later prophets allow a place to individuals they are still concerned only with Israelites (L 18-19).

There is present that natural affection between every normal child and its father which insures an understanding and loving relationship,

and which forever precludes all disposition to bargain for the Father’s love and mercy.

And the gospel you are going forth to preach has to do with a salvation growing out of the faith-realization of this very and eternal child-father relationship.”

140:10.5 The one characteristic of Jesus’ teaching was that

the morality of his philosophy originated in the personal relation of the individual to God—

this very child-father relationship.

Jesus placed emphasis on the individual,

not on the race or nation.

(4) The moral quality of an act is made to consist in the thought or intention that lies behind it (L 19).

(5) The ethic of Jesus is positive in its demand. This is pointedly illustrated in the Golden Rule, which is found in the literature of various ancient peoples, but always in the negative form: "Do not to others what you would not have them do to you" (L 20).

VII: THE CHRISTIAN ETHIC (Fiske & Easton 43)

The negative Golden Rule can be perfectly fulfilled in solitude; the positive Golden Rule demands social contacts (F&E 44).

II: OLD AND NEW IN THE ETHIC OF JESUS (Scott 12)

(6) Morality is purified of all extraneous and accidental elements. Jesus himself was "born under the Law," and there is no indication that he consciously broke with it. Yet he draws a clear distinction between the essential commandments and those ordinances of ritual and custom with which they were entangled in the practice of the time.

By doing so he lifted the spiritual life of the race to a new level (L 20).

While eating supper, Jesus had the talk with Matthew in which he explained that

the morality of any act is determined by the individual's motive.

Jesus' morality was always positive.

The golden rule as restated by Jesus demands active social contact; the older negative rule could be obeyed in isolation.

Jesus stripped morality of all rules and ceremonies

and elevated it to majestic levels of spiritual thinking and truly righteous living.

140:10.6 This new religion of Jesus was not without its practical implications, but whatever of practical political, social, or economic value there is to be found in his teaching is the natural outworking of this inner experience of the soul as it manifests the fruits of the spirit in the spontaneous daily ministry of genuine personal religious experience.

140:10.7 After Jesus and Matthew had finished talking, Simon Zelotes asked, "But, Master, are *all* men the sons of God?" And Jesus answered: "Yes, Simon, all men are the sons of God, and that is the good news you are going to proclaim." But the apostles could not grasp such a doctrine; it was a new, strange, and startling announcement. And it was because of his desire to impress this truth upon them that Jesus taught his followers to treat all men as their brothers.

V: THE RELIGIOUS BASIS (Scott 37)

140:10.8 In response to a question asked by Andrew, the Master made it clear that

Indeed, the more we examine his thought the more we become aware that the moral and religious elements **can at no point be separated** (S 38).

the morality of his teaching was **inseparable** from the religion of his living.

He does not argue, like the philosophical moralists, from the constitution of **man's nature** and the obligations laid on him as a social being, but stakes everything on postulates of faith (S 38).

He taught morality, not from the **nature of man,**

For Jesus the one thing necessary was a right **relation to God,**—a complete harmony of our will with the divine will (S 40).

but from the **relation of man to God.**

140:10.9 John asked Jesus, “Master, what is the kingdom of heaven?” And Jesus answered: “The kingdom of heaven consists in these three essentials:

[Just as science is built up on the assumption that there are certain unalterable laws to which all things must conform, so religion springs from the faith in the **sovereignty of God** (S 50).]

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.”

140:10.10 And now the week of waiting was over, and they prepared to depart on the morrow for Jerusalem.

1. It was probably on one of those mountain-ranges, which stretch to the north of Capernaum, that Jesus had spent the night of lonely prayer, which preceded the designation of the twelve to the Apostolate (Edersheim1 524).
2. "That," said one of the disciples afterward, "was our ordination sermon!" (Poling 65)
3. They are called not to selfish ease but to devoted ministry, serving in an evil and dark world ... (Smith2 121).
4. Matt. 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
5. 6 Blessed are they that hunger and thirst for righteousness: for they shall be filled.
6. 5 Blessed are the meek: for they shall inherit the earth.
7. 8 Blessed are the pure in heart: for they shall see God.
8. 4 Blessed are they that mourn: for they shall be comforted.
9. 7 Blessed are the merciful: for they shall obtain mercy.
10. 9 Blessed are the peacemakers: for they shall be called sons of God.
11. 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
12. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
13. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.