

**141:3, 141:7**

**Paper 141 —Beginning the Public Work**

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**Sources for 141:3, 141:7**

- (1) 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)
- (2) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)
- (3) Robert E. **Speer**, *Studies of the Man Christ Jesus* (New York: Fleming H. Revell Company, 1896)

**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 141 — BEGINNING THE PUBLIC WORK

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### 3. THE SOJOURN AT AMATHUS

141:3.1 The Master and his apostles remained near Amathus for almost three weeks. The apostles continued to preach twice daily to the multitude, and Jesus preached each Sabbath afternoon. It became impossible to continue the Wednesday playtime; so Andrew arranged that two apostles should rest each day of the six days in the week, while all were on duty during the Sabbath services.

141:3.2 Peter, James, and John did most of the public preaching. Philip, Nathaniel, Thomas, and Simon did much of the personal work and conducted classes for special groups of inquirers; the twins continued their general police supervision, while Andrew, Matthew, and Judas developed into a general managerial committee of three, although each of these three also did considerable religious work.

141:3.3 Andrew was much occupied with the task of adjusting the constantly recurring misunderstandings and disagreements between the disciples of John and the newer disciples of Jesus. Serious situations would arise every few days, but Andrew, with the assistance of his apostolic associates, managed to induce the contending parties to come to some sort of agreement, at least temporarily.

Jesus refused to participate in any of these conferences; neither would he give any advice about the proper adjustment of these difficulties. He never once offered a suggestion as to how the apostles should solve these perplexing problems. When Andrew came to Jesus with these questions, he would always say: "It is not wise for the host to participate in the family troubles of his guests; a wise parent never takes sides in the petty quarrels of his own children."

141:3.4 The Master displayed great wisdom and manifested perfect fairness in all of his dealings with his apostles and with all of his disciples.

X: STRONG SON OF GOD (Fiske & Easton 67)

[contd] What was it in Jesus that so seized upon his followers that they left all and followed him? How did they come to find in him the **master** of their souls? (F&E 67)

To quote one whose profession of faith does not go the full extent of the creedal confessions: "The immediate effect of the teaching of Jesus was an effect of power, of authority and mastery, the compelling impressiveness of a leader of men. It is the note of strength. His ministry was dynamic, **commanding**, authoritative. His dominant trait is **force**."

Jesus was truly a **master** of men;

he exercised great influence over his fellow men because of the combined charm and **force** of his personality.

There was a subtle **commanding** influence

He has the quiet consciousness of mastery, the authority of the leader; for softness and sentimentality, such as characterizes ‘the feminine man,’ there was no room in his rugged, nomadic, homeless life” (F&E 67).

We see it in the ethical aspect of strength and in the intellectual aspect of the same quality of power—

“a strength of reasoning, a sagacity of insight, an alertness of mind, which gave him authority over the mind not less than the will.”

We are thinking, now, however, in a simpler way of the masterful Christ. We are thinking of his quiet consciousness of power as that of a man who held sway over the souls of others by the force of a strong personality, simple, manly, honest, courageous, true (F&E 67-68).

We have been taught of his tenderness, his gentleness, his meekness; we know of his love and his long-suffering; but we need to be introduced to the Christ who was master of men and held all the vital forces of a complete manhood in reserve for any emergency.

in his rugged, nomadic, and homeless life.

There was intellectual attractiveness and spiritual drawing power

in his authoritative manner of teaching, in his lucid logic,

his strength of reasoning, his sagacious insight, his alertness of mind,

his matchless poise, and his sublime tolerance.

He was simple, manly, honest, and fearless.

With all of this physical and intellectual influence manifest in the Master’s presence, there were also all those spiritual charms of being which have become associated with his personality—

patience, tenderness, meekness, gentleness, and humility.

SOURCE OR PARALLEL

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The thing which drew men to him was his power, his **forcefulness of personality**, his commanding strength (F&E 68).

141:3.5 Jesus of Nazareth was indeed a strong and **forceful personality**;

he was an intellectual power and a spiritual stronghold.

His personality not only appealed to the spiritually minded women among his followers, but also to the educated and intellectual Nicodemus

Think, for example, of Calvary as youth would see it. There is a **soldier** at the foot of the cross who was won to faith as Christ died. He was a centurion of the Roman guard, detailed to oversee the arrangements for the execution—a rough, plain man whose mind did not turn naturally to spiritual things, who had known little and cared less about the ecclesiastical disputes among the Jews which led to the Good Friday morning trial (F&E 68-69).

and to the hardy Roman **soldier**, the captain stationed on guard at the cross,

But whatever else he did not know, at least he knew a man when he saw one; and when he had seen Christ die,

who, when he had finished watching the Master die,

there awoke in this rough man of battle the essence of faith. **“Truly,”** he said, **“this was a son of God”** (F&E 69).

said, **“Truly, this was a Son of God.”**

He was called the **“Master”** and men called him such because it was true; he was indeed master of their souls (F&E 71).

And red-blooded, rugged Galilean fishermen called him **Master**.

Perhaps the most potent source of the misconception of the nature of Jesus is found in the conventional pictures of him. (F&E 72).

The worst examples of this “religious art,” unfortunately, are found in the pictures designed for children, thus stamping on the minds of the little ones a perverted idea which will abide with them for life.

When such a figure is represented, for example, as driving the traders from the temple, the effect is ludicrous; it is impossible to imagine what the merchants are afraid of (F&E 73).

If he was [such an impressive and strong] sort of man, then of course he was not demonstrative and gushing—God save us from thinking that mere effusiveness is ever going to attract men to religion—he had dignity as well as strength (F&E 73).

He was not sad and somber, but natural and spontaneous (F&E 73).

XXVI: THE JUDGMENTS OF CHRIST  
(Wilson 186)

[Preamble.] (Wilson 186)

[contd] Despite the language of certain hymns that we sing, we do not find that any of the inspired Evangelists applied to our Saviour the softer adjectives, like “mild” and “sweet” and “kind” (W 186).

141:3.6 The pictures of Jesus have been most unfortunate.

These paintings of the Christ have exerted a deleterious influence on youth;

the temple merchants would hardly have fled before Jesus if he had been such a man as your artists usually have depicted.

His was a dignified manhood;

he was good, but natural.

Jesus did not pose as a mild, sweet, gentle, and kindly mystic.

His teaching was thrillingly dynamic.

He did not merely “mean well”; He went about actually doing the good, and allowed Himself no leisure until He had finished His work; even in His gentlest utterances there is the salt of duty, with its savor of judgment (W 186).

[contd] He did not say, “Come unto Me all ye that are lazy,” and, like the Pharisees, leave others to do their burdens, so grievous to be borne;

“Come unto me all ye that labor,” was His invitation (W 186).

He wishes us to be heavy-laden, not with worry, and sin, and care, and remorse of our own, but with others’ burdens. Bearing these is His law, His yoke—not imposed upon us by compulsion, but taken by us of our free will, and shared with Him on those terms (W 186-87).

**Conquest by Sacrifice.** (Wilson 187)

[contd] Our Lord’s Beatitudes, too—they also were based not upon ease and indulgence, but upon conquest by sacrifice.

To be poor in spirit, we must rid ourselves of pride and prejudice (W 187).

We are merciful

when we expel our grudges and grievances and terrors and lust for revenge (W 187).

He not only *meant well*, but he went about actually *doing good*.

141:3.7 The Master never said, “Come to me all you who are indolent and all who are dreamers.”

But he did many times say, “Come to me all you who labor,

and I will give you rest—spiritual strength.”

The Master’s yoke is, indeed, easy, but even so,

he never imposes it; every individual must take this yoke of his own free will.

141:3.8 Jesus portrayed conquest by sacrifice,

the sacrifice of pride and selfishness.

By showing mercy,

he meant to portray spiritual deliverance from all grudges, grievances, anger, and the lust for selfish power and revenge.

“Resist not an Injury.” (Wilson 190)

[contd] When our Lord said, “Resist not evil,”

He did not mean, “Condone evil,” or “Forgive evil,” for none can pardon sin but God alone.

This much-debated command is simple enough when you read it as, “Resist not an injury,” or, as the Lord’s Prayer calls it, “a trespass.” Forgive your brother, not seven times only, but seventy times seven, since it is without limit that God has forgiven you; and whatever is now done amiss is, not against you, but against Him (W 190).

And when he said, “Resist not evil,”

he later explained that

he did not mean to condone sin or to counsel fraternity with iniquity.

He intended the more to teach forgiveness,

to “resist not evil treatment of one’s personality, evil injury to one’s feelings of personal dignity.”

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## 7. AT BETHANY BEYOND JORDAN

141:7.1 On February 26, Jesus, his apostles, and a large group of followers journeyed down the Jordan to the ford near Bethany in Perea, the place where John first made proclamation of the coming kingdom. Jesus with his apostles remained here, teaching and preaching, for four weeks before they went on up to Jerusalem.



141:7.2 The second week of the sojourn at Bethany beyond Jordan, Jesus took Peter, James, and John into the hills across the river and south of Jericho for a three days' rest. The Master taught these three many new and advanced truths about the kingdom of heaven. For the purpose of this record we will reorganize and classify these teachings as follows:

141:7.3 Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by seeing their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. All such sincere seekers for the truth are always glad to hear the glad tidings of the faith gift which insures admission to the kingdom with its eternal and divine spirit realities.

141:7.4 The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father—to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus.

["I am the way, and the truth, and the life," was one of His master words, repeated in various forms, all asserting His central and commanding position (John xiv. 6; xii. 26, 32: xi. 25) (Speer 29).]

He became, indeed, "the way, the truth, and the life."

## II: HIS PLANS AND METHODS OF WORK (Speer 27)

[Preamble] (Speer 27)

“ ... He left behind Him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in His principles and breathed out from His life; and then He died” (S 28).

“ ... He constituted no society, with its name, design, and laws all definitely fixed and formally established...” (S 27).

Formal organization He magnificently neglected (S 27).

*I. He undertakes to establish on earth the kingdom of God, or to make men conscious of its existence and character. (Speer 28)*

1. It is the establishment of a new and spiritual relationship centered in Himself, a brotherhood of lovers, each loving as He had loved (John xiii. 34, 35) (S 28-29).

2. This new relationship takes precedence of all human ties, even the closest (Luke ix. 57-62; xi. 27, 28) (S 29).

3. It includes all sexes, ages, classes (S 30).

The religion of Jesus was wholly based on the living of his bestowal life on earth.

When Jesus departed from this world,

he left behind no books,

laws,

or other forms of human organization

affecting the religious life of the individual.

141:7.5 Jesus made it plain that he had come to

establish personal and eternal relations with men

which should forever take precedence over all other human relationships.

And he emphasized that

this intimate spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples.

5. He **held out** no meretricious inducements to enter this kingdom (Matt. v. 11, 12; x. 22; John xv. 19-21). Those who accepted His offers should have **joy** (John xv. 11); but it would consist, not in new external surroundings, nor in a share in a communistic division of other men's earnings, but in the opportunity to serve others, and in a new state of heart (S 32).

The only reward which he **held out** for his children was: in this world—spiritual **joy** and divine communion;

in the next world—eternal life **in the progress of the divine spirit realities of the Paradise Father.**

II. *His plans were immense and **revolutionary.*** (Speer 32)

141:7.6 Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the **revolutionary** teaching of

[contd] Freedom **through the truth** was His offer

the attainment of human liberty **through the sincere recognition of truth,**

(John viii. 31, 32) (S 32).

“You shall know the truth, and the truth shall make you free.”

Jesus was the truth made manifest in the flesh, and he promised to send his Spirit of Truth into the hearts of all his children after his return to the Father in heaven.

III. *His project covered **ages** of time.* (Speer 33)

141:7.7 The Master was teaching these apostles the essentials of truth for an entire **age** on earth.

They often listened to his teachings **when in reality what he said was intended for the inspiration and edification of other worlds.**

IV. *The originality of His plan.* (Speer 34)

The originality of His conception is the more remarkable when, laying aside for the moment our knowledge of Jesus as divine, we think of it as put forward not merely by a mechanic, but by a Jew (S 36).

V. *The audacity of His plan.* (Speer 37)

2. He launched His whole plan at the outset, with no fear, no tentative statement to test the temper of the popular mind... “... Had He been merely a ‘great man’ He would have been more prudent; He would have conditioned His design ...” (S 37).

VI. *He began with, and worked from, the poor.* (Speer 40)

No other human reformer has taken such an attitude toward the people. Plato deemed it right to despise men whose employment did not permit them to devote themselves to their friends and to the state.... Christ began at the base (S 41-42).

He exemplified a new and original plan of life.

From the human standpoint he was indeed a Jew,

but he lived his life for all the world as a mortal of the realm.

141:7.8 To insure the recognition of his Father in the unfolding of the plan of the kingdom, Jesus explained that he had purposely ignored

the “great men of earth.”

He began his work with the poor,

the very class which had been so neglected by most of the evolutionary religions of preceding times.

He despised no man;

his plan was world-wide, even universal.

He was so bold and emphatic in these announcements that even Peter, James, and John were tempted to think he might possibly be beside himself.

VII. *He set for Himself, reached, and placed before others a perfect standard.* (Speer 43)

141:7.9 He sought mildly to impart to these apostles the truth that he had come on this bestowal mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe.

And this standard approached the highest perfection,

even the final goodness of the Universal Father.

But the apostles could not grasp the meaning of his words.

VIII. *His ability to impart spiritual ideas to dull, ignorant, prejudiced people.* (Speer 47)

141:7.10 He announced that he had come to function as

[contd] He was preëminently a teacher a teacher, (S 47).

a teacher sent from heaven to present

Notice how, in these chapters [John vi., vii., viii.], Jesus leads on the open-minded to full faith, and sets before those of hostile, fleshly heart the plain fact, put in innumerable ways, that spiritual truth requires a spiritual vision (S 47).

spiritual truth to the material mind.

He did not speculate, or speak perfunctorily, as one whose profession it was to **preach** (S 49).

*IX. He knew and touched the personalities of men. Piercing the crust, and laying bare the heart, He spoke directly to the sanctities of life. (Speer 50)*

*XI. He was never anxious for His success. (Speer 53)*

[See Paper 120.]

In a peculiar sense, He was **doing God's will**, which He knew was in the end sure to triumph (John iv. 34; v. 30; vi. 38; Heb. X. 7) (S 56).

And this is exactly what he did; he was a teacher,

not a **preacher**.

From the human viewpoint Peter was a much more effective preacher than Jesus. Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal.

Jesus **spoke directly** to men's souls.

He was a teacher of man's spirit, but through the mind. He lived with men.

141:7.11 It was on this occasion that Jesus intimated to Peter, James, and John that **his work on earth was in some respects to be limited by the commission of his "associate on high," referring to the prebestowal instructions of his Paradise brother, Immanuel.**

He told them that he had come to

**do his Father's will** and only his Father's will.

Being thus motivated by a wholehearted singleness of purpose, he was **not anxiously bothered** by the evil in the world.

XII. He was *easy of approach*, but held Himself completely *independent*, superior to *human intercessions and judgments*. (Speer 57)

141:7.12 The apostles were beginning to recognize the unaffected friendliness of Jesus.

Though the Master was *easy of approach*, he always lived *independent* of, and above, all human beings. Not for one moment was he ever dominated by any purely mortal influence or subject to frail *human judgment*.

5. He never asked any one his *opinion* of Him, save Simon Peter; and then He asked only to make the question a stepping-stone in His teaching.

He paid no attention to public *opinion*,

The human leader is not above *praise*. Jesus was sublimely superior to the opinions of men about Him (John viii. 21-30; vi. 60-65).

and he was uninfluenced by *praise*.

He took no pains to *correct* wrong opinions which were founded on ignorance or mistake, although they did Him grave injustice (John vii. 52) (S 59).

He seldom paused to *correct* misunderstandings

[Apparently careless of *misrepresentation* and misinterpretation, Jesus never wrote a word (S 55).]

or to resent *misrepresentation*.

4. He *never asked any one's advice* (S 59).

He *never asked any man for advice*;

6. He *never asked any one to pray for Him* (S 59).

he *never made requests for prayers*.

XIII. *He was never caught off guard, never vexed, disconcerted, hastened, or irritated, or shown, by some sudden revelation, to be other than He seemed and claimed to be.* (Speer 62)

6. He was surprised only by the hardness of heart of those who should have believed (Mark vi. 6), and the dullness of spiritual sympathy even in those whom He had personally trained and loved (Mark xiv. 37-42) (S 65).

[Compare S 63.]

[Compare S 65.]

XIV. *His management of men.* (Speer 67)

XV. *His little personal ways, so human yet so faultless.* (Speer 69)

XVI. *The generous freeness and selflessness of His deeds.* (Speer 72)

141:7.13 James was astonished at how Jesus seemed to see the end from the beginning.

The Master rarely appeared to be surprised.

He was never excited, vexed, or disconcerted.

He never apologized to any man.

He was at times saddened, but never discouraged.

141:7.14 More clearly John recognized that, notwithstanding all of his divine endowments, after all, he was human.

Jesus lived as a man among men and understood, loved, and knew how to manage men.

In his personal life he was so human, and yet so faultless.

And he was always unselfish.



141:7.15 Although Peter, James, and John could not understand very much of what Jesus said on this occasion, his gracious words lingered in their hearts, and after the crucifixion and resurrection they came forth greatly to enrich and gladden their subsequent ministry. No wonder these apostles did not fully comprehend the Master's words, for he was projecting to them the plan of a new age.