

142:4, 142:5, 142:6, 142:7

Paper 142 —The Passover at Jerusalem

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Sources for 142:4, 142:5, 142:6, 142:7

- (1) “Nicodemus,” by David Smith, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB**.

- (2) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)

- (3) 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)

- (4) “Jesus Christ,” by W. P. Paterson, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB**.

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 142 — THE P A S S O V E R AT JERUSALEM

4. FLAVIUS AND GREEK CULTURE

142:4.1 Flavius, the Greek Jew, was a proselyte of the gate, having been neither circumcised nor baptized; and since he was a great lover of the beautiful in art and sculpture, the house which he occupied when sojourning in Jerusalem was a beautiful edifice. This home was exquisitely adorned with priceless treasures which he had gathered up here and there on his world travels. When he first thought of inviting Jesus to his home, he feared that the Master might take offense at the sight of these so-called images. But Flavius was agreeably surprised when Jesus entered the home that, instead of rebuking him for having these supposedly idolatrous objects scattered about the house, he manifested great interest in the entire collection and asked many appreciative questions about each object as Flavius escorted him from room to room, showing him all of his favorite statues.

142:4.2 The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: "Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked?"

Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men frown upon the reproduction of grace and beauty? I say to you, Flavius, Moses' children have misunderstood him,

[Moses' very effort against fetishes became a supreme fetish; his commandment was later used to stultify art and to retard the enjoyment and adoration of the beautiful (88:2.6).]

and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth.

But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? And, Flavius, I declare that in the coming kingdom they shall no longer teach, 'Do not worship this and do not worship that'; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

142:4.3 "In an age when my Father was not well understood, Moses was justified in his attempts to withstand idolatry, but in the coming age the Father will have been revealed in the life of the Son; and this new revelation of God will make it forever unnecessary to confuse the Creator Father with idols of stone or images of gold and silver. Henceforth, intelligent men may enjoy the treasures of art without confusing such material appreciation of beauty with the worship and service of the Father in Paradise, the God of all things and all beings."

142:4.4 Flavius believed all that Jesus taught him. The next day he went to Bethany beyond the Jordan and was baptized by the disciples of John. And this he did because the apostles of Jesus did not yet baptize believers. When Flavius returned to Jerusalem, he made a great feast for Jesus and invited sixty of his friends. And many of these guests also became believers in the message of the coming kingdom.

5. THE DISCOURSE ON ASSURANCE

142:5.1 One of the great sermons which Jesus preached in the temple this Passover week was in answer to a question asked by one of his hearers, a man from Damascus. This man asked Jesus: "But, Rabbi, how shall we know of a certainty that you are sent by God, and that we may truly enter into this kingdom which you and your disciples declare is near at hand?" And Jesus answered:

142:5.2 "As to my message and the teaching of my disciples,

Ye shall know them by their fruits (Matt 7:16).

you should judge them by their fruits.

If we proclaim to you the truths of the spirit, the spirit will witness in your hearts that our message is genuine.

Concerning the kingdom and your assurance of acceptance by the heavenly Father, let me ask

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Or what man is there of you, whom if his son ask bread, will he give him a stone? (Matt 7:9)

what father among you who is a worthy and kindhearted father would keep his son in anxiety or suspense regarding his status in the family or his place of security in the affections of his father's heart?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your Father which is in heaven give good things to them that ask him? (Matt 7:11)

Do you earth fathers take pleasure in torturing your children with uncertainty about their place of abiding love in your human hearts?

But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: (Jn 1:12)

Neither does your Father in heaven leave his faith children of the spirit in doubtful uncertainty as to their position in the kingdom.

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

If you receive God as your Father, then indeed and in truth are you the sons of God.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,

And if you are sons, then are you secure in the position and standing of all that concerns eternal and divine sonship.

hath everlasting life, and shall not come into condemnation; but is passed from death unto life (Jn 5:24).

If you believe my words, you thereby believe in Him who sent me,

and by thus believing in the Father,

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7:21).

you have made your status in heavenly citizenship sure.

If you do the will of the Father in heaven, you shall never fail in the attainment of the eternal life of progress in the divine kingdom.

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The Spirit itself beareth witness with our spirit, that we are the children of God: (Rom. 8:16)

142:5.3 “The Supreme Spirit shall bear witness with your spirits that you are truly the children of God.

And if you are the sons of God, then have you been born of the spirit of God;

For whatsoever is born of God overcometh the world:

and whosoever has been born of the spirit has in himself the power to overcome all doubt,

and this is the victory that overcometh the world, even our faith (1 Jn 5:4).

and this is the victory that overcomes all uncertainty, even your faith.

142:5.4 “Said the Prophet Isaiah, speaking of these times:

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest (Isa. 32:15).

‘When the spirit is poured upon us from on high,

[Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field (Isa. 32:16).]

then

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever (Isa. 32:17).

shall the work of righteousness become peace, quietness, and assurance forever.’

And for all who truly believe this gospel,

By so much was Jesus made a surety of a better testament (Heb. 7:22).

I will become surety for their reception into the eternal mercies and the everlasting life of my Father’s kingdom.

He that believeth on the Son hath everlasting life: (Jn. 3:36)

You, then, who hear this message and believe this gospel of the kingdom are the sons of God, and you have life everlasting;

By this shall all *men* know that ye are my disciples, if ye have love one to another (Jn. 13:35).

and the evidence to all the world that you have been born of the spirit is that you sincerely love one another.”

142:5.5 The throng of listeners remained many hours with Jesus, asking him questions and listening attentively to his comforting answers. Even the apostles were emboldened by Jesus' teaching to preach the gospel of the kingdom with more power and assurance. This experience at Jerusalem was a great inspiration to the twelve. It was their first contact with such enormous crowds, and they learned many valuable lessons which proved of great assistance in their later work.

6. THE VISIT WITH NICODEMUS

142:6.1 One evening at the home of Flavius there came to see Jesus one Nicodemus,

NICODEMUS. (*Hastings' DB* 655)

[contd] A Pharisee and a member of the Sanhedrin (Jn 3:1, 7:50), elderly (3:4) and evidently well-to-do (19:39) (H 655).

a wealthy and elderly member of the Jewish Sanhedrin.

He had heard much about the teachings of this Galilean, and so he went one afternoon to hear him as he taught in the temple courts. He would have gone often to hear Jesus teach, but he feared to be seen by the people in attendance upon his teaching, for already were the rulers of the Jews so at variance with Jesus that no member of the Sanhedrin would want to be identified in any open manner with him.

Accordingly, Nicodemus had arranged with Andrew to see Jesus privately and after nightfall on this particular evening. Peter, James, and John were in Flavius's garden when the interview began, but later they all went into the house where the discourse continued.

I, VI: THE TEACHER COME FROM GOD AND THE TEACHER FROM JERUSALEM—JESUS AND NICODEMUS. (Edersheim 377)

142:6.2 In receiving Nicodemus,

As He was not depressed by the resistance of the authorities, nor by the 'milk-faith' of the multitude, so He was not elated by the possibility of making such a convert as a member of the Great Sanhedrin. There is no excitement, no undue deference, nor eager politeness;

Jesus showed no particular deference;

in talking with him,

no compromise, nor attempted persuasiveness; not even accommodation.

there was no compromise or undue persuasiveness.

The Master made no attempt to repulse his secretive caller,

Nor, on the other hand, is there assumed superiority, irony, or dogmatism (E1 381).

nor did he employ sarcasm.

In all his dealings with the distinguished visitor,

All is calm, earnest, dignified—if we may reverently say it—as became the God-Man in the humiliation of His personal teaching (E1 382).

Jesus was calm, earnest, and dignified.

Nicodemus was not an official delegate of the Sanhedrin; he came to see Jesus wholly because of his personal and sincere interest in the Master's teachings.

VIII: THE BEGINNINGS OF CHRIST'S
WORK IN JERUSALEM. (*A Harmony of
the Gospels* 37)

§28. DISCOURSE WITH NICODEMUS.
John 2:23—3:21.

3:1 Now there was a man of the
Pharisees, a ruler of the Jews: 2 the same
came unto him by night, and said to him,

Rabbi, we know that thou art a teacher
come from God:

for no man can do these signs that thou
doest, except God be with him.

3 Jesus answered and said unto him,

Verily, verily, I say unto thee,

Except a man be born anew [ERV mg. Or,
from above], he cannot see the kingdom of
God.

4 Nicodemus saith unto him,

How can a man be born when he is old?

can he enter a second time into his
mother's womb, and be born?

5 Jesus answered,

Verily, verily, I say unto thee,

Except a man be born of water and the
Spirit,

142:6.3 Upon being presented by
Flavius,

Nicodemus said:

“Rabbi, we know that you are a teacher
sent by God,

for no mere man could so teach unless
God were with him.

And I am desirous of knowing more about
your teachings regarding the coming
kingdom.”

142:6.4 Jesus answered Nicodemus:

“Verily, verily, I say to you, Nicodemus,

except a man be born from above, he
cannot see the kingdom of God.”

Then replied Nicodemus:

“But how can a man be born again when
he is old?

He cannot enter a second time into his
mother's womb to be born.”

142:6.5 Jesus said:

“Nevertheless, I declare to you,

except a man be born of the spirit,

he cannot enter into the kingdom of God.

he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh;
and that which is born of the Spirit is spirit.

That which is born of the flesh is flesh,
and that which is born of the spirit is
spirit.

7 Marvel not that I said unto thee, Ye must
be born anew [ERV mg. Or, *from above*].

But you should not marvel that I said you
must be born from above.

The wind bloweth where it listeth, and
thou hearest the voice thereof,

When the wind blows, you hear the rustle
of the leaves,

but you do not see the wind—

but knowest not whence it cometh, and
whither it goeth;

whence it comes or whither it goes—

so is every one that is born of the Spirit.

and so it is with everyone born of the
spirit.

With the eyes of the flesh you can behold
the manifestations of the spirit, but you
cannot actually discern the spirit.”

9 Nicodemus answered and said unto him,

142:6.6 Nicodemus replied:

“But I do not understand—

How can these things be?

how can that be?”

10 Jesus answered and said unto him,

Said Jesus:

Art thou the teacher of Israel, and
understandest not these things?

“Can it be that you are a teacher in Israel
and yet ignorant of all this?

11 Verily, verily, I say unto thee, We speak
that which we know, and bear witness of
that which we have seen; and ye receive not
our witness.

It becomes, then, the duty of those who
know about the realities of the spirit to
reveal these things to those who discern
only the manifestations of the material
world.

12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

But will you believe us if we tell you of the heavenly truths?

Do you have the courage, Nicodemus, to believe in

13 And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. [ERV mg. Many ancient authorities omit *which is in heaven.*]

one who has descended from heaven, even the Son of Man?"

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth may in him have eternal life.

142:6.7 And Nicodemus said: "But how can I begin to lay hold upon this spirit which is to remake me in preparation for entering into the kingdom?" Jesus answered: "Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the whole-hearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of your Father who is in heaven. And so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit."

NICODEMUS. (*Hastings DB* 655)

142:6.8 Nicodemus was thoroughly sincere.

Nicodemus went away bewildered, but a seed had been planted in his soul (H 655).

He was deeply impressed but went away bewildered.

I, VI: THE TEACHER COME FROM GOD AND THE TEACHER FROM JERUSALEM—JESUS AND NICODEMUS. (Edersheim 377)

Man may rise to high possibilities—mental, even moral: self-development, self-improvement, self-restraint, submission to a grand idea or a higher law,

refined moral egotism, æsthetic even moral altruism.

But to see the *Kingdom of God*: to understand what means the absolute Rule of God, the one high calling of our humanity, by which a man becomes a child of God—to perceive this, not as an improvement upon our present state, but as the submission of heart, mind, and life to Him as our Divine King ...: this can only be learned from Christ, and needs even for its perception a kinship of spirit—for that which is born of the Spirit is spirit (E1 385).

NICODEMUS. (Hastings' DB 655)

(2) ... Nicodemus was present [when the Sanhedrin met to devise measures against Jesus (7:45-52)], and, a disciple at heart but afraid to avow his faith, he merely raised a point of order: 'Doth our law judge a man, except it first hear himself and know what he doeth?' (RV).

Nicodemus was accomplished in

self-development, in self-restraint, and even in high moral qualities.

He was refined, egoistic, and altruistic;

but he did not know how to submit his will to the will of the divine Father

as a little child is willing to submit to the guidance and leading of a wise and loving earthly father, thereby becoming in reality a son of God, a progressive heir of the eternal kingdom.

142:6.9 But Nicodemus did summon faith enough to lay hold of the kingdom.

He faintly protested when his colleagues of the Sanhedrin sought to condemn Jesus without a hearing;

(3) At the meeting of the Sanhedrin which condemned Jesus to death Nicodemus made no protest; probably he absented himself. But after the Crucifixion, ashamed of his cowardice, he at last avowed himself and joined with Joseph of Arimathea in giving the Lord's body a kingly burial (19:39) (H 655).

[And when, a year or two later, **all had forsaken Jesus and fled**, this man allied himself boldly with Joseph of Arimathea, and brought no less than hundred pounds weight of spices for the burial of the Master ... (Wilson 211).]

and with Joseph of Arimathea, he later boldly acknowledged his faith and claimed the body of Jesus,

even when **most of the disciples had fled** in fear from the scenes of their Master's final suffering and death.

7. THE LESSON ON THE FAMILY

142:7.1 After the busy period of teaching and personal work of Passover week in Jerusalem, Jesus spent the next Wednesday at Bethany with his apostles, resting. That afternoon, Thomas asked a question which elicited a long and instructive answer. Said Thomas: "Master, on the day we were set apart as ambassadors of the kingdom, you told us many things, instructed us regarding our personal mode of life, but what shall we teach the multitude? How are these people to live after the kingdom more fully comes? Shall your disciples own slaves? Shall your believers court poverty and shun property? Shall mercy alone prevail so that we shall have no more law and justice?" Jesus and the twelve spent all afternoon and all that evening, after supper, discussing Thomas's questions. **For the purposes of this record we present the following summary of the Master's instruction:**

142:7.2 Jesus sought first to make plain to his apostles that he himself was on earth living a unique life in the flesh, and that they, the twelve, had been called to participate in this bestowal experience of the Son of Man; and as such coworkers, they, too, must share in many of the special restrictions and obligations of the entire bestowal experience. There was a veiled intimation that the Son of Man was the only person who had ever lived on earth who could simultaneously see into the very heart of God and into the very depths of man's soul.

142:7.3 Very plainly Jesus explained that the kingdom of heaven was an evolutionary experience, beginning here on earth and progressing up through successive life stations to Paradise. In the course of the evening he definitely stated that at some future stage of kingdom development he would revisit this world in spiritual power and divine glory.

JESUS CHRIST. (*Hastings' DB* 441)

17. The fundamental ideas of our Lord's teaching. (*Hastings' DB* 460)

B. THE HEAVENLY FATHER AND HIS CHILDREN. (*Hastings' DB* 461)

[contd] It may be doubted if the teaching of Jesus is most satisfactorily set forth under the forms of the Kingdom (H 461).

142:7.4 He next explained that

the "kingdom idea" was not the best way to illustrate man's relation to God;

that he employed such figures of speech because the Jewish people were expecting the kingdom, and because John had preached in terms of the coming kingdom.

As a fact the central conceptions of His religious and ethical teaching are borrowed not from the political, but from the domestic sphere.... To the writer it therefore seems that the teaching is best expounded under the rubric of the Heavenly Father and His children, or the holy **family**, and in what follows we shall confine ourselves mainly to the elucidation of the heads of this gospel of Divine and human love (H 461).

(4) *The filial and fraternal obligations.*
(Hastings' DB 462)

(i) *The duties towards God* are those which naturally devolve upon the children in consideration of the Father's greatness, wisdom, and goodness. Love being the great thing manifested by God towards them, their fundamental duty is to **love Him** in return with all their heart, and with all their soul, and with all their mind, and with all their strength (Mk 12:30) (H 462-63).

(ii) *Duty towards man.*—The supreme fraternal obligation, like the filial, is love. 'Thou shalt **love thy neighbour as thyself**' (Mk 12:31) (H 463).

Jesus said:

"The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the **family** relationship—

when man understands religion as the teaching of the fatherhood of God and the brotherhood of man, sonship with God."

Then the Master discoursed at some length on the earthly family as an illustration of the heavenly family, restating the two fundamental laws of living:

the first commandment of **love for the father**, the head of the family,

and the second commandment of mutual love among the children,

to **love your brother as yourself.**

When we inquire how this principle manifests itself, it appears that the Christian ethic has three features which are commonly described as inwardness, self-sacrificing service, and the passive virtues (H 463).

(1) *The Heavenly Father.* (Hastings' DB 461)

The relation of an earthly father to his children involves at least seven points—

to him they owe their existence,

from him they borrow his nature and likeness,

he provides for their wants,

And then he explained that

such a quality of brotherly affection would invariably manifest itself in unselfish and loving social service.

142:7.5 Following that, came the memorable discussion of the fundamental characteristics of family life and their application to the relationship existing between God and man.

Jesus stated that

a true family is founded on the following seven facts:

142:7.6 1. The fact of existence.

The relationships of nature and the phenomena of mortal likenesses are bound up in the family:

Children inherit certain parental traits. The children take origin in the parents; personality existence depends on the act of the parent. The relationship of father and child is inherent in all nature and pervades all living existences.

142:7.7 2. Security and pleasure.

True fathers take great pleasure in providing for the needs of their children.

Many fathers are not content with supplying the mere wants of their children but enjoy making provision for their pleasures also.

142:7.8 3. Education and training.

he **educates**

Wise fathers carefully plan for the **education** and adequate training of their sons and daughters.

When young they are prepared for the greater responsibilities of later life.

142:7.9 4. Discipline and restraint.

and **disciplines** them,

Farseeing fathers also make provision for the necessary **discipline**, guidance, correction, and sometimes restraint of their young and immature offspring.

142:7.10 5. Companionship and loyalty.

he **holds intimate intercourse** with them,

The affectionate father **holds intimate and loving intercourse** with his children.

[(c) ... On their side it takes the form of prayer, on [God's] of response (H 462).]

Always is his ear open to their petitions; he is ever ready to share their hardships and assist them over their difficulties.

The father is supremely interested in the progressive welfare of his progeny.

142:7.11 6. Love and mercy.

he is graciously disposed to **forgive** their offences,

A compassionate father is freely **forgiving**;

fathers do not hold vengeful memories against their children.

[(d) ... [God's] way with sinners is not the way of a man with his **enemy**, to whom he refuses on any terms to be reconciled, or of a **creditor** with his debtor, who insists on full payment, but that of a father, who meets a penitent son in a spirit of magnanimity, rejoices over his return, and receives him back to his home (H 462).]

Fathers are not like judges, **enemies**, or **creditors**.

Real families are built upon tolerance, patience, and forgiveness.

142:7.12 7. Provision for the future.

and he makes them his heirs (H 461).

Temporal fathers like to leave an inheritance for their sons.

[(e) God destines His children to an inheritance (H 462).]

The family continues from one generation to another. Death only ends one generation to mark the beginning of another. Death terminates an individual life but not necessarily the family.

142:7.13 For hours the Master discussed the application of these features of family life to the relations of man, the earth child, to God, the Paradise Father. And this was his conclusion: "This entire relationship of a son to the Father, I know in perfection, for all that you must attain of sonship in the eternal future I have now already attained. The Son of Man is prepared to ascend to the right hand of the Father, so that in me is the way now open still wider for all of you to see God and, ere you have finished the glorious progression, to become perfect, even as your Father in heaven is perfect."

142:7.14 When the apostles heard these startling words, they recalled the pronouncements which John made at the time of Jesus' baptism, and they also vividly recalled this experience in connection with their preaching and teaching subsequent to the Master's death and resurrection.

(5) *The unique Son and His work.* (Hastings' DB 463)

If now we ask what it is that makes Christ unique, we find that the stress is laid upon three particulars—(a) He is in the Father's confidence, and from Him the other children obtain their knowledge of the Father (*ib.*) (H 463).

142:7.15 Jesus is a divine Son,

one in the Universal Father's full confidence.

He had been with the Father and comprehended him fully. He had now lived his earth life to the full satisfaction of the Father, and this incarnation in the flesh had enabled him fully to comprehend man. Jesus was the perfection of man; he had attained just such perfection as all true believers are destined to attain in him and through him. Jesus revealed a God of perfection to man and presented in himself the perfected son of the realms to God.

142:7.16 Although Jesus discoursed for several hours, Thomas was not yet satisfied, for he said: "But, Master, we do not find that the Father in heaven always deals kindly and mercifully with us. Many times we grievously suffer on earth, and not always are our prayers answered. Where do we fail to grasp the meaning of your teaching?"

142:7.17 Jesus replied: "Thomas, Thomas, how long before you will acquire the ability to listen with the ear of the spirit? How long will it be before you discern that this kingdom is a spiritual kingdom, and that my Father is also a spiritual being?"

Do you not understand that I am teaching you as spiritual children in the spirit family of heaven, of which the fatherhead is an infinite and eternal spirit? Will you not allow me to use the earth family as an illustration of divine relationships without so literally applying my teaching to material affairs? In your minds cannot you separate the spiritual realities of the kingdom from the material, social, economic, and political problems of the age? When I speak the language of the spirit, why do you insist on translating my meaning into the language of the flesh just because I presume to employ commonplace and literal relationships for purposes of illustration? My children, I implore that you cease to apply the teaching of the kingdom of the spirit to the sordid affairs of slavery, poverty, houses, and lands, and to the material problems of human equity and justice. These temporal matters are the concern of the men of this world, and while in a way they affect all men, you have been called to represent me in the world, even as I represent my Father. You are spiritual ambassadors of a spiritual kingdom, special representatives of the spirit Father. By this time it should be possible for me to instruct you as full-grown men of the spirit kingdom. Must I ever address you only as children? Will you never grow up in spirit perception? Nevertheless, I love you and will bear with you, even to the very end of our association in the flesh. And even then shall my spirit go before you into all the world.”