

Paper 161 — Further Discussions with Rodan

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This chart is a revision of the Dec. 24, 2010 and Dec. 17, 2014 versions.
Most notes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 161

- (1) Henry Nelson **Wieman**, *The Issues of Life* (New York: The Abingdon Press, 1930)
- (2) 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 occurring further apart, usually not in the same row.
- (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.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source texts.

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11 June 2019

Work-in-progress Version 24 dec. 2010
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Revised 17 Dec. 2014 and 11 June 2019

PAPER 161 — FURTHER DISCUSSIONS WITH RODAN

161:0.1 On Sunday, September 25, A.D. 29, the apostles and the evangelists assembled at Magadan. After a long conference that evening with his associates, Jesus surprised all by announcing that early the next day he and the twelve apostles would start for Jerusalem to attend the feast of tabernacles. He directed that the evangelists visit the believers in Galilee, and that the women's corps return for a while to Bethsaida.

161:0.2 When the hour came to leave for Jerusalem, Nathaniel and Thomas were still in the midst of their discussions with Rodan of Alexandria, and they secured the Master's permission to remain at Magadan for a few days. And so, while Jesus and the ten were on their way to Jerusalem, Nathaniel and Thomas were engaged in earnest debate with Rodan. The week prior, in which Rodan had expounded his philosophy, Thomas and Nathaniel had alternated in presenting the gospel of the kingdom to the Greek philosopher. Rodan discovered that he had been well instructed in Jesus' teachings by one of the former apostles of John the Baptist who had been his teacher at Alexandria.

1. THE PERSONALITY OF GOD

161:1.1 There was one matter on which Rodan and the two apostles did not see alike, and that was the personality of God. Rodan readily accepted all that was presented to him regarding the attributes of God, but he contended that the Father in heaven is not, cannot be, a person as man conceives personality. While the apostles found themselves in difficulty trying to prove that God is a person, Rodan found it still more difficult to prove he is not a person.

VIII: PERSONALITY (Wieman 209)

[PREAMBLE] (Wieman 209)

[contd] **Personality** is that which **communicates** and hence which shares experience (W 209).

Communication is impossible unless there are at least two, so that they can express themselves to one another and **understand** one another (W 209).

161:1.2 Rodan contended that

the fact of **personality** consists in the coexistent fact of full and mutual **communication** between beings of equality,

beings who are capable of sympathetic **understanding**.

Said Rodan: "In order to be a person, God must have symbols of spirit communication which would enable him to become fully understood by those who make contact with him. But since God is infinite and eternal, the Creator of all other beings, it follows that, as regards beings of equality, God is alone in the universe.

There are none equal to him; there are none with whom he can communicate as an equal. God indeed may be the source of all personality, but as such he is transcendent to personality, even as the Creator is above and beyond the creature.”

161:1.3 This contention greatly troubled Thomas and Nathaniel, and they had asked Jesus to come to their rescue, but the Master refused to enter into their discussions. He did say to Thomas: “It matters little what *idea* of the Father you may entertain as long as you are spiritually acquainted with the *ideal* of his infinite and eternal nature.”

161:1.4 Thomas contended that God does communicate with man, and therefore that the Father is a person, even within the definition of Rodan. This the Greek rejected on the ground that God does not reveal himself personally; that he is still a mystery. Then Nathaniel appealed to his own personal experience with God, and that Rodan allowed, affirming that he had recently had similar experiences, but these experiences, he contended, proved only the *reality* of God, not his *personality*.

161:1.5 By Monday night Thomas gave up. But by Tuesday night Nathaniel had won Rodan to believe in the personality of the Father, and he effected this change in the Greek’s views by the following steps of reasoning:

161:1.6 1. The Father in Paradise does enjoy equality of communication with at least two other beings who are fully equal to himself and wholly like himself—the Eternal Son and the Infinite Spirit.

GOD VERSUS PERSONALITY (Wieman 220)

We deny personality to God because he must have greater value than any personality can ever have.... The greatest value is an association of communicating personalities together with all the highest undiscovered possibilities involved in such an association, to be actualized in the future.

As a matter of fact, this is what ancient Christian tradition has always affirmed in the doctrine of the Trinity. We do not want to resurrect the doctrine of the Trinity in its primitive form, nor, for that matter, in any form. We merely refer to it to point out that this recognition that personality is not the highest value is not something new in our Christian tradition (W 220).

In view of the doctrine of the Trinity,

the Greek was compelled to concede the personality possibility of the Universal Father.

(It was the later consideration of these discussions which led to the enlarged conception of the Trinity in the minds of the twelve apostles. Of course, it was the general belief that Jesus was the Eternal Son.)

161:1.7 2. Since Jesus was equal with the Father, and since this Son had achieved the manifestation of personality to his earth children, such a phenomenon constituted proof of the fact, and demonstration of the possibility, of the possession of personality by all three of the Godheads and forever settled the question regarding the ability of God to communicate with man and the possibility of man's communicating with God.

161:1.8 3. That Jesus was on terms of mutual association and perfect communication with man; that Jesus was the Son of God. That the relation of Son and Father presupposes equality of communication and mutuality of sympathetic understanding; that Jesus and the Father were one. That Jesus maintained at one and the same time understanding communication with both God and man, and that, since both God and man comprehended the meaning of the symbols of Jesus' communication, both God and man possessed the attributes of personality in so far as the requirements of the ability of inter-communication were concerned. That the personality of Jesus demonstrated the personality of God, while it proved conclusively the presence of God in man.

[... Mr. Spencer's axiom of the Syllogism—"Things that are related to the same thing are related to one another" (L. T. Hobhouse, "Induction and Deduction," *Mind* (Vol. 16 [1891], pp. 516-17).]

That two things which are related to the same thing are related to each other.

WHAT IS THE VALUE OF PERSONALITY?
(Wieman 216)

It is common to say that personality constitutes the greatest value we know.

161:1.9 4. That personality represents man's highest concept of human reality and divine values;

It seems to us more accurate to say that personality is one component in that structure which constitutes greatest value (W 216-17).

GOD VERSUS PERSONALITY (Wieman 220)

Perhaps all who entertain the idea of God will agree that God must be the supreme good or the highest value.

that God also represents man's highest concept of divine reality and infinite values;

But we have seen that the greatest value cannot be a personality. Therefore God cannot be a personality (W 220).

[God the Father is the bestower and the conservator of every personality. And the Paradise Father is likewise the destiny of all those finite personalities who wholeheartedly choose to do the divine will, those who love God and love to be like him (5:6.1).]

[Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).]

[Therefore, although you may know that God must be much more than the human conception of personality, you equally well know that the Universal Father cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality (1:5.2).] [See also 102:1.6.]

therefore, that God must be a divine and infinite personality,

a personality in reality although infinitely and eternally transcending man's concept and definition of personality, but nevertheless always and universally a personality.

161:1.10 5. That God must be a personality since he is the Creator of all personality and the destiny of all personality.

Rodan had been tremendously influenced by the teaching of Jesus,

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

161:1.11 When Rodan heard these arguments, he said: “I am convinced. I will confess God as a person if you will permit me to qualify my confession of such a belief by attaching to the meaning of personality a group of extended values, such as superhuman, transcendent, supreme, infinite, eternal, final, and universal.

I am now convinced that, while God must be infinitely more than a personality, he cannot be anything less.

I am satisfied to end the argument and to accept Jesus as the personal revelation of the Father and the satisfaction of all unsatisfied factors in logic, reason, and philosophy.”

2. THE DIVINE NATURE OF JESUS

161:2.1 Since Nathaniel and Thomas had so fully approved Rodan's views of the gospel of the kingdom, there remained only one more point to consider, the teaching dealing with the divine nature of Jesus, a doctrine only so recently publicly announced. Nathaniel and Thomas jointly presented their views of the divine nature of the Master, and the following narrative is a condensed, rearranged, and restated presentation of their teaching:

V: OTHER EXTRAORDINARY CHARACTERISTICS OF CHRIST, MOST EASILY EXPLICABLE BY THE BELIEF IN HIS DIVINITY (Speer 161)

161:2.2 1. Jesus has admitted his divinity, and we believe him. Many remarkable things have happened in connection with his ministry which we can understand only by believing that he is the Son of God as well as the Son of Man.

I. *He presents the perfect ideal of friendship.*
(Speer 161)

161:2.3 2. His life association with us exemplifies the ideal of human friendship; only a divine being could possibly be such a human friend.

Only some of the traits of the friendships of Jesus can be suggested here.

1. **Unselfishness**.... Jesus gave His life for His friends, not for those only who were possessed by the friendship-love for Him, but for **His enemies** even, whom He still loved with the love of a friend (John xv. 13; Rom. v. 8) (S 161-62).

He is the most truly **unselfish** person we have ever known.

2. He was not restricted in His friendships by social limitations.... "Friend of publicans and sinners" was the sneer of the Pharisees (Matt. xi. 19) (S 162).

He is the friend even of sinners; he dares to love his enemies.

He is very loyal to us. While he does not hesitate to reprove us, it is plain to all that he truly loves us. The better you know him, the more you will love him.

3. He was an unswerving friend. He loved His own to the uttermost limit of love, and to the end (John xiii. 1) (S 163).

You will be charmed by his unswerving devotion.

Through all these years of our failure to comprehend his mission,

4. Jesus was a faithful friend (S 166).

he has been a faithful friend.

While He was thus free from anything like adulation or sweet-phrased flattery, He was absolutely faithful in telling His friends the truth, though it was painful truth (S 167).

While he makes no use of flattery,

he does treat us all with equal kindness;

5. Tenderness (S 167).

he is invariably tender and compassionate.

6. Community of possessions.... Jesus shared all with His friends. He shared His money (John xxi. 6).... He shared His knowledge.... He shared His life (S 167-68).

He has shared his life and everything else with us.

We are a happy community; we share all things in common.

We do not believe that a mere human could live such a blameless life under such trying circumstances.

II. *His piety* was unrepentant, and yet sustained.
(Speer 169)

[contd] All men admit that He was a holy and pious man and wrought good among men. But He Himself claimed that He made no mistakes or errors in this effort to help men, that He came to do God's will, and that He unfailingly did it, never doing one thing that did not please God (John vi. 38; vii. 29).

Philip, the evangelist, is to men an object-lesson of unquestioning obedience because he *once* willingly obeyed the divine whisper of guidance (Acts viii. 26, 27)... Jesus declared that such compliance with the will of God was His constant life (S 169-70).

He is never repentant, never asks pardon for His sins,

prays only for forgiveness of the sins of others, and yet His piety stays ever fresh and sweet and ingenuous (S 174).

He openly demanded, "Which of you convicteth Me of sin?" (John viii. 46)... He was declaring His own sinlessness (S 170).

1. Now no heathen ever made such a claim as this of Christ's (S 171).

161:2.4 3. We think Jesus is divine because he never does wrong;

he makes no mistakes.

His wisdom is extraordinary; his piety superb.

He lives day by day in perfect accord with the Father's will.

He never repents of misdeeds because he transgresses none of the Father's laws.

He prays for us and with us, but he never asks us to pray for him.

We believe that he is consistently sinless.

We do not think that one who is only human ever professed to live such a life.

He claims to live a perfect life, and we acknowledge that he does.

2. But Jesus is remarkable not only for claiming perfect sinlessness, but also for the maintenance of His piety in neglect of the means for its maintenance which men have ever found indispensable. Human piety springs from perfect repentance (S 174).

Our piety springs from repentance,

but his piety springs from righteousness.

3. But Jesus not only presumes to lead a sinless and unrepentant life; He professes to forgive sin and sinners, and those who feel the weight of their sins accept His word for it that their sins are forgiven. Four men, in their earnest zeal for a friend's recovery, lower him on a bed through the roof of the house in which Jesus was, "and seeing their faith, He said, Man, thy sins are forgiven thee" (Luke v. 20-26). [Etc.] (S 175)

He even professes to forgive sins and does heal diseases.

No mere man would sanely profess to forgive sin; that is a divine prerogative.

And he has seemed to be thus perfect in his righteousness from the times of our first contact with him.

4. The character of Christ's piety appears yet more remarkable when we remember that He made no progress in His spiritual life. There was *the life* in Him ever, and there was no room for progress, because He had reached the goal—was, indeed, Himself the goal (John xi. 25). It is not so with men (S 174).

We grow in grace and in the knowledge of the truth, but our Master exhibits maturity of righteousness to start with.

5. The impression that He was a sinless and holy man was made upon many of diverse types of character, of course upon all who really grasped the conception of Him, “the very idea of such a Being excluding the possibility of conceiving Him as sinful” (S 176).

6. And yet the piety of Christ is not obtrusive. It is of Him we think, the pure and sinless, rather than of His purity and sinlessness (S 179).

7. Now with all these claims by Himself for Himself, by others for Him, if we will not in simplicity lend confidence to them, we must declare Jesus either a fanatic or a hypocrite (S 180).

III. *The strength and strangeness of His emotions.*
(Speer 181)

[contd] Now and then we meet a strong man who has control over his emotions in the way of repression ... but generally there is a large range of involuntary and uncontrolled emotions which are true and unconscious revelations of the inner life, which they express and manifest or betray.... In Jesus there was no contradiction between the voluntary and the involuntary, the unconscious and the controlled. All the manifestations of His inner life were reliable and true ... (S 181-82).

All men, good and evil, recognize these elements of goodness in Jesus.

And yet never is his piety obtrusive or ostentatious.

He is both meek and fearless.

He seems to approve of our belief in his divinity.

He is either what he professes to be, or else he is the greatest hypocrite and fraud the world has ever known.

We are persuaded that he is just what he claims to be.

161:2.5 4. The uniqueness of his character

and the perfection of his emotional control

1. He responded at once to need. Physical need always appealed to Him (S 182).

He was moved by compassion by the vision of it (John v. 6). He felt as deeply for the spiritual wants of men (S 183).

2. His appreciation of the truths and graces which He found others to possess was excessive. A centurion's simple faith in the sovereignty of God He declared was unsurpassed in Israel (Luke vii. 9). [Etc.] (S 183)

3. His grief and astonishment at the spiritual blindness of others were intense (S 183).

[4. The emotions of Jesus are not less significant when viewed as to their source. Sometimes they spring from acquired knowledge (Matt. ix. 36; Luke vii. 9). At other times they result from a perfect spiritual sympathy or discrimination (John i. 47; v. 42). Sometimes they rest upon absolute knowledge (John vi. 61; xiii. 11, 21) (S 186).]

[contd] 5. The emotions of Jesus are of greatest interest, however, as we study them in His own spiritual life....

(c) The knowledge of the ravages of sin in the world caused Him constant sorrow (S 186).

convince us that he is a combination of humanity and divinity.

He unfailingly responds to the spectacle of human need; suffering never fails to appeal to him.

His compassion is moved alike by physical suffering, mental anguish, or spiritual sorrow.

He is quick to recognize and generous to acknowledge the presence of faith or any other grace in his fellow men.

He is so just and fair and at the same time so merciful and considerate.

He grieves over the spiritual obstinacy of the people

and rejoices when they consent to see the light of truth.

161:2.6 5. He seems to know the thoughts of men's minds and to understand the longings of their hearts. And he is always sympathetic with our troubled spirits.

He seems to possess all our human emotions, but they are magnificently glorified.

He strongly loves goodness and equally hates sin.

6. He had an overwhelming consciousness of the presence of God (S 187).

We see this best ... in His high-priestly prayer (John xvii.). ... a prayer so solemn, so holy, so full of an awe-breathing divinity that we stop before it in wonder to ask, "Can these be the lips of a man speaking? Is not this rather the palpitating heart of the very God laid bare?" (S 188)

[contd] 7. He had from the beginning a weird consciousness of His approaching death. He frequently spoke of it to His disciples (Luke ix. 22-27, 31, 43-45; xviii. 31-34) (S 188).

10. In His death He showed no fear or faltering, but only a steady and sublime fortitude (S 193).

IV. *His superhuman knowledge.* (Speer 198)

[He is reputed to have known that a certain fish in the sea would have a piece of money of a certain denomination in its mouth (Matt. xvii. 27); that an ass and a colt never ridden would be tied at a certain place, and would be allowed to go with His disciples (Mark xi. 2). [Etc.] (S 198)]

He possesses a superhuman consciousness of the presence of Deity.

He prays like a man but performs like a God.

He seems to foreknow things;

he even now dares to speak about his death,

some mystic reference to his future glorification.

While he is kind, he is also brave and courageous.

He never falters in doing his duty.

161:2.7 6. We are constantly impressed by the phenomenon of his superhuman knowledge.

Hardly does a day pass but something transpires to disclose that the Master knows what is going on away from his immediate presence.

He also seems to know about the thoughts of his associates.

In the main everything seemed plain to Him, even the thoughts of men, and their past lives (John iv. 29) (S 199).

So full was Christ's knowledge that only on rare occasions did He ask anything as if all were not clear before his eyes. He asked how many loaves the disciples had with which He might feed the people (Mark viii. 5). He asked where Lazarus had been laid (John xi. 34). [Etc.] (S 199)

V. He recognized and asserted His own uniqueness. (Speer 201)

[contd] 1. Nowhere does He do this more clearly than in the Sermon on the Mount... In it Jesus ... “... simply speaks of God and spiritual things as one who has come out from Him to tell us what He knows.”

It is the voice of one speaking with authority, as the people observed, and not as the scribes (Matt. vii. 28, 29) (S 201).

He does this especially when contrasting the new teaching with the old, or with current interpretations of the old, as much as to say, “With larger light, clearer apprehension, I take issue with what you have been taught, and declare to you another and a larger doctrine” (S 201).

He undoubtedly has communion with celestial personalities; he unquestionably lives on a spiritual plane far above the rest of us.

Everything seems to be open to his unique understanding.

He asks us questions to draw us out, not to gain information.

161:2.8 7. Recently the Master does not hesitate to assert his superhumanity.

From the day of our ordination as apostles right on down to recent times, he has never denied that he came from the Father above.

He speaks with the authority of a divine teacher.

The Master does not hesitate to refute the religious teachings of today and to declare the new gospel with positive authority.

Even in the Beatitudes, to which the stoutest deniers of Christ's claims take no exception, His unique assertiveness appears (S 202).

2. John the Baptist Jesus regarded as the greatest man who had ever lived; yet He accepted John's homage and worship, and quoted regarding him the words of Isaiah's prophecy:

"Behold, I send My messenger before Thy face,
Who shall prepare Thy way before Thee."
(Luke vii. 27, 28) (S 203).

3. Jesus was sufficient to Himself.

He did not need the support of the multitude (S 203).

It was not the self-sufficiency of carelessness or of pride or of sin or of personal unsociability, but of a lofty and divine uniqueness that could find adequate society only in the silent fellowship of God (Mark i. 35; Luke vi. 12; Mark vi. 46, 47; John vi. 22) (S 204).

4. He defined His work in terms of God's activity. As in His doctrine He declared God was speaking (John xiv. 10), as in His life He declared that men saw God (John xiv. 9), so in His working He declared God was at work and responsible for all (John v. 19; Luke viii. 39).

"God anointed Him with power," Simon Peter declared to Cornelius (Acts x. 38), "and He went about doing good; for God was with Him" (S 204).

He is assertive, positive, and authoritative.

Even John the Baptist, when he heard Jesus speak, declared that he was the Son of God.

He seems to be so sufficient within himself.

He craves not the support of the multitude; he is indifferent to the opinions of men.

He is brave and yet so free from pride.

161:2.9 8. He constantly talks about God as an ever-present associate in all that he does.

He goes about doing good, for God seems to be in him.

[contd] 5. He has made the most astounding assertions about His person and work (S 204).

He makes the most astounding assertions about himself and his mission on earth,

statements which would be absurd if he were not divine.

In pronouncing a condemnation on certain scribes and Pharisees who sought a sign, He claimed to be greater than Jonah and Solomon (Matt. xii. 41, 42), and He aroused the indignant fury of certain Jews in Jerusalem by saying that Abraham had rejoiced to see His day, and adding, "Before Abraham was, I am" (John viii. 56-59) (S 204-05).

He once declared, "Before Abraham was, I am."

6. Jesus claims a partnership with the Father which involves His Deity. ... so that the deeds of the Son are the Father's deeds (John viii.28), the words of the Son the Father's words (John viii. 28; xii. 49), so that the only door to the Father is through the all-representing Son (Matt. xi. 27), that those seeing the Son have seen the Father (John xiv. 9), and that knowing the Son is knowing the Father (John xiv. 7).

He has definitely claimed divinity; he professes to be in partnership with God.

Jesus well-nigh exhausts the possibilities of language in asserting and describing His mission from the Father (John iii. 17, 34; iv. 34; v. 24, 30, 36, 37, 38; vi. 29, 38, 39, 44, 57; vii. 16, 18, 28-30, 33; viii. 16, 18, 26, 29, 42; ix. 4; x. 36; xi. 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 18, 21, 23) (S 206-07).

He well-nigh exhausts the possibilities of language in the reiteration of his claims of intimate association with the heavenly Father.

[contd] Father and Son, the eternal God and Jesus of Nazareth, "the man Christ Jesus," were thus repeatedly and explicitly asserted by Jesus to be allied in the bonds of a divine unity: "I and the Father" (John viii. 16); "I and the Father are one" (John x. 30) (S 207).

He even dares to assert that he and the Father are one.

9. And all this was as **natural** to Him as **childlikeness** is to a child. We should be surprised at His assumption of any other tone. The Lord spoke with a lordly voice (S 209).

VI. *His prayerfulness.* (Speer 213)

[contd] Jesus' consciousness of God is in nothing more fully expressed than in His **prayerfulness**... The Father seemed ever to be near, and Jesus was accustomed to speak to Him as He would speak to one of His own disciples (John xii. 27; Luke xxiii. 46) (S 213).

[As He hung upon the cross God was nearer to Him than were the multitudes who stood about, and **He spoke to Him as face to face** ... (S 208-09).]

VII. *His venturesome prophecies.* (Speer 217)

He says that **anyone who has seen him has seen the Father.**

And he says and does all these tremendous things with such **childlike naturalness.**

He alludes to his association with the Father in the same manner that he refers to his association with us. He seems to be so sure about God and speaks of these relations in such a matter-of-fact way.

161:2.10 9. In his **prayer life** he appears to communicate directly with his Father.

We have heard few of his prayers, but these few would indicate that

he talks with God, as it were, face to face.

He seems to know the future as well as the past.

He simply could not be all of this and do all of these extraordinary things unless he were something more than human. We know he is human, we are sure of that, but we are almost equally sure that he is also divine. We believe that he is divine. We are convinced that he is the Son of Man and the Son of God.

161:2.11 When Nathaniel and Thomas had concluded their conferences with Rodan, they hurried on toward Jerusalem to join their fellow apostles, arriving on Friday of that week. This had been a great experience in the lives of all three of these believers, and the other apostles learned much from the recounting of these experiences by Nathaniel and Thomas.

161:2.12 Rodan made his way back to Alexandria, where he long taught his philosophy in the school of Meganta. He became a mighty man in the later affairs of the kingdom of heaven; he was a faithful believer to the end of his earth days, yielding up his life in Greece with others when the persecutions were at their height.

3. JESUS' HUMAN AND DIVINE MINDS

[*Note:* I have identified no sources for this section. However, Thomas V. Morris, in his 2001 book, *The Logic of God Incarnate*, proposes a “two-minds theory of Christ.” I have not read this book, but it may have information about pre-UB forerunners of Morris’s theory.]

[*Second note:* The entry, “Incarnation,” in the 1919 edition of *The Encyclopedia Americana* (Vol. 14) says:

A theory of gradual or progressive incarnation was matured by Dorner. There is no self-limitation of the pre-existent Logos, but a limitation of his self-communication to the human nature. Jesus Christ became progressively conscious of his divine nature and realized it fully only at the resurrection (p. 738).]

161:3.1 Consciousness of divinity was a gradual growth in the mind of Jesus up to the occasion of his baptism. After he became fully self-conscious of his divine nature, prehuman existence, and universe prerogatives, he seems to have possessed the power of variously limiting his human consciousness of his divinity. It appears to us that from his baptism until the crucifixion it was entirely optional with Jesus whether to depend only on the human mind or to utilize the knowledge of both the human and the divine minds. At times he appeared to avail himself of only that information which was resident in the human intellect. On other occasions he appeared to act with such fullness of knowledge and wisdom as could be afforded only by the utilization of the superhuman content of his divine consciousness.

161:3.2 We can understand his unique performances only by accepting the theory that he could, at will, self-limit his divinity consciousness. We are fully cognizant that he frequently withheld from his associates his foreknowledge of events, and that he was aware of the nature of their thinking and planning. We understand that he did not wish his followers to know too fully that he was able to discern their thoughts and to penetrate their plans. He did not desire too far to transcend the concept of the human as it was held in the minds of his apostles and disciples.

161:3.3 We are utterly at a loss to differentiate between his practice of self-limiting his divine consciousness and his technique of concealing his pre-knowledge and thought discernment from his human associates. We are convinced that he used both of these techniques, but we are not always able, in a given instance, to specify which method he may have employed. We frequently observed him acting with only the human content of consciousness; then would we behold him in conference with the directors of the celestial hosts of the universe and discern the undoubted functioning of the divine mind. And then on almost numberless occasions did we witness the working of this combined personality of man and God as it was activated by the apparent perfect union of the human and the divine minds. This is the limit of our knowledge of such phenomena; we really do not actually know the full truth about this mystery.