

Paper 142 —The Passover at Jerusalem

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

Sources for Paper 142, in the order in which they appear

- (1) Henry Kendall Booth, *The Background of the Bible: A Handbook of Biblical Introduction* (New York: Charles Scribner's Sons, 1930)
- (2) "Nicodemus," by David Smith, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)
- (3) 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)
- (4) 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)
- (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) "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)
- (7) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

Note: This source is coded Smith2.

- (8) "Gethsemane," by R. A. S. Macalister, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

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 PASSOVER AT JERUSALEM

142:0.1 The month of April Jesus and the apostles worked in Jerusalem, going out of the city each evening to spend the night at Bethany. Jesus himself spent one or two nights each week in Jerusalem at the home of Flavius,¹ a Greek Jew, where many prominent Jews came in secret to interview him.

142:0.2 The first day in Jerusalem Jesus called upon his friend of former years, Annas, the onetime high priest and relative of Salome, Zebedee's wife. Annas had been hearing about Jesus and his teachings, and when Jesus called at the high priest's home, he was received with much reserve. When Jesus perceived Annas's coldness, he took immediate leave, saying as he departed: "Fear is man's chief enslaver and pride his great weakness; will you betray yourself into bondage to both of these destroyers of joy and liberty?"² But Annas made no reply. The Master did not again see Annas until the time when he sat with his son-in-law in judgment on the Son of Man.

[See 129:2.7-8.]

1. TEACHING IN THE TEMPLE

142:1.1 Throughout this month Jesus or one of the apostles taught daily in the temple. When the Passover crowds were too great to find entrance to the temple teaching, the apostles conducted many teaching groups outside the sacred precincts. The burden of their message was:

142:1.2 1. The kingdom of heaven is at hand.

142:1.3 2. By faith in the fatherhood of God you may enter the kingdom of heaven, thus becoming the sons of God.

142:1.4 3. Love is the rule of living within the kingdom—supreme devotion to God while loving your neighbor as yourself.

142:1.5 4. Obedience to the will of the Father, yielding the fruits of the spirit in one's personal life, is the law of the kingdom.

142:1.6 The multitudes who came to celebrate the Passover heard this teaching of Jesus, and hundreds of them rejoiced in the good news. The chief priests and rulers of the Jews became much concerned about Jesus and his apostles and debated among themselves as to what should be done with them.

142:1.7 Besides teaching in and about the temple, the apostles and other believers were engaged in doing much personal work among the Passover throngs. These interested men and women carried the news of Jesus' message from this Passover celebration to the uttermost parts of the Roman Empire and also to the East. This was the beginning of the spread of the gospel of the kingdom to the outside world. No longer was the work of Jesus to be confined to Palestine.

2. GOD'S WRATH

142:2.1 There was in Jerusalem in attendance upon the Passover festivities one Jacob, a wealthy Jewish trader from Crete, and he came to Andrew making request to see Jesus privately.³ Andrew arranged this secret meeting with Jesus at Flavius's home the evening of the next day. This man could not comprehend the Master's teachings, and he came because he desired to inquire more fully about the kingdom of God. Said Jacob to Jesus:

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I. THE EVIDENCES OF ITS EVOLUTION (Booth 85)

(d) *The Evolution of the Idea of God.* (B 87)

Of like nature is the naïve story of the Golden Calf (Ex. 32), which depicts God as being recalled from implacable wrath to his better self by the pleas of Moses (B 89).

Moreover he shows the very human passion of wrathful jealousy, especially regarding his personal rights. Uzzah's sudden death because he touched the ark is explained as due to the capricious anger of Jehovah (II Sam. 6:7-9) (B 89).

"But, Rabbi, Moses and the olden prophets tell us that Yahweh is a jealous God, a God of great wrath and fierce anger.

The prophets say he hates evildoers and takes vengeance on those who obey not his law.

You and your disciples teach us that God is a kind and compassionate Father who so loves all men that he would welcome them into this new kingdom of heaven, which you proclaim is so near at hand."

142:2.2 When Jacob finished speaking, Jesus replied: “Jacob, you have well stated the teachings of the olden prophets who taught the children of their generation in accordance with the light of their day.

But it was not God who had changed, it was only that man had grown to better apprehend his real nature (B 91).

Our Father in Paradise is changeless.

But the concept of his nature has enlarged and grown from the days of Moses down through

In passages of matchless eloquence and lofty idealism (Amos 5:21-25; Hosea 6:6; Isaiah 1:11-14) they all express their repudiation in Jehovah’s name of sacrifice and mere ritual religion, and assert the moral character of their God—his justice in Amos, his kindness in Hosea, his holiness in Isaiah ... (B 90-91).

the times of Amos and even to the generation of the prophet Isaiah.

And now have I come in the flesh to reveal the Father in new glory and to show forth his love and mercy to all men on all worlds.

[Note: The connection between the gospel of the kingdom and familial relations, specifically between fathers and children, is expounded in 142:7, below.]

As the gospel of this kingdom shall spread over the world with its message of good cheer and good will to all men, there will grow up improved and better relations among the families of all nations. As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth. Remember, Jacob, that a good and true father not only loves his family as a whole—as a family—but he also truly loves and affectionately cares for each individual member.”

142:2.3 After considerable discussion of the heavenly Father's character, Jesus paused to say: "You, Jacob, being a father of many, know well the truth of my words." And Jacob said: "But, Master, who told you I was the father of six children? How did you know this about me?" And the Master replied: "Suffice it to say that the Father and the Son know all things, for indeed they see all. Loving your children as a father on earth, you must now accept as a reality the love of the heavenly Father for *you*—not just for all the children of Abraham, but for you, your individual soul."

142:2.4 Then Jesus went on to say: "When your children are very young and immature, and when you must chastise them, they may reflect that their father is angry and filled with resentful wrath.

[*Compare*: [C]hildren do not always appreciate the wisdom and kindness of [their father's] discipline, but must be asked to take it on trust. Similarly, the earthly child must often trust the Heavenly Father's love where he cannot comprehend His purpose, saying, 'Yea, Father, for so it was well-pleasing in thy sight' (Mt 11:26) ("Jesus Christ," in *Hastings Dictionary of the Bible* [1909]), p. 462.]

Their immaturity cannot penetrate beyond the punishment to discern the father's farseeing and corrective affection.

But when these same children become grown-up men and women, would it not be folly for them to cling to these earlier and misconceived notions regarding their father? As men and women they should now discern their father's love in all these early disciplines. And should not mankind, as the centuries pass, come the better to understand the true nature and loving character of the Father in heaven? What profit have you from successive generations of spiritual illumination if you persist in viewing God as Moses and the prophets saw him?

I say to you, Jacob, under the bright light of this hour you should see the Father as none of those who have gone before ever beheld him. And thus seeing him, you should rejoice to enter the kingdom wherein such a merciful Father rules, and you should seek to have his will of love dominate your life henceforth.”

141:2.5 And Jacob answered: “Rabbi, I believe; I desire that you lead me into the Father’s kingdom.”

3. THE CONCEPT OF GOD

142:3.1 The twelve apostles, most of whom had listened to this discussion of the character of God, that night asked Jesus many questions about the Father in heaven. The Master’s answers to these questions can best be presented by the following summary in modern phraseology:

142:3.2 Jesus mildly upbraided the twelve, in substance saying: Do you not know the traditions of Israel relating to the growth of the idea of Yahweh, and are you ignorant of the teaching of the Scriptures concerning the doctrine of God? And then did the Master proceed to instruct the apostles about the evolution of the concept of Deity throughout the course of the development of the Jewish people. He called attention to the following phases of the growth of the God idea:

[**Yahweh** was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano (96:1.3).]

142:3.3 1. **Yahweh**—the god of the Sinai clans.

This was the primitive concept of Deity which Moses exalted to the higher level of the Lord God of Israel. The Father in heaven never fails to accept the sincere worship of his children on earth, no matter how crude their concept of Deity or by what name they symbolize his divine nature.

[2. *El Elyon*. For centuries after Melchizedek's sojourn at Salem his doctrine of Deity persisted in various versions but was generally connoted by the term El Elyon, **the Most High** God of heaven (96:1.4).]

[*Compare*: Some have said that Ur, the city where Abraham was born, was a chief seat of **sun-worship**, and that its name means "light" or "fire" (Edward Clodd, F.R.A.S., *Childhood of the World; A Simple Account of Man in Early Times* [1872, 1893]), p. 105.]

142:3.4 2. **The Most High**. This concept of the Father in heaven was proclaimed by Melchizedek to Abraham and was carried far from Salem by those who subsequently believed in this enlarged and expanded idea of Deity.

Abraham and his brother left Ur because of the establishment of **sun worship**,

and they became believers in Melchizedek's teaching of El Elyon—the Most High God.

Theirs was a composite concept of God, consisting in a blending of their older Mesopotamian ideas and the Most High doctrine.

[3. **El Shaddai**.

142:3.5 3. **El Shaddai**.

During these early days many of the Hebrews worshiped El Shaddai,

It is difficult to explain what El Shaddai stood for. This idea of God was a composite derived from the teachings of Amenemope's Book of Wisdom modified by Ikhnaton's doctrine of Aton

the Egyptian concept of the God of heaven, which they learned about during their captivity in the land of the Nile.

and further influenced by Melchizedek's teachings embodied in the concept of El Elyon (96:1.5).]

[5. *Elohim.*

In Kish and Ur there long persisted Sumerian-Chaldean groups who taught a three-in-one God concept founded on the traditions of the days of Adam and Melchizedek (96:1.8).]

VI: THE BEGINNINGS OF THE BIBLE
(Booth 64)

THE CREATION STORY (Booth 68)

PRIESTLY NARRATIVE—1:1-2:4a
CENTRAL THEME: THE CREATION OF THE
WORLD (Booth 68)

1. In the beginning, when Elohim created the heavens and earth, ... (B 68).

[!]

[And thus the successive teachers of Israel accomplished the greatest feat in the evolution of religion ever to be effected on Urantia: the gradual but continuous transformation of the barbaric concept of the savage demon Yahweh, the jealous and cruel spirit god of the fulminating Sinai volcano, to the later exalted and supernal concept of the supreme Yahweh,

Long after the times of Melchizedek all three of these concepts of God became joined together to form the doctrine of the creator Deity, the Lord God of Israel.

142:3.6 4. *Elohim.*

From the times of Adam the teaching of the Paradise Trinity has persisted.

Do you not recall how the Scriptures begin by asserting that

“In the beginning the Gods created the heavens and the earth”?⁴

This indicates that when that record was made the Trinity concept of three Gods in one had found lodgment in the religion of our forebears.⁵

142:3.7 5. *The Supreme Yahweh.*

creator of all things and the loving and merciful Father of all mankind (97:10.8).]

By the times of Isaiah these beliefs about God had expanded into the concept of

a Universal Creator who was simultaneously all-powerful and all-merciful.

And this evolving and enlarging concept of God virtually supplanted all previous ideas of Deity in our fathers' religion.

142:3.8 6. *The Father in heaven.* And now do we know God as our Father in heaven. Our teaching provides a religion wherein the believer is a son of God. That is the good news of the gospel of the kingdom of heaven.

Coexistent with the Father are the Son and the Spirit, and the revelation of the nature and ministry of these Paradise Deities will continue to enlarge and brighten throughout the endless ages of the eternal spiritual progression of the ascending sons of God. At all times and during all ages the true worship of any human being—as concerns individual spiritual progress—is recognized by the indwelling spirit as homage rendered to the Father in heaven.

142:3.9 Never before had the apostles been so shocked as they were upon hearing this recounting of the growth of the concept of God in the Jewish minds of previous generations; they were too bewildered to ask questions.

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Even more revealing is the story of David's census of Israel, which indicates that Jehovah tempted him in order to have an excuse for punishing him (II Sam. 24).

[And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah (2 Sam. 24:1).]

(This particular narrative was so repellent even to the crude moral sense of that time that the Chronicler in his later version transferred the responsibility for the temptation to Satan—I Chron. 21:1.) And to such a God, omnipotent and jealous and wrathful, was naturally attributed all human adversity ... (B 89-90).

[And Satan stood up against Israel, and provoked David to number Israel (1 Chr. 21:1).]

As they sat before Jesus in silence, the Master continued: "And you would have known these truths had you read the Scriptures.

Have you not read in Samuel where it says:

'And the anger of the Lord was kindled against Israel, so much so that he moved David against them, saying, go number Israel and Judah'?

And this was not strange because in the days of Samuel the children of Abraham really believed that

Yahweh created both good and evil.

But when a later writer narrated these events, subsequent to the enlargement of the Jewish concept of the nature of God, he did not dare attribute evil to Yahweh; therefore he said:

'And Satan stood up against Israel and provoked David to number Israel.'

Cannot you discern that such records in the Scriptures clearly show how the concept of the nature of God continued to grow from one generation to another?

(b) *The Evolution of the Content of Morality.* (B 86)

[contd] This is clearly revealed in the history of the evolution of law among the Hebrews.

The earliest known code of laws (Ex. 34) shows plainly that religion is to be defined in terms of custom and ritual without any real morality involved (B 86).

[14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: (Ex. 34:14)

17 Thou shalt make thee no molten gods (Ex. 17).

[contd] 18 The feast of unleavened bread shalt thou keep (Ex. 34:18).

19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty (Ex. 34:19-20).

142:3.10 “Again should you have discerned

the growth of the understanding of divine law in perfect keeping with these enlarging concepts of divinity.

When the children of Israel came out of Egypt in the days before the enlarged revelation of Yahweh, they had ten commandments which served as their law right up to the times when they were encamped before Sinai.

And these ten commandments were:

142:3.11 “1. You shall worship no other god, for the Lord is a jealous God.

142:3.12 “2. You shall not make molten gods.

142:3.13 “3. You shall not neglect to keep the feast of unleavened bread.

142:3.14 “4. Of all the males of men or cattle, the first-born are mine, says the Lord.

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[contd] 21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest (Ex. 34:21).

[contd] 22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end (Ex. 34:22).

25 Thou shalt not offer the blood of my sacrifice with leaven;

neither shall the sacrifice of the feast of the passover be left unto the morning (Ex.34:25).

[contd] 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God.

Thou shalt not seethe a kid in his mother's milk.]

There follows next in point of time⁶ the famous decalogue of Ex. 20, which came from the prophetic school,

and marks a distinct growth in moral perception and the retirement of ceremonial into a subordinate place, since only three of the commandments are concerned with forms and observance (B 86).

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142:3.15 “5. Six days you may work, but on the seventh day you shall rest.

142:3.16 “6. You shall not fail to observe the feast of the first fruits and the feast of the ingathering at the end of the year.

142:3.17 “7. You shall not offer the blood of any sacrifice with leavened bread.

142:3.18 “8. The sacrifice of the feast of the Passover shall not be left until morning.

142:3.19 “9. The first of the first fruits of the ground you shall bring to the house of the Lord your God.

142:3.20 “10. You shall not seethe a kid in its mother's milk.

142:3.21 “And then, amidst the thunders and lightnings of Sinai, Moses gave them the new ten commandments,

which you will all allow are more worthy utterances to accompany the enlarging Yahweh concepts of Deity.

And did you never take notice of these commandments as twice recorded in the Scriptures, that

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[And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day (Deut. 5:15).]

[For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (Ex. 20:11).]

[36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets (Matt. 23:36-40).]

in the first case deliverance from Egypt is assigned as the reason for Sabbath keeping,

while in a later record the advancing religious beliefs of our forefathers demanded that this be changed to the recognition of the fact of creation as the reason for Sabbath observance?

142:3.22 “And then will you remember that once again—in the greater spiritual enlightenment of Isaiah’s day—these ten negative commandments were changed into

the great and positive law of love,

the injunction to love God supremely

and your neighbor as yourself.

And it is this supreme law of love for God and for man that I also declare to you as constituting the whole duty of man.”

142:3.23 And when he had finished speaking, no man asked him a question. They went, each one to his sleep.

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)

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)

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)

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

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

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

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).

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

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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?

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

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

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

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

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

and by thus believing in the Father,

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.

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

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For whatsoever is born of God overcometh the world:

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

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).

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

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

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

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

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

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

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

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

142:5.4 “Said the Prophet Isaiah, speaking of these times: ‘When the spirit is poured upon us from on high,

then

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

And for all who truly believe this gospel,

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

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

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

NICODEMUS. (*Hastings' DB* 655)

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

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

SOURCE OR PARALLEL

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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 knowest not

but you do not see the wind—

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?

It becomes, then, the duty of

11 Verily, verily, I say unto thee, We speak
that which we know, and bear witness of
that which we have seen;

those who know about the realities of the
spirit to reveal these things

and ye receive not our witness.

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 (*HDB* 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 1 377)

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)

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.

(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).

(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) (*HDB* 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).]

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

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.

[Source?]

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 (*HDB* 461).

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 (*HDB* 461).

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

[See 142:3.11, above.]

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.

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:

(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) (*HDB* 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) (*HDB* 463).

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 (*HDB* 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**,

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**.

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.

he provides for their wants,

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 (*HDB* 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 (*HDB 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 (*HDB 461*).

Temporal fathers like to leave an **inheritance** for their sons.

[(e) God destines His children to an **inheritance** (*HDB 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.*) (HDB 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.”

8. IN SOUTHERN JUDEA

142:8.1 By the end of April the opposition to Jesus among the Pharisees and Sadducees had become so pronounced that the Master and his apostles decided to leave Jerusalem for a while, going south to work in Bethlehem and Hebron. The entire month of May was spent in doing personal work in these cities and among the people of the surrounding villages. No public preaching was done on this trip, only house-to-house visitation. A part of this time, while the apostles taught the gospel and ministered to the sick, Jesus and Abner spent at Engedi, visiting the Nazarite colony. John the Baptist had gone forth from this place, and Abner had been head of this group. Many of the Nazarite brotherhood became believers in Jesus, but the majority of these ascetic and eccentric men refused to accept him as a teacher sent from heaven because he did not teach fasting and other forms of self-denial.

MINISTRY AT JERUSALEM (*Smith2* 263)

[In his hearers' judgment] the evidence of His Messiahship was complete save only in this—that He was, as they supposed, a Galilean, and the Messiah was to be born in Bethlehem. They **did not know that He had indeed been born in Bethlehem**, and had they known it, their doubt would have vanished and they would gladly have acknowledged Him (S2 272).

142:8.2 The people living in this region **did not know that Jesus had been born in Bethlehem.**

They always supposed the Master had been born at Nazareth, as did the vast majority of his disciples, but the twelve knew the facts.

142:8.3 This sojourn in the south of Judea was a restful and fruitful season of labor; many souls were added to the kingdom. By the first days of June the agitation against Jesus had so quieted down in Jerusalem that the Master and the apostles returned to instruct and comfort believers.

142:8.4 Although Jesus and the apostles spent the entire month of June in or near Jerusalem, they did no public teaching during this period.

GETHSEMANE. (*Hastings' DB* 292)

They lived for the most part in tents, which they pitched in a shaded park, or garden, known in that day as Gethsemane.

There are two traditional sites, side by side, one under the Greeks, the other under the Latins. It may be admitted that they are somewhere near the proper site, **on the W. slope of the Mount of Olives above the Kidron;**

This park was situated **on the western slope of the Mount of Olives not far from the brook Kidron.**

but there is no justification for the exact localization of the site (*HDB* 292).

The Sabbath week ends they usually spent with Lazarus and his sisters at Bethany. Jesus entered within the walls of Jerusalem only a few times, but a large number of interested inquirers came out to Gethsemane to visit with him. One Friday evening Nicodemus and one Joseph of Arimathea ventured out to see Jesus but turned back through fear even after they were standing before the entrance to the Master's tent. And, of course, they did not perceive that Jesus knew all about their doings.

142:8.5 When the rulers of the Jews learned that Jesus had returned to Jerusalem, they prepared to arrest him; but when they observed that he did no public preaching, they concluded that he had become frightened by their previous agitation and decided to allow him to carry on his teaching in this private manner without further molestation. And thus affairs moved along quietly until the last days of June, when one Simon, a member of the Sanhedrin, publicly espoused the teachings of Jesus, after so declaring himself before the rulers of the Jews. Immediately a new agitation for Jesus' apprehension sprang up and grew so strong that the Master decided to retire into the cities of Samaria and the Decapolis.

1. 'Flavius' is a Latin (Roman) name; would a "Greek Jew" have a Latin name? Flavius Josephus was the name of the famous first-century Romano-Jewish historian; did Sadler get the name 'Flavius' from him?
2. In his 1926 book, *How You Can Keep Happy*, Sadler calls chronic fear (worry) a "joy killer" (see pp. 165-223).

3. The character of Jacob seems to be patterned after Joseph of Arimathea, with whom Jesus also had a private visit. Jacob's being a father of many children provides an opportunity for Jesus to discuss the human father-and-child relationship as an analogy to the fatherhood of God. This theme is continued in section 7 of the paper.

4. Another UB passage pointing to a purported reference to the Trinity in the Book of Genesis:

Regarding the endowment of man with the divine Adjusters, the Father said: "Let us make mortal man in our own image." Repeatedly throughout the Urantian writings there occurs this reference to the acts and doings of plural Deity, clearly showing recognition of the existence and working of the three Sources and Centers (10:3.1).

5. This is the first and only time in Part IV where Jesus refers to the Paradise Trinity. The second time the Trinity is mentioned is in Paper 161, in connection with Rodan's discussions with Thomas and Nathaniel.

6. Booth says that between the list in Ex. 34 and the list in Ex. 20, a stage "is represented by the civil, social, and human laws in Ex. 21-23, 'The Book of the Covenant,' which deal with the rights of slaves, social purity and similar matters, and show a slight advance [from the list in Ex. 34] in moral consciousness" (B 86).