

## Paper 194 — Bestowal of the Spirit of Truth

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

### Sources for Paper 194, in the order in which they appear

- (1) “Pentecost, Feast of,” by A. W. Blunt, 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) G. Campbell **Morgan**, D.D., *The Teaching of Christ* (Old Tappan, N.J.: Fleming H. Revell Company, 1913)
- (3) E. Stanley **Jones**, *The Christ of Every Road: A Study in Pentecost* (New York: The Abingdon Press, 1930)
- (4) Benjamin Willard **Robinson**, Ph.D., *The Sayings of Jesus: Their Background and Interpretation* (New York: Harper & Brothers Publishers, 1930)
- (5) Harris Franklin **Rall**, Ph.D., *New Testament History: A Study of the Beginnings of Christianity* (New York: Abingdon Press, 1914)

### 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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## P A P E R    1 9 4    — BESTOWAL OF THE SPIRIT OF TRUTH

AND when the day of Pentecost was fully come, they were all with one accord [in prayer and supplication] in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost,

and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

194:0.1 About one o'clock, as the one hundred and twenty believers were engaged in prayer,

they all became aware of a strange presence in the room.

At the same time these disciples all became conscious of a new and profound sense of spiritual joy, security, and confidence.

This new consciousness of spiritual strength was immediately followed by a strong urge to go out and publicly proclaim the gospel of the kingdom and the good news that Jesus had risen from the dead.

194:0.2 Peter stood up and declared that this must be the coming of the Spirit of Truth which the Master had promised them and proposed that they go to the temple and begin the proclamation of the good news committed to their hands. And they did just what Peter suggested.

194:0.3 These men had been trained and instructed that the gospel which they should preach was the fatherhood of God and the sonship of man, but at just this moment of spiritual ecstasy and personal triumph, the best tidings, the greatest news, these men could think of was the *fact* of the risen Master.

And so they went forth, endowed with power from on high, preaching glad tidings to the people—even salvation through Jesus—but they unintentionally stumbled into the error of substituting some of the facts associated with the gospel for the gospel message itself. Peter unwittingly led off in this mistake, and others followed after him on down to Paul, who created a new religion out of the new version of the good news.

194:0.4 The gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of men. Christianity, as it developed from that day, is: the fact of God as the Father of the Lord Jesus Christ, in association with the experience of believer-fellowship with the risen and glorified Christ.

194:0.5 It is not strange that these spirit-infused men should have seized upon this opportunity to express their feelings of triumph over the forces which had sought to destroy their Master and end the influence of his teachings. At such a time as this it was easier to remember their personal association with Jesus and to be thrilled with the assurance that the Master still lived, that their friendship had not ended, and that the spirit had indeed come upon them even as he had promised.

194:0.6 These believers felt themselves suddenly translated into another world, a new existence of joy, power, and glory. The Master had told them the kingdom would come with power, and some of them thought they were beginning to discern what he meant.

194:0.7 And when all of this is taken into consideration, it is not difficult to understand how these men came to preach a *new gospel about Jesus* in the place of their former message of the fatherhood of God and the brotherhood of men.

## 1. THE PENTECOST SERMON

194:1.1 The apostles had been in hiding for forty days.

[See endnote 1.]

This day happened to be the Jewish festival of Pentecost.<sup>1</sup>

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven (Acts 2:5).

and thousands of visitors from all parts of the world were in Jerusalem.

Many arrived for this feast, but a majority had tarried in the city since the Passover.

Now these frightened apostles emerged from their weeks of seclusion to appear boldly in the temple, where they began to preach the new message of a risen Messiah. And all the disciples were likewise conscious of having received some new spiritual endowment of insight and power.

[See Acts 2:14-41.]

194:1.2 It was about two o'clock when Peter stood up in that very place where his Master had last taught in this temple, and delivered that impassioned appeal which resulted in the winning of more than two thousand souls.

The Master had gone, but they suddenly discovered that this story about him had great power with the people.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language (Acts 2:6).

41 ¶ Then they that gladly received his [Peter's] word were baptized: and the same day there were added unto them about three thousand souls (Acts 2:41).

**PENTECOST, FEAST OF.** (*Hastings' DB* 698)

2. In the Christian Church Pentecost ... became one of the Church's **great festivals** ... By the close of the 2<sup>nd</sup> cent. it was established as an occasion of great rejoicing ... and it was especially used as a season for **baptisms** (*HDB* 698).

No wonder they were led on into the further proclamation of that which vindicated their former devotion to Jesus and at the same time so constrained men to believe in him. Six of the apostles participated in this meeting: Peter, Andrew, James, John, Philip, and Matthew.

They talked for more than an hour and a half and delivered messages in Greek, Hebrew, and Aramaic, as well as a few words in even other tongues with which they had a speaking acquaintance.

194:1.3 The leaders of the Jews were astounded at the boldness of the apostles, but they feared to molest them because of the large numbers who believed their story.

194:1.4 By half past four o'clock more than two thousand new believers followed the apostles down to the pool of Siloam, where Peter, Andrew, James, and John baptized them in the Master's name.

And it was dark when they had finished with baptizing this multitude.

194:1.5 Pentecost **was** the **great festival** of **baptism**,<sup>2</sup>

the time for fellowshiping the proselytes of the gate, those gentiles who desired to serve Yahweh.

It was, therefore, the more easy for large numbers of both the Jews and believing gentiles to submit to baptism on this day. In doing this, they were in no way disconnecting themselves from the Jewish faith. Even for some time after this the believers in Jesus were a sect within Judaism. All of them, including the apostles, were still loyal to the essential requirements of the Jewish ceremonial system.

## **2. THE SIGNIFICANCE OF PENTECOST**

194:2.1 Jesus lived on earth and taught a gospel which redeemed man from the superstition that he was a child of the devil and elevated him to the dignity of a faith son of God. Jesus' message, as he preached it and lived it in his day, was an effective solvent for man's spiritual difficulties in that day of its statement. And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties.

### **III: CONCERNING THE SPIRIT** **(Morgan 49)**

194:2.2 The first mission of this spirit is, of course, to foster and personalize truth,

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[And ye shall know the truth, and the truth shall make you free (Jn 8:32).]

The purposes of the coming of the Spirit as to the disciples we have already seen incidentally.

Let us now state them definitely. He came first to disannul orphanhood,

to take away the sense of loneliness, to make desolateness impossible; and all this entirely and only by creating the consciousness of Christ.

A great many people are making the supreme mistake of expecting a consciousness of the Spirit;

yet that which the Spirit creates is not a consciousness of Himself,

but a consciousness of Christ.

Upon this the Lord was most explicit from beginning to end; the Spirit shall not speak of Himself, or concerning Himself;

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for it is the comprehension of truth that constitutes the highest form of human liberty.

Next, it is the purpose of this spirit

to destroy the believer's feeling of orphanhood.

Jesus having been among men, all believers would experience

a sense of loneliness

had not the Spirit of Truth come to dwell in men's hearts.

194:2.3 This bestowal of the Son's spirit effectively prepared all normal men's minds for the subsequent universal bestowal of the Father's spirit (the Adjuster) upon all mankind. In a certain sense, this Spirit of Truth is the spirit of both the Universal Father and the Creator Son.

194:2.4 Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth.

The spirit never creates a consciousness of himself,

only a consciousness of Michael, the Son.

From the beginning Jesus taught that the spirit would not speak of himself.

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so that the test of our measure of our fellowship with the Spirit is not our knowledge of the Spirit,

but our knowledge of the Christ Whom the Spirit reveals.

He came secondly to recall to the disciples the words of past commandments;

thirdly to coöperate with them in their witness to Christ;

and finally to guide them into all the truth (M 70).

[See 120:2.7, 129:4.7, 140:10.3, 141:7.9, 196:1.5.]

The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit

but rather in your experience of enhanced fellowship with Michael.

194:2.5 The spirit also came to help men recall and understand the words of the Master

as well as to illuminate and reinterpret his life on earth.

194:2.6 Next, the Spirit of Truth came to help the believer to witness to the realities of Jesus' teachings and his life as he lived it in the flesh,

and as he now again lives it anew and afresh in the individual believer of each passing generation of the spirit-filled sons of God.

194:2.7 Thus it appears that the Spirit of Truth comes really to

lead all believers into all truth,

into the expanding knowledge of the experience of the living and growing spiritual consciousness of the reality of eternal and ascending sonship with God.

194:2.8 Jesus lived a life which is a revelation of man submitted to the Father's will, not an example for any man literally to attempt to follow. This life in the flesh, together with his death on the cross and subsequent resurrection, presently became a new gospel of the ransom which had thus been paid in order to purchase man back from the clutch of the evil one—from the condemnation of an offended God.



Nevertheless, even though the gospel did become greatly distorted, it remains a fact that this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom. And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind.

194:2.9 But these mistakes of the intellect in no way interfered with the believer's great progress in growth in spirit. In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. Neither did this substitution of the *fact* of the resurrection of Jesus for the saving gospel *truth* of sonship with God in any way interfere with the rapid spread of their teachings; on the contrary, this overshadowing of Jesus' message by the new teachings about his person and resurrection seemed greatly to facilitate the preaching of the good news.

[See Acts 1:5.]

194:2.10 The term "baptism of the spirit," which came into such general use about this time, merely signified the conscious reception of this gift of the Spirit of Truth and the personal acknowledgment of this new spiritual power as an augmentation of all spiritual influences previously experienced by God-knowing souls.

194:2.11 Since the bestowal of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit.

194:2.12 In a way, mankind is subject to the double influence of the sevenfold appeal of the universe spirit influences. The early evolutionary races of mortals are subject to the progressive contact of the seven adjutant mind-spirits of the local universe Mother Spirit. As man progresses upward in the scale of intelligence and spiritual perception, there eventually come to hover over him and dwell within him the seven higher spirit influences. And these seven spirits of the advancing worlds are:

194:2.13 1. The bestowed spirit of the Universal Father—the Thought Adjusters.

194:2.14 2. The spirit presence of the Eternal Son—the spirit gravity of the universe of universes and the certain channel of all spirit communion.

194:2.15 3. The spirit presence of the Infinite Spirit—the universal spirit-mind of all creation, the spiritual source of the intellectual kinship of all progressive intelligences.

194:2.16 4. The spirit of the Universal Father and the Creator Son—the Spirit of Truth, generally regarded as the spirit of the Universe Son.

194:2.17 5. The spirit of the Infinite Spirit and the Universe Mother Spirit—the Holy Spirit, generally regarded as the spirit of the Universe Spirit.

194:2.18 6. The mind-spirit of the Universe Mother Spirit—the seven adjutant mind-spirits of the local universe.

194:2.19 7. The spirit of the Father, Sons, and Spirits—the new-name spirit of the ascending mortals of the realms after the fusion of the mortal spirit-born soul with the Paradise Thought Adjuster and after the subsequent attainment of the divinity and glorification of the status of the Paradise Corps of the Finality.

194:2.20 And so did the bestowal of the Spirit of Truth bring to the world and its peoples the last of the spirit endowment designed to aid in the ascending search for God.

### 3. WHAT HAPPENED AT PENTECOST

#### IV: WHAT HAPPENED AT PENTECOST? (Jones 48)

[contd] What is it that has made the church shy away from Pentecost? Why is it, when you speak to the modern church about Pentecost, that cold shivers go up and down the spines of cultured people?

...

Well, for one thing, Pentecostalism has hurt Pentecost very badly. The queer have “queered” Pentecost for us (J 48).

194:3.1 Many queer and strange teachings became associated with the early narratives of the day of Pentecost.

The church is largely responsible for this situation for in neglecting this most essential part of the gospel the hungry-hearted have gone off into irresponsible groups. Here rampant emotionalism has often been identified with Pentecost (J 48).

In subsequent times the events of this day, on which the Spirit of Truth, the new teacher, came to dwell with mankind, have become confused with the foolish outbreaks of rampant emotionalism.

#### V: IN WHICH WE SEE LIFE (Jones 56)

The chief mission of this outpoured spirit of the Father and the Son is to teach men about the truths of the Father's love and the Son's mercy. These are the truths of divinity which men can comprehend more fully than all the other divine traits of character.

The Spirit of Truth is concerned primarily with

What do we really want to know about God? His omnipotence? ... His omniscience? ... His omnipresence? ... It would do us no good to know any of these even if God could reveal them to us.... The revelation we need is the revelation of the moral character of our Father (J 61).

the revelation of the Father's spirit nature and the Son's moral character.

The Creator Son, in the flesh, revealed God to men; the Spirit of Truth, in the heart, reveals the Creator Son to men.

"The fruits of the Spirit

When man yields the "fruits of the spirit" in his life,

are the virtues of Christ," said the great Schleiermacher (J 69).

he is simply showing forth the traits which the Master manifested in his own earthly life.

When Jesus was on earth, he lived his life as one personality—Jesus of Nazareth. As the indwelling spirit of the “new teacher,” the Master has, since Pentecost, been able to live his life anew in the experience of every truth-taught believer.

VII: IN WHICH LIFE TRIUMPHS  
(Jones 82)

194:3.2 Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which truth prevails and in which righteousness triumphs.

How far can slander go? They had lied about [Jesus], and now [as he hangs upon the cross] their lies prevail. We have been taught that the universe is built for the success of truth; but here it seems to be supporting lies (J 83).

It so often appears that slander, lies, dishonesty, and unrighteousness—sin—prevail.

Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the truth of goodness and the faith of the spirit-led creature will always be vindicated.

How dark and discouraging can things become without any word from God whatever? “Let be,” said the crowd, “let us see whether God will come and save him.” And he did not (J 83-84).

They taunted Jesus on the cross, saying, “Let us see if God will come and deliver him.”

It looked dark on that day of the crucifixion, but it was gloriously bright on the resurrection morning; it was still brighter and more joyous on the day of Pentecost.

[See three rows down.]

How worth while is human life? Is this whole world in which we live a scene of maya, illusion? Was not Buddha right when he pronounced existence and evil as one? Is not pessimism the only attitude we can take toward life? Do we not want **release from life** rather than its continuance? (J 84)

If Calvary raises these questions, **Easter morning** answers them. The cross raised the questions, Easter morning raised the Man who gathered up the questions in himself. If life has spoken its **hardest, cruelest, bitterest**, most pessimistic and despairing word,

Life **meets** it fairly and squarely and answers it (J 85).

If Jesus' resurrection were only spiritual, it would lead us to feel that the victory lies on the other side of the grave, and this would drain off the best thinking from palpitating human problems to a looking and longing for **release** from them.

Religion would thus throw open the gates to **escape**, not the gates to life (J 86-87).

The religions of pessimistic despair seek to obtain **release from the burdens of life**; they crave extinction in endless slumber and rest.

These are the religions of primitive fear and dread. The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

194:3.3 To Jesus, mortal life had dealt its **hardest, cruelest, and bitterest** blows;

and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father's will.

Jesus **met** life in all its terrible reality and mastered it—

even in death.

He did not use religion as a **release** from life.

The religion of Jesus does not seek to **escape** this life in order to enjoy the waiting bliss of another existence.

“Religion, an opiate to the people,”  
so the Soviets say.

Not if Christ is religion.

On the cross he refused the deadening  
drug offered to him (J 87).

#### VIII: IN WHICH LIFE BECOMES AVAILABLE (Jones 91)

I am persuaded that two outstanding  
things happened [at Pentecost]. First,  
God, the Living Spirit, became to them  
immediate, experimental, vital—over-  
whelmingly so....

Second, religion here broke its fetters  
and became universal (J 96).

[Paul’s] emphasis upon the Spirit made it  
easy for him to think in terms universal,  
for where “the Spirit of the Lord is, there  
is liberty”—liberty from the inner fetters  
of self and liberty from the less-than-  
universal ideas and customs (J 96).

At Pentecost religion penetrated to  
the inmost depth of personal need and  
then rebounded to universality. Never  
was religion more personal, never was it  
more universal and social (J 96).

The religion of Jesus provides the joy and  
peace of another and spiritual existence  
to enhance and ennoble the life which  
men now live in the flesh.

194:3.4 If religion is an opiate to the  
people,

it is not the religion of Jesus.

On the cross he refused to drink the  
deadening drug,

and his spirit, poured out upon all flesh,  
is a mighty world influence which leads  
man upward and urges him onward. The  
spiritual forward urge is the most  
powerful driving force present in this  
world; the truth-learning believer is the  
one progressive and aggressive soul on  
earth.

194:3.5 On the day of Pentecost the  
religion of Jesus broke all national  
restrictions and racial fetters.

It is forever true, “Where the spirit of the  
Lord is, there is liberty.”

On this day the Spirit of Truth became  
the personal gift from the Master to every  
mortal.

This spirit was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom, but they mistook the experience of receiving the outpoured spirit for a part of the new gospel which they were unconsciously formulating.

# X: PENTECOST AND PERSONALITY (Jones 106)

We note that

the Spirit came, not upon the twelve alone, but upon the whole body of the followers of Christ (J 106).

*But here was religion loosed from  
sacred classes*

*and centered in a man as a man* (J 106).

[The religion of Jesus has become the greatest power in the world for social service. This is because it fosters the highest type of individual character (Robinson 159).]

Someone has said that the highest test of the civilization of any country is the test of the sacredness of a person (J 107).

194:3.6 Do not overlook the fact that

the Spirit of Truth was bestowed upon all sincere believers; this gift of the spirit did not come only to the apostles.

The one hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities.

At last, true religion is delivered from the custody of priests and all sacred classes

and finds its real manifestation in the individual souls of men.

194:3.7 The religion of Jesus fosters the highest type of human civilization in that it creates the highest type of spiritual personality

and proclaims the sacredness of that person.



XII: PENTECOST—CONSERVATIVE  
OR RADICAL? (Jones 125)

The religions of the world have been in the hands of graybeards, hence conservative. But at Pentecost a new and astonishing possibility came into view—all ages, the young and the old, were to bring their contribution to the interpretation and enrichment of this gospel (J 125).

This gospel provides, among other things, two utter necessities for human living: a static norm and a progressive ideal. In presenting the character of Christ, fixed in history, it provides an anchoring place for our minds and keeps them from going adrift in every passing wind of modern speculation and tendency.

But it goes further: in its teaching concerning the Holy Spirit it provides a progressive dynamic that is capable of infinite adaptation to a growing life.

The Spirit “guides us into all truth.”

Hence the Spirit is forever unfolding

194:3.8 The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new;

it is to be dominated neither by the old nor the young.

The fact of Jesus’ earthly life provides a fixed point for the anchor of time,

while the bestowal of the Spirit of Truth provides for the everlasting expansion and endless growth

of the religion which he lived and the gospel which he proclaimed.

The spirit guides into all truth;

he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding.

This new teacher will be forever unfolding to the truth-seeking believer

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what was **infolded** in the person of Christ and is forever applying it to changing conditions (J 130-31).

### XIII: PENTECOST AND RELIGIOUS IMPERIALISM (Jones 132)

[contd] Pentecost goes further in its amazing sweep toward **universality**. The account says that when the Holy Spirit came, “the multitudes were astonished to hear, every one in his own language, the wonderful works of God” (J 132).

[T]he gospel was not to be identified with any **particular race or culture or language**.

What a struggle took place before the gospel was loosed from its **Jewish fetters!** (J 134)

The Jerusalem Christian leaders nearly killed it by cramping the emerging chrysalis too tight in Jewish forms. They tried to **impose Judaism** along with the gospel.

Paul was always suspect with the Jerusalem leaders because he **refused to allow this imposition on the Gentiles** (J 134).

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that which was so divinely **folded up** in the person and nature of the Son of Man.

194:3.9 The manifestations associated with the bestowal of the “new teacher,” and the reception of the apostles’ preaching by the men of various races and nations gathered together at Jerusalem, indicate the **universality** of the religion of Jesus.

The gospel of the kingdom was to be identified with no **particular race, culture, or language**.

This day of Pentecost witnessed the great effort of the spirit to

liberate the religion of Jesus from its inherited **Jewish fetters**.

Even after this demonstration of pouring out the spirit upon all flesh,

the apostles at first endeavored to **impose** the requirements of **Judaism** upon their converts.

Even Paul had trouble with his Jerusalem brethren because he **refused to subject the gentiles to these Jewish practices**.

The Christian movement must free itself from all suspicion of imposing **national cultures** and languages on other people or it will not get very far (J 135).

No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some **national culture** or associated with established racial, social, or economic practices.

#### XIV: PENTECOST AND RITUALISM (Jones 144)

*Here was religion loosed from all specially sacred rites or **ceremonies*** (J 146).

*[Here was religion loosed from specially **sacred places**, and centered in that universal place of living, a home (J 99).]*

194:3.10 The bestowal of the Spirit of Truth was independent of all forms, **ceremonies**,

**sacred places**,

and special behavior by those who received the fullness of its manifestation.

When the Holy Spirit came upon the group

When the spirit came upon those assembled in the upper chamber,

we would expect them to be assuming some specially sacred posture of body....

But here at Pentecost the group was in the attitude that is most universal—**“they were sitting.”** They were not even kneeling! (J 144)

**they were simply sitting** there,

having just been engaged in silent prayer.

#### XVIII: PENTECOST AND ENVIRONMENT (Jones 181)

The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary meditation in order to receive the spirit.

*Here was religion loosed from specially favorable environments* (J 181).

# XIX: PENTECOST AND THE CHRISTIAN WEAPONS (Jones 190)

*Here, then, at Pentecost*

*religion was loosed from dependence on physical force,*

*was given new weapons with which to face life—*

*the weapons of inexhaustible forgiveness, unquenchable good will, and limitless love* (J 191).

Seeley says that the distinctive Christian spirit is the forgiveness of injuries, the refusal to retaliate. Its method is that of overcoming evil with good, hate by love, the world by a cross (J 190).

[See 159:5.1.]

For all time,

Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

194:3.11 Pentecost,

with its spiritual endowment, was designed forever to

loose the religion of the Master from all dependence upon physical force;

the teachers of this new religion are now

equipped with spiritual weapons.

They are to go out to conquer the world with

unfailing forgiveness, matchless good will, and abounding love.

They are equipped to

overcome evil with good, to vanquish hate by love,

to destroy fear with a courageous and living faith in truth.

Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love.

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Henceforth they could no longer call the Divine by the name of “Jehovah” and “the Lord of Hosts,” for these names seemed to recall too much of the physical and military force associated with him in the old days.

Now it was “the God and Father of our Lord Jesus Christ” (J 192).

For Pentecost means power—power to forgive injuries,

to keep an unsoured spirit amid the deepest injustices,

to overcome evil with good, hate by love, and the world by a cross (J 198).

The paganism of the past persists, and now and then takes voice in a Nietzsche, who raves against [the] way of Jesus as slave morality and cries: “... Be hard. Be a superman! All is yours: Take it—if you can get it.” ... The nations in the last war didn’t get it, for everybody lost (J 193).

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No longer did these believers look upon Yahweh as “the Lord of Hosts.”

They now regarded the eternal Deity as the “God and Father of the Lord Jesus Christ.”

They made that progress, at least, even if they did in some measure fail fully to grasp the truth that God is also the spiritual Father of every individual.

194:3.12 Pentecost endowed mortal man with the power to forgive personal injuries,

to keep sweet in the midst of the gravest injustice,

to remain unmoved in the face of appalling danger,

and to challenge the evils of hate and anger by the fearless acts of love and forbearance.

Urantia has passed through the ravages of great and destructive wars in its history.

All participants in these terrible struggles met with defeat.

There was but one victor;

Only one came out of the war with an enhanced reputation—Jesus (J 193).

there was only one who came out of these embittered struggles with an enhanced reputation—that was Jesus of Nazareth

and his gospel of overcoming evil with good.

The secret of a better civilization is bound up in the Master's teachings of the brotherhood of man,

We are beginning to have it burned in upon our consciences that our big navies are not the sign of our strength, but the sign of our weakness; the sign of how little we love, of how little we are ruled by good will, of how little we trust (J 193).

the good will of love and mutual trust.

194:3.13 Up to Pentecost, religion had revealed only man seeking for God; since Pentecost, man is still searching for God, but there shines out over the world the spectacle of God also seeking for man and sending his spirit to dwell within him when he has found him.

#### XI: PENTECOST AND SEX (Jones 115)

194:3.14 Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man.

[contd] Akin to what we found in the previous chapter and leading us along the same lines, but going deeper, is the fact that at Pentecost the “one hundred and twenty were there *with the women.*”

Among the one hundred and twenty who received this special visitation of the spirit were many of the women disciples,

Women received the highest Gift of God, himself, on the same basis as men (J 115).

and they shared these blessings equally with the men believers.

Every day the pious Pharisee thanked God that he was not born “a woman, a leper, or a Gentile” (J 115).

Paul, once a narrow, hating Pharisee, but now under the sway of the liberating Spirit, could say: “In Jesus Christ there is no room for Greek and Jew [racial distinction], Barbarian and Scythian [cultural distinction], bond and free [social distinction], male and female [sex distinction], but Christ is all and in all” (J 120).

No wonder Paul cries again:

“Where the Spirit of the Lord is there is liberty” (J 120).

Another thing connected with equality at Pentecost is the fact that along with the one hundred and twenty were “the mother of Jesus and his brethren.”

They seemed to be there on exactly the same basis as the rest and received the Holy Spirit on exactly the same terms as the others (J 122).

No longer can man presume to monopolize the ministry of religious service.

The Pharisee might go on thanking God that he was “not born a woman, a leper, or a gentile,”

but among the followers of Jesus woman has been forever set free from all religious discriminations based on sex.

Pentecost obliterated all religious discrimination founded on

racial distinction, cultural differences, social caste, or sex prejudice.

No wonder these believers in the new religion would cry out,

“Where the spirit of the Lord is, there is liberty.”

194:3.15 Both the mother and brother of Jesus were present among the one hundred and twenty believers,

and as members of this common group of disciples,

they also received the outpoured spirit.

*Here was religion loosed from specially **sacred families** (J 122).*

#### XVII: PENTECOST AND MODERN CULTS (Jones 165)

Up to Pentecost they had been very tentative, very half-way in their self-surrender to the mind of Jesus Christ. They **had given up a good deal** to follow Christ—

loved ones, **home**, occupations—

everything except themselves.... But after Pentecost this was all changed. They had **lost themselves**, they were no longer tentative, they were abandoned, their interests were fused, they were no longer clashing, they were inwardly free. What had happened? Utter **self-surrender** had precipitated Pentecost. They had **given themselves**,

so God could **give himself** (J 175).

#### XX: PENTECOST AND **UNITY** (Jones 199)

They received no more of the good gift than did their fellows. No special gift was bestowed upon the members of Jesus' earthly family.

Pentecost marked the end of special priesthoods and all belief in **sacred families**.

194:3.16 Before Pentecost the apostles **had given up much** for Jesus.

They had sacrificed their **homes**, families, friends, worldly goods, and positions.

At Pentecost they **gave themselves** to God,

and the Father and the Son responded by **giving themselves** to man—sending their spirits to live within men.

This experience of **losing self** and finding the spirit was not one of emotion; it was an act of intelligent **self-surrender** and unreserved consecration.

194:3.17 Pentecost was the call to spiritual **unity** among gospel believers.



When the spirit descended on the disciples at Jerusalem, the same thing happened in Philadelphia, Alexandria, and at all other places where true believers dwelt.

It was literally true that

“Now there was but one heart and soul among the multitude of the believers” (J 199).

“there was but one heart and soul among the multitude of the believers.”

[contd] *Here religion was loosed from divisiveness and made into the most powerful unifying force that the world has ever seen* (J 199).

The religion of Jesus is the most powerful unifying influence the world has ever known.

194:3.18 Pentecost was designed to lessen

Self-assertion can be in the individual, in the group, and in the race (J 206).

the self-assertiveness of individuals, groups, nations, and races.

And because of this self-assertive attitude of race toward race the world is in a state of tension.

It is this spirit of self-assertiveness which so increases in tension

This tension breaks out periodically into war, which, by its spirit, methods, and outlook, is the most un-Christian thing I know (J 206).

that it periodically breaks loose in destructive wars.

There is one place, and only one place, where we can find our unity in personal, group, and racial relationships: Christ (J 210).

Mankind can be unified only by the spiritual approach,

and the Spirit of Truth is a world influence which is universal.

XXII: PENTECOST AND SPIRITUAL  
CULTURE AND CONQUEST (Jones  
221)

Here was one element common to both the Jews' and the Gentiles' Pentecost, namely, that by the coming of the Spirit their hearts were purified (J 221).

These men at Pentecost found their pettinesses killed by the sense of spiritual health. Their selfishness seemed so irrelevant in the light of this self-giving on the part of God. It was all gone (J 223).

XXIII: IT IS WONDERFUL! (Jones 233)

Here this Jesus of history becomes the Christ of experience (J 235).

It is "the joy of the Spirit"

that is the antiseptic. His presence keeps our wounds clean. But it does more—the Spirit becomes vitality to soul and body (J 240).

XXIV: THE TECHNIQUE OF FINDING  
(Jones 245)

Prayer precipitated Pentecost (J 250).

194:3.19 The coming of the Spirit of Truth purifies the human heart

and leads the recipient to formulate a life purpose single to the will of God and the welfare of men.

The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness.

Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience.

The joy of this outpoured spirit,

when it is consciously experienced in human life,

is a tonic for health, a stimulus for mind, and an unfailing energy for the soul.

194:3.20 Prayer did not bring the spirit on the day of Pentecost,

but it did have much to do with determining the capacity of receptivity which characterized the individual believers.

Prayer **digs the channels** from the reservoir of God's boundless resources

to the tiny pools of our lives (J 250).

Prayer does not move the divine heart to liberality of bestowal,

but it does so often **dig out larger and deeper channels** wherein the divine bestowals may flow

to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship.

#### 4. BEGINNINGS OF THE CHRISTIAN CHURCH

XXI: THE BEGINNINGS OF THE CHURCH (Rall 139)

**The plan of Jesus' foes** (Rall 139)

[Jesus' enemies] wanted to put a stop to a movement that threatened to endanger their position as leaders. The simplest way was to kill the Master. His disciples, a group of enthusiasts without training or standing, could very well be disregarded. None of them were, therefore, molested. When they had gibbeted the leader

they felt the matter was disposed of (R 139).

**Disheartened disciples** (Rall 139)

[contd] So, indeed, it seemed. Nothing is more certain than the fact that the disciples were utterly perplexed and disheartened by the sudden events of the day (R 139).

A Messiah seized by his foes, humiliated, **scourged, bound to a cross**—how could such a thing be? (R 139)

194:4.1 When Jesus was so suddenly seized by his enemies and so quickly crucified between two thieves,

his apostles and disciples were completely demoralized.

The thought of the Master, arrested, bound, **scourged**, and **crucified**, was too much for even the apostles.

Face to face with the terrible reality, Jesus' **warnings** had little effect (R 139).

They forgot his teachings and his **warnings**.

They could not think of him as the Messiah now, but as "a prophet mighty in deed and word before God and all the people."

He might, indeed, have been "a prophet mighty in deed and word before God and all the people," but he could hardly be the Messiah

They had "hoped that it was he who should redeem Israel," but their dream was over (Luke 24:13-21) (R 139).

they had hoped would restore the kingdom of Israel.

**The resurrection** (Rall 140)

194:4.2 Then comes the **resurrection**,

with its deliverance from despair and the return of their faith in the Master's divinity.

[Compare R 140, where Rall quotes 1 Cor 15.3-8.]

Again and again they see him and talk with him, and he takes them out on Olivet, where he bids them farewell and tells them he is going back to the Father. He has told them to tarry in Jerusalem until they are endowed with power—until the Spirit of Truth shall come. And on the day of Pentecost this new teacher comes, and they go out at once to preach their gospel with new power.

**The central question** (Rall 141)

The one clear fact, without which the wonderful story of early Christianity is a mere riddle, is the fact that these disciples were following a **living Lord**, and not a **dead and defeated leader** (R 141).

They are the bold and courageous followers of a **living Lord**, not a **dead and defeated leader**.

**The gift of the Spirit** (Rall 142)

The Spirit of God was in their midst and **in their hearts** now.

The Master lives **in the hearts** of these evangelists;

God was not a **doctrine**,

God is not a **doctrine** in their minds;

## SOURCE OR PARALLEL

he was a **presence** (R 142).

“And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home,

they took their food with gladness and singleness of heart,

praising God, and having favor with all the people.

And they were filled with the Holy Spirit,

and they spake the word of God with boldness.

And the multitudes of them that believed were of one heart and soul:

and not one of them said that aught of the things which he possessed was his own;

but they had all things in common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 2.43, 46, 47; 4.31-33) (R 142-43).

XXII: THE FAITH AND THE MESSAGE (Rall 147)

What was **new**: Jesus (Rall 148)

[contd] What, then, was **new** in their faith and **their message**? We may answer in a word: Jesus the **Christ**.

## URANTIA PAPER 194

he has become a living **presence** in their souls.

194:4.3 “Day by day they continued steadfastly and with one accord in the temple and breaking bread at home.

They took their food with gladness and singleness of heart,

praising God and having favor with all the people.

They were all filled with the spirit,

and they spoke the word of God with boldness.

And the multitudes of those who believed were of one heart and soul;

and not one of them said that aught of the things which he possessed was his own,

and they had all things in common.”

194:4.4 What has happened to these men whom Jesus had ordained to go forth preaching the gospel of the kingdom, the fatherhood of God and the brotherhood of man? They have a **new** gospel; they are on fire with a **new** experience; they are filled with a **new** spiritual energy.

**Their message** has suddenly shifted to the proclamation of the risen **Christ**:

## SOURCE OR PARALLEL

“Jesus of Nazareth, a man approved of God unto you by mighty works and wonders,

him, being delivered up by the determinate counsel and foreknowledge of God,

ye by the hand of lawless men did crucify and slay.

The things which God foreshadowed by the mouth of all the prophets, he thus fulfilled.

This Jesus did God raise up.

God hath made him both Lord and Christ.

Being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit,

he hath poured forth this, which ye see and hear.

Repent that your sins may be blotted out;

that he may send the Christ, who hath been appointed for you, even Jesus;

whom the heaven must receive until the times of the restoration of all things” (R 148).

## URANTIA PAPER 194

“Jesus of Nazareth, a man God approved by mighty works and wonders;

him, being delivered up by the determinate counsel and foreknowledge of God,

you did crucify and slay.

The things which God foreshadowed by the mouth of all the prophets, he thus fulfilled.

This Jesus did God raise up.

God has made him both Lord and Christ.

Being by the right hand of God exalted, and having received from the Father the promise of the spirit,

he has poured forth this which you see and hear.

Repent, that your sins may be blotted out;

that the Father may send the Christ, who has been appointed for you, even Jesus,

whom the heaven must receive until the times of the restoration of all things.”

194:4.5 The gospel of the kingdom, the message of Jesus, had been suddenly changed into the gospel of the Lord Jesus Christ. They now proclaimed the facts of his life, death, and resurrection and preached the hope of his speedy return to this world to finish the work he began.

Thus the message of the early believers had to do with preaching about the facts of his first coming and with teaching the hope of his second coming, an event which they deemed to be very near at hand.

**Christ the first creed** (Rall 149)

Jesus is the **creed of the early church** (R 149).

Jesus **lives**; Jesus is the Messiah; Jesus **died for men**;

Jesus is **coming again**; Jesus **gives the Spirit** (R 149).

He **fills** the whole horizon of their **thought** and faith.

He **determines their thought of God**:

God is one whose spirit is like that of Jesus; he is “the **God and Father of our Lord Jesus Christ**” (R 149).

His spirit and his teachings rule them; and we see this in the life of the new community; its reverence and **joy**, its spirit of **brotherhood** and **good will** (R 149).

194:4.6 Christ was about to become the **creed of the rapidly forming church**.

Jesus **lives**; he **died for men**;

he **gave the spirit**; he is **coming again**.

Jesus **filled** all their **thoughts**

and **determined all their new concept of God** and everything else.

They were too much enthused over the new doctrine that

**“God is the Father of the Lord Jesus”**

to be concerned with the old message that “God is the loving Father of all men,” even of every single individual.

True, a marvelous manifestation of **brotherly love** and unexampled **good will** did spring up in these early communities of believers.

But it was a fellowship of believers in Jesus, not a fellowship of brothers in the family kingdom of the Father in heaven. Their good will arose from the love born of the concept of Jesus' bestowal and not from the recognition of the brotherhood of mortal man. Nevertheless, they were filled with joy, and they lived such new and unique lives that all men were attracted to their teachings about Jesus. They made the great mistake of using the living and illustrative commentary on the gospel of the kingdom for that gospel, but even that represented the greatest religion mankind had ever known.

### XXIII: THE LIFE OF THE FIRST COMMUNITY (Rall 153)

#### **Fellowship** (Rall 153)

[contd] What impresses us most in the life of the first community is its spirit of fellowship. It is the picture of a family that meets us here.

"The multitude of them that believed were of one heart and soul.

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

They called each other brother and sister.

They greeted one another with a kiss (R 153).

They cared for the poor (R 153).

It was a fellowship of life as well as faith and worship (R 153).

194:4.7 Unmistakably, a new fellowship was arising in the world.

"The multitude who believed

continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers."

They called each other brother and sister;

they greeted one another with a holy kiss;

they ministered to the poor.

It was a fellowship of living as well as of worship.



**Not communism** (Rall 153)

[Luke] says: "All that believed were together, and had all things in common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2. 44, 45). A little scrutiny will show that Luke is generalizing here from particular instances, and that there was no fixed rule.... What we have here is not a formal order,

but a great spiritual impulse, a movement of spontaneous love and devotion which impelled men to share what they had with all that were in need.

Probably the feeling that the coming of the Lord was near at hand had its influence also (R 153).

They were not communal by decree

but by the desire to share their goods with their fellow believers.

They confidently expected that Jesus would return to complete the establishment of the Father's kingdom during their generation.

This spontaneous sharing of earthly possessions was not a direct feature of Jesus' teaching; it came about because these men and women so sincerely and so confidently believed that he was to return any day to finish his work and to consummate the kingdom. But the final results of this well-meant experiment in thoughtless brotherly love were disastrous and sorrow-breeding. Thousands of earnest believers sold their property and disposed of all their capital goods and other productive assets.

**The care of the poor** (Rall 154)

[contd] Whatever there was of communism here disappeared very soon, and we do not hear of it elsewhere.

With the passing of time, the dwindling resources of Christian "equal-sharing" came to an *end*—but the world did not.

But the churches elsewhere followed this first example in the care of the poor.... At Jerusalem there seemed to be special occasion for such help. Part of it may have been due to the fact that the disciples that came from Galilee would have lost their regular means of support. At any rate, it is one of Paul's special tasks later on to send gifts to the mother church (R 154).

**The Lord's Supper** (Rall 155)

It seems that here [Acts 20.7,11], as later at Corinth (1 Cor 11. 20-22), the Lord's Supper was a part of a **common meal** which was taken together (R 155).

The exact form of the ceremony we cannot tell. If we follow the suggestion of Paul's words written but a score of years later (1 Cor 11.23-25), the leader at some place in the meal [broke bread and drank a cup of wine with the participants] (R 155).

**Baptism** (Rall 155)

[contd] Besides this simple service, one other form was in use from the beginning, that of baptism. It marked the reception of new members into the fellowship. The simple form used **at first** was into the name, or upon the **name, of Jesus.**

It was not till later that the church used the form in Matt 28:19, "**In the name of the Father and of the Son and of the Holy Spirit.**"

**Very soon** the believers at Antioch were taking up a collection to keep their fellow believers at Jerusalem from starving.

194:4.8 In these days they celebrated the **Lord's Supper** after the manner of its establishment;

that is, they assembled for a **social meal** of good fellowship

and partook of the sacrament at the end of the meal.

194:4.9 **At first** they baptized in the **name of Jesus;**

it was almost twenty years before they began to baptize in "**the name of the Father, the Son, and the Holy Spirit.**"

## SOURCE OR PARALLEL

The baptism into the name of Jesus meant that the believer confessed himself as belonging to the risen Lord (R 155).

**Organization** (Rall 155)

[contd] How was the early church organized? Was it episcopalian or congregational? Such questions do not apply at this period. There was **no formal organization** at all (R 155-56).

**A brotherhood not an organization** (Rall 157)

## XXIV: FROM JEWISH SECT TO CHRISTIAN CHURCH (Rall 159)

**Gamaliel** (Rall 160)

[contd] Despite the warning given the apostles [when the Sadducees arrested Peter and John for making a disturbance at the temple], the movement continued to grow (R 160).

**The reason for peace** (Rall 160)

The Pharisees, who had been so bitter against Jesus, showed no hostility.

The reason for this is not far to seek. These disciples offered no criticisms, but kept the law as good Jews, went to the temple, and observed hours of prayer and rules of purity (R 160).

**Gamaliel** (Rall 160)

[contd from four rows up] A second time the Sadducees, or temple party, laid hold upon the leaders and put them in jail.

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Baptism was all that was required for admission into the fellowship of believers.

They had **no organization** as yet;

it was simply the Jesus **brotherhood**.

194:4.10 This Jesus sect was growing rapidly,

and once more the Sadducees took notice of them.

The Pharisees were little bothered about the situation,

seeing that none of the teachings in any way interfered with the observance of the Jewish laws.

But the Sadducees began to put the leaders of the Jesus sect in jail

## SOURCE OR PARALLEL

At this juncture, Luke tells us, it was the counsel of **Gamaliel** that saved them:

“Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.”

Gamaliel was a **rabbi of highest standing**, and his advice was followed (Acts 5.12-42) (R 160).

### The reason for peace (Rall 160)

[contd] These cases, after all, were but incidents. The Christian community had relative **peace**

and so a good opportunity for that **rapid** growth of which Luke speaks (R 160).

### The Hellenists (Rall 161)

[contd] But a change was taking place within the church itself. Among the many new members that came to it were included Greek-speaking **Jews**, or **Hellenists** (R 161).

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until they were prevailed upon to accept the counsel of **one of the leading rabbis, Gamaliel**,

who advised them:

“Refrain from these men and let them alone, for if this counsel or this work is of men, it will be overthrown;

but if it is of God, you will not be able to overthrow them, lest haply you be found even to be fighting against God.”

They decided to follow Gamaliel’s counsel,

and there ensued a time of **peace** and quiet in Jerusalem,

during which the new gospel about Jesus spread **rapidly**.

194:4.11 And so all went well in Jerusalem until the time of

the coming of the Greeks in large numbers from Alexandria.

Two of the pupils of Rodan arrived in Jerusalem and made many converts from among the **Hellenists**.

Among these men we can reckon probably Philip, who carried the gospel to Samaria; Barnabas, whose name is put before that of Paul in the account of the first mission across the sea; and Stephen, the first martyr (R 161).

[Note: Sadler seems to believe that Hellenists were Greeks, not Greek-speaking Jews. In 128:3.6, he describes Stephen as both a Hellenist and a Greek.]

#### Stephen's teaching (Rall 161)

[contd] It was Stephen who brought on the crisis. What he taught we cannot definitely know. We have only the accusations of his enemies and Luke's report of the speech, which at best is fragmentary, being broken off at the point where he was beginning to set forth his own position. Stephen did not anticipate Paul's teaching.... But he aroused their enmity at two points. (1) The temple, he declared, was only temporary and not really necessary.... Probably Stephen went back here to the word of Jesus about the destruction of the temple.... (2) "You charge me with opposing the law. It is you that oppose it..." (Acts 6:8 to 7:53) (R 161-62).

#### The charges (Rall 162)

[contd] This last charge also reminds us of Jesus' teaching in his attack upon the Pharisees and in the higher righteousness which he demanded (R 162).

The attack upon the temple had stirred the Sadducees; what he had said about the law aroused the Pharisees.

Among their early converts were Stephen and Barnabas.

These able Greeks did not so much have the Jewish viewpoint, and they did not so well conform to the Jewish mode of worship and other ceremonial practices. And it was the doings of these Greek believers that terminated the peaceful relations between the Jesus brotherhood and the Pharisees and Sadducees.

Stephen and his Greek associate began to preach more as Jesus taught,

and this brought them into immediate conflict with the Jewish rulers.

## SOURCE OR PARALLEL

[Compare Acts 7:51-60. Stephen was on trial, testifying in front of a council of Jewish leaders.]

The trial [against Stephen] had been before a formal session of the council. Now, apparently, the session broke up in confusion....

Whether with Roman consent or not, we do not know, but they hurried him forth and inflicted the penalty provided by their law, **death by stoning** (R 162).

**What Stephen wrought** (Rall 162)

[?]

[contd] Stephen wrought more by his death than by his teaching in life. He brought to a close the day when Christianity could live on undisturbed as a harmless **Jewish sect** (R 162).

[?]

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In one of Stephen's public sermons, when he reached the objectionable part of the discourse,

they dispensed with all formalities of trial and proceeded to **stone him to death** on the spot.

194:4.12 Stephen, the leader of the **Greek** colony of Jesus' believers in Jerusalem, thus became the **first martyr** to the new faith and the specific cause for the formal organization of the early Christian church.

This new crisis was met by the recognition that

believers could not longer go on as a **sect** within the **Jewish** faith.

They all agreed that they must separate themselves from unbelievers; and within one month from the death of Stephen the church at Jerusalem had been organized under the leadership of Peter, and James the brother of Jesus had been installed as its titular head.

**Persecution and expansion** (Rall 163)

[contd] The period of **persecution** and expansion thus went hand in hand. The driving force back of the persecution was a young man named Saul, who had been present at the stoning of Stephen (R 163).

**Barnabas and Antioch** (Rall 164)

The spread of the gospel was not through appointed ministers and missionaries, but simply through those “that were scattered abroad.”

[“And it came to pass, that even for a whole year [Barnabas and Saul] were together with the church [at Antioch], and taught much people; and that the disciples were called Christians first at Antioch” (R 165).]

These went as far as Phœnicia and the coast near by, the great city of Antioch to the north, and the island of Cyprus (R 164).

**I: UPRISING OF THE JEWS** (**Robinson** 1)

It is interesting to note how **Alexander's** line of march parallels the line of march which early Christianity took in its advance.... Christianity reversed the march,

advancing from Jerusalem to **Gaza**, to **Tyre**, then down the coast.

Its first great rallying-point was **Antioch**.

194:4.13 And then broke out the new and relentless **persecutions** by the Jews,

so that the active teachers of the new religion about Jesus,

which subsequently at Antioch was called Christianity,

went forth to the ends of the empire proclaiming Jesus.

In carrying this message, before the time of Paul the leadership was in **Greek** hands;

and these first missionaries, as also the later ones, followed the path of **Alexander's** march of former days,

going by way of **Gaza** and **Tyre**

to **Antioch**

It moved from Antioch northward and eastward, crossing the mountains in Asia and finally entering Macedonia (Ro 2).

and then over Asia Minor to Macedonia,

then on to Rome and to the uttermost parts of the empire.

1. Sadler has the Ascension (narrated in 193:5) and Pentecost occurring on the same day, May 18, 30 A.D., with the bestowal of the Spirit of Truth taking place just a few hours after Jesus' last appearance to the apostles. Pentecost actually occurred about eleven days after the Ascension, since it is celebrated fifty days after the second day of Passover. (Pentecost means 'fifty days'.) The apostles would therefore have been in hiding approximately *fifty-one* days on the day of Pentecost. This mistake in the Urantia text was noticed as early as March 9, 1959, when Rev. Benjamin N. Adams contacted Sadler in a letter, commenting on this mistake and others. Sadler acknowledged the apparent discrepancy and blamed "the midwayers" for it. Their correspondence can be found here: <https://squarecircles.com/urantia-chronicles-19-appraisals-and-transitions/>.

2. Unlike in the Christian Church, baptisms were not an earmark of the Jewish celebration of Pentecost (Shavuot), a.k.a. the Feast of Weeks, the Feast of Harvest, and the Day of First-fruits. According to the *Hastings' DB* article, the ceremony consisted of the offering of two leavened loaves of wheaten flour, two yearling lambs and other animal sacrifices. Sadler seems to have misapplied the Christian features of the celebration to the Jewish one.