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JESUS

from

Birth to Baptism

The Evidences of His Life
as
The Son of Man

A RESEARCH PUBLICATION

By

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INTRODUCTION

The BIRTH OF JESUS records the recent revelatory record of the life of Jesus as the **Son of Man**; i.e., God relating with man, **as man**; as opposed to Jesus' life (after baptism) as the **Son of God**, i.e., God relating with man, **as God**. The Birth of Jesus documents the missing years of Jesus' life - from birth to baptism - not fully documented in the Holy Bible. Giving forth the record of the historic times and date of his birth, the background of his parents, his growth as a child and youth; his journey to Jerusalem at 13, his first sermon in the Synagogue at 15, Rebecca's attempt at marrying him at 19, his journey to Rome between ages 28 and 29, to his baptism by John the Baptist at noon on Monday, January 14, A.D. 26, and so much more!

It is my sincere prayer that this revelatory account contributes in giving 'ALL' a better opportunity to truly know Jesus as a young boy and how he became who he was and is today; what he did as a child, how he enjoyed playing, the hobbies he enjoyed, his favorite school subject, the children that attacked him at school; his first child accident, his first time getting sick, his best friends, what he wanted to become as an adult; also how the three wise men really found Jesus.

But most importantly, you will know and feel the love Jesus had for things and human beings; how intelligent and spiritual he truly was both in school and in his life; including his obedience to his parents, Joseph and Mary, and the love in fullness he shared with his eight brothers and sisters. Enjoy!

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PART I. THE TIMES OF JESUS' BIRTH

1. THE OCCIDENT OF THE FIRST CENTURY AFTER CHRIST

Jesus did not come to this world during an age of spiritual decadence; at the time of his birth the [then] humanity of our planet was experiencing such a revival of spiritual thinking and religious living as it had not known before nor has experienced in any era since. The world presented the most favorable condition that had ever previously prevailed or has since obtained. In the centuries just prior to these times Greek culture and the Greek language had spread over Occident and near Orient, and the Jews, being a Levantine race, in nature part Occidental and part Oriental, were eminently fitted to utilize such cultural and linguistic settings for the effective spread of a new religion to both East and West. These most favorable circumstances were further enhanced by the tolerant political rule of the Mediterranean world by the Romans.

This entire combination of world influences is well illustrated by the activities of Paul, who, being in religious culture a Hebrew of the Hebrews, proclaimed the gospel of a Jewish Messiah in the Greek tongue, while he himself was a Roman citizen.

Nothing like the civilization of the times of Jesus has been seen in the Occident before or since those days. European civilization was unified and coordinated under an extraordinary threefold influence:

1. The Roman political and social systems.
2. The Grecian language and culture and philosophy to a certain extent.
3. The rapidly spreading influence of Jewish religious and moral teachings.

When Jesus was born, the entire Mediterranean world was a unified empire. Good roads, for the first time in the world's history, interconnected many major centers. The seas were cleared of pirates, and a great era of trade and travel was rapidly advancing. Europe did not again enjoy another such period of travel and trade until the nineteenth century after Christ.

Notwithstanding the internal peace and superficial prosperity of the Greco - Roman world, a majority of the inhabitants of the empire languished in squalor and poverty. The small upper class was rich; a miserable and impoverished lower class embraced the rank and file of humanity. There was no happy and prosperous middle class in those days; it had just begun to make its appearance in Roman society.

The first struggles between the expanding Roman and Parthian states had been concluded in the

then recent past, leaving Syria in the hands of the Romans. In the times of Jesus, Palestine and Syria were enjoying a period of prosperity, relative peace, and extensive commercial intercourse **with** the lands to both the East and the West.

2. THE JEWISH PEOPLE

The Jews were a part of the older Semitic race, which also included the Babylonians, the Phoenicians, and the more recent enemies of Rome, the Carthaginians. During the fore part of the first century after Christ, the Jews were the most influential group of the Semitic peoples, and they happened to occupy a peculiarly strategic geographic position in the world as it was at that time ruled and organized for trade.

Many of the great highways joining the nations of antiquity passed through Palestine, which thus became the meeting place, or crossroads, of three continents. The travel, trade, and armies of Babylonia, Assyria, Egypt, Syria, Greece, Parthia, and Rome successively swept over Palestine. From time immemorial, many caravan routes from the Orient passed through some part of this region to the few good seaports of the eastern end of the Mediterranean, whence ships carried their cargoes

to all the maritime Occident. And more than half of this caravan traffic passed through or near the little town of Nazareth in Galilee.

Although Palestine was the home of Jewish religious culture and the birthplace of Christianity, the Jews were abroad in the world, dwelling in many nations and trading in every province of the Roman and Parthian states.

Greece provided a language and a culture, Rome built the roads and unified an empire, but the dispersion of the Jews, with their more than two hundred synagogues and well-organized religious communities scattered hither and yon throughout the Roman world, provided the cultural centers in which the new gospel of the kingdom of heaven found initial reception, and from which it subsequently spread to the uttermost parts of the world.

Each Jewish synagogue tolerated a fringe of gentile believers, "devout" or "God-fearing" men, and it was among this fringe of proselytes that Paul made the bulk of his early converts to Christianity. Even the temple at Jerusalem possessed its ornate court of the gentiles. There was very close connection between the culture, commerce, and worship of Jerusalem and Antioch. In Antioch Paul's disciples were first called "Christians."

The centralization of the Jewish temple worship at Jerusalem constituted alike the secret of the

survival of their monotheism and the promise of the nurture and sending forth to the world of a new and enlarged concept of that one God of all nations and Father of all mortals. The temple service at Jerusalem represented the survival of 'a religious cultural concept in the face of the downfall of a succession of gentile national overlords and racial prosecutors.

The Jewish people of this time, although under Roman suzerainty, enjoyed a considerable degree of self-government and, remembering the then only recent heroic exploits of deliverance executed by Judas Maccabee and his immediate successors, were vibrant with the expectation of the immediate appearance of a still greater deliverer, the long-expected Messiah.

The secret of the survival of Palestine, the kingdom of the Jews, as a semi-independent state was wrapped up in the foreign policy of the Roman government, which desired to maintain control of the Palestinian highway of travel between Syria and Egypt as well as the western terminals of the caravan routes between the Orient and the Occident. Rome did not wish any power to arise in the Levant which might curb her future expansion in these regions. The policy of intrigue which had for its object the pitting of Seleucid Syria and Ptolemaic Egypt against each other necessitated fostering Palestine

as a separate and independent state. Roman policy, the degeneration of Egypt, and the progressive weakening of the Seleucids before the rising power of Parthia, explain why it was that for several generations a small and unpowerful group of Jews was able to maintain its independence against both Seleucidae to the north and Ptolemies to the south. This fortuitous liberty and independence of the political rule of surrounding and more powerful peoples the Jews attributed to the fact that they were the "chosen people," to the direct interposition of Yahweh. Such an attitude of racial superiority made it all the harder for them to endure Roman suzerainty when it finally fell upon their land. But even in that sad hour the Jews refused to learn that their world mission was spiritual, not political.

The Jews were unusually apprehensive and suspicious during the times of Jesus because they were then ruled by an outsider, Herod the Idumean, who had seized the overlordship of Judea by cleverly ingratiating himself with the Roman rulers. And though Herod professed loyalty to the Hebrew ceremonial observances, he proceeded to build temples for many strange gods.

The friendly relations of Herod with the Roman rulers made the world safe for Jewish travel and thus opened the way for increased Jewish penetration even

of distant portions of the Roman Empire and of foreign treaty nations with the new gospel of the kingdom of heaven. Herod's reign also contributed much toward the further blending of Hebrew and Hellenistic philosophies.

Herod built the harbor of Caesarea, which further aided in making Palestine the crossroads of the civilized world. He died in 4 B.C., and his son Herod Antipas governed Galilee and Perea during Jesus' youth and ministry to A.D. 39. Antipas, like his father, was a great builder. He rebuilt many of the cities of Galilee, including the important trade center of Sepphoris.

The Galileans were not regarded with full favor by the Jerusalem religious leaders and rabbinical teachers. Galilee was more gentile than Jewish when Jesus was born.

3. AMONG THE GENTILES

Although the social and economic condition of the Roman state was not of the highest order, the widespread domestic peace and prosperity was propitious for the bestowal of Michael. In the first century after Christ the society of the Mediterranean world consisted of well-defined strata:

1. **The aristocracy.** The upper classes with

money and official power, the privileged and ruling groups.

2. **The business groups.** The merchant princes and the bankers, the traders - the big importers and exporters - the international merchants.

3. **The small middle class.** Although this group was indeed small, it was very influential and provided the moral backbone of the early Christian church, which encouraged these groups to continue in their various crafts and trades. Among the Jews many of the Pharisees belonged to this class of tradesmen.

4. **The free proletariat.** This group had little or no social standing. Though proud of their freedom, they were placed at great disadvantage because they were forced to compete with slave labor. The upper classes regarded them disdainfully allowing that they were useless except for "breeding purposes."

5. **The slaves.** Half the population of the Roman state were slaves; many were superior individuals and quickly made their way up among the free proletariat and even among the tradesmen. The majority were either mediocre or very inferior.

Slavery, even of superior peoples, was a feature of Roman military conquest. The power of the master over his slave was unqualified. The early Christian church was largely composed of the lower classes and these slaves.

Superior slaves often received wages and by saving their earnings were able to purchase their freedom. Many such emancipated slaves rose to high positions in state, church, and the business world. And it was just such possibilities that made the early Christian church so tolerant of this modified form of slavery.

There was no widespread social problem in the Roman Empire in the first century after Christ. The major portion of the populace regarded themselves as belonging in that group into which they chanced to be born. There was always the open door through which talented and able individuals could ascend from the lower to the higher strata of Roman society, but the people were generally content with their social rank. They were not class conscious, neither did they look upon these class distinctions as being unjust or wrong. Christianity was in no sense an economic movement having for its purpose the amelioration of the miseries of the depressed classes.

Although woman enjoyed more freedom

throughout the Roman Empire than in her restricted position in Palestine, the family devotion and natural affection of the Jews far transcended that of the gentile world.

4. GENTILE PHILOSOPHY

The gentiles were, from a moral standpoint, somewhat inferior to the Jews, but there was present in the hearts of the nobler gentiles abundant soil of natural goodness and potential human affection in which it was possible for the seed of Christianity to sprout and bring forth an abundant harvest of moral character and spiritual achievement. The gentile world was then dominated by four great philosophies, all more less derived from earlier Platonism of the Greeks. These schools of philosophy were:

1. **The Epicurean.** This school of thought was dedicated to the pursuit of happiness. The better Epicureans were not given to sensual excesses. At least this doctrine helped to deliver the Romans from a more deadly form of fatalism; it taught that men could do something to improve their terrestrial status. It did effectually combat ignorant superstition.

2. **The Stoic.** Stoicism was the superior philosophy of the better classes. The Stoics believed that a controlling Reason-Fate dominated all nature. They taught that the soul of man was divine; that it was imprisoned in the evil body of physical nature. Man's soul achieved liberty by living in harmony with nature, with God; thus, virtue came to be its own reward. Stoicism ascended to a sublime morality, ideals never since transcended by any purely human system of philosophy. While the Stoics professed to be the "offspring of God," they failed to know him and therefore failed to find him. Stoicism remained a philosophy; it never became a religion. Its followers sought to attune their minds to the harmony of the Universal Mind, but they failed to envisage themselves as the children of a loving Father. Paul leaned heavily toward Stoicism when he wrote, "I have learned in whatsoever state I am, therewith to be content."

3. **The Cynic.** Although the Cynics traced their philosophy to Diogenes of Athens, they derived much of their doctrine from the remnants of the teachings of Machiventa Melchizedek. Cynicism had formerly been more of a religion than a philosophy. At least the Cynics made their religio-philosophy democratic. In the fields and in the market places they continually preached their doctrine that "man could save himself if he would." They preached

simplicity and virtue and urged men to meet death fearlessly. These wandering Cynic preachers did much to prepare the spiritually hungry populace for the later Christian missionaries. Their plan of popular preaching was much after the pattern, and in accordance with the style, of Paul's Epistles.

4. **The Skeptic.** Skepticism asserted that knowledge was fallacious, and that conviction and assurance were impossible. It was a purely negative attitude and never became widespread.

These philosophies were semireligious; they were often invigorating, ethical, and ennobling but were usually above the common people. With the possible exception of Cynicism, they were philosophies for the strong and the wise, not religions of salvation for even the poor and the weak.

5. THE GENTILE RELIGIONS

Throughout preceding ages religion had chiefly been an affair of the tribe or nation; it had not often been a matter of concern to the individual. Gods were tribal or national, not personal. Such religious systems afforded little satisfaction for the individual spiritual longings of the average person.

In the times of Jesus the religions of the Occident included:

1. **The pagan cults.** These were a combination of Hellenic and Latin mythology, patriotism, and tradition.

2. **Emperor worship.** This deification of man as the symbol of the state was very seriously resented by the Jews and the early Christians and led directly to the bitter persecutions of both churches by the Roman government.

3. **Astrology.** This pseudo science of Babylon developed into a religion throughout the Greco-Roman Empire. Even in the twentieth century man has not been fully delivered from this superstitious belief.

4. **The mystery religions.** Upon such a spiritually hungry world a flood of mystery cults had broken, new and strange religions from the Levant, which had enamored the common people and had promised them **individual** salvation. These religions rapidly became the accepted belief of the lower classes of the Greco-Roman world. And they did much to prepare the way for the rapid spread of the vastly superior Christian teachings, which presented a majestic concept of Deity, associated with an intriguing theology for the

intelligent and a profound proffer of salvation for all, including the ignorant but spiritually hungry average man of those days.

The mystery religions spelled the end of national beliefs and resulted in the birth of the numerous personal cults. The mysteries were many but were all characterized by:

1. Some mythical legend, a mystery - whence their name. As a rule this mystery pertained to the story of some god's life and death and return to life, as illustrated by the teachings of Mithraism, which, for a time, were contemporary with, and a competitor of, Paul's rising cult of Christianity.

2. The mysteries were nonnational and interracial. They were personal and fraternal, giving rise to religious brotherhoods and numerous sectarian societies.

3. They were, in their services, characterized by elaborate ceremonies of initiation and impressive sacraments of worship. Their secret rites and rituals were sometimes gruesome and revolting.

4. But no matter what the nature of their ceremonies or the degree of their excesses, these

mysteries invariably promised their devotees salvation, "deliverance from evil, survival after death, and enduring life in blissful realms beyond this world of sorrow and slavery."

But do not make the mistake of confusing the teachings of Jesus with the mysteries. The popularity of the mysteries reveals man's quest for survival, thus portraying a real hunger and thirst for personal religion and individual righteousness. Although the mysteries failed adequately to satisfy this longing, they did prepare the way for the subsequent appearance of Jesus, who truly brought to this world the bread of life and the water thereof.

Paul, in an effort to utilize the widespread adherence to the better types of the mystery religions, made certain adaptations of the teachings of Jesus so as to render them more acceptable to a larger number of prospective converts. But even Paul's compromise of Jesus' teachings (Christianity) was superior to the best in the mysteries in that:

1. Paul taught a moral redemption, an ethical salvation. Christianity pointed to a new life and proclaimed a new ideal. Paul forsook magic rites and ceremonial enchantments. Christianity presented a religion which grappled

with final solutions of the human problem, for it not only offered salvation from sorrow and even from death, but it also promised a deliverance from sin followed by the endowment of a righteous character of eternal survival qualities.

2. The mysteries were built upon myths. Christianity, as Paul preached it, was founded upon a historic fact: the bestowal of Michael, the Son of God, upon mankind.

Morality among the gentiles was not necessarily related to either philosophy or religion. Outside of Palestine it not always occurred to people that a priest of religion was supposed to lead a moral life. Jewish religion and subsequently the teachings of Jesus and later the evolving Christianity of Paul were the first European religions to lay one hand upon morals and the other upon ethics, insisting that religionists pay some attention to both.

Into such a generation of men, dominated by such incomplete systems of philosophy and perplexed by such complex cults of religion, Jesus was born in Palestine. And to this same generation he subsequently gave his gospel of personal religion - sonship **with** God.

6. THE HEBREW RELIGION

By the close of the first century before Christ the religious thought of Jerusalem had been tremendously influenced and somewhat modified by Greek cultural teachings and even by Greek philosophy. In the long contest between the views of the Eastern and Western schools of Hebrew thought, Jerusalem and the rest of the Occident and the Levant in general adopted the Western Jewish or modified Hellenistic viewpoint.

In the days of Jesus three languages prevailed in Palestine: The common people spoke some dialect of Aramaic; the priests and rabbis spoke Hebrew; the educated classes and the better strata of Jews in general spoke Greek. The early translation of the Hebrew scriptures into Greek at Alexandria was responsible in no small measure for the subsequent predominance of the Greek wing of Jewish culture and theology. And the writings of the Christian teachers were soon to appear in the same language. The renaissance of Judaism dates from the Greek translation of the Hebrew scriptures. This was a vital influence which later demined the drift of Paul's Christian cult toward the West instead of toward the East.

Though the Hellenized Jewish beliefs were very little influenced by the teachings of Epicureans, they were very materially affected by the philosophy of Plato and the self-abnegation

doctrines of the Stoics. The great inroad of Stoicism is exemplified by the Fourth Book of the Maccabees; the penetration of both Platonic philosophy and Stoic doctrines is exhibited in the Wisdom of Solomon. The Hellenized Jews brought to the Hebrew scriptures such an allegorical interpretation that they found no difficulty in conforming Hebrew theology with these problems were taken in hand by Philo of Alexandria, who proceeded to harmonize and systemize Greek philosophy and Hebrew theology into a compact and fairly consistent system of religious belief and practice. And it was this later teaching of combined Greek philosophy and Hebrew theology that prevailed in Palestine when Jesus lived and taught, and which Paul utilized as the foundation on which to build his more advanced and enlightening cult of Christianity.

Philo was a great teacher; not since Moses had there lived a man who exerted such a profound influence on the ethical and religious thought of the Occidental world. In the matter of the combination of the better elements in contemporaneous systems of ethical and religious teachings, there have been seven outstanding human teachers: Sethard, Moses, Zoroaster, Lao-tse, Buddha, Philo, and Paul.

Many, but not all, of Philo's inconsistencies resulting from an effort to combine Greek mystical

philosophy and Roman Stoic doctrines with the legalistic theology of the Hebrews, Paul recognized and wisely eliminated from his pre-concept of the Paradise Trinity, which had long been dormant in Jewish theology. In only one matter did Paul fail to keep pace with Philo or to transcend the teachings of this wealthy and educated Jew of Alexandria, and that was the doctrine of the atonement; Philo taught deliverance from the doctrine of forgiveness only by the shedding of blood. He also possibly glimpsed the reality and presence of the Indwelling Spirit Beings more clearly than did Paul. But Paul's theory of original sin, the doctrines of hereditary guilt and innate evil and redemption therefrom, was partially Mithraic in origin, having little in common with Hebrew theology, Philo's philosophy, or Jesus teachings. Some phases of Paul's teachings regarding original sin and the atonement were original with himself.

The Gospel of John, the last of the narratives of Jesus' earth life, was addressed to the Western peoples and presents its story much in the light of the viewpoint of the later Alexandrian Christians, who were also disciples of the teachings of Philo.

At about the time of Christ a strange reversion of feeling toward the Jews occurred in Alexandria, and from this former Jewish

stronghold there went forth a virulent wave of persecution, extending even to Rome, from which many thousands were banished. But such a campaign of misrepresentation was short-lived; very soon the imperial government fully restored the curtailed liberties of the Jews throughout the empire.

Throughout the whole wide world, no matter where the Jews found themselves dispersed by commerce or oppression, all with one accord kept their hearts centered on the holy temple at Jerusalem. Jewish theology did survive as it was interpreted and practiced at Jerusalem, notwithstanding that it was several times saved from oblivion by the timely intervention of certain Babylonian teachers.

As many as two and one-half million of these dispersed Jews used to come to Jerusalem for the celebration of their national religious festivals. And no matter what the theologic or philosophic differences of the Eastern (Babylonian) and the Western (Hellenic) Jews, they were all agreed on Jerusalem as the center of their worship and in ever looking forward to the coming of the Messiah.

7. JEWS AND GENTILES

By the times of Jesus the Jews had arrived at a settled concept of their origin, history, and destiny. They had built up a rigid wall of

separation between themselves and the gentile world; they looked upon all gentile ways with utter contempt. They worshiped the letter of the law and indulged a form of self-righteousness based upon the false pride of descent. They had formed preconceived notions regarding the promised Messiah, and most of these expectations envisaged a Messiah who would come as a part of their national and racial history. To the Hebrews of those days Jewish theology was irrevocably settled, forever fixed.

The teachings and practices of Jesus regarding tolerance and kindness ran counter to the long-standing attitude of the Jews toward other peoples whom they considered heathen. For generations the Jews had nourished an attitude toward the outside world which made it impossible for them to accept the Master's teachings about the spiritual brotherhood of man. They were unwilling to share Yahweh on equal terms with the gentiles and were likewise unwilling to accept as the Son of God one who taught such new and strange doctrines.

The scribes, the Pharisees, and the priesthood held the Jews in a terrible bondage of ritualism and legalism, a bondage far more real than that of the Roman political rule. The Jews of Jesus' time were not only held in subjugation to the **law** but were equally bound by the slavish demands of the **traditions**, which involved and invaded every domain of personal and social life. These minute regulations of conduct pursued and dominated every

loyal Jew, and it is not strange that they promptly rejected one of their number who presumed to ignore their sacred traditions, and who dared to flout their long-honored regulations of social conduct. They could hardly regard with favor the teachings of one who did not hesitate to clash with dogmas which they regarded as having been ordained by Father Abraham himself. Moses had given them their law and they would not compromise.

By the time of the first century after Christ the spoken interpretation of the law by the recognized teachers, the scribes, had become a higher authority than the written law itself, And, all this made it easier for certain religious leaders of the Jews to array the people against the acceptance of a new gospel.

These circumstances rendered it impossible for the Jews to fulfill their divine destiny as messengers of the new gospel of religious freedom and spiritual liberty. They could not break the fetters of tradition. Jeremiah had told of the "law to be written in men's hearts," Ezekiel had spoken of a "new spirit to live in man's soul," and the Psalmist had prayed that God would "create a clean heart within and renew a right spirit." But when the Jewish religion of good works and slavery to law fell victim to the stagnation of traditionalistic inertia, the motion of religious evolution passed westward to the European peoples.

And so, a different people were called upon to carry an advancing theology to the world, a system of teaching embodying the philosophy of the Greeks, the law of the Romans, the morality of the Hebrews, and the gospel of personality sanctity and spiritual liberty formulated by Paul and based on the teachings of Jesus.

Paul's cult of Christianity exhibited its morality as a Jewish birthmark. The Jews viewed history as the providence of God - Yahweh at work. The Greeks brought to the new teaching clearer concepts of the eternal life. Paul's doctrines were influenced in theology and philosophy not only by Jesus' teachings but also by Plato and Philo. In ethics he was inspired not only by Christ but also the Stoics.

The gospel of Jesus, as it was embodied in Paul's cult of Antioch Christianity, became blended with the following teachings:

1. The philosophic reasoning of the Greek proselytes to Judaism, including some of their concepts of the eternal life.

2. The appealing teachings of the prevailing mystery cults, especially the Mithraic doctrines of redemption, atonement, and salvation by the sacrifice made by some god.

3. The sturdy morality of the established Jewish religion.

The Mediterranean Roman Empire, the Parthian kingdom, and the adjacent peoples of Jesus' time all held crude and primitive ideas regarding the geography of the world, astronomy, health, and disease; and naturally they were amazed by the new and startling pronouncements of the carpenter of Nazareth. The ideas of spirit possession, good and bad, applied not merely to human beings, but every rock and tree was viewed by many as being spirit possessed. This was an enchanted age, and everybody believed in miracles as commonplace occurrences.

8. PREVIOUS WRITTEN RECORDS

As far as possible, consistent with the revelators mandate, they endeavored to utilize and to some extent co-ordinate the existing records having to do with the life of Jesus on our planet Urantia. Although they enjoyed access to the lost record of the Apostle Andrew and benefited from the collaboration of a vast host of celestial beings who were on earth during the times of Jesus' life here, it was their purpose also to make use of the so-called Gospels of Matthew, Mark, Luke, and John.

These New Testament records, they reveal, having their origin in the following circumstances:

1. **The Gospel by Mark.** John Mark wrote the earliest (excepting the notes of Andrew), and most simple record of Jesus' life. He presented the Master as a minister, as man among men. Although Mark was a lad lingering about many of the scenes which he depicts, his record is in reality the Gospel according to Simon Peter. He was early associated with Peter; later with Paul. Mark wrote this record at the instigation of Peter and on the earnest petition of the church of Rome. Knowing how consistently the Master refused to write out his teachings when on earth and in the flesh, Mark, like the apostles and other leading disciples, was hesitant to put them in writing. But Peter felt the church at Rome required the assistance of such a written narrative, and Mark consented to undertake its preparation. He made many notes before Peter died in A.D. 67, and in accordance with the outline approved by Peter and for the church at Rome, he began his writing soon after Peter's death. The Gospel was completed near the end of A.D. 68. Mark wrote entirely from his own memory and Peter's memory. The record has since been considerably changed, numerous passages having been taken out and some later matter added at the end to replace the latter one fifth of the original Gospel, which was lost from the first manuscript before it was ever copied. This record by mark, in conjunction with Andrew's and Matthew's notes, was the written basis of all

subsequent Gospel narratives which sought to portray the life and teachings of Jesus.

2. **The Gospel of Matthew.** The so-called Gospel according to Matthew is the record of the Master's life which was written for the edification OF Jewish Christians. The author of this record constantly seeks to show in Jesus' life that much which he did was that "it might be fulfilled which was spoken by the prophet." Matthew's Gospel portrays Jesus as a son of David, picturing him as showing great respect for the law and the prophets.

The Apostle Matthew did not write this Gospel. It was written by Isador, one of his disciples, who had as a help in his work not only Matthew's personal remembrance of these events but also a certain record which the latter had made of the sayings of Jesus directly after the crucifixion. This record by Matthew was written in Aramaic; Isador wrote in Greek. There was no intent to deceive in accrediting the production to Matthew. It was the custom in those days for pupils thus to honor their teachers.

Matthew's original record was edited and added to in A.D. 40 just before he left Jerusalem to engage in evangelistic preaching. It was a private record; the last copy having been destroyed in the burning of a Syrian monastery in A.D. 416.

Isador escaped from Jerusalem in A.D. 70 after the investment of the city by the armies of Titus, taking with him to Pella a copy of Matthew's notes. In the year 71, while living at Pella, Isador wrote the Gospel according to Matthew. He also had with him the first four fifths of Mark's narrative.

3. Gospel by Luke. Luke, the physician of Antioch in Pisidia, was a gentile convert of Paul, and he wrote quite a different story of the Master's life. He began to follow Paul and learn of the life and teachings of Jesus in A.D. 47. Luke preserves much of the "grace of the Lord Jesus Christ" in his record as he gathered up these facts from Paul and others. Luke presents the Master as "the friend of publicans and sinners." He did not formulate his many notes into the Gospel until after Paul's death. Luke wrote in the year 82 in Achaia. He planned three books dealing with the history of Christ and Christianity but died in A.D. 90 just before he finished the second of these works, the "Acts of the Apostles."

As material for the compilation of his Gospel, Luke first depended upon the story of Jesus' life as Paul had related it to him. Luke's Gospel is, therefore, in some ways the Gospel according to Paul. But Luke had other sources of information. He not only interviewed scores of eyewitnesses to the numerous episodes of Jesus' life which he records, but he also had with him a

copy of Mark's Gospel, that is, the first four fifths, Isador's narrative, and a brief record made in the year A.D. 78 at Antioch by a believer named Cedes. Luke also had a mutilated and much-edited copy of some notes purported to have been made by the Apostle Andrew.

4. **The Gospel of John.** The Gospel according to John relates much of Jesus' work in Judea and around Jerusalem which is not contained in the other records. This is the so-called Gospel according to John the son of Zebedee, and though John did not write it, he did inspire it. Since its first writing it has several times been edited to make it appear to have been written by John himself. When this record was made, John had the other Gospels, and he saw that much had been omitted; accordingly, in the year A.D. 101 he encouraged his associate, Nathan, a Greek Jew from Caesarea, to begin the writing. John supplied his material from memory and by reference to the three records already in existence. He had no written records of his own. The Epistle known as "First John" was written by John himself as a covering letter for the work which Nathan executed under his direction.

All these writers presented honest pictures of Jesus as they saw, remembered, or had learned of him, and as their concepts of these distant events were affected by their subsequent espousal of Paul's theology of

Christianity. And these records, imperfect as they are, have been sufficient to change the course of the history of our planet Urantia for over the last two thousand years at the time of this research publication itself.

[The Revelator's Acknowledgment: In carrying out the revelator's commission to restate the teachings and retell the doings of Jesus of Nazareth, freely had the revelator drawn upon all sources of record and planetary information; the ruling motive having been to prepare a record which would not only be enlightening to the generation of those now living, but which may also be helpful to all future generations. From the vast store of information made available, the revelator choose that which was best suited to the accomplishment of this purpose. As far as possible the information was derived from purely human sources. Only when such sources failed, did the revelator resort to those records which are superhuman. When ideas and concepts of Jesus' life and teachings had been acceptably expressed by a human mind, invariably preference was given to such apparently expressed by a human thought patterns. Although the revelator sought to adjust the verbal expression the better to conform to their concept of the real meaning and the true import of the Master's life and

teaching, as far as possible, the revelator adhered to the actual human concept and thought pattern in all narratives as presented; for the revelator well knows that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human experiences, the revelator next resorted to the memory resources of their own order of earth creatures, the midwayers. And when that secondary source of information proved inadequate, the midwayer unhesitatingly resorted to the super planetary sources of information (all of which detailed in the Urantia Book itself).

The memoranda collected, and from which the revelator midwayer prepared the narrative of the life and teachings of Jesus - aside from the memory of the record of the Apostle Andrew - embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the (1935) time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. The revelatory commission forbade the revelatory midwayer to resort to extrahuman sources of either

information or expression until such a time as the revelatory midwayer could testify that they had failed in their efforts to find the required conceptual expression in purely human sources.

While the midwayer revelator, with the collaboration of eleven associate fellow midwayers so assigned and under the supervision of the Melchizedek of record, portrayed the narrative in accordance with the revelator's concept of its effective arrangement and in response to the revelator's choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which the revelator thus utilized had their origin in the minds of the human beings of many races who have lived on earth during the intervening generations, right on down to those who still alive at the time of this undertaking. In many ways the revelator served more as a collector and editor than as an original narrator; unhesitatingly having appropriated those ideas and concepts, preferably human, which would enable so as to create the most effective portraiture of Jesus' life, and which would qualify the revelator to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology. In behalf of the Brotherhood of the United Midwayers of Urantia, the revelator most gratefully acknowledges their indebtedness to

all sources of record and concept which had been hereinafter utilized in the further elaboration of their restatement of Jesus' life on earth.]

PART II

BIRTH AND INFANCY OF JESUS

It will hardly be possible fully to explain the many reasons which led to the selection of Palestine as the land for Jesus's birth, and especially as to just why the family of Joseph and Mary should have been chosen as the immediate setting for the appearance of this Son of God on our planet Urantia.

After a study of a special report (detailed in the Urantia Book) prepared by the Melchizedeks (divine sons created to serve between the higher and divine levels of living existence and the lower, even the material forms of life on the evolutionary worlds [as we live ourselves]), in counsel with Gabriel, the Chief Executive Officer of Michael, the Sovereign Ruler of Nebadon, the Local Universe of which our planet Urantia belongs, Urantia was finally chosen by Michael as the planet whereon to enact his final bestowal as a Son of Man and Son of God.

Subsequent to this decision Gabriel made a personal visit to Urantia, and, as a result of his

study of human groups and his survey of the spiritual, intellectual, racial, and geographic features of our world and its peoples, he decided that the Hebrews possessed those relative advantages which warranted their selection as the bestowal race. Upon Michael's approval of this decision, Gabriel appointed and dispatched to Urantia the Family Commission of Twelve - selected from among the higher orders of universe personalities - which was intrusted with the task of making an investigation of Jewish family life. When this commission ended its labors, Gabriel was present on Urantia and received the report nominating three prospective unions as being, in the opinion of the commission, equally favorable as bestowal families for Michael's projected incarnation.

From the three couples nominated, Gabriel made the personal choice of Joseph and Mary, subsequently making his personal appearance to Mary, at which time he imparted to her the glad tidings that she had been selected to become the earth mother of the bestowal child.

1. JOSEPH AND MARY

(Jesus' Human Parents)

Of all couples living in Palestine at about the time of Jesus' projected birth, Joseph and Mary possessed the most ideal combination of

widespread racial connections and superior average of personality endowments. It was the plan for this Son of God and Son of Man to appear on earth as an "average" man, that the common people might understand him and receive him; wherefore Gabriel selected (detailed in the Urantia Book) just such persons as Joseph and Mary to become Jesus' parents.

Joseph, the human father of Jesus (Joshua Ben Joseph), was a Hebrew of the Hebrews, albeit he carried many non-Jewish racial strains which had been added to his ancestral tree from time to time by the female lines of his progenitors. The ancestry of the father of Jesus went back to the days of Abraham and through this venerable patriarch to the earlier lines of inheritance leading to the Sumerians and Nodites and, through the southern tribes of the ancient blue (so-called white) man, to Andon and Fonta, the actual first two human beings, of revelatory record. David and Solomon were not in the direct line of Joseph's ancestry, neither did Joseph's lineage go directly back to Adam (of Adam and Eve). Joseph's immediate ancestors were mechanics - builders, carpenters, masons, and smiths. Joseph himself was a carpenter and later a contractor. His family belonged to a long and illustrious line of the nobility of the common people, particularly emphasized at any time and in a short time by the appearance of unusual individuals who

had distinguished themselves in connection with the evolution of religion on our planet, Urantia.

Mary, the earth mother of Jesus, was a descendant of a long line of unique ancestors embracing many of the most remarkable women in the racial history of our planet. Although Mary was an average woman of her day and generation, possessing a fairly normal temperament, she reckoned among her ancestors such well-known women as Annon, Tamar, Ruth, Bathsheba, Ansie, Cloa, Eve, Enta, and Ratta. No Jewish woman of that period had a more illustrious lineage of common offspring or one extending back to more fortunate beginnings. Mary's ancestry, like Joseph's, was characterized by the predominance of strong but average individuals, relieved now and then by numerous outstanding personalities in the march of civilization and the progressive evolution of religion. Racially considered, it is hardly proper to regard Mary as a Jewess. In culture and belief, she was a Jew, but in hereditary endowment she was more a composite of Syrian, Hittite, Phoenician, Greek, and Egyptian stocks, her racial inheritance being more general than that of Joseph.

2. GABRIEL APPEARS TO ELIZABETH

Jesus' lifework here on our planet Urantia was really begun by John the Baptist. Zacharias, John's father, belonged to the Jewish priesthood, while his

mother, Elizabeth, was a member of the more prosperous branch of the same large family group to which Mary the mother of Jesus also belonged. Zacharias and Elizabeth, though they had been married many years, were childless.

It was late in the month of June, 8 B.C., about three months after the marriage of Joseph and Mary, that Gabriel (detailed in the Urantia Book) appeared to Elizabeth at noontide one day, just as he later made his presence known to Mary. Said Gabriel:

"While your husband, Zacharias, stands before the altar in Jerusalem, and while the assembled people pray for the coming of a deliverer, I, Gabriel, have come to announce that you will shortly bear a son who shall be the forerunner of this divine teacher, and you shall call your son John. He will grow up dedicated to the Lord your God, and when he has come to full years, he will gladden your heart because he will turn many souls to God, and he will also proclaim the coming of the soul-healer of your people and the spirit-liberator of all mankind. Your kinswoman Mary shall be the mother of this child of promise, and I will also appear to her."

This vision greatly frightened Elizabeth. After Gabriel's departure she turned this experience over in her mind, long pondering the sayings of the majestic visitor, but did not speak of the revelation to anyone save her husband until her subsequent visit with Mary in early February of the following year.

For five months, however, Elizabeth withheld her secret even from her husband. Upon her disclosure of the story of Gabriel's visit, Zacharias was very skeptical and for weeks doubted the entire experience, only consenting halfheartedly to believe in Gabriel's visit to his wife when he could no longer question that she was expectant with child. Zacharias was very much perplexed regarding the prospective motherhood of Elizabeth, but he did not doubt the integrity of his wife, notwithstanding his own advanced age. It was not until about six weeks before John's birth that Zacharias, as the result of an impressive dream, became fully convinced that Elizabeth was to become the mother of a son of destiny, one who was to prepare the way for the coming of the Messiah.

Gabriel appeared to Mary about the middle of November, 8 B.C., while she was at work in her Nazareth home. Later on, after Mary knew without doubt that she was to become a mother, she persuaded Joseph to let her journey to the City of Judah, four miles west of Jerusalem, in the hills, to visit Elizabeth. Gabriel had informed each of these mothers-to-be of his appearance to the other. Naturally they were anxious to get together, compare experiences, and talk over the probable futures of their sons. Mary remained with her distant cousin for three weeks. Elizabeth did much to strengthen Mary's faith in the vision of Gabriel, so that she returned home more fully dedicated to the call to

mother the child of destiny whom she was so soon to present to the world as a helpless babe, an average and normal infant of the realm.

John was born in the City of Judah, March 25, 7 B.C. Zacharias and Elizabeth rejoiced greatly in the realization that a son had come to them as Gabriel had promised, and when on the eighth day they presented the child for circumcision, they formally christened him John, as they had been directed aforetime. Already had a nephew of Zacharias departed for Nazareth, carrying the message of Elizabeth to Mary proclaiming that a son had been born to her and that his name was to be John.

From the earliest infancy John was judiciously impressed by his parents with the idea that he was to grow up to become a spiritual leader and religious teacher. And the soil of John's heart was ever responsive to the sowing of such suggestive seeds. Even as a child he was found frequently at the temple during the seasons of his father's service, and he was tremendously impressed with the significance of all that he saw.

3. GABRIEL'S ANNOUNCEMENT TO MARY

Gabriel appeared to Mary about the middle of November, 8 B.C., in the evening, about sundown, before Joseph had returned home, while she was at work in her Nazareth home by the side of a low stone

table, and after she had recovered her composure said: "I come at the bidding of one who is my Master and whom you shall love and nurture.

To you, Mary, I bring glad tidings when I announce that the conception within you is ordained by heaven, and that in due time, you will become the mother of a son; you shall call him Joshua, and he shall inaugurate the Kingdom of heaven on earth and among men. Speak not of this matter save to Joseph and to Elizabeth, your kinswoman, to whom I have also appeared, and who shall presently bear a son, whose name shall be John, and who will prepare the way for the message of deliverance which your son shall proclaim to men with great power and deep conviction. And doubt not my word, Mary, for this home had been chosen as the mortal habitat of the child of destiny. My benediction rests upon you, the power of the Most Highs will strengthen you, and the Lord of all the earth shall overshadow you."

Mary pondered this visitation secretly in her heart for many weeks until of a certainty she knew she was with child, before she dared to disclose these unusual events to her husband. When Joseph heard all about this, although he had great confidence in Mary, he was much troubled and could not sleep for many nights.

At first Joseph had doubts about the Gabriel visitation. Then when he became well-nigh persuaded that Mary had really heard the voice and beheld the form of the divine messenger, he was torn in mind

as he pondered how such things could be. How could the offspring of human beings be a child of divine destiny? Never could Joseph reconcile these conflicting ideas until, after several weeks of thought, both he and Mary reached the conclusion that they had been chosen to become the parents of the Messiah, though it had hardly been the Jewish concept that the expected deliverer was to be of divine nature. Upon arriving at this momentous conclusion, Mary hastened to depart for a visit with Elizabeth.

Upon her return, Mary went to visit her parents, Joachim and Hannah. Her two brothers and two sisters, as well as her parents, were always very skeptical about the divine mission of Jesus, though, of course, at this time they knew nothing the Gabriel visitation. But Mary did confide to her sister Salome that she thought her son was destined to become a great teacher.

Gabriel's announcement to Mary was made the day following the conception of Jesus and was the only event of supernatural occurrence connected with her entire experience of carrying and bearing the child of promise.

4. JOSEPH'S DREAM

Joseph did not become reconciled to the idea that Mary was to become the mother of an extraordinary child until after he had experienced

a very impressive dream. In this dream a brilliant celestial messenger appeared to him and, among other things, said: "Joseph, I appear by command of Him who now reigns on high, and I am directed to instruct you concerning the son whom Mary shall bear, and who shall become a great light in the world. In Him will be life, and His life shall become the light of mankind. He shall first come to his own people, but they will hardly receive him; but to as many as shall receive him to them will be revealed that they are the children of God." After this experience, Joseph never again wholly doubted Mary's story of Gabriel's visit and the promise that the unborn child was to become a divine messenger to this world.

In all these visitations nothing was said about the house of David. Nothing was ever intimated about Jesus' becoming a "deliverer of the Jews," not even that he was to be the long-expected Messiah. Jesus was not such a Messiah as the Jews had anticipated, but he was the **world's deliverer**. His mission was to all races and peoples, not to any one group. Joseph was not of the line of King David. Mary had more of the Davidic ancestry than Joseph. True, Joseph did go to the City of David, Bethlehem, to be registered for the Roman census, but that was because, six generations previously, Joseph's paternal ancestor of that generation, being an orphan, was adopted by one Zadoc, who was a direct descendant

of David; hence was Joseph also accounted as the "house of David."

Most of the so-called Messianic prophecies of the Old Testament were made to apply to Jesus long after his life had been lived on earth. For centuries the Hebrew prophets had proclaimed the coming of a deliverer, and these promises had been construed by successive generations as referring to a new Jewish ruler who would sit upon the throne of David and, by the reputed miraculous methods of Moses, proceed to establish the Jews in Palestine as a powerful nation, free from all foreign domination. Again, many figurative passages found throughout the Hebrew scriptures were subsequently misapplied to the life mission of Jesus. Many Old Testament sayings were so distorted as to appear to fit some episode of the Master's earth life. Jesus himself onetime publicly denied any connection with the royal house of David. Even the passage, "a maiden shall bear a son," was made to read, "a virgin shall bear a son." This was also true of the many genealogies of both Joseph and Mary which were constructed subsequent to Michael's career on earth. Many of these lineages contain much of the Master's ancestry, but on the whole they are not genuine and may not be depended upon as factual. The early followers of Jesus all too often succumbed to the temptation to make all the olden prophetic utterances appear to find fulfillment

in the life of their Lord and Master.

5. JESUS' EARTH PARENTS

Joseph was a mild-mannered man, extremely conscientious, and in every way, faithful to the religious conventions and practices of his people. He talked little, but thought much. The sorry condition of the Jewish people at the time caused Joseph much sadness.

Mary's temperament was quite opposite to that of her husband. She was usually cheerful, was very rarely downcast, and possessed an ever-sunny disposition. As a mother, Mary was composed, courageous, and fairly wise in relationship with her strange and little understood first-born son (Jesus) and his surviving brothers and sisters.

Jesus derived much of his unusual gentleness and marvelous sympathetic understanding of human nature from his father; he inherited his gift as a great teacher and his tremendous capacity for righteous indignation from his mother. In emotional reactions to his adult life environment, Jesus was at one time like his father, meditative and worshipful, sometimes characterized by apparent sadness; but more often he drove forward in all manner of his mother's optimistic and determined disposition. All in all, Mary's temperament tended to dominate the career of Jesus as he grew up and

swung into the momentous stride of his adult life.

From Joseph, Jesus secured his strict training in the usages of the Jewish ceremonials and his unusual acquaintance with the Hebrew scriptures; from Mary, he derived a broader viewpoint of religious life and a more liberal concept of personal spiritual freedom.

The families of both Joseph and Mary were well educated for their time. Joseph and Mary were educated far above the average for their day and station in life. He was a thinker; she was a planner, expert in adaptation and practical to immediate execution. Joseph was a black-eyed brunette; Mary a brown-eyed well-near blond type.

Had Joseph lived, he undoubtedly would have become a firm believer in the divine mission of his eldest son. Mary alternated between believing and doubting, being greatly influenced by the position taken by her other children and by her friends and relative, but always was she steadied in her final attitude by the memory of Gabriel's appearance to her immediately after the child was conceived.

Mary was an expert weaver and more than averagely skilled in most of the household arts of that day; she was a good housekeeper and a superior homemaker. Both Joseph and Mary were good teachers, and they saw to it that their children were well versed in the learning of that day.

When Joseph was a young man, he was employed by Mary's father in the work of building an addition to his house, and it was when Mary brought Joseph a cup of water, during a noontime meal, that the courtship of the pair who were destined to become the parents of Jesus really began.

Joseph and Mary were married, in accordance with Jewish custom, at Mary's home in the environs of Nazareth when Joseph was twenty-one years old. This marriage concluded a normal courtship of almost two years' duration. Shortly thereafter, they moved into their new home in Nazareth, which had been built by Joseph with the assistance of two of his brothers. The house was located near the foot of the nearby elevated land which so charmingly overlooked the surrounding countryside. In this home, especially prepared, these young and expectant parents had thought to welcome the child of promise, little realizing that this momentous event of a universe was to transpire while they would be absent from home in Bethlehem of Judea.

The larger part of Joseph's family became believers in the teachings of Jesus, but very few of Mary's people ever believed in him until after he departed from this world. Joseph leaned more toward the spiritual concept of the expected Messiah, but Mary and her family, especially her father, held to the idea of the Messiah as a

temporal deliver and political ruler. Mary's ancestors had been prominently identified with the Maccabean activities of the then but recent times.

Joseph held vigorously to the Eastern, or Babylonian, views of the Jewish religion; Mary leaned strongly toward the more liberal and broader Western, or Hellenistic, interpretation of the law and the prophets.

6. THE HOME AT NAZARETH

The home of Jesus was not far from the high hill in the northerly part of Nazareth, some distance from the village spring, which was in the eastern section of the town. Jesus' family dwelt in the outskirts of the city, and this made it all the easier for him subsequently to enjoy frequent strolls in the country and to make trips up to the top of this near-by highland, the highest of all the hills of southern Galilee save the Mount Tabor range to the east and the hill of Nain, which was about the same height. Their home was located a little to the south and east of the southern promontory of this hill and about midway between the base of this elevation and the road leading out of Nazareth toward Cana. Aside from climbing the hill, Jesus' favorite stroll was to follow a narrow trail winding about the base of the hill in a northeasterly direction to a point where it joined the road to

Sepphoris.

The home of Joseph and Mary was a one-room stone structure with a flat roof and an adjoining building for housing the animals. The furniture consisted of a low stone table, earthenware and stone dishes and pots, a loom, a lampstand, several small stools, and mats for sleeping on the stone floor. In the back yard, near the animal annex, was the shelter which covered the oven and the mill for grinding grain. It required two persons to operate this type of mill, one to grind and another to feed the grain. As a small boy Jesus often fed grain to this mill while his mother turned the grinder.

In later years, as the family grew in size, they would all squat about the enlarged stone table to enjoy their meals, helping themselves from a common dish, or pot, of food. During the winter, at the evening meal the table would be lighted by a small, flat clay lamp, which was filled with olive oil. After the birth of Martha, Joseph built an addition to this house, a large room, which was used as a carpenter shop during the day and as a sleeping room at night.

7. THE TRIP TO BETHLEHEM

In the month of March, 8 B.C. (the month Joseph and Mary were married), Caesar Augustus decreed all inhabitants of the Roman Empire to be numbered, that a census should be made which could be used for

effecting better taxation. The Jews had always been greatly prejudiced against any attempt to "number the people," and this, in connection with the serious domestic difficulties of Herod, King of Judea, had conspired to cause the postponement of the taking of this census in the Jewish kingdom for one year. Throughout all the Roman Empire this census was registered in the year 8 B.C., except in the Palestinian kingdom of Herod, where it was taken in 7 B.C., one year later.

It was not necessary that Mary should go to Bethlehem for enrollment - Joseph was authorized to register for his family - but Mary, being an adventurous and aggressive person, insisted on accompanying him. She feared being left alone for fear the child be born while Joseph was away, and moreover, Bethlehem being not far from the City of Judah, Mary foresaw a possible pleasurable visit with her kinswoman Elizabeth.

Joseph virtually forbade Mary to accompany him, but it was to no avail; when the food was packed for the trip of three or four days, she prepared double rations and made ready for the journey. But before they actually set forth, Joseph was reconciled to Mary's going along, and they cheerfully departed from Nazareth at the break of day.

Joseph and Mary were poor, and since they had only one beast of burden, Mary, being large with

child, rode on the animal with the provisions while Joseph walked, leading the beast. The building and furnishing of a home had been a great drain on Joseph since he had also to contribute to the support of his parents, as his father had been recently disable. And so, this Jewish couple went forth from their humble home early on the morning of August 18, 7 B.C., on their journey to Bethlehem.

Their first day of travel carried them around the foothills of Mount Gilboa, where they camped for the night by the river Jordan and engaged in many speculations as to what sort of a son would be born to them, Joseph adhering to the concept of a spiritual teacher and Mary holding to the idea of a Jewish Messiah, a deliverer of the Hebrew nation.

Bright and early the morning of August 19, Joseph and Mary were again on their way. They partook of their noontide meal at the foot of Mount Sartaba, overlooking the Jordan valley, and journeyed on, making Jericho for the night, where they stopped at an inn on the highway in the outskirts of the city. Following the evening meal and after much discussion concerning the oppressiveness of Roman rule, Herod, the census enrollment, and the comparative influence of Jerusalem and Alexandria as centers of Jewish learning and culture, the Nazareth travelers retired for the night's rest. Early in the morning of August 20 they resumed their journey, reaching Jerusalem

before noon, visiting the temple, and going on to their destination, arriving at Bethlehem in midafternoon.

The inn was overcrowded, and Joseph accordingly sought lodgings with distant relatives, but every room in Bethlehem was filled to overflowing. On returning to the courtyard of the inn, he was informed that the caravan stables, hewn out of the side of the rock and situated just below the inn, had been cleared of animals and cleaned up for the reception of lodgers. Leaving the donkey in the courtyard, Joseph shouldered their bags of clothing and provisions and with Mary descended the stone steps to their lodgings below. They found themselves located in what had been a grain storage room to the front of the stalls and mangers. Tent curtains had been hung, and they counted themselves fortunate to have such comfortable quarters.

Joseph had thought to go out at once and enroll, but Mary was weary; she was considerably distressed and besought him to remain by her side, which he did.

8. THE BIRTH OF JESUS

All that night Mary was restless so that neither of them slept much. By the break of day, the pangs of childbirth were well in evidence, and at noon, August 21, 7.B.C., with the help and kind ministrations of women fellow travelers, Mary was

delivered of a healthy, olive skinned male child. Jesus of Nazareth was born into the world, was wrapped in the clothes which Mary had brought along for such a possible contingency, and laid in a nearby manger.

In just the same manner as all babies before that day and since have come into the world, the promised child was born; and on the eighth day, according to the Jewish practice, he was circumcised and formally named Joshua (Jesus).

The next day after the birth of Jesus, Joseph made his enrollment. Meeting a man they had talked with two nights previously at Jericho, Joseph was taken by him to a well-to-do friend who had a room at the inn, and who said he would gladly exchange quarters with the Nazareth couple. That afternoon they moved up to the inn, where they lived for almost three weeks until they found lodgings in the home of a distant relative of Joseph.

The second day after the birth of Jesus, Mary sent word to Elizabeth that her child had come and received word in return inviting Joseph up to Jerusalem to talk over all their affairs with Zacharias, Elizabeth's husband.

The following week Joseph went to Jerusalem to confer Zacharias. Both Zacharias and Elizabeth had become possessed with the sincere conviction that Jesus was indeed to become the Jewish deliverer, the Messiah, and that their son John (born March 25, 7 B.C.) was to be his chief of

aides, his right-hand man of destiny. And since Mary held these same ideas, it was not difficult to prevail upon Joseph to remain in Bethlehem, the City of David, so that Jesus might grow up to become the successor of David on the throne of all Israel. Accordingly, they remained in Bethlehem more than a year, Joseph meantime working some at his carpenter's trade.

9. THE THREE WISE MEN

At the noontide birth of Jesus the seraphim (angels) of Urantia, assembled under their directors, did sing anthems of glory over the Bethlehem manger, but these utterances of praise were not heard by human ears. No shepherds nor any other human persons came to pay honor to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.

These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country, that he had a dream in which he was informed that "the light of life" was about to appear on earth as a babe and among the Jews. And thither went these three teachers looking for this "light of life." After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that

Jesus was the object of their quest and sent them on to Bethlehem, where they found the babe and left their gifts with Mary. Jesus was almost three weeks old at the time of their visit.

These wise men saw no star to guide them to Bethlehem. The beautiful legend of the star of Bethlehem originated this way: Jesus was born August 21 at noon, 7 B.C. On May 29, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the Constellation of Pisces. Moreover, it is a remarkable astronomic fact that similar conjunctions occurred on September 29th and December 5th of the same year. Upon the basis of these extraordinary but wholly natural events, the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn child of Jesus Christ. Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes. In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.

10. THE PRESENTATION IN THE TEMPLE

Moses had taught the Jews that every first-

born son belonged to the Lord, and that, in lieu of his sacrifice as was the custom among the heathen's nations, such a son might live provided his parents would redeem him by the payment of five shekels to any authorized priest. There was also a Mosaic ordinance which directed that a mother, after the passing of a certain period, should present herself (or have someone make the proper sacrifice for her) at the temple for purification. It was customary to perform both of these ceremonies at the same time. Accordingly, Joseph and Mary went up to the temple at Jerusalem in person to present Jesus to the priests and effect his redemption and also to make the proper sacrifice to insure Mary's ceremonial purification from the alleged uncleanness of childbirth.

There lingered constantly about the courts of the temple two remarkable characters, Simeon a singer, and Anna a poetess. Simeon was a Judean, but Anna was a Galilean. This couple were frequently in each other's company, and both were intimates of the priest Zacharias, who had confided the secret of John and Jesus to them. Both Simeon and Anna longed for the coming of the Messiah and their confidence in Zacharias led them to believe that Jesus was the expected deliverer of the Jewish people.

Zacharias knew the day Joseph and Mary were expected to appear at the temple with Jesus, and he had prearranged with Simeon and Anna to indicate, by the salute of his upraised hand, which one in the

procession of first-born children was Jesus.

For this occasion, Anna had written a poem which Simeon proceeded to sing, much to the astonishment of Joseph, Mary, and all who were assembled in the temple courts. And this was their hymn of the redemption of Mary's first-born son:

Bless be the Lord, the God of Israel,
For he has visited us and wrought
redemption for his people;

He has raised up a horn of salvation
for all of us

In the house of his servant David.
Even as he spoke by the mouth of his
holy prophets-

Salvation from our enemies and from
the hand of all who hate us;

To show mercy to our fathers, and
remember his holy covenant--

The oath which he swore to Abraham our
father,

To grant us that we, being delivered
out of the hand of our enemies,

Should serve him without fear,

In holiness and righteousness before
him all our days.

Yes, and you, child of promise, shall
be called the prophet of the Most High;
For you shall go before the face of the
Lord to establish his Kingdom; To give

knowledge of salvation to his people in
the remission of their sins. Rejoice in
the tender mercy of our God because the
dayspring from on high has now visited
us

To shine upon those who sit in darkness
and the shadow of death;

To guide our feet into ways of peace.
And now let your servant depart in peace,
O Lord, according to your word, For my
eyes have seen your salvation, Which you
have prepared before the face of all
peoples;

A light for even the unveiling of
the gentiles

And the glory of your people Israel.

On the way back to Bethlehem, Joseph and Mary were silent-confused and overawed. Mary was much disturbed by the farewell salutation of Anna, the aged poetess, and Joseph was not in harmony with this premature effort to make Jesus out to be the expected Messiah of the Jewish people.

11. THE ATTEMPTED MURDER OF JESUS

But the watchers for Herod, King of Judea, were not inactive. When they reported to him the visit of the priests of Ur to Bethlehem, Herod summoned these Chaldeans to appear before him. He inquired diligently of these wise men about

the new "king of the Jews," but they gave him little satisfaction, explaining that the babe had been born of a woman who had come down to Bethlehem with her husband for the census enrollment. Herod, not being satisfied with this answer, sent them forth with a purse and directed that they should find the child so that he too might come and worship him, since they had declared that his kingdom was to be spiritual, not temporal. But when the wise men did not return, Herod grew suspicious. As he turned these things over in his mind, his informers returned and made full report of the recent occurrences in the temple, bringing him a copy of parts of the Simeon song which had been sung at the redemption ceremonies of Jesus. But they had failed to follow Joseph and Mary, and Herod was very angry with them when they could not tell him whither the pair had taken the babe. He then dispatched searchers to locate Joseph and Mary. Knowing Herod pursued the Nazareth family, Zacharias and Elizabeth remained away from Bethlehem. And Jesus, the baby boy, was secreted with Joseph's relatives.

Joseph was afraid to seek work, and their small savings were rapidly disappearing. Even at the time of the purification ceremonies at the temple, Joseph deemed himself sufficiently poor to warrant his offering for Mary two young pigeons as Moses had directed for the purification of mothers among the poor.

When, after more than a year of searching, Herod's spies had not located Jesus, and because of the suspicion that the babe was still concealed in Bethlehem, he prepared an order directing that a

systematic search be made of every house in Bethlehem, and that all boy babies under two years of age should be killed. In this manner Herod hoped to make sure that this child who was to become "king of the Jews" would be destroyed. And thus, perished in one day sixteen boy babies in Bethlehem of Judea. But intrigue and murder, even in his own immediate family, were common occurrences at the court of Herod.

The massacre of these infants took place about the middle of October, 6 B.C., when Jesus was a little over one-year of age. But there were believers in the coming Messiah even among Herod's court attaches, and one of these, learning of the order to slaughter the Bethlehem boy babies, communicated with Zacharias, who in turn dispatched a messenger to Joseph; and the night before the massacre Joseph and Mary departed from Bethlehem with the babe for Alexandria in Egypt. In order to avoid attracting attention, they journeyed alone to Egypt with Jesus. They went to Alexandria on funds provided by Zacharias, and there, Joseph worked at this trade while Mary and Jesus lodged with well-to-do relatives of Joseph's family. They sojourned in Alexandria two full years, not returning to Bethlehem until after the death of Herod.

PART III

THE EARLY CHILDHOOD OF JESUS

Owing to the uncertainties and anxieties of their sojourn in Bethlehem, Mary did not wean the babe until they had arrived safely in Alexandria, where the family was able to settle down to a normal life. They lived with kinsfolk, and Joseph was well able to support his family as he secured work shortly after their arrival. He was employed as a carpenter for several months and then elevated to the position of foreman of a large group of workmen employed on one of the public buildings then in process of construction. This new experience gave him the idea of becoming a contractor and builder after their return to Nazareth.

All through these early years of Jesus' helpless infancy, Mary maintained one long and constant vigil lest anything befall her child which might jeopardize his welfare or in any way interfere with his future mission on earth; no mother was more devoted to her child. In the home where Jesus chanced to be there were two other children about his age, and among the near neighbors there were six others whose ages were sufficiently near his own to make them acceptable playfellows. At first Mary was disposed to keep Jesus close by her side. She feared something might happen to him if he were allowed to play in the garden with the other children, but Joseph, with the assistance of his kinsfolk, was able to convince her

that such a course would deprive Jesus of the helpful experience of learning how to adjust himself to children of his own age. And Mary, realizing that such a program of undue sheltering and unusual protection might tend to make him self-conscious and somewhat self-centered, finally gave assent to the plan of permitting the child of promise to grow up just like any other child; and though she was obedient to this decision, she made it her business always to be on watch while the little folks were at play about the house or in the garden. Only an affectionate mother can know the burden that Mary carried in her heart for the safety of her son during these years of his infancy and early childhood.

Throughout the two years of their sojourn at Alexandria, Jesus enjoyed good health and continued to grow normally. Aside from a few friends and relatives no one was told about Jesus' being a "child of promise." One of Joseph's relatives revealed this to a few friends in Memphis, descendants of the distant Ikhnaton, and they, with a small group of Alexandrian believers, assembled at the palatial home of Joseph's relative-benefactor a short time before the return to Palestine to wish the Nazareth family well and to pay their respects to the child. On this occasion the assembled friends presented Jesus with a complete copy of the Greek translation of the Hebrew scriptures. But this copy of the Jewish sacred writings was not placed in Joseph's hands until both he and Mary had finally declined the invitation of

their Memphis and Alexandrian friends to remain in Egypt. These believers insisted that the child of destiny would be able to exert a far greater world influence as a resident of Alexandria than of any designated place in Palestine. These persuasions delayed their departure for Palestine for some time after they received the news of Herod's death.

Joseph and Mary finally took leave of Alexandria on a boat belonging to their friend Ezraeon, bound for Joppa, arriving at that port late in August of the year 4 B.C. They went directly to Bethlehem, where they spent the entire month of September in counsel with their friends and relatives concerning whether they should remain there or return to Nazareth.

Mary had never fully given up the idea that Jesus ought to grow up in Bethlehem, the City of David. Joseph did not really believe that their son was to become a kingly deliverer of Israel. Besides, he knew that he himself was not really a descendant of David; that his being reckoned among the off-spring of David was due to the adoption of one of his ancestors into the Davidic line of descent. Mary, of course, thought the City of David the most appropriate place in which the new candidate for David's throne could be reared, but Joseph preferred to take chances with Herod Antipas rather than with his brother Archelaus. He entertained great fears for the child's safety in Bethlehem or in any other city in Judea, and surmised that Archelaus would be more likely to pursue

the menacing policies of his father, Herod, than would Antipas in Galilee. And besides all these reasons, Joseph was outspoken in his preference for Galilee as a better place in which to rear and educate the child, but it required three weeks to overcome Mary's objections.

By the first of October Joseph had convinced Mary and all their friends that it was best for them to return to Nazareth. Accordingly, early in October, 4 B.C., they departed from Bethlehem for Nazareth, going by way of Lydda and Scythopolis. They started out early one Sunday morning, Mary and the child riding on their newly acquired beast of burden, while Joseph and five accompanying kinsmen proceeded on foot; Joseph's relatives refused to permit them to make the trip to Nazareth alone. They feared to go to Galilee by Jerusalem and the Jordan valley, and the western routes were not altogether safe for two lone travelers with a child of tender years.

1. BACK IN NAZARETH

On the fourth day of the journey the party reached its destination in safety. They arrived unannounced at the Nazareth home, which had been occupied for more than three years by one of Joseph's married brothers, who was indeed surprised to see them; so quietly had they gone about their business that neither the family of Joseph nor that of Mary

knew they had even left Alexandria. The next day Joseph's brother moved his family, and Mary, for the first time since Jesus' birth, settled down with her little family to enjoy life in their own home. In less than a week Joseph secured work as a carpenter, and they were supremely happy.

Jesus was about three years and two months old at the time of their return to Nazareth. He had stood all these travels very well and was in excellent health and full of childish glee and excitement at having premises of his own to run about in and to enjoy. But he greatly missed the association of his Alexandrian playmates.

On the way to Nazareth Joseph had persuaded Mary that it would be unwise to spread the word among their Galilean friends and relatives that Jesus was a child of promise. They agreed to refrain from all mention of these matters to anyone. And they were both faithful in keeping this promise.

Jesus' entire fourth year was a period of normal physical development and of unusual mental activity. Meantime he had formed a very close attachment for a neighbor boy about his own age named Jacob. Jesus and Jacob were always happy in their play, and they grew up to be great friends and loyal companions.

The next important event in the life of this Nazareth family was the birth of the second child, James, in the early morning hours of April 2, 5 B.C.

It was midsummer of this same year that Joseph built a small workshop close to the village spring and

near the caravan tarrying lot. After this he did very little carpenter work by the day. He had as associates two of his brothers and several other mechanics, whom he sent out to work while he remained at the shop making yokes and plows and doing other woodwork. He also did some work in leather and with rope and canvas. And Jesus, as he grew up. When not at school, spent his time about equally between helping his mother with home duties and watching his father work at the shop, meanwhile listening to the conversation and gossip of the caravan conductors and passengers from the four corners of the earth.

In July of this year, one month before Jesus was four years old, an outbreak of malignant intestinal trouble spread over all Nazareth from contact with the caravan travelers. Mary became so alarmed by the danger of Jesus being exposed to this epidemic of disease that she bundled up both her children and fled to the country home of her brother, several miles south of Nazareth on the Megiddo road near Sarid. They did not return to Nazareth for more than two months; Jesus greatly enjoyed this, his first experience on a farm.

2. THE FIFTH YEAR (2 B.C.)

In something more than a year after the return to Nazareth the boy Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him an Indwelling Spirit, a divine

gift of the Paradise Father (detailed in the Urantia Book), which had aforesaid served with Machiventa Melchizedek, thus gaining the experience of functioning in connection with the incarnation of a super-mortal being living in the likeness of mortal flesh. This event occurred on February 11, 2 B.C. Jesus was no more aware of the coming of the divine Monitor than are the millions upon millions of other children who, before and since that day, have likewise received these indwelling Spirits to indwell their minds and work for the ultimate spiritualization of these minds and the eternal survival of their evolving immortal souls.

On this day in February the direct and personal supervision of the Universe Rulers, as it was related to the integrity of the childlike incarnation of Michael, terminated. From that time on throughout the human unfolding of ``the incarnation, the guardianship of Jesus was destined to rest in the keeping of this Indwelling Spirit and the associated seraphic guardians, supplemented from time to time by the ministry of midway creatures assigned for the performance of certain definite duties in accordance with the instruction of their planetary superiors.

Jesus was five years old in August of this year, and we will, therefore, refer to this as his fifth (calendar) year of life. In this year, 2 B.C., a little more than one month before his fifth birthday anniversary, Jesus was made very happy by the coming of his sister Miriam, who was born on the night of

July 11. During the evening of the following day Jesus had a long talk with his father concerning the manner in which various groups of living things are born into the world as separate individuals. The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions. From the time Jesus was five years old until he was ten, he was one continuous question mark. While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.

Since returning to Nazareth, theirs had been a busy household, and Joseph had been unusually occupied building his new shop and getting his business started again. So fully was he occupied that he had found no time to build a cradle for James, but this was corrected long before Miriam came, so that she had a very comfortable crib in which to nestle while the family admired her. And the child Jesus heartily entered into all these natural and normal home experiences. He greatly enjoyed his little brother and his baby sister and was of great help to Mary in their care.

There were few homes in the gentile world of those days that could give a child a better

intellectual, moral, and religious training than the Jewish homes of Galilee. These Jews had a systematic program for rearing and educating their children. They divided a child's life into seven stages:

1. The newborn child, the first to the eighth day.
2. The suckling child.
3. The weaned child.
4. The period of dependence on the mother, lasting up to the end of the fifth year.
5. The beginning independence of the child and, with sons, the father assuming responsibility for their education.
6. The adolescent youths and maidens.
7. The young men and the young women.

It was the custom of the Galilean Jews for the mother to bear the responsibility for a child's training until the fifth birthday, and then, if the child were a boy, to hold the father responsible for the lad's education from that time on. This year, therefore, Jesus entered upon the fifth stage of a Galilean Jewish child's career, and accordingly on August 21, 2 B.C., Mary formally turned him over to Joseph for further instruction.

Though Joseph was now assuming the direct responsibility for Jesus' intellectual and religious education, his mother still interested herself in his

home training. She taught him to know and care for the vines and flowers growing about the garden walls which completely surrounded the home plot. She also provided on the roof of the house (the summer bedroom) shallow boxes of sand in which Jesus worked out maps and did much of his early practice at writing Aramaic, Greek, and later on, Hebrew, for in time he learned to read, write, and speak, fluently, all three languages.

Jesus appeared to be a well-nigh perfect child physically and continued to make normal progress mentally and emotionally. He experienced a mild digestive upset, his first minor illness, in the latter part of this, his fifth (calendar) year.

Though Joseph and Mary often talked about the future of their eldest child, had you been there, you would only have observed the growing up of a normal, healthy, carefree, but exceedingly inquisitive child of that time and place.

3. EVENTS OF THE SIXTH YEAR (1 B.C.)

Already, with his mother's help, Jesus had mastered the Galilean dialect of the Aramaic tongue; and now his father began teaching him Greek. Mary spoke little Greek, but Joseph was a fluent speaker of both Aramaic and Greek. The textbook for the study of the Greek language was the copy of the Hebrew

scriptures - a complete version of the law and the prophets, including the Psalms - which had been presented to them on leaving Egypt. There were only two complete copies of the Scriptures in Greek in all Nazareth, and the possession of one of them by the carpenter's family made Joseph's home a much-sought place and enabled Jesus, as he grew up, to meet an almost endless procession of earnest students and sincere truth seekers. Before this year ended, Jesus had assumed custody of this priceless manuscript, having been told on his sixth birthday that the sacred book had been presented to him by Alexandrian friends and relatives. And in a very short time he could read it readily.

The first great shock of Jesus' young life occurred when he was not quite six years old. It had seemed to the lad that his father - at least his father and mother together - knew everything. Imagine, therefore, the surprise of this inquiring child, when he asked his father the cause of a mild earthquake which had just occurred, to hear Joseph say, "My son, I really do not know." Thus began that long and disconcerting disillusionment in the course of which Jesus found out that his earthly parents were not all-wise and all-knowing.

Joseph's first thought was to tell Jesus that the earthquake had been caused by God, but a moment's reflection admonished him that such an answer would

immediately be provocative of further and still more embarrassing inquiries. Even at an early age it was very difficult to answer Jesus' questions about physical or social phenomena by thoughtlessly telling him that either God or the devil was responsible. In harmony with the prevailing belief of the Jewish people, Jesus was long willing to accept the doctrine of good spirits and evil spirits as the possible explanation of mental and spiritual phenomena, but he very early became doubtful that such unseen influences were responsible for the physical happenings of the natural world.

Before Jesus was six years of age, in the early summer of 1 B.C., Zacharias and Elizabeth and their son John came to visit the Nazareth family. Jesus and John had a happy time during this, their first visit within their memories. Although the visitors could remain only a few days, the parents talked over many things, including the future plans for their sons. While they were thus engaged, the lads played with blocks in the sand on top of the house and in many other ways enjoyed themselves in true boyish fashion.

Having met John, who came from near Jerusalem, Jesus began to evince an unusual interest in the history of Israel and to inquire in great detail as to the meaning of the Sabbath rites, the synagogue sermons, and the recurring feasts of commemoration.

His father explained to the meaning of all these seasons. The first was the midwinter festive illumination, lasting eight days, starting out with one candle the first night and adding one each successive night; this commemorated the dedication of the temple after the restoration of the Mosaic services by Judas Maccabee. Next came the early springtime celebration of Purim, the feast of Esther and Israel's deliverance through her. Then followed the solemn Passover, which the adults celebrated in Jerusalem whenever possible, while at home the children would remember that no leavened bread was to be eaten for the whole week. Later came the feast of the first-fruits, the harvest ingathering; and last, the most solemn of all, the feast of the new year, the day of atonement. While some of these celebrations and observances were difficult for Jesus' young mind to understand, he pondered them seriously and then entered fully into the joy of the feast of tabernacles, the annual vacation season of the whole Jewish people, the time when they camped out in leafy booths and gave themselves up to mirth and pleasure.

During this year Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his

earthly father. This departure from the more solemn and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having "just a little talk with my Father in heaven."

In June of this year Joseph turned the shop in Nazareth over to his brothers and formally entered upon his work as a builder. Before the year was over, the family income had more than trebled. Never again, until after Joseph's death, did the Nazareth family feel the pinch of poverty. The family grew larger and larger, and they spent much money on extra education and travel, but always Joseph's increasing income kept pace with the growing expenses.

The next few years Joseph did considerable work at Cana, Bethlehem (of Galilee), Magdala, Nain, Sepphoris, Capernaum, and Endor, as well as much building in and near Nazareth. As James grew up to be old enough to help his mother with the housework and care of the younger children, Jesus made frequent trips away from home with his father to these surrounding towns and villages. Jesus was a keen observer and gained much practical knowledge from these trips away from home; he was assiduously storing up knowledge regarding man and the way he lived on earth.

This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquility of the entire family. When the situation had been explained to Jesus, he was always intelligently and willingly cooperative with parental wishes and family regulations.

Much of his spare time - when his mother did not require his help about the house - was spent studying the flowers and plants by day and the stars by night. He evinced a troublesome penchant for lying on his back and gazing wonderingly up into the starry heavens long after his usual bedtime in this well-ordered Nazareth household.

4. THE SEVENTH YEAR (A.D. 1)

This was, indeed, an eventful year in Jesus' life. Early in January a great snowstorm occurred in Galilee. Snow fell two feet deep, the heaviest snowfall Jesus saw during his lifetime and one of the deepest at Nazareth in a hundred years.

The play life of Jewish children in the times of Jesus was rather circumscribed; all too often the children played at the more serious things they observed their elders doing. They played much at weddings and funerals, ceremonies which they so frequently saw and which were so spectacular. They danced and sang but had few organized games, such as children of later days so much enjoy.

Jesus, in company with a neighbor boy and later his brother James, delighted to play in the far corner of the family carpenter shop, where they had great fun with the shavings and the blocks of wood. It was always difficult for Jesus to comprehend the harm of certain sorts of play which were forbidden on the Sabbath, but he never failed to conform to his parents' wishes. He had a capacity for humor and play which was afforded little opportunity for expression in the environment of his day and generation, but up to the age of fourteen he was cheerful and lighthearted most of the time.

Mary maintained a dovecote on top of the animal house adjoining the home, and they used the profits from the sale of doves as a special charity fund, which Jesus administered after he deducted the tithe and turned it over to the officer of the synagogue.

The only real accident Jesus had up to this time was a fall down the back-yard stone stairs which led up to the canvas-roofed bedroom. It happened during an unexpected July sandstorm from the east. The hot winds,

carrying blasts of fine sand, usually blew during the rainy season, especially in March and April. It was extraordinary to have such a storm in July. When the storm came up, Jesus was on the housetop playing, as was his habit, for during much of the dry season this was his accustomed playroom. He was blinded by the sand when descending the stairs and fell. After this accident Joseph built a balustrade up both sides of the stairway.

There was no way in which this accident could have been prevented. It was not chargeable to neglect by the midway temporal guardians, one primary and one secondary midwayer having been assigned to the watchcare of the lad; neither was it chargeable to the guardian seraphim. It simply could not have been avoided. But this slight accident, occurring while Joseph was absent in Endor, caused such great anxiety to develop in Mary's mind that she unwisely tried to keep Jesus very close to her side for some months.

Material accidents, commonplace occurrences of a physical nature, are not arbitrarily interfered with by celestial personalities. Under ordinary circumstances only midway creatures can intervene in material conditions to safeguard the persons of men and women of destiny, and even in special situations these beings can so act only in obedience to the specific mandates of their superiors.

And this was but one of a number of such minor

accidents which subsequently befell this inquisitive and adventurous youth. If you envisage the average childhood and youth of an aggressive boy, you will have a fairly good idea of the youthful career of Jesus, and you will be able to imagine just about how much anxiety he caused his parents, particularly his mother.

The fourth member of the Nazareth family, Joseph, was born Wednesday morning, March 16, A.D. 1.

5. SCHOOL DAYS IN NAZARETH

Jesus was now seven years old, the age when Jewish children were supposed to begin their formal education in the synagogue schools. Accordingly, in August of this year he entered upon his eventful school life at Nazareth. Already this lad was a fluent reader, writer, and speaker of two languages, Aramaic and Greek. He was now to acquaint himself with the task of learning to read, write, and speak the Hebrew language. And he was truly eager for the new school life which was ahead of him.

For three years - until he was ten - he attended the elementary school of the Nazareth synagogue. For these three years he studied the rudiments of the Book of the Law as it was recorded in the Hebrew tongue. For the following three years he studied in the advanced school and committed to memory, by the method of repeating aloud, the deeper teachings of the sacred

law. He graduated from this school of the synagogue during his thirteenth year and was turned over to his parents by the synagogue rulers as an educated "son of the commandment" - henceforth a responsible citizen of the commonwealth of Israel, all of which entailed his attendance at the Passovers in Jerusalem; accordingly, he attended his first Passover that year in company with his father and mother.

At Nazareth the pupils sat on the floor in a semicircle, while their teacher, the chazan, an officer of the synagogue, sat facing them. Beginning with the Book of Leviticus, they passed on to the study of the other books of the law, followed by the study of the Prophets and the Psalms. The Nazareth synagogue possessed a complete copy of the Scriptures in Hebrew. Nothing but the Scriptures was studied prior to the twelfth year. In the summer months the hours for school were greatly shortened.

Jesus early became a master of Hebrew, and as a young man, when no visitor of prominence happened to be sojourning in Nazareth, he would often be asked to read the Hebrew scriptures to the faithful assembled in the synagogue at the regular Sabbath services.

These synagogue schools, of course, had no textbooks. In teaching, the chazan would utter a statement while the pupils would in unison repeat it after him. When having access to the written books of the law, the student learned his lesson by reading aloud and by constant repetition.

Next, in addition to his more formal schooling, Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop. When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and nourishment. Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors.

Nazareth was a caravan way station and crossroads of travel and largely gentile in population; at the same time, it was widely known as a center of liberal interpretation of Jewish traditional law. In Galilee the Jews mingled more freely with the gentiles than was their practice in Judea. And of all the cities of Galilee, the Jews of Nazareth were most liberal in their interpretations of the social restrictions based on the fears of contamination as a result of contact with the gentiles. And these conditions gave rise to the common saying in Jerusalem, "Can any good thing come out of Nazareth?"

Jesus received his moral training and spiritual culture chiefly in his own home. He secured much of his intellectual and theological education from the chazan. But his real education - that equipment of mind and heart for the actual test of grappling with the difficult problems of life - he obtained by mingling with his fellow men. It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human

race. Jesus was highly educated in that he thoroughly understood men and devotedly loved them.

Throughout his years at the synagogue he was a brilliant student, possessing a great advantage since he was conversant with three languages. The Nazareth chazan, on the occasion of Jesus' finishing the course in his school, remarked to Joseph that he feared he "had learned more from Jesus' searching questions" than he had "been able to teach the lad."

Throughout his course of study Jesus learned much and derived great inspiration from the regular Sabbath sermons in the synagogue. It was customary to ask distinguished visitors, stopping over the Sabbath in Nazareth, to address the synagogue. As Jesus grew up, he heard many great thinkers of the entire Jewish world expound their views, and many also who were hardly orthodox Jews since the synagogue of Nazareth was an advanced and liberal center of Hebrew thought and culture.

When entering school at seven years (at this time the Jews had just inaugurated a compulsory education law), it was customary for the pupils to choose their "birthday text," a sort of golden rule to guide them throughout their studies, one upon which they often expatiated at their graduation when thirteen years old. The text which Jesus chose was from the Prophet Isaiah: "The spirit of the Lord God is upon me, for the Lord has anointed me; he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to set the

spiritual prisoners free."

Nazareth was one of the twenty-four priest centers of the Hebrew nation. But the Galilean priesthood was more liberal in the interpretation of the traditional laws than were the Judean scribes and rabbis. And at Nazareth they were also more liberal regarding the observance of the Sabbath. It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to climb the high hill near their home, from which they could obtain a panoramic view of all Galilee. To the northwest, on clear days, they could see the long ridge of Mount Carmel running down to the sea; and many times Jesus heard his father relate the story of Elijah, one of the first of that long line of Hebrew prophets, who reproved Ahab and exposed the priests of Baal. To the north Mount Hermon raised its snowy peak in majestic splendor and monopolized the skyline, almost 3,000 feet of the upper slopes glistening white with perpetual snow. Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab. Also to the south and the east, when the sun shone upon their marble walls, they could see the Greco-Roman cities of the Decapolis, with their amphitheaters and pretentious temples. And when they lingered toward the going down of the sun, to the west they could make out the sailing vessels on the distant Mediterranean.

From four directions Jesus could observe the

caravan trains as they wended their way in and out of Nazareth, and to the south he could overlook the broad and fertile plain country of Esdraelon, stretching off toward Mount Gilboa and Samaria.

When they did not climb the heights to view the distant landscape, they strolled through the countryside and studied nature in her various moods in accordance with the seasons. Jesus' earliest training, aside from that of the home hearth, had to do with a reverent and sympathetic contact with nature.

Before he was eight years of age, he was known to all the mothers and young women of Nazareth, who had met him and talked with him at the spring, which was not far from his home, and which was one of the social centers of contact and gossip for the entire town. This year Jesus learned to milk the family cow and care for the other animals. During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator. It was about this time that Jesus and the neighbor boy Jacob became great friends of the potter who worked near the flowing spring; and as they watched Nathan's deft fingers mold the clay on the potter's wheel, many times both of them determined to be potters when they grew up. Nathan was very fond of the lads and often gave them clay to play with, seeking to stimulate their creative imaginations by suggesting competitive efforts in modeling various objects and animals.

6. HIS EIGHTH YEAR (A.D. 2)

This was an interesting year at school. Although Jesus was not an unusual student, he was a diligent pupil and belonged to the more progressive third of the class, doing his work so well that he was excused from attendance one week out of each month. This week he usually spent either with his fisherman uncle on the shores of the Sea of Galilee near Magdala or on the farm of another uncle (his mother's brother) five miles south of Nazareth.

Although his mother had become unduly anxious about his health and safety, she gradually became reconciled to these trips away from home. Jesus' uncles and aunts were all very fond of him, and there ensued a lively competition among them to secure his company for these monthly visits throughout this and immediately subsequent years. the month of May.

About this time Jesus met a teacher of mathematics from Damascus, and learning some new techniques of numbers, he spent much time on mathematics for several years. He developed a keen sense of numbers, distances, and proportions.

Jesus began to enjoy his brother James very much and by the end of this year had begun to teach him the alphabet.

This year Jesus made arrangements to exchange

dairy products for lessons on the harp. He had an unusual liking for everything musical. Later on he did much to promote an interest in vocal music among his youthful associates. By the time he was eleven years of age, he was a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations.

While Jesus continued to make enviable progress at school, all did not run smoothly for either parents or teachers. He persisted in asking many embarrassing questions concerning both science and religion, particularly regarding geography and astronomy. He was especially insistent on finding out why there was a dry season and a rainy season in Palestine. Repeatedly he sought the explanation for the great difference between the temperatures of Nazareth and the Jordan valley. He simply never ceased to ask such intelligent but perplexing questions.

His third brother, Simon, was born on Friday evening, April 14, of this year, A.D. 2. In February, Nahor, one of the teachers in a Jerusalem academy of the rabbis, came to Nazareth to observe Jesus, having been on a similar mission to Zacharias's home near Jerusalem. He came to Nazareth at the instigation of John's father. While at first he was somewhat shocked by Jesus' frankness and unconventional manner of relating himself to things religious, he attributed it to the remoteness

of Galilee from the centers of Hebrew learning and culture and advised Joseph and Mary to allow him to take Jesus back with him to Jerusalem, where he could have the advantages of education and training at the center of Jewish culture. Mary was half persuaded to consent; she was convinced her eldest son was to become the Messiah, the Jewish deliverer; Joseph hesitated; he was equally persuaded that Jesus was to grow up to become a man of destiny, but what that destiny would prove to be he was profoundly uncertain. But he never really doubted that his son was to fulfill some great mission on earth. The more he thought about Nahor's advice, the more he questioned the wisdom of the proposed sojourn in Jerusalem.

Because of this difference of opinion between Joseph and Mary, Nahor requested permission to lay the whole matter before Jesus. Jesus listened attentively, talked with Joseph, Mary, and a neighbor, Jacob the stone mason, whose son was his favorite playmate, and then, two days later, reported that since there was such a difference of opinion among his parents and advisers, and since he did not feel competent to assume the responsibility for such a decision, not feeling strongly one way or the other, in view of the whole situation, he had finally decided to "talk with my Father who is in heaven"; and while he was not perfectly sure about the answer, he rather felt he should remain at home "with my father and mother," adding, "they who love me so much should be able to do more for me and guide me more safely than strangers who

can only view my body and observe my mind but can hardly truly know me." They all marveled, and Nahor went his way, back to Jerusalem. And it was many years before the subject of Jesus' going away from home again came up for consideration.

PART IV

THE LATER CHILDHOOD OF JESUS

Although Jesus might have enjoyed a better opportunity for schooling at Alexandria than in Galilee, he could not have had such a splendid environment for working out his own life problems with a minimum of educational guidance, at the same time enjoying the great advantage of constantly contacting with such a large number of all classes of men and women hailing from every part of the civilized world. Had he remained at Alexandria, his education would have been directed by Jews and along exclusively Jewish lines. At Nazareth he secured an education and received a training which more acceptably prepared him to understand the gentiles, and which gave him a better and more balanced idea of the relative merits of the Eastern, or Babylonian, and the Western, or Hellenic, views of Hebrew theology.

1. JESUS - NINE YEARS OLD

Though it could hardly be said that Jesus was ever seriously ill, he did have some of the minor ailments of childhood this year, along with his brothers and baby sister.

School went on and he was still a favored pupil, having one week each month at liberty, and he continued to divide his time about equally between trips to neighboring cities with his father, sojourns on his uncle's farm south of Nazareth, and fishing excursions out from Magdala.

The most serious trouble as yet to come up at school occurred in late winter when Jesus dared to challenge the chazan regarding the teaching that all images, pictures, and drawings were idolatrous in nature. Jesus delighted in drawing landscapes as well as in modeling a great variety of objects in potter's clay. Everything of that sort was strictly forbidden by Jewish law, but up to this time he had managed to disarm his parents' objection to such an extent that they had permitted him to continue in these activities.

But trouble was again stirred up at school when one of the more backward pupils discovered Jesus drawing a charcoal picture of the teacher on the floor of the schoolroom. There it was, plain as day, and many of the elders had viewed it before the committee went to call on Joseph to demand

that something be done to suppress the lawlessness of his eldest son. And though this was not the first-time complaints had come to Joseph and Mary about the doings of their versatile and aggressive child, this was the most serious of all the accusations which had thus far been lodged against him. Jesus listened to the indictment of his artistic efforts for some time, being seated on a large stone just outside the back door. He resented their blaming his father for his alleged misdeeds; so, in he marched, fearlessly confronting his accusers. The elders were thrown into confusion. Some were inclined to view the episode humorously, while one or two seemed to think the boy was sacrilegious if not blasphemous. Joseph was nonplused, Mary indignant, but Jesus insisted on being heard. He had his say, courageously defended his viewpoint, and with consummate self-control announced that he would abide by the decision of his father in this as in all other matters controversial. And the committee of elders departed in silence.

Mary endeavored to influence Joseph to permit Jesus to model in clay at home, provided he promised not to carry on any of these questionable activities at school, but Joseph felt impelled to rule that the rabbinical interpretation of the second commandment should prevail. And so, Jesus no more drew or modeled the likeness of anything

from that day as long as he lived in his father's house. But he was unconvinced of the wrong of what he had done, and to give up such a favorite pastime constituted one of the great trials of his young life.

In the latter part of June, Jesus, in company with his father, first climbed to the summit of Mount Tabor. It was a clear day and the view was superb. It seemed to this nine-year old lad that he had really gazed upon the entire world excepting India, Africa, and Rome.

Jesus' second sister, Martha, was born Thursday night, September 13. Three weeks after the coming of Martha, Joseph, who was home for a while, started the building of an addition to their house, a combined work shop and bedroom. A small workbench was built for Jesus, and for the first time he possessed tools of his own. At odd times for many years he worked at this bench and became highly expert in the making of yokes.

This winter and the next were the coldest in Nazareth for many decades. Jesus had seen snow on the mountains, and several times it had fallen in Nazareth, remaining on the ground only a short time; but not until this winter had he seen ice. The fact that water could be had as a solid, a liquid, and a vapor - he had long pondered over the escaping steam from the boiling pots - caused the lad to think a great deal about the physical

world and its constitution; and yet the personality embodied in this growing youth was all this while the actual creator and organizer of all these things throughout a far-flung universe.

The climate of Nazareth was not severe. January was the coldest month, the temperature averaging around 50° F. During July and August, the hottest months, the temperature would vary from 75° to 90° F. From the mountains to the Jordan and the Dead Sea valley the climate of Palestine ranged from the frigid to the torrid. And so, in a way, the Jews were prepared to live in about any and all of the world's varying climates.

Even during the warmest summer months, a cool sea breeze usually blew from the west from 10:00 A.M. until about 10:00 P.M. But every now and then terrific hot winds from the eastern desert would blow across all Palestine. These hot blasts usually came in February and March, near the end of the rainy season. In those days the rain fell in refreshing showers from November to April, but it did not rain steadily. There were only two seasons in Palestine, summer and winter, the dry and rainy seasons. In January the flowers began to bloom, and by the end of April the whole land was one vast flower garden.

In May of this year, on his uncle's farm, Jesus for the first time helped with the harvest of the grain. Before he was thirteen, he had

managed to find out something about practically everything that men and women worked at around Nazareth except metal working, and he spent several months in a smith's shop when older, after the death of his father.

When work and caravan travel were slack, Jesus made many trips with his father on pleasure or business to near-by Cana, Endor, and Nain. Even as a lad he frequently visited Sepphoris, only a little over three miles from Nazareth to the northwest, and from 4 B.C. to about A.D. 25 the capital of Galilee and one of the residences of Herod Antipas.

Jesus continued to grow physically, intellectually, socially, and spiritually. His trips away from home did much to give him a better and more generous understanding of his own family, and by this time even his parents were beginning to learn from him as well as to teach him. Jesus was an original thinker and a skillful teacher, even in his youth. He was in constant collision with the so-called "oral law," but he always sought to adapt himself to the practices of his family. He got along fairly well with the children of his age, but he often grew discouraged with their slow-acting minds. Before he was ten years old, he had become the leader of a group of seven lads who formed themselves into a society for promoting the

acquirements of manhood - physical, intellectual, and religious. Among these boys Jesus succeeded in introducing many new games and various improved methods of physical recreation.

2. JESUS - TEN YEARS OLD

It was the fifth of July, the first Sabbath of the month, when Jesus, while strolling through the countryside with his father, first gave expression to feelings and ideas which indicated that he was becoming self-conscious of the unusual nature of his life mission. Joseph listened attentively to the momentous words of his son but made few comments; he volunteered no information. The next day Jesus had a similar but longer talk with his mother. Mary likewise listened to the pronouncements of the lad, but neither did she volunteer any information. It was almost two years before Jesus again spoke to his parents concerning this increasing revelation within his own consciousness regarding the nature of his personality and the character of his mission on earth.

He entered the advanced school of the synagogue in August. At school he was constantly creating trouble by the questions he persisted in asking. Increasingly he kept all Nazareth in more or less of a hubbub. His parents were loath to

forbid his asking these disquieting questions, and his chief teacher was greatly intrigued by the lad's curiosity, insight, and hunger for knowledge.

Jesus' playmates saw nothing supernatural in his conduct; in most ways he was altogether like themselves. His interest in study was somewhat above the average but not wholly unusual. He did ask more questions at school than others in his class.

Perhaps his most unusual and outstanding trait was his unwillingness to fight for his rights. Since he was such a well-developed lad for his age, it seemed strange to his play fellows that he was disinclined to defend himself even from injustice or when subjected to personal abuse. As it happened, he did not suffer much on account of this trait because of the friendship with Jacob, a neighbor boy, who was one year older. He was the son of the stone mason, a business associate of Joseph. Jacob was a great admirer of Jesus and made it his business to see that no one was permitted to impose upon Jesus because of his aversion to physical combat. Several times older and uncouth youths attacked Jesus, relying upon his reputed docility, but they always suffered swift and certain retribution at the hands of his self-appointed champion and ever-ready defender, Jacob the stone mason's son.

Jesus was the generally accepted leader of the Nazareth lads who stood for the higher ideals of their day and generation. He was really loved by his youthful associates, not only because he was fair, but also because he possessed a rare and understanding sympathy that betokened love and bordered on discreet compassion.

This year he began to show a marked preference for the company of older persons. He delighted in talking over things culture, educational, social, economic, political, and religious with older minds, and his depth of reasoning and keenness of observation so charmed his adult associates that they were always more than willing to visit with him. Until he became responsible for the support of the home, his parents were constantly seeking to influence him to associate with those of his own age, or more nearly his age, rather than with older and better-informed individuals for whom he evinced such a preference.

Late this year he had a fishing experience of two months with his uncle on the Sea of Galilee, and he was very successful. Before attaining manhood, he had become an expert fisherman.

His physical development continued; he was an advanced and privileged pupil at school; he got along fairly well at home with his younger

brothers and sisters, having the advantage of being three and one-half years older than the oldest of the other children. He was well thought of in Nazareth except by the parents of some of the duller children, who often spoke of Jesus as being too pert, as lacking in proper humility and youthful reserve. He manifested a growing tendency to direct the play activities of his youthful associates into more serious and thoughtful channels. He was a born teacher and simply could not refrain from so functioning, even when supposedly engaged in play.

Joseph early began to instruct Jesus in the diverse means of gaining a livelihood, explaining the advantages of agriculture over industry and trade. Galilee was a more beautiful and prosperous district than Judea, and it cost only about one fourth as much to live there as in Jerusalem and Judea. It was a province of agriculture villages and thriving industrial cities, containing more than two hundred towns of over five thousand population and thirty of over fifteen thousand.

When on his first trip with his father to observe the fishing industry on the lake of Galilee, Jesus had just about made up his mind to become a fisherman; but close association with his father's vocation later on influenced him to become a carpenter, while still later a combination of influences led him to the final choice of becoming

a religious teacher of a new order.

3. JESUS - ELEVEN YEARS OLD

Throughout this year the lad continued to make trips away from home with his father, but he also frequently visited his uncle's farm and occasionally went over to Magdala to engage in fishing with the uncle who made his head-quarters near that city.

Joseph and Mary were often tempted to show some special favoritism for Jesus or otherwise to betray their knowledge that he was a child of promise, a son of destiny. But both of his parents were extraordinarily wise and sagacious in all these matters. The few times they did in any manner exhibit any preference for him, even in the slightest degree, the lad was quick to refuse all such special consideration.

Jesus spent considerable time at the caravan supply shop, and by conversing with the travelers from all parts of the world, he acquired a store of information about international affairs that was amazing, considering his age. This was the last year in which he enjoyed much free play and youthful joyousness. From this time on difficulties and responsibilities rapidly multiplied in the life of this youth.

On Wednesday evening, June 24, A.D. 5, Jude

was born. Complications attended the birth of this, the seventh child. Mary was so very ill for several weeks that Joseph remained at home. Jesus was very much occupied with errands for his father and with many duties occasioned by his mother's serious illness. Never again did this youth find it possible to return to the child-like attitude of his earlier years. From the time of his mother's illness - just before he was eleven years old - he was compelled to assume the responsibilities of the first-born son and to do all this one or two full years before these burdens should normally have fallen on his shoulders.

The chazan spent one evening each week with Jesus, helping him to master the Hebrew scriptures. He was greatly interested in the progress of his promising pupil; therefore, was he willing to assist him in many ways. This Jewish pedagogue exerted a great influence upon this growing mind, but he was never able to comprehend why Jesus was so indifferent to all his suggestions regarding the prospects of going to Jerusalem to continue his education under the learned rabbis.

About the middle of May the lad accompanied his father on a business trip to Scythopolis, the chief Greek city of the Decapolis, the ancient Hebrew city of Bethshean. On the way Joseph recounted much of the olden history of King Saul, the Philistines, and the subsequent events of

Israel's turbulent history. Jesus was tremendously impressed with the clean appearance and well-ordered arrangement of this so-called heathen city. He marveled at the open-air theater and admired the beautiful marble temple dedicated to the worship of the "heathen" gods. Joseph was much perturbed by the lad's enthusiasm and sought to counteract these favorable impressions by extolling the beauty and grandeur of the Jewish temple at Jerusalem. Jesus had often gazed curiously upon this magnificent Greek city from the hill of Nazareth and had many times inquired about its extensive public works and ornate buildings, but his father had always sought to avoid answering these questions. Now they were face to face with the beauties of this gentile city, and Joseph could not gracefully ignore Jesus' inquiries.

It so happened that just at this time the annual competitive games and public demonstrations of physical prowess between the Greek cities of the Decapolis were in progress at the Scythopolis amphitheater, and Jesus was insistent that his father take him to see the games, and he was so insistent that Joseph hesitated to deny him. The boy was thrilled with the games and entered most heartily into the spirit of the demonstrations of physical development and athletic skill. Joseph was inexpressibly shocked to observe his son's enthusiasm as he beheld these exhibitions of

"heathen" vain gloriousness. After the games were finished, Joseph received the surprise of his life when he heard Jesus express his approval of them and suggest that it would be good for the young men of Nazareth if they could be thus benefited by wholesome outdoor physical activities. Joseph talked earnestly and long with Jesus concerning the evil nature of such practices, but he well knew that the lad was unconvinced.

The only time Jesus ever saw his father angry with him was that night in their room at the inn when, in the course of their discussions, the boy so far forgot the trends of Jewish thought as to suggest that they go back home and work for the building of an amphitheater at Nazareth. When Joseph heard his first-born son express such un-Jewish sentiments, he forgot his usual calm demeanor and, seizing Jesus by the shoulder, angrily exclaimed, "My son, never again let me hear you give utterance to such an evil thought as long as you live." Jesus was startled by his father's display of emotion; he had never before been made to feel the personal sting of his father's indignation and was astonished and shocked beyond expression. He only replied, "Very well, my father, it shall be so." And never again did the boy even in the slightest manner allude to the games and other athletic activities of the Greeks as long as his father lived.

Later on, Jesus saw the Greek amphitheater at Jerusalem and learned how hateful such things were from the Jewish point of view. Nevertheless, throughout his life he endeavored to introduce the idea of wholesome recreation into his personal plans and, as far as Jewish practice would permit, into the later program of regular activities for his twelve apostles.

At the end of this eleventh year Jesus was a vigorous, well-developed, moderately humorous, and fairly lighthearted youth, but from this year on he was more and more given to peculiar seasons of profound meditation and serious contemplation. He was much given to thinking about how he was to carry out his obligations to his family and at the same time be obedient to the call of his mission to the world; already he had conceived that his ministry was not to be limited to the betterment of the Jewish people.

4. JESUS - TWELVE YEARS OLD

This was an eventful year in Jesus' life. He continued to make progress at school and was indefatigable in his study of nature, while increasingly he prosecuted his study of the methods whereby men make a living. He began doing regular work in the home carpenter shop and was permitted to manage his own earnings, a very unusual

arrangement to obtain in a Jewish family. This year he also learned the wisdom of keeping such matters a secret in the family. He was becoming conscious of the way in which he had caused trouble in the village, and henceforth he became increasingly discreet in concealing everything which might cause him to be regarded as different from his fellows.

Throughout this year he experienced many seasons of uncertainty, if not actual doubt, regarding the nature of his mission. His naturally developing human mind did not yet fully grasp the reality of his dual nature. The fact that he had a single personality rendered it difficult for his consciousness to recognize the double origin of those factors which composed the nature associated with that selfsame personality.

From this time on he became more successful in getting along with his brothers and sisters. He was increasingly tactful, always compassionate and considerate of their welfare and happiness, and enjoyed good relations with them up to the beginning of his public ministry. To be more explicit: He got along with James, Miriam, and the two younger (as yet unborn) children, Amos and Ruth, most excellently. He always got along with Martha fairly well. What trouble he had at home largely arose out of friction with Joseph and Jude, particularly the latter.

It was a trying experience for Joseph and

Mary to undertake the rearing of this unprecedented combination of divinity and humanity, and they deserve great credit for so faithfully and successfully discharging their parental responsibilities. Increasingly Jesus' parents realized that there was something superhuman resident within this eldest son, but they never even faintly dreamed that this son of promise was indeed and in truth the actual creator of this local universe of things and beings. Joseph and Mary lived and died without ever learning that their son Jesus really was the Universe Creator incarnate in mortal flesh.

This year Jesus paid more attention than ever to music, and he continued to teach the home school for his brothers and sisters. It was at about this time that the lad became keenly conscious of the difference between the viewpoints of Joseph and Mary regarding the nature of his mission. He pondered much over his parents' differing opinions, often hearing their discussions when they thought he was sound asleep. More and more he inclined to the view of his father, so that his mother was destined to be hurt by the realization that her son was gradually rejecting her guidance in matters having to do with his life career. And, as the years passed, this breach of understanding widened. Less and less did Mary comprehend the significance of Jesus' mission, and increasingly was this good mother hurt by the failure of her

favorite son to fulfill her fond expectations.

Joseph entertained a growing belief in the spiritual nature of Jesus' mission. And but for other and more important reasons it does seem unfortunate that he could not have lived to see the fulfillment of his concept of Jesus' bestowal on earth.

During his last year at school, when he was twelve years old, Jesus remonstrated with his father about the Jewish custom of touching the bit of parchment nailed upon the doorpost each time on going into, or coming out of, the house and then kissing the finger that touched the parchment. As a part of this ritual it was customary to say, "The Lord shall preserve our going out and our coming in, from this time forth and even forevermore." Joseph and Mary had repeatedly instructed Jesus as to the reasons for not making images or drawing pictures, explaining that such creations might be used for idolatrous purposes. Though Jesus failed fully to grasp their proscriptions against images and pictures, he possessed a high concept of consistency and therefore pointed out to his father the essentially idolatrous nature of this habitual obeisance to the doorpost parchment. And Joseph removed the parchment after Jesus had thus remonstrated with him.

As time passed, Jesus did much to modify their practice of religious forms, such as the

family prayers and other customs. And it was possible to do many such things at Nazareth, for its synagogue was under the influence of a liberal school of rabbis, exemplified by the renowned Nazareth teacher, Jose.

Throughout this and the two following years Jesus suffered great mental distress as the result of his constant effort to adjust his personal views of religious practices and social amenities to the established beliefs of his parents. He was distraught by the conflict between the urge to be loyal to his own convictions and the conscientious admonition of dutiful submission to his parents; his supreme conflict was between two great commands which were uppermost in his youthful mind. The one was: "Be loyal to the dictates of your highest convictions of truth and righteousness." The other was: "Honor your father and mother, for they have given you life and the nurture thereof." However, he never shirked the responsibility of making the necessary daily adjustments between these realms of loyalty to one's personal convictions and duty toward one's family, and he achieved the satisfaction of effecting an increasingly harmonious blending of personal convictions and family obligations into a masterful concept of group solidarity based upon loyalty, fairness, tolerance, and love.

5. JESUS - THIRTEEN YEARS OLD

In this year the lad of Nazareth passed from boyhood to the beginning of young manhood; his voice began to change, and other features of mind and body gave evidence of the oncoming status of manhood.

On Sunday night, January 9, A.D. 7, his baby brother, Amos, was born. Jude was not yet two years of age, and the baby sister, Ruth, was yet to come; so, it may be seen that Jesus had a sizable family of small children left to his watch-care when his father met his accidental death the following year.

It was about the middle of February that Jesus became humanly assured that he was destined to perform a mission on earth for the enlightenment of man and the revelation of God. Momentous decisions, coupled with far-reaching plans, were formulating in the mind of this youth, who was, to outward appearances, an average Jewish lad of Nazareth. The intelligent life of all Nabadon looked on with fascination and amazement as all this began to unfold in the thinking and acting of the now adolescent carpenter's son.

On the first day of the week, March 20, A.D. 7, Jesus graduated from the course of

training in the local school connected with the Nazareth synagogue. This was a great day in the life of any ambitious Jewish family, the day when the first-born son was pronounced a "son of the commandment" and the ransomed first-born of the Lord God of Israel, a "child of the Most High" and servant of the Lord of all the earth.

Friday of the week before, Joseph had come over from Sepphoris, where he was in charge of the work on a new public building, to be present on this glad occasion. Jesus' teacher confidently believed that his alert and diligent pupil was destined to some outstanding career, some distinguished mission. The elders, notwithstanding all their trouble with Jesus' nonconformist tendencies, were very proud of the lad and had already begun laying plans which would enable him to go to Jerusalem to continue his education in the renowned Hebrew academies.

As Jesus heard these plans discussed from time to time, he became increasingly sure that he would never go to Jerusalem to study with the rabbis. But he little dreamed of the tragedy, so soon to occur, which would insure the abandonment of all such plans by causing him to assume the responsibility for the support and direction of a large family, presently to consist of five brothers and three sisters as well as his mother and himself. Jesus had a larger and longer experience

rearing this family than was accorded to Joseph, his father; and he did measure up to the standard which he subsequently set for himself: to become a wise, patient, understanding, and effective teacher and eldest brother to this family - his family - so suddenly sorrow stricken and so unexpectedly bereaved.

6. THE JOURNEY TO JERUSALEM

Jesus, having now reached the threshold of young manhood and having been formally graduated from the synagogue schools, was qualified to proceed to Jerusalem with his parents to participate with them in the celebration of his first Passover. The Passover feast of this year fell on Saturday, April 9, A.D. 7. A considerable company (103) made ready to depart from Nazareth early Monday morning, April 4, for Jerusalem. They journeyed south toward Samaria, but on reaching Jezreel, they turned east, going around Mount Gilboa into the Jordan valley in order to avoid passing through Samaria. Joseph and his family would have enjoyed going down through Samaria by way of Jacob's well and Bethel, but since the Jews disliked to deal with the Samaritans, they decided to go with their neighbors by way of the Jordan valley.

The much-dreaded Archelaus had been deposed, and they had little to fear in taking Jesus to

Jerusalem. Twelve years had passed since the first Herod had sought to destroy the babe of Bethlehem, and no one would now think of associating that affair with this obscure lad of Nazareth.

Before reaching the Jezreel junction, and as they journeyed on, very soon, on the left, they passed the ancient village of Shunem, and Jesus heard again about the most beautiful maiden of all Israel who once lived there and also, about the wonderful works Elisha performed there. In passing by Jezreel, Jesus' parents recounted the doings of Ahab and Jezebel and the exploits of Jehu. In passing around Mount Gilboa, they talked much about Saul, who took his life on the slopes of this mountain, King David, and the associations of this historic spot.

As they rounded the base of Gilboa, the pilgrims could see the Greek city of Scythopolis on the right. They gazed upon the marble structures from a distance but went not near the gentile city lest they so defile themselves that they could not participate in the forthcoming solemn and sacred ceremonies of the Passover at Jerusalem. Mary could not understand why neither Joseph nor Jesus would speak of Scythopolis. She did not know about their controversy of the previous year as they had never revealed this episode to her.

The road now led immediately down into the tropical Jordan valley, and soon Jesus was to have exposed to his wondering gaze the crooked and ever-

winding Jordan with its glistening and rippling waters as it flowed down toward the Dead Sea. They laid aside their outer garments as they journeyed south in this tropical valley, enjoying the luxurious fields of grain and the beautiful oleanders laden with their pink blossoms, while massive snow-capped Mount Hermon stood far to the north, in majesty looking down on the historic valley. A little over three hours' travel from opposite Scythopolis they came upon a bubbling spring, and here they camped for the night, out under the starlit heavens.

On their second day's journey they passed by where the Jabbok, from the east, flows into the Jordan, and looking east up this river valley, they recounted the days of Gideon, when the Midianites poured into this region to overrun the land. Toward the end of the second day's journey they camped near the base of the highest mountain overlooking the Jordan valley, Mount Sartaba, whose summit was occupied by the Alexandrian fortress where Herod had imprisoned one of his wives and buried his two strangled sons.

The third day they passed by two villages which had been recently built by Herod and noted their superior architecture and their beautiful palm gardens. By nightfall they reached Jericho, where they remained until the morrow.

That evening Joseph, Mary, and Jesus walked

a mile and a half to the site of the ancient Jericho, where Joshua, for whom Jesus was named, had performed his renowned exploits, according to Jewish tradition.

By the fourth and last day's journey the road was a continuous procession of pilgrims. They now began to climb the hills leading up to Jerusalem. As they neared the top, they could look across the Jordan to the mountains beyond and south over the sluggish waters of the Dead Sea. About halfway up to Jerusalem, Jesus gained his first view of the Mount of Olives (the region to be so much a part of his subsequent life), and Joseph pointed out to him that the Holy City lay just beyond this ridge, and the lad's heart beat fast with joyous anticipation of soon beholding the city and house of his heavenly Father.

On the eastern slopes of Olivet, they paused for rest in the borders of a little village called Bethany. The hospitable villagers poured forth to minister to the pilgrims, and it happened that Joseph and his family had stopped near the house of one Simon, who had three children about the same age as Jesus - Mary, Martha, and Lazarus. They invited the Nazareth family in for refreshment, and a lifelong friendship sprang up between the two families. Many times afterward, in his eventful life, Jesus stopped in this home.

They pressed on, soon standing on the brink of Olivet, and Jesus saw for the first time (in

his memory) the Holy City, the pretentious palaces, and the inspiring temple of his Father. At no time in his life did Jesus ever experience such a purely human thrill as that which at this time so completely enthralled him as he stood there on this April afternoon on the Mount of Olives, drinking in his first view of Jerusalem. And in after years, on this same spot he stood and wept over the city which was about to reject another prophet, the last and the greatest of her heavenly teachers.

But they hurried on to Jerusalem. It was now Thursday afternoon. On reaching the city, they journeyed past the temple, and never had Jesus beheld such throngs of human beings. He meditated deeply on how these Jews had assembled here from the uttermost parts of the known world.

Soon they reached the place prearranged for their accommodation during the Passover week, the large home of a well-to-do relative of Mary's, one who knew something of the early history of both John and Jesus, through Zacharias. The following day, the day of preparation, they made ready for the appropriate celebration of the Passover Sabbath.

While all Jerusalem was a stir in preparation for the Passover, Joseph found time to take his son around to visit the academy where it had been arranged for him to resume his

education two years later, as soon as he reached the required age of fifteen. Joseph was truly puzzled when he observed how little interest Jesus evinced in all these carefully laid plans.

Jesus was profoundly impressed by the temple and all the associated services and other activities. For the first time since he was four years old, he was too much preoccupied with his own meditations to ask many questions. He did, however, ask his father several embarrassing questions (as he had on previous occasions) as to why the heavenly Father required the slaughter of so many innocent and helpless animals. And his father well knew from the expression on the lad's face that his answers and attempts at explanation were unsatisfactory to his deep-thinking and keen-reasoning son.

On the day before the Passover Sabbath, flood tides of spiritual illumination swept through the mortal mind of Jesus and filled his human heart to over-flowing with affectionate pity for the spiritually blind and morally ignorant multitudes assembled for the celebration of the ancient Passover commemoration. This was one of the most extraordinary days that the Son of God spent in the flesh; and during the night, for the first time in his earth career, there appeared to him an assigned messenger from Salvington (the

headquarters of our local universe Nebadon), commissioned by (Michael's older brother) Immanuel, who said: "The hour has come. It is time that you began to be about your Father's business."

And so, even ere the heavy responsibilities of the Nazareth family descended upon his youthful shoulders, there now arrived the celestial messenger to remind this lad, not quite thirteen years of age, that the hour had come to begin the resumption of the responsibilities of a universe. This was the first act of a long succession of events which finally culminated in the completion of the Son's bestowal on Urantia and the replacing of "the government of a universe on his human-divine shoulders."

As time passed, the mystery of the incarnation became, to all of us (the revelators), more and more unfathomable. They too could hardly comprehend that this lad of Nazareth was the creator of all Nebadon. Neither did they nowadays understand how the spirit of this same Creator Son and the spirit of his Paradise Father are associated with the souls of mankind. With the passing of time, they could see that his human mind was increasingly discerning that, while he lived his life in the flesh, in spirit on his shoulders rested the responsibility of a universe.

Thus ends the career of the Nazareth lad, and

begins the narrative of that adolescent youth - the increasingly self-conscious divine human - who now begins the contemplation of his world career as he strives to integrate his expanding life purpose with the desires of his parents and his obligations to his family and the society of his day and age.

PART V

JESUS AT JERUSALEM

No incident in all Jesus' eventful earth career was more engaging, more humanly thrilling, than this, his first remembered visit to Jerusalem. He was especially stimulated by the experience of attending the temple discussions by himself, and it long stood out in his memory as the great event of his later childhood and early youth. This was his first opportunity to enjoy a few days of independent living, the exhilaration of going and coming without restraint and restrictions. This brief period of undirected living, during the week following the Passover, was the first complete freedom from responsibility he had ever enjoyed. And it was many years subsequent to this before he again had a like period of freedom from all sense of

responsibility, even for a short time.

Women seldom went to the Passover feast at Jerusalem; they were not required to be present. Jesus, however, virtually refused to go unless his mother would accompany them. And when his mother decided to go, many other Nazareth women were led to make the journey, so that the Passover company contained the largest number of women, in proportion to men, ever to go up to the Passover from Nazareth. Ever and anon, on the way to Jerusalem, they chanted the one hundred and thirtieth Psalm.

From the time they left Nazareth until they reached the summit of the Mount of Olives, Jesus experienced one long stress of expectant anticipation. All through a joyful childhood he had reverently heard of Jerusalem and its temple; now he was soon to behold them in reality. From the Mount of Olives and from the outside, on closer inspection, the temple had been all and more than Jesus had expected; but when he once entered its sacred portals, the great disillusionment began.

In company with his parents Jesus passed through the temple precincts on his way to join that group of new sons of the law who were about to be consecrated as citizens of Israel. He was a little disappointed by the general demeanor of the temple throngs, but the first great shock of the day came when his mother took leave of them on her

way to the women's gallery. It had never occurred to Jesus that his mother was not to accompany him to the consecration ceremonies, and he was thoroughly indignant that she was made to suffer from such unjust discrimination. While he strongly resented this, aside from a few remarks of protest to his father, he said nothing. But he thought, and thought deeply, as his questions to the scribes and teachers a week later disclosed.

He passed through the consecration rituals but was disappointed by their perfunctory and routine natures. He missed that personal interest which characterized the ceremonies of the synagogue at Nazareth. He then returned to greet his mother and prepared to accompany his father on his first trip about the temple and its various courts, galleries, and corridors.

The temple precincts could accommodate over two hundred thousand worshipers at one time, and while the vastness of these buildings - in comparison with any he had ever seen - greatly impressed his mind, he was more intrigued by the contemplation of the spiritual significance of the temple ceremonies and their associated worship.

Though many of the temple rituals very touchingly impressed his sense of the beautiful and the symbolic, he was always disappointed by the explanation of the real meanings of these ceremonies which his parents would offer in answer to his many searching inquiries. Jesus simply would

not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: "My father, it cannot be true - the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth."

When Joseph and Mary heard these words of their first-born son, they held their peace. And never again did they seek to change his mind about the love of God and the mercifulness of the Father in heaven.

1. JESUS VIEWS THE TEMPLE

Everywhere Jesus went throughout the

temple courts, he was shocked and sickened by the spirit of irreverence which he observed. He deemed the conduct of the temple throngs to be inconsistent with their presence in "his Father's house." But he received the shock of his young life when his father escorted him into the court of the gentiles with its noisy jargon, loud talking and cursing, mingled indiscriminately with the bleating of sheep and the babble of noises which betrayed the presence of the money-changers and the vendors of sacrificial animals and sundry other commercial commodities.

But most of all was his sense of propriety outraged by the sight of the frivolous courtesans parading about within this precinct of the temple, just such painted women as he had so recently seen when on a visit to Sepphoris. This profanation of the temple fully aroused all his youthful indignation, and he did not hesitate to express himself freely to Joseph.

Jesus admired the sentiment and service of the temple, but he was shocked by the spiritual ugliness which he beheld on the faces of so many of the unthinking worshipers. They now passed down to the priests' court beneath the rock ledge in front of the temple, where the altar stood, to observe the killing of the droves of animals and the washing away of the blood from

the hands of the officiating slaughter priests at the bronze fountain. The bloodstained pavement, the gory hands of the priests, and the sounds of the dying animals were more than this nature-loving lad could stand. The terrible sight sickened this boy of Nazareth; he clutched his father's arm and begged to be taken away. They walked back through the court of the gentiles, and even the coarse laughter and profane jesting which he there heard were a relief from the sights he had just beheld.

Joseph saw how his son had sickened at the sight of the temple rites and wisely led him around to view the "gate beautiful," the artistic gate made of Corinthian bronze. But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing the Asmonean palace, the stately home of Herod, and the tower of the Roman guards. During this stroll Joseph explained to Jesus that only the inhabitants of Jerusalem were permitted to witness the daily sacrifices in the temple, and that the dwellers in Galilee came up only three times a year to participate in the temple worship: at the Passover, at the feast of Pentecost (seven weeks after Passover), and at the feast of tabernacles in October. These feasts were established by Moses. They then discussed the two later established feasts of the dedication and of

Purim. Afterward they went to their lodgings and made ready for the celebration of the Passover.

2. JESUS AND THE PASSOVER

Five Nazareth families were guests of, or associates with, the family of Simon of Bethany in the celebration of the Passover, Simon having purchased the paschal lamb for the company. It was the slaughter of these lambs in such enormous numbers that had so affected Jesus on his temple visit. It had been the plan to eat the Passover with Mary's relatives, but Jesus persuaded his parents to accept the invitation to go to Bethany.

That night they assembled for the Passover rites, eating the roasted flesh with unleavened bread and bitter herbs. Jesus, being a new son of the covenant, was asked to recount the origin of the Passover, and this he well did, but he somewhat disconcerted his parents by the inclusion of numerous remarks mildly reflecting the impressions made on his youthful but thoughtful mind by the things which he had so recently seen and heard. This was the beginning of the seven-day ceremonies of the feast of the Passover.

Even at this early date, though he said nothing about such matters to his parents, Jesus had begun to turn over in his mind the propriety of celebrating the Passover without the slaughtered lamb. He felt assured in his own mind

that the Father in heaven was not pleased with this spectacle of sacrificial offerings, and as the years passed, he became increasingly determined someday to establish the celebration of a bloodless Passover.

Jesus slept very little that night. His rest was greatly disturbed by revolting dreams of slaughter and suffering. His mind was distraught and his heart torn by the inconsistencies and absurdities of the theology of the whole Jewish ceremonial system. His parents likewise slept little. They were greatly disconcerted by the events of the day just ended. They were completely upset in their own hearts by the lad's, to them, strange and determined attitude. Mary became nervously agitated during the fore part of the night, but Joseph remained calm, though he was equally puzzled. Both of them feared to talk frankly with the lad about these problems, though Jesus would gladly have talked with his parents if they had dared to encourage him.

The next day's services at the temple were more acceptable to Jesus and did much to relieve the unpleasant memories of the previous day. The following morning young Lazarus took Jesus in hand, and they began a systematic exploration of Jerusalem and its environs. Before the day was over, Jesus discovered the various places about the temple where teaching and question conferences

were in progress; and aside from a few visits to the holy of holies to gaze in wonder as to what really was behind the veil of separation, he spent most of his time about the temple at these teaching conferences.

Throughout the Passover week, Jesus kept his place among the new sons of the commandant, and this meant that he must seat himself outside the rail which segregated all persons who were not full citizens of Israel. Being thus made conscious of his youth, he refrained from asking the many questions which surged back and forth in his mind; at least he refrained until the Passover celebration had ended and these restrictions on the newly consecrated youths were lifted.

On Wednesday of the Passover week, Jesus was permitted to go home with Lazarus to spend the night at Bethany. This evening, Lazarus, Martha, and Mary heard Jesus discuss things temporal and eternal, human and divine, and from that night on they all three loved him as if he had been their own brother.

By the end of the week, Jesus saw less of Lazarus since he was not eligible for admission to even the outer circle of the temple discussions, though he attended some of the public talks delivered in the outer courts. Lazarus was the same age as Jesus, but in Jerusalem youths were seldom admitted to the

consecration of sons of the law until they were a full thirteen years of age.

Again and again, during the Passover week, his parents would find Jesus sitting off by himself with his youthful head in his hands, profoundly thinking. They had never seen him behave like this, and not knowing how much he was confused in mind and troubled in spirit by the experience through which he was passing, they were sorely perplexed; they did not know what to do. They welcomed the passing of the days of the Passover week and longed to have their strangely acting son safely back in Nazareth.

Day by day Jesus was thinking through his problems. By the end of the week he had made many adjustments; but when the time came to return to Nazareth, his youthful mind was still swarming with perplexities and beset by a host of unanswered questions and unsolved problems.

Before Joseph and Mary left Jerusalem, in company with Jesus' Nazareth teacher they made definite arrangements for Jesus to return when he reached the age of fifteen to begin his long course of study in one of the best-known academies of the rabbis. Jesus accompanied his parents and teacher on their visits to the school, but they were all distressed to observe how indifferent he seemed to all they said and did. Mary was deeply pained at his reactions to the Jerusalem visit, and Joseph was profoundly perplexed at the lad's

strange remarks and unusual conduct.

After all, Passover week had been a great event in Jesus' life. He had enjoyed the opportunity of meeting scores of boys about his own age, fellow candidates for the consecration, and he utilized such contacts as a means of learning how people lived in Mesopotamia, Turkestan, and Parthia, as well as in the Far-Western provinces of Rome. He was already fairly conversant with the way in which the youth of Egypt and other regions near Palestine grew up. There were thousands of young people in Jerusalem at this time, and the Nazareth lad personally met, and more or less extensively interviewed, more than one hundred and fifty. He was particularly interested in those who hailed from the Far-Eastern and the remote Western countries. As a result of these contacts the lad began to entertain a desire to travel about the world for the purpose of learning how the various groups of his fellow men toiled for their livelihood.

3. DEPARTURE OF JOSEPH AND MARY

It had been arranged that the Nazareth party should gather in the region of the temple at mid-forenoon on the first day of the week after the Passover festival had ended. This they did and started out on the return journey to Nazareth. Jesus had gone into the temple to listen to the

discussions while his parents awaited the assembly of their fellow travelers. Presently the company prepared to depart, the men going in one group and the women in another as was their custom in journeying to and from the Jerusalem festivals. Jesus had gone up to Jerusalem in company with his mother and the women. Being now a young man of the consecration, he was supposed to journey back to Nazareth in company with his father and the men. But as the Nazareth party moved on toward Bethany, Jesus was completely absorbed in the discussion of angels, in the temple, being wholly unmindful of the passing of the time for the departure of his parents. And he did not realize that he had been left behind until the noontime adjournment of the temple conferences.

The Nazareth travelers did not miss Jesus because Mary surmised he journeyed with the men, while Joseph thought he traveled with the women since he had gone up to Jerusalem with the women, leading Mary's donkey. They did not discover his absence until they reached Jericho and prepared to tarry for the night. After making inquiry of the last of the party to reach Jericho and learning that none of them had seen their son, they spent a sleepless night, turning over in their minds what might have happened to him, recounting many of his unusual reactions to the events of Passover week, and mildly chiding each other for not seeing to it that he

was in the group before they left Jerusalem.

4. FIRST AND SECOND DAYS IN THE TEMPLE

In the meantime, Jesus had remained in the temple throughout the afternoon, listening to the discussions and enjoying the more quiet and decorous atmosphere, the great crowds of Passover week having about disappeared. At the conclusion of the afternoon discussions, in none of which Jesus participated, he betook himself to Bethany, arriving just as Simon's family made ready to partake of their evening meal. The three youngsters were overjoyed to greet Jesus, and he remained in Simon's house for the night. He visited very little during the evening, spending much of the time alone in the garden meditating.

Early next day Jesus was up and on his way to the temple. On the brow of Olivet, he paused and wept over the sight his eyes beheld - a spiritually impoverished people, tradition bound and living under the surveillance of the Roman legions. Early forenoon found him in the temple with his mind made up to take part in the discussions. Meanwhile, Joseph and Mary also had arisen with the early dawn with the intention of retracing their steps to Jerusalem. First, they hastened to the house of their relatives, where they had lodged as a family during the Passover week, but inquiry elicited the fact that no one had seen Jesus. After searching all day and

finding no trace of him, they returned to their relatives for the night.

At the second conference Jesus had made bold to ask questions, and in a very amazing way he participated in the temple discussions but always in a manner consistent with his youth. Sometimes his pointed questions were somewhat embarrassing to the learned teachers of the Jewish law, but he evinced such a spirit of candid fairness, coupled with an evident hunger for knowledge, that the majority of the temple teachers were disposed to treat him with every consideration. But when he presumed to question the justice of putting to death a drunken gentile who had wandered outside the court of the gentiles and unwittingly entered the forbidden and reputedly sacred precincts of the temple, one of the more intolerant teachers grew impatient with the lad's implied criticisms and, glowering down upon him, asked how old he was. Jesus replied, "thirteen years lacking a trifle more than four months." "Then," rejoined the now irate teacher, "why are you here, since you are not of age as a son of the law?" And when Jesus explained that he had received consecration during the Passover, and that he was a finished student of the Nazareth schools, the teachers with one accord derisively replied, "We might have known; he is from Nazareth." But the leader insisted that Jesus was not to be blamed if the

rulers of the synagogue at Nazareth had graduated him, technically, when he was twelve instead of thirteen; and notwithstanding that several of his detractors got up and left, it was ruled that the lad might continue undisturbed as a pupil of the temple discussions.

When this, his second day in the temple, was finished, again he went to Bethany for the night. And again, he went out in the garden to meditate and pray. It was apparent that his mind was concerned with the contemplation of weighty problems.

5. THE THIRD DAY IN THE TEMPLE

Jesus' third day with the scribes and teachers in the temple witnessed the gathering of many spectators who, having heard of this youth from Galilee, came to enjoy the experience of seeing a lad confuse the wise men of the law. Simon also came down from Bethany to see what the boy was up to. Throughout this day Joseph and Mary continued their anxious search for Jesus, even going several times into the temple but never thinking to scrutinize the several discussion groups, although they once came almost within hearing distance of his fascinating voice.

Before the day ended, the entire

attention of the chief discussion group of the temple had become focused upon the questions being asked by Jesus. Among his many questions were:

1. What really exists in the holy of holies, behind the veil?

2. Why should mothers in Israel be segregated from the male temple worshipers?

3. If God is a father who loves his children, why all this slaughter of animals to gain divine favor - has the teaching of Moses been misunderstood?

Since the temple is dedicated to the worship of the Father in heaven, is it consistent to permit the presence of those who engage in secular barter and trade?

4. Is the expected Messiah to become a temporal prince to sit on the throne of David, or is he to function as the light of life in the establishment of a spiritual kingdom?

And all the day through, those who listened marveled at these questions, and none was more astonished than Simon. For more than four hours this Nazareth youth plied these Jewish teachers with thought-provoking and heart-searching questions. He made few comments on the remarks of his elders. He conveyed his teaching by the questions he would ask. By the deft and subtle phrasing of a question he would at one and the

same time challenge their teaching and suggest his own. In the manner of his asking a question there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating questions. On this eventful afternoon in the temple he exhibited that same reluctance to take unfair advantage of an opponent which characterized his entire subsequent public ministry. As a youth, and later on as a man, he seemed to be utterly free from all egoistic desire to win an argument merely to experience logical triumph over his fellows, being interested supremely in just one thing: to proclaim everlasting truth and thus effect a fuller revelation of the eternal God.

When the day was over, Simon and Jesus wended their way back to Bethany. For most of the distance both the man and the boy were silent. Again, Jesus paused on the brow of Olivet, but as he viewed the city and its temple, he did not weep; he only bowed his head in silent devotion.

After the evening meal at Bethany he again declined to join the merry circle but instead went to the garden, where he lingered long into the night, vainly endeavoring to think out some definite plan of approach to the problem of his lifework and to decide how best he might labor to

reveal to his spiritually blinded countrymen a more beautiful concept of the heavenly Father and so set them free from their terrible bondage to law, ritual, ceremonial, and musty tradition. But the clear light did not come to the truth-seeking lad.

6. THE FOURTH DAY IN THE TEMPLE

Jesus was strangely unmindful of his earthly parents; even at breakfast, when Lazarus's mother remarked that his parents must be about home by that time, Jesus did not seem to comprehend that they would be somewhat worried about his having lingered behind. Again, he journeyed to the temple, but he did not pause to meditate at the brow of Olivet. In the course of the morning's discussions much time was devoted to the law and the prophets, and the teachers were astonished that Jesus was so familiar with the Scriptures, in Hebrew as well as Greek. But they were amazed not so much by his knowledge of truth as by his youth.

At the afternoon conference they had hardly begun to answer his question relating to the purpose of prayer when the leader invited the lad to come forward and, sitting beside him, bade him state his own views regarding prayer and worship.

The evening before, Jesus' parents had heard

about this strange youth who so deftly sparred with the expounders of the law, but it had not occurred to the men that this lad was their son. They had about decided to journey out to the home of Zacharias as they thought Jesus might have gone thither to see Elizabeth and John. Thinking Zacharias might perhaps be at the temple, they stopped there on their way to the City of Judah. As they strolled through the courts of the temple, imagine their surprise and amazement when they recognized the voice of the missing lad and beheld him seated among the temple teachers.

Joseph was speechless, but Mary gave vent to her long-pent-up fear and anxiety when rushing up to the lad, now standing to greet his astonished parents, she said: "My child, why have you treated us like this? It is now more than three days that your father and I have searched for you sorrowing. Whatever possessed you to desert us?" It was a tense moment. All eyes were turned on Jesus to hear what he would say. His father looked reprovingly at him but said nothing.

It should be remembered that Jesus was supposed to be a young man. He had finished the regular schooling of a child, had been recognized as a son of the law, and had received consecration as a citizen of Israel. And yet his mother more than mildly upbraided him before all the people assembled, right in the midst of the most serious

and sublime effort of his young life, thus bringing to an inglorious termination one of the greatest opportunities ever to be granted him to function as a teacher of truth, a preacher of righteousness, a revealer of the loving character of his Father in heaven.

But the lad was equal to the occasion. When you take into fair consideration all the factors which combined to make up this situation, you will be better prepared to fathom the wisdom of the boy's reply to his mother's unintended rebuke. After a moment's thought, Jesus answered his mother, saying: "Why is it that you have so long sought me? Would you not expect to find me in my Father's house since the time has come when I should be about my Father's business?"

Everyone was astonished at the lad's manner of speaking. Silently they all withdrew and left him standing alone with his parents. Presently the young man relieved the embarrassment of all three when he quietly said: "Come, my parents, none has done aught but that which he thought best. Our Father in heaven has ordained these things; let us depart for home."

In silence they started out, arriving at Jericho for the night. Only once did they pause, and that on the brow of Olivet, when the lad raised his staff aloft and, quivering from head to foot under the surging of intense emotion, said: "O

Jerusalem, Jerusalem, and people thereof, what slaves you are - subservient to the Roman yoke and victims of your own traditions - but I will return to cleanse yonder temple and deliver my people from this bondage!"

On the three days' journey to Nazareth Jesus said little; neither did his parents say much in his presence. They were truly at a loss to understand the conduct of their first-born son, but they did treasure in their hearts his sayings, even though they could not fully comprehend their meanings.

Upon reaching home, Jesus made a brief statement to his parents, assuring them of his affection and implying that they need not fear he would again give any occasion for their suffering anxiety because of his conduct. He concluded this momentous statement by saying: "While I must do the will of my Father in heaven, I will also be obedient to my father on earth. I will await my hour."

Though Jesus, in his mind, would many times refuse to **consent** to the well-intentioned but misguided efforts of his parents to dictate the course of his thinking or to establish the plan of his work on earth, still, in every manner consistent with his dedication to the doing of his Paradise Father's will, he did most gracefully **conform** to the desires of his earthly father and

to the usages of his family in the flesh. Even when he could not consent, he would do everything possible to conform. He was an artist in the matter of adjusting his dedication to duty to his obligations of family loyalty and social service.

Joseph was puzzled, but Mary, as she reflected on these experiences, gained comfort, eventually viewing his utterance on Olivet as prophetic of the Messianic mission of her son as Israel's deliverer. She set to work with renewed energy to mold his thoughts into patriotic and nationalistic channels and enlisted the efforts of her brother, Jesus' favorite uncle; and in every other way did the mother of Jesus address herself to the task of preparing her first-born son to assume the leadership of those who would restore the throne of David and forever cast off the gentile yoke of political bondage.

PART VI

THE TWO CRUCIAL YEARS

Of all Jesus' earth-life experiences, the fourteenth and fifteenth years were the most crucial. These two years, after he began to be

self-conscious of divinity and destiny, and before he achieved a large measure of communication with his indwelling Spirit, were the most trying of his eventful life on Urantia. It is this period of two years which should be called the great test, the real temptation. No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood.

This important period in Jesus' youthful development began with the conclusion of the Jerusalem visit and with his return to Nazareth. At first Mary was happy in the thought that she had her boy back once more, that Jesus had returned home to be a dutiful son - not that he was ever anything else - and that he would henceforth be more responsive to her plans for his future life. But she was not for long to bask in this sunshine of maternal delusion and unrecognized family pride; very soon she was to be more completely disillusioned. More and more the boy was in the company of his father; less and less did he come to her with his problems, while increasingly both his parents failed to comprehend his frequent alternation between the affairs of this world and the contemplation of his relation to his Father's business.

Frankly, they did not understand him, but they did truly love him.

As he grew older, Jesus' pity and love for the Jewish people deepened, but with the passing years, there developed in his mind a growing righteous resentment of the presence in the Father's temple of the politically appointed priests. Jesus had great respect for the sincere Pharisees and the honest scribes, but he held the hypocritical Pharisees and the dishonest theologians in great contempt; he looked with disdain upon all those religious leaders who were not sincere. When he scrutinized the leadership of Israel, he was sometimes tempted to look with favor on the possibility of his becoming the Messiah of Jewish expectation, but he never yielded to such a temptation.

The story of his exploits among the wise men of the temple in Jerusalem was gratifying to all Nazareth, especially to his former teachers in the synagogue school. For a time, his praise was on everybody's lips. All the village recounted his childhood wisdom and praiseworthy conduct and predicted that he was destined to become a great leader in Israel; at last a really great teacher was to come out of Nazareth in Galilee. And they all looked forward to the time when he would be fifteen years of age so that he might be permitted regularly to read the Scriptures in the synagogue on the

Sabbath day.

1. JESUS - FOURTEEN YEARS OLD

This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for prayer and meditation. He was gradually becoming more self-conscious of the nature of his bestowal on earth.

This hill, a little more than one hundred years previously, had been the "high place of Baal," and now it was the site of the tomb of Simeon, a reputed holy man of Israel. From the summit of this hill of Simeon, Jesus looked out over Nazareth and the surrounding country. He would gaze upon Megiddo and recall the story of the Egyptian army winning its first great victory in Asia; and how, later on, another such army defeated the Judean king Josiah. Not far away he could look upon Taanach, where Deborah and Barak defeated Sisera. In the distance he could view the hills of Dothan, where he had been taught Joseph's brethren sold him into Egyptian slavery. He then would shift his gaze over to Ebal and Gerizim and recount to himself the traditions of Abraham, Jacob, and Abimelech. And thus, he recalled and

turned over in his mind the historic and traditional events of his father Joseph's people.

He continued to carry on his advanced courses of reading under the synagogue teachers, and he also continued with the home education of his brothers and sisters as they grew up to suitable ages.

Early this year Joseph arranged to set aside the income from his Nazareth and Capernaum property to pay for Jesus' long course of study at Jerusalem, it having been planned that he should go to Jerusalem in August of the following year when he would be fifteen years of age.

By the beginning of this year both Joseph and Mary entertained frequent doubts about the destiny of their first-born son. He was indeed a brilliant and lovable child, but he was so difficult to understand, so hard to fathom, and again, nothing extraordinary or miraculous ever happened. Scores of times had his proud mother stood in breathless anticipation, expecting to see her son engage in some superhuman or miraculous performance, but always were her hopes dashed down in cruel disappointment. And all this was discouraging, even disheartening. The devout people of those days truly believed that prophets and men of promise always demonstrated their calling and established

their divine authority by performing miracles and working wonders. But Jesus did none of these things; wherefore was the confusion of his parents steadily increased as they contemplated his future.

The improved economic condition of the Nazareth family was reflected in many ways about the home and especially in the increased number of smooth white boards which were used as writing slates, the writing being done with charcoal. Jesus was also permitted to resume his music lessons; he was very fond of playing the harp.

Throughout this year it can truly be said that Jesus "grew in favor with man and with God." The prospects of the family seemed good; the future was bright.

2. THE DEATH OF JOSEPH

All did go well until that fateful day of Tuesday, September 25, when a runner from Sepphoris brought to this Nazareth home the tragic news that Joseph had been severely injured by the falling of a derrick while at work on the governor's residence. The messenger from Sepphoris had stopped at the shop on the way to Joseph's home, informing Jesus of his father's accident, and they went together to the house to break the sad news to Mary. Jesus

desired to go immediately to his father, but Mary would hear to nothing but that she must hasten to her husband's side. She directed that James, then ten years of age, should accompany her to Sepphoris while Jesus remained home with the younger children until she should return, as she did not know how seriously Joseph had been injured. But Joseph died of his injuries before Mary arrived. They brought him to Nazareth, and on the following day he was laid to rest with his fathers.

Just at the time when prospects were good and the future looked bright, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home were disrupted, and every plan for Jesus and his future education was demolished. This carpenter lad, now just past fourteen years of age, awakened to the realization that he had not only to fulfill the commission of his heavenly Father to reveal the divine nature on earth and in the flesh, but that his young human nature must also shoulder the responsibility of caring for his widowed mother and seven brothers and sisters - and another yet to be born. This lad of Nazareth now became the sole support and comfort of this so suddenly bereaved family. Thus were permitted those occurrences of the natural order of events on Urantia which would force this young man of destiny so early to assume

these heavy but highly educational and disciplinary responsibilities attendant upon becoming the head of a human family, of becoming father to his own brothers and sisters, of supporting and protecting his mother, of functioning as guardian of his father's home, the only home he was to know while on this world.

Jesus cheerfully accepted the responsibilities so suddenly thrust upon him, and he carried them faithfully to the end. At least one great problem and anticipated difficulty in his life had been tragically solved - he would not now be expected to go to Jerusalem to study under the rabbis. It remained always true that Jesus "sat at no man's feet." He was ever willing to learn from even the humblest of little children, but he never derived authority to teach truth from human sources.

Still he knew nothing of the Gabriel visit to his mother before his birth; he only learned of this from John on the day of his baptism, at the beginning of his public ministry.

As the years passed, this young carpenter of Nazareth increasingly measured every institution of society and every usage of religion by the unvarying test: What does it do for the human soul? does it bring God to man? does it bring man to God? While this youth did not wholly neglect the

recreational and social aspects of life, more and more he devoted his time and energies to just two purposes: the care of his family and the preparation to do his Father's heavenly will on earth.

This year it became the custom for the neighbors to drop in during the winter evenings to hear Jesus play upon the harp, to listen to his stories (for the lad was a master storyteller), and to hear him read from the Greek scriptures.

The economic affairs of the family continued to run fairly smoothly as there was quite a sum of money on hand at the time of Joseph's death. Jesus early demonstrated the possession of keen business judgment and financial sagacity. He was liberal but frugal; he was saving but generous. He proved to be a wise and efficient administrator of his father's estate.

But in spite of all that Jesus and the Nazareth neighbors could do to bring cheer into the home, Mary, and even the children, were overcast with sadness. Joseph was gone. Joseph was an unusual husband and father, and they all missed him. And it seemed all the more tragic to think that he died ere they could speak to him or hear his farewell blessing.

3. JESUS - FIFTEEN YEARS OLD

By the middle of this fifteenth year - and we are reckoning time in accordance with the twentieth-century calendar, not by the Jewish year - Jesus had taken a firm grasp upon the management of his family. Before this year had passed, their savings had about disappeared, and they were face to face with the necessity of disposing of one of the Nazareth houses which Joseph and his neighbor Jacob owned in partnership.

On Wednesday evening, April 17, A.D. 9, Ruth, the baby of the family, was born, and to the best of his ability Jesus endeavored to take the place of his father in comforting and ministering to his mother during this trying and peculiarly sad ordeal. For almost a score of years (until he began his public ministry) no father could have loved and nurtured his daughter any more affectionately and faithfully than Jesus cared for little Ruth. And he was an equally good father to all the other members of his family.

During this year Jesus first formulated the prayer which he subsequently taught to his apostles, and which to many has become known as "The Lord's Prayer." In a way it was an evolution of the family altar; they had many forms of praise and several formal prayers. After his father's death Jesus tried to teach

the older children to express themselves individually in prayer - much as he so enjoyed doing - but they could not grasp his thought and would invariably fall back upon their memorized prayer forms. It was in this effort to stimulate his older brothers and sisters to say individual prayers that Jesus would endeavor to lead them along by suggestive phrases, and presently, without intention on his part, it developed that they were all using a form of prayer which was largely built up from these suggestive lines which Jesus had taught them.

At last Jesus gave up the idea of having each member of the family formulate spontaneous prayers, and one evening in October he sat down by the little squat lamp on the low stone table, and, on a piece of smooth cedar board about eighteen inches square, with a piece of charcoal he wrote out the prayer which became from that time on the standard family petition.

This year Jesus was much troubled with confused thinking. Family responsibility had quite effectively removed all thought of immediately carrying out any plan for responding to the Jerusalem visitation directing him to "be about his Father's business." Jesus rightly reasoned that the watchcare of his earthly father's family must take precedence of all duties; that the support

of his family must become his first obligation.

In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his bestowal mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah. He longed to help his father's people, but he never expected to lead Jewish armies in overthrowing the foreign domination of Palestine. He knew he would never sit on the throne of David at Jerusalem. Neither did he believe that his mission was that of a spiritual deliverer or moral teacher solely to Jewish people. In no sense, therefore, could his life mission be the fulfillment of the intense longings and supposed Messianic prophecies of the Hebrew scriptures; at least, not as the Jews understood these predictions of the prophets. Likewise, he was certain he was never to appear as the Son of and depicted by the Prophet Daniel. But when the time came for him to go forth as a world teacher, what would he call himself? What claim should he make concerning his mission? By what name would he be called by the people who would become believers in his teachings?

While turning all these problems over in his mind, he found in the synagogue library at Nazareth, among the apocalyptic books which he had

been studying, this manuscript called "The Book of Enoch"; and though he was certain that it had not been written by Enoch of old, it proved very intriguing to him, and he read and reread it many times.

There was one passage which particularly impressed him, a passage in which this term "Son of Man" appeared. The writer of this so-called Book of Enoch went on to tell about this Son of Man, describing the work he would do on earth and explaining that this Son of Man, before coming down on this earth to bring salvation to mankind, had walked through the courts of heavenly glory with his Father, the Father of all; and that he had turned his back upon all this grandeur and glory to come down on earth to proclaim salvation to needy mortals.

As Jesus would read these passages (well understanding that much of the Eastern mysticism which had become admixed with these teaching s was erroneous), he responded in his heart and recognized in his mind that all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title "the Son of Man." And this he did when he subsequently began his public work.

Jesus had an unerring ability for the recognition of truth, and truth he never hesitated to embrace, no matter from what source it appeared to emanate.

By this time, he had quite thoroughly settled many things about his forthcoming work for the world, but he said nothing of these matters to his mother, who still held stoutly to the idea of his being the Jewish Messiah.

The great confusion of Jesus' younger days now arose. Having settled something about the nature of his mission on earth, "to be about his Father's business" - to show forth his Father's loving nature to all mankind - he began to ponder anew the many statements in the Scriptures referring to the coming of a national deliverer, a Jewish teacher or king. To what event did these prophecies refer? Was not he a Jew? or was he? Was he or was he not of the house of David? His mother averred he was; his father had ruled that he was not. He decided he was not. But had the prophets confused the nature and mission of the Messiah?

After all, could it be possible that his mother was right? In most matters, when differences of opinion had arisen in the past, she had been right. If he were a new teacher and **not** the Messiah, then how should he recognize the Jewish Messiah if such a one should appear in Jerusalem during the time of his earth mission; and further, what should be his relation to this

Jewish Messiah? And what should be his relation, after embarking on his life mission, to his family? to the Jewish commonwealth and religion? to the Roman Empire? to the gentiles and their religions? Each of these momentous problems this young Galilean turned over in his mind and seriously pondered while he continued to work at the carpenter's bench, laboriously making a living for himself, his mother, and eight other hungry mouths.

Before the end of this year Mary saw the family funds diminishing. She turned the sale of doves over to James. Presently they bought a second cow, and with the aid of Miriam they began the sale of milk to their Nazareth neighbors.

His profound periods of meditation, his frequent journeys to the hilltop for prayer, and the many strange ideas which Jesus advanced from time to time, thoroughly alarmed his mother. Sometimes she thought the lad was beside himself, and then she would steady her fears, remembering that he was, after all, a child of promise and in some manner different from other youths.

But Jesus was learning not to speak of all his thoughts, not to present all his ideas to the world, not even to his own mother. From this year on, Jesus' disclosures about what was going on in his mind steadily diminished; that is, he talked

less about those things which an average person could not grasp, and which would lead to his being regarded as peculiar or different from ordinary folks.

To all appearances he became commonplace and conventional, though he did long for someone who could understand his problems. He craved a trustworthy and confidential friend, but his problems were too complex for his human associates to comprehend. The uniqueness of the unusual situation compelled him to bear his burdens alone.

4. FIRST SERMON IN THE SYNAGOGUE

With the coming of his fifteenth birthday, Jesus could officially occupy the synagogue pulpit on the Sabbath day. Many times before, in the absence of speakers, Jesus had been asked to read the Scriptures, but now the day had come when, according to law, he could conduct the service. Therefore, on the first Sabbath after his fifteenth birthday the chazan arranged for Jesus to conduct the morning service of the synagogue. And when all the faithful in Nazareth had assembled, the young man, having made his selection of Scriptures, stood up and began to read:

"The spirit of the Lord God is upon me, for the Lord has anointed me; he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the

captives, and to set the spiritual prisoners free; to proclaim the year of God's favor and the day of our God's reckoning; to comfort all mourners, to give them beauty for ashes, the oil of joy in the place of mourning, a song of praise instead of the spirit of sorrow, that they may be called trees of righteousness, the planting of the Lord, wherewith he may be glorified."

"Seek good and not evil that you may live, and so the Lord, the God of hosts, shall be with you. Hate the evil and love the good; establish judgment in the gate. Perhaps the Lord God will be gracious to the remnant of Joseph."

"Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil and learn to do good; seek justice, relieve the oppressed. Defend the fatherless and plead for the widow."

"Wherewith shall I come before the Lord, to bow myself before the Lord of all the earth? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, ten thousands of sheep, or with rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? No! for the Lord has showed us, O men, what is good. And what does the Lord require of you but to deal justly, love mercy, and walk humbly with your God?"

"To whom, then, will you liken God who sits

upon the circle of the earth? Lift up your eyes and behold who has created all these worlds, who brings forth their host by number and calls them all by their names. He does all these things by the greatness of his might, and because he is strong in power, not one fails. He gives power to the weak, and to those who are weary he increases strength. Fear not, for I am with you; be not dismayed, for I am your God.

I will strengthen you and I will help you; yes, I will uphold you with the right hand of my righteousness for I am the Lord your God. And I will hold your right hand, saying to you, fear not, for I will help you."

"And you are my witness, says the Lord, and my servant whom I have chosen that all may know and believe me and understand that I am the Eternal. I, even I, am the Lord, and beside me there is no savior."

And when he had thus read, he sat down, and the people went to their homes, pondering over the words which he had so graciously read to them.

Never had his townspeople seen him so magnificently solemn; never had they heard his voice so earnest and so sincere; never had they observed him so manly and decisive, so authoritative.

This Sabbath afternoon Jesus climbed the

Nazareth hill with James and, when they returned home, wrote out the Ten Commandments in Greek on two smooth boards in charcoal. Subsequently Martha colored and decorated these boards, and for long they hung on the wall over James's small workbench.

5. THE FINANCIAL STRUGGLE

Gradually Jesus and his family returned to the simple life of their earlier years. Their clothes and even their food became simpler. They had plenty of milk, butter, and cheese. In season they enjoyed the produce of their garden, but each passing month necessitated the practice of greater frugality. Their breakfasts were very plain; they saved their best food for the evening meal. However, among these Jews lack of wealth did not imply social inferiority.

Already had this youth well-nigh encompassed the comprehension of how men lived in his day. And how well he understood life in the home, field, and work-shop is shown by his subsequent teachings, which so repletely reveal his intimate contact with all phases of human experience.

The Nazareth chazan continued to cling to the belief that Jesus was to become a great teacher, probably the successor of the renowned

Gamaliel at Jerusalem.

Apparently, all Jesus' plans for a career were thwarted. The future did not look bright as matters now developed. But he did not falter; he was not discouraged. He lived on, day by day, doing well the present duty and faithfully discharging the immediate responsibilities of his station in life.

Jesus' life is the everlasting comfort of all disappointed idealists. The pay of a common day-laboring carpenter was slowly diminishing. By the end of this year Jesus could earn, by working early and late, only the equivalent of about twenty-five cents a day. By the next year they found it difficult to pay the civil taxes, not to mention the synagogue assessments and the temple tax of one-half shekel. During this year the tax collector tried to squeeze extra revenue out of Jesus, even threatening to take his harp.

Fearing that the copy of the Greek scriptures might be discovered and confiscated by the tax collectors, Jesus, on his fifteenth birthday, presented it to the Nazareth synagogue library as his maturity offering to the Lord.

The great shock of his fifteenth year came when Jesus went over to Sepphoris to receive the decision of Herod regarding the appeal taken to him in the dispute about the amount of money due Joseph at the time of his accidental death.

Jesus and Mary had hoped for the receipt of a considerable sum of money when the treasurer at Sepphoris had offered them a paltry amount.

Joseph's brothers had taken an appeal to Herod himself, and now Jesus stood in the palace and heard Herod decree that his father had nothing due him at the time of his death. And for such an unjust decision Jesus never again trusted Herod Antipas. It is not surprising that he once alluded to Herod as "that fox."

The close work at the carpenter's bench during this and subsequent years deprived Jesus of the opportunity of mingling with the caravan passengers.

The family supply shop had already been taken over by his uncle, and Jesus worked altogether in the home shop, where he was near to help Mary with the family. About this time he began sending James up to the camel lot to gather information about world events, and thus he sought to keep in touch with the news of the day.

As he grew up to manhood, he passed through all those conflicts and confusions which the average young persons of previous and subsequent ages have undergone. And the rigorous experience of supporting his family was a sure safeguard against his having overmuch time for idle meditation or the indulgence of mystic

tendencies.

This was the year that Jesus rented a considerable piece of land just to the north of their home, which was divided up as a family garden plot.

Each of the older children had an individual garden, and they entered into keen competition in their agriculture efforts. Their eldest brother spent some time with them in the garden each day during the season of vegetable cultivation. As Jesus worked with his younger brothers and sisters in the garden, he many times entertained the wish that they were all located on a farm out in the country where they could enjoy the liberty and freedom of an unhampered life. But they did not find themselves growing up in the country; and Jesus, being a thoroughly practical youth as well as an idealist, intelligently and vigorously attacked his problem just as he found it, and did every- thing within his power to adjust himself and his family to the realities of their situation and to adapt their condition to the highest possible satisfaction of their individual and collective longings.

At one-time Jesus faintly hoped that he might be able to gather up sufficient means, provided they could collect the considerable sum of money due his father for work on Herod's palace, to warrant undertaking the purchase of

a small farm. He had really given serious thought to this plan of moving his family out into the country. But when Herod refused to pay them any of the funds due Joseph, they gave up the ambition of owning a home in the country. As it was, they contrived to enjoy much of the experience of farm life as they now had three cows, four sheep, a flock of chickens, a donkey, and a dog, in addition to the doves. Even the little tots had their regular duties to perform in the well-regulated scheme of management which characterized the home life of this Nazareth family. With the close of this fifteenth year Jesus completed the traversal of that dangerous and difficult period in human existence, that time of transition between the more complacent years of childhood and the consciousness of approaching manhood with its increased responsibilities and opportunities for the acquirement of advanced experience in the development of a noble character. The growth period for mind and body had ended, and now began the real career of this young man of Nazareth.

PART VII

THE ADOLESCENT YEARS

As Jesus entered upon his adolescent years, he found himself the head and sole support of a large family. Within a few years after his father's death all their property was gone. As time passed, he became increasingly conscious of his pre-existence; at the same time, he began more fully to realize that he was present on earth and in the flesh for the express purpose of revealing his Paradise Father to the children of men.

No adolescent youth who has lived or ever will live on this world or any other world has had or ever will have more weighty problems to resolve or more intricate difficulties to untangle. No youth of Urantia will ever be called upon to pass through more testing conflicts or more trying situations than Jesus himself endured during those strenuous years from fifteen to twenty.

Having thus tasted the actual experience of living these adolescent years on a world beset by evil and distraught by sin, the Son of Man became possessed of full knowledge about the life experience of the youth of all the realms of Nebadon, and thus forever he became the understanding refuge for the distressed and perplexed adolescents of all ages and on all worlds throughout the local universe.

Slowly, but certainly and by actual experience, this divine Son is **earning** the right to become sovereign of his universe, the unquestioned and supreme ruler of all created intelligences on all local worlds, the understanding refuge of the beings of all ages and of all degrees of personal endowment and experience.

1. JESUS - SIXTEEN YEARS OLD

The incarnated Son passed through infancy and experienced an uneventful childhood. Then he emerged from that testing and trying transition stage between childhood and young manhood - he became the adolescent Jesus.

This year he attained his full physical growth. He was a virile and comely youth. He became increasingly sober and serious, but he was kind and sympathetic. His eye was kind but searching; his smile was always engaging and reassuring. His voice was musical but authoritative; his greeting cordial but unaffected. Always, even in the most commonplace of contacts, there seemed to be in evidence the touch of a twofold nature, the human and divine. Ever he displayed this combination of the sympathizing friend and the authoritative teacher. And these personality traits began early to become manifest, even in

these adolescent years.

This physically strong and robust youth also acquired the full growth of his human intellect, not the full experience of human thinking but the fullness of capacity for such intellectual development. He possessed a healthy and well-proportioned body, a keen and analytical mind, a kind and sympathetic disposition, a somewhat fluctuating but aggressive temperament, all of which were becoming organized into a strong, striking, and attractive personality.

As time went on, it became more difficult for his mother and his brothers and sisters to understand him; they stumbled over his sayings and misinterpreted his doings. They were all unfitted to comprehend their eldest brother's life because their mother had given them to understand that he was destined to become the deliverer of the Jewish people. After they had received from Mary such intimations as family secrets, imagine their confusion when Jesus would make frank denials of all such ideas and intentions.

This year Simon started to school, and they were compelled to sell another house. James now took charge of the teaching of his three sisters, two of whom were old enough to begin serious study. As soon as Ruth grew up, she was taken in

hand by Miriam and Martha. Ordinarily the girls of Jewish families received little education, but Jesus maintained (and his mother agreed) that girls should go to school the same as boys, and since the synagogue school would not receive them, there was nothing to do but conduct a home school especially for them.

Throughout this year Jesus was closely confined to the workbench. Fortunately, he had plenty of work; his was of such a superior grade that he was never idle no matter how slack work might be in that region. At times he had so much to do that James would help him.

By the end of this year he had just about made up his mind that he would, after rearing his family and seeing them married, enter publicly upon his work as a teacher of truth and as a revealer of the heavenly Father to the world. He knew he was not to become the expected Jewish Messiah, and he concluded that it was next to useless to discuss these matters with his mother; he decided to allow her to entertain whatever ideas she might choose since all he had said in the past had made little or no impression upon her and he recalled that his father had never been able to say anything that would change her mind. From this year on he talked less and less with his mother, or anyone else, about these problems. His was such a peculiar mission that no

one living on earth could give him advice concerning its prosecution.

He was a real though youthful father to the family; he spent every possible hour with the youngsters, and they truly loved him. His mother grieved to see him work so hard; she sorrowed that he was day by day toiling at the carpenter's bench earning a living for the family instead of being, as they had so fondly planned, at Jerusalem studying with the rabbis. While there was much about her son that Mary could not understand, she did love him, and she most thoroughly appreciated the willing manner in which he shouldered the responsibility of the home.

2. JESUS - SEVENTEEN YEARS OLD

At about this time there was considerable agitation, especially at Jerusalem and in Judea, in favor of rebellion against the payment of taxes to Rome. There was coming into existence a strong nationalist party, presently to be called the Zealots. The Zealots, unlike the Pharisees, were not willing to await the coming of the Messiah. They proposed to bring things to a head through political revolt.

A group of organizers from Jerusalem arrived in Galilee and were making good headway until they reached Nazareth. When they came to see Jesus, he listened carefully to them and asked

many questions but refused to join the party. He declined fully to disclose his reasons for not enlisting, and his refusal had the effect of keeping out many of his youthful fellows in Nazareth.

Mary did her best to induce him to enlist, but she could not budge him. She went so far as to intimate that his refusal to espouse the nationalist cause at her behest was insubordination, a violation of his pledge made upon their return from Jerusalem that he would be subject to his parents; but in answer to this insinuation he only laid a kindly hand on her shoulder and, looking into her face, said: "My mother, how could you?" And Mary withdrew her statement.

One of Jesus' uncles (Mary's brother Simon) had already joined this group, subsequently becoming an officer in the Galilean division. And for several years there was something of an estrangement between Jesus and his uncle.

But trouble began to brew in Nazareth. Jesus' attitude in these matters had resulted in creating a division among the Jewish youths of the city. About half had joined the nationalist organization, and the other half began the formation of an opposing group of more moderate patriots, expecting Jesus to assume the leadership. They were amazed when he refused the honor offered him, pleading as an excuse his heavy

family responsibilities, which they all allowed. But the situation was still further complicated when, presently, a wealthy Jew, Isaac, a moneylender to the gentiles, came forward agreeing to support Jesus' family if he would lay down his tools and assume leadership of the se Nazareth patriots.

Jesus, then scarcely seventeen years of age, was confronted with one of the most delicate and difficult situations of his early life. Patriotic issues, especially when complicated by tax-gathering foreign oppressors, are always difficult for spiritual leaders to relate themselves to, and it was doubly so in this case since the Jewish religion was involved in all this agitation against Rome.

Jesus' position was made more difficult because his mother and uncle, and even his younger brother James, all urged him to join the nationalist cause. All the better Jews of Nazareth had enlisted, and those young men who had not joined the movement would all enlist the moment Jesus changed his mind. He had but one wise counselor in all Nazareth, his old teacher, the chazan, who counseled him about his reply to the citizens' committee of Nazareth when they came to ask for his answer to the public appeal which had been made. In all Jesus' young life this was the very first time he had consciously resorted to public

strategy. Theretofore, always had he depended upon a frank statement of truth to clarify the situation, but now he could not declare the full truth. He could not intimate that he was more than a man; he could not disclose his idea of the mission which awaited his attainment of a riper manhood. Despite these limitations his religious fealty and national loyalty were directly challenged. His family was in a turmoil, his youthful friends in division, and the entire Jewish contingent of the town in a hubbub. And to think that he was to blame for it all! And how innocent he had been of all intention to make trouble of any kind, much less a disturbance of this sort.

Something had to be done. He must state his position, and this he did bravely and diplomatically to the satisfaction of many, but not all. He adhered to the terms of his original plea, maintaining that his first duty was to his family, that a widowed mother and eight brothers and sisters needed something more than mere money could buy - the physical necessities of life - that they were entitled to a father's watchcare and guidance, and that he could not in clear conscience release himself from the obligation which a cruel accident had thrust upon him. He paid compliment to his mother and eldest brother for being willing to release him but reiterated that loyalty to a dead father

forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that "money cannot love." In the course of this address Jesus made several veiled references to his "life mission" but explained that, regardless of whether or not it might be inconsistent with the military idea, it, along with everything else in his life, had been given up in order that he might be able to discharge faithfully his obligation to his family. Everyone in Nazareth well knew he was a good father to his family, and this was a matter so near the heart of every noble Jew that Jesus' plea found an appreciative response in the hearts of many of his hearers; and some of those who were not thus minded were disarmed by a speech made by James, which, while not on the program, was delivered at this time. That very day the chazan had rehearsed James in his speech, but that was their secret.

James stated that he was sure Jesus would help to liberate his people if he (James) were only old enough to assume responsibility for the family, and that, if they would only consent to allow Jesus to remain "with us, to be our father and teacher, then you will have not just one leader from Joseph's family, but presently you will have five loyal

nationalists, for are there not five of us boys to grow up and come forth from our brother-father's guidance to serve our nation?" And thus did the lad bring to a fairly happy ending a very tense and threatening situation.

The crisis for the time being was over, but never was this incident forgotten in Nazareth. The agitation persisted; not again was Jesus in universal favor; the division of sentiment was never fully overcome. And this, augmented by other and subsequent occurrences, was one of the chief reasons why he moved to Capernaum in later years. Henceforth Nazareth maintained a division of sentiment regarding the Son of Man.

James graduated at school this year and began full-time work at home in the carpenter shop. He had become a clever worker with tools and now took over the making of yokes and plows while Jesus began to do more house finishing and expert cabinet work.

This year Jesus made great progress in the organization of his mind. Gradually he had brought his divine and human natures together, and he accomplished all this organization of intellect by the force of his own **decisions** and with only the aid of his indwelling Spirit, just such a Spirit as all normal mortals on the postbestowal- Son worlds have within their minds.

So far, nothing supernatural had happened in this young man's career except the visit of a messenger, dispatched by his elder brother Immanuel, who once appeared to him during the night at Jerusalem.

3. JESUS - EIGHTEEN YEARS OLD

In the course of this year all family property, except the home and garden, was disposed of. The last piece of Capernaum property (except an equity in one other), already mortgaged, was sold. The proceeds were used for taxes, to buy some new tools for James, and to make a payment on the old family supply and repair shop near the caravan lot, which Jesus now proposed to buy back since James was old enough to work at the house shop and help Mary about the home. With the financial pressure thus eased for the time being, Jesus decided to take James to the Passover. They went up to Jerusalem a day early, to be alone, going by way of Samaria. They walked, and Jesus told James about the historic places en route as his father had taught him on a similar journey five years before.

In passing through Samaria, they saw many strange sights. On this journey they talked over many of their problems, personal, family, and national. James was a very religious type of lad,

and while he did not fully agree with his mother regarding the little he knew of the plans concerning Jesus' lifework, he did look forward to the time when he would be able to assume responsibility for the family so that Jesus could begin his mission. He was very appreciative of Jesus' taking him up to the Passover, and they talked over the future more fully than ever before.

Jesus did much thinking as they journeyed through Samaria, particularly at Bethel and when drinking from Jacob's well. He and his brother discussed the traditions of Abraham, Isaac, and Jacob. He did much to prepare James for what he was about to witness at Jerusalem, thus seeking to lessen the shock such as he himself had experienced on his first visit to the temple. But James was not so sensitive to some of these sights. He commented on the perfunctory and heartless manner in which some of the priests performed their duties but on the whole greatly enjoyed his sojourn at Jerusalem.

Jesus took James to Bethany for the Passover supper. Simon had been laid to rest with his fathers, and Jesus presided over this household as the head of the Passover family, having brought the paschal lamb from the temple.

After the Passover supper Mary sat down to

talk with James while Martha, Lazarus, and Jesus talked together far into the night. The next day they attended the temple services, and James was received into the commonwealth of Israel. That morning, as they paused on the brow of Olivet to view the temple, while James exclaimed in wonder, Jesus gazed on Jerusalem in silence. James could not comprehend his brother's demeanor. That night they again returned to Bethany and would have departed for home the next day, but James was insistent on their going back to visit the temple, explaining that he wanted to hear the teachers. And while this was true, secretly in his heart he wanted to hear Jesus participate in the discussions, as he had heard his mother tell about. Accordingly, they went to the temple and heard the discussions, but Jesus asked no questions. It all seemed so puerile and insignificant to this awakening mind of man and God - he could only pity them. James was disappointed that Jesus said nothing. To his inquiries Jesus only made reply, "My hour has not yet come."

The next day they journeyed home by Jericho and the Jordan valley, and Jesus recounted many things by the way, including his former trip over this road when he was thirteen years old.

Upon returning to Nazareth, Jesus began work in the old family repair shop and was greatly

cheered by being able to meet so many people each day from all parts of the country and surrounding districts. Jesus truly loved people - just common folks. Each month he made his payments on the shop and, with James's help, continued to provide for the family.

Several times a year, when visitors were not present thus to function, Jesus continued to read the Sabbath scriptures at the synagogue and many times offered comments on the lesson, but usually he so selected the passages that comment was unnecessary. He was skillful, so arranging the order of the reading of the various passages that the one would illuminate the other. He never failed, weather permitting, to take his brothers and sisters out on Sabbath afternoons for their nature strolls.

About this time the chazan inaugurated a young men's club for philosophic discussion which met at the homes of different members and often at his own home, and Jesus became a prominent member of this group. By this means he was enabled to regain some of the local prestige which he had lost at the time of the recent nationalistic controversies.

His social life, while restricted, was not wholly neglected. He had many warm friends and stanch admirers among both the young men and the young women of Nazareth.

In September, Elizabeth and John came to visit the Nazareth family. John, having lost his father, intended to return to the Judean hills to engage in agriculture and sheep raising unless Jesus advised him to remain in Nazareth to take up carpentry or some other line of work. They did not know that the Nazareth family was practically penniless. The more Mary and Elizabeth talked about their sons, the more they became convinced that it would be good for the two young men to work together and see more of each other.

Jesus and John had many talks together; and they talked over some very intimate and personal matters. When they had finished this visit, they decided not again to see each other until they should meet in their public service after "the heavenly Father should call" them to their work. John was tremendously impressed by what he saw at Nazareth that he should return home and labor for the support of his mother. He became convinced that he was to be a part of Jesus' life mission, but he was that Jesus saw to occupy many years with the rearing of his family; so he was much more content to return to his home and settle down to the care of their little farm and to minister to the needs of his mother. And never again did John and Jesus see each other until that day by the Jordan when the Son of Man presented himself for baptism.

On Saturday afternoon, December 3, of this year, death for the second time struck at this Nazareth family. Little Amos, their baby brother, died after a week's illness with a high fever. After passing through this time of sorrow with her first-born son as her only support, Mary at last and in the fullest sense recognized Jesus as the real head of the family; and he was truly a worthy head.

For four years their standard of living had steadily declined; year by year they felt the pinch of increasing poverty. By the close of this year they faced one of the most difficult experiences of all their uphill struggles. James had not yet begun to earn much, and the expenses of a funeral on top of everything else staggered them. But Jesus would only say to his anxious and grieving mother: "Mother-Mary, sorrow will not help us; we are all doing our best, and mother's smile, perchance, might even inspire us to do better. Day by day we are strengthened for these tasks by our hope of better days ahead." His sturdy and practical optimism was truly contagious; all the children lived in an atmosphere of anticipation of better times and better things. And this hopeful courage contributed mightily to the development of strong and noble characters, in spite of the depressiveness of their poverty.

Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve, and this, in connection with his untiring **patience**, enabled him serenely to endure the trials of a difficult mortal existence - to live as if he were "seeing Him who is invisible."

4. JESUS - NINETEEN YEARS OLD

By this time Jesus and Mary were getting along much better. She regarded him less as a son; he had become to her more a father to her children. Each day's life swarmed with practical and immediate difficulties. Less frequently they spoke of his lifework, for as time passed, all their thought was mutually devoted to the support and upbringing of their family of four boys and three girls.

By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training - the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. In his home and throughout his public teaching career Jesus invariably employed the **positive** form of exhortation. Always and everywhere did he say, "You shall do this - you ought to do that." Never did he employ

the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family.

Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and wholehearted obedience. The only exception was Jude, upon whom on sundry occasions Jesus found it necessary to impose penalties for his infractions of the rules of the home. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the family rules of conduct, his punishment was fixed by the unanimous decree of the older children and was assented to by Jude himself before it was inflicted.

While Jesus was most methodical and systematic in everything he did, there was also in all his administrative rulings a refreshing elasticity of interpretation and an individuality of adaptation that greatly impressed all the children with the spirit of justice which actuated their father-brother. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal

consideration greatly endeared Jesus to all his family.

James and Simon grew up trying to follow Jesus' plan of placating their bellicose and sometimes irate playmates by persuasion and nonresistance, and they were fairly successful; but Joseph and Jude, while assenting to such teachings at home, made haste to defend themselves when assailed by their comrades; in particular was Jude guilty of violating the spirit of these teachings. But nonresistance was not a **rule** of the family. No penalty was attached to the violation of personal teachings.

In general, all of the children, particularly the girls, would consult Jesus about their childhood troubles and confide in him just as they would have in an affectionate father.

James was growing up to be a well-balanced and even-tempered youth, but he was not so spiritually inclined as Jesus. He was a much better student than Joseph, who, while a faithful worker, was even less spiritually minded. Joseph was a plodder and not up to the intellectual level of the other children. Simon was a well-meaning boy but too much of a dreamer. He was slow in getting settled down in life and was the cause of considerable anxiety to Jesus and Mary. But he was always a good and well-intentioned lad. Jude was a firebrand. He had the highest of ideals, but he was unstable in temperament. He had all

and more of his mother's de termination and aggressive- ness, but he lacked much of her sense of proportion and discretion.

Miriam was a well-balanced and level-headed daughter with a keen appreciation of things noble and spiritual. Martha was slow in thought and action but a very dependable and efficient child. Baby Ruth was the sunshine of the home; though thoughtless of speech, she was most sincere of heart. She just about worshiped her big brother and father. But they did not spoil her. She was a beautiful child but not quite so comely as Miriam, who was the belle of the family, if not of the city.

As time passed, Jesus did much to liberalize and modify the family teachings and practices related to Sabbath observance and many other phases of religion, and to all these changes Mary gave hearty assent. By this time Jesus had become the unquestioned head of the house.

This year Jude started to school, and it was necessary for Jesus to sell his harp in order to defray these expenses. Thus disappeared the last of his recreational pleasures. He much loved to play the harp when tired in mind and weary in body, but he comforted himself with the thought that at least the harp was safe from seizure by the tax collector.

5. REBECCA, THE DAUGHTER OF EZRA

Although Jesus was poor, his social standing in Nazareth was in no way impaired. He was one of the foremost young men of the city and very highly regarded by most of the young women. Since Jesus was such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it was not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph. She first confided her affection to Miriam, Jesus' sister, and Miriam in turn talked all this over with her mother. Mary was intensely aroused. Was she about to lose her son, now become the indispensable head of the family? Would troubles never cease? What next could happen? And then she paused to contemplate what effect marriage would have upon Jesus' future career; not often, but at least some-times, did she recall the fact that Jesus was a "child of promise." After she and Miriam had talked this matter over, they decided to make an effort to stop it before Jesus learned about it, by going direct to Rebecca, laying the whole story before her, and honestly telling her about their belief that Jesus was a son of destiny; that he was to become a great religious leader, perhaps the Messiah.

Rebecca listened intently; she was thrilled with the recital and more than ever determined to

cast her lot with this man of her choice and to share his career of leadership. She argued (to herself) that such a man would all the more need a faithful and efficient wife. She interpreted Mary's efforts to dissuade her as a natural reaction to the dread of losing the head and sole support of her family; but knowing that her father approved of her attraction for the carpenter's son, she rightly reckoned that he would gladly supply the family with sufficient income fully to compensate for the loss of Jesus' earnings. When her father agreed to such a plan, Rebecca had further conferences with Mary and Miriam, and when she failed to win their support, she made bold to go directly to Jesus. This she did **with** the co-operation of her father, who invited Jesus to their home for the celebration of Rebecca's seventeenth birthday.

Jesus listened attentively and sympathetic ally to the recital of these things, first by the father, then by Rebecca herself. He made kindly reply to the effect that no amount of money could take the place of his obligation personally to rear his father's family, to "fulfill the most sacred of all human trusts - loyalty to one's own flesh and blood." Rebecca's father was deeply touched by Jesus' words of family devotion and retired from the conference. His only remark to Mary, his wife, was: "We can't have him for a son; he is too noble for us."

Then began that eventful talk with Rebecca.

Thus far in his life, Jesus had made little distinction in his association with boys and girls, with young men and young women. His mind had been altogether too much occupied with the pressing problems of practical earthly affairs and the intriguing contemplation of his eventual career "about his Father's business" ever to have given serious consideration to the consummation of personal love in human marriage. But now he was face to face with another of those problems which every average human being must confront and decide. Indeed, was he "tested in all points like as you are."

After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, "it shall cheer and comfort me all the days of my life." He explained that he was not free to enter into relations with any woman other than those of simple brotherly regard and pure friendship. He made it clear that his first and paramount duty was the rearing of his father's family, that he could not consider marriage until that was accomplished; and then he added; "If I am a son of destiny, I must not assume obligations of lifelong duration until such a time as my destiny shall be made manifest."

Rebecca was heartbroken. She refused to be comforted and importuned her father to leave Nazareth until he finally consented to move to Sepphoris. In after years, to the many men who sought

her hand in marriage, Rebecca had but one answer. She lived for only one purpose - to await the hour when this, to her, the greatest man who ever lived would begin his career as a teacher of living truth. And she followed him devotedly through his eventful years of public labor, being present (unobserved by Jesus) that day when he rode triumphantly into Jerusalem; and she stood "among the other women" by the side of Mary on that fateful and tragic afternoon when the Son of Man hung upon the cross, to her, as well as to countless worlds on high, "the one altogether lovely and the greatest among ten thousand."

6. JESUS - TWENTY YEARS OLD

The story of Rebecca's love for Jesus was whispered about Nazareth and later on at Capernaum, so that, while in the years to follow many women loved Jesus even as men loved him, not again did he have to reject the personal proffer of another good woman's devotion. From this time on human affection for Jesus partook more of the nature of worshipful and adoring regard. Both men and women loved him devotedly and for what he was, not with any tinge of self-satisfaction or desire for affectionate possession. But for many years, whenever the story of Jesus' human personality was recited, the devotion of Rebecca was recounted.

Miriam, knowing fully about the affair of

Rebecca and knowing how her brother had forsaken even the love of a beautiful maiden (not realizing the factor of his future career of destiny), came to idealize Jesus and to love him with a touching and profound affection as for a father as well as for a brother.

Although they could hardly afford it, Jesus had a strange longing to go up to Jerusalem for the Passover. His mother, knowing of his recent experience with Rebecca, wisely urged him to make the journey. He was not markedly conscious of it, but what he most wanted was an opportunity to talk with Lazarus and to visit with Martha and Mary. Next to his own family he loved these three most of all.

In making this trip to Jerusalem, he went by way of Megiddo, Antipatris, and Lydda, in part covering the same route traversed when he was brought back to Nazareth on the return from Egypt. He spent four days going up to the Passover and thought much about the past events which had transpired in and around Megiddo, the international battlefield of Palestine.

Jesus passed on through Jerusalem, only pausing to look upon the temple and the gathering throngs of visitors. He had a strange and increasing aversion to this Herod-built temple with its politically appointed priesthood. He wanted most of all to see Lazarus, Martha, and Mary. Lazarus was the same age

as Jesus and now head of the house; by the time of this visit Lazarus's mother had also been laid to rest. Martha was a little over one year older than Jesus, while Mary was two years younger. And Jesus was the idolized ideal of all three of them.

On this visit occurred one of those periodic outbreaks of rebellion against tradition - the expression of resentment for those ceremonial practices which Jesus deemed misrepresentative of his Father in heaven. Not knowing Jesus was coming, Lazarus had arranged to celebrate the Passover with friends in an adjoining village down the Jericho road. Jesus now proposed that they celebrate the feast where they were, at Lazarus's house. "But," said Lazarus, "we have no paschal lamb." And then Jesus entered upon a prolonged and convincing dissertation to the effect that the Father in heaven was not truly concerned with such childlike and meaningless rituals. After solemn and fervent prayer, they rose, and Jesus said: "Let the childlike and darkened minds of my people serve their God as Moses directed; it is better that they do, but let us who have seen the light of life no longer approach our Father by the darkness of death. Let us be free in the knowledge of the truth of our Father's eternal love."

That evening about twilight these four sat down and partook of the first Passover feast ever to be celebrated by devout Jews without the paschal lamb.

The unleavened bread and the wine had been made ready for this Passover, and these emblems, which Jesus termed "the bread of life" and "the water of life," he served to his companions, and they ate in solemn conformity with the teachings just imparted. It was his custom to engage in this sacramental ritual whenever he paid subsequent visits to Bethany. When he returned home, he told all this to his mother. She was shocked at first but came gradually to see his viewpoint; nevertheless, she was greatly relieved when Jesus assured her that he did not intend to introduce this new idea of the Passover in their family. At home with the children he continued, year by year, to eat the Passover "according to the law of Moses."

It was during this year that Mary had a long talk with Jesus about marriage. She frankly asked him if he would get married if he were free from his family responsibilities. Jesus explained to her that, since immediate duty forbade his marriage, he had given the subject little thought. He expressed himself as doubting that he would ever enter the marriage state; he said that all such things must await "my hour," the time when "my Father's work must begin." Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.

This year he began anew the task of further

weaving his mortal and divine natures into a simple and effective **human individuality**. And he continued to grow in moral status and spiritual understanding.

Although all their Nazareth property (except their home) was gone, this year they received a little financial help from the sale of an equity in a piece of property in Capernaum. This was the last of Joseph's entire estate. This real estate deal in Capernaum was with a boatbuilder named Zebedee.

Joseph graduated at the synagogue school this year and prepared to begin work at the small bench in the home carpenter shop. Although the estate of their father was exhausted, there were prospects that they would successfully fight off poverty since three of them were now regularly at work.

Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of

adjusting his aspirations to the common-place demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.

And so, as the years pass, this young man of Nazareth continues to experience life as it is lived in mortal flesh on the worlds of time and space. He lives a full, representative, and replete life on Urantia. He left this world ripe in the experience which his creatures pass through during the short and strenuous years of their first life, the life in the flesh. And all this human experience is an eternal possession of the Universe Sovereign. He is our understanding brother, sympathetic friend, experienced sovereign, and merciful father.

As a child he accumulated a vast body of knowledge; as a youth he sorted, classified, and correlated this information; and now as a man of the realm he begins to organize these mental possessions preparatory to utilization in his subsequent

teaching, ministry, and service in behalf of his fellow mortals on this world and on all other spheres of habitation throughout his entire universe. Born into the world a babe of the realm, he has lived his childhood life and passed through the successive stages of youth and young manhood; he now stands on the threshold of full manhood, rich in the experience of human living, replete in the understanding of human nature, and full of sympathy for the frailties of human nature. He is becoming expert in the divine art of revealing his Paradise Father to all ages and stages of mortal creatures.

And now as a full-grown man - an adult of the realm - he prepares to continue his supreme mission of revealing God to men and leading men to God.

PART VIII

JESUS ' EARLY MANHOOD

As Jesus of Nazareth entered upon the early years of his adult life, he had lived, and continued to live, a normal and average human life on earth. Jesus came into this world just as other children come; he had nothing to do with selecting his parents. He did choose this particular world as the planet whereon to

carry out his seventh and final bestowal, his incarnation in the likeness of mortal flesh, but otherwise he entered the world in a natural manner, growing up as a child of the realm and wrestling with the vicissitudes of his environment just as do other mortals on this and on similar worlds.

Always be mindful of the two-fold purpose of Michael's bestowal on Urantia:

1. The mastering of the experience of living the full life of a human creature in mortal flesh, the completion of his sovereignty in this world.

2. The revelation of the Universal Father to the mortal dwellers on the worlds of time and space and the more effective leading of these same mortals to a better understanding of the Universal Father.

All other creature benefits and universe advantages were incidental and secondary to these major purposes of the mortal bestowal.

1. JESUS - TWENTY-ONE YEARS OLD

With the attainment of adult years Jesus began in earnest and with full self-consciousness the task of completing the experience of mastering the knowledge of the life of his lowest form of intelligent creatures, thereby finally and fully earning

the right of unqualified rulership of his self-created universe. He entered upon this stupendous task fully realizing his dual nature. But he had already effectively combined these two natures into one - Jesus of Nazareth.

Joshua ben Joseph knew full well that he was a man, a mortal man, born of woman. This is shown in the selection of his first title, the **Son of Man**. He was truly a partaker of flesh and blood, and even now, as he presides in sovereign authority over the destinies of a universe, he still bears among his numerous well-earned titles that of Son of Man. It is literally true that the creative Word - the Creator Son - of the Universal Father was "made flesh and dwelt as a man of the realm on Urantia." He labored, grew weary, rested, and slept. He hungered and satisfied such cravings with food; he thirsted and quenched his thirst with water. He experienced the full gamut of human feelings and emotions; he was "in all things tested, even as you are," and he suffered and died.

He obtained knowledge, gained experience, and combined these into wisdom, just as do other mortals of the realm. Until after his baptism he availed himself of no supernatural power. He employed no agency not a part of his human endowment as a son of Joseph and Mary.

As to the attributes of his prehuman

existence, he emptied himself. Prior to the beginning of his public work his knowledge of men and events was wholly self-limited. He was a true man among men.

It is forever and gloriously true: "We have a high ruler who can be touched with the feeling of our infirmities. We have a Sovereign who was in all points tested and tempted like as we are, yet without sin." And since he himself has suffered, being tested and tried, he is abundantly able to understand and minister to those who are confused and distressed.

The Nazareth carpenter now fully understood the work before him, but he chose to live his human life in the channel of its natural flowing. And in some of these matters he is indeed an example to his mortal creatures, even as it is recorded: "Let this mind be in you which was also in Christ Jesus, who, being of the nature of God, thought it not strange to be equal with God. But he made himself to be of little import and, taking upon himself the form of a creature, was born in the likeness of mankind. And being thus fashioned as a man, he humbled himself and became obedient to death, even the death of the cross."

He lived his mortal life just as all others of the human family may live theirs, "who in the days of the flesh so frequently offered up prayers and supplications, even with strong

feelings and tears, to Him who is able to save from all evil, and his prayers were effective because he believed." Wherefore it behooved him **in every respect** to be made like his brethren that he might become a merciful and understanding sovereign ruler over them.

Of his human nature he was never in doubt; it was self-evident and always present in his consciousness. But of his divine nature there was always room for doubt and conjecture, at least this was true right up to the event of his baptism. The self-realization of divinity was a slow and, from the human standpoint, a natural evolutionary revelation. This revelation and self-realization of divinity began in Jerusalem when he was not quite thirteen years old with the first supernatural occurrence of his human existence; and this experience of effecting the self-realization of his divine nature was completed at the time of his second supernatural experience while in the flesh, the episode attendant upon his baptism by John in the Jordan, which event marked the beginning of his public career of ministry and teaching.

Between these two celestial visitations, one in his thirteenth year and the other at his baptism, there occurred nothing supernatural or superhuman in the life of this incarnated divine Son. Notwithstanding this, the babe of Bethlehem,

the lad, youth, and man of Nazareth, was in reality the incarnated Creator of a universe; but he never once used this power, nor did he utilize the guidance of celestial personalities, aside from that of his guardian seraphim, in the living of his human life up to the day of his baptism by John. And we who thus testify know whereof we speak.

And yet, throughout all these years of his life in the flesh he was truly divine. He was actually a Creator Son (the Creator of our local universe Nebadon, of which here, our planet Urantia belongs) of the Paradise Father. When once he had espoused his public career, subsequent to the technical completion of his purely mortal experience of sovereignty acquirement, he did not hesitate publicly to admit that he was the Son of God. He did not hesitate to declare, "I am Alpha and Omega, the beginning and the end, the first and the last." He made no protest in later years when he was called Lord of Glory, Ruler of a Universe, the Lord God of all creation, the Holy One of Israel, the Lord of all, our Lord and our God, God with us, having a name above every name and on all worlds, the Omnipotence of a universe, the Universe Mind of this creation, the One in whom are hid all treasures of wisdom and knowledge, the fullness of Him who fills all things, the eternal Word of the eternal God, the One who was before all things and in whom

all things consist, the Creator of the heavens and the earth, the Upholder of a universe, the Judge of all the earth, the Giver of life eternal, the True Shepherd, the Deliverer of the worlds, and the Captain of salvation.

He never objected to any of these titles as they were applied to him subsequent to the emergence from his purely human life into the later years of his self-consciousness of the ministry of divinity in humanity, and for humanity, and to humanity on this world and for all other worlds. Jesus objected to but one title as applied to him: When he was once called Immanuel, he merely replied, "Not I, that is my elder brother."

Always, even after his emergence into the larger life on earth, Jesus was submissively subject to the will of the Father in heaven.

After his baptism he thought nothing of permitting his sincere believers and grateful followers to worship him. Even while he wrestled with poverty and toiled with his hands to provide the necessities of life for his family, his awareness that he was a Son of God was growing; he knew that he was the maker of the heavens and this very earth whereon he was now living out his human existence. And the hosts of celestial beings throughout the great and onlooking universe likewise knew that this man

of Nazareth was their beloved Sovereign and Creator-father. A profound suspense pervaded the universe throughout these years; all celestial eyes were continuously focused on Urantia -- on Palestine.

This year Jesus went up to Jerusalem with Joseph to celebrate the Passover. Having taken James to the temple for consecration, he deemed it his duty to take Joseph. Jesus never exhibited any degree of partiality in dealing with his family. He went with Joseph to Jerusalem by the usual Jordan valley route, but he returned to Nazareth by the east Jordan way, which led through Amathus. Going down the Jordan, Jesus narrated Jewish history to Joseph and on the return trip told him about the experiences of the reputed tribes of Ruben, Gad, and Gilead that traditionally had dwelt in these regions east of the river.

Joseph asked Jesus many leading questions concerning his life mission, but to most of these inquiries Jesus would only reply, "My hour has not yet come." However, in these intimate discussions many words were dropped which Joseph remembered during the stirring events of subsequent years. Jesus, with Joseph, spent this Passover with his three friends at Bethany, as was his custom when in Jerusalem attending these festival commemorations.

2. JESUS - TWENTY-TWO YEARS OLD

This was one of several years during which Jesus' brothers and sisters were facing the trials and tribulations peculiar to the problems and readjustments of adolescence. Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives. He had thus to grapple with the problems of adolescence as they became manifest in the lives of his younger brothers and sisters.

This year Simon graduated from school and began work with Jesus' old boyhood playmate and ever-ready defender, Jacob the stone mason. As a result of several family conferences it was decided that it was unwise for all the boys to take up carpentry. It was thought that by diversifying their trades they would be prepared to take contracts for putting up entire buildings. Again, they had not all kept busy since three of them had been working as full-time carpenters.

Jesus continued this year at home finishing and cabinetwork but spent most of his time at the caravan repair shop. James was beginning to alternate with him in attendance at the shop. The latter part of this year, when carpenter work was slack about Nazareth, Jesus left James in charge of the repair shop and Joseph at the home bench

while he went over to Sepphoris to work with a smith. He worked six months with metals and acquired considerable skill at the anvil.

Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and solemnly installed James, then just past eighteen years old, as acting head of the family. He promised his brother hearty support and full co-operation and exacted formal promises of obedience to James from each member of the family. From this day James assumed full financial responsibility for the family, Jesus making his weekly payments to his brother. Never again did Jesus take the reins out of James's hands. While working at Sepphoris he could have walked home every night if necessary, but he purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility. He had begun the slow process of weaning his family. Each Sabbath Jesus returned to Nazareth, and sometimes during the week when occasion required, to observe the working of the new plan, to give advice and offer helpful suggestions.

Living much of the time in Sepphoris for six months afforded Jesus a new opportunity to become better acquainted with the gentile viewpoint of life. He worked with gentiles, lived with

gentiles, and in every possible manner did he make a close and painstaking study of their habits of living and of the gentile mind.

The moral standards of this home city of Herod Antipas were so far below those of even the caravan city of Nazareth that after six months' sojourn at Sepphoris Jesus was not averse to finding an excuse for returning to Nazareth. The group he worked for were to become engaged on public work in both Sepphoris and the new city of Tiberias, and Jesus was disinclined to have anything to do with any sort of employment under the supervision of Herod Antipas. And there were still other reasons which made it wise, in the opinion of Jesus, for him to go back to Nazareth. When he returned to the repair shop, he did not again assume the personal direction of family affairs. He worked in association with James at the shop and as far as possible permitted him to continue oversight of the home. James's management of family expenditures and his administration of the home budget were undisturbed.

It was by just such wise and thoughtful planning that Jesus prepared the way for his eventful withdrawal from active participation in the affairs of his family. When James had had two years' experience as acting head of the family - and two full years before he (James) was to be

married - Joseph was placed in charge of the household funds and intrusted with the general management of the home.

3. JESUS - TWENTY-THREE YEARS OLD

This year the financial pressure was slightly relaxed as four were at work. Miriam earned considerable by the sale of milk and butter; Martha had become an expert weaver. The purchase price of the repair shop was over one third paid. The situation was such that Jesus stopped work for three weeks to take Simon to Jerusalem for the Passover, and this was the longest period away from daily toil he had enjoyed since the death of his father.

They journeyed to Jerusalem by way of the Decapolis and through Pella, Gerasa, Philadelphia, Heshbon, and Jericho. They returned to Nazareth by the coast route, touching Lydda, Joppa, Caesarea, thence around Mount Carmel to Ptolemais and Nazareth. This trip well-acquainted Jesus with the whole of Palestine north of the Jerusalem district.

At Philadelphia Jesus and Simon became acquainted with a merchant from Damascus who developed such a great liking for the Nazareth couple that he insisted they stop with him at his Jerusalem headquarters. While Simon gave

attendance at the temple, Jesus spent much of his time talking with this well-educated and much-traveled man of world affairs. This merchant owned over four thousand caravan camels; he had interests all over the Roman world and was now on his way to Rome. He proposed that Jesus come to Damascus to enter his Oriental import business, but Jesus explained that he did not feel justified in going so far away from his family just then. But on the way back home he thought much about these distant cities and the even more remote countries of the Far West and the Far East, countries he had so frequently heard spoken of by the caravan passengers and conductors.

Simon greatly enjoyed his visit to Jerusalem. He was duly received into the commonwealth of Israel at the Passover consecration of the new sons of the commandment. While Simon attended the Passover ceremonies, Jesus mingled with the throngs of visitors and engaged in many interesting personal conferences with numerous gentile proselytes. Perhaps the most notable of all these contacts was the one with a young Hellenist named Stephen. This young man was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of Passover week. While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a

four-hour discussion of the way of life and the true God and his worship. Stephen was tremendously impressed with what Jesus said; he never forgot his words.

And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness preaching this early gospel resulted in his being stoned to death by irate Jews. Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus. But Stephen never even faintly surmised that the Galilean he had talked with some fifteen years previously was the very same person whom he later proclaimed the world's Savior, and for whom he was soon to die, thus becoming the first martyr of the newly evolving Christian faith. When Stephen yielded up his life as the price of his attack upon the Jewish temple and its traditional practices, there stood by one named Saul, a citizen of Tarsus. And when Saul saw how this Greek could die for his faith, there were aroused in his heart those emotions which eventually led him to espouse the cause for which Stephen died; later on, he became the aggressive and indomitable Paul, the philosopher, if not the sole founder, of the Christian religion.

On the Sunday after Passover week Simon and

Jesus started on their way back to Nazareth. Simon never forgot what Jesus taught him on this trip. He had always loved Jesus, but now he felt that he had begun to know his father-brother. They had many heart-to-heart talks as they journeyed through the country and prepared their meals by the wayside. They arrived home Thursday noon, and Simon kept the family up late that night relating his experiences.

Mary was much upset by Simon's report that Jesus spent most of the time when in Jerusalem "visiting with the strangers, especially those from the far countries." Jesus' family never could comprehend his great interest in people, his urge to visit with them, to learn about their way of living, and to find out what they were thinking about.

More and more the Nazareth family became engrossed with their immediate and human problems; not often was mention made of the future mission of Jesus, and very seldom did he himself speak of his future career. His mother rarely thought about his being a child of promise. She was slowly giving up the idea that Jesus was to fulfill any divine mission on earth, yet at times her faith was revived when she paused to recall the Gabriel visitation before the child was born.

4. THE DAMASCUS EPISODE

The last four months of this year Jesus spent in Damascus as the guest of the merchant whom he first met at Philadelphia when on his way to Jerusalem. A representative of this merchant had sought out Jesus when passing through Nazareth and escorted him to Damascus. This part-Jewish merchant proposed to devote an extraordinary sum of money to the establishment of a school of religious philosophy at Damascus. He planned to create a center of learning which would out-rival Alexandria. And he proposed that Jesus should immediately begin a long tour of the world's educational centers preparatory to becoming the head of this new project. This was one of the greatest temptations that Jesus ever faced in the course of his purely human career.

Presently this merchant brought before Jesus a group of twelve merchants and bankers who agreed to support this newly projected school. Jesus manifested deep interest in the proposed school, helped them plan for its organization, but always expressed the fear that his other and unstated but prior obligations would prevent his accepting the direction of such a pretentious enterprise. His would-be benefactor was persistent, and he profitably employed Jesus at his home doing some translating while he, his wife, and their sons and daughters sought to prevail upon Jesus to accept

the proffered honor. But he would not consent. He well knew that his mission on earth was not to be supported by institutions of learning; he knew that he must not obligate himself in the least to be directed by the "councils of men," no matter how well-intentioned.

He who was rejected by the Jerusalem religious leaders, even after he had demonstrated his leadership, was recognized and hailed as a master teacher by the businessmen and bankers of Damascus, and all this when he was an obscure and unknown carpenter of Nazareth.

He never spoke about this offer to his family, and the end of this year found him back in Nazareth going about his daily duties just as if he had never been tempted by the flattering propositions of his Damascus friends.

Neither did these men of Damascus ever associate the later citizen of Capernaum who turned all Jewry upside down with the former carpenter of Nazareth who had dared to refuse the honor which their combined wealth might have procured.

Jesus most cleverly and intentionally contrived to detach various episodes of his life so that they never became, in the eyes of the world, associated together as the doings of a single individual. Many times, in subsequent years he listened to the recital of this very story of

the strange Galilean who declined the opportunity of founding a school in Damascus to compete with Alexandria.

One purpose which Jesus had in mind, when he sought to segregate certain features of his earthly experience, was to prevent the building up of such a versatile and spectacular career as would subsequent generations to venerate the teacher in place of obeying the truth which he had lived and taught. Jesus did not want to build up such a human record of achievement as would attract attention from his teaching. Very early he recognized that his followers would be tempted to formulate a religion **about** him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world. Accordingly, he consistently sought to suppress everything during his eventful career which he thought might be made to serve this natural human tendency to exalt the teacher in place of proclaiming his teachings.

This same motive also explains why he permitted himself to be known by different titles during various epochs of his diversified life on earth. Again, he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions. He always refused to take undue or unfair advantage of the human mind. He

did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings.

By the end of this year the Nazareth home was running fairly smoothly. The children were growing up, and Mary was becoming accustomed to Jesus' being away from home. He continued to turn over his earnings to James for the support of the family, retaining only a small portion for his immediate personal expenses.

As the years passed, it became more difficult to realize that this man was a Son of God on earth. He seemed to become quite like an individual of the realm, just another man among men. And it was ordained by the Father in heaven that the bestowal should unfold in this very way.

5. JESUS - TWENTY-FOUR YEARS OLD

This was Jesus' first year of comparative freedom from family responsibility. James was very successful in managing the home with Jesus help in counsel and finances. The week following the Passover of this year a young man from Alexandria came down to Nazareth to arrange for a meeting, later in that year, between Jesus and a group of Alexandrian Jews at some point on the Palestinian coast. This conference was set for the middle of June, and Jesus went over to Caesarea to meet with five prominent Jews of Alexandria,

who besought him to establish himself in their city as a religious teacher, offering as an inducement to begin with, the position of assistance to the chazan in their chief synagogue.

The spokesmen for this committee explained to Jesus that Alexandria was destined to become the headquarters of Jewish culture for the entire world; that the Hellenistic trend of Jewish affairs had virtually outdistanced the Babylonian school of thought. They reminded Jesus of the ominous rumblings of rebellion in Jerusalem and throughout Palestine and assured him that any uprising of the Palestinian Jews would be equivalent to national suicide that the iron hand of Rome would crush the rebellion in three months, and that Jerusalem would be destroyed and the temple demolished, that not one stone would be left upon another.

Jesus listened to all they had to say, thanked them for their confidence, and, in declining to go to Alexandria, in substance said, "My hour has not yet come." They were nonplused by his apparent indifference to the honor they had sought to confer upon him. Before taking leave of Jesus, they presented him with a purse in token of the esteem of his Alexandrian friends and in compensation for the time and expense of coming over to Caesarea to confer with them. But he likewise refused the money, saying: "The house of

Joseph has never received alms, and we cannot eat another's bread as long as I have strong arms and my brothers can labor."

His friends from Egypt set sail for home, and in subsequent years, when they heard rumors of the Capernaum boat builder who was creating such a commotion in Palestine, few of them surmised that he was the babe of Bethlehem grown up and the same strange-acting Galilean who had so unceremoniously declined the invitation to become a great teacher in Alexandria.

Jesus returned to Nazareth. The remainder of this year was the most uneventful six months of his whole career. He enjoyed this temporary respite from the usual program of problems to solve and difficulties to surmount. He communed much with his Father in heaven and made tremendous progress in the mastery of his human mind.

But human affairs on the worlds of time and space do not run smoothly for long. In December James had a private talk with Jesus, explaining that he was much in love with Esta, a young woman of Nazareth and that they would sometime like to be married if it could be arranged. He called attention to the fact that Joseph would soon be eighteen, and that it would be a good experience for him to have a chance to serve as the acting head of the family. Jesus gave consent for James'

marriage two years later, provided he had, during the intervening time, properly trained Joseph to assume direction of the home.

And now things began to happen - marriage was in the air. James' success in gaining Jesus' assent to his marriage emboldened Miriam to approach her brother-father with her plans. Jacob, the younger stone mason, onetime self-appointed champion of Jesus, now business associate of James and Joseph, had long sought to gain Miriam's hand in marriage. After Miriam had laid her plans before Jesus, he directed that Jacob come to him making formal request for her and promised his blessing for the marriage just as soon as she felt that Martha was competent to assume her duties as eldest daughter.

When at home, Jesus continued to teach the evening school three times a week, read the Scriptures often in the synagogue on the Sabbath, visited with his mother, taught the children, and in general conducted himself as a worthy and respected citizen of Nazareth in the commonwealth of Israel.

6. JESUS - TWENTY-FIVE YEARS OLD

This year began with the Nazareth family all in good health and witnessed the finishing of the regular schooling of all the children with the exception of certain work which Martha must do for Ruth.

Jesus was one of the most robust and refined specimens of manhood to appear on earth since the days of Adam. His physical development was superb. His mind was

active, keen and penetrating - compared with the average mentality of his contemporaries, it had developed gigantic proportions - and his spirit was indeed humanly divine.

The family finances were in the best condition since the disappearance of Joseph's estate. The final payments had been made on the caravan repair shop; they owed no man and for the first time in years had some funds ahead. This being true, and since he had taken his other brothers to Jerusalem for their first Passover ceremonies, Jesus decided to accompany Jude (who had just graduated from the synagogue school) on his first visit to the temple.

They went up to Jerusalem and returned by the same route, the Jordan valley, as Jesus feared trouble if he took his young brother through Samaria. Already at Nazareth, Jude had gotten into slight trouble several times because of his hasty disposition, coupled with his strong patriotic sentiments.

They arrived at Jerusalem in due time and were on their way for a first visit to the temple, the very sight of which had stirred and thrilled Jude to the very depths of his soul, when they chanced to meet Lazarus of Bethany. While Jesus talked with Lazarus and sought to arrange for their joint celebration of the Passover, Jude started up real trouble for them all. Close at hand stood a Roman guard who made some improper

remarks regarding a Jewish girl who was passing. Jude flushed with fiery indignation and was not slow in expressing his resentment of such an impropriety directly to and within hearing of the soldier. Now the Roman legionnaires were very sensitive to anything bordering on Jewish disrespect; so the guard promptly placed Jude under arrest. But this was too much for the young patriot, and before Jesus could caution him by a warning glance, he had delivered himself of a voluble denunciation of pent-up anti-Roman feelings, all of which only made a bad matter worse. Jude thus, with Jesus by his side, was taken at once to the military prison.

Jesus endeavored to obtain either an immediate hearing for Jude or else his release in time of the Passover celebration that evening, but he failed in these attempts. Since the next day was a "holy convocation" in Jerusalem, even the Romans would not presume to hear charges against a Jew. Accordingly, Jude remained in confinement until the morning of the second day after his arrest, and Jesus stayed at the prison with him. They were not present in the temple at the ceremony of receiving the sons of the law into the full citizenship of Israel. Jude did not pass through this formal ceremony for several years, until he was next in Jerusalem at a Passover and in connection with his propaganda work in behalf of

the Zealots, the patriotic organization to which he belonged and in which he was very active. The morning following their second day in prison Jesus appeared before the military magistrate in behalf of Jude. By making apologies for his brother's youth and by a further explanatory but judicious statement with reference to the provocative nature of the episode which had led up to the arrest of his brother, Jesus so handled the case that the magistrate expressed the opinion that the young Jew might have had some possible excuse for his violent outburst. After warning Jude not to allow himself again to be guilty of such rashness, he said to Jesus in dismissing them: "You had better keep your eye on the boy; he's liable to make a lot of trouble for all of you." And the Roman judge spoke the truth. Jude did make considerable trouble for Jesus, and always was the trouble of this same nature—clashes with the civil authorities because of his thoughtless and unwise patriotic outbursts.

Jesus and Jude walked over to Bethany for the night, explaining why they had failed to keep their appointment for the Passover supper, and set out for Nazareth the following day. Jesus did not tell the family about his young brother's arrest at Jerusalem. But he had a long talk with Jude about this episode some three weeks after their return. After this talk with Jesus, Jude himself told the family. He never forgot the patience and

forbearance his brother-father manifested throughout the whole of this trying experience.

This was the last Passover Jesus attended with any member of his own family. Increasingly the Son of Man was to become separated from close association with his own flesh and blood.

This year his seasons of deep meditation were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

The children were always welcome at the repair shop. Jesus provided sand, blocks and stones by the side of the shop, and large groups of youngsters flocked there to amuse themselves. When they tired of their play, the more courageous ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, "Uncle Joshua, come out and tell us a big story. Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop with the children on the ground in a semicircle before him. And how the little folks did enjoy their Uncle Joshua. They were learning to laugh and to laugh heartily. It was customary for one or two of the smallest of the children to climb upon his knees and sit there, looking up in wonderment at

his expressive features as he told his stories. The children loved Jesus and Jesus loved the children.

It was difficult for his friends to comprehend the range of his intellectual activities, how he could so suddenly and so completely swing from the profound discussion of politics, philosophy, or religion to the light-hearted and joyous playfulness of these tots from five to ten years of age. As his own brothers and sisters grew up, as he gained more leisure, and before the grandchildren arrived, he paid a great deal of attention to these little ones. But, he did not live on earth long enough to enjoy the grandchildren very much.

7. JESUS - TWENTY-SIX YEARS OLD

As this year began, Jesus of Nazareth became strongly conscious that he possessed a wide range of potential power. But he was likewise fully persuaded that this power was not to be employed by his personality as the Son of Man, at least not until his hour should come.

At this time, he thought much but said little about the relation of himself to his Father in heaven. And the conclusion of all this thinking was expressed once in his prayer on the hilltop, when he said: "Regardless of who I am and what power I may or may not wield, I always have been,

and always will be subject to the will of my Paradise Father." And yet, as this man walked about Nazareth to and from his work, it was literally true - as concerned a vast universe - that "in him were hidden all the treasures of wisdom and knowledge."

All this year the family affairs ran smoothly except for Jude. For years James had trouble with his younger brother, who was not inclined to settle down to work nor was he to be depended upon for his share of the home expenses. While he would live at home, he was not conscientious about earning his share of the family upkeep.

Jesus was a man of peace, and ever and anon was he embarrassed by Jude's belligerent exploits and numerous patriotic outbursts. James and Joseph were in favor of casting him out, but Jesus would not consent. When their patience would be severely tried, Jesus would only counsel: "Be patient. Be wise in your counsel and eloquent in your lives, that your brother may first know the better way and then be constrained to follow you in it." The wise and loving counsel of Jesus prevented a break in the family; they remained together. But Jude never was brought to his sober senses until after his marriage.

Mary seldom spoke of Jesus' future mission.

Whenever this subject was referred to, Jesus only replied: "My hour has not yet come." Jesus had about completed the difficult task of weaning his family from dependence on the immediate presence of his personality. He was rapidly preparing for the day when he could consistently leave this Nazareth home to begin the more active prelude to his real ministry for men.

Never lose sight of the fact that the prime mission of Jesus in this, his seventh and final mandated bestowal of the life experiences of the seven levels of his vast universe's subordinate living creatures, was the acquirement of mortal creature experience, the successful completion of which resulted in his achievement of not only (then) the Creator of all things and beings in our universe, but the Sovereign Ruler of Nebadon, as well. And in the gathering of this very experience he made the supreme revelation of the Paradise Father to our planet Urantia, and to his entire local universe. Moreover, incidental to these purposes he also undertook to untangle the complicated affairs of this planet as they were related to the Lucifer rebellion (detailed in the Urantia Book).

This year Jesus enjoyed more than usual leisure, and he devoted much time to training James in the management of the repair shop and

Joseph in the direction of home affairs. Mary sensed that he was making ready to leave them. Leave them to go where? To do what? She had about given up the thought that Jesus was the Messiah. She could not understand him, she simply could not fathom her first-born son.

Jesus spent a great deal of time this year with the individual members of his family. He would take them for long and frequent strolls up the hill and through the countryside. Before harvest he took Jude to the farmer uncle south of Nazareth, but Jude did not remain long after the harvest. He ran away, and Simon later found him with the fisherman at the lake. When Simon brought him back home, Jesus talked things over with the runaway boy and since he wanted to be a fisherman, went over to Magdaia with him and put him in the care of a relative; a fisherman, and Jude worked fairly well and regularly from that time on until his marriage, and he continued as a fisherman after his marriage.

At last the day had come when all Jesus' brothers had chosen, and were established in, their lifework. The stage was being set for Jesus' departure from home.

In November, a double wedding occurred. James and Esta, and Miriam and Jacob were married. It was truly a joyous occasion. Even Mary was once more happy except every now and then when she realized that Jesus was preparing to go away. She

suffered under the burden of a great uncertainty: If Jesus would only sit down and talk it all over freely with her as he had done when he was a boy, but he was consistently uncommunicative, he was profoundly silent about the future.

James and his bride, Esta, moved into a neat little home on the west side of town, the gift of her father. While James continued his support of his mother's home, his quota was cut in half because of his marriage, and Joseph was formally installed by Jesus as head of the family. Jude was now very faithfully sending his share of funds home each month. The weddings of James and Miriam had a very beneficial influence on Jude, and when he left for the fishing grounds, the day after the double wedding, he assured Joseph that he could depend on him "to do my full duty, and more if it is needed." And he kept his promise.

Miriam lived next door to Mary in the home of Jacob, Jacob the elder having been laid to rest with his fathers. Martha took Miriam's place in the home, and the new organization was working smoothly before the year ended.

The day after this double wedding, Jesus held an important conference with James. He told James, confidentially, that he was preparing to leave home. He presented full title to the repair shop to James, formally and solemnly abdicated as head of Joseph's house, and most touchingly established his brother James as "head protector of my father's house." He drew up, and they both signed, a compact in which it was stipulated that, in return for the gift of the repair shop, James would

henceforth assume full financial responsibility for the family, thus releasing Jesus from all further obligations in these matters. After the contract was signed, after the budget was so arranged that the actual expense of the family would be met without any contribution from Jesus, Jesus said to James: "But my son, I will continue to send you something each month until my hour shall have come, but what I send shall be used by you as the occasion demands. Apply my funds to the family necessities or pleasures as you see fit. Use them in case of sickness or apply them to meet the unexpected emergencies which may befall any individual member of the family."

And thus did Jesus make ready to enter upon the second and home-detached phase of his adult life before the public entrance upon his Father's business.

PART IX

THE LATER ADULT LIFE OF JESUS

Jesus had fully and finally separated himself from the management of the domestic affairs of the Nazareth family and from the immediate direction of its individuals. But

right up to the event of his baptism he continued to contribute to the family finances and to take a keen personal interest in the spiritual welfare of every one of his brothers and sisters. And always was he ready to do everything humanly possible for the comfort and happiness of his widowed mother.

The Son of Man had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do. Jesus naturally loved his people, he loved his family and this natural affection had been tremendously augmented by his extraordinary devotion to them. The more fully we bestow ourselves upon our fellows, the more we come to love them, and since Jesus had given himself so fully to his family, he loved them with a great and fervent affection.

All the family had slowly awakened to the realization that Jesus was making ready to leave them. The sadness of the anticipated separation was only tempered by this graduated method of preparing them for the announcement of his intended departure. For more than four years they discerned that he was planning for this eventual separation.

1. JESUS - TWENTY-SEVEN YEARS OLD

In January of this year, A.D. 21, on a rainy Sunday morning, Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee. And thus he left them, never again to be a regular member of that household.

He spent one week at Tiberias, the new city which was soon to succeed Sepphoris as the capital of Galilee; and finding little to interest him, he passed on successively through Magdaia and Bethsaida to Capernaum, where he stopped to pay a visit with his father's friend Zebedee. Zebedee's sons were fishermen; Jesus himself was a boatbuilder. Jesus of Nazareth was an expert in both designing and building; he was a master at working with wood; and Zebedee had long known of the skill of the Nazareth craftsman. For a long time Zebedee had contemplated making improved boats; he now laid his plans before Jesus and invited the visiting carpenter to join him in the enterprise, and Jesus readily consented.

Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking. By superior technique and greatly improved methods of steaming the boards, Jesus and Zebedee began to

build boats of a very superior type, craft which were far safer for sailing the lake than were the older types. For several years Zebedee had more work turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been built in the shop of Zebedee at Capernaum. Jesus became well known to the Galilean fisher folks as the designer of the new boats.

Zebedee was a moderately well-to-do man; his boatbuilding shops were on the lake to the south of Capernaum, and his home was situated down the lakeshore near the fishing headquarters of Bethsaida. Jesus lived in the home of Zebedee during the year and more he remained at Capernaum. He had long worked alone in the world, that is, without a father, and greatly enjoyed this period of working with a father-partner.

Zebedee's wife, Salome, was a relative of Annas, onetime high priest at Jerusalem and still the most influential of the Sadducean group, having been deposed only eight years previously. Salome became a great admirer of Jesus. She loved him as she loved her own sons, James, John, and David, while her four daughters looked upon Jesus as their elder brother. Jesus often went out fishing with James, John and

David and they learned that he was an experienced fisherman as well as an expert boat builder.

All this year Jesus sent money each month to James. He returned to Nazareth in October to attend Martha's wedding and he was not again in Nazareth for over two years, when he returned shortly before the double wedding of Simon and Jude.

Throughout this year, Jesus built boats and continued to observe how man lived on earth. Frequently he would go down to visit at the caravan station, Capernaum being on the direct travel route from Damascus to the south. Capernaum was a strong Roman military post and the garrison's commanding officer was a gentile believer in Yahweh, "a devout man," as the Jews were wont to designate such proselytes. This officer belonged to a wealthy Roman family and he took it upon himself to build a beautiful synagogue in Capernaum, which had been presented to the Jews a short time before Jesus came to live with Zebedee. Jesus conducted the services in this new synagogue more than half the time this year and some of the caravan people who chanced to attend remembered him as the carpenter from Nazareth.

When it came to the payment of taxes, Jesus registered himself as a "skilled craftsman of

Capernaum." From this day on to the end of his earth life he was known as a resident of Capernaum. He never claimed any other legal residence, although he did, for various reasons, permit others to assign his residence to Damascus, Bethany, Nazareth and even Alexandria.

At the Capernaum synagogue he found many new books in the library chests and he spent at least five evenings a week at intense study. One evening he devoted to social life with the older folks and one evening he spent with the young people. There was something gracious and inspiring about the personality of Jesus which invariably attracted young people. He always made them feel at ease in his presence. Perhaps his great secret in getting along with them consisted in the twofold fact that he was always interested in what they were doing, while he seldom offered them advice unless they asked for it.

The Zebedee family almost worshiped Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study. The youthful neighbors also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as

advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science and philosophy, but never presumed to speak with authoritative finality except when discussing religion - the relation of man to God.

Once a week Jesus held a meeting with the entire household, shop and shore helpers, for Zebedee had many employees. And it was among these workers that Jesus was first called "the Master." They all loved him. He enjoyed his labors with Zebedee in Capernaum, but he missed the children playing out by the side of the Nazareth carpenter shop.

Frequently Jude came over on the Sabbath to hear Jesus talk in the synagogue and would tarry to visit with him. And the more Jude saw of his eldest brother, the more he became convinced that Jesus was a truly great man.

This year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Spirit fragment of God.

This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages were rapidly approaching. Periods of intense activity were not far in the

future, there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity. His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Urantia bestowal.

2. JESUS - TWENTY-EIGHT YEARS OLD

In March, A.O. 22, Jesus took leave of Zebedee and of Capernaum. He asked for a small sum of money to defray his expenses to Jerusalem. While working with Zebedee he had drawn only a small sum of money, which each month he would send to the family at Nazareth. One month Joseph would come down to Capernaum for the money; the next month Jude would come over to Capernaum, get the money from Jesus, and take it up to Nazareth. Jude's fishing headquarters was only a few miles south of Capernaum.

When Jesus took leave of Zebedee's family, he agreed to remain in Jerusalem until Passover time, and they all promised to be present for that event. They even arranged to celebrate the Passover supper together. They all sorrowed when Jesus left them, especially the daughters of

Zebedee.

Before leaving Capernaum, Jesus had a long talk with his new-found friend and close companion, John Zebedee. He told John that he contemplated traveling extensively until "my hour shall come" and asked John to act in his stead in the matter of sending some money to the family at Nazareth each month until the funds due him should be exhausted. And John made him this promise, "My teacher, go about your business, do your work in the world. I will act for you in this or any other matter, and I will watch over your family even as I would foster my own mother and care for my own brothers and sisters. I will distribute your funds, which my father holds, as you have directed and as they may be needed, and when your money has been expended, if I do not receive more from you, and if your mother is in need, then will I share my own earnings with her. Go your way in peace. I will act in your stead in all these matters."

Therefore, after Jesus had departed for Jerusalem, John consulted with his father, Zebedee, regarding the money due Jesus, and he was surprised that it was such a large sum. As Jesus had left the matter so entirely in their hands, they agreed that it would be the better plan to invest these funds in property and use the income for assisting the family at Nazareth.

Since Zebedee knew of a little house in Capernaum which carried a mortgage and was for sale, he directed John to buy this house with Jesus' money and hold the title in trust for his friend. And John did as his father advised him. For two years the rent of this house was applied on the mortgage, and this, augmented by a certain large fund which Jesus presently sent up to John to be used as needed by the family, almost equaled the amount of this obligation; and Zebedee supplied the difference, so that John paid up the remainder of the mortgage when it fell due, thereby securing clear title to this two-room house. In this way Jesus became the owner of a house in Capernaum, but he had not been told about it.

When the family at Nazareth heard that Jesus had departed from Capernaum, they, not knowing of this financial arrangement with John, believed the time had come for them to get along without any further help from Jesus. James remembered his contract with Jesus and, with the help of his brothers, forthwith assumed full responsibility for the care of the family.

But let us go back to observe Jesus in Jerusalem. For almost two months he spent the greater part of his time listening to the temple discussions with occasional visits to the various schools of the rabbis. Most of the

Sabbath days he spent at Bethany.

Jesus had carried with him to Jerusalem a letter from Salome, Zebedee's wife, introducing him to the former high priest as "one, the same as my own son." Annas spent much time with him, personally taking him to visit the many academies of the Jerusalem religious teachers. While Jesus thoroughly inspected these schools and carefully observed their methods of teaching, he never so much as asked a single question in public. Although Annas looked upon Jesus as a great man, he was puzzled as to how to advise him. He recognized the foolishness of suggesting that he enter any of the schools of Jerusalem as a student, and yet he well knew Jesus would never be accorded the status of a regular teacher inasmuch as he had never been trained in these schools.

Presently the time of the Passover drew near, and along with the throngs of people from every quarter there arrived at Jerusalem Zebedee and his entire family from Capernaum. They all stopped at the spacious home of Annas, where they celebrated the Passover as one happy family.

Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age. These travelers hailed from India, and

being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. Jesus told him about his family and that it was hardly fair to go away for almost two years, during which time they might find themselves in need. Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want. And Jesus agreed to make the trip.

Jesus turned this large sum over to John, the son of Zebedee. And you have been told how John applied this money toward the liquidation of the mortgage on the Capernaum property. Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return from this trip the family at Nazareth had just about given him up as dead. Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's

heart.

During this time the Nazareth family got along very well; Jude had considerably increased his quota and kept up this extra contribution until he was married. Notwithstanding that they required little assistance, it was the practice of John Zebedee to take presents each month to Mary and Ruth, as Jesus had instructed him.

3. JESUS' TWENTY-NINTH YEAR

The whole of Jesus' twenty-ninth year was spent finishing up the tour of the Mediterranean world. The main events, as far as the revelators have permission to reveal these experiences, constitute the subjects of the narratives which immediately follow this record.

Throughout this tour of the Roman world, for many reasons, Jesus was known as the **Damascus scribe**. At Corinth and other stops on the return trip he was, however, known as the **Jewish tutor**.

This was an eventful period of Jesus' life. While on this journey he made many contacts with his fellow men, but this experience is a phase of his life which he never revealed to any member of his family nor to any of the apostles. Jesus lived out his life in the flesh and departed from this world without anyone (save Zebedee of Bethsaida) knowing that he had made this

extensive trip. Some of his friends thought he had returned to Damascus; others thought he had gone to India. His own family inclined to the belief that he was Alexandria, as they knew that he had once been invited to go there for the purpose of becoming an assistant chazan.

When Jesus returned to Palestine, he did nothing to change the opinion of his family that he had gone from Jerusalem to Alexandria; he permitted them to continue in the belief that all the time he had been absent from Palestine had been spent in that city of learning and culture. Only Zebedee the boatbuilder of Bethsaida knew the facts about these matters, and Zebedee told no one.

In all our efforts to decipher the meaning of Jesus life on our planet Urantia, we must be mindful of the motivation of the Michael (as Jesus) bestowal. If you would comprehend the meaning of many of his apparently strange doings, we must discern the purpose of his sojourn on our world. He was consistently careful not to build up an over attractive and attention-consuming personal career. He wanted to make no unusual or over powering appeals to his fellow men. He was dedicated to the work of revealing the heavenly Father to his fellow mortals and at the same time was consecrated to the sublime task of living his mortal earth life

all the while subject to the will of the same Paradise Father.

It will also always be helpful in understanding Jesus' life on earth if all mortal students of this divine bestowal will remember that, while he lived this life of incarnation **on** our planet Urantia, he lived it **for** his entire universe of Nebadon. There was something special and inspiring associated with the life he lived in the flesh of mortal nature for every single inhabited sphere throughout all the universe of Nebadon. The same is also true of all those worlds which have become habitable since the eventful times of his sojourn on our planet Urantia. And it will likewise be equally true of all worlds which may become inhabited by will creatures in all the future history of this local universe Nebadon.

The Son of Man, during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation. By the time of his return to Nazareth, through the medium of this travel- training he had just about learned how man lived and wrought out his existence on Urantia.

The real purpose of his trip around the Mediterranean basin was to **know men**. He came

very close to hundreds of humankind on this journey. He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral.

On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling Spirit fragment of God made great progress in the ascension and spiritual conquest of this same human intellect. By the end of this tour Jesus virtually knew - with all human certainty - that he was a Son of God, a Creator Son of the Universal Father. The indwelling Spirit more and more was able to bring up in the mind of the Son of Man shadowy memories of his Paradise experience in association with his divine Father ere he ever came to organize and administer this local universe of Nebadon. Thus, did the indwelling Spirit, little by little, bring to Jesus' human consciousness those necessary memories of his former and divine existence in the various epochs of the well-nigh eternal past. The last episode of his prehuman experience to be brought forth by the indwelling Spirit was his farewell conference with Immanuel (his elder spirit brother) of Salvington (the capital headquarters sphere of Nebadon) just before his surrender of conscious personality to

embark upon the Urantia incarnation as Jesus ben Joseph. And this final memory picture of prehuman existence was made clear in Jesus' consciousness on the very day of his baptism by John the Baptist in the Jordon.

4. THE HUMAN JESUS

To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death. This was the fascinating period of his **personal ministry** in contrast with the soon-following epoch of public ministry. This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man. He had not yet achieved the complete mastery of his human mind; the indwelling Spirit had not fully mastered and counter-parted the mortal identity. He was still a man among men.

The purely human religious experience - the personal spiritual growth - of the Son of Man well-nigh reached the apex of attainment during this, the twenty-ninth year. This experience of spiritual development was a consistently gradual growth from the moment of

the arrival of his indwelling Spirit fragment of God until the day of the completion and confirmation of that natural and normal human relationship between the material mind of man and the mind-endowment of the spirit - the phenomenon of the making of these two minds one, the experience which the Son of Man attained in completion and finality, as an incarnated mortal of the realm, on the day of his baptism in the Jordan.

Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. He knows from personal experience the equivalent of the actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space.

The Son of Man experienced those wide ranges of human emotion which reach from superb joy to profound sorrow. He was a child of joy and a being of rare good humor; likewise as he a "man of sorrows and acquainted with grief." In a spiritual sense, he did live through the mortal life from the bottom to the top, from the beginning to the end. From a material point of

view, he might appear to have escaped living through both social extremes of human existence, but intellectually he became wholly familiar with the entire and complete experience of human-kind.

Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood --- even to the human experience of death. He not only passed through these usual and familiar human periods of intellectual and spiritual advancement, but he **also** fully experienced those higher and more advanced phases of human and indwelling Spirit reconciliation which so few Urantia mortals ever attain. And thus he experienced the full life of mortal man, not only as it is lived on our world, but also as it is lived on all other evolutionary worlds of time and space, even on the highest and most advanced of all the worlds settled in light and life (the final stage of evolutionary world development).

Although this perfect life which he lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be

his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Urantia did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality- life, the fullness of the revelation of the eternal God to mortal man and the presentation of perfected human personality to the satisfaction of the Infinite Creator.

And this was his true and supreme purpose. He did not come down to live on Urantia as the perfect and detailed example for any child or adult, any man or woman, in that age or any other. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that we all here may live our lives on earth; and as he lived his mortal life in his day and **as he was**, so did he thereby set the example for all of us thus to live our lives in our day and **as we are**. You may not aspire to live his life, but you can resolve to **live your life** even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the

mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension (here) up through a universe of universes and on through the eternal central universe of Havona to the Eternal Isle of Paradise, itself. Jesus is the **new and living way** from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity.

By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age.

PART X

ON THE WAY TO ROME

The tour of the (then) Roman world consumed most of the twenty-eighth and the entire twenty-ninth year of Jesus' life on earth. Jesus and the two natives from India -Gonod and his son Ganid - left Jerusalem on a Sunday morning, April 26, A.D. 22. They made their journey according to schedule, and Jesus said good-bye

to the father and son in the city of Charax on the Persian Gulf on the tenth day of December the following year, A.D. 23.

From Jerusalem they went to Caesarea by way of Joppa. At Caesarea they took a boat for Alexandria. From Alexandria they sailed for Iasean Crete. From Crete they sailed for Carthage, touching at Cyrene. At Carthage they took a boat for Naples, stopping at Malta, Syracuse and Messina. From Naples they went to Capua, whence they traveled by the Appian Way to Rome.

After their stay in Rome they went overland to Tarentum, where they set sail for Athens in Greece, stopping at Nicopolis and Corinth. From Athens they went to Ephesus by way of Troas. From Ephesus they sailed for Cyprus, putting in at Rhodes on the way. They spent considerable time visiting and resting on Cyprus and then sailed for Antioch in Syria. From Antioch they journeyed south to Sidon and then went over to Damascus. From there they traveled by caravan to Mesopotamia, passing through Thapsacus and Larissa. They spent some time in Babylon, visited Ur and other places and then went to Susa. From Susa they journeyed to Charax, from which place Gonod and Ganid embarked for India.

It was while working four months at Damascus that Jesus had picked up the rudiments

of the language spoken by Gonad and Ganid. While there he had labored much of the time on translations from Greek into one of the languages of India, being assisted by a native of Gonad's home district.

On this Mediterranean tour Jesus spent about half of the day teaching Ganid and acting as interpreter during Gonad's business conferences and social contacts. The remainder of each day, which was at his disposal, he devoted to making those close personal contacts with his fellow men, those intimate associations with the mortals of the realm, which so characterized his activities during these years that just preceded his public ministry.

From firsthand observation and actual contact Jesus acquainted himself with the higher material and intellectual civilization of the Occident and the Levant; from Gonad and his brilliant son he learned a great deal about the civilization and culture of India and China, for Gonad, himself a citizen of India, had made three extensive trips to the empire of the yellow race.

Ganid, the young man, learned much from Jesus during this long and intimate association. They developed a great affection for each other and the boy's father many times tried to persuade Jesus to return with them

to India, but Jesus always declined, pleading the necessity for returning to his family in Palestine.

1. AT JOPPA: DISCOURSE ON JONAH

During their stay in Joppa, Jesus met Gadhah, a Philistine interpreter who worked for one Simon a tanner. Gonad's agents in Mesopotamia had transacted much business with this Simon, so Gonad and his son desired to pay him a visit on their way to Caesarea. While they tarried at Joppa, Jesus and Gadhah became warm friends. This young Philistine was a truth seeker. Jesus was a truth giver; he was the truth for that generation here on Urantia. And when a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of the new truth.

One day after the evening meal, Jesus and the young Philistine strolled down by the sea and Gadhah, not knowing that this "scribe of Damascus" was so well versed in Hebrew traditions, pointed out to Jesus the ship landing from which it was reputed that Jonah had embarked on his ill-fated voyage to Tarshish. And when he had concluded his remarks, he asked Jesus this question: "But do you suppose a big fish really did swallow

Jonah?" Jesus perceived that this young man's life had been tremendously influenced by this tradition, and that its contemplation had impressed upon him the folly of trying to run away from duty. Jesus, therefore, said nothing that would suddenly destroy the foundations of Gadhah's present motivation for practical living. In answering this question, Jesus said: "My friend, we are all Jonahs with lives to live in accordance with the will of God and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of truth and the forces of righteousness. The flight from duty is the sacrifice of truth. The escape from the service of light and life (living truth) can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death, unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his goodness. And when such disheartened souls sincerely seek for God -- hunger for truth and thirst for righteousness -- there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek

the light with a whole heart, the spirit of the Lord God of heaven will deliver them from their captivity; the evil circumstances of life will spew them out upon the dry land of fresh opportunities for renewed service and wiser living."

Gadiah was mightily moved by Jesus' teaching, and they talked long into the night by the seaside, and before they went to their lodgings, they prayed together and for each other. This was the same Gadiah who listened to the later preaching of Peter, became a profound believer in Jesus of Nazareth, and held a memorable argument with Peter one evening at the home of Dorcas. And Gadiah had very much to do with the final decision of Simon, the wealthy leather merchant, to embrace Christianity.

[In this narrative (below) of the personal work of Jesus with his fellow mortals on this tour of the Mediterranean, the revelators, in accordance with their permission, were permitted to translate his words into modern phraseology current on Urantia at the time of the presentation.)

Jesus' last visit with Gadiah had to do with a discussion of good and evil. This young Philistine was much troubled by a feeling of injustice because of the presence of evil in the world alongside the good. He said: "How can God,

if he is infinitely good, permit us to suffer the sorrows of evil; after all, who creates evil?' It was still believed by many in those days that God creates both good and evil, but Jesus never taught such error. In answering this question, Jesus said: "My brother, God is love, therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty and disloyal to the truth. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin.

"Your Father in heaven, by endowing you with the power to choose between truth and error, created the potential negative of the positive way of light and life, but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life. And then are such evils later exalted into sin by the knowing

and deliberate choice of such a willful and rebellious creature. This is why our Father in heaven permits the good and the evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until the harvest." Gadhah was fully satisfied with Jesus' answer to his question after their subsequent discussion had made clear to his mind the real meaning of these momentous statements.

2. AT CAESAREA

Jesus and his friends tarried in Caesarea beyond the time expected because one of the huge steering paddles of the vessel on which they intended to embark was discovered to be in danger of splitting. The captain decided to remain in port while a new one was being made. There was a shortage of skilled wood workers for this task, so Jesus volunteered to assist.

During the evenings Jesus and his friends strolled about on the beautiful wall which served as a promenade around the port. Ganid greatly enjoyed Jesus' explanation of the water system of the city and the technique whereby the tides were utilized to flush the city's streets and sewers. This youth of India was much impressed with the temple of Augustus, situated upon an elevation and surmounted by a

colossal statue of the Roman emperor. The second afternoon of their stay the three of them attended a performance in the enormous amphitheater which could seat twenty thousand persons and that night they went to a Greek play at the theater. These were the first exhibitions of this sort Ganid had ever witnessed and he asked Jesus many questions about them. On the morning of the third day they paid a formal visit to the governor's palace, for Caesarea was the capital of Palestine and the residence of the Roman procurator.

At their inn there also lodged a merchant from Mongolia, and since this Far-Easterner talked Greek fairly well, Jesus had several long visits with him. This man was much impressed with Jesus' philosophy of life and never forgot his words of wisdom regarding "the living of the heavenly life while on earth by means of daily submission to the will of the heavenly Father." This merchant was a Taoist, and he had thereby become a strong believer in the doctrine of a universal Deity. When he returned to Mongolia, he began to teach these advanced truths to his neighbors and to his business associates, and as a direct result of such activities, his eldest son decided to become a Taoist priest. This young man exerted a great influence in behalf of advanced truth throughout his lifetime and was

followed by a son and a grandson who likewise were devotedly loyal to the doctrine of the One God, the Supreme Ruler of Heaven.

While the eastern branch of the early Christian church, having its headquarters at Philadelphia, held more faithfully to teachings of Jesus than did the Jerusalem brethren, it was regrettable that there was no one like Peter to go into China, or like Paul to enter India, where the spiritual soil was then so favorable for planting the seed of the new gospel of the Kingdom. These very teachings of Jesus, as they were held by the Philadelphians, would have made just such an immediate and effective appeal to the minds of the spiritually hungry Asiatic peoples as did the preaching of Peter and Paul in the West.

One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the ship yard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" He was startled when Jesus replied, "Since you know the ways of kindness and value

justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men, that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with the truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of a value is this man's soul floundering in darkness compared to his body drowning in water!"

Anaxand was mightily moved by Jesus' words. Presently he told his superior what Jesus

had said, and that night they both sought Jesus' advice as to the welfare of their souls. And later on, after the Christian message had been proclaimed in Caesarea, both of these men, one a Greek and the other a Roman, believed Philip's preaching and became prominent members of the church which he founded. Later this young Greek was appointed the steward of a Roman centurion, Cornelius, who became a believer through Peter's ministry. Anaxand continued to minister light to those who sat in darkness until the days of Paul's imprisonment at Caesarea, when he perished, by accident, in the great slaughter of twenty thousand Jews while he ministered to the suffering and dying.

Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven, you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? "To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the

supreme experience of living."

This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the will of God and that human mind act of choosing which is also called will. In substance Jesus said: "The will of God is the way of God, partnership with the choice of God in the face on any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.

That afternoon Jesus and Ganid had both enjoyed playing with a very intelligent shepherd dog, and Ganid wanted to know whether the dog had a soul, whether it had a will, and in response to his questions Jesus said: "The dog has a mind which can know material man, his master, but cannot know God, who is spirit, therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind

is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not **reflective** - it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival." Jesus went on to explain that it is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything equivalent to personal survival in eternity. As a result of this day's instruction Ganid never again entertained belief in the transmigration of the souls of men into the bodies of animals.

The next day Ganid talked all this over with his father, and it was in answer to Gonod's question that Jesus explained that "human wills which are fully occupied with passing only upon temporal decisions having to do with the material problems of animal existence are doomed to perish in time. Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and diving spirit (of that same mind), and thereby are they increasingly

transformed into the values of eternal survival - unending progression of divine service."

It was on this same day that the celestial revelators first heard that momentous truth which, stated in modern terms, would signify: "Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be God like." And it is in this same sense that every reflective and spiritually minded human being can become **creative**.

3. AT ALEXANDRIA

It had been an eventful visit at Caesarea, and when the boat was ready Jesus and his two friends departed at noon one day for Alexandria in Egypt.

The three enjoyed a most pleasant passage to Alexandria. Ganid was delighted with the voyage and kept Jesus busy answering questions. As they approached the city's harbor, the young man was thrilled by the great lighthouse of Pharos, located on the island which Alexander had joined by a mole to the mainland, thus creating two magnificent harbors and thereby making Alexandria the maritime commercial crossroads of Africa, Asia and Europe. This

great lighthouse was one of the seven wonders of the world and was the forerunner of all subsequent lighthouses. They arose early in the morning to view this splendid life saving device of man, and amidst the exclamations of Ganid, Jesus said:

"And you, my son, will be like this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about in darkness, showing all who so desire the way to reach the harbor of salvation in safety." And as Ganid squeezed Jesus' hand, he said, "I will."

And again, the revelators remark that the early teachers of the Christian religion made a great mistake when they so exclusively turned their attention to the western civilization of the Roman world. The teachings of Jesus, as they were held by the Mesopotamian believers of the first century, would have been readily received by the various groups of Asiatic religionists.

By the fourth hour after landing they were settled near the eastern end of the long and broad avenue, one hundred feet wide and five miles long, which stretched on out to the western limits of this city of one million people. After the first survey of the city's chief attractions -- university (museum),

library, the royal mausoleum of Alexander, the palace, temple of Neptune, theater and gymnasium -- Gonod addressed himself to business while Jesus and Ganid went to the library, the greatest in the world. Here were assembled nearly a million manuscripts from all the civilized world: Greece, Rome Palestine, Parthia, India, China and even Japan. In this library Ganid saw the largest collection of Indian literature in all the world and they spent more time here each day throughout their stay in Alexandria. Jesus told Ganid about the translation of the Hebrew scriptures into Greek at this place. And they discussed again and again all the religions of the world, Jesus endeavoring to point out to this young mind the truth in each, always adding: "But Yahweh is the God developed from the revelations of Melchizedek (the Sage of Salem) and the covenant of Abraham. The Jews were the offspring of Abraham and subsequently occupied the very land wherein Melchizedek had lived and taught, and from which he sent teachers to all the world; and their religion eventually portrayed a clearer recognition of the Lord God of Israel as the Universal Father in heaven than any other world religion."

Under Jesus' direction Ganid made a collection of the teachings of all those

religions of the world which recognized a Universal Deity, even though they might also give more or less recognition to subordinate deities. After much discussion Jesus and Ganid decided that the Romans had no real God in their religion, that their religion was hardly more than emperor worship. The Greeks, they concluded, had a philosophy but hardly a religion with a personal God. The mystery cults they discharged because of the confusion of the multiplicity, and because their varied concepts of Deity seemed to be derived from other and older religions.

Although these translations were made at Alexandria, Ganid did not finally arrange these selections and add his own personal conclusions until near the end of their sojourn in Rome. He was much surprised to discover that the best of the authors of the world's sacred literature all more or less clearly recognized the existence of an eternal God and were much in agreement with regard to his character and his relationship with mortal man.

Jesus and Ganid spent much time in the museum during their stay in Alexandria. This museum was not a collection of rare objects but rather a university of fine art, science, and literature. Learned professors here gave

daily lectures, and in those times, this was the intellectual center of the Occidental world. Day by day, Jesus interpreted the lectures of Ganid; one day during the second week, the young man exclaimed: "Teacher Joshua, you know more than these professors; you should stand up and tell them the great things you have told me; they are befogged by much thinking. I shall speak to my father and have him arrange it." Jesus smiled, saying: "You are an admiring pupil, but these teachers are not minded that you and I should instruct them. The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner."

Alexandria was the city of the blended culture of the Occident and next to Rome the largest and most magnificent in the world. Here was located the largest Jewish synagogue in the world, the seat of government of the Alexandria Sanhedrin the seventy ruling elders.

Among the many men with whom Gonod transacted business was a certain Jewish banker, Alexander, whose brother, Philo, was a famous religious philosopher of that time. Philo was engaged in the laudable but exceedingly difficult task of harmonizing Greek philosophy and Hebrew theology. Ganid and Jesus talked

much about Philo's teachings and expected to attend some of his lectures, but throughout their stay at Alexandria this famous Hellenistic Jew lay sick abed.

Jesus commended to Ganid much in the Greek philosophy and the Stoic doctrines, but he impressed upon the boy the truth that these systems of belief, like the indefinite teachings of some of his own people, were religions only in the sense that they led men to find God and enjoy a living experience in knowing him.

4. DISCOURSE ON REALITY

The night before they left Alexandria, Ganid and Jesus had a long visit with one of the government professors at the university who lectured on the teachings of Plato. Jesus interpreted for the learned Greek teacher but injected no teaching of his own in refutation of the Greek philosophy. Gonod was away on business that evening, so, after the professor had departed, the teacher and his pupil had a long heart-to-heart talk about Plato's doctrines. While Jesus gave qualified approval of some of the Greek teachings which had to do with the theory that the material things of the world are shadowy reflections of invisible but more substantial spiritual realities, he sought to lay a more trustworthy foundation for the lad's

thinking, so he began a long dissertation concerning the nature of reality in the universe. In substance and in modern phraseology Jesus said to Ganid:

The source of universe reality is the Infinite - God himself. The material things of finite creation are the time-space repercussions of the (eternal) Paradise Pattern and the Universal Mind of the eternal God. Causation in the physical world, self-consciousness in the intellectual world, and progressing selfhood in the spirit world - these realities, projected on a universal scale, combined in eternal relatedness, and experienced with perfection of quality and divinity of value - constitute the **reality** of the **Supreme Being** (the emerging God of all experiential time and space). But in an ever-changing universe the original personality of causation, intelligence and spirit experience is changeless, absolute (being of the eternal God of All, Himself). All things, even in an eternal universe of limitless values and divine qualities, may, and oftentimes do, change - except the Absolutes and that which has attained the physical status, intellectual embrace, or spiritual identity which is absolute.

The highest level to which a finite creature can progress is the recognition of the Universal Father - the eternal God of all Creation, and the knowing of the Supreme - the emerging God of all time and space. And even then such beings of finality destiny (such as

ourselves) go on experiencing change in motions of the physical world and in its material phenomena. Likewise, do they remain aware of selfhood progression in their continuing ascension up, through, and throughout the spiritual universe, and of growing consciousness in their deepening appreciation of, and response to, the intellectual cosmos. Only in the perfection, harmony and unanimity of will can the creature become as one with the Creator; and such a state of divinity is attained and maintained only by the creature's continuing to live in time and eternity by consistently conforming his finite personal will to the divine will of the Creator. Always must the desire to do the Father's will be supreme in your soul and dominate over your mind.

A one-eyed person can never hope to visualize the depth of perspective. Neither can single-eyed material scientists nor single-eyed spiritual mystics and allegorists correctly visualize and adequately comprehend the true depths of universe reality. All true values of creature experience are concealed in the depth of recognition.

Mindless causation cannot evolve refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of eternal survival from the material minds of the mortals of time. The one attribute of the universe which so exclusively characterizes the infinite Deity of God is this unending (absolute) creative bestowal of personality which can survive in (your) progressive attainment of Him.

Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.

Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations and it comes into being by the action of the Universal Mind and the activation of the spark of the God who is spirit. The meaning of life is adaptability, the value of life is its progressability - even to the heights of God-consciousness.

Misadaptation of self-conscious life to the universe results in cosmic disharmony. Final divergence of personality will from the trend of the universe terminates in intellectual isolation, personality segregation. Loss of the indwelling spirit pilot (guidance) supervenes in spiritual cessation of existence. Intelligent and progressing life becomes then, in and of itself, an incontrovertible proof of the existence of a purposeful universe expressing the will of a divine Creator. And this life, in the aggregate, struggles toward higher values, having for its final goal the Universal Father.

Only in degree does man possess a mind above the animal level aside from the higher and quasi-spiritual ministrations of intellect. Therefore animals (not having worship and wisdom) cannot experience superconsciousness, consciousness of consciousness. The animal mind is only conscious

of the objective universe.

Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God. Knowledge is demonstrable, truth is experienced. Knowledge is a possession of the mind, truth an experience of the soul, the progressing self. Knowledge is a function of the non-spiritual level, truth is a phase of the mind-spirit level of the universes. The eye of the material mind perceives the world of factual knowledge, the eye of the spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom (knowledge plus experience) interprets the phenomena of the universe in terms of progressive personal experience.

Error (evil) is the penalty of imperfection. The qualities of imperfection or facts of misadaptation are disclosed on the material level by critical observation and by scientific analysis; moral level, by human experience. The presence of evil constitutes proof of the inaccuracies of mind and the immaturity of the evolving self. Evil is, therefore, also a measure of imperfection in universe interpretation.

The possibility of making mistakes is inherent in the acquisition of wisdom, the scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected. Error is the shadow of relative incompleteness which must of necessity fall across man's ascending universe path to Paradise (spiritual) perfection. Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite (creature and creation) to the ascending levels of the Supreme (God of all time and space) and Ultimate (the emerging and evolving God of all that transcends time and space, but is not eternal).

Although Jesus told all this to the boy in language best suited to his comprehension, at the end of the discussion Ganid was heavy of eye and was soon lost in slumber. They rose early the next morning to go aboard the boat bound for Lasea on the island of Crete. But before they embarked, the boy had still further questions to ask about evil, to which Jesus replied:

Evil is a relativity concept. It arises out of the observation of the imperfections which appear in the shadow cast by a finite

universe of things and beings as such a cosmos obscures the living light of the universal expression of the eternal realities of God the Infinite One.

Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response. The incomplete and finite concept of God the Infinite which is held by the temporal and limited creature mind is, in and of itself, **potential evil**. But the augmenting error of unjustified deficiency in reasonable spiritual correction of these originally inherent intellectual disharmonies and spiritual insufficiencies is equivalent to the realization of **actual evil**.

All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving. Static concepts invariably retard science, politics, society and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth. But do not permit the concept of relativity so to mislead you that

you fail to recognize a co-ordination of

the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.

5. ON THE ISLAND OF CRETE

The travelers had but one purpose in going to Crete and that was to play, to walk about over the island and to climb the mountains. The Cretans of that time did not enjoy an enviable reputation among the surrounding peoples. Nevertheless, Jesus and Ganid won many souls to higher levels of thinking and living and thus laid the foundation for the quick reception of the later gospel teachings when the first preachers from Jerusalem arrived. Jesus loved these Cretans, notwithstanding the harsh words which Paul later spoke concerning them when he subsequently sent Titus to the island to reorganize their churches.

On the mountainside in Crete Jesus had his first long talk with Gonod regarding religion. And Ganid's father was much impressed, saying: "No wonder the boy believes everything you tell him. But I never knew they had such a religion in Jerusalem, much less in Damascus." It was during the island sojourn that Gonod first proposed to Jesus that he go back to India with

them, and Ganid was delighted with the thought that Jesus might consent to such an arrangement.

One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher, he said: "My son, everything must await the coming of its time. You are born into the world, but no amount of anxiety and no manifestation of impatience will help you grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven." And then he told Ganid the story of Moses and the forty years of watchful waiting and continued preparation.

One thing happened on a visit to Fair Havens, which Ganid never forgot. The memory of this episode always caused him to wish he might do something to change the cast system of his native India. A drunken degenerate was attacking a slave girl on the public highway. When Jesus saw the plight of the girl, he rushed forward and drew the maiden away from the assault of the madman. While the frightened child clung to him, he held the infuriated man at a safe distance by his powerful extended right arm until the

poor fellow had exhausted himself beating the air with angry blows. Ganid felt a strong impulse to help Jesus handle the affair, but his father stopped him. Though they could not speak the girl's language, she could understand their act of mercy and gave token of her heartfelt appreciation as they all three escorted her home. And this was probably as near a personal encounter with his fellows as Jesus ever had throughout his entire life in the flesh. But, he had a difficult task that evening trying to explain to Ganid why he did not strike the drunken man. Ganid thought this man should have been struck at least as many times as he had struck the girl.

6. THE YOUNG MAN WHO WAS AFRAID

While they were up in the mountains, Jesus had a long talk with a young man who was fearful and downcast. Failing to derive comfort and courage from association with his fellows, this youth had sought the solitude of the hills. He had grown up with a feeling of helplessness and inferiority. These natural tendencies had been augmented by numerous difficult circumstances which the boy had encountered as he grew up, notably the loss of his father when he was twelve years of age. As they met, Jesus said: "Greetings, my friend! Why so downcast on such a beautiful day? If something has happened to distress you, perhaps I can, in some manner,

assist you. At any rate it affords me real pleasure to proffer my services."

The young man was disinclined to talk, and so Jesus made a second approach to his soul, saying: "I understand you come up in these hills to get away from folks, so of course you do not want to talk with me, but I would like to know whether you are familiar with these hills; do you know the direction of the trails? And, perchance, could you inform me as to the best route to Phenix?" Now this youth was very familiar with these mountains, and he really became much interested in telling Jesus the way to Phenix, so much so that he marked out all the trails on the ground and fully explained every detail. But he was startled and made curious when Jesus, after saying goodbye and making as if he were going to leave, suddenly turned to him, saying, "I well know wish to be left alone with your disconsolation; but it would be neither kind nor fair for me to receive such generous help from you as to how best to find my way to Phenix and then unthinkingly to go away from you without making the least effort to answer your appealing request for help and guidance regarding the best route to the goal of destiny which you seek in your heart while you tarry here on the mountainside. As you so well know

the trails to Phenix, having traversed them many times, so do I well know the way to the city of your disappointed hopes and thwarted ambitions. And since you have asked me for help, I will not disappoint you." The youth was almost overcome, but he managed to stammer out, "But, I did not ask you for anything—" And Jesus, laying a gentle hand on his shoulder, said: "No son, not with words but with longing looks did you appeal to my heart. My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair. Sit down with me while I tell you of the service trails and happiness highways which lead from the sorrows of self to the joys of loving activities in the brotherhood of men and in the service of the God of heaven."

By this time the young man very much desired to talk with Jesus, and he knelt at his feet imploring Jesus to help him, to show him the way of escape from his world of personal sorrow and defeat. Said Jesus: "My friend, arise! Stand up like a man! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. The sun rises every morning to salute you just as it does

the most powerful and prosperous man on earth. Look -- you have a strong body and powerful muscles -- your physical equipment is better than the average. Of course, it is just about useless while you sit out here on the mountainside and grieve over your misfortunes, real and fancied. But you could do great things with your body if you would hasten off to where great things are waiting to be done. You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live. But look again, your mind is clear and capable. Your strong body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat. But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the

power- presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating **love of your fellows** which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.

"This day, my son, you are to be reborn, re-established as a man of faith, courage and devoted service to man, for God's sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe. You have been born again--born of the spirit--and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity."

And this youth, Fortune, subsequently became the leader of the Christians in Crete and the close associate of Titus in his labors for the uplift of the Cretan believers.

The travelers were truly rested and refreshed

when they made ready about noon one day to sail for Carthage in northern Africa, stopping for two days at Cyrene. It was here that Jesus and Ganid gave first aid to a boy named Rufus, who had been injured by the breakdown of a loaded oxcart. They carried him home to his mother, and his father, Simon, little dreamed that the man whose cross he subsequently bore by orders of a Roman soldier was the stranger who once befriended his son.

7. AT CARTIAGE--DISCOURSE ON TIME AND SPACE

Most of the time en route to Carthage Jesus talked with his fellow travelers about things social, political and commercial; hardly a word was said about religion. For the first time Gonod and Ganid discovered that Jesus was a good storyteller, and they kept him busy telling tales about his early life in Galilee. They also learned that he was reared in Galilee and not in either Jerusalem or Damascus.

When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said: "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done," and then he quoted the olden Jewish proverb-- "A man who would have friends must

show himself friendly."

At Carthage Jesus had a long and memorable talk with a Mithraic priest about immortality, about time and eternity. This Persian had been educated at Alexandria, and he really desired to learn from Jesus. Put into the words of today, in substance Jesus said in answer to his many questions:

Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession-arrangement whereby events are recognized and segregated. The universe of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise itself. The motion of time is only revealed in relation to something which does not move in space as a time phenomenon. In the universe of all universes Paradise and its Deities (God the Father, the Eternal Son, and the Infinite Spirit) transcend both time and space (in eternity}. On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events.

Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but, as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more

and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the one-time consciousness of the linear sequence of events.

There are seven different conceptions of space as it is conditioned by time. Space is measured by time, not time by space. The confusion of the scientist grows out of failure to recognize the reality of space. Space is not merely an intellectual concept of the variation in relatedness of universe objects. Space is not empty, and the only thing man knows which can even partially transcend space is mind. Mind can function independently of the concept of the space-relatedness of material objects. Space is relatively and comparatively finite to all beings of creature status. The nearer consciousness approaches the awareness of seven cosmic dimensions, the more does the concept of potential space approach ultimacy (transcending time and space). But the space potential is truly ultimate only on the (eternal) absolute level.

It must be apparent that universal reality has an expanding and always relative meaning on the ascending and perfecting levels of the cosmos. Ultimately, surviving mortals achieve identity in a seven-dimensional universe.

The time-space concept of a mind of material origin is destined to undergo

successive enlargements as the conscious and conceiving personality ascends the levels of the universes. When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and quantity of experience. The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness. And as personality passes on, upward and inward, to the transcendental levels of Deity-likeness, the time-space concept will increasingly approximate the timeless and spaceless concepts of the Absolutes. Relatively, and in accordance with transcendental attainment, these concepts of the absolute level are to be envisioned by (those of us human beings) the children of ultimate destiny.

8. ON THE WAY TO NAPLES AND ROME

The first stop on the way to Italy was at the island of Malta. Here Jesus had a long talk with a downhearted and discouraged young man named Claudus. This fellow had contemplated taking his life, but when he had finished talking with the scribe of Damascus, he said: "I will face life like a man. I am through playing the coward. I will go back to my people and begin all over again." Shortly he became an

enthusiastic preacher of the Cynics, and still later on he joined hands with Peter in proclaiming Christianity in Rome and Naples, and after the death of Peter he went on to Spain preaching the gospel. But he never knew that the man who inspired him in Malta was the Jesus whom he subsequently proclaimed the world's deliverer.

At Syracuse they spent a full week. The notable event of their stop here was the rehabilitation of Ezra, the backslidden Jew, who kept the tavern where Jesus and his companions stopped. Ezra was charmed by Jesus' approach and asked him to help him come back to the faith of Israel. He expressed his hopelessness by saying: "I want to be a true son of Abraham, but I cannot find God." Said Jesus: "If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God. Have you not read in the Prophet Jeremiah, 'You shall seek me and find me when you shall search for me with all your heart'? And again, does not this same prophet say: 'And I will give you a heart to know me, that I am the Lord, and you shall belong to my people, and I will be your God'? And have you not also read in the Scriptures

where it says: 'He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not, then will God deliver that man's soul from darkness, and he shall see the light'?" And Ezra found God and to the satisfaction of his soul. Later, this Jew, in association with a well-to-do Greek proselyte, built the first Christian church in Syracuse.

At Messina they stopped for only one day, but that was long enough to change the life of a small boy, a fruit vender, of whom Jesus bought fruit and in turn fed with the bread of life. The lad never forgot the words of Jesus and the kindly look which went with them when, placing his hand on the boy's shoulder, he said: "Farewell, my lad, be of good courage as you grow up to manhood and after you have fed the body learn how also to feed the soul. And my Father in heaven will be with you and go before you." The lad became a devotee of the Mithraic religion and later on turned to the Christian faith.

At last they reached Naples and felt they were not far from their destination, Rome. Gonod had much business to transact in Naples, and aside from the time Jesus was required as interpreter, he and Ganid spent their leisure visiting and exploring the city. Ganid was

becoming adept at sighting those who appeared to be in need. They found much poverty in this city and distributed many alms. But Ganid never understood the meaning of Jesus' words when, after he had given a coin to a street beggar, he refused to pause and speak comfortingly to the man. Said Jesus: "Why waste words upon one who cannot perceive the meaning of what you say? The spirit of the Father cannot teach and save one who has no capacity for sonship." What Jesus meant was that the man was not of normal mind, that he lacked the ability to respond to spirit leading.

There was no outstanding experience in Naples. Jesus and the young man thoroughly canvassed the city and spread good cheer with many smiles upon hundreds of men, women and children.

From here they went by way of Capua to Rome, making a stop of three days at Capua. By the Appian Way they journeyed on beside their pack animal stoward Rome, all three being anxious to see this mistress of empire and the greatest city in all the world.

PART XI

THE WORLD'S RELIGIONS

During the Alexandrian sojourn of Jesus, Gonod, and Ganid, the young man spent much of his tune and no small sum of his father's money making a

collection of the teachings of the world's religions about God and his relations with mortal man. Ganid employed more than threescore learned translators in the making of this abstract of the religious doctrines of the world concerning the Deities. And it should be made plain in this record that all these teachings portraying monotheism were largely derived, directly or indirectly, from the preachments of the missionaries of Machiventa Melchizedek, who went forth from the Salem headquarters to spread the doctrine of one God—the Highest—to the ends of the earth.

There is presented herewith an abstract of Ganid's manuscript, which he prepared at Alexandria and Rome, and which was preserved in India for hundreds of years after his death. He collected this material under ten heads, as follows:

1. CYNICISM

The residual teachings of the disciples of Melchizedek, excepting those which persisted in the Jewish religion, were best preserved in the doctrines of the Cynics. Ganid's selection embraced the following:

"God is supreme; he is the Highest of heaven and earth. God is the perfected circle of eternity, and he rules the universes of universes. He is the sole maker of the heavens and the earth. When he decrees a thing, that thing is. Our God is one God,

and he is compassionate and merciful. Everything that is high, holy, true, and beautiful is like our God. The Most High is the light of heaven and earth; he is the God of the east, the west, the north, and the south.

"Even if the earth should pass away, the resplendent face of the Supreme would abide in majesty and glory. The Most High is the first and the last, the beginning and the end of everything. There is but this one God, and his name is Truth. God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite. Our God is omnipotent and bounteous. While he has many manifestations, we worship only God himself. God knows all our secrets and our proclamations; he also knows what each of us deserves. His might is equal to all things.

"God is a peace giver and a faithful protector of all who fear and trust him. He gives salvation to all who serve him. All creation exists in the power of the Highest. His divine love springs forth from the holiness of his power, and affection is born of the might of his greatness. The Most High has decreed the union of body and soul and has endowed man with his own spirit. When man does must come to an end, but what the Creator does goes on forever. We gain knowledge from the experience of man, but we derive wisdom from the contemplation of the Highest.

"God pours rain upon the earth, he causes the

sun to shine upon the sprouting grain, and he gives us the abundant harvest of the good things of this life and eternal salvation in the world to come. Our God enjoys great authority; his name is Excellent and his nature is unfathomable. When you are sick, it is the Highest who heals you. God is full of goodness toward all men; we have no friend like the Highest. His mercy fills all places and his goodness encompasses all souls. The Most High is changeless; and he is our helper in every time of need. Wherever you turn to pray, there is the face of the Most High and the open ear of our God. You may hide yourself from men, but not from God. God is not a great distance from us; he is omnipresent. God fills all places and lives in the heart of the man who fears his holy name. Creation is in the Creator and the Creator in his creation. We search for the Most High and then find him in our hearts. You go in quest of a dear friend, and then you discover him within your soul.

"The man who knows God looks upon all men as equal; they are his brethren. Those who are selfish, those who ignore their brothers in the flesh, have only weariness as their reward. Those who love their fellows and who have pure hearts shall see God. God never forgets sincerity. He will guide the honest of heart into the truth, for God is truth.

"In your lives overthrow error and overcome evil by the love of the living truth. In all your relations with men do good for evil. The Lord God

is merciful and loving; he is forgiving. Let us love God, for he first loves us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others.

"At all times call upon his name, and as you believe in his name, so shall your prayer be heard. What a great honor it is to worship the Most High! All the worlds and the universes worship the Most High. And with all your prayers give thanks--ascend to worship. Prayerful worship shuns evil and forbids sin. At all times let us praise the name of the Most High. The man who takes shelter in the Most High conceals his defects from the universe. When you stand before God with a clean heart, you become fearless of all creation. The Most High is like a loving father and mother; he really loves us, his children on earth. Our God will forgive us and guide our footsteps into the ways of salvation. He will take us by the hand and lead us to himself. God saves those who trust him; he does not compel man to serve his name.

"If the faith of the Most High has entered your heart, then shall you abide free from fear throughout all the days of your life. Fret not yourself because of the prosperity for the ungodly; fear not those who plot evil; let the soul turn away from sin and put your whole trust in the God of salvation. The weary soul of the wandering mortal finds eternal rest in the arms of the Most High; the

wise man hungers for the divine embrace; the earth child longs for the security of the arms of the Universal Father. The noble man seeks for that high estate wherein the soul of the mortal blends with the spirit of the Supreme. God is just: What fruit we receive not from our plantings in this world we shall receive in the next."

2. JUDAISM

The Kenites of Palestine salvaged much of the teachings of Melchizedek, and from these records, as preserved and modified by the Jews, Jesus and Gonid made the following selection:

"In the beginning God created the heavens and the earth and all things therein. And, behold all he created was very good. The Lord, he is God; there is none beside him in heaven above or upon the earth beneath. Therefore shall you love the Lord your God with all your heart and with all you soul and with all your might. The earth shall be full of the knowledge of the Lord as the waters cover the sea. The heavens declare the glory of God, and the firmament shows his handiwork. Day after day utters speech; night after night shows knowledge. There is no speech for language where their voice is not heard. The Lord's work is great, and in wisdom has he made all things; the greatness of the Lord is unsearchable. He knows the number of the stars; he

calls them all by their names.

"The power of the Lord is great and his understanding infinite. Says the Lord: 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.' God reveals the deep and secret things because the light dwells with him. The Lord is merciful and gracious; he is long-suffering and abundant in goodness and truth. The Lord is good and upright; the meek will he guide in judgment. Taste and see that the Lord is good! Blessed is the man who trust God. God is our refuge and strength, a very present help in trouble.

"The mercy of the Lord is from everlasting to everlasting upon those who fear him and his righteousness even to our children's children. The Lord is gracious and full of compassion. The Lord is good to all, and his tender mercies are over all his creation; he heals the brokenhearted and binds up their wounds. Whither shall I go from God's spirit? Whither shall I flee from the divine presence? Thus says the High and Lofty One who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place; also with him who is of a contrite heart and a humble spirit!' None can hide himself from our God, for he fills heaven and earth. Let the heavens be glad and let the earth rejoice. Let all nations say: The Lord reigns! Give thanks to God, for his mercy endures forever.

"The heavens declare God's righteousness, and all the people have seen his glory. It is God who has made us, and not we ourselves; we are his people, the sheep of his pasture. His mercy is everlasting, and his truth endures to all generations. Our God is governor among the nations. Let the earth be filled with his glory! O that men would praise the Lord for his goodness and for his wonderful gifts to the children of men!

"God has made man a little less than divine and has crowned him with love and mercy. The Lord knows the way of the righteous, but the way of the ungodly shall perish. The fear of the Lord is the beginning of wisdom; the knowledge of the Supreme is understanding. Says the Almighty God: 'Walk before me and be perfect.' Forget not that pride goes before destruction and a haughty spirit before a fall. He who rules his own spirit is mightier than he who takes a city. Says the Lord God, the Holy One: 'In returning to your spiritual rest shall you be saved; in quietness and confidence shall be your strength.' They who wait upon the Lord shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary; they shall walk and not be faint. The Lord shall give you rest from our fear. Says the Lord: 'Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; I will help you; yes, I will uphold you with the right hand of my righteousness.'

"God is our Father; the Lord is our redeemer. God has created the universal hosts, and he preserves them all. His righteousness is like the mountains and his judgment like the great deep. He causes us to drink of the river of his pleasures, and in his light, we shall see light. It is good to give thanks to the Lord and to sing praises to the Most High; to sow forth loving-kindness in the morning and the divine faithfulness every night. God's kingdom is an everlasting kingdom, and his dominion endures throughout all generations. The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; he leads me beside still waters. He restores my soul. He leads me in the paths of righteousness. Yes, even though I walk through the valley of the shadow of death, I will fear no evil, for God is with me. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

"Yahweh is the God of my salvation; therefore in the divine name will I put my trust. I will trust in the Lord with all my heart; I will lean not upon my own understanding. In all my ways I will acknowledge him, and he shall direct my paths. The Lord is faithful' he keeps his word with those who serve him; the just shall live by his faith. If you do not well, it is because sin lies at the door; men reap the evil they plough and the sin they sow. Fret not yourself because of evildoers. If you regard iniquity in your heart, the Lord will not hear you;

if you sin against God, you also wrong your own soul. God will bring every man's work to judgment with every secret thing, whether it be good or evil. As a man thinks in his heart, so is he.

"The Lord is near all we call upon him in sincerity and in truth. Weeping may endure for a night, but joy comes in the morning. A merry heart does good like a medicine. No good thing will God withhold from those who walk uprightly. Fear God and keep his commandments, for this is the whole duty of man. Thus says the Lord who created the heavens and who formed the earth: 'There is no God beside me, a just God and savior. Look to me and be saved, all the ends of the earth. If you seek me, you shall find me if you search for me with all your heart.' The meek shall inherit the earth and shall delight themselves in the abundance of peace. Whoever sows iniquity shall reap calamity; they who sow the wind shall reap the whirlwind.

"'Come now, let us reason together,' says the Lord, 'Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.' But there is no peace for the wicked; it is your own sins which have withheld the good things from you. God is the health of my countenance and the joy of my soul. The eternal God is my strength; he is our dwelling place, and underneath are the everlasting arms. The Lord is near to those who are brokenhearted; he saves all who

have a childlike spirit. Many are the afflictions of the righteous man, but the Lorde delivers him out of them all. Commit your way to the Lord—trust—and he will bring it to pass. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

“Love your neighbor as yourself; bear a grudge against no man. Whatsoever you hate do to no man. Love your brother, for the Lord has said: ‘I will love my children freely.’ The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever. Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: ‘Let them return to me, and I will have mercy on them; I will abundantly pardon.’

“Says God, the creator of heaven and earth: ‘Great peace have they who love my law. My commandments are: You shall love me with all your heart; you shall have no gods before me; you shall not take my name in vain; remember the Sabbath day to keep it holy; honor your father and mother; you shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not covet.’

“And to all who love the Lord supremely and their neighbors like themselves, the God of heaven

says: 'I will ransom you from the grave; I will redeem you from death. I will be merciful to your children, as well as just. Have I not said of my creatures on earth, you are the sons of the living God? And have I not loved you with an everlasting love? Have I not called you to become like me and to dwell forever with me in Paradise?'"

3. BUDDHISM

Ganid was shocked to discover how near Buddhism came to being a great and beautiful religion without God, without a personal and universal Deity. However, he did find some record of certain earlier beliefs which reflected something of the influence of the teachings of the Melchizedek missionaries who continued their work in India even to the times of Buddha. Jesus and Ganid collected the following statements from the Buddhist literature:

"Out of a pure heart shall gladness spring forth to the Infinite; all my being shall be at peace with this supermortal rejoicing. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access. I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. I know my brethren will prosper if

they become imbued with the faith of the Immortal, even the faith that creates modesty, uprightness, wisdom, courage, knowledge, and perseverance. Let us forsake sorrow and disown fear. By faith let us lay hold upon true righteousness and genuine manliness. Let us learn to meditate on justice and mercy. Faith is man's true wealth; it is the endowment of virtue and glory.

"Unrighteousness is contemptible; sin is despicable. Evil is degrading, whether held in thought or wrought out in deeds. Pain and sorrow follow in the path of evil as the dust follows the wind. Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things. Evil is the fruit of wrongly directed thinking. It is evil to see sin where there is no sin; to see no sin where there is sin. Evil is the path of false doctrines. Those who avoid evil by seeing things as they are gain joy by thus embracing the truth. Make an end of your misery by loathing sin. When you look up to the Noble One, turn away from sin with a whole heart. Make no apology for evil; make no excuse for sin. By your efforts to make amends for past sins you acquire strength to resist future tendencies thereto. Restraint is born of repentance. Leave no fault unconfessed to the Noble One.

'Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal. No man can rob you of the liberty of our own mind. When

the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters. Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. While faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance. If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness. Cultivate the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.

“No religionist may hope to attain the enlightenment of immortal wisdom who persists in being slothful, indolent, feeble, idle, shameless, and selfish. But whoso is thoughtful, prudent, reflective, fervent, and earnest—even while he yet lives on earth—may attain the supreme enlightenment of the peace and liberty of divine wisdom. Remember, every act shall receive its reward. Evil results in sorrow and sin ends in pain. Joy and happiness are the outcome of a good life. Even the evildoer enjoys a season of grace before the time of the full ripening of his evil deeds, but inevitably there must come the full harvest of evil-doing. Let no man think lightly of sin, saying in his heart: ‘The penalty of wrongdoing shall not come near me.’ What you do shall be done to you, in the judgment of wisdom. Injustice done to your fellows shall come

back upon you. The creature cannot escape the destiny of his deeds.

"The fool has said in his heart, 'Evil shall not overtake me'; but safety is found only when the soul craves reproof and the mind seeks wisdom. The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. Love of self is like weeds in a goodly field. Selfishness leads to grief; perpetual care kills. The tamed mind yields happiness. He is the greatest of warriors who overcomes and subdues himself. Restraint in all things is good. He alone is a superior person who esteems virtue and is observant of his duty. Let not anger and hate master you. Speak harshly of no one. Contentment is the greatest wealth. What is given wisely is well saved. Do not to others those things you would not wish done to you. Pay good for evil; overcome evil with the good.

"A righteous soul is more to be desired than the sovereignty of all the earth. Immortality is the goal of sincerity; death, the end of thoughtless living. Those who are earnest die not; the thoughtless are dead already. Blessed are they who have insight into the deathless state. Those who torture the living will hardly find happiness after death. The unselfish go to heaven, where they rejoice in the bliss of infinite liberality and continue to increase in noble generosity. Every mortal who thinks righteously, speaks nobly, and acts

unselfishly shall not only enjoy virtue here during this brief life but shall also, after the dissolution of the body, continue to enjoy the delights of heaven."

4. HINDUISM

The missionaries of Melchizedek carried the teachings of the one God with them wherever they journeyed. Much of this monotheistic doctrine, together with other and previous concepts, became embodied in the subsequent teachings of Hinduism. Jesus and Ganid made the following excerpts:

"he is the great god, in every way supreme. He is the Lord who encompasses all things. He is the creator and controller of the universe of universes. God is one God; he is alone and by himself; he is the only one. And this one God is our Maker and the last destiny of the soul. The Supreme One is brilliant beyond description; he is the Light of Lights. Every heart and every world is illuminated by this divine light. God is our protector—he stands by the side of his creatures—and those who learn to know him become immortal. God is the great source of energy; he is the Great Soul. He exercises universal lordship over all. This one God is loving, glorious, and adorable. Our God is supreme in power and abides in the supreme abode. This true Person is eternal and divine; he is the primal Lord of heaven. All the prophets have hailed him, and he has revealed himself to us. We

worship him. O Supreme Person, source of beings, Lord of creation, and ruler of the universe, reveal to us, your creatures, the power whereby you abide immanent! God has made the sun and the stars; he is bright, pure, and self-existent. His eternal knowledge is divinely wise. The Eternal is unpenetrated by evil. Inasmuch as the universe sprang from God, he does rule it appropriately. He is the cause of creation, and hence are all things established in him.

"God is the sure refuge of every good man when in need; the Immortal One cares for all mankind. God's salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: 'I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. Where two or three gather together, there am I also.' The creature cannot escape the presence of the Creator. The Lord even counts the ceaseless winking of every mortal's eyes; and we worship this divine Being as our inseparable companion. He is all-prevailing, bountiful, omnipresent, and infinitely kind. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light!

From death guide us to immortality!

"With our hearts purged of all hate, let us worship the Eternal. Our god is the Lord of prayer; he hears the cry of his children. Let all men submit their wills to him, the Resolute. Let us delight in the liberality of the Lord of prayer. Make prayer your inmost friend and worship your soul's support. 'If you will but worship me in love,' says the Eternal, 'I will give you the wisdom to attain me, for my worship is the virtue common to all creatures.' God is the illuminator of the gloomy and the power of those who are faint. Since god is our strong friend, we have no more fear. We praise the name of the never-conquered Conqueror. We worship him because he is man's faithful and eternal helper. God is our sure leader and unfailing guide. He is the great parent of heaven and earth, possessed of unlimited energy and infinite wisdom. His splendor is sublime and his beauty divine. He is the supreme refuge of the universe and the changeless guardian of everlasting law. Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being.

'We have learned to win faith by the yearning of our hearts. We have attained wisdom by the restraint of our senses, and by wisdom we have experienced peace in the Supreme. He who is full of faith

worships truly when his inner self is intent upon God. Our God wears the heavens as a mantle; he also inhabits the other six wide-spreading universes. He is supreme over all and in all. We crave forgiveness from the Lord for all of our trespasses against our fellows, and we would release our friend from the wrong he has done us. Our spirit loathes all evil; therefore, O Lord, free us from all taint of sin. We pray to God as a comforter, protector, and savior—one who loves us.

“The spirit of the Universe Keeper enters the soul of the simple creature. That man is wise who worships the One God. Those who strive for perfection must indeed know the Lord Supreme. He never fears who knows the blissful security of the Supreme, for the Supreme says to those who serve him, ‘Fear not, for I am with you.’ The God of providence is our Father. God is truth. And it is the desire of God that his creatures should understand him—come fully to know the truth. Truth is eternal; it sustains the universe. Our supreme desire shall be union with the Supreme. The Great Controller is the generator of all things—all evolves from him. And this is the sum of duty: Let no man do to another what would be repugnant to himself; cherish no malice, smite not him who smites you, conquer anger with mercy, and vanquish hate by benevolence. And all this we should do because God is a kind friend and a gracious father who remits all our earthly offenses.

"God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell—lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We worship God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him—immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

"It is only the wicked who say: The universe has neither truth nor a ruler; it was only designed for our lusts. Such souls are deluded by the smallness of their intellects. They thus abandon themselves to the enjoyment of their lusts and deprive their souls of the joys of virtue and the pleasures of righteousness. What can be greater than to

experience salvation from sin? The man who has seen the Supreme is immortal. Man's friends of the flesh cannot survive death; virtue alone walks by man's side as he journeys ever onward toward the gladsome and sunlit fields of Paradise."

5. ZOROASTRIANISM

Zoroaster was himself directly in contact with the descendants of the earlier Melchizedek missionaries, and their doctrine of the one God became a central teaching in the religion which he founded in Persia. Aside from Judaism, no religion of that day contained more of these Salem teachings. From the records this religion Ganid made the following excerpts:

"All things come from, and belong to, the One God—all wise, good, righteous, holy, resplendent, and glorious. This, our God, is the source of all luminosity. He is the Creator, the God of all good purposes, and the protector of the justice of the universe. The wise course in life is to act in consonance with the spirit of truth. God is all-seeing, and he beholds both the evil deeds of the wicked and the good works of the righteous; our God observes all things with a flashing eye. His touch is the touch of healing. The Lord is an all-powerful benefactor. God stretches out his beneficent hand to both the righteous and the wicked. God established the world and ordained the rewards for

good and for evil. The all-wise God has promised immortality to the pious souls who think purely and act righteously. As you supremely desire, so shall you be. The light of the sun is as wisdom to those who discern God in the universe.

"Praise God by seeking the pleasure of the Wise One. Worship the God of light by joyfully walking in the paths ordained by his revealed religion. There is but one Supreme God, the Lord of Lights. We worship him who made the waters, plants, animals, the earth, and the heavens. Our god is Lord, most beneficent. We worship the most beauteous, the bountiful Immortal, endowed with eternal light. God is farthest from us and at the same time nearest to us in that he dwells within our souls. Our God is the divine and holiest Spirit of Paradise, and yet he is more friendly to man than the most friendly of all creatures. God is most helpful to us in this greatest of all businesses, the knowing of himself. God is our most adorable and righteous friend; he is our wisdom, life, and vigor of soul and body. Through our good thinking the wise Creator will enable us to do his will, thereby attaining the realization of all that is divinely perfect.

"Lord, teach us how to live this life in the flesh while preparing for the next life of the spirit. Speak to us, Lord, and we will do your bidding. Teach us the good paths, and we will go right. Grant us that we may attain union with you.

We know that the religion is right which leads to union with righteousness. God is our wise nature, best thought, and righteous act. May God grant us unity with the divine spirit and immortality in himself!

"This religion of the Wise One cleanses the believer from every evil thought and sinful deed. I bow before the God of heaven in repentance if I have offended in thought, word, or act—intentionally or unintentionally—and I offer prayers for mercy and praise for forgiveness. I know when I make confession, if I purpose not to do again the evil thing, that sin will be removed from my soul. I know that forgiveness takes away the bonds of sin. Those who do evil shall receive punishment, but those who follow truth shall enjoy the bliss of an eternal salvation. Through grace lay hold upon us and minister saving power to our souls. We claim mercy because we aspire to attain perfection; we would be like God."

6. SUDUANISM (JAINISM)

The third group of religious believers who preserved the doctrine of one God in India—the survival of the Melchizedek teaching—were known in those days as the Suduanists. Latterly these believers have become known as followers of Jainism. They taught:

"The Lord of Heaven is supreme. Those who

commit sin will not ascend on high, but those who walk in the paths of righteousness shall find a place in heaven. We are assured of the life hereafter if we know truth. The soul of man may ascend to the highest heaven, there to develop its true spiritual nature, to attain perfection. The estate of heaven delivers man from the bondage of sin and introduces him to the final beatitudes; the righteous man has already experienced an end of sin and all its associated miseries. Self is man's invincible foe, and self is manifested as man's four greatest passions: anger, pride, deceit, and greed. Man's greatest victory is the conquest of himself. When man looks to God for forgiveness, and when he makes bold to enjoy such liberty, he is thereby delivered from fear. Man should journey through life treating his fellow creatures as he would like to be treated."

7. SHINTO

Only recently had the manuscripts of this Far-Eastern religion been lodged in the Alexandrian library. It was the one world religion of which Ganid had never heard. This belief also contained remnants of the earlier Melchizedek teachings as is shown by the following abstracts:

"says the Lord: 'You are all recipients of my divine power; all men enjoy my ministry of mercy. I

derive great pleasure in the multiplication of righteous men throughout the land. In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature. Since the olden people did not know my name, I manifested myself by being born into the world as a visible existence and endured such abasement even that man should not forget my name. I am the maker of heaven and earth; the sun and the moon and all the stars obey my will. I am the ruler of all creatures on land and in the four seas. Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart.'

"Every time man yields to anxiety, he takes one step away from the leading of the spirit of his heart.' Pride obscures God. If you would obtain heavenly help, put away your pride; every hair of pride shuts off saving light, as it were, by a great cloud. If you are not right on the inside, it is useless to pray for that which is on the outside. 'If I hear your prayers, it is because you come before me with a clean heart, from falsehood and hypocrisy, with a soul which reflects truth like a mirror. If you would gain immortality, forsake the world and come to me.'"

The messengers of Melchizedek penetrated far into China, and the doctrine of one God became a part of the earlier teachings of several Chinese religions; the one persisting the longest and containing most of the monotheistic truth was Taoism, and Ganid collected the following from the teachings of its founder:

"How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things. If you know the Eternal, you are enlightened and wise. If you know not the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise. This wondrous Being existed before the heavens and the earth were. He is truly spiritual; he stands alone and changes not. He is indeed the world's mother, and all creation moves around him. This Great One imparts himself to men and thereby enables them to excel and to survive. Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven.

"All good works of true service come from the Supreme. All things depend on the Great Source for life. The Great Supreme seeks no credit for his bestowals. He is supreme in power, yet he remains hidden from our gaze. He unceasingly transmutes his attributes while perfecting his creatures. The heavenly Reason is slow and patient in his designs

but sure of his accomplishments. The Supreme overspreads the universe and sustains it all. How great and mighty are his overflowing influence and drawing power! True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme. The Supreme creates all things, in nature nourishing them and in spirit perfecting them. And it is a mystery how the Supreme fosters, protects, and perfects the creature without compelling him. He guides and directs, but without self-assertion. He ministers progression, but without domination.

"The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to humble themselves. In creation the Supreme became the world's mother. To know one's mother is to recognize one's sonship. He is a wise man who regards all parts from the point of view of the whole. Relate yourself to every many as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you--you will have no difficulty in winning them.

"The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings. You cannot find the Supreme, neither can you go to a place

where he is not. If a man recognizes the evil of his ways and repents of sin from the heart, then may he seek forgiveness; he may escape the penalty; he may change calamity into blessing. The Supreme is the secure refuge for all creation; he is the guardian and savior of mankind. If you seek for him daily, you shall find him. Since he can forgive sins, he is indeed most precious to all men. Always remember that God does not reward man for what he does but for what he is; therefore, should you extend help to your fellows without the thought of rewards. Do good without thought of benefit to the self.

"They who know the laws of the Eternal are wise. Ignorance of the divine law is misery and disaster. They who know the laws of God are liberal minded. If you know the Eternal, even though your body perish, your soul shall survive in spirit service. You are truly wise when you recognize your insignificance. If you abide in the light of the Eternal, you shall enjoy the enlightenment of the Supreme. Those who dedicate their persons to the service of the Supreme are joyous in this pursuit of the Eternal. When man dies, the spirit begins to wing its long flight on the great home journey."

9. CONFUCIANISM

Even the least God-recognizing of the world's great religions acknowledged the monotheism of the

Melchizedek missionaries and their persistent successors. Ganid's summary of Confucianism was:

"What Heaven appoints is without error. Truth is real and divine. Everything originates in Heaven, and the Great Heaven makes no mistakes. Heaven has appointed many subordinates to assist in the instruction and uplifting of the inferior creatures. Great, very great, is the One God who rules man from on high. God is majestic in power and awful in judgment. But this Great God has conferred a moral sense even on many inferior people. Heaven's bounty never stops. Benevolence is Heaven's choicest gift to men. Heaven has bestowed its nobility upon the soul of man; the virtues of man are the fruit of this endowment of Heaven's nobility. The Great heaven is all-discerning and goes with man in all his doings. And we do well when we call the Great heaven our Father and our Mother. If we are thus servants of our divine ancestors, then may we in confidence pray to heaven. At all times and in everything let us stand in awe of the majesty of Heaven. We acknowledge, O God, the Most High and sovereign Potentate, that judgment rests with you, and that all mercy proceeds from the divine heart.

"God is with us; therefore, we have no fear in our hearts. If there be found any virtue in me, it is the manifestation of Heaven who abides with me. But this Heaven within me often makes hard demands

on my faith. If God is with me, I have determined to have no doubt in my heart. Faith must be very near the truth of things, and I do not see how a man can live without this good faith. God and evil do not befall men without cause. Heaven deals with man's soul in accordance with its purpose. When you find yourself in the wrong, do not hesitate to confess your error and be quick to make amends.

"A wise man is occupied with the search for truth, not in seeking for a mere living. To attain the perfection of Heaven is the goal of man. The superior man is given to self-adjustment, and he is free from anxiety and fear. God is with you; have no doubt in your heart. Every good deed has its recompense. The superior man murmurs not against Heaven nor holds a grudge against men. What you do not like when done to yourself, do not to others. Let compassion be a part of all punishment; in every way endeavor to make punishment a blessing. Such is the way of Great Heaven. While all creatures must die and return to the earth, the spirit of the noble man goes forth to be displayed on high and to ascend to the glorious light of final brightness."

10. "OUR RELIGION"

After the arduous labor of effecting his compilation of the teachings of the world religions concerning the Paradise Father, Ganid

set himself to the task of formulating what he deemed to be a summary of the belief he had arrived at regarding God as a result of Jesus' teaching. This young man was in the habit of referring to such beliefs as "our religion". This was his record:

"The Lord our God is one Lord, and you should love him with all your mind and heart while you do your very best to love all his children as you love yourself. This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul. And we who are the children of God should learn how to commit the keeping of our souls to him as to a faithful Creator. With our heavenly Father all things are possible. Since he is the Creator, having made all things and all beings, it could not be otherwise. Though we cannot see God, we can know him. And by daily living the will of the Father in heaven, we can reveal him to our fellow men."

"The divine riches of God's character must be infinitely deep and eternally wise. We cannot search out God by knowledge, but we can know him in our hearts by personal experience. While his justice may be past finding out, his mercy may be received by the humblest being on earth. While the Father fills the universe, he also lives in our hearts (minds and souls). The mind of man is human, mortal, but the spirit of man is divine, immortal. God is

not only all-powerful, but also all-wise. If our earth parents, being of evil tendency, know how to love their children and bestow good gifts on them, how much more must the good Father in heaven know how wisely to love his children on earth and to bestow suitable blessing upon them."

"The Father in heaven will not suffer a single child on earth to perish if that child has a desire to find the Father and truly longs to be like him. Our Father even loves the wicked and is always kind to the ungrateful. If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin."

"All good things come down from the Father of light in whom there is no variableness neither shadow of changing. The spirit of the true God is in man's hearts. He intends that all men should be brothers. When men begin to feel after God, that is evidence that God has found them and that they are in quest of knowledge about him. We live in God and God dwells in us."

"I will no longer be satisfied to believe that God is the Father of all my people. I will hence believe that he is also my Father. Always will I try to worship God with the help of the Spirit of truth, which is my helper when I have become really God-knowing. But first of all I am going to practice worshiping God by learning how to do the will of God on earth. That is, I am

going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven."

"I will every day thank God for his unspeakable gifts. I will praise him for his wonderful works to the children of men. To me he is the Almighty, the Creator, the Power, and the Mercy, but best of all, he is my spirit Father, and as his earth child I am sometime going forth to see him. And my tutor has said that by searching for him I shall become like him. By faith in God I have attained peace with him. This new religion of ours is very full of joy and it generates an enduring happiness. I am confident that I shall be faithful even to death and I will surely receive the crown of eternal life."

"I am learning to prove all things and adhere to that which is good. Whatsoever I would that men should do to me, that I will do to my fellows. By this new faith I know that man may become the Son of God, but it sometimes terrifies me when I stop to think that all men are my brothers, but it must be true. I do not see how I can rejoice in the Fatherhood of God while I refuse to accept the

brotherhood of man. Whosoever calls upon the name of the Lord shall be saved. If that is true, then all men must be my brothers."

"Henceforth will I do my good deeds in secret, I will also pray most when by myself. I will judge not that I may not be unfair to my fellows. I am going to learn to love my enemies; I have not truly mastered this practice of being Godlike. Though I see God in these other religions, I find him in "our religion" as being more beautiful, loving, merciful, personal and positive. But most of all, this great and glorious being is my spiritual Father, I am his child. And by no other means than my honest desire to be like him, I am eventually to find him and eternally to serve him. At last I have a religion with God, a marvelous God, and he is a God of eternal salvation."

PART XII

THE SOJOURN AT ROME

Since Gonod carried greetings from the princes of India to Tiberius, the Roman ruler, on the third day after arrival in Rome, the two Indians and Jesus appeared before him. The not friendly emperor was unusually cheerful on this day and chatted long with the trio. And when

they had gone from his presence, the emperor, referring to Jesus, remarked to the aide standing on his right, "If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?"

While at Rome, Ganid had regular hours for study and for visiting places of interest about the city. His father had much business to transact, and desiring that his son grow up to become a worthy successor in the management of his vast commercial interests, he thought the time had come to introduce the boy to the business world. There were many citizens of India in Rome, and often one of Gonad's own employees would accompany him as interpreter so that Jesus would have whole days to himself. This gave him time in which to become thoroughly

acquainted with this city of two million inhabitants. He was frequently to be found in the forum, the center of political, legal and business life. He often went up to the Capitolium and pondered the bondage of ignorance in which these Romans were held as he beheld this magnificent temple dedicated to Jupiter, Juno and Minerva. He also spent much time on Palatine hill, where were located the emperor's residence, the temple of Apollo and the Greek and Latin libraries.

At this time the Roman Empire included all of southern Europe, Asia Minor, Syria, Egypt and northwest Africa, and its inhabitants embraced

the citizens of every country of the Eastern Hemisphere. His desire to study and mingle with this cosmopolitan aggregation of Urantia mortals was the chief reason why Jesus consented to make this journey.

Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome, Jesus had sought out and made the acquaintance of the worth-while leaders of the Cynics, the stoics and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven, and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their message. He selected five of the leading Stoics, eleven of the Cynics and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed to so

embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error, and thus were these Jesus- taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. And it was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

The significance of this remarkable doing can be better understood when the revelators recorded the fact that, out of this group of thirty-two Jesus taught religious leaders in Rome, only two were unfruitful. The thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian church of that city. The revelators who viewed human activities from behind the scenes and in the light of nineteen centuries of time (at the time of their writings) recognized just three factors of paramount value in the early setting of the stage for the rapid spread of Christianity throughout Europe, and they are:

1. The choosing and holding of Simon Peter as an apostle.
2. The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.

3. The preliminary preparation of these thirty Romans for the subsequent leadership of the new religion in Rome and throughout the empire.

Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching. Jesus' work in behalf of the original thirty-two was entirely personal. In his labors for these individuals the scribe of Damascus never met more than three of them at one time, seldom more than two, while most often he taught them singly. And he could do this great work of religious training because these men and women were not tradition bound. They were not victims of a settled preconception as to all future religious developments.

Many was the times in the years so soon to follow, that Peter, Paul and the other Christian teachers in Rome heard about this scribe of Damascus who had preceded them, and who had so obviously (and as they supposed unwittingly) prepared the way for their coming with the new gospel. Though Paul never really surmised the identity of this scribe of Damascus, he did, a short time before his death, because of the similarity of personal descriptions, reach the conclusion that the "tentmaker of Antioch" was also the "scribe of Damascus". On one occasion, while preaching in Rome, Simon Peter, on listening to a description of the Damascus scribe,

surmised that this individual might have been Jesus but quickly dismissed the idea, knowing full well (so he thought) that the Master had never been in Rome.

1. TRUE VALUES

It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian church at Rome. In substance, and restated in modern phraseology, Jesus taught Angamon:

The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he is either materialist or idealist, for in so doing, he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.

Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a

menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.

2. GOOD AND EVIL

Mardus was the acknowledged leader of the Cynics of Rome, and he became a great friend of the scribe of Damascus. Day after day he conversed with

Jesus, and night upon night he listened to his supernal teaching. Among the more important discussions with Mardus was the one designed to answer this sincere Cynic's question about good and evil. In substance, and in twentieth-century phraseology, Jesus said:

My brother, good and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival.

Goodness, like truth, is always relative and unfaillingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

The spiritually blind individual who logically follows scientific dictation, social usage and

religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automation and a slave to religious authority.

Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment--the discovery of and identification with, the indwelling spirit presence of the heavenly Father. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling spirit presence of God Himself, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

As we ascend the universe scale of creature development, we will find increasing goodness and diminishing evil in perfect accordance with our capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

Goodness is living, relative, always progressing, invariably a personal experience, and

everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart, the shadows of potential evil.

Until we attain (the eternal) Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as we hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them.

By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer

partial, contrastive and comparative. It has become divinely complete and spiritually replete, it approaches the purity and perfection of the Supreme.

The **possibility** of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

3. TRUTH AND FAITH

Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic. While this high priest of Mithraism held many conferences with the Damascus scribe, he was most permanently influenced by their discussion of truth and faith one evening. Nabon had thought to make a convert of Jesus and had even suggested that he return to Palestine as a Mithraic teacher. He little realized that Jesus was preparing him to become one of the early converts to the gospel of the kingdom. Restated in modern phraseology, the substance of Jesus' teaching was:

Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth

transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values.

Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing one from one generation to another identical particles of themselves. The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetrate the human personality upon a continuing and higher level of progressive universe existence. The concealed seed of the human soul is an immortal spirit. The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father.

Human life continues--survives--because it has

a universe function, the task of finding God. The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God—eternal.

Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals

completeness of universe freedom and personal liberty. Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine spirit presence.

Nabon was greatly impressed by these words, as he was by each of his talks with Jesus. These truths continued to burn within his heart and he was of great assistance to the later arriving preachers of Jesus' gospel.

4. PERSONAL MINISTRY

Jesus did not devote all his leisure while in Rome to his work of preparing men and women to become future disciples in the oncoming kingdom. He spent much time gaining an intimate knowledge of all races and classes of men who lived in this, the largest and most cosmopolitan city of the world. In each of these numerous human contacts Jesus had a double purpose: He desired to learn their reactions to the life they were living in the flesh, and he was also minded to say or do something to make that life richer and more worth while. His religious teachings during these weeks were no different than those which

characterized his later life as teacher of the twelve and preacher to the multitudes.

Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faith-son of this same God of love. Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.

In this manner, during the sojourn in Rome, Jesus personally came into affectionate and uplifting contact with upward of five hundred mortals of the realm. He thus gained a knowledge of the different races of mankind which he could never have acquired in Jerusalem and hardly even in Alexandria. He always regarded his six months as one of the richest and most informative of any like period of his earthlife.

As might have been expected, such a versatile and aggressive man could not thus function for six months in the world's metropolis without being approached by numerous persons who desired to secure his services in connection with some business or, more often, for some project of teaching, social reform, or religious movement. More than a dozen such proffers were made, and he utilized each one as an opportunity for imparting some thought of spiritual ennoblement by well-chosen words or by some obliging service. Jesus was very fond of doing things--even little things- for all sorts of people.

He talked with a Roman senator on politics and statesmanship, and this one contact with Jesus made such an impression on this legislator that he spent the rest of his life vainly trying to induce his colleagues to change the course of the ruling policy from the idea of the government supporting and feeding the people to that of the people supporting the government. Jesus spent one evening with a wealthy slaveholder, talked about man as a son of

God, and the next day this man, Claudius, gave freedom to one hundred and seventeen slaves. He visited at dinner with a Greek physician, telling him that his patients had minds and souls as well as bodies, and thus led this able doctor to attempt a more far-reaching ministry to his fellow men. He talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.

To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere goodness and exalt truth. Choose the beautiful in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

To the speaker at the forum he said: "Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true. If you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance." This was the Marcus who heard Peter preach in Rome and became his successor. When they crucified Simon Peter, it was this man who

defied the Roman persecutors and boldly continued to preach the new gospel.

Meeting a poor man who had been falsely accused, Jesus went with him before the magistrate and, having been granted special permission to appear in his behalf, made that superb address in the course of which he said: "Justice makes a nation great, and the greater a nation the more solicitous will it be to see that injustice shall not befall even its most humble citizen. Woe upon any nation when only those who possess money and influence can secure ready justice before its courts! It is the sacred duty of a magistrate to acquit the innocent as well as to punish the guilty. Upon the impartiality, fairness, and integrity of its courts the endurance of a nation depends. Civil government is founded on justice, even as true religion is founded on mercy." The judge reopened the case, and when the evidence had been sifted, he discharged the prisoner. Of all Jesus' activities during these days of personal ministry, this came the nearest to being a public appearance.

5. COUNSELING THE RICH MAN

A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus' teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: "I would bestow material wealth for the

enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations."

But the rich man was not fully satisfied with Jesus' answer. He made bold to ask again: "But what do you think a man in my position should do with his wealth? Should I keep it, or should I give it away?" And when Jesus perceived that he really desired to know more of the truth about his loyalty to God and his duty to men, he further answered: "My good friend, I discern that you are a sincere seeker after wisdom and an honest lover of truth; therefore, am I minded to lay before you my view of the solution of your problems having to do with the responsibilities of wealth. I do this because you have asked for my counsel, and in giving you this advice, I am not concerned with the wealth of any other rich man; I am offering advice only to you and for your personal guidance. If you honestly desire to regard your wealth as a trust, if you really wish to become a wise and efficient steward of your accumulated wealth, then would I counsel you to make the following analysis of the sources of your riches: Ask yourself, and do your best to find the honest answer, whence came this wealth? And as a help in

the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:

"1. Inherited wealth - riches derived from parents and other ancestors.

"2. Discovered wealth - riches derived from the uncultivated resources of mother earth.

"3. Trade wealth - riches obtained as a fair profit in the exchange and barter of material goods.

"4. Unfair wealth - riches derived from the unfair exploitation or the enslavement of one's fellows.

"5. Interest wealth - income derived from the fair and just earning possibilities of invested capital.

"6. Genius wealth - riches accruing from the rewards of the creative and inventive endowments of the human mind.

"7. Accidental wealth - riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

"8. Stolen wealth - riches secured by unfairness, dishonesty, theft, or fraud.

"9. Trust funds - wealth lodged in your hands by your fellows for some specific use, now or in the future.

"10. Earned wealth - riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body."

"And so, my friend, if you would be a faithful and just steward of your large fortune, before God and in service to men, you must approximately divide your wealth into these ten grand divisions, and then proceed to administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency; albeit, the God of heaven would not condemn you if sometimes you erred, in doubtful situations, on the side of merciful and unselfish regard for the distress of the suffering victims of the unfortunate circumstances of mortal life. When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships."

After discussing these matters for several hours and in response to the rich man's request for further and more detailed instruction, Jesus went on to amplify his advice, in substance saying: "While I offer further suggestions concerning your attitude toward wealth, I would admonish you to receive my counsel as given only to you and for your personal guidance. I speak only for myself and to you as an inquiring friend. I adjure you not to become a

dictator as to how other rich men shall regard their wealth. I would advise you:

"1. As steward of inherited wealth you should consider its sources. You are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of justice, generosity, and restitution. The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment should dictate your decisions regarding the bequest of riches to your successors.

"2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all regard for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of

nature's hoarded resources.

"3. As long as men choose to conduct the world's business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesman deserves wages for his services; the merchant is entitled to his hire. The fairness of trade and the honest treatment accorded one's fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honesty, and fairness. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

"4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children's children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his

hire.

"5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital before you lay claim to the interest. Do not become so small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

"6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances of his inventive discoveries; he should also remember that it was as man among men that he labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish rules and regulations applicable equally to these problems of the equitable distribution of wealth. You must first recognize man as your brother, and if you honestly desire to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and fairness will guide

you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

"7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one's social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all that he controls as his personal and private possession.

"8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

"9. The trusteeship of the wealth of one person for the benefit of others is a solemn and sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

"10. That part of your fortune which represents

the earnings of your own mental and physical efforts --if your work has been done in fairness and equity-- is truly your own. No man can gainsay your right to hold and use such wealth as you may see fit provided your exercise of this right does not work harm upon your fellows."

When Jesus had finished counseling him, this wealthy Roman arose from his couch and, in saying farewell for the night, delivered himself of this promise: "My good friend, I perceive you are a man of great wisdom and goodness, and tomorrow I will begin the administration of all my wealth in accordance with your counsel."

6. SOCIAL MINISTRY

Here in Rome also occurred that touching incident in which Jesus, the human bestowal of the Creator of a universe, spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little

way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service." And from that day forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes.

There was the widow with five children whose husband had been accidentally killed. Jesus told Ganid about the loss of his own father by an accident, and they went repeatedly to comfort this mother and her children, while Ganid sought money from his father to provide food and clothing. They did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family.

That night, as Gonod listened to the recital of these experiences, he said to Jesus, good-naturedly: "I propose to make a scholar or a businessman of my son, and now you start out to make a philosopher or philanthropist of him." And Jesus smilingly replied: "Perhaps we will make him all four; then can he enjoy a fourfold satisfaction in life as his ear for the recognition of human melody will be able to recognize four tones instead of one." Then said

Gonod: "I perceive that you really are a philosopher. You must write a book for future generations." And Jesus replied: "Not a book--my mission is to live a life in this generation and for all generations. I--" but he stopped, saying to Ganid, "My son, it is time to retire."

7. TRIPS ABOUT ROME

Jesus, Gonod, and Ganid made five trips away from Rome to points of interest in the surrounding territory. On their visit to the northern Italian lakes Jesus had the long talk with Ganid concerning the impossibility of teaching a man about God if the man does not desire to know God. They had casually met a thoughtless pagan while on their journey up to the lakes, and Ganid was surprised that Jesus did not follow but his usual practice of enlisting the man in conversation which would naturally lead up to the discussion of spiritual questions. When Ganid asked his teacher why he evinced so little interest in this pagan, Jesus answered:

"Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for the soul. That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we

might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives."

It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: "I would really like to know what you think of Buddha." And Jesus answered:

"Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I

mean that he early lost sight of his spiritual Father, the Father in Heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbor, right up to the entrance to the haven of mortal salvation, and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbor. And the Buddhist peoples never will enter this harbor unless they abandon the philosophic craft of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your haven of spirit tranquility, soul rest, and assurance of salvation.

"You see, Gonod, Buddha knew God in spirit but failed clearly to discover him in mind; the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy of living as related thereto. Buddha, failing to envision God as a spirit and as a Father,

failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation."

Then exclaimed Ganid: "Teacher, let's you and I make a new religion, one good enough for India and big enough for Rome, and maybe we can trade it to the Jews for Yahweh." And Jesus replied: "Ganid religions are not made. The religions of men grow up over long periods of time, while the revelations of God flash upon earth in the lives of the men who reveal God to their fellows." But Gonad and Ganid did not comprehend the meaning of these prophetic words.

That night after they had retired, Ganid could not sleep. He talked a long time with his father and finally said, "You know, father, I sometimes think Joshua is a prophet." And his father only sleepily replied, "My son, there are others— "

From this day, for the remainder of his natural life, Ganid continued to evolve a religion of his own. He was mightily moved in his own mind by Jesus' broadmindedness, fairness, and tolerance. In all their discussions of philosophy and religion this youth never experienced feelings of resentment or reactions of antagonism.

What a scene for the celestial intelligences to behold, this spectacle of the Indian lad proposing to the Creator of a universe that they make a new

religion! And though the young man did not know it, they were making a new and everlasting religion right then and there - this new way of salvation, the revelation of God to man through, and in, Jesus. That which the lad wanted most to do he was unconsciously actually doing. And it was, and is, ever thus. That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen.

PART XIII

THE RETURN FROM ROME

When preparing to leave Rome, Jesus said good-bye to none of his friends. The scribe of Damascus appeared in Rome without announcement and disappeared in like manner. It was a full year before those who knew and loved him gave up hope of seeing him again. Before the end of the second-year small groups of those who had known him found themselves drawn together by their common interest in his teachings and through mutual memory of their good times with him. And these small groups of Stoics, Cynics, and mystery

cultists continued to hold these irregular and informal meetings right up to the time of the appearance in Rome of the first preachers of the Christian religion.

Gonad and Ganid had purchased so many things in Alexandria and Rome that they sent all their belongings on ahead by pack train to Tarentum, while the three travelers walked leisurely across Italy over the great Appian Way. On this journey they encountered all sorts of human beings. Many noble Roman citizens and Greek colonists lived along this road, but already the progeny of great numbers of inferior slaves were beginning to make their appearance.

One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different

classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God."

1. MERCY AND JUSTICE

A very interesting incident occurred one afternoon by the roadside as they neared Tarentum. They observed a rough and bullying youth brutally attacking a smaller lad. Jesus hastened to the assistance of the assaulted youth, and when he had rescued him, he tightly held on to the offender until the smaller lad had made his escape. The moment Jesus released the little bully, Ganid pounced upon the boy and began soundly to thrash him, and to Ganid's astonishment Jesus promptly interfered. After he had restrained Ganid and permitted the frightened boy to escape, the young man, as soon as he got his breath, excitedly exclaimed: "I cannot understand you, Teacher. If mercy requires that you rescue the smaller boy, does not justice demand the punishment of the larger and offending youth?" In answering, Jesus said:

"Ganid, it is true, you do not understand. Mercy ministry is always the work of the individual,

but justice punishment is the function of the social, governmental, or universe administrative groups. As an individual I am beholden to show mercy; I must go to the rescue of the assaulted lad, and in all consistency, I may employ sufficient force to restrain the aggressor. And that is just what I did. I achieved the deliverance of the assaulted lad; that was the end of mercy ministry. Then I forcibly detained the aggressor a sufficient length of time to enable the weaker party to the dispute to make his escape, after which I withdrew from the affair. I did not proceed to sit in judgment on the aggressor, thus to pass upon his motive--to adjudicate all that entered into his attack upon his fellow--and then undertake to execute the punishment which my mind might dictate as just recompense for his wrongdoing. Ganid, mercy may be lavish, but justice is precise. Cannot you discern that no two persons are likely to agree as to the punishment which would satisfy the demands of justice? One would impose forty lashes, another twenty, while still another would advise solitary confinement as a just punishment. Can you not see that on this world such responsibilities had better rest upon the group or be administered by chosen representatives of the group? In the universe, judgment is vested in those who fully know the antecedents of all wrongdoing as well as its motivation. In civilized society and in an organized universe the administration of justice presupposes the passing of just sentence consequent

upon fair judgment, and such prerogatives are vested in the juridical groups of the worlds and in the all-knowing administrators of the higher universes of all creation."

For days they talked about this problem of manifesting mercy and administering justice. And Ganid, at least to some extent, understood why Jesus would not engage in personal combat. But Ganid asked one last question, to which he never received a fully satisfactory answer, and that question was: "But, Teacher, if a stronger and ill-tempered creature should attack you and threaten to destroy you, what would you do? Would you make no effort to defend yourself?" Although Jesus could not fully and satisfactorily answer the lad's question, inasmuch as he was not willing to disclose to him that he (Jesus) was living on earth as the exemplification of the Paradise Father's love to an onlooking universe, he did say this much:

"Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God--my brother in the flesh--and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense.

That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that **real** harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely, we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me--this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary."

But Ganid was not fully satisfied. Many times they talked over these matters, and Jesus told him some of his boyhood experiences and also about Jacob the stone mason's son. On learning how Jacob appointed himself to defend Jesus, Ganid said: "Oh, I begin to see! In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if anyone should be so unthinking as to do such a thing, there is pretty sure to be near at hand some other mortal who will fly to your assistance, even as you always go to the rescue of any person you observe to be in distress. In my heart, Teacher, I agree with you, but in my head, I still think that if I had been Jacob, I would have enjoyed punishing those rude fellows who

presumed to attack you just because they thought you would not defend yourself. I presume you are fairly safe in your journey through life since you spend much of your time helping others and ministering to your fellows in distress--well, most likely there'll always be someone on hand to defend you." And Jesus replied: "That test has not yet come, Ganid, and when it does, we will have to abide by the Father's will." And that was about all the lad could get his teacher to say on this difficult subject of self-defense and nonresistance. On another occasion he did draw from Jesus the opinion that organized society had every right to employ force in the execution of its just mandates.

2. EMBARKING AT TARENTUM

While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: "My friend, may I speak with you in private for a moment?" The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out--"er--why--yes, what do you want with me?" When Jesus had led him to one side, he said: "My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a

strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look and the sympathetic smile which Jesus bestowed upon him at the conclusion of his remarks. Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you."

And then, in bidding him farewell, Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife

has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe."

As they went on board the boat, they looked back upon the scene of the teary-eyed couple standing in silent embrace. Having heard the latter half of Jesus' message to the man, Gonod was all day occupied with meditations thereon, and he resolved

to reorganize his home when he returned to India.

The journey to Nicopolis was pleasant but slow as the wind was not favorable. The three spent many hours recounting their experiences in Rome and reminiscing about all that had happened to them since they first met in Jerusalem. Ganid was becoming imbued with the spirit of personal ministry. He began work on the steward of the ship, but on the second day, when he got into deep religious water, he called on Joshua to help him out.

They spent several days at Nicopolis, the city which Augusta had founded some fifty years before as the "city of victory" in commemoration of the battle of Actium, this site being the land whereon he camped with his army before the battle. They lodged in the home of one Jeramy, a Greek proselyte of the Jewish faith, whom they had met on shipboard. The Apostle Paul spent all winter with the son of Jeramy in the same house in the course of his third missionary journey. From Nicopolis they sailed on the same boat for Corinth, the capital of the Roman province of Achaia.

3. AT CORINTH

By the time they reached Corinth, Ganid was becoming very much interested in the Jewish religion, and so it was not strange that, one day as they passed

the synagogue and saw the people going in, he requested Jesus to take him to the service. That day they heard a learned rabbi discourse on the "Destiny of Israel," and after the service they met one Crispus, the chief ruler of this synagogue. Many times they went back to the synagogue services, but chiefly to meet Crispus. Ganid grew to be very fond of Crispus, his wife, and their family of five children. He much enjoyed observing how a Jew conducted his family life.

While Ganid studied family life, Jesus was teaching Crispus the better ways of religious living. Jesus held more than twenty sessions with this forward-looking Jew; and it is not surprising, years afterward, when Paul was preaching in this very synagogue, and when the Jews had rejected his message and had voted to forbid his further preaching in the synagogue, and when he then went to the gentiles, that Crispus with his entire family embraced the new religion, and that he became one of the chief supports of the Christian Church which Paul subsequently organized at Corinth.

During the eighteen months Paul preached in Corinth, being later joined by Silas and Timothy, he met many others who had been taught by the "Jewish tutor of the son of an Indian merchant."

At Corinth they met people of every race hailing from three continents. Next to Alexandria and Rome, it was the most cosmopolitan city of the

Mediterranean empire. There was much to attract one's attention in this city, and Ganid never grew weary of visiting the citadel which stood almost two thousand feet above the sea. He also spent a great deal of his spare time about the synagogue and in the home of Crispus. He was at first shocked, and later on charmed, by the status of woman in the Jewish home; it was a revelation to this young Indian.

Jesus and Ganid were often guests in another Jewish home, that of Justus, a devout merchant, who lived alongside the synagogue. And many times, subsequently, when the Apostle Paul sojourned in this home, did he listen to the recounting of these visits with the Indian lad and his Jewish tutor, while both Paul and Justus wondered whatever became of such a wise and brilliant Hebrew teacher.

When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly, he spoke sharply to

these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted

this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them - I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way.

Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: "You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will

embrace the opportunity to show all the world-- and even the angels of heaven--what brave and noble women they can become."

When, Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: "As it is getting late, and since the young man's father will be awaiting us, we pray to be excused while we leave you here together - three women - the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond."

Thus, did Jesus and Ganid take leave of the women. So far, the two courtesans had said nothing; likewise, was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first Christian church in Corinth.

Several times in the home of Crispus, Jesus and Ganid met one Gaius, who subsequently became a loyal supporter of Paul. During these two months in Corinth they held intimate conversations with scores of worth-while individuals, and as a result of all these apparently casual contacts more than half of the individuals so affected became members of the

subsequent Christian community.

When Paul first went to Corinth, he had not intended to make a prolonged visit. But he did not know how well the Jewish tutor had prepared the way for his labors. And further, he discovered that great interest had already been aroused by Aquila and Priscilla, Aquila being one of the Cynics with whom Jesus had come in contact when in Rome. This couple were Jewish refugees from Rome, and they quickly embraced Paul's teachings. He lived with them and worked with them, for they were also tentmakers. It was because of these circumstances that Paul prolonged his stay in Corinth.

4. PERSONAL WORK IN CORINTH

Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus.

The miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers."

To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor."

To the earnest leader of the Mithraic cult he said: "You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious truth among man-made mysteries and human philosophies. Know you not that the mystery of

eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children? And never forget: You who know God are the sons of God if you truly yearn to be like him."

To the Epicurean teacher he said: "You do well to choose the best and esteem the good, but are you wise when you fail to discern the greater things of mortal life which are embodied in the spirit realms derived from the realization of the presence of God in the human heart? The great thing in all human experience is the realization of knowing the God

whose spirit lives within you and seeks to lead you forth on that long and almost endless journey of attaining the personal presence of our common Father, the God of all creation, the Lord of universes."

To the Greek contractor and builder, he said: "My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God."

To the Roman judge he said: "As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe. Judge justly, even mercifully, even as you shall someday thus crave merciful consideration at the hands of the Supreme Arbiter. Judge as you would be judged under similar circumstances, thus being guided by the spirit of the law as well as by its letter. And even as you accord justice dominated by fairness in the light of the need of those who are brought before you, so shall you have the right to expect justice tempered by mercy when you sometime stand before the Judge of all the earth."

To the mistress of the Greek inn he said:

"Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: "Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you know the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping-places for those who are Paradise-bound."

To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom

yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals."

To the runaway lad Jesus said: "Remember, there are two things you cannot run away from - God and yourself. Wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives within your heart. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently."

To the condemned criminal he said at the last hour: "My brother, you have fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have determined that you shall die. You and I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrongdoing. Your fellows must judge you by what you did, but there

is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts."

Jesus enjoyed many intimate talks with a large number of hungry souls, too many to find a place in this record. The three travelers enjoyed their sojourn in Corinth. Excepting Athens, which was more renowned as an educational center, Corinth was the most important city in Greece during these Roman times, and their two months' stay in this thriving commercial center afforded opportunity for all three of them to gain much valuable experience. Their sojourn in this city was one of the most interesting of all their stops on the way back from Rome.

Gonod had many interests in Corinth, but finally his business was finished, and they prepared to sail for Athens. They traveled on a small boat which could be carried overland on a land track from one of Corinth's harbors to the other, a distance of ten miles.

5. AT ATHENS - DISCOURSE ON SCIENCE

They shortly arrived at the olden center of

Greek science and learning, and Ganid was thrilled with the thought of being in Athens, of being in Greece, the cultural center of the onetime Alexandrian empire, which had extended its borders even to his own land of India. There was little business to transact; so Gonod spent most of his time with Jesus and Ganid, visiting the many points of interest and listening to the interesting discussions of the lad and his versatile teacher.

A great university still thrived in Athens, and the trio made frequent visits to its halls of learning. Jesus and Ganid had thoroughly discussed the teachings of Plato when they attended the lectures in the museum at Alexandria. They all enjoyed the art of Greece, examples of which were still to be found here and there about the city.

Both the father and the son greatly enjoyed the discussion on science which Jesus had at their inn one evening with a Greek philosopher. After this pedant had talked for almost three hours, and when he had finished his discourse, Jesus, in terms of modern thought, said:

Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell you what these universe phenomena **are**. Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative

observations. There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness.

Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material. Arithmetic says that, if one man should shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another's way so badly that the work would be greatly delayed.

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

Quantity may be identified as a **fact**, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an

estimate of **values**, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve **unity** in the intelligent comprehension of the universe.

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships.

Matter and spirit and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme.

Reality of material existence attaches to

unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, the mind which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy - mass, mind, and spirit, is eternal--it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates.

They were all more than astonished at the words of Jesus, and when the Greek took leave of them, he said: "At last my eyes have beheld a Jew who thinks something besides racial superiority and talks something besides religion." And they retired for the night.

The sojourn in Athens was pleasant and profitable, but it was not particularly fruitful in its human contacts. Too many of the Athenians of that day were either intellectually proud of their reputation of another day or mentally stupid and ignorant, being the offspring of the inferior slaves of those earlier periods when there was glory in Greece and wisdom in the minds of its people. Even then, there were still many keen minds to be found among the citizens of Athens.

6. AT EPHESUS - DISCOURSE ON THE SOUL

On leaving Athens, the travelers went by way of Troas to Ephesus, the capital of the Roman province of Asia. They made many trips out to the famous temple of Artemis of the Ephesians, about two miles from the city. Artemis was the most famous goddess of ancient Anatolian times. The crude idol exhibited in the enormous temple dedicated to her worship was reputed to have fallen from heaven. Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to purchase a little silver shrine in honor of this fertility goddess of Asia Minor. That night they talked at great length about the worship of things made with human hands.

On the third day of their stay they walked down by the river to observe the dredging of the harbor's mouth. At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke comforting words to him and quoted the olden Hebrew proverb: "A man's gift makes room for him and brings him before great men."

Of all the large cities they visited on this tour of the Mediterranean, they here accomplished the least of value to the subsequent work of the Christian missionaries. Christianity secured its start in Ephesus largely through the efforts of Paul, who resided here more than two years, making tents for a living and conducting lectures on

religion and philosophy each night in the main audience chamber of the school of Tyrannus.

There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word "soul." This learned Greek finally asked him what he meant by "soul," and he replied:

"The soul is the self-reflective, truth-discerning, and spirit perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity (at the approximate age of 5 years, 10 months, and 4 days) of the human mind, and that is the occasion of the birth of the soul.

The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its

associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and spiritual, the material self and the divine spirit. The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing. Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal **knows** of the existence of **his** soul as a **real** and actual personal experience."

7.THE SOJOURN AT CYPRUS - DISCOURSE OF MIND

Shortly the travelers set sail for Cyprus, stopping at Rhodes. They enjoyed the long water voyage and arrived at their island destination much

rested in body and refreshed in spirit.

It was their plan to enjoy a period of real rest and play on this visit to Cyprus as their tour of the Mediterranean was drawing to a close. They landed at Paphos and at once began the assembly of supplies for their sojourn of several weeks in the near-by mountains. On the third day after their arrival they started for the hills with their well-loaded pack animals.

For two weeks the trio greatly enjoyed themselves, and then, without warning, young Ganid was suddenly taken grievously ill. For two weeks he suffered from a raging fever, oftentimes becoming delirious; both Jesus and Gonod were kept busy attending the sick boy. Jesus skillfully and tenderly cared for the lad, and the father was amazed by both the gentleness and adeptness manifested in all his ministry to the afflicted youth. They were far from human habitations, and the boy was too ill to be moved; so they prepared as best they could to nurse him back to health right there in the mountains.

During Ganid's convalescence of three weeks Jesus told him many interesting things about nature and her various moods. And what fun they had as they wandered over the mountains, the boy asking questions, Jesus answering them, and the father marveling at the whole performance.

The last week of their sojourn in the mountains Jesus and Ganid had a long talk on the functions of

the human mind. After several hours of discussion, the lad asked this question: But, Teacher, what do you mean when you say that man experiences a higher form of self-consciousness than do the higher animals?" And as restated in modern phraseology, Jesus answered:

My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a **reality**. When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind, and it is this phenomenon which warrants the bestowal of an absolute focal point for the human personality, the spirit of the Father in heaven.

Ideas are not simply a record of sensations; ideas are sensations plus the reflective interpretations for the personal self; and the self is more than the sum of one's sensations. There begins to be something of an approach to unity in an evolving selfhood, and that unity is derived from the indwelling presence of a part of absolute unity which spiritually activates such a self-conscious animal-origin mind.

No mere animal could possess a true self-consciousness. Animals possess a physiological co-ordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation

or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations. And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe and foreshadows his eventual attainment of the Supreme Unity of the universe.

Neither is the human self merely the sum of the successive states of consciousness. Without the effective functioning of a consciousness sorter and associator there would not exist sufficient unity to warrant the designation of a selfhood. Such an ununified mind could hardly attain conscious levels of human status. If the associations of consciousness were just an accident, the minds of all men would then exhibit the uncontrolled and random associations of certain phases of mental madness.

A human mind, built up solely out of the consciousness of physical sensations, could never attain spiritual levels; this kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance which is so essential to achieving harmonious personality unity in time, and which is inseparable from personality survival in eternity.

The human mind early begins to manifest

qualities which are supermaterial; the truly reflective human intellect is not altogether bound by the limits of time. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling spirit of the Father which has been achieved by the self, the measure of the identification of the one with the other.

The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good.

The next day they departed for Salamis, where they embarked for Antioch on the Syrian coast.

8. AT ANTIOCH

Antioch was the capital of the Roman province of Syria, and here the imperial governor had his residence. Antioch had a half a million inhabitants; it was the third city of the empire in size and the first in wickedness and flagrant immorality. Gonad had considerable business to transact; so Jesus and Ganid were much by themselves. They visited everything about this polyglot city except the grove of Daphne. Gonad and Ganid visited this notorious shrine of shame, but Jesus declined to accompany them. Such scenes were not so shocking to Indians, but they were repellant to an idealistic Hebrew.

Jesus became sober and reflective as he drew nearer Palestine and the end of their journey. He visited with few people in Antioch; he seldom went about in the city. After much questioning as to why his teacher manifested so little interest in Antioch, Ganid finally induced Jesus to say: "This city is not far from Palestine; maybe I shall come back here sometime."

Ganid had a very interesting experience in Antioch. This young man had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his

fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was: "Whatsoever your hand finds to do, do that with all your might."

After preparing their luggage for the camel caravan, they passed on down to Sidon and thence over to Damascus, and after three days they made ready for the long trek across the desert sands.

9. IN MESOPOTAMIA

The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur.

Jesus was much interested in the early history of Ur, the birthplace of Abraham, and he was equally fascinated with the ruins and traditions of Susa, so much so that Gonod and Ganid extended their stay in these parts three weeks in order to afford Jesus more time to conduct his investigations and also to provide the better opportunity to persuade him to

go back to India with them.

It was at Ur that Ganid had a long talk with Jesus regarding the difference between knowledge, wisdom, and truth. And he was greatly charmed with the saying of the Hebrew wise man: "Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her."

At last the day came for the separation. They were all brave, especially the lad, but it was a trying ordeal. They were tearful of eye but courageous of heart. In bidding his teacher farewell, Ganid said: "Farewell, Teacher, but not forever. When I come again to Damascus, I will look for you. I love you, for I think the Father in heaven must be something like you; at least I know you are much like what you have told me about him. I will remember your teaching, but most of all, I will never forget you." Said the father, "Farewell to a great teacher, one who has made us better and helped us to know God." And Jesus replied, "Peace be upon you, and may the blessing of the Father in heaven ever abide with you." And Jesus stood on the shore and watched as the small boat carried them out to their anchored ship. Thus the Master left his friends from India at Charex, never to see them again in this world; nor were they, in this world, ever to know that the man who later appeared as Jesus of Nazareth was this same friend they had

just leave of--Joshua their teacher.

In India, Ganid grew up to become an influential man, a worthy successor of his eminent father, and he spread abroad many of the noble truths which he had learned from Jesus, his beloved teacher. Later on in life, when Ganid heard of the strange teacher in Palestine who terminated his career on the cross, though he recognized the similarity between the gospel of this Son of Man and the teachings of his Jewish tutor, it never occurred to him that these two were actually the same man.

Thus ended that chapter in the life of the Son of Man which might be termed: **The mission of Joshua the teacher.**

PART XIV

THE TRANSITION YEARS

During the Mediterranean journey Jesus had carefully studied the people he met and the countries through which he passed, and at about this time he reached his final decision as to the remainder of his life on earth. He had fully considered and now finally approved the plan which provided that he be born of Jewish parents in Palestine, and he therefore deliberately returned to Galilee to await the beginning of his lifework as a public teacher of truth; he began to lay plans for a public career in the land of his father

Joseph's people, and he did this of his own free will.

Jesus had found out through personal and human experience that Palestine was the best place in all the Roman world wherein to set forth the closing chapters, and to enact the final scenes, of his life on earth here. For the first time he became fully satisfied with the program of openly manifesting his true nature and of revealing his divine identity among the Jews and gentiles of his native Palestine. He definitely decided to finish his life on earth and to complete his career of mortal existence in the same land in which he entered the human experience as a helpless babe. His Urantia career began among the Jews in Palestine, and he chose to terminate his life in Palestine and among the Jews.

1. JESUS - THIRTY YEARS OLD

After taking leave of Gonad and Ganid at Charax (in December of A.D. 23), Jesus returned by way of Ur to Babylon, where he joined a desert caravan that was on its way to Damascus. From Damascus he went to Nazareth, stopping only a few hours at Capernaum, where he paused to call on Zebedee's family. There he met his brother James, who had sometime previously come over to work in his place in Zebedee's boat shop. After talking with James and Jude (who also chanced to be in Capernaum) and after turning over to his brother James the little house which John Zebedee had managed to buy, Jesus went on to Nazareth.

At the end of his Mediterranean journey Jesus had received sufficient money to meet his living expenses almost up to the time of the beginning of his public ministry. But aside from Zebedee of Capernaum and the people whom he met on this extraordinary trip, the world never knew that he made this journey. His family always believed that he spent this time in study at Alexandria. Jesus never confirmed these beliefs, neither did he make open denial of such misunderstandings.

During his stay of a few weeks at Nazareth, Jesus visited with his family and friends, spent some time at the repair shop with his brother Joseph, but devoted most of his attention to Mary and Ruth. Ruth was then nearly fifteen years old, and this was Jesus' first opportunity to have long talks with her since she had become a young woman.

Both Simon and Jude had for some time wanted to get married, but they had disliked to do this without Jesus' consent; accordingly, they had postponed these events, hoping for their eldest brother's return. Though they all regarded James as the head of the family in most matters, when it came to getting married, they wanted the blessing of Jesus. So Simon and Jude were married at a double wedding in early March of this year, A.D. 27. All the older children were now married; only Ruth, the youngest, remained at home with Mary.

Jesus visited with the individual members of his family quite normally and naturally, but when they were all together, he had so little to say that

they remarked about it among themselves. Mary especially was disconcerted by this unusually peculiar behavior of her first-born son.

About the time Jesus was preparing to leave Nazareth, the conductor of a large caravan which was passing through the city was taken violently ill, and Jesus, being a linguist, volunteered to take his place. Since the trip would necessitate his absence for a year, and inasmuch as all his brothers were married and his mother was living at home with Ruth, Jesus called a family conference at which he proposed that his mother and Ruth go to Capernaum to live in the home which he had so recently given to James. Accordingly, a few days after Jesus left with the caravan, Mary and Ruth moved to Capernaum, where they lived for the rest of Mary's life in the home that Jesus had provided. Joseph and his family moved into the old Nazareth home.

This was one of the more unusual years in the inner experience of the Son of Man; great progress was made in effecting working harmony between his human mind and the indwelling spirit presence. The indwelling spirit had been actively engaged in reorganizing the thinking and in rehearsing the mind for the great events which were in the not then distant future. The personality of Jesus was preparing for his great change in attitude toward the world. These were the in-between times, the transition stage of that being who began life as God appearing as man, and who was now making ready to complete his earth career as man appearing as God.

2. THE CARAVAN TRIP TO THE CASPIAN

It was the first of April, A.D. 24, when Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as its conductor was going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media, and Parthia to the southeastern Caspian Sea region. And it was a full year before he returned from this journey.

For Jesus this caravan trip was another adventure of exploration and personal ministry. He had an interesting experience with his caravan family--passengers, guards and camel drivers. Scores of men, women, and children residing along the route followed by the caravan lived richer lives as a result of their contact with Jesus, to them, the extraordinary conductor of a commonplace caravan. Not all who enjoyed these occasions of his personal ministry profited thereby, but the vast majority of those who met and talked with him were made better for the remainder of their natural lives.

Of all his world travels this Caspian Sea trip carried Jesus nearest to the Orient and enabled him to gain a better understanding of the Far- Eastern peoples. He made intimate and personal contact with every one of the surviving races of our planet Urantia excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them. The

Europeans from the Far West and the Asiatics from the Far East alike gave attention to his words of hope and eternal life and were equally influenced by the life of loving service and spiritual ministry which he so graciously lived among them.

The caravan trip was successful in every way. This was a most interesting episode in the human life of Jesus, for he functioned during this year in an executive capacity, being responsible for the material intrusted to his charge and for the safe conduct of the travelers making up the caravan party. And he most faithfully, efficiently, and wisely discharged his multiple duties.

On the return from the Caspian region, Jesus gave up the direction of the caravan at Lake Urmia, where he tarried for slightly over two weeks. He returned as a passenger with a later caravan to Damascus, where the owners of the camels besought him to remain in their service. Declining this offer, he journeyed on with the caravan train to Capernaum, arriving the first of April, A.D. 25. No longer did he regard Nazareth as his home. Capernaum had become the home of Jesus, James, Mary, and Ruth. But Jesus never again lived with his family; when in Capernaum he made his home with the Zebedees.

3. THE URMIA LECTURES

On the way to the Caspian Sea, Jesus had stopped several days for rest and recuperation at the old Persian city of Urmia on the western shores

of Lake Urmia. On the largest of a group of islands situated a short distance offshore near Urmia was located a large building--a lecture amphitheater--dedicated to the "spirit of religion." This structure was really a temple of the philosophy of religions.

This temple of religion had been built by a wealthy merchant citizen of Urmia and his three sons. This man was Cymboyton, and he numbered among his ancestors many diverse peoples.

The lectures and discussions in this school of religion began at ten o'clock, and the evening debates opened at eight o'clock. Cymboyton or one of his three sons always presided at these sessions of teaching, discussion, and debate. The founder of this unique school of religions lived and died without ever revealing his personal religious beliefs.

On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them two weeks on his return trip and give twenty-four lectures on "The Brotherhood of Men," and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general. In accordance with this arrangement, Jesus stopped off on the return trip and delivered these lectures. This was the most systematic and formal of all the Master's teaching on Urantia. Never before or after did he say so much on one subject as was contained in these lectures and discussions

on the brotherhood of men. In reality these lectures were on the "Kingdom of God" and the "Kingdoms of Men."

More than thirty religions and religious cults were represented on the faculty of this temple of religious philosophy. These teachers were chosen, supported, and fully accredited by their respective religious groups. At this time there were about seventy-five teachers on the faculty, and they lived in cottages each accommodating about a dozen persons. Every new moon these groups were changed by the casting of lots. Intolerance, a contentious spirit, or any other disposition to interfere with the smooth running of the community would bring about the prompt and summary dismissal of the offending teacher. He would be unceremoniously dismissed, and his alternate in waiting would be immediately installed in his place.

These teachers of the various religions made a great effort to show how similar their religions were in regard to the fundamental things of this life and the next. There was but one doctrine which had to be accepted in order to gain a seat on this faculty--every teacher must represent a religion which recognized God-- some sort of supreme Deity. There were five independent teachers on the faculty who did not represent any organized religion, and it was as such an independent teacher that Jesus appeared before them.

[When the revelators, the midwayers of the revelatory commission, first prepared the summary

of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in this Urantia Revelation. Conditions of the twentieth century, prevailing in both religion and human governments, being so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions were existent in the twentieth century. They were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of their number to prepare the revelators' view of the Master's Urmia teachings as adapted to (then) twentieth-century religious and political conditions on Urantia. Accordingly, those three secondary midwayers completed such an adaptation of Jesus' teachings, restating his pronouncements as they would apply them to (at that time) present-day world conditions, and thus they presented the following statements as they stood after having been edited by the Melchizedek chairman of the revelatory commission.]

4. SOVEREIGNTY -- DIVINE AND HUMAN

The brotherhood of men is founded on the fatherhood of God. The family of God is derived from the love of God -- God is love. God the Father divinely loves his children, all of them, and certainly that includes you and me!

The kingdom of heaven, the divine government, is founded on the fact of divine sovereignty--God is spirit. Since God is spirit, this kingdom is spiritual. The kingdom of heaven is neither material nor merely intellectual; it is a spiritual relationship between God and man.

If different religions recognize the spirit sovereignty of God the Father, then will all such religions remain at peace. Only when one assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers.

Religious peace--brotherhood--can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign.

You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level, to God himself.

The kingdom of heaven in the hearts of men will create religious unity (not necessarily uniformity) because any and all religious groups

composed of such religious believers will be free from all notions of ecclesiastical authority--religious sovereignty.

God is spirit, and God gives a fragment of his spirit self to dwell in the heart of man. Spiritually, all wo/men are equal. The kingdom of heaven is free from castes, classes, social levels, and economic groups. You are all brethren.

But the moment you lose sight of the spirit sovereignty of God the Father, some one religion will begin to assert its superiority over other religions; and then, instead of peace on earth and good will among men, there will start dissensions, recriminations, even religious wars, at least wars among religionists.

Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of supersovereignty.

The Urmia religionists lived together in comparative peace and tranquility because they had fully surrendered all their notions of religious sovereignty. Spiritually, they all believed in a sovereign God; socially, full and unchallengeable authority rested in their presiding head -

Cymboyton. They well knew what would happen to any teacher who assumed to lord it over his fellow teachers. There can be no lasting religious peace on our planet Urantia until all religious groups freely surrender all their notions of divine favor, chosen people, and religious sovereignty. Only when God the Father becomes supreme will wo/men become religious sisters and brothers and live together in religious peace on earth.

5. POLITICAL SOVEREIGNTY

[While the Master's teaching concerning the sovereignty of God is a truth--only complicated by the subsequent appearance of the religion about him among the world's religions--his presentations concerning political sovereignty are vastly complicated by the political evolution of nation life during the last two thousand years and more. In the times of Jesus there were only two great world powers--the Roman Empire in the West and the Han Empire in the East -- and these were widely separated by the Parthian kingdom and other intervening lands of the Caspian and Turkestan regions. The revelators have, therefore, in the following presentation departed more widely from the substance of the Master's teaching at Urmia concerning political sovereignty, at the same time attempting to depict the import of such teachings as they are applicable to the peculiarly critical stage of the evolution of political sovereignty in the (then) twentieth century after Christ.]

War on Urantia will never end so long as nations cling to the illusive notions of unlimited national sovereignty. There are only two levels of relative sovereignty on an inhabited world: the spiritual free will of the individual mortal and the collective sovereignty of mankind as a whole. Between the level of the individual human being and the level of the total of mankind, all groupings and associations are relative, transitory, and of value only in so far as they enhance the welfare, well-being, and progress of the individual and the planetary grand total - man and mankind.

Religious teachers must always remember that the spiritual sovereignty of God overrides all intervening and intermediate spiritual loyalties. Some day civil rulers will learn that the Most Highs rule in the kingdoms of men.

This rule of the Most Highs in the kingdoms of men is not for the especial benefit of any especially favored group of mortals. There is no such thing as a "chosen people." The rule of the Most Highs, the (spiritual) over-controllers of political evolution, is a rule designed to foster the greatest good to the greatest number of **all** wo/men and for the greatest length of time.

Sovereignty is power and it grows by organization. This growth of the organization of political power is good and proper, for it tends to encompass ever widening segments of the total of mankind. But this same growth of political organizations creates a problem at every intervening stage between the initial and natural

organization of political power--the family--and the final consummation of political growth--the government of all mankind, by all mankind, and for all mankind.

Starting out with parental power in the family group, political sovereignty evolves by organization as families overlap into consanguineous clans which become united, for various reasons, into tribal units--superconsanguineous political groupings. And then, by trade, commerce, and conquest, tribes become unified as a nation, while nations themselves sometimes become unified by empire.

As sovereignty passes from smaller groups to larger groups, wars are lessened. That is, minor wars between smaller nations are lessened, but the potential for greater wars is increased as the nations wielding sovereignty become larger and larger. Presently, when all the world has been explored and occupied, when nations are few, strong, and powerful, when these great and supposedly sovereign nations come to touch borders, when only oceans separate them, then will the stage be set for major wars, world-wide conflicts. So-called sovereign nations cannot rub elbows without generating conflicts and eventuating wars.

The difficulty in the evolution of political sovereignty from the family to all mankind, lies in the inertia-resistance exhibited on all intervening levels. Families have, on occasion, defied their clan, while clans and tribes have

often been subversive of the sovereignty of the territorial state. Each new and forward evolution of political sovereignty is (and has always been) embarrassed and hampered by the "scaffolding stages" of the previous developments in political organization. And this is true because human loyalties, once mobilized, are hard to change. The same loyalty which makes possible the evolution of the tribe, makes difficult the evolution of the supertribe--the territorial state. And the same loyalty (patriotism) which makes possible the evolution of the territorial state, vastly complicates the evolutionary development of the government of all mankind.

Political sovereignty is created out the surrender of self-determinism, first by the individual within the family and then by the families and clans in relation to the tribe and larger groupings. This progressive transfer of self-determination from the smaller to ever larger political organizations has generally proceeded unabated in the East since the establishment of the Ming and the Mogul dynasties. In the West it obtained for more than a thousand years right on down to the end of the World War, when an unfortunate retrograde movement temporarily reversed this normal trend by re-establishing the submerged political sovereignty of numerous small groups in Europe.

Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into

the hands of the brotherhood of men--mankind government. Internationalism--Leagues of Nations--can never bring permanent peace to mankind. World-wide confederations of nations will effectively prevent minor wars and acceptably control the smaller nations, but they will not prevent world wars nor control the three, four, or five most powerful governments. In the face of real conflicts, one of these world powers will withdraw from the League and declare war. You cannot prevent nations going to war as long as they remain infected with the delusional virus of national sovereignty. Internationalism is a step in the right direction. An international police force will prevent many minor wars, but it will not be effective in preventing major wars, conflicts between the great military governments of earth.

As the number of truly sovereign nations (great powers) decreases, so do both opportunity and need for mankind government increase. When there are only a few really sovereign (great) powers, either they must embark on the life and death struggle for national (imperial) supremacy, or else, by voluntary surrender of certain prerogatives of sovereignty, they must create the essential nucleus of supernational power which will serve as the beginning of the real sovereignty of all mankind.

Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a representative

government of all mankind. Political sovereignty is innate with the peoples of the world. When all the peoples of Urantia create a world government, they have the right and power to make such a government SOVEREIGN; and when such a representation or democratic world power controls the world's land, air, and naval forces, peace on earth and good will among men can prevail—but not until then.

To use an important nineteenth- and twentieth-century illustration: The forty-eight (now fifty) states of the (United States of America) American Federal Union have long enjoyed peace. They have no more wars among themselves. They have surrendered their sovereignty to the federal government, and through the arbitrament of war, they have abandoned all claims to the delusions of self-determination. While each state regulates its internal affairs, it is not concerned with foreign relations, tariffs, immigration, military affairs, or interstate commerce. Neither do the individual states concern themselves with matters of citizenship. The forty-eight (now fifty) states suffer the ravages of war only when the federal government's sovereignty is in some way jeopardized.

These forty-eight (now fifty) states, having abandoned the twin sophistries of sovereignty and self-determination, enjoy interstate peace and tranquility. So will the nations of Urantia begin to enjoy peace when they freely surrender their respective sovereignties into the hands of a

global government--the sovereignty of the brotherhood of men. In this world state the small nations will be as powerful as the great, even as the small state of Rhode Island has its two senators in the American Congress just the same as the populous state of New York or the large state of Texas.

The limited (state) sovereignty of these forty-eight (now fifty) states was created by men and for men. The superstate (national) sovereignty of the (United States of America) American Federal Union was created by the original thirteen of these states for their own benefit and for the benefit of men. Sometime the supernational sovereignty of the planetary government of mankind will be similarly created by nations for their own benefit and for the benefit of all men.

Citizens are not born for the benefit of governments; governments are organizations created and devised for the benefit of men. There can be no end to the evolution of political sovereignty short of the appearance of the government of the sovereignty of all men. All other sovereignties are relative in value, intermediate in meaning, and subordinate in status. With scientific progress, wars are going to become more and more devastating until they become almost racially suicidal. How many world wars must be fought and how many leagues of nations must fail before men will be willing to establish the government of mankind and begin to enjoy the blessings of permanent peace and thrive

on the tranquility of good will--world-wide good will--among wo/men?

6. LAW, LIBERTY, AND SOVEREIGNTY

If one man craves freedom--liberty--he must remember that **all** other men long for the same freedom. Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals. If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically, and politically. Freedom is the gift of civilization made possible by the enforcement of **LAW**.

Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency.

There shall be wars and rumors of wars--nation will rise against nation--just as long as the world's political sovereignty is divided up and unjustly held by a group of nation-states. England, Scotland, and Wales were always fighting each other until they gave up their respective sovereignties, reposing them in the United Kingdom.

Another world war will teach the so-called sovereign nations to form some sort of federation, thus creating the machinery for preventing small wars, wars between the lesser nations. But global wars will go until the government of mankind is created. Global sovereignty will prevent global wars--nothing else can.

The forty-eight (now fifty) American free states live together in peace. There are among the citizens of these forty-eight (now fifty) states all of the various nationalities and races that live in the ever-warring nations of Europe. These Americans represent almost all the religions and religious sects and cults of the whole wide world, and yet here in North America they live together in peace. And all this is made possible because these forty-eight (now fifty) states have surrendered their sovereignty and have abandoned all notions of the supposed rights of self-determination.

It is not a question of armaments or disarmament. Neither does the question of conscription or voluntary military service enter into these problems of maintaining world-wide peace. If you take every form of modern mechanical armaments and all types of explosives away from strong nations, they will fight with fists, stones, and clubs as long as they cling to their delusions of the divine right of national sovereignty.

War is not man's great and terrible disease; war is a symptom, a result. The real disease is the virus of national sovereignty.

Urantia nations have not possessed real

sovereignty; they never have had a sovereignty which could protect them from the ravages and devastations of world wars. In the creation of the global government of mankind, the nations are not giving up sovereignty so much as they are actually creating a real, bona fide, and lasting world sovereignty which will henceforth be fully able to protect them from all war. Local affairs will be handled by local governments; national affairs, by national governments; international affairs will be administered by global government.

World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government--the sovereignty of all mankind.

The individual will enjoy far more liberty under world government. Today, the citizens of the great powers are taxed, regulated, and controlled almost oppressively, and much of this present interference with individual liberties will vanish when the national governments are willing to trustee their sovereignty as regards international affairs into the hands of global government.

Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy. The fallacy of self-determination will be ended. With global regulation of money and trade will come the new era of world-wide peace. Soon may a global language evolve, and there will be at least some

hope of sometime having a global religion--or religions with a global viewpoint.

Collective security will never afford peace until the collectivity includes all mankind.

The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among wo/men can be realized.

After the death of Cymboyton, his sons encountered great difficulties in maintaining a peaceful faculty. The repercussions of Jesus' teachings would have been much greater if the later Christian teachers who joined the Urmia faculty had exhibited more wisdom and exercised more tolerance.

Cymboyton's eldest son had appealed to Abner at Philadelphia for help, but Abner's choice of teachers was most unfortunate in that they turned out to be unyielding and uncompromising. These teachers sought to make their religion dominant over the other beliefs. They never suspected that the oft-referred-to lectures of the caravan conductor had been delivered by Jesushimself.

As confusion increased in the faculty, the three brothers withdrew their financial support, and after five years the school closed. Later it was reopened as a Mithraic temple and eventually

burned down in connection with one of their orgiastic celebrations.

7. JESUS - THIRTY-ONE YEARS OLD

When Jesus returned from the journey to the Caspian Sea, he knew that his world travels were about finished. He made only one trip outside of Palestine, and that was into Syria. After a brief visit to Capernaum, he went to Nazareth, stopping over a few days to visit. In the middle of April (A.D. 25) he left Nazareth for Tyre. From there he journeyed on north, tarrying for a few days at Sidon, but his destination was Antioch.

This is the year of Jesus' solitary wanderings through Palestine and Syria. Throughout this year of travel he was known by various names in different parts of the country: the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus, and the teacher of Alexandria.

At Antioch the Son of Man lived for over two months, working, observing, studying, visiting, ministering, and all the while learning how man lives, how he thinks, feels, and reacts to the environment of human existence. For three weeks of this period he worked as a tentmaker. He remained longer in Antioch than at any other place he visited on this trip. Ten years later, when the Apostle Paul was preaching in Antioch and heard his followers speak of the doctrines of the **Damascus scribe**, he little knew that his pupils had heard

the voice, and listened to the teachings, of the Master himself.

From Antioch Jesus journeyed south along the coast to Caesarea, where he tarried for a few weeks, continuing down the coast to Joppa. From Joppa he traveled inland to Jamnia, Ashdod, and Gaza. From Gaza he took the inland trail to Beersheba, where he remained for a week.

Jesus then started on his final tour, as a private individual, through the heart of Palestine, going from Beersheba in the south to Dan in the north. On this journey northward he stopped at Hebron, Bethlehem (where he saw his birthplace), Jerusalem (he did not visit Bethany), Beeroth, Lebonah, Sychar, Shechem, Samaria, Geba, En-Gannim, Endor, Madon; passing through Magdala and Capernaum, he journeyed on north; and passing east of the Waters of Merom, he went by Karahta to Dan, or Caesarea Philippi.

The indwelling spirit in his mind now led Jesus to forsake the dwelling places of men and betake himself up to Mount Hermon that he might finish his work of mastering his human mind and complete the task of effecting his full consecration to the remainder of his lifework on earth.

This was one of those unusual and extraordinary epochs in the Master's earth life on Urantia. Another and very similar one was the experience he passed through when alone in the hills near Pella just subsequent to his baptism. This period of isolation on Mount Hermon marked the termination of his purely human career, that is, the technical termination of the mortal bestowal

(of Michael--the Creator of our local universe, Nebadon), while the later isolation marked the beginning of the more divine phase of the bestowal. And Jesus lived alone with God for six weeks on the slopes of Mount Hermon.

8. THE SOJOURN ON MOUNT HERMON

After spending some time in the vicinity of Caesarea Philippi, Jesus made ready his supplies, and securing a beast of burden and a lad named Tiglath, he proceeded along the Damascus road to a village sometime known as Beit Jenn in the foothills of Mount Hermon. Here, near the middle of August, A.D. 25, he established his headquarters, and leaving his supplies in the custody of Tiglath, he ascended the lonely slopes of the mountain. Tiglath accompanied Jesus this first day up the mountain to a designated point about 6,000 feet above sea level, where they built a stone container in which Tiglath was to deposit food twice a week.

The first day, after he had left Tiglath, Jesus had ascended the mountain only a short way when he paused to pray. Among other things he asked his Father to send back the guardian seraphim to "be with Tiglath." He requested that he be permitted to go up to his last struggle with the realities of mortal existence alone. And his request was granted. He went into the great test with only his

indwelling spirit to guide and sustain him.

Jesus ate frugally while on the mountain; he abstained from all food only a day or two at a time. The superhuman beings who confronted him on this mountain, and with whom he wrestled in spirit, and whom he defeated in power, were **real**; they were his archenemies (detailed in the Urantia Book); they were not phantasms of the imagination evolved out of the intellectual vagaries of a weakened and starving mortal who could not distinguish reality from the visions of a disordered mind.

Jesus spent the last three weeks of August and the first three weeks of September on Mount Hermon. During these weeks he finished the mortal task of achieving the circles (explained in the Urantia Book) of mind-understanding and personality-control. Throughout this period of communion with his heavenly Father the indwelling spirit also completed its assigned services. The mortal goal of this earth creature was there attained. Only the final phase of mind and indwelling spirit attunement remained to be consummated.

After more than five weeks of unbroken communion with his Paradise Father, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature.

Near the end of the mountain sojourn Jesus

asked his Father if he might be permitted to hold conference with his Satania enemies [detailed in the Urantia Book] as the Son of Man, as Joshua ben Joseph. This request was granted. During the last week on Mount Hermon the great temptation, the universe trial, occurred. Satan [representing Lucifer, (at that time, the System Sovereign of our local system Satania) and the rebellious Planetary Prince, Caligastia (at that time, the planetary ruler of our planet Urantia)], were present with Jesus and were made fully visible to him. And this "temptation," this final trial of human loyalty in the face of the misrepresentations of rebel personalities, had not to do with food, temple pinnacles, or presumptuous acts. It had not to do with the kingdoms of this world but with the sovereign of a mighty and glorious universe of the 10,000,000 evolving inhabitable worlds of Nebadon under Michael's charge. The symbolism of our Urantia records was intended for the backward ages of the world's childlike thought. And subsequent generations should understand what a great struggle the Son of Man passed through that eventful day on Mount Hermon.

To the many proposals and counterproposals of the emissaries of Lucifer, Jesus only made reply: "May the will of my Paradise Father prevail, and you, my rebellious son, may the Ancient of Days (the rulers of our superuniverse Orvonton) judge you divinely. I am your Creator-Father; I can hardly judge you justly, and my

mercy you have already spurned. I commit you to the adjudication of the Judges of a greater universe" (Orvonton, of one trillion evolving inhabitable worlds--of which Nebadon belongs).

To all the Lucifer-suggested compromises and makeshifts, to all such specious proposals about the mortal incarnation bestowal, Jesus only made reply, "The will of my Father in Paradise be done." And when the trying ordeal was finished, the detached guardian seraphim returned to Jesus' side and ministered to him.

On an afternoon in late summer, amid the trees and in the silence of nature, Michael of Nebadon (bestowed on earth as Jesus, a mortal creature, the Son of Man) won the unquestioned sovereignty of his universe (detailed in the Urantia Book). On that day he completed the task set for him as a Creator Son to live to the full the incarnated life in the likeness of mortal flesh on the evolutionary worlds of time and space. The universe announcement of this momentous achievement was not made until the day of his baptism, months afterward, but it all really took place that day on the mountain. And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion in Satania and the Caligastia succession on Urantia were virtually settled. Jesus had paid the last price required of him to attain the sovereignty of his universe, which in itself regulates the status of all rebels and determines that all such future upheavals (if they ever occur) may be dealt with summarily and effectively. Accordingly, it may be seen that the

so-called "great temptation" of Jesus took place sometime before his baptism and not just after that event.

At the end of this sojourn on the mountain, as Jesus was making his descent, he met Tiglath coming up to the rendezvous with food. Turning him back, he said only: "The period of rest is over; I must return to my Father's business." He was a silent and much changed man as they journeyed back to Dan, where Jesus took leave of the lad, giving him the donkey. He then proceeded south by the same way he had come, to Capernaum.

9. THE TIME OF WAITING

It was now near the end of the summer, about the time of the day of atonement and the feast of tabernacles. Jesus had a family meeting in Capernaum over the Sabbath and the next day started for Jerusalem with John the son of Zebedee, going to the east of the lake and by Gerasa and on down the Jordan valley. While he visited some with his companion on the way, John noted a great change in Jesus.

Jesus and John stopped overnight at Bethany with Lazarus and his sisters, going early the next morning to Jerusalem. They spent almost three weeks in and around the city, at least John did. Many days John went into Jerusalem alone while Jesus walked about over the near-by hills and engaged in many seasons of spiritual communion with his Father in heaven.

Both of them were present at the solemn services of the day of atonement. John was much impressed by the ceremonies of this day of all days in the Jewish religious ritual, but Jesus remained a thoughtful and silent spectator. To the Son of Man this performance was pitiful and pathetic. He viewed it all as misrepresentative of the character and attributes of his Father in heaven. He looked upon the doings of this day as a travesty upon the facts of divine justice and the truths of infinite mercy. He burned to give vent to the declaration of the real truth about his Father's loving character and merciful conduct in the universe, but his faithful indwelling spirit admonished him that his hour had not yet come. But that night, at Bethany, Jesus did drop numerous remarks which greatly disturbed John; and John never fully understood the real significance of what Jesus said in their hearing that evening.

Jesus planned to remain throughout the week of the feast of tabernacles with John. This feast was an annual holiday of all Palestine; it was the Jewish vacation time. Although Jesus did not participate in the merriment of the occasion, it was evident that he derived pleasure and experienced satisfaction as he beheld the lighthearted and joyous abandon of the young and old.

In the midst of the week of celebration and before the festivities were finished, Jesus took leave of John, saying that he desired to retire to the hills where he might the better commune

with his Paradise Father. John would have gone with him, but Jesus insisted that he stay through the festivities, saying: "It is not required of you to bear the burden of the Son of Man; only the watchman must keep vigil while the city sleeps in peace." Jesus did not return to Jerusalem. After almost a week alone in the hills near Bethany, he departed for Capernaum. On the way home he spent a day and a night alone on the slopes of Gilboa, near where King Saul had taken his life; and when he arrived at Capernaum, he seemed more cheerful than when he left John in Jerusalem.

The next morning Jesus went to the chest containing his personal effects, which had remained in Zebedee's workshop, put on his apron, and presented himself for work, saying "It behooves me to keep busy while I wait for my hour to come." And he worked several months, until January of the following year, in the boat shop, by the side of his brother James. After this period of working with Jesus, no matter what doubts came up to becloud James's understanding of the lifework of the Son of Man, he never again really and wholly gave up his faith in the mission of Jesus.

During this final period of Jesus' work at the boat shop, he spent most of his time on the interior finishing of some of the larger craft. He took great pains with all his handiwork and seemed to experience the satisfaction of human achievement when he had completed a commendable piece of work. Though he wasted little time upon

trifles, he was a painstaking workman when it came to the essentials of any given undertaking.

As time passed, rumors came to Capernaum of one John who was preaching while baptizing penitents in the Jordan, and John preached: "The kingdom of heaven is at hand; repent and be baptized." Jesus listened to this reports as John slowly worked his way up the Jordan valley from the ford of the river nearest to Jerusalem. But Jesus worked on, making boats, until John had journeyed up the river to a point near Pella in the month of January of the next year, A.D. 26, when he laid down his tools, declaring, "My hour has come;" and presently (at noon, January 14, A.D. 26) presented himself to John for baptism. But a great change had been coming over Jesus. Few of the people who had enjoyed his visits and ministrations as he had gone up and down in the land ever subsequently recognized in the public teacher the same person they had known and loved as a private individual in former years. And there was a reason for this failure of his early beneficiaries to recognize him in his later role of public and authoritative teacher. For long years this transformation of mind and spirit had been in progress, and it was finished during the eventful sojourn on Mount Hermon.

[And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son: in thee I am

well pleased.]

Luke 3.22

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