

Jesus in the New Testament and The Urantia Book

Introductory Background and Early Life of Jesus Urantia Book Papers 120 through 129

Introductory Background

- Urantia Paper 120: The Bestowal of Michael on Urantia (This paper is not found in the New Testament)
- Urantia Paper 121: The Times of Michael's Bestowal—While this paper is not in the New Testament, there is to be noted in this connection:
 - 1. The prologue to John's Gospel (not in the Urantia Papers) [John 1:1-18](#)
 - 2. The preface to Luke's Gospel (not in the Urantia Papers) [Luke 1:1-4](#)
 - 3. Two genealogies of Jesus (not in the Urantia Papers) [Matt. 1:1-17](#), [Luke 3:23-38](#)

The Birth of Jesus through age 29

Paper 122: Birth and Infancy of Jesus

- [UP 122:1](#) Choosing Palestine -- Joseph and Mary. No New Testament Correspondence
- [UP 122:2](#) Gabriel Appears to Elizabeth [Luke 1:5-25](#)
 - a. Mary visits Elizabeth [Luke 1:39-56](#)
 - b. John's birth, March 25, 7 B.C. [Luke 1:57-80](#)
- [UP 122:3](#) Gabriel's Announcement to Mary. [Luke 1:26-38](#)
 - "Joshua"--the name *Jesus* is the Greek form of the Hebrew *Yeshua*. *Yeshua* is itself a contraction of the Hebrew name *Yehoshua*. And *Yehoshua* in English is *Joshua*.
- [UP 122:4](#) Joseph's Dream. [Matt. 1:18-25](#)
- [UP 122:5](#) Jesus' Earth Parents. No New Testament Correspondence
- [UP 122:6](#) The Home at Nazareth. No New Testament Correspondence
- [UP 122:7](#) The Trip to Bethlehem [Luke 2:1-5](#)
 - "In those days a decree went out from Caesar Augustus that all the world should be enrolled. "Dated papyri in Egypt tell of a 14 year cycle of census inaugurated by the Roman Emperor, Caesar Augustus (27 B.C. : A.D. 14), and record one in A.D. 20. Counting backwards 14 years from A.D. 20 we come to A.D. 6, the date of the census that would have preceded this A.D. 20 census. And other records confirm that a census was indeed held in A.D. 6. Counting backwards 14 more years from A.D. 6 we come to the first census, the one originally decreed by Caesar Augustus, at 8 B.C. This was the census attended by Joseph and Mary. However, because of Jewish opposition to "being numbered" (and paying taxes to Rome) Herod is thought to have been slow in instituting this first census of the Roman World. (Master Study Bible, p. 1330)
 - But it is not likely that Herod would have long delayed this census of "all the world", which was decreed by the Emperor himself. If we assume that Herod held the census the next year we can date Jesus' birth at 7 B.C.
 - This date of 7 B.C. is also consistent with two other recorded events associated with Jesus' birth. Herod (Ch. 7, fn. 1), who was alive at the time of Jesus' birth, died in 4

B.C. (see also Ch. 9, fn. 3). Sometime before his death, in an attempt to kill Jesus, he had killed all babies two years and younger. This suggests a birth date of at least two or three years before Herod's death in 4 B.C. (6 or 7 B.C.). Also, the three extraordinary conjunctions of Jupiter and Saturn, which would explain the new "star" in the sky noticed by the Magi (Ch. 7, fn. 2), took place in 7 B.C.

- The modern calendar is based on calculations made by Dionysius Exegines, a Roman abbot who lived over 500 years after the time of Jesus. Because of insufficient historical data the monk erred in fixing the time of birth and this error persists in our calendar to this day.
- [UP 122:8](#) The Birth of Jesus. [Luke 2:6,7](#)
 - The angels and the shepherds [Luke 2:8-20](#)
 - "keeping watch over their flock by night."--During the wintertime, from November until April, when pasturage became slim and rain and cold weather threatened, sheep could no longer be kept outdoors and were placed under cover. Since the sheep were out at night it is likely that Jesus' birth occurred in or around the warmer summer months. Thus we may conclude that Jesus was born around the middle of the year 7 B.C., rather than early or late in that year.
 - The wise men. [Matt. 2:1-8](#)
- The star of Bethlehem. [Matt. 2:9-12](#) (Note: [Luke 2:21](#), dealing with circumcision, is not in the Urantia Papers.)
 - "we have seen his star in the East"--The most likely explanation of this new star in the sky concerns the extraordinary triple conjunction of Jupiter and Saturn in the constellation of Pisces that took place on three separate nights in 7 B.C. This new bright light in the sky, which would probably have been described as a new "star" appeared on the nights of May 29, September 30, and December 5, 7 B.C.

This is by far the most popular explanation for the star of Bethlehem. Johannes Kepler, after seeing the Jupiter:Saturn conjunction in Pisces a few days before Christmas in 1603, calculated backward and discovered the 7 B.C. event. But Kepler was certainly not the first to call attention to it. In 1977, David H. Clark and two colleagues quoted a similar assertion in English church annals dating from A.D. 1285." (Sky and Telescope, December 1986, p. 632, Computing the Star of Bethlehem.)
 - "When they saw the star they rejoiced exceedingly. ":This implies that when the wise men left Herod the star reappeared. And this further suggests that they first saw the star in the East and then journeyed to Jerusalem. During this time the star was not to be seen until it suddenly reappeared over Bethlehem following their visit with Herod.

Knowing the dates of the conjunctions we may reason that the Magi first saw the star the night of May 29, 7 B.C. (the first conjunction). They then made the long journey (probably from Babylon in the East) to Jerusalem; it is estimated that this trip would have taken around three months traveling by camel. The reappearance of the star after the audience with Herod would then correspond to the second major conjunction, which took place around September 30. Since the second appearance of the star was immediately followed by the discovery of the baby Jesus we may use the date of the second conjunction (September 30) to approximate Jesus' birth to around August or September, 7 B.C.
- [UP 122:9](#) The Presentation in the Temple. [Luke 2:22-39](#)

- [UP 122:10](#) Herod Acts. (Flight to Egypt) [Matt. 2:13-23](#)
 - "Herod the King": Also called Herod the Great. Herod was the son of the governor of Idumea (the area south of Judah). He rose to a high position in the government of Judah during the reign of the aging high priest, Hyrcanus 11. However, Hyrcanus's younger nephew, Antigonus, rebelled against Hyrcanus's rule. Antigonus raised an army in Syria and, securing the help of many Judeans unhappy with Hyrcanus's reign as well as the Parthians to the east, he overthrew Hyrcanus in A.D. 40. Herod fled to Rome, taking his case directly to Mark Anthony, who received Herod as an old family friend. And through the assistance of the Roman rulers Anthony and Octavian he was proclaimed king of Judah by the Roman Senate in 40 B.C. He captured Jerusalem in 37 B.C. from Antigonus and ruled from Jerusalem until his death in 4 B.C. His kingdom eventually expanded beyond Judea and Idumea to include Samaria, Galilee, Gaza, Perea, and the territory east of the Sea of Galilee.
 - "departed for Egypt"--Alexandria was the location of a large Jewish settlement in Egypt and would have been a natural place for them to live during their sojourn there.
 - "according to the time he had ascertained from the wise men."--Probably the time of the first conjunction, May 29, 7 B.C. (see Ch. 7, fn. 3). Calculating backward one and a half to two years we come to the time of Herod's order to kill all babies two years and younger at late 6 B.C. or early 5 B.C.
 - "When Herod died"--The Jewish historian Josephus (who lived in the latter half of the first century A.D.) records the death of Herod (at age 70) shortly before April 12, 4 B.C.
 - "Archelaus reigned over Judea"--Herod died in the spring of 4 B.C. By Herod's final will his son Archelaus was named as ruler over Judea, Samaria, and Idumea. Most of the remainder of Herod's kingdom was divided among his other two sons: Herod Antipas was made ruler over Galilee and Perea, while Herod Philip became ruler over the Transjordan lands of Batanea and Trachonitis. Herod Antipas was the man who later ordered the death of John the Baptist. In A.D. 6, Caesar Augustus replaced Archelaus with a series of military prefects. The most famous of these rulers was Pontias Pilate, who was to order Jesus' death.
 - "withdrew to the district of Galilee."--If Jesus' birth is put around August:September, 7 B.C., he would have been around three years old when the family returned to Nazareth after the death of Herod in 4 B.C.

Paper 123: The Early Childhood of Jesus

- [UP 123:0](#) Two years in Alexandria . Leave for Bethlehem in August 4 B.C.
- [UP 123:1](#) Back in Nazareth. [Matt. 2:23](#), [Luke 2:39, 40](#)
- [UP 123:2](#) The Fifth Year (2 B.C.). No New Testament Correspondence
- [UP 123:3](#) Events of the Sixth Year (1 B.C.). No New Testament Correspondence
- [UP 123:4](#) The Seventh Year (A.D. 1). No New Testament Correspondence.
- [UP 123:5](#) School Days in Nazareth . No New Testament Correspondence
- [UP 123:6](#) His Eighth Year (A.D. 2). No New Testament Correspondence

Paper 124: The Later Childhood of Jesus

- [UP 124:1](#) Jesus' Ninth Year (A.D. 3). Contrast of Galilee with Alexandria. No New Testament Correspondence.
- [UP 124:2](#) The Tenth Year (A.D. 4). No New Testament Correspondence.
- [UP 124:3](#) The Eleventh Year (A.D. 5). No New Testament Correspondence.

- [UP 124:4](#) The Twelfth Year (A.D. 6). No New Testament Correspondence.
- [UP 124:5](#) His Thirteenth Year (A.D. 7). [Luke 2:41-51](#)
- [UP 124:6](#) The Journey to Jerusalem. No New Testament Correspondence

Paper 125: Jesus at Jerusalem

- [UP 125:0](#) No New Testament Correspondence.
- [UP 125:1](#) Jesus Views the Temple. No New Testament Correspondence.
- [UP 125:2](#) Jesus and the Passover. No New Testament Correspondence.
- [UP 125:3](#) Departure of Joseph and Mary. [Luke 2:41-44](#)
- [UP 125:4](#) First and Second Days in the Temple. No New Testament Correspondence.
- Parents return to Jerusalem. [Luke 2:45](#)
- [UP 125:5](#) The Third Day in the Temple . No New Testament Correspondence
- [UP 125:6](#) The Fourth Day in the Temple. [Luke 2:46-51](#)
 - "the Feast of the Passover."--The Passover Feast began on the 15th day of Nisan, a date that fell somewhere in March or April each year. It was the most important of the yearly Jewish religious festivals and commemorated the time when the Hebrews were delivered out of their economic slavery in Egypt.
 - "when he was twelve years old"--If Jesus were born in late summer 7 B.C. he would have turned 12 around August, A.D. 6, and this passover would have occurred around April, A.D. 7.

Paper 126: The Two Crucial Years. (Ages 14 and 15)

- [UP 126:0](#) No New Testament Correspondence.
- [UP 126:1](#) His Fourteenth Year (A.D. 8). No New Testament Correspondence.
- [UP 126:2](#) The Death of Joseph. No New Testament Correspondence.
- [UP 126:3](#) The Fifteenth Year (A.D. 9). No New Testament Correspondence.
- [UP 126:4](#) First Sermon in the Synagogue. No New Testament Correspondence.
- [UP 126:5](#) The Financial Struggle. No New Testament Correspondence

Paper 127: The Adolescent Years

- [UP 127:1](#) The Sixteenth Year (A.D. 10). Conscious of preexistence. Property going--struggle increases. No New Testament Correspondence
- [UP 127:2](#) The Seventeenth Year (A.D. 11). No New Testament Correspondence.
- [UP 127:3](#) The Eighteenth Year (A.D. 12). No New Testament Correspondence.
- [UP 127:4](#) The Nineteenth Year (A.D. 13). No New Testament Correspondence.
- [UP 127:5](#) Rebecca, the Daughter of Ezra. No New Testament Correspondence.
- [UP 127:6](#) His Twentieth Year (A.D. 14). No New Testament Correspondence.

Paper 128: Jesus' Early Manhood

- [UP 128:1](#) The Twenty:first Year (A.D. 15). Twofold purpose of the bestowal. No New Testament Correspondence.
- [UP 128:2](#) The Twenty:second Year (A.D. 16). No New Testament Correspondence.
- [UP 128:3](#) The Twenty:third Year (A.D. 17). No New Testament Correspondence.
- [UP 128:4](#) The Damascus Episode. No New Testament Correspondence.
- [UP 128:5](#) The Twenty:fourth Year (A.D. 18). No New Testament Correspondence.

- [UP 128:6](#) The Twenty:fifth Year (A.D. 19). No New Testament Correspondence.
- [UP 128:7](#) The Twenty:sixth Year (A.D. 20). No New Testament Correspondence.

Paper 129: The Later Adult Life of Jesus

- [UP 129:1](#) The Twenty:seventh Year (A.D. 21). Detaches himself from his family. No New Testament Correspondence.
- [UP 129:2](#) The Twenty:eighth Year (A D. 22). No New Testament Correspondence.
- [UP 129:3](#) The Twenty:ninth Year (A.D. 23)0 No New Testament Correspondence.
- [UP 129:4](#) The Human Jesus. No New Testament Correspondence.

Urantia Book Papers 130 through 134 Early Travels and Teachings

Paper 130: On the Way to Rome.

- [UP 130:0](#) Rome tour covers most of two years. No New Testament Correspondence.
- [UP 130:1](#) At Joppa—Discourse on Jonah. No New Testament Correspondence.
- [UP 130:2](#) At Caesarea. No New Testament Correspondence
- [UP 130:3](#) At Alexandria. No New Testament Correspondence.
- [UP 130:4](#) Discourse on Reality. No New Testament Correspondence.
- [UP 130:5](#) On the Island of Crete. No New Testament Correspondence.
- [UP 130:6](#) The Young Man Who Was Afraid: No New Testament Correspondence.
- [UP 130:7](#) At Carthage—Discourse on Time and Space. No New Testament Correspondence
- [UP 130:8](#) On the Way to Naples and Rome. No New Testament Correspondence

Paper 131: The World's Religions.

- [UP 131:0](#) No New Testament Correspondence.
- [UP 131:1](#) Cynicism
- [UP 131:2](#) Judaism
- [UP 131:3](#) Buddhism
- [UP 131:4](#) Hinduism
- [UP 131:5](#) Zoroastrianism
- [UP 131:6](#) Suduanism (Jainism)
- [UP 131:7](#) Shinto
- [UP 131:8](#) Taoism
- [UP 131:9](#) Confucianism
- [UP 131:10](#) "Our Religion"

Paper 132: The Sojourn at Rome

- [UP 132:0](#) No New Testament Correspondence
- [UP 132:1](#) True Values. No New Testament Correspondence.
- [UP 132:2](#) Good and Evil No New Testament Correspondence.
- [UP 132:3](#) Truth and Faith. No New Testament Correspondence.
- [UP 132:4](#) Personal Ministry. No New Testament Correspondence
- [UP 132:5](#) Counseling the Rich Man. No New Testament Correspondence
- [UP 132:6](#) Social ministry. No New Testament Correspondence.
- [UP 132:7](#) Trips about Rome. No New Testament Correspondence.

Paper 133: The Return from Rome

- [UP 133:0](#) No New Testament Correspondence.
- [UP 133:1](#) Mercy and Justice. No New Testament Correspondence.
- [UP 133:2](#) Embarking at Tarentum. No New Testament Correspondence.
- [UP 133:3](#) At Corinth. No New Testament Correspondence.
- [UP 133:4](#) Personal Work in Corinth. No New Testament Correspondence.

- [UP 133:5](#) At Athens--Discourse on Science. No New Testament Correspondence.
- [UP 133:6](#) At Ephesus--Discourse on the Soul. No New Testament Correspondence
- [UP 133:7](#) The Sojourn at Cyprus--Discourse on Mind. No New Testament Correspondence.
- [UP 133:8](#) At Antioch. No New Testament Correspondence
- [UP 133:9](#) In Mesopotamia. No New Testament Correspondence

Paper 134: The Transition Years.

- [UP 134:0](#) No New Testament Correspondence
- [UP 134:1](#) The Thirtieth Year (A.D. 24). No New Testament Correspondence.
- [UP 134:2](#) The Caravan Trip to the Caspian. No New Testament Correspondence.
- [UP 134:3](#) The Urmia Lectures. No New Testament Correspondence.
- [UP 134:4](#) Sovereignty:Divine and Human. No New Testament Correspondence.
- [UP 134:5](#) Political Sovereignty. No New Testament Correspondence.
- [UP 134:6](#) Law, Liberty, and Sovereignty. No New Testament Correspondence.
- [UP 134:7](#) The Thirty:first Year (A.D. 25) No New Testament Correspondence.
- [UP 134:8](#) The Sojourn on Mount Hermon. [Mark 1:12-13](#), [Matt 4:3-11](#), [Luke 4:1-13](#)
 - "The Great Temptation ":Each of the four gospels (Matthew, Mark, Luke, and John) treat the temptation of Jesus somewhat differently. Mark recounts the event in two versus (quoted above). Matthew and Luke tell a detailed story but reverse the order of the second and third temptations. The gospel of John does not mention the event at all. Matthew, Mark, and Luke portray the temptation as taking place immediately following Jesus' baptism (when he left the river Jordan and went into the wilderness for 40 days). Certainly, Jesus did retire to the wilderness following John's baptism, but since this baptism marked the beginning of his public career, it is more likely that this was a time of communion with God and deciding upon the procedures to be followed in the coming proclamation of the Kingdom. If this is so, then Jesus' temptation must have occurred before his baptism. This is also consistent with the Father's expression of an approval at Jesus' baptism ("This is my beloved son in whom I am well pleased"), which would naturally come after Jesus had met and overcome his "great temptation."
- [UP 134:9](#) The Time of Waiting. No New Testament Correspondence.

Urantia Book Papers 135 through 147

John the Baptist

Paper 135: John the Baptist

- [UP 135:0](#) Birth of John. [Luke 1:57-80](#)
- [UP 135:1](#) John Becomes a Nazarite. No New Testament Correspondence.
- [UP 135:2](#) The Death of Zacharias. No New Testament Correspondence.
- [UP 135:3](#) The Life of a Shepherd. No New Testament Correspondence
- [UP 135:4](#) The Death of Elizabeth. No New Testament Correspondence
- [UP 135:5](#) The Kingdom of God. No New Testament Correspondence
- [UP 135:6](#) John Begins to Preach. [Matt. 3:1-12](#), [Mark 1:1-60](#), [Luke 3:1-15](#)
- Priests inquire if he is Messiah. [John 1:19-28](#)
 - "In the fifteenth year of the reign of Tiberius Caesar"--Augustus Caesar adopted Tiberius as his son and made him co:emperor in the provinces almost three years before his (Augustus') death in A.D. 14. (Tacitus, Ann. 1,3) Therefore Augustus first year of rule in the provinces would have been around A.D. 11, and the 15th year of Tiberius' rule in the province of Palestine would have been around A.D. 26.
 - "Herod, tetrarch of Galilee"--Herod Antipas was made ruler of Galilee at his father's (Herod the Great) death in 4 B.C. (see also Ch. 9, fn. 4)
 - "Now John wore a garment of camels' hair, and a leather girdle around his waist"--Compare John's mode of dress with the description of the legendary Elijah as found in 2 Kings 1:8: "He wore a garment of haircloth, with a girdle of leather about his loins."
- [UP 135:7](#) John Journeys North. [Matt. 3:11](#), [Mark 1:7,8](#), [Luke 3:16-18](#)
- [UP 135:8](#) Meeting of Jesus and John. [Matt. 3:13-17](#), [Mark 1:9-11](#), [Luke 3:21-22](#)
- [UP 135:9](#) Forty Days of Preaching
- New deputation of priests. [John 1:19-28](#)
 - "Levites":The descendants of Levi who maintained the temple and the provided temple music. They were also in charge of providing the money changing that took place in the temple courts.
 - "Pharisees":The scribes and rabbis taken together formed a religious party known as the Pharisees. Although they were sticklers for living according to the "law" they were more progressive than the other Jewish religious groups. They held many beliefs not clearly taught in the Hebrew Scripture such as belief in the resurrection of the dead:a doctrine only mentioned by the later prophet Daniel.
 - "Sadducees":The Sadducees were composed of the priests and certain wealthy Jews. They were a Jewish religious party which dominated Judea's highest ruling body:the Sanhedrin. It was principally the Sadducees who plotted and brought about the death of Jesus.
- John proclaims him "Son of God." [John 1:29-34](#)
 - "Messiah"--In ancient times oils were expensive and were used for ceremonial purposes, as well as to cleanse and protect the skin. Kings were anointed with holy oil at their coronation to show that they were consecrated to God. The term "messiah" comes from the Hebrew "mashi'ah" and means literally anointed one. The Jews held many conflicting ideas about an expected deliverer, but they agreed he was to be the Messiah, the Anointed One. The rabbis had gathered many passages from scripture which they believed were prophetic of a coming Messiah who would deliver them from bondage and bring about the kingdom of God on earth.

To the Jews the Messiah was more than a prophet: one who taught God's will or proclaimed the necessity for righteous living; he was to bring about the establishment of the Kingdom of God on earth.

This was to be a righteous Kingdom in which God, through the Messiah, ruled the nations on earth just as he already ruled in heaven. For the Jews, the coming of the Messiah signified the establishment of a divine world government here on earth, with its capital at Jerusalem. The Greek word for Messiah is Christ. The gospels were written in Greek and in this restatement the word Christ is rendered as Messiah, Deliverer, or Christ depending upon the context.

- "He will baptize you with the Holy Spirit."--Here John contrasts his baptism with water, an outward rite, with Jesus' baptism of the Holy Spirit, an inner change of mind and heart under the influence of the Holy Spirit.
- "Rabbi"--a word used by the Jews as a term of address which meant *Master* or *Teacher*.
- [UP 135:10](#) John Journeys South. No New Testament Correspondence.
- [UP 135:11](#) John in Prison. [Matt. 14:1-4](#)
- John's disciples report to him. [John 3:25-36](#)
- John sends his last message to Jesus.
- [Matt. 11:2-30](#), [Luke 7:18-35](#). (Also in Urntia Paper 144)
- [UP 135:12](#) Death of John the Baptist. [Matt. 14:5-12](#), [Mark 6:14-29](#), [Luke 9:7-9](#)

Personal Preparation for Public Ministry

Paper 136: Baptism and the Forty Days.

- [UP 136:0](#) No New Testament Correspondence
- [UP 136:1](#) Concepts of the Expected Messiah. No New Testament Correspondence.
- [UP 136:2](#) The Baptism of Jesus. [Matt. 3:13-17](#), [Mark 1:9-11](#), [Luke 3:21-22](#)
 - "And when Jesus was baptized": John began his ministry "in the fifteenth year of the reign of Tiberius Caesar." ([Luke 3: 1](#)). Tiberius ruled in the provinces (including Palestine) for more than two years before the death of Augustus Caesar in A.D. 14. This means that the first year of Tiberius' rule in Palestine would have been around A.D. 11/12 and the fifteenth year of his rule would be around A.D. 26/27. If Jesus were baptized in this first year of John's ministry (as is implied by [Luke 3:1-21](#)) and if Jesus were born around August, 7 B.C. (see also Ch. 5, fn. 1) he would have been around 31/32 years old when he received John's baptism. This conclusion is consistent with Luke's statement that Jesus was about 30 years old when he began his ministry (which followed soon after his baptism). ([Luke 3:23](#))
 - "Are you Elijah?" He said, "I am not." - Here John denies that he is the literal Elijah of old. But why then did he dress in the manner of the legendary Elijah? Just as the Jews believed that the Messiah would come to deliver them they also believed that Elijah the prophet would come to prepare the way for the promised deliverer: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers toward their children and the hearts of the children toward their fathers, lest I come and smite the earth with a curse." ([Malachi 4:5,6](#)) John must have reasoned that if this prophecy applied to Jesus as the Messiah then he, as Jesus' advance messenger, must be the Elijah of the prophecy. Perhaps this led him to style himself after Israel's first great prophet. And indeed Jesus later on affirms that John is the second Elijah in his role as the

forerunner of Jesus. (See [Matthew 11:10](#) and [Mark 9:11](#).)

- "Are you the prophet?":The prophet promised by Moses: "The Lord your God will raise up for you a prophet like me from among you, from among your brethren:him you shall heed." And the Lord said to me, "I will put my words in his mouth, and he shall speak to them all that I command him." ([Deuteronomy 18:15, 17, 18](#))
- [UP 136:3](#) The Forty Days. [Matt. 4:1-11](#), [Mark 1:12,13](#), [Luke 4:1-13](#)
- [UP 136:4](#) Plans for Public Work. No New Testament Correspondence.
- [UP 136:5](#) The First Great Decision. No New Testament Correspondence
- [UP 136:6](#) The Second Decision. [Matt. 4:2-4](#), [Luke 4:3,4](#)
- [UP 136:7](#) The Third Decision. [Matt. 4:5-7](#), [Luke 4:9-12](#)
- [UP 136:8](#) The Fourth Decision. [Matt. 4:8-10](#), [Luke 4:5-8](#)
- [UP 136:9](#) The Fifth Decision. No New Testament Correspondence.
- [UP 136:10](#) The Sixth Decision. No New Testament Correspondence.

Selecting and Training the Apostles

Paper 137: Tarrying Time in Galilee

- [UP 137:0](#) No New Testament Correspondence.
- [UP 137:1](#) Choosing the First Four Apostles. [John 1:35-42](#), [Matt. 4:18-22](#), [Mark 1:16-20](#), [Luke 5:1-11](#).
- [UP 137:2](#) Choosing Philip and Nathaniel. [John 1:43-51](#)
- [UP 137:3](#) The Visit to Capernaum. No New Testament Correspondence
- [UP 137:4](#) The Wedding at Cana. [John 2:1-11](#)
- [UP 137:5](#) Back in Capernaum. [Matt. 4:13-16](#), [Luke 4:31](#), [John 2:12](#)
- [UP 137:6](#) The Events of a Sabbath Day. No New Testament Correspondence
- [UP 137:7](#) Four Months of Training. No New Testament Correspondence.
- [UP 137:8](#) Sermon on the Kingdom. No New Testament Correspondence.

Paper 138: Training the Kingdom's Messengers

- [UP 138:0](#) No New Testament Correspondence.
- [UP 138:1](#) Final Instructions. No New Testament Correspondence.
- [UP 138:2](#) Choosing the Six. No New Testament Correspondence.
- [UP 138:3](#) The Call of Matthew and Simon. [Matt. 9:9-13](#), [Mark 2:13-17](#), [Luke 5:27-32](#)
 - "You shall be called Cephas" -- Cephas is the Aramaic word for rock (its Greek form is Peter). Knowing the dangers of thoughtless speech and action in the work of the Kingdom, perhaps Jesus was here seeking to temper Peter's impulsive nature with a name that suggested steadiness and solidity.
- [UP 138:4](#) The Call of the Twins. No New Testament Correspondence
- [UP 138:5](#) The Call of Thomas and Judas. No New Testament Correspondence.
- [UP 138:6](#) The Week of Intensive Training. No New Testament Correspondence.
- [UP 138:7](#) Another Disappointment. No New Testament Correspondence.
- [UP 138:8](#) First Work of the Twelve. No New Testament Correspondence.
- [UP 138:9](#) Five Months of Testing. No New Testament Correspondence.
- [UP 138:10](#) Organization of the Twelve. No New Testament Correspondence.

Paper 139: The Twelve Apostles.

- No New Testament Correspondence, except as in [Matt. 10:2-4](#), [Mark 3:13-19](#), [Luke 6:12-16](#)
- [UP 139:1](#) Andrew, the First Chosen
- [UP 139:2](#) Simon Peter
- [UP 139:3](#) James Zebedee
- [UP 139:4](#) John Zebedee
- [UP 139:5](#) Philip the Curious
- [UP 139:6](#) Honest Nathaniel
- [UP 139:7](#) Matthew Levi
- [UP 139:8](#) Thomas Didymus
- [UP 139:9 and 139:10](#) James and Judas Alpheus
- [UP 139:11](#) Simon the Zealot
- [UP 139:12](#) Judas Iscariot

Paper 140: The Ordination of the Twelve.

- [UP 140:0](#) No New Testament Correspondence.
- [UP 140:1](#) Preliminary Instruction. No New Testament Correspondence.
- [UP 140:2](#) The Ordination. No New Testament Correspondence.
- [UP 140:3](#) The Ordination Sermon. (Sermon on the Mount) [Matt. Chapt. 5](#), [Matt. Chapt. 6](#), [Matt. Chapt. 7](#), [Luke 6:20-49](#)
 - The word *apostles* comes from the Greek *to send*.
 - "his disciples came":The term disciple means student or follower. In the gospels it is used in two ways: in general it refers to a follower of Jesus, but it is also often used to refer specifically to Jesus' apostles :the twelve disciples he ordained and set apart as his personal associates in the proclamation of the gospel of the kingdom, eg. "And he called to him his twelve disciples and gave them authority ([Matt. 10:1](#)) it is in this more specific meaning that the word is used here.
 - "Seeing the crowds, he went up on the mountain and when he sat down his disciples came to him":In this context the word disciple is best interpreted as apostle (see fn. 1, above). In other words, in order to get away from others and be alone with his apostles, Jesus went up on a nearby mountain. Here he imparted special instructions to his chosen followers.
This interpretation makes sense of the fact that the "Sermon on the Mount" contains much more of Jesus' instruction, and on a wider range of subjects, than any other recorded episode. In fact, it may be viewed as a summary statement of Jesus' personal philosophy of living. Such concentrated teaching would hardly have been comprehensible to the general public, and these words are most fittingly viewed as directed exclusively to Jesus's chosen apostles at the time of their ordination as messengers of the gospel of the kingdom. And this interpretation is confirmed by Jesus' statements to the disciples (apostles), "You are the salt of the earth. You are the light of the world." ([Matt. 5:13,14](#))
- [UP 140:4](#) You Are the Salt of the Earth
- [UP 140:5](#) Fatherly and Brotherly Love.
- [UP 140:6](#) The Evening of the Ordination. No New Testament Correspondence.
- The commandments. [Matt. 5:21-48](#), [Matt. 6:1-34](#), [Matt 7:1-29](#)
- [UP 140:7](#) The Week following the Ordination. No New Testament Correspondence
- [UP 140:8](#) Thursday Afternoon on the Lake . No New Testament Correspondence.
- [UP 140:9](#) The Day of Consecration. No New Testament Correspondence.

- [UP 140:10](#) The Evening after the Consecration. No New Testament Correspondence.

Beginning the Public Work

Paper 141: Beginning the Public Work

- [UP 141:0](#) No New Testament Correspondence.
- [UP 141:1](#) Leaving Galilee. No New Testament Correspondence.
- [UP 141:2](#) God's Law and the Father's Will. No New Testament Correspondence.
- [UP 141:3](#) The Sojourn at Amathus. No New Testament Correspondence.
- [UP 141:4](#) Teaching about the Father. No New Testament Correspondence.
- [UP 141:5](#) Spiritual Unity. No New Testament Correspondence.
- [UP 141:6](#) Last Week at Amathus. No New Testament Correspondence.
- [UP 141:7](#) At Bethany beyond Jordan. [John 3:22-24](#)
- [UP 141:8](#) Working in Jericho. No New Testament Correspondence.
- [UP 141:9](#) Departing for Jerusalem. No New Testament Correspondence.

Paper 142: The Passover at Jerusalem

- [UP 142:0](#) No New Testament Correspondence
- [UP 142:1](#) Teaching in the Temple. No New Testament Correspondence.
- [UP 142:2](#) God's wrath. No New Testament Correspondence
- [UP 142:3](#) The Concept of God. No New Testament Correspondence.
- [UP 142:4](#) Flavius and Greek Culture. No New Testament Correspondence.
- [UP 142:5](#) Discourse on Assurance. No New Testament Correspondence.
- [UP 142:6](#) The Visit with Nicodemus. [John 2:23 to end](#), [John 3:1-21](#)
 - The Feast of the Passover took place each year in April.
 - "A ruler of the Jews"--A member of the Sanhedrin--the Jewish Supreme Court
- [UP 142:7](#) The Lesson on the Family. No New Testament Correspondence.
- [UP 142:8](#) In Southern Judea. No New Testament Correspondence.

Paper 143: Going through Samaria.

- [UP 143:0](#) No New Testament Correspondence
- [UP 143:1](#) Preaching at Archelais. No New Testament Correspondence.
- [UP 143:2](#) Lesson on Self mastery. No New Testament Correspondence
- [UP 143:3](#) Diversion and Relaxation. No New Testament Correspondence.
- [UP 143:4](#) The Jews and the Samaritans. No New Testament Correspondence.
- [UP 143:5](#) The Woman of Sychar. [John 4:4-26](#)
 - "Our fathers worshiped on this mountain":When Alexander the Great passed through Palestine he was accorded a friendly reception by the Samaritans. In return for their co:operation Alexander allowed the Samaritans to build a temple on Mount Gerizim. Here they worshiped and gave sacrifices in the manner of the temple at Jerusalem. This practice was ended however during the reign of the Maccabees when John Hyrcanus destroyed the temple.
 - "I know that the Messiah is coming":The Jewish scriptures taught the coming of one anointed by God who would bring about the kingdom of God on earth. He was also known as the "Deliverer" since he was to deliver his people from their bondage. The

word Messiah is the Hebrew word for anointed one; its Greek form is Christ.

- "I who speak to you am he.": This is Jesus' first admission and affirmation that he is the promised deliverer.
- [UP 143:6](#) The Samaritan Revival. [John 4:27-42](#)
- [UP 143:7](#) Teachings about Prayer and Worship. No New Testament Correspondence.

Paper 144: At Gilboa and in the Decapolis

- [UP 144:0](#) No New Testament Correspondence
- [UP 144:1](#) The Gilboa Encampment. No New Testament Correspondence.
- [UP 144:2](#) The Discourse on Prayer. [Luke 11:1-13](#)
 - The unjust judge. [Luke 18:1-8](#)
- [UP 144:3](#) The Believer's Prayer. [Matt. 6:9-13](#), [Luke 11:2-4](#)
- [UP 144:4](#) More about Prayer. No New Testament Correspondence
- [UP 144:5](#) Other Forms of Prayer. No New Testament Correspondence
- [UP 144:6](#) Conference with John's Apostles. No New Testament Correspondence.
- [UP 144:7](#) In the Decapolis Cities. No New Testament Correspondence.
- [UP 144:8](#) In Camp near Pella
 - Last message from John. [Matt. 11:2-30](#), [Luke 7:18-35](#) (This is also noted in Urantia Paper 135.)
 - "Behold, I send my messenger before your face, who shall prepare the way before you." ([Malachi 3:1](#) -- a Messianic prophecy.) Here Jesus affirms that he (Jesus) is the one prophesied by Malachi and that John is his forerunner.
- [UP 144:9](#) Death of John the Baptist. [Matt. 14:1-12](#), [Mark 6:14-29](#), [Luke 9:7-9](#)

Paper 145: Four Eventful Days at Capernaum

- [UP 145:0](#) ("Gennesaret" is the ancient name for the Sea of Galilee.) [Matt. 4:12-17](#), [Mark 1:14,15](#), [Luke 4:14,15](#), [John 4:43-45](#)
- [UP 145:1](#) The Draught of Fishes. [Luke 5:1-11](#)
- [UP 145:2](#) Afternoon at the Synagogue
 - Heals an epileptic. [Mark 1:21-28](#), [Luke 4:31-37](#)
 - Healing of Peter's mother-in-law. [Matt. 5:14,15](#), [Mark 1:29-31](#), [Luke 4:38,39](#)
- [UP 145:3](#) The Healing at Sundown. [Matt. 8:16,17](#), [Mark 1:32-34](#), [Luke 4:40,41](#)
- [UP 145:4](#) The Evening After. No New Testament Correspondence.
- [UP 145:5](#) Early Sunday Morning. No New Testament Correspondence.

Paper 146: First Preaching Tour of Galilee

- [UP 146:0](#) [Matt. 4:23](#), [Mark 1:35-39](#), [Luke 4:42-44](#)
- [UP 146:1](#) Preaching at Rimmon. No New Testament Correspondence.
- [UP 146:2](#) At Jotapata, No New Testament Correspondence.
- [UP 146:3](#) The Stop at Ramah. No New Testament Correspondence.
- [UP 146:4](#) The Gospel at Iron.
 - Healing the leper. [Matt. 8:1:4](#), [Mark 1:40-45](#), [Luke 5:12-16](#)
- [UP 146:5](#) Back in Cana
 - The nobleman's son. [John 4:46-54](#)
- [UP 146:6](#) Nain and the Widow's Son. [Luke 7:11-17](#)

- [UP 146:7](#) At Endor. No New Testament Correspondence.

Paper 147: The Interlude Visit to Jerusalem.

- [UP 147:0](#) No New Testament Correspondence.
- [UP 147:1](#) The Centurion's Servant. [Matt. 8:5-13](#), [Luke 7:1-10](#)
- [UP 147:2](#) The Journey to Jerusalem. [John 5:1-3](#), [John 5:9](#), [John Chapt. 15](#), [John Chapt. 16](#)
 - "a feast of the Jews"--This refers to the Jewish Feast of the Passover, which took place each year in April. This is the second recorded Passover following Jesus' baptism.
- [UP 147:3](#) At the Pool of Bethesda. [John Chapter 5](#)
 - "waiting for the moving of the water"--The Pool of Bethesda was a hot spring which would bubble up at irregular intervals. It was believed that the first person to enter the pool after one of these periodic disturbances would be healed.
- [UP 147:4](#) The Rule of Living . No New Testament Correspondence.
- [UP 147:5](#) Visiting Simon the Pharisee. [Luke 7:36-50](#)
 - "denarii"--A denarius was equal to a day's wage for a laborer.
- [UP 147:6](#) Returning to Capernaum
 - Plucking grain on Sabbath. [Matt. 12:1-8](#), [Mark 2:23-28](#), [Luke 6:1-5](#)
- [UP 147:7](#) Back in Capernaum
 - Resumes teaching the apostles. [Matt. 9:14-17](#), [Mark 2:18-22](#), [Luke 5:33-38](#)
- [UP 147:8](#) The Feast of Spiritual Goodness. No New Testament Correspondence.

Urantia Book Papers 148 through 151

Development of Jesus' Public Ministry

Paper 148: Training Evangelists at Bethsaida

- [UP 148:0](#) No New Testament Correspondence
- [UP 148:1](#) A New School of the Prophets. No New Testament Correspondence.
- [UP 148:2](#) The Bethsaida Hospital. No New Testament Correspondence.
- [UP 148:3](#) The Father's Business. No New Testament Correspondence
- [UP 148:4](#) Evil, Sin, and Iniquity. No New Testament Correspondence
- [UP 148:5](#) The Purpose of Affliction. No New Testament Correspondence.
- [UP 148:6](#) The Misunderstanding of Suffering. No New Testament Correspondence.
- [UP 148:7](#) The Man with the Withered Hand. [Matt. 12:9-14](#), [Mark 3:1-6](#), [Luke 6:6-11](#)
- [UP 148:8](#) Last Week at Bethsaida. No New Testament Correspondence.
- [UP 148:9](#) Healing the Paralytic. [Matt.9:1-8](#), [Mark 2:1-12](#), [Luke 5:17-26](#)

Paper 149: The Second Preaching Tour

- [UP 149:0](#) No New Testament Correspondence.
- [UP 149:1](#) The Widespread Fame of Jesus. [Matt. 4:23-25](#), [Matt. 12:15-21](#), [Mark 3:7-12](#), [Luke 6:17-19](#)
- [UP 149:2](#) Attitude of the People. No New Testament Correspondence.
- [UP 149:3](#) Hostility of the Religious Leaders. No New Testament Correspondence.
- [UP 149:4](#) Progress of the Preaching Tour. No New Testament Correspondence.
- [UP 149:5](#) Lesson regarding Contentment. Not, in New Testament.
- [UP 149:6](#) The "Fear of the Lord." No New Testament Correspondence.
- [UP 149:7](#) Returning to Bethsaida. No New Testament Correspondence.

Paper 150: The Third Preaching Tour

- [UP 150:0](#) [Matt. 9:35](#), [Mark 6:6](#)
- [UP 150:1](#) The Women's Evangelistic Corps. [Luke 8:1:3](#)
- [UP 150:2](#) The Stop at Magdala. No New Testament Correspondence.
- [UP 150:3](#) Sabbath at Tiberias. No New Testament Correspondence.
- [UP 150:4](#) Sending the Apostles out Two and Two. [Matt. 9:36-38](#), [Matt. Chap 10](#), [Matt. 11:1](#), [Mark 6:7-13](#), [Luke 9:1-6](#), [Luke 12.2-9](#)
 - The two sparrows. [Matt. 10:29-31](#), [Luke 12:6,7](#)
- [UP 150:5](#) What Must I Do to be Saved? No New Testament Correspondence.
- [UP 150:6](#) The Evening Lessons. No New Testament Correspondence.
- [UP 150:7](#) The Sojourn at nazareth. No New Testament Correspondence.
- [UP 150:8](#) The Sabbath Service. [Matt. 13:54-58](#), [Mark 6:1-6](#), [Luke 4:16-30](#)
- [UP 150:9](#) The Nazareth Rejection. See references for UP Sec. 8.
 - (The Bible lists two Nazareth rejections. The first rejection is told in [Luke 4:16-30](#) and follows the Urantia story very closely. The second rejection is told in [Matt. 13:54-58](#) and [Mark 6:1-6](#), and is very abbreviated. Luke's story is correct, but he placed it so early in Jesus' career as to make it seem like another episode. It really belongs In the third preaching tour.)

Paper 151: Tarrying and Teaching by the Seaside

- [UP 151:0](#) No New Testament Correspondence.
- [UP 151:1](#) The Parable of the Sower, [Matt. 13:1-17](#), [Mark 4:1-12](#), [Luke 8:4-10](#)
- [UP 151:2](#) Interpretation of the Parable, [Matt. 13:18-23](#), [Mark 4:13-20](#), [Luke 8:11-15](#)
- [UP 151:3](#) More about Parables. [Mark 4:21-25](#), [Luke 8:16-18](#)
- [UP 151:4](#) More Parables by the Sea, [Matt. 13:24-53](#), [Mark 4:26-32](#), [Luke 13:18-21](#)
- [UP 151:5](#) The Visit to Kheresa. [Matt. 8:18](#), [Matt. 8:23-27](#), [Mark 4:35-41](#), [Luke 8:22-25](#)
- [UP 151:6](#) The Kheresa Lunatic. [Matt. 8:28-34](#), [Mark 5:1-20](#), [Luke 8:26-39](#)

Urantia Book Papers 152 through 170

Last Months of Jesus' Public Ministry

Growing Opposition of Religious Leaders

Paper 152: Events Leading Up to the Capernaum Crisis

- [UP 152:0](#) Going to Jairus' daughter. [Matt. 9:1](#), [Matt. 9:18,19](#), [Mark 5:21-24](#), [Luke 8:40-42](#)
 - The woman with hemorrhage. [Matt. 9:20-22](#), [Mark 5:25-34](#), [Luke 8:43-48](#)
- [UP 152:1](#) At Jairus' House. [Matt. 9:23-26](#), [Mark 5:35-43](#), [Luke 8:49-56](#)
 - Two blind men and dumb boy. [Matt. 9:27-34](#)
- [UP 152:2](#) Feeding the Five Thousand. [Matt. 14:13-21](#), [Mark 6:30-44](#), [Luke 9:10-17](#), [John 6:1-13](#)
 - (Feeding the four thousand is not in the Urantia Book.)
- [UP 152:3](#) The King-making Episode. [John 6:14-15](#)
- [UP 152:4](#) Simon Peter's Night Vision. [Matt. 14:22-33](#), [Mark 6:45-52](#), [John 6:16-21](#)
- [UP 152:5](#) Back in Bethsaida. No New Testament Correspondence.
- [UP 152:6](#) At Gennesaret. [Matt. 14:34-36](#), [Mark 6:53-55](#)
- [UP 152:7](#) At Jerusalem. No New Testament Correspondence.

Paper 153: The Crisis at Capernaum

- [UP 153:0](#) No New Testament Correspondence.
- [UP 153:1](#) The Setting of the Stage. No New Testament Correspondence.
- [UP 153:2](#) The Epochal Sermon. [John 6:22-51](#)
 - This sermon in the synagogue marks the turning point in Jesus' relations with the Jerusalem religious leaders. Before this time there had existed an increasingly uneasy peace. After this sermon, in which Jesus proclaimed himself to be the "bread of life," there existed open hostility between the established religious leaders and Jesus.
- [UP 153:3](#) The After Meeting
 - Flesh and blood. [John 6:52-71](#)
 - Eating with unwashed hands. [Matt. 15:1-20](#), [Mark 7:1-23](#)
 - "need not honor his father"--That is, the children would say that the part of their wealth they would normally have given to their parents had been given to God instead. This enabled them to not share their wealth with their parents in need—thereby they disobeyed the commandment to 'honor your father and your mother.' Jesus makes this point to his outspoken enemies, the Jerusalem religious leaders, who accused him of transgressing the "tradition of the elders."
- [UP 153:4](#) Last Words in the Synagogue
 - Healing the distraught youth. [Matt. 12:22-45](#), [Mark 3:20-30](#), [Luke 11:14-23](#)
- [UP 153:5](#) The Saturday Evening. No New Testament Correspondence.

Paper 154: Last Days at Capernaum

- [UP 154:0](#) No New Testament Correspondence.
- [UP 154:1](#) A Week of Counsel. No New Testament Correspondence.
- [UP 154:2](#) A Week of Rest. No New Testament Correspondence.
- [UP 154:3](#) The Second Tiberias Conference. No New Testament Correspondence.

- [UP 154:4](#) Saturday Night in Capernaum. No New Testament Correspondence.
- [UP 154:5](#) The Eventful Sunday Morning. No New Testament Correspondence.
- [UP 154:6](#) Jesus' Family Arrives. [Matt. 12:46-50](#), [Mark 3:31-35](#), [Luke 8:19-21](#)
- [UP 154:7](#) The Hasty Flight. No New Testament Correspondence.

Paper 155: Fleeing through Northern Galilee

- [UP 155:0](#) No New Testament Correspondence
- [UP 155:1](#) Why Do the Heathen Rage? No New Testament Correspondence.
- [UP 155:2](#) The Evangelists in Chorazin. No New Testament Correspondence.
- [UP 155:3](#) At Caesarea:Philippi. [Matt. 16:13-19](#), [Matt. 16:24](#)
 - "You are the Messiah, the son of the living God." Here, for the first time, the apostles (with Peter as their spokesman) affirm their belief that Jesus is not only the Messiah (the Christ--"the anointed one")--but also the divine Son of God.
 - "on this rock I will build my church"--What is this rock? It is the apostle's confession, through the insight of the Father's spirit, that Jesus is the Son of God. This belief in Jesus' divine identity is a revelation of the spirit to man's soul, and Jesus declares that on this rock of spiritual reality he will build his church--the spiritual brotherhood of the kingdom of heaven.
 - "take up his cross and follow me"--Assume the obligations of sonship with God.
- [UP 155:4](#) On the Way to Phoenicia. No New Testament Correspondence.
- [UP 155:5](#) The Discourse on True Religion. No New Testament Correspondence.
- [UP 155:6](#) The Second Discourse on Religion. No New Testament Correspondence.

Paper 156: The Sojourn at Tyre and Sidon

- [UP 156:0](#) No New Testament Correspondence
- [UP 156:1](#) The Syrian Woman. [Matt. 15:21-28](#), [Mark 7:24-30](#)
- [UP 156:2](#) Teaching In Sidon. No New Testament Correspondence.
- [UP 156:3](#) The Journey up the Coast. No New Testament Correspondence.
- [UP 156:4](#) At, Tyre. No New Testament Correspondence.
- [UP 156:5](#) Jesus: Teaching at Tyre. No New Testament Correspondence.
- [UP 156:6](#) The Return from Phoenicia. No New Testament Correspondence.

Mount of Transfiguration

Paper 157: At Caesarea:Philippi

- [UP 157:0](#) No New Testament Correspondence
- [UP 157:1](#) The Temple tax Collector. [Matt. 17:24-27](#)
- [UP 157:2](#) At Bethsaida:Julias
 - Pharisees seek a sign. [Matt. 15:39](#), [Matt. 16:1-12](#), [Mark 8:10-21](#)
- [UP 157:3](#) Peter's Confession. [Matt. 16:13-17](#), [Mark 8:27-30](#), [Luke 9:18-21](#)
- [UP 157:4](#) The Talk about the Kingdom. [Matt. 16:18-20](#)
- [UP 158:5](#) The New Concept. No New Testament Correspondence
- [UP 158:6](#) The Next, Afternoon. Scattered New Testament references.
- [UP 158:7](#) Andrew's Conference. No New Testament Correspondence.

Paper 158: The Mount of Transfiguration

- [UP 158:0](#) No New Testament Correspondence.
- [UP 158:1](#) The Transfiguration. [Matt. 17:1-8](#), [Mark 9:2-8](#), [Luke 9:28-36](#)
 - "led them up a high mountain"--Jesus and the apostles have retreated to the domains of Herod Philip, north of Galilee. They have recently been at Caesarea:Phillipi. Mt. Hermon is about 10 miles northeast of Caesarea:Phillipi and is the only "high mountain" in these parts. The apostles probably camped at the foot of Mt. Hermon while Jesus and the three ascended the mountain.
- [UP 158:2](#) Coming Down the Mountain. [Matt. 17:9-13](#), [Mark 9:9-13](#)
 - "until the Son of Man should have risen from the dead."--This is Jesus' first mention of the fact that he will die and rise from the dead.
 - "I tell you that Elijah has come"--Peter and the other apostles have recently confessed that Jesus is the Messiah, the Son of God. Here Jesus identifies John the Baptist as his forerunner, the Elijah of Malachi's prophecy.
- [UP 158:3](#) Meaning of the Transfiguration. No New Testament Correspondence.
- [UP 158:4](#) The Epileptic Boy. [Matt. 17:14-20](#), [Mark 9:14-29](#), [Luke 9:37-43](#)
- [UP 158:5](#) Jesus Heals the Boy.
- [UP 158:6](#) In Celsus' Garden. No New Testament Correspondence.
- [UP 158:7](#) Peter's Protest. [Matt. 16:21-28](#), [Mark 8:31-end](#), [Mark 9:1](#), [Luke 9:22-27](#)
- [UP 158:8](#) At Peter's House. [Matt. 18:1-10](#), [Mark 9:33-37](#), [Mark 9:42-47](#), [Luke 9:46:48](#)
 - Causing little ones to stumble. [Luke 17:1,2](#)

Concluding the Public Ministry

Paper 159: The Decapolis Tour

- [UP 159:0](#) [Mark 7.31](#)
- [UP 159:1](#) The Sermon on Forgiveness.
 - a. The lost sheep. [Matt. 18:12-14](#), [Luke 15:3-7](#)
 - b. When your brother sins against you. [Matt. 18:15-20](#)
 - c. Ungrateful steward. [Matt. 18:21-35](#)
 - "ten thousand talents"--A talent was more than fifteen years' wages of a laborer. Ten thousand talents in silver content would amount to almost \$10,000,000 and would be much more in buying power.
 - "a hundred denarii"--The denarius was equivalent to one day's wage.
- [UP 159:2](#) The Strange Preacher. [Mark 9:38-41](#), [Luke 9:49,50](#)
- [UP 159:3](#) Instruction for Teachers and Believers. No New Testament Correspondence.
- [UP 159:4](#) The Talk with Nathaniel. No New Testament Correspondence.
- [UP 159:5](#) The Positive Nature of Jesus' Religion. No New Testament Correspondence.
- [UP 159:6](#) The Return to Magadan. No New Testament Correspondence.

Paper 160: Rodan of Alexandria

- [UP 160:0](#) This paper is not in the New Testament.
- [UP 160:1](#) Rodan's Greek Philosophy
- [UP 160:2](#) The Art of Living
- [UP 160:3](#) The Lures of Maturity

- [UP 160:4](#) The Balance of Maturity
- [UP 160:5](#) The Religion of the Ideal.

Paper 161: Further Discussions with Rodan

- [UP 161:0](#) This paper is not in the New Testament.
- [UP 161:1](#) The Personality of God
- [UP 161:2](#) The Divine Nature of Jesus
- [UP 161:3](#) Jesus' Human and Divine Minds

Paper 162: At the Feast of Tabernacles

- [UP 162:0](#) Calling fire down from heaven. [Luke 9:51-56](#)
- [UP 162:1](#) The Dangers of the Visit to Jerusalem. No New Testament Correspondence.
- [UP 162:2](#) The First Temple Talk. [John 7:1-36](#)
 - "Feast of Tabernacles"--This was the celebration of the final harvest, and came in the cool autumn months (September--October). Thus it was much better attended than either the Passover (at the end of winter) or Pentecost (at the beginning of summer). The fact that this feast was attended by Jews from all over the known world made it an ideal occasion of Jesus' first public proclamation of the gospel in Jerusalem.
 - The feast commemorated the time the Hebrews lived in the wilderness before they entered Canaan. As part of this celebration families built small huts using palm and willow branches. The feast was appointed by Moses in [Leviticus 23:39](#).
- [UP 162:3](#) The Woman Taken in Adultery. [John 7:53 to end](#), [John 8:1-11](#)
- [UP 162:4](#) The Feast of Tabernacles. No New Testament Correspondence.
- [UP 162:5](#) Sermon on the Light of the World. [John 8:12-30](#)
- [UP 162:6](#) Discourse on the Water of Life. [John 7:37-44](#)
- [UP 162:7](#) The Discourse on Spiritual Freedom. [John 8:31-59](#)
 - Jesus affirms that the Jews are the children of Abraham in the sense that they are physical descendants of Abraham while pointing out that they are not children of Abraham in the sense of being followers of his teachings and practices.
- [UP 162:8](#) The Visit with Martha and Mary. [Luke 10:38-42](#)
- [UP 162:9](#) At Bethlehem with Abner. No New Testament Correspondence.
 - (Possibly confused with [John 11:47-54](#).)

Paper 163: Ordination of the Seventy at Magadan

- [UP 163:0](#) No New Testament Correspondence.
- [UP 163:1](#) Ordination of the Seventy. [Luke 10:1-12,16](#)
- [UP 163:2](#) The Rich Young Man and others. [Matt. 19:16-22](#), [Mark 10:17-22](#), [Luke 18:18-23](#)
- [UP 163:3](#) The Discussion about Wealth. [Matt. 19:23-30](#), [Matt. 20:1-16](#), [Mark 10:23-31](#), [Luke 18:24-30](#)
- [UP 163:4](#) Farewell to the Seventy. No New Testament Correspondence.
- [UP 163:5](#) Moving the Camp to Pella. No New Testament Correspondence.
- [UP 163:6](#) The Return of the Seventy. [Luke 10:13-15](#), [Luke 10:17-24](#)
- [UP 163:7](#) Preparation for the Last Mission. No New Testament Correspondence.

Paper 164: At the Feast of Dedication

- [UP 164:0](#) No New Testament Correspondence
- [UP 164:1](#) Story of the Good Samaritan. [Luke 10:25-37](#)
- [UP 164:2](#) At Jerusalem. No New Testament Correspondence.
- [UP 164:3](#) Healing the Blind Beggar. [John Chapter 9](#)
 - It was common belief that persons were born blind because of the sins of their parents.
- [UP 164:4](#) Josiah before the Sanhedrin. See reference for UP Sec. 3.
 - The Sanhedrin was the high ruling body of the Jews. It was composed of Pharisees (scribes and rabbis) and Sadducees (priests and certain wealthy Jews) and was presided over by the High Priest. Since the Sanhedrin was the Jewish Supreme Court it was they who would have conducted any investigation into the breaking of the Sabbath.
- [UP 164:5](#) Teaching in Solomon's Porch. [John 10:22-42](#)

Paper 165: The Perea Mission Begins

- [UP 165:0](#) No New Testament Correspondence.
- [UP 165:1](#) At the Pella Camp. No New Testament Correspondence.
- [UP 165:2](#) Sermon on the Good Shepherd. [John 10:1-21](#)
- [UP 165:3](#) Sabbath Sermon at Pella. [Luke 12:1-12](#)
- [UP 165:4](#) Dividing the Inheritance. [Luke 12:13-15](#)
 - The foolish rich man. [Luke 12:16-21](#)
- [UP 165:5](#) Talks to the Apostles on Wealth. [Luke 12:22-40](#)
- [UP 165:6](#) Answer to Peter's question. [Luke 12:41-53](#)

Paper 166: Last Visit to Northern Perea

- [UP 166:0](#) No New Testament Correspondence.
- [UP 166:1](#) The Pharisees at Ragaba. [Matt. 23:1-27](#), [Luke 11:37-54](#)
- [UP 166:2](#) The Ten Lepers. [Luke 17:11-19](#)
- [UP 166:3](#) Sermon at Gerasa. [Luke 13:22-30](#)
- [UP 166:4](#) Teaching about Accidents. [Luke 13:1-9](#)
- [UP 166:5](#) The Congregation at Philadelphia. No New Testament Correspondence.

Paper 167: The Visit to Philadelphia

- [UP 167:0](#) No New Testament Correspondence.
- [UP 167:1](#) Breakfast with the Pharisees. [Luke 14:1-14](#)
- [UP 167:2](#) Parable of the Great Supper. [Luke 14:15-24](#)
- [UP 167:3](#) The Woman with the Spirit of Infirmity. [Luke 13:10-17](#)
- [UP 167:4](#) The Message from Bethany. [John 11:1-16](#)
- [UP 167:5](#) On the Way to Bethany
 - a. Publican and Pharisee. [Luke 18:9-14](#)
 - b. At Jericho--marriage and divorce. [Matt. 19:3-12](#), [Mark 10:2-12](#)
- [UP 167:6](#) Blessing the Little Children. [Matt. 19:13-15](#), [Mark 10:13-16](#), [Luke 18:15-17](#)
- [UP 167:7](#) Talk about Angels. No New Testament Correspondence.

Paper 168: The Resurrection of Lazarus

- [UP 168:0](#) Arriving at Bethany. [John 11:17-33](#)
- [UP 168:1](#) At the Tomb of Lazarus. [John 11:34-40](#)
- [UP 168:2](#) The Resurrection of Lazarus. [John 11:41-46](#)
- [UP 168:3](#) Meeting of the Sanhedrin. [John 11:47-54](#)
 - "gathering the council"--The Sanhedrin met to decide what to do about Jesus.
 - "Jesus therefore no longer went about openly among the Jews; but went from there to the country near the wilderness, and there he stayed with his disciples."--The regions of Perea and the Decapolis, and the provinces lying across the Jordan river from Judea were all outside the reach of the Jewish Sanhedrin.
- [UP 168:4](#) The Answer to Prayer. No New Testament Correspondence.
- [UP 168:5](#) What Became of Lazarus. No New Testament Correspondence.

Paper 169: Last Teaching at Pella

- [UP 169:0](#) No New Testament Correspondence.
- [UP 169:1](#) Parable of the Lost Son
 - a. The lost sheep. [Luke 15:1:7](#)
 - b. Ten pieces of silver. [Luke 15:8-10](#)
- [UP 169:2](#) Parable of the Shrewd Steward. [Luke 16:1-13](#)
 - "mammon" was a Semitic word for money or riches
- [UP 169:3](#) The Rich Man and the Beggar. [Luke 16:19-31](#)
- [UP 169:4](#) The Father and His Kingdom. No New Testament Correspondence.

Paper 170: The Kingdom of Heaven

- [UP 170:0](#) No New Testament Correspondence.
- [UP 170:1](#) Concepts of the Kingdom of Heaven. No New Testament Correspondence.
- [UP 170:2](#) Jesus' Concept of the Kingdom. No New Testament Correspondence.
- [UP 170:3](#) In Relation to Righteousness. No New Testament Correspondence.
- [UP 170:4](#) Jesus' Teaching about the Kingdom. No New Testament Correspondence
 - [UP 170:5](#) Later Ideas of the Kingdom. No New Testament Correspondence.

Urantia Book Papers 171 through 188 Events Leading up to Jesus' Arrest

Paper 171: On the Way to Jerusalem

- [UP 171:0](#) Comments on "The Kingdom of Heaven".
 - ambition of James and John. [Matt. 20:20-28](#), [Mark 10:35-45](#)
- [UP 171:1](#) The Departure from Pella. No New Testament Correspondence.
- [UP 171:2](#) On Counting the Cost. [Luke 14:25-35](#)
- [UP 171:3](#) The Perean Tour. No New Testament Correspondence.
- [UP 171:4](#) Teaching at Livias
 - a. Predicts his death. [Matt. 20:17-19](#), [Mark 10:32-34](#), [Luke 18:31-34](#)
 - (Compare with a former prediction: [Matt. 17:22,23](#), [Mark 9:30-32](#), [Luke 9:43-45](#)
 - "they were amazed"--The apostles could not comprehend how Jesus would openly go up to Jerusalem in the face of the Sanhedrin's condemnation of death.
 - "they did not grasp what was said"--The apostles still expected Jesus to establish a temporal kingdom on earth with its headquarters at Jerusalem. Thus, they could not comprehend Jesus' announcement that he would die at the hands of the chief priests and scribes.
 - b. Warning against Herod. [Luke 13:31-35](#)
- [UP 171:5](#) The Blind Man at Jericho. [Matt. 20:29-34](#), [Mark 10:46-52](#), [Luke 18:35-43](#)
- [UP 171:6](#) The Visit to Zaccheus. [Luke 19:1-10](#)
- [UP 171:7](#) "As Jesus Passed By." No New Testament Correspondence.
- [UP 171:8](#) Parable of the Pounds. [Luke 19:11-28](#)
 - "ten pounds"--A pound was equivalent to about three months' wages for a laborer.

Paper 172: Going into Jerusalem

- [UP 172:0](#) No New Testament Correspondence.
- [UP 172:1](#) Sabbath at Bethany. [Matt. 26:6-13](#), [Mark 14:3-9](#), [John 11:55 to end](#), [John 12:1-11](#)
- [UP 172:2](#) Sunday Morning with the Apostles, No New Testament Correspondence.
- [UP 172:3](#) The Start for Jerusalem--"The Triumphal Entry". [Matt. 21:1-11](#), [Mark 11:1-10](#), [Luke 19:29-44](#), [John 12:12-19](#)
 - A warrior entered a city on a horse. A king on a mission of peace entered riding upon an ass. Jesus would not enter as the warrior king and ruling Messiah expected by the Jews, but rather as a man of peace, fulfilling the spiritual concept of the Messiah. Here, Jesus once more seeks to demonstrate to his followers that his kingdom is not of this world; it is a purely spiritual affair involving the rule of God in the hearts of his earth children.
- [UP 172:4](#) Visiting about the Temple. [Mark 12:41-44](#), [Luke 21:1-4](#)
- [UP 172:5](#) The Apostles' Attitude. No New Testament Correspondence.

Paper 173: Monday in Jerusalem

- [UP 173:0](#) No New Testament Correspondence.
- [UP 173:1](#) Cleansing the Temple. [Matt. 21:12-17](#), [Mark 11:15-19](#), [Luke 19:45-48](#), [John 2:13-17](#)
 - (The Bible lists two cleansings of the temple. The story in John agrees with the Urantia

Book, but John has placed it so early: in Jesus' career that Bible authorities call it a separate episode from the one reported by Matthew, Mark, and Luke who have placed it in the proper time segment--the last week of Jesus' life.)

- [UP 173:2](#) Challenging the Master's Authority. [Matt. 21:23-27](#), [Mark 11:27-33](#), [Luke 20:1-8](#)
- [UP 173:3](#) Parable of the Two Sons. [Matt. 21:28-32](#)
- [UP 173:4](#) Parable of the Absent Landlord. [Matt. 21:33-46](#), [Mark 12:1-12](#), [Luke 20:9-19](#)
- [UP 173:5](#) Parable of the Marriage Feast. [Matt. 22:1-14](#)
 - "Destroy this temple" (his body). [John 2:18-22](#)

Paper 174: Tuesday Morning in the Temple

- [UP 174:0](#) Individual greetings. No New Testament Correspondence.
- [UP 174:1](#) Divine Forgiveness. No New Testament Correspondence.
- [UP 174:2](#) Questions by the Jewish Rulers. [Matt. 22:15-22](#), [Mark 12:13-17](#), [Luke 20:20-26](#)
 - "Pharisees"--consists of the scribes and rabbis taken together
 - "Herodians"--The Herodians were a political party that sought emancipation from direct Roman rule through the restoration of the Herodian dynasty.
- [UP 174:3](#) The Sadducees and the Resurrection. [Matt. 22:23-33](#), [Mark 12:18-27](#), [Luke 20:27-40](#)
 - "Sadduces"--consisted of the priesthood and certain wealthy Jews.
- [UP 174:4](#) The Great Commandment. [Matt. 22:34-46](#), [Mark 12:28-37](#), [Luke 20:41-44](#)
- [UP 174:5](#) The Inquiring Greeks. [John 12:20-36](#)
 - "the Christ"--*Christ* is the Greek form of the Hebrew Messiah which comes from *Mashi'ah*, and which means "anointed one." The concept of the "anointed one" derives from the fact that kings were anointed with holy oil at their coronation to show that they were consecrated to God.

Paper 175: The Last Temple Discourse

- [UP 175:0](#) No New Testament Correspondence
- [UP 175:1](#) The Discourse. [Matt. Chapter 23](#), [Mark 12:38-40](#), [Luke 20:45-47](#)
 - "phylacteries"--Leather pouches containing quotations from the scripture and worn on the arms or forehead.
- [UP 175:2](#) Status of Individual Jews. No New Testament Correspondence.
- [UP 175:3](#) The Fateful Sanhedrin Meeting. No New Testament Correspondence.
- [UP 175:4](#) The Situation in Jerusalem. No New Testament Correspondence.

Paper 176: Tuesday Evening on Mount Olivet

- [UP 176:0](#) Destruction of the temple. [Matt. 24:1,2](#), [Mark 13:1,2](#), [Luke 21:5,6](#)
- [UP 176:1](#) The Destruction of Jerusalem. [Matt. 24:3-28](#), [Mark 13:3-23](#), [Luke 21:7-24](#)
 - "and Jerusalem will be trodden down by the Gentiles"--Jesus was crucified in March, A.D. 35. A little more than 30 years later, in 66 A.D., there was a revolt of the Jews seeking to throw off the Roman yolk. The Roman army came against them and in 70 A.D. they broke through the walls, leveled Jerusalem and killed many of its inhabitants. This they did in response to the revolts led by so-called "deliverers". The Jewish historian Josephus recorded the scene: "...one would have thought that the hill itself, on which the temple stood, was seething hot...the blood was larger in quantity than the fire...the ground did nowhere appear visible, for the dead bodies that lay on it,

but the soldiers went over heaps of those bodies, as they ran upon such as fled from them. While the [temple] was on fire, everything was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age, or any reverence for gravity, but children, and old men ... and priests, were all slain in the same manner." (Flavius Josephus, Book VI, Ch. 5)

- [UP 176:2](#) The Master's Second Coming. [Matt. 24:29-44](#), [Mark 13:24-37](#), [Luke 21:25-36](#)
- [UP 176:3](#) Later Discussion at the Camp
 - Parable of the talents. [Matt. 25:14-30](#)
- [UP 176:4](#) The Return of Michael. No New Testament Correspondence.

Paper 177: Wednesday, the Rest Day

- [UP 177:0](#) No New Testament Correspondence
- [UP 177:1](#) One Day Alone with God. No New Testament Correspondence.
- [UP 177:2](#) Early Home Life. No New Testament Correspondence.
- [UP 177:3](#) The Day at Camp. No New Testament Correspondence.
- [UP 177:4](#) Judas and the Chief Priests. [Matt. 26:1-5](#), [Matt. 26:14-16](#), [Mark 14:1,2,10,11](#), [Luke 22:1:6](#)
 - "the feast of Unleavened Bread"--This feast was a part of the Jews' commemoration of the time of their escape from Egypt under Moses. ([Exodus 12:1-20](#))
- [UP 177:5](#) The Last Social Hour. No New Testament Correspondence.

Paper 178: Last Day at the Camp

- [UP 178:0](#) No New Testament Correspondence.
- [UP 178:1](#) Discourse on Sonship and Citizenship. No New Testament Correspondence.
- [UP 178:2](#) After the Noontime Meal. [Matt. 26:17-19](#), [Mark 14:12-16](#), [Luke 22:7-13](#)
- [UP 178:3](#) On the Way to the Supper. No New Testament Correspondence.

Paper 179: The Last Supper

- [UP 179:0](#) No New Testament Correspondence.
- [UP 179:1](#) The Desire for Preference. No New Testament Correspondence.
- [UP 179:2](#) Beginning the Supper. [Matt. 26:20](#), [Mark 14:17](#), [Luke 22:14-18](#)
- [UP 179:3](#) Washing the Apostles' Feet. [John 13:1-20](#), [Luke 22:24-30](#)
- [UP 179:4](#) Last Words to the Betrayer. [Matt. 26:21-25](#), [Mark 14:18-21](#), [Luke 22:21-23](#), [John 13:21-30](#)
- [UP 179:5](#) Establishing the Remembrance Supper. [Matt. 26:26-30](#), [Mark 14:22-26](#), [Luke 22:19,20](#)

Paper 180: The Farewell Discourse

- [UP 180:0](#) [Luke 22:35,36](#), [John 13:31-33](#)
- [UP 180:1](#) The New Commandment. [John 13:34, 35](#)
 - The remaining sections of this discourse are found in [John 14:1](#), [John 16:28](#)
- [UP 180:2](#) The Vine and the Branches
- [UP 180:3](#) Enmity of the World
- [UP 180:4](#) The Promised Helper

- "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of Truth, who proceeds from the Father, he will bear witness to me."--Before this time we have heard of the *Father's Spirit* of love and the *Holy Spirit*; but this is the first mention in the Bible of the *Spirit of Truth*. This is a new spiritual endowment that is to be sent by Jesus from the Father. This spiritual endowment appears to be a joint bestowal from both the Father and the Son; and it is to bear witness to the truth of Jesus and his teachings.
- [UP 180:5](#) The Spirit of Truth
- [UP 180:6](#) The Necessity for Leaving

Paper 181: Final Admonitions and Warnings

- [UP 181:0](#) No New Testament Correspondence.
- [UP 181:1](#) Last Words of Comfort. [John 16:29-33](#)
- [UP 181:2](#) Farewell Personal Admonitions. No New Testament Correspondence, except the prediction of Peter's denial as follows: [Matt.26:31-35](#), [Mark 14:27-31](#), [Luke 22:31-34](#), [John 13:36-38](#)

Paper 182: In Gethsemane

- [UP 182:0](#) No New Testament Correspondence.
- [UP 182:1](#) The Last Group Prayer. [John Chapter 17](#)
- [UP 182:2](#) Last Hour before the Betrayal, No New Testament Correspondence.
- [UP 182:3](#) Alone in Gethsemane. [Matt. 26:36-46](#), [Mark 14:32-42](#), [Luke 22:39-46](#), [John 18:1](#)

Arrest, Trial and Crucifixion of Jesus

Paper 183: The Betrayal and Arrest of Jesus

- [UP 183:0](#) No New Testament Correspondence.
- [UP 183:1](#) The Father's Will. No New Testament Correspondence.
- [UP 183:2](#) Judas in the City. No New Testament Correspondence.
- [UP 183:3](#) The Master's Arrest. [Matt. 26:47-56](#), [Mark 14:43-52](#), [Luke 22:47-53](#), [John 18:1-12](#)
- [UP 183:4](#) Discussion at the Olive Press. No New Testament Correspondence.
- [UP 183:5](#) On the Way to the High Priest's Palace. No New Testament Correspondence.

Paper 184: Before the Sanhedrin Court

- [UP 184:0](#) No New Testament Correspondence.
- [UP 184:1](#) Examination by Annas. [John 18:12-14](#), [John 18:19-24](#)
- [UP 184:2](#) Peter in the Courtyard. [Matt. 26:58](#), [Matt. 26:69-75](#), [Mark 14:53,54](#), [Mark 14:66-72](#), [Luke 22:54-62](#), [John 18:15-18](#), [John 18:25-27](#)
- [UP 184:3](#) Before the court of Sanhedrists. [Matt. 26:59-66](#), [Mark 14:55-64](#), [Luke 22:54](#)
- [UP 184:4](#) The Hour of Humiliation. [Matt. 26:67-68](#), [Mark 14:65](#), [Luke 22:63-65](#)
- [UP 184:5](#) The Second Meeting of the Court. [Mark 15:1](#), [Luke 22:66-71](#)

Paper 185: The Trial before Pilate

- [UP 185:0](#) No New Testament Correspondence.
- [UP 185:1](#) Pontius Pilate. No New Testament Correspondence.
- [UP 185:2](#) Jesus Appears before Pilate. [Matt. 27:1,2](#), [Matt. 27:11-14](#), [Mark 15:1-5](#), [Luke 23:1-3](#), [John 18:28-32](#)
- [UP 185:3](#) The Private Examination by Pilate, [Luke 23:4-7](#), [John 18:33-38](#)
- [UP 185:4](#) Jesus before Herod. [Luke 23:8-12](#)
- [UP 185:5](#) Jesus Returns to Pilate. [Matt. 27:15-23](#), [Mark 15:6-15](#), [Luke 23:13-23](#), [John 18:39-40](#)
- [UP 185:6](#) Pilate's Last Appeal. [Matt. 27:27-31](#), [Mark 15:16-19](#), [John 19:1-8](#)
- [UP 185:7](#) Pilate's Last Interview. [John 19:9-15](#)
- [UP 185:8](#) Pilate's Tragic Surrender. [Matt. 27:24-26](#), [Luke 23:24,25](#), [John 19:16](#)

Paper 186: Just before the Crucifixion

- [UP 186:0](#) No New Testament Correspondence.
- [UP 186:1](#) The End of Judas Iscariot. [Matt. 27:3-10](#)
- [UP 186:2](#) The Master's Attitude, No New Testament Correspondence.
- [UP 186:3](#) The Dependable David Zebedee. No New Testament Correspondence.
- [UP 186:4](#) Preparation for the Crucifixion. [Matt. 27:31](#), [Mark 15:20](#)
- [UP 186:5](#) Jesus' Death in Relation to the Passover. No New Testament Correspondence.

Paper 187: The Crucifixion

- [UP 187:0](#) No New Testament Correspondence.
- [UP 187:1](#) On the Way to Golgotha. [Matt. 27:32](#), [Mark 15:21](#), [Luke 23:26-32](#), [John 19:17](#)
- [UP 187:2](#) The Crucifixion. [Matt. 27:33-38](#), [Mark 15:22-27](#), [Luke 23:33-34](#), [John 19:18-24](#)
 - "the third hour"--The third hour after sunrise. This would have been around 9 A.M. Friday morning.
- [UP 187:3](#) Those Who Saw the Crucifixion. [Matt. 27:39-44](#), [Matt. 27:55,56](#), [Mark 15:29-32](#), [Mark 15:40,41](#), [Luke 23:35-38](#), [John 19:25](#)
- [UP 187:4](#) The Thief on the Cross. [Luke 23:39-43](#)
 - John put in charge of Jesus' mother. [John 19:26-27](#)
- [UP 187:5](#) Last Hour on the Cross. [Matt. 27:45-54](#), [Mark 15:33-39](#), [Luke 23:44-49](#), [John 19:28-37](#)
 - "from the sixth ... til the ninth hour"--(after sunrise); from about noon to 3 P.M.
 - "My God, my God, why hast thou forsaken me?"--This is the first line of Psalm 22. In his final hours of consciousness Jesus' human mind here returns to Psalms memorized in his childhood.
 - "hyssop"--An aromatic mint, used in bunches for purificatory sprinkling rites by the ancient Hebrews.
 - "He who saw it"--John Zebedee, the writer of the Gospel of John
- [UP 187:6](#) After the Crucifixion. No New Testament Correspondence.

Paper 188: The Time of the Tomb

- [UP 188:0](#) [Matt. 27:57-58](#), [Mark 15:42-45](#), [Luke 23:50-52](#), [John 19:38](#)
- [UP 188:1](#) The Burial of Jesus. [Matt. 27:59-61](#), [Mark 15:46-47](#), [Luke 23:53-56](#), [John 19:9-42](#)

- "the Sabbath was beginning"--the sabbath began at sundown on Friday evening.
- [UP 188:2](#) Safeguarding the Tomb. [Matt. 27:62-66](#)
 - "next day"--Saturday, the Sabbath
- [UP 188:3](#) During the Sabbath Day. No New Testament Correspondence.
- [UP 188:4](#) Meaning of the Death on the Cross. No New Testament Correspondence.
- [UP 188:5](#) Lessons from the Cross. No New Testament Correspondence.

Resurrection and Appearances to Believers

Paper 189: The Resurrection

- [UP 189:0](#) No New Testament Correspondence
- [UP 189:1](#) The Morontia Transit. No New Testament Correspondence.
- [UP 189:2](#) The Material Body of Jesus. [Matt. 28:2-4](#), [Matt. 28:11-15](#)
- [UP 189:3](#) The Dispensational Resurrection. No New Testament Correspondence.
- [UP 189:4](#) Discovery of the Empty Tomb. [Matt. 28:1-10](#), [Mark 16:1-11](#), [Luke 24:1-11](#), [John 20:1,2](#), [John 20:11-18](#)
 - "Mary"--Mary Magdalene
- [UP 189:5](#) Peter and John at the Tomb. [Luke 24:12](#), [John 20:3-10](#)
 - "the other disciple"--John Zebedee

Paper 190: Morontia Appearances of Jesus

- [UP 190:0](#) No New Testament Correspondence.
- [UP 190:1](#) Heralds of the Resurrection. No New Testament Correspondence.
- [UP 190:2](#) Jesus' Appearance at Bethany. No New Testament Correspondence.
- [UP 190:3](#) At the Home of Joseph. No New Testament Correspondence.
- [UP 190:4](#) Appearance to the Greeks. No New Testament Correspondence.
- [UP 190:5](#) The Walk with Two Brothers. [Mark 16:12-13](#), [Luke 24:13-35](#)

Paper 191: Appearances to the Apostles and Other Leaders

- [UP 191:0](#) No New Testament Correspondence.
- [UP 191:1](#) The Appearance to Peter. No New Testament Correspondence.
- [UP 191:2](#) First Appearance to the Apostles. [Mark 16:14](#), [Luke 24:36-40](#), [John 20:19-23](#)
 - "the first day of the week"--Sunday
 - "These are my words which I spoke to you while I was still with you. You are witnesses of these things."--Here Jesus reminds the apostles that he clearly told them that he would be delivered into his enemies' hands, be killed, and on the third day would rise.
- [UP 191:3](#) With the Morontia Creatures. No New Testament Correspondence.
- [UP 191:4](#) The Tenth Appearance (at Philadelphia). No New Testament Correspondence.
- [UP 191:5](#) Second Appearance to the Apostles. [John 20:24-29](#)
- [UP 191:6](#) The Alexandrian Appearance. No New Testament Correspondence.

Paper 192: Appearances in Galilee

- [UP 192:0](#) No New Testament Correspondence.
- [UP 192:1](#) Appearance by the Lake. [John 21:1-14](#)
 - "the Sea of Tiberias"--The Sea of Galilee
- [UP 192:2](#) Visiting with the Apostles Two and Two. [John 21:15-24](#)
- [UP 192:3](#) On the Mount of Ordination. [Matt. 28:16-20](#)
- [UP 192:4](#) The Lakeside Gathering. No New Testament Correspondence.

Paper 193: Final Appearances and Ascension

- [UP 193:0](#) No New Testament Correspondence.
- [UP 193:1](#) The Appearance at Sychar. No New Testament Correspondence.
- [UP 193:2](#) The Phoenician Appearance. No New Testament Correspondence.
- [UP 193:3](#) Last Appearance in Jerusalem. [Luke 24:44-49](#)
- [UP 193:4](#) Causes of Judas's Downfall. No New Testament Correspondence.
- [UP 193:5](#) The Master's Ascension. [Mark 16:19-20](#), [Luke 24:50-53](#)
- [UP 193:6](#) Peter Calls a Meeting. [Acts 1:12-26](#)

Bestowal of the Spirit of Truth

Paper 194: Bestowal of the Spirit of Truth

- [UP 194:0](#) [Acts 2:1-4](#)
- [UP 194:1](#) The Pentecost Sermon. [Acts 2:5-42](#)
- [UP 194:2](#) The Significance of Pentecost. No New Testament Correspondence.
- [UP 194:3](#) What Happened at Pentecost. No New Testament Correspondence
- [UP 194:4](#) Beginnings of the Christian Church. No New Testament Correspondence.
 - Stephen's death. [Acts 7:54-60](#)

Paper 195: After Pentecost

- [UP 195:0](#) No New Testament Correspondence
- [UP 195:1](#) Influence of the Greeks . No New Testament Correspondence.
- [UP 195:2](#) The Roman Influence. No New Testament Correspondence.
- [UP 195:3](#) Under the Roman Empire . No New Testament Correspondence.
- [UP 195:4](#) The European Dark Ages. No New Testament Correspondence.
- [UP 195:5](#) The Modern Problem. No New Testament Correspondence.
- [UP 195:6](#) Materialism. No New Testament Correspondence.
- [UP 195:7](#) The Vulnerability of Materialism. No New Testament Correspondence.
- [UP 195:8](#) Secular Totalitarianism. No New Testament Correspondence.
- [UP 195:9](#) Christianity's Problem, No New Testament Correspondence.
- [UP 195:10](#) The Future. No New Testament Correspondence.

Reflections on the Life of Jesus

Paper 196: The Faith of Jesus

- [UP 196:0](#) No New Testament Correspondence.
- [UP 196:1](#) Jesus--the Man. No New Testament Correspondence.
- [UP 196:2](#) The Religion of Jesus. No New Testament Correspondence.
- [UP 196:3](#) The Supremacy of Religion. No New Testament Correspondence