

Paper 130 — On the Way to Rome

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Sources for Paper 130, in the order in which they appear

- (1) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

Note: This source is coded **Atlas HGHL**.

- (2) “Joppa,” by R. A. S. Macalister, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB**.

- (3) “Dorcas,” by A. J. Maclean, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (4) “Cæsarea,” by G. A. Frank Knight, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (5) Ralph Tyler **Flewelling**, *Creative Personality: A Study in Philosophical Reconciliation* (New York: The Macmillan Company, 1926)

- (6) “Alexandria,” by G. A. Frank Knight, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (7) Rev. Alfred **Edersheim**, M.A.Oxon., D.D., Ph.D., *The Life and Times of Jesus the Messiah*, Eighth Edition (Volume One) (New York: Longmans, Green and Co., 1907)

- (8) “Crete, Cretans,” by A. Souter, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (9) Dr. William S. Sadler, **Soul Winning Texts**, or *Bible Helps for Personal Work* (Chicago: The Central Bible Supply Company, 1909)

- (10) “Rufus,” by A. J. Maclean, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (11) William S. Sadler, M.D., *Worry and Nervousness, or The Science of Self-Mastery* (Chicago: A. C. McClurg & Co., 1914)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 130 — ON THE WAY TO ROME

130:0.1 The tour of the 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.

ATLAS OF THE HISTORICAL
 GEOGRAPHY OF THE HOLY LAND
 (*Atlas HGHL*)

MAP 51: ST. PAUL'S TRAVELS (*AHGHL*)

130:0.2 From **Jerusalem** they went to Caesarea by way of **Joppa**. At **Caesarea** they took a boat for Alexandria. From **Alexandria** they sailed for **Lasea** in Crete. From Crete they sailed for Carthage, touching at **Cyrene**.

MAP 4: ROMAN EMPIRE THIRD CENTURY A.D. (*AHGHL*)

At **Carthage** they took a boat for Naples, stopping at **Malta**, **Syracuse**, and **Messina**.

MAP 51: ST. PAUL'S TRAVELS (*AHGHL*)

From Naples they went to **Capua**, whence they traveled by the **Appian Way** to Rome.

MAP 51: ST. PAUL'S TRAVELS (*AHGHL*)

MAP 51: ST. PAUL'S TRAVELS (*AHGHL*)

130:0.3 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.

MAP 51: ST. PAUL'S TRAVELS (AHGHL)

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**.

MAP 4: EMPIRE OF ALEXANDER THE GREAT 325 B.C. (AHGHL)

From there they traveled by caravan to Mesopotamia, passing through **Thapsacus** and **Larissa**.

MAP 4: EMPIRE OF ALEXANDER THE GREAT 325 B.C. (AHGHL)

They spent some time in **Babylon**,

MAP 4: BABYLONIAN EMPIRE 560 B.C. (AHGHL)

visited **Ur** and other places, and then went to Susa.

MAP 4: EMPIRE OF ALEXANDER THE GREAT 325 B.C. (AHGHL)

From **Susa** they journeyed to

MAP 4: ROMAN EMPIRE THIRD CENTURY A.D. (AHGHL)

Charax, from which place Gonod and Ganid embarked for India.

[See 128:4.]

130:0.4 It was while working four months at Damascus that Jesus had picked up the rudiments of the language spoken by Gonod 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 Gonod's home district.

130:0.5 On this Mediterranean tour Jesus spent about half of each day teaching Ganid and acting as interpreter during Gonod'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.

130:0.6 From firsthand observation and actual contact Jesus acquainted himself with the higher material and intellectual civilization of the Occident and the Levant; from Gonod and his brilliant son he learned a great deal about the civilization and culture of India and China, for Gonod, himself a citizen of India, had made three extensive trips to the empire of the yellow race.

130:0.7 Ganid, the young man, learned much from Jesus during this long and intimate association. They developed a great affection for each other, and the lad'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

130:1.1 During their stay in Joppa, Jesus met Gadiah,

JOPPA. (*Hastings' DB* 493)

[contd] The principal seaport of S. Palestine; a place of high antiquity, ... but never before the Exile in Israelite hands, being in **Philistine** territory (H 493).

And it came to pass, that [Peter] **tarried many days in Joppa with one Simon a tanner** (Acts 9:43).

a **Philistine**¹ interpreter who worked for

one Simon a tanner.

Gonod's agents in Mesopotamia had transacted much business with this Simon; so Gonod and his son desired to pay him a visit on their way to Caesarea. While they **tarried at Joppa**, Jesus and Gadiah became warm friends.

This young Philistine was a truth seeker. Jesus was a truth giver; he was the truth for that generation on Urantia.² When a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of new truth.

130:1.2 One day after the evening meal Jesus and the young Philistine strolled down by the sea, and Gadiah, not knowing that this “scribe of Damascus” was so well versed in the Hebrew traditions, pointed out to Jesus the ship landing from which it was reputed that

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD (Jonah 1:3).

Jonah had embarked on his ill-fated voyage to Tarshish.

And when he had concluded his remarks, he asked Jesus this question:

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights (Jonah 1:17).

“But do you suppose the big fish really did swallow Jonah?”³

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 Gadiah’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 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.”

130:1.3 Gadiyah 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 Gadiyah 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 (Gr. form of Aram. *Tabitha*, lit. ‘gazelle,’ Ac 9:36ff.).—The name of a Christian woman at Joppa, ‘full of good works and almsdeeds,’ who, having died, was raised by St. Peter’s prayer and the words ‘Tabitha, arise’ (*Hastings’ DB* 194).

Dorcas.

And Gadiyah had very much to do with the final decision of Simon, the wealthy leather merchant, to embrace Christianity.

130:1.4 (In this narrative of the personal work of Jesus with his fellow mortals on this tour of the Mediterranean, we shall, in accordance with our permission, freely translate his words into modern phraseology current on Urantia at the time of this presentation.)

130:1.5 Jesus' last visit with Gadiab 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,⁴ 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 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.

130:1.6 "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;

[See 132:2.10.]

but such errors of evil are really non-existent 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,

Let both **grow together until the harvest:** and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matt. 13:30).

just as nature allows the wheat and the tares to **grow side by side until the harvest.”**

Gadiah 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

130:2.1 Jesus and his friends tarried in Caesarea beyond the time expected because one of the huge steering paddles⁵ of the vessel on which they intended to embark was discovered to be in danger of cleaving. The captain decided to remain in port while a new one was being made. There was a shortage of skilled woodworkers for this task, so Jesus volunteered to assist.

CÆSAREA. (*Hastings' DB 107*)

Its special features were—a large harbour protected by a huge mole and by a wall with 10 lofty towers and colossi; a promenade round the port, with arches where sailors could lodge; ...

a system of drainage whereby the tides were utilized to flush the streets; ...

a temple of Augustus raised on a platform, and visible far out at sea,

containing two colossal statues of Rome and the Emperor; ...

an amphitheatre capable of seating 20,000 persons;

a theatre; ... (H 107).

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,

[See endnote.]

After the banishment of Herod's successor Archelaus, Cæsarea became the official residence of the Roman procurators of Palestine (broken only by the brief interval during which it was under the independent rule of Herod Agrippa I., who met his tragic death here in B.C. 44 [Ac 12:20-23]) (H 107).

for Caesarea was the capital of Palestine⁶

and the residence of the Roman procurator.

130:2.2 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.

130:2.3 While the eastern branch of the early Christian church, having its headquarters at Philadelphia, held more faithfully to the 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.

130:2.4 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 shipyard. 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.

[Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (Mt. 5:13).]

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.

[To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace (Lk. 1:79).]

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 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 value is this man's soul floundering in darkness compared to his body drowning in water!"

130:2.5 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.

Christianity early found its way here,

And later on, after the Christian message had been proclaimed in Caesarea,

both of these men, one a Greek and the other a Roman,

Philip probably being the founder of the Church (Ac 21:8-14), while Paul passed through after his first visit to Jerusalem (Ac 19:30).

believed Philip's preaching

and became prominent members of the church which he founded.

Later this young Greek was appointed the steward of

[There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, (Acts 10:1)]

a Roman centurion, Cornelius,

Caesarea was the scene of the baptism of Cornelius (Ac 10) (H 107).

who became a believer through Peter's ministry.

It was at Cæsarea that Paul's arrest in Jerusalem was foretold by Agabus (Ac 21:2-14). Here he was imprisoned for two years under Felix (Ac 23) (H 107).

The wickedness of the last procurator, Gessius Florus, finally drove the Jews into revolt. A riot in Cæsarea led to a massacre in Jerusalem, and simultaneously 20,000 of the Jewish population of Cæsarea were slaughtered (H 107).⁷

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.

130:2.6 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."

XXIII: WILL THE SUPREME ACT OF PERSONALITY (Flewelling 201)

130:2.7 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 of 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.

130:2.8 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** faces the storm rather than lie by the cozy fire perhaps because of some dim consciousness of responsibility, perhaps because of an urge which **by training** has become habitual, though there is no longer fear of the whip, or even of the disfavor of his master. This habitual type of choice is what we call faithfulness in the dog. It is of a lowly degree to be sure, yet one could hardly say there is no element of choice or willing in it.

However near it may approach an act of human choice, there is a difference. In the animal there is probably **no reflection** upon the motives of choice.

In man reflection is the chief characteristic of his willing.... It is a choice made in the full light of conscious motives, of ends to be gained, and it may be made in direct opposition to the most urgent of natural impulses. Its exercise under these reflective conditions gives to willing on the part of man the nature of moral decision and **endows him with a sense of moral responsibility.**

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.”

The **absence** of moral sense, of real social understanding, and of language seems a potent reason for denying the existence in animals of the capacity for reflection upon conscious states. The possibility of reflective selection becomes the basis of **language**, and all social and political institutions and the academic denial of it is nothing less than moral and social nihilism (F 202-03).

Decisions pertaining merely to the physical welfare pass away and are forgotten.

Moral choices, because they are self-realizing acts of the soul, are inseparable from the personality and become part and parcel of it, influencing all its decisions, determining the direction of the creative imagination, and blighting or blessing, as the case may be, the very fountain springs of human existence. Decisions of a moral order are **eternal**, unless counteracted by a change of will which calls for the complete rebirth of the personality itself (F 205).

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 personality 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.

130:2.9 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 choices** are thus **progressively identified with the indwelling and divine spirit**,

and thereby are they increasingly transformed into the values of eternal survival—unending progression of divine service.”

130:2.10 It was on this same day that we first heard that momentous truth which, stated in modern terms, would signify:

[contd] In its ultimate nature will appears to be a realization of the relation which may exist between objectivity and subjectivity. It is the medium by which the mind acts upon the world outside itself.... Through it the inner consciousness expresses itself objectively (F 205).

“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 Godlike.”

There is then a very true sense, though a limited one, in which the human person may be said to be creative (F 206).

And it is in this same sense that every reflective and spiritually minded human being can become creative.

3. AT ALEXANDRIA

130:3.1 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.

130:3.2 The three enjoyed a most pleasant passage to Alexandria. Ganid was delighted with the voyage and kept Jesus busy answering questions.

ALEXANDRIA. (*Hastings' DB* 20)

(3) The third structure which attracted the attention of the world to Alexandria was the *Pharos (Lighthouse)*, erected by Ptol. II. Philadelphus,

on the island which had been joined to the mainland by *Alexander* (H 20).

[Alexander had united the village of Rhacotis] to the little island of Pharos by a huge *mole* about a mile long,

and thus he formed *two splendid havens*

which speedily became the commercial meeting-place of *Africa, Asia, and Europe* (H 20).

[contd from four rows up] Rising in storeys of decreasing dimensions to a height of 450-490 ft., adorned with white marble columns, balustrades, and statues, it was justly reckoned *one of the 'Seven Wonders of the World'* (H 20).

The idea of humanity to the mariner which it embodies was accepted by almost every civilized nation, and the thousands of lighthouses throughout the world to-day can all be traced to the gracious thoughtfulness which was displayed in the costly erection of this first Pharos (H 20).

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*

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 lifesaving device of man, and amidst the exclamations of Ganid Jesus said:

[To give light to them that sit in darkness and in the shadow of death,

to guide our feet into the way of peace (Lk. 1:79).]

The city was laid out in shape like the outspread cloak of a Macedonian soldier; in circumference about 15 miles: and it was divided into quarters by a magnificent street

nearly 5 miles long, and 100 feet wide, running from E. to W., and crossed by another of somewhat lesser dimensions from N. to S. (H 20).

In its times of greatest prosperity, Alexandria had a population of between 800,000 and 1,000,000 (H 21).

“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 you 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.”

130:3.3 And again we 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.

130:3.4 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.

Besides the Royal Palace, the Royal Mausoleum,

the Temple of Neptune, the Great Theatre, the Gymnasium, and the vast Necropolis, Alexandria possessed three other structures for which it was celebrated (H 20).

(2) The Library, which was the greatest treasure of the city, was founded by the first Ptolemy.

His successors increased the number of volumes till the collection embraced upwards of 700,000 MSS,

in which were inscribed the intellectual efforts of Greece, Rome, Asia Minor, Palestine, and even India. The value of this unrivalled collection was immense (H 20).

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 some time here each day throughout their stay in Alexandria.

Jesus told Ganid about

It was in Alexandria that one of the most important events in the history of religion took place, when the Hebrew Scriptures were translated into the Greek tongue (H 21).

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 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.”

130:3.5 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 discarded because of the confusion of their multiplicity, and because their varied concepts of Deity seemed to be derived from other and older religions.

130:3.6 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.

130:3.7 Jesus and Ganid spent much time in the museum during their stay in Alexandria.

(1) The *Museum*, which was not a place where collections were laid out for instruction,

but a spot where the fine arts, science, and literature were studied.... It answered very largely to what we associate with the idea of a great modern university.

It had its staff of State-paid professors, its professorial dining-hall, its shaded cloisters, where eager students from all parts of the world walked to and fro, listening to lectures from men like Euclid, Eratosthenes, and Hipparchus (H 20).

The Museum of Alexandria became in course of time practically the centre of the intellectual life of the world (H 20).

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 to 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."

It was an amalgam of East and West. The alertness and versatility of the Greek were here united with the gravity, conservatism, and dreaminess of the Oriental.

Alexandria became, next to Rome, the largest and most splendid city in the world (H 21).

[The Jews'] great central synagogue was an immense and most imposing structure, where all the trade guilds sat together,

[In the choir of this Jewish cathedral stood seventy chairs of state, encrusted with precious stones, for the seventy elders who constituted the eldership of Alexandria, on the model of the great Sanhedrin in Jerusalem (Edersheim 61).]

and the 70 elders were accommodated in 70 splendidly bejewelled chairs of state (H 21).

130:3.8 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.

130:3.9 Among the many men with whom Gonod transacted business was

[Among others, Alexander, the brother of Philo, held [the office of *Alabarch*]. If we may judge of the position of the wealthy Jewish families in Alexandria by that of this Alabarch, their influence must have been very great. The firm of Alexander was probably as rich as the great Jewish banking and shipping house of Saramalla in Antioch.... The Temple of Jerusalem bore evidence of the wealth and munificence of this Jewish millionaire. The gold and silver with which the nine massive gates were covered, which led into the Temple, were the gift of this great Alexandrian banker (Edersheim 63).]

a certain Jewish banker, Alexander, whose brother, Philo,

was a famous religious philosopher of that time.

Among its Jewish population there had arisen a new school which sought to amalgamate Hebrew tradition and Greek philosophy, and to make the OT yield up Platonic and Stoic doctrines. This attempted fusion of Hebraism and Hellenism was begun by Aristobulus, and reached its climax in Philo, a contemporary of Jesus Christ (H 21).

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.

130:3.10 Jesus commended to Ganid much in the Greek philosophy and the Stoic doctrines, but he impressed upon the lad 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 the Eternal.

4. DISCOURSE ON REALITY

130:4.1 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 and 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

[Compare I: REALITY—IS IT LUMPISHNESS, FORCE, OR INTELLIGENCE? (Flewelling 19)]

the nature of reality in the universe.

In substance and in modern phraseology Jesus said to Ganid:

130:4.2 The source of universe reality is the Infinite. The material things of finite creation are the time-space repercussions of the 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*.

[*Compare* II: CHANGING WORLD AND ABIDING PERSON (Flewelling 25)]

But in an ever-changing universe the Original Personality of causation, intelligence, and spirit experience is changeless, absolute. 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.

130:4.3 The highest level to which a finite creature can progress is the recognition of the Universal Father and the knowing of the **Supreme**. And even then such beings of finality destiny go on experiencing change in the motions of the physical world and in its material phenomena. Likewise do they remain aware of selfhood progression in their continuing ascension of 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 the soul and dominant over the mind of an ascending son of God.

V: PURSUING THE PHANTOM OF CAUSATION (Flewelling 56)

There is no real excuse ... why we should not now endeavor to look at our world squarely and admit the realities that are most precious to us, without constantly attempting to squint half our world out of the angle of vision. This is the thing that is arraying science and religion in hostile camps and bringing no end of confusion both to reason and to religion. A **one-eyed man** can never see quite correctly and it is our possession of two eyes, we are told, that gives **depth or perspective** to our vision (F 59-60).

It is not safe, on the basis of what is still hypothesis, to draw too dogmatic conclusions [about evolution]. One might quite as well string out the collection of watches in a museum in the order of their descending **crudity** and when they are nicely arranged to declare that the largest and crudest of the lot “caused” all the others ... The thoughtful man will be conscious of a feeling of inadequacy in the assumption that this growing order of **complexity** and adaptation raised itself up out of chaos into order, adaptability, and intelligence, without the aid of intelligence ... (F 61).

130:4.4 A **one-eyed person** can never hope to visualize **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 depth of recognition.

130:4.5 Mindless causation cannot evolve the 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.

[Compare F 62.]

The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative bestowal of personality which can survive in progressive Deity attainment.

VI: THE NATURE OF LIFE (Flewelling 65)

130:4.6 **Personality** is that cosmic endowment, that phase of universal reality,

Lotze has somewhere described **personality** in terms similar to these: “Reality is that which can **suffer change and yet remain the same through change** (F 71).

which can **coexist with unlimited change and at the same time retain its identity in the very presence of all such changes,**

It may be that life is never achieved in its highest and truest sense until it has shown the conquering ability to take up into itself all change, and to survive **forever** (F 71).

and **forever** afterward.

XXIX: DEATHLESS PERSONALITY (Flewelling 245)

To begin at the foundation, what is the meaning of **life** in its simplest form? At this vantage point there is little perhaps that distinguishes the organic from the inorganic. That little seems to lie in a power of **adaptation** (F 246).

130:4.7 **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 spirit spark of the God who is spirit.

The meaning of life is its adaptability; the value of life is its progressability—even to the heights of God-consciousness.

Now the life of the spirit, or immortal life, is a growing and continuous adaptation to a moral and spiritual environment. When it ceases to adapt itself, or when that adaptation is no longer possible, there is **cessation** or death (F 249).

In so far as evil personality puts itself out of functioning touch with the universe of spiritual values and self-realizations, **out of harmony** with life, the universe, and God, it is difficult to imagine where in the Cosmos it would find place for continuance, or why continuance should be desirable (F 251).

VI: THE NATURE OF LIFE (Flewelling 65)

If our definition [of life] is to be complete it must include life that has arrived at the stage of self-consciousness.... [T]here is no quarrel about the fact of self-consciousness in that area of life in which it can be **incontrovertibly** established. Here the living organism is able to **struggle toward values** (F 69).

130:4.8 Misadaptation of self-conscious life to the universe results in cosmic **disharmony**.

Final divergence of personality will from the trend of the universes terminate in intellectual isolation, personality segregation.

Loss of the indwelling spirit pilot 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.

What is the distinction in terms of life between man and the lower animals? ... We have many treatises upon the animal mind which assume there is no basic difference between the mind of the man and the mind of the animal (F 69-70).

130:4.9 Only in degree does man possess mind above the animal level

aside from the higher and quasi-spiritual ministrations of intellect.

Therefore animals (not having worship and wisdom) cannot experience super-consciousness, consciousness of consciousness.

The animal mind is conscious of an external world and of the relations of that world to itself; it is conscious of pleasure and of pain in their relation to itself; it finds satisfaction in the presence of others; but it lacks one necessary element which bars it from ever rising to the human plane: It is not conscious of consciousness (F 70).

The animal mind is only conscious of the objective universe.

XII: "WHAT DO YOU KNOW?"
(Flewelling 118)

130:4.10 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.

We ought by some sort of common consent, perhaps, to use the term knowledge as designating the demonstrations of science,

Knowledge is demonstrable;

while truth might be taken as the larger and more comprehensive term, not limited to scientific demonstration alone but applicable as well to human values (F 119).

truth is experienced.

Knowledge become then a practical **possession** whose worth is measured largely by its practicality or by the insight it gives into the nature of the general order (F 122).

Truth has two eyes for the discernment of the world, the **eye** of science and the **eye** of philosophy.... What do we know? At best only the sequence in phenomena. When we go farther it must be from the **world of knowledge**.

to the larger **world of values**;

from the world of science to the world of truth (F 123).

XIV: WHO IS RESPONSIBLE FOR ERROR? (Flewelling 130)

[PREAMBLE] (Flewelling 130)

—The **disclosure** of error practical rather than theoretical—

In **science** by experiment,

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 a **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 interprets the phenomena of the universe in terms of progressive personal experience.

130:4.11 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;

in ethics by **experience**— (F 130)

[CHAPTER PROPER] (Flewelling 130)

Suppose instead of our ideas being emanations from an Absolute Idea we admit the fact of human freedom. Freedom then makes possible the **misinterpretation** of facts, even though those facts spring from the unmistakable Absolute (F 133).

Possibility of error leads to possibility of growing knowledge, and growing knowledge is the great incentive of rational **progress** (F 133-34).

Error should not, however, be held as a necessary and independent part of the general reality. It is the **shadow of incompleteness**

which falls across knowledge (F 134).

[Error] cannot be held as having positive objectivity and a destined place in things. It springs from the limitations of finite knowledge. It is **not a quality** of things nor of the world-ground, but of our **incompleteness** (F 134-35).

on the 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 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 to the ascending levels of the Supreme and Ultimate.

130:4.12 Although Jesus told all this to the lad 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 lad had still further questions to ask about evil, to which Jesus replied:

130:4.13 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 the Infinite One.

130:4.14 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.

[Compare XVII: INFINITY THE OUTLAND OF KNOWLEDGE (Flewelling 153)]

The incomplete and finite concept of 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 rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of *actual evil*.

XVIII: RELATIVITY IN KNOWLEDGE
AND IN LIFE (Flewelling 161)

130:4.15 All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving.

This deadweight of static concepts is the delaying load which keeps us from attaining wider vistas of truth in every field. It lights the flames of the martyrs in the hard fought advances of political, social, and religious understanding (F 166-67).

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.

The concept of relativity, entrancing as it is, has not power to stand as a single and unsupported assumption. With the universe as a complicated system of constantly changing relations, there must be complete coördination.

But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe

Complete coördination in such a system is inexplicable and even unthinkable except upon the supposition of a directive Cosmic Intelligence (F 167).

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

CRETE, CRETANS. (*Hastings' DB* 166)

Crete, the modern *Candia*, is an island 60 miles S. of Greece proper, about 150 miles long, and varying in breadth from 30 to 7 miles, with **mountains** as high as 7000 feet (H 166).

The epithets which a native of the island, the poet Epimenides (flourished B.C. 600), flung at the Cretans, are quoted in a somewhat un-apostolic manner in the Epistle to Titus (1:12). Epimenides styled them 'always liars, evil beasts of prey, lazy gluttons'(H 166).

When and by whom Christianity was planted in Crete cannot be said. It is probable that it was well established there in the 1st century. In the Epistle to Titus we find **Titus** introduced as having been left by St. Paul in charge of the churches (H 166).

130:5.1 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.

130:5.2 On the mountainside in Crete Jesus had his first long talk with Gonod regarding religion. And the father was much impressed, saying: "No wonder the boy believes everything you tell him, but I never knew they had such a religion even 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.

VII: CHRISTIAN WORKERS WHO ARE EXPERIENCING TRIALS AND DIFFICULTIES (*Soul Winning Texts* 166)

8. "I Can't Get Anything Settled About My Future Work." (*Soul Winning Texts* 173)

130:5.3 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 to 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,

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. *Sufficient unto the day is the evil thereof.*—Matt. 6:34.

and that is sufficient for today.

My tomorrow is wholly in the hands of my Father in heaven."

6. “Why Am I Kept So Long at One Kind of Work, Even When I Thoroughly Understand It?” (*Soul Winning Texts* 170)

Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And *when forty years were expired*, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.— *Acts 7:29,30.* (*Soul Winning Texts* 170-71)

MAP 51: ST. PAUL'S TRAVELS (*AHGH*)

And then he told Ganid the story of

Moses and the *forty years* of watchful waiting and continued preparation.

130:5.4 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 caste 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 his angry blows. Ganid felt a strong impulse to help Jesus handle the affair, but his father forbade 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. 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 smite 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

130:6.1 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 lad 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."

130:6.2 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 good-bye and making as if he were taking leave, suddenly turned to him, saying:

MAP 51: ST. PAUL'S TRAVELS (AHGHL)

“I well know you 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.”

130:6.3 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.

130:6.4 “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.⁸ 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.”

130:6.5 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.

130:6.6 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 lad named

RUFUS.—1. The brother of Alexander and son of Simon of Cyrene (Mk 15:21 only). 2. A Christian at Rome greeted by St. Paul (Ro 16:13) as ‘the chosen in the Lord,’ together with ‘his mother and mine.’ It has been conjectured that these two are the same person, that Simon’s widow (?) had emigrated to Rome with her two sons, where they became people of eminence in the Church, and that this is the reason why the brothers are mentioned by St. Mark, who probably wrote in Rome (*Hastings’ DB* 806).

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross (Mk 15:21).

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 CARTHAGE — DISCOURSE ON TIME AND SPACE

130:7.1 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.

130:7.2 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 that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother (Prov. 18:24).]

“A man who would have friends must show himself friendly.”

XV: TIME AS A LIMITATION
(Flewelling 136)

130:7.3 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:

[CHAPTER PROPER] (Flewelling 136)

[contd] The one unquestionable figure of speech under which most people represent time is that it is a flowing stream of events (F 136).

130:7.4 Time is the stream of flowing temporal events perceived by creature consciousness.

In defining time as the form under which we relate events Kant seized upon its main characteristic and is found to be confirmed outside of philosophy in the recent doctrine of relativity. Time is the relation of succession in events (F 139).

Time is a name given to the succession-arrangement whereby events are recognized and segregated.

[Time] is part and parcel of the world order and does not depend upon us for its validity or upon our thinking it. It is a part of those general relations which we call our **universe** (F 137).

[The average man] does not stop to reflect that there can be an experience of flowing events only as there is something which does not pass with its experience. Flow has meaning only for **something which does not flow** (F 136).

[PREAMBLE] (Flewelling 136)

—**Personality**

the **only** known experience of time **transcendence**— (F 136)

[CHAPTER PROPER] (Flewelling 136)

Some will object that **animals** also have a **time sense**, but that it exists to any great degree is very questionable (F 138).

To a child sitting on the curb and able to see only the **section** of the street directly in front of him

the passing vehicles occur in strict **succession** (F 140).

The **universe** of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise.

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 universes Paradise and its Deities transcend both time and space.

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.

130:7.5 **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

He might conceivably be taken up into a tower or into an aeroplane from which he would simultaneously witness the whole length of the parade (F 140).

its wholeness.

The relations are now seen as simultaneous and continuous and the whole is viewed as a complete process unrolling itself (F 140).

That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle;

Succession and simultaneity are thus shown as being variations in the form of relations (F 140).

in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.

XVI: IS THERE SPACE WITHOUT OBJECTS? (Flewelling 144)

130:7.6 There are seven different conceptions of space as it is conditioned by time.

We use time as the measure of space. This may be objected to because some will insist that space is used as the measure of time (F 146).

Space is measured by time,

not time by space.

The confusion of the scientist grows out of failure to recognize the **reality** of space.

Lest we should be accused of assuming the **unreality** of space and of making it merely the creation of human intelligence and thus offend the common-sense mind, let us hasten to indicate our thought of the necessary place taken by the spatial notion in the Cosmic Intelligence. If this intelligence creates the universal order and this order is an order of relations, as we think we have seen, and space is one of the elements of the order of relation, it is as real a relation as any other. Its reality does not depend on our **relating objects** (F 151).

[See 41:6.1.]

But how can the spaceless get into space so as to have any relation to it? This seems an insoluble mystery and paradox. Nevertheless it is a mystery we all experience in a limited way. For the **mind** is not a spatial object; we can in no sense locate it. It outruns any boundary in spatial dimensions that can set for it (F 152).

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.

[T]he very necessities of a proper scientific understanding of such facts as gravitation and light involve the assumption that space is nothing more nor less than the order of relation which exists between objects. Inasmuch as this relation can be gathered into uniform expression in the equations for the law of gravitation, it is stated that these relations cannot be infinite but are **finite** (F 145).

[By some [time] is boldly termed the fourth dimension of space.... There is no reason why we should stop with four dimensions, however. The only possible limit is the limit of the human mind in its ability to handle the concept of relation (F 140).]

[Space comes the nearest of all non-absolute things to being absolute. Space is apparently absolutely ultimate (118:3.5).]

[*Compare:* The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization (112:1.9).]

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.

But the space potential is truly ultimate only on the absolute level.

130:7.7 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.

130:7.8 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 the children of ultimate destiny.

8. ON THE WAY TO NAPLES AND ROME

130:8.1 The first stop on the way to Italy was at the island of Malta.

V: CHRONIC FEAR OR COMMON WORRY (*Worry and Nervousness* 51)

THE MAGNIFICATION OF TRIFLES (*Worry and Nervousness* 57)

A discouraged and downcast fellow, struggling with obstacles and fighting with failures, will often deliberately attribute all his misfortune and difficulties to some trifling mistake in his youth, or to some insignificant blunder or minor transgression in later life (*W&N* 57).

[contd] There recently came into our clinic a young man whose life was a perfect failure; he had contemplated suicide, but a friend urged him to come and see us.

Here Jesus had a long talk with

a downhearted and discouraged young man named Claudus.

This fellow had contemplated taking his life,

After an hour's talk

he was ready to go to work and he has continued to make rapid progress and satisfactory improvement.

We are all subject to the little ills of life. Other people are not free from these vexing trifles; why should we expect to be? In times of trouble and harassment, let us swell out our chests, breathe deeply, and **face these trifling difficulties like men** (*W&N* 57).

V: GOOD TEXTS FOR THOSE WHO OFFER SPECIAL OBJECTIONS. (*Soul Winning Texts* 73)

2. **"I'm Trying to be a Good Christian"**
(*Soul Winning Texts* 73)

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.

130:8.2 At Syracuse they spent a full week. The notable event of their stop here was the rehabilitation of Ezra, the back-slidden 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."**

[See 195:6.16.]

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,

And ye shall seek me, and find me, when ye shall search for me with *all* your heart.—*Jer. 29:13*.

‘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 them an heart to know me, that I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their *whole heart*.—*Jer. 24:7*.

‘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’?

I: GOOD TEXTS FOR ANXIOUS SEEKERS AND THOSE WHO WANT TO BE SAVED. (*Soul Winning Texts* 36)

And have you not also read in the Scriptures where it says:

He looketh upon men, and if any say, *I have sinned, and perverted that which was right*, and it profited me not;

‘He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not,

He will deliver his soul from going into the pit, and his life shall see the light. *Job. 33:27, 28*.

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.

[Christian memorials at Syracuse are not specially early (“Syracuse,” in *Hastings’ DB* 884).]

Later, this Jew, in association with a well-to-do Greek proselyte, built the first Christian church in Syracuse.

130:8.3 At Messina they stopped for only one day, but that was long enough to change the life of a small boy, a fruit vendor, 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.

130:8.4 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.

130:8.5 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.

130:8.6 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 animals toward Rome, all three being anxious to see this mistress of empire and the greatest city in all the world.

1. *Note:* Except for the Gadiah episode, the author of Part IV never mentions Philistines living in Palestine at the time of Jesus. Historians hold that the Philistines disappeared as a distinct ethnic group hundreds of years before then.

From the Wikipedia article on the Philistines:

The Bible paints the Philistines as the main enemy of the Israelites (prior to the rise of the Assyrian Empire between the 10th century BC and late 7th century BC) with a state of almost perpetual war between the two peoples. The Philistine cities lost their independence to Assyria, and revolts in following years were all crushed. They were subsequently absorbed into the Babylonian and Persian empires, and disappeared as a distinct ethnic group by the late 5th century BC.

From the Hastings' DB article on the Philistines:

The Philistines cease to be mentioned by this name after the time of the Assyrians. Some infer from the fact that Herodotus (iii. 5) speaks of the Arabians as being in possession of the coast in the time of Cambyses, that the Philistines had even then been supplanted. It is probable that in the ebb and flow of the nations over this land they were gradually absorbed and lost their identity (*Hastings' DB* 725).

2. See 100:7.2, 141:7.6.

3. *Note:* The writer of Part IV bypasses the Bible passages where Jesus refers to Jonah, eg:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40).

4. See 142:3.9.

5. The two **rudder paddles**, the universal method of steering till about the 12th cent., were usually in the larger vessels passed through port-holes, which could also serve as hawse holes when the vessel was **anchored** by the stern ("Ships and Boats," in *Hastings' DB* 851).

6. Compare the *Hastings' DB* article on Cæsarea: [After the fall of Jerusalem the] city was made into a Roman colony, named *Colonia Prima Flavia Augusta Cæsarensis*, released from taxation, and recognized as the **capital of Palestine** (H 107).

In A.D. 6 Caesarea became the capital of Iudaea, which was made up of the former Judea, Samaria and Idumea. Iudaea did not include Galilee, the Perea or the Decapolis.

7. The UB treats Paul's imprisonment and the Jewish War as occurring at about the same time, but historians reckon at least a four-year span between the end of Paul's imprisonment (estimated at 58-60 A.D. or 60-62 A.D.) and the beginning of the Jewish War (A.D. 66).

8. *Compare:* But long before reaching Havona, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable (26:5.3).

Let obstacles breed the spirit of conquest, the determination to conquer, instead of causing us to wilt and surrender (*Worry & Nervousness* 57).