

132:0, 132:1, 132:2 and 132:3

Paper 132 — The Sojourn at Rome

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Sources for Paper 132, in the order in which they appear

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

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

- (2) “Rome,” by A. Souter, 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) Ralph Tyler **Flewelling**, *Creative Personality: A Study in Philosophical Reconciliation* (New York: The Macmilland Company, 1926)

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 132 — THE SOJOURN AT ROME

132:0.1 Since Gonod carried greetings from the princes of India to Tiberius, the Roman ruler, on the third day after their arrival in Rome the two Indians and Jesus appeared before him.

TIBERIUS. (*Hastings' DB* 934)

It was clear that [Emperor Augustus] did not desire the succession of his stepson Tiberius, who was reserved, morose, and unlovable. The successive deaths of his nominees compelled him to fall back upon Tiberius, who in A.D. 11 was made co-emperor. Three years later he succeeded to the purple (H 934).

The morose emperor

was unusually cheerful on this day and chatted long with the trio. And when they had gone from his presence, the emperor, referring to Jesus, remarked to the aide standing on his right, "If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?"

132:0.2 While at Rome, Ganid had regular hours for study and for visiting places of interest about the city. His father had much business to transact, and desiring that his son grow up to become a worthy successor in the management of his vast commercial interests, he thought the time had come to introduce the boy to the business world. There were many citizens of India in Rome, and often one of Gonod's own employees would accompany him as interpreter so that Jesus would have whole days to himself;

this gave him time in which to become thoroughly acquainted with

ROME. (*Hastings' DB 805*)

Various estimates of the population of Rome in the time of Christ have been given: 2,000,000 seems not unlikely (H 805).

The Roman Forum,

an open space measuring over 300 ft. in length, and about 150 ft. in breadth, was the centre of political, legal, and commercial life (H 805).

On the top of the Capitoline Hill was the *Capitolium*,

or great temple dedicated to Jupiter, Juno, and Minerva,

and on the Palatine Hill the principal residence of the Emperor,

and the Temple of Apollo, containing the public libraries, Greek and Latin (H 805).

The extension of Roman territory steadily continued until, in the time of Christ, it included, roughly, Europe (except the British Isles, Norway, Sweden, Denmark, Germany, and Russia),

the whole of Asia Minor, Syria, Egypt, and the north-west of Africa (H 806).

this city of two million inhabitants.

He was frequently to be found in

the forum,

the center of political, legal, and business life.

He often went up to

the Capitolium

and pondered the bondage of ignorance in which these Romans were held as he beheld

this magnificent temple dedicated to Jupiter, Juno, and Minerva.

He also spent much time on

Palatine hill, where were located the emperor's residence,

the temple of Apollo, and the Greek and Latin libraries.

^{132:0.3} At this time the Roman Empire included all of southern Europe,

Asia Minor, Syria, Egypt, and northwest Africa;

All nationalities in the Empire were represented—among them many Jews, who were expelled by Claudius in A.D. 50, but returned at his death four years later (H 805).

and its inhabitants embraced the citizens of every country of the Eastern Hemisphere.

His desire to study and mingle with this cosmopolitan aggregation of **Urantia** mortals was the chief reason why Jesus consented to make this journey.

133:0.4 Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven; and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their message. He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction:

[14. Be constructive; teach truth, sound doctrine. Don't spend all your energies **fighting error** and pulling down fables (Dr. William S. **Sadler**, *Soul-Winning Texts, Or, Bible Helps for Personal Work* [1909, reprinted 1999], p. 13).]

Never once did he **attack their errors**

or even mention the flaws in their teachings.

In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

132:0.5 The significance of this remarkable doing can the better be understood when we record the fact that, out of this group of thirty-two Jesus-taught religious leaders in Rome, only two were unfruitful; the thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian church of that city.

We who view human activities from behind the scenes and in the light of nineteen centuries of time recognize just three factors of paramount value in the early setting of the stage for the rapid spread of Christianity throughout Europe, and they are:

1. The choosing and holding of Simon Peter as an apostle.

2. The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.

[See 128:3.5.]

3. The preliminary preparation of these thirty Romans for the subsequent leadership of the new religion in Rome and throughout the empire.

132:0.6 Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching. Jesus' work in behalf of the original thirty-two was entirely personal. In his labors for these individuals the scribe of Damascus never met more than three of them at one time, seldom more than two, while most often he taught them singly. And he could do this great work of religious training because these men and women were not tradition bound; they were not victims of a settled preconception as to all future religious developments.

132:0.7 Many were the times in the years so soon to follow that Peter, Paul, and the other Christian teachers in Rome heard about this scribe of Damascus who had preceded them, and who had so obviously (and as they supposed unwittingly) prepared the way for their coming with the new gospel. Though Paul never really surmised the identity of this scribe of Damascus, he did, a short time before his death, because of the similarity of personal descriptions, reach the conclusion that the "tentmaker of Antioch" was also the "scribe of Damascus." On one occasion, while preaching in Rome, Simon Peter, on listening to a description of the Damascus scribe, surmised that this individual might have been Jesus but quickly dismissed the idea, knowing full well (so he thought) that the Master had never been in Rome.

1. TRUE VALUES

132:1.1 It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian church at Rome. In substance, and restated in modern phraseology, Jesus taught Angamon:

XXV: THE COSMIC REALITY OF HUMAN VALUES (Flewelling 216)

132:1.2 The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality.

To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior.

The field of scientific demonstration, when understood, is limited then to “activities and relations” rather than to essences, or at least to what can be learned about the essence of anything from its activity and relation (F 218).

The scientist, as such, is limited to the discovery of the relatedness of material facts.

The scientist, indeed, has no more right to be a materialist than an idealist.

Technically, he has no right to assert that he is either materialist or idealist,

Neither of the foregoing presuppositions is scientific;

for in so doing he has assumed to forsake the attitude of a true scientist

both are philosophical (F 218).

since any and all such assertions of attitude are the very essence of philosophy.

Without the presence of **moral insight**

the advance of science **becomes the menace** of humanity.

Morally untempered, it promises only universal **destruction** to that fragile plant which we call human life and **civilization**. It is needless to point out that, though facts might remain after such devastation, science itself would be destroyed, if not forever, at least until the birth of a new race whose moral achievement should walk hand in hand with their scientific progress (F 221).

Science, like religion, must be forever **on trial**,

and must **justify** itself by its contribution to the common welfare (F 221).

132:1.3 Unless the **moral insight** and the spiritual attainment of mankind are proportionately augmented,

the unlimited advancement of a purely materialistic culture may eventually **become a menace** to civilization.

A purely materialistic science harbors within itself the potential seed of the **destruction** of all scientific striving,

for this very attitude presages the ultimate collapse of a **civilization** which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

132:1.4 The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels.

In every age scientists and religionists must recognize that they are **on trial** before the bar of human need.

They must eschew all warfare between themselves

while they strive valiantly to **justify** their continued survival by enhanced devotion to the service of human progress.

A science and a religion which make life more worth living will abide forever, and if either science or religion, falsely **so called**, does not stand this test,

they must **pass away** under the exigencies of life itself (F 222).

If the **so-called** science or religion of any age is false,

then must it either purify its activities or **pass away**

before the emergence of a material science or spiritual religion of a truer and more worthy order.

2. GOOD AND EVIL

132:2.1 Mardus was the acknowledged leader of the Cynics of Rome, and he became a great friend of the scribe of Damascus. Day after day he conversed with Jesus, and night upon night he listened to his supernal teaching. Among the more important discussions with Mardus was the one designed to answer this sincere Cynic's question about good and evil. In substance, and in twentieth-century phraseology, Jesus said:

XXVII: KNOWING **GOOD AND EVIL**
(Flewelling 231)

Of course, there are plain advantages in having our good distinguished for us. If we accept the good as laid down by **social** environment we are saved the discomfort that arises from social conflict. "Everybody's doing it," is the easy password of **ethical laziness**.

132:2.2 My brother, **good and evil** are merely words symbolizing relative levels of human comprehension of the observable universe.

If you are **ethically lazy** and socially indifferent, you can take as your standard of good the current **social** usages.

If we accept the dictates of goodness laid down by a religious institution we have the safeguard of the longer history and of proved general aims, and we are saved the discomfort of applying the ethical question to the acts of life.

If you are spiritually indolent and morally unprogressive,

you may take as your standards of good the religious practices and traditions of your contemporaries.

But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival.

132:2.3 Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

132:2.4 The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of

We do whatever the institution declares to be good and we refrain from acts it declares evil, but we pay the price by loss of moral freedom, which is the supreme element in ethical action.

sacrificing his moral freedom

and losing his spiritual liberty.

Such a soul is destined to become an intellectual parrot, a social automaton,

We do something similar when we pin our definition **slavishly** to any written **authority**; for there is constant need for reinterpretation of the written in terms of life, in which new circumstances call for the application of living principles (F 231-32).

and a **slave** to religious **authority**.

132:2.5 Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment—the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

132:2.6 As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

[contd] Now the fact that in actual human definition and achievement goodness is **relative** rather than absolute has been a stumbling block to many minds. [Etc.] (F 232)

132:2.7 Goodness is living, **relative**,

always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart—

As with Spinoza, the bad has come to be looked upon as not so bad, but as only a necessary shadow of evil (F 232).

the shadows of potential evil.

Like truth again, goodness is not so much a possession as it is a quest (F 236).

132:2.8 Until you attain Paradise levels,

goodness will always be more of a quest than a possession, more of a goal than an experience of attainment.

But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness.

The presence of goodness and evil in the world is in itself positive proof of the existence and reality of

We speak both of evil and good as if they had separate and abstract existence apart from moral will. We need to ask ourselves what would become of all the good or evil influences in the world apart from the good or evil acts of moral beings. We find them utterly unsubstantial and illusory (F 236).

man's moral will,

the personality, which thus identifies these values and is also able to choose between them.

132:2.9 By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

The possibility of evil may very well be demanded as necessary to moral choice and the existence of moral character,

but the possibility of evil cannot be safely held as implying the necessity or the existence of evil, as is so often assumed.

Evil may be possible but not chosen, and so long as it is not chosen it does not exist (F 237).

132:2.10 The possibility of evil is necessary to moral choosing,

but not the actuality thereof.

A shadow is only relatively real.

Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development.

Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

3. TRUTH AND FAITH

132:3.1 Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic. While this high priest of Mithraism held many conferences with the Damascus scribe, he was most permanently influenced by their discussion of truth and faith one evening. Nabon had thought to make a convert of Jesus and had even suggested that he return to Palestine as a Mithraic teacher. He little realized that Jesus was preparing him to become one of the early converts to the gospel of the kingdom. Restated in modern phraseology, the substance of Jesus' teaching was:

XXVI: "WHAT IS TRUTH?"
(Flewelling 223)

[contd] The question "What is truth?" has been trite since Bacon's famous use of it, but behind the triteness of it and behind the eternal mystery of it there is a profound fact. Neither Pilate nor Jesus could answer it verbally and categorically,

because it is a question which can be answered only in life (F 223).

With this thought of the nature of truth in mind, it becomes evident we shall need to distinguish between truth and knowledge. Truth is the more inclusive term.

Knowledge is of things we observe; truth includes the larger world of relations (F 224).

132:3.2 Truth cannot be defined with words,

only by living.

Truth is always more than knowledge.

Knowledge pertains to things observed,

but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities.

[Compare F 224-25.]

Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living.

While **knowledge** is limited to known or discoverable physical phenomena and their relations,

Knowledge deals with facts;

wisdom, with relationships;

truth includes the whole universe of moral relations, **values**, purpose, efficient causation, and ground (F 225).

truth, with reality **values**.

One demand the human mind insistently makes; it desires rest, content, calm, and this calm it seeks by requiring that all truth and knowledge be within its compass, carefully labeled, and beyond all power of **change**... We make the demand because of **mental laziness**

132:3.3 Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is **mentally lazy**

in adjusting to the progressive struggles of living,

and our **dread of the unknown** (F 226).

while he is also terribly **afraid of the unknown**.

Natural man is slow to initiate **changes** in his habits of thinking and in his techniques of living.

The task of life may well be conceived as a **discovery** of these values in their varied relations, and their application in everyday affairs. We have no absolute **revelations**; we must find them as related to ourselves and our duties (F 227).

Putting one's self in tune with scientific fact is to put one's self in tune with nature and to provide the basis of scientific insight and discovery. In the realm of religion it is what is called spiritual **single-mindedness**: "If the eye be single the whole body shall be full of light" (F 228).

Never can be any real conflict between **knowledge** and **truth**,

although there may be between **knowledge** and **belief** (F 223).

Science is delayed by disloyalty to scientific precepts, by the **prejudice** of acquired and traditional viewpoints, by the coldness of scientific unbelief, by ruling presuppositions and dominant hypotheses.

132:3.4 **Revealed** truth, personally **discovered** truth,

is the supreme delight of the human soul;

it is the joint creation of the material mind and the indwelling spirit.

The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop

a **singleness** of purpose

to do the Father's will, to find God and to become like him.

There is never conflict between true **knowledge** and **truth**.

There may be conflict between **knowledge** and human **beliefs**,

beliefs colored with **prejudice**,

distorted by fear,

In scientific as well as in theological thought, we witness the refusal to **face facts in a new way** (F 229).

Truth becomes a value to us only as it becomes to us a matter of **faith**, of spiritual insight, and of apprehension wrought out in living terms (F 227).

XXVIII: THE CONTRIBUTION OF FAITH TO LIFE (Flewelling 238)

The quality of religious faith, the conception of God, and of man's relation to God will inevitably determine the ethical achievement of the individual. Not that faith can be identified with ethical acts, but the **ethical acts will hardly rise higher than the faith** (F 238).

Faith is possible only to a being who possesses the power of **self-criticism** and **reflection** (F 240).

Our faith arises out of our power of reflection upon our own acts. Thereby we are able to discover their ethical quality and arrive at a sense of **moral** responsibility (F 240-41).

That faith which is to be the **guide of the creative imagination** and yield the highest success in life must have been placed by habit in the intuitional field (F 242).

and dominated by the dread of **facing new facts** of material discovery or spiritual progress.

132:3.5 But truth can never become man's possession without the exercise of **faith**.

This is true because

man's thoughts, wisdom, **ethics**, and ideals **will never rise higher than his faith**, his sublime hope.

And all such true faith is predicated on profound **reflection**, sincere **self-criticism**,

and uncompromising **moral** consciousness.

Faith is the **inspiration of the spiritized creative imagination**.

XXIX: DEATHLESS PERSONALITY
(Flewelling 245)

[Thus the perfection of God and the ineffable character of the Eternal Goodness provide a reasonable assumption for the continuance of that order of life which is already taking hold upon eternity. This reason is as profound as the expectation that under normal conditions the pistils, stamens, and ovary sack of the flower will produce the **seed** and that they in turn will provide the **germs** of future **plants** (F 249-50).]

Life continues by proving its power to continue.... Within itself lies the reason for its continued **functioning**. It lives because it still has something to accomplish through living. If there shall come a time when there is no object for its functioning, it will cease to exist (F 249).

132:3.6 Faith acts to release the superhuman activities of the divine spark, the immortal **germ**, that lives within the mind of man, and which is the potential of eternal survival.

Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves.

The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence. The concealed **seed** of the human soul is an immortal spirit.

The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father.

132:3.7 Human **life continues**—survives—because it has a universe **function**,

the task of finding God.

The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God—eternal.

132:3.8 Spiritual evolution is an experience of

[There could be no object in prolonging the capacity of evil to reproduce itself. Its only extenuation would lie in the direction of providing a further possibility for the weak and feeble remnants of a spiritual life to grow to normal good. How that could be accomplished without displacing the meaning of moral character as **voluntary goodness** is too deep a question for the human mind (F 250-51).]

the increasing and **voluntary choice of goodness**

attended by an equal and progressive diminution of the possibility of evil.

With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

132:3.9 The presence of the **Paradise spirit** in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and **indwelling spirit fragment** of the Universal Father.

XXX: THE SELF-RESTRAINT OF FREEDOM (Flewelling 254)

132:3.10 Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint.

The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty.

XXXII: CREATIVE IMAGINATION IN LIFE (Flewelling 272)

Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe,

[Prayer] tunes the creative imagination to the most exalted note and may truly be called the *sine qua non* of all creative work. Prayer has its place in all creative achievement.... The heart of achievement lies in that type of prayer which unifies all dreams and desires and powers of self-expression in the man, all moral and spiritual aspirations, in the direction of a great and noble aim (F 281).

whereas prayer becomes the great unifier of the various inspirations of the creative imagination

and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

132:3.11 Nabon was greatly impressed by these words, as he was by each of his talks with Jesus. These truths continued to burn within his heart, and he was of great assistance to the later arriving preachers of Jesus' gospel.