

137:6, 137:7

Paper 137 —Tarrying Time in Galilee

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Sources for Paper 137, in the order in which they appear

- (1) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (2) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (3) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)

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.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

Work-in-progress Version 27 July 2013

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Revised 2 Nov. 2013 and 17 July 2014

P A P E R 1 3 7 — T A R R Y I N G T I M E I N G A L I L E E

6. THE EVENTS OF A SABBATH DAY

137:6.1 Jesus' first public appearance following his baptism was in the Capernaum synagogue on Sabbath, March 2, A.D. 26. The synagogue was crowded to overflowing. The story of the baptism in the Jordan was now augmented by the fresh news from Cana about the water and the wine. Jesus gave seats of honor to his six apostles, and seated with them were his brothers in the flesh James and Jude. His mother, having returned to Capernaum with James the evening before, was also present, being seated in the women's section of the synagogue. The entire audience was on edge; they expected to behold some extraordinary manifestation of supernatural power which would be a fitting testimony to the nature and authority of him who was that day to speak to them. But they were destined to disappointment.

137:6.2 When Jesus stood up, the ruler of the synagogue handed him the Scripture roll, and he read from the Prophet Isaiah:

Thus saith the LORD, The heaven *is* my throne,
and the earth *is* my footstool:

where *is* the house that ye build unto me? and
where *is* the place of my rest?

“Thus says the Lord: ‘The heaven is my
throne, and the earth is my footstool.

Where is the house that you built for me?
And where is the place of my dwelling?

SOURCE OR PARALLEL

URANTIA PAPER 137

For all those *things* hath mine hand made, and those *things* have been, saith the LORD:

All these things have my hands made,' says the Lord.

but to this *man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word (Isa. 66:1-2).

'But to this man will I look, even to him who is poor and of a contrite spirit, and who trembles at my word.'

Hear the word of the LORD, ye that tremble at his word;

Hear the word of the Lord, you who tremble and fear:

Your brethren that hated you, that cast you out for my name's sake, said,

'Your brethren hated you and cast you out for my name's sake.'

Let the LORD be glorified:

But let the Lord be glorified.

but he shall appear to your joy, and they shall be ashamed.

He shall appear to you in joy, and all others shall be ashamed.

A voice of noise from the city, a voice from the temple,

A voice from the city, a voice from the temple,

a voice of the LORD that rendereth recompense to his enemies.

a voice from the Lord

says:

Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

'Before she travailed, she brought forth; before her pain came, she was delivered of a man child.'

Who hath heard such a thing? who hath seen such things?

Who has heard such a thing?

Shall the earth be made to bring forth in one day?

Shall the earth be made to bring forth in one day?

or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children (Isa. 66:5-8).

Or can a nation be born at once?

For thus saith the LORD,

But thus says the Lord:

Behold, I will extend peace to her like a river,

'Behold I will extend peace like a river,

and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon her knees.

and the glory of even the gentiles shall be like a flowing stream.

SOURCE OR PARALLEL

As one whom his mother comforteth, so will I comfort you;

and ye shall be comforted in Jerusalem.

And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies (Isa. 66:12-14).

URANTIA PAPER 137

As one whom his mother comforts, so will I comfort you.

And you shall be comforted even in Jerusalem.

And when you see these things, your heart shall rejoice.”

137:6.3 When he had finished this reading, Jesus handed the roll back to its keeper. Before sitting down, he simply said: “Be patient and you shall see the glory of God; even so shall it be with all those who tarry with me and thus learn to do the will of my Father who is in heaven.” And the people went to their homes, wondering what was the meaning of all this.

137:6.4 That afternoon Jesus and his apostles, with James and Jude, entered a boat and pulled down the shore a little way, where they anchored while he talked to them about the coming kingdom. And they understood more than they had on Thursday night.

137:6.5 Jesus instructed them to take up their regular duties until “the hour of the kingdom comes.” And to encourage them, he set an example by going back regularly to work in the boatshop.

XI: THE LAMB OF GOD (Norwood
131)

“My little children,” he said to them at the turn of the road that brought the town to their view, “wait till I call you. I have many things to tell you, but not now.

Return to your homes.

Take up your lives as though nothing had happened.

The kingdom of God will not come with noise and excitement;

it will come through the changed hearts of my disciples.

You are my disciples.

Be gentle. Be obedient. Be patient.

Soon I will call you. . . .

In explaining that they should spend three hours every evening in study and preparation for their future work, Jesus further said:

“We will all remain hereabout

until the Father bids me call you.

Each of you must now return to his accustomed work

just as if nothing had happened.

Tell no man about me and remember that

my kingdom is not to come with noise and glamor,

but rather must it come through the great change which my Father will have wrought in your hearts

and in the hearts of those who shall be called to join you in the councils of the kingdom.

You are now my friends; I trust you and I love you; you are soon to become my personal associates.

Be patient, be gentle. Be ever obedient to the Father’s will.

Make yourselves ready for the call of the kingdom.

While you will experience great joy in the service of my Father,

SOURCE OR PARALLEL

URANTIA PAPER 137

But be prepared for trouble. You saw what happened at the river? Let that be a sign to you.

you should also be prepared for trouble,

[Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God (Acts 14:22).]

for I warn you that it will be only

through much tribulation that many will enter the kingdom.

But those who have found the kingdom, their joy will be full, and they shall be called the blest of all the earth.

The world will not readily receive my words.

But do not entertain false hope;

the world will stumble at my words.

Even you, my friends, do not fully perceive what I am unfolding to your confused minds.

This is the generation of sign-seekers,

Make no mistake; we go forth to labor for

a generation of sign seekers.

of men who will look for magic as the proof of spiritual authority.

They will demand wonder-working as the proof that I am sent by my Father,

and they will be slow to recognize in the revelation of my Father's

Good friends, love is the only authority. Blessed are you pure in heart, for you will see God" (N 134).

love

the credentials of my mission."

137:6.6 That evening, when they had returned to the land, before they went their way,

[contd] Jesus lifted his hands to bless them. As a field of barley bends to the wind, their heads bowed beneath the hands of Jesus, who said:

“My Father, I thank You for these little ones who

believe in me.

For their sakes I have sanctified myself.

May they all be one as we are one” (N 134).

Jesus, standing by the water’s edge, prayed:

“My Father, I thank you for these little ones who,

in spite of their doubts,

even now believe.

And for their sakes have I set myself apart to do your will.

And now may they learn to be one, even as we are one.”

7. FOUR MONTHS OF TRAINING

^{137:7.1} For four long months—March, April, May, and June—this tarrying time continued; Jesus held over one hundred long and earnest, though cheerful and joyous, sessions with these six associates and his own brother James. Owing to sickness in his family, Jude seldom was able to attend these classes. James, Jesus’ brother, did not lose faith in him, but during these months of delay and inaction Mary nearly despaired of her son. Her faith, raised to such heights at Cana, now sank to new low levels. She could only fall back on her so oft-repeated exclamation: “I cannot understand him. I cannot figure out what it all means.” But James’s wife did much to bolster Mary’s courage.

137:7.2 Throughout these four months these seven believers, one his own brother in the flesh, were getting acquainted with Jesus; they were getting used to the idea of living with this God-man. Though they called him Rabbi, they were learning not to be afraid of him. Jesus possessed that matchless grace of personality which enabled him so to live among them that they were not dismayed by his divinity.

[And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God (James 2:23).]

They found it really easy to be “friends with God,” God incarnate in the likeness of mortal flesh.

This time of waiting severely tested the entire group of believers. Nothing, absolutely nothing, miraculous happened. Day by day they went about their ordinary work, while night after night they sat at Jesus’ feet. And they were held together by his matchless personality and by the gracious words which he spoke to them evening upon evening.

137:7.3 This period of waiting and teaching was especially hard on Simon Peter. He repeatedly sought to persuade Jesus to launch forth with the preaching of the kingdom in Galilee while John continued to preach in Judea. But Jesus’ reply to Peter ever was: “Be patient, Simon. Make progress. We shall be none too ready when the Father calls.” And Andrew would calm Peter now and then with his more seasoned and philosophic counsel. Andrew was tremendously impressed with the human naturalness of Jesus. He never grew weary of contemplating how one who could live so near God could be so friendly and considerate of men.

137:7.4 Throughout this entire period Jesus spoke in the synagogue but twice. By the end of these many weeks of waiting the reports about his baptism and the wine of Cana had begun to quiet down. And Jesus saw to it that no more apparent miracles happened during this time. But even though they lived so quietly at Bethsaida, reports of the strange doings of Jesus had been carried to Herod Antipas, who in turn sent spies to ascertain what he was about. But Herod was more concerned about the preaching of John. He decided not to molest Jesus, whose work continued along so quietly at Capernaum.

137:7.5 In this time of waiting Jesus endeavored to teach his associates what their attitude should be toward the various religious groups and the political parties of Palestine. Jesus' words always were, "We are seeking to win all of them, but we are not of any of them."

VIII: JEWISH SECTS AND IDEALS IN THE TIME OF CHRIST (Barton 47)

[contd] Both the scribes and the rabbis belonged to the section of the Jews known as **Pharisees**, *i.e.*, people who separated themselves from the common herd who were careless in their observance of the Law.

The Pharisees preferred the name "**Associates**" (B 47).

[Their view of ever-fresh possibilities in the Law rendered them in some measure **progressives**; it was they who made the doctrine of a future life an article of faith for Israel (Fiske & Easton 259).]

Although the Pharisees were conservative in practice, they sometimes adopted ideas foreign to the Old Testament Scriptures.

137:7.6 The scribes and rabbis, taken together, were called **Pharisees**.

They referred to themselves as the "**associates**."

In many ways they were the **progressive** group among the Jews,

having adopted many teachings not clearly found in the Hebrew scriptures,

For example, in most of the Old Testament books there is no faith expressed in a resurrection or in an immortal life.

It is only in Dan. 12:2-4 out of the whole Old Testament that such a faith finds expression (B 47).

In opposition to the Pharisees stood the Sadducees, a party or group consisting mainly of the priesthood and wealthy Jews who were worldly wise

and who felt the disadvantage of insisting upon such a strict enforcement of the Jewish Law as to cut the nation off from all that was beneficial in the civilization of the world by which they were surrounded (B 48).

While the Pharisees and Sadducees were parties rather than sects,

the Essenes can be more properly called a sect.

They appeared during the Maccabæan revolt, 168-153 B.C., and were apparently an offshoot of the Pharisees.

In some respects they were greater sticklers for the observance of the Law than the Pharisees themselves; in other respects they modified Jewish practice through foreign influences.

These influences have been thought by some to be Persian, though others think that their source is unknown.

The Essenes were brotherhoods, who lived in monasteries and did not marry.

such as belief in the resurrection of the dead,

a doctrine only mentioned by a later prophet, Daniel.

137:7.7 The Sadducees consisted of the priesthood and certain wealthy Jews.

They were not such sticklers for the details of law enforcement.

The Pharisees and Sadducees were really religious parties, rather than sects.

137:7.8 The Essenes were a true religious sect,

originating during the Maccabean revolt,

whose requirements were in some respects more exacting than those of the Pharisees.

They had adopted many Persian beliefs and practices,

lived as a brotherhood in monasteries, refrained from marriage,

They had **all things in common** and one had to pass through a long probation before he could be admitted to the order (B 48).

They spent much time in contemplating **angels** and Paradise and in cultivating apocalyptic knowledge (B 49).

Quite different from the Essenes were the **Zealots** or Cananæans.... The Cananæans were **intense patriots**. They burned with zeal for their country and their religion.

They were so deeply galled by the fact that Palestine was subject to the Romans that they held it to be a religious duty to use **any and every means**, however violent or treacherous, to rid their land of the rule of the hated foreigner (B 49).

Another party (it cannot be called a sect), with which Jesus came into contact during the last days of his life, were the **Herodians**. They were a political rather than a religious party, consisting of the personal followers and friends of the dynasty of Herod.

They did not, like the Cananæans, seek to get rid of Roman rule altogether, but wished to unite the country once more under a king of the Herodian dynasty under Roman protection (B 49-50).

In addition to these various parties, whose opinions and aspirations met, clashed, and seethed in the religious and political life of the time, there lived **in the very midst** of the land, in Samaria, the hated **Samaritans** already described in chapter I (B 50).

and had **all things in common**.

They specialized in teachings about **angels**.

137:7.9 The **Zealots** were a group of **intense Jewish patriots**.

They advocated that **any and all methods** were justified in the struggle to escape the bondage of the Roman yoke.

137:7.10 The **Herodians** were a purely political party

that advocated emancipation from the direct Roman rule by a restoration of the Herodian dynasty.

137:7.11 **In the very midst** of Palestine there lived the **Samaritans**,

The religious antagonism of centuries had produced such deep feelings of aversion that “the Jews had no dealings with the Samaritans” (B 50).

[The Samaritans took the Pentateuch as their Bible (that was all the Scripture that the Jewish Bible then contained) (B 8).]

Apart from the various parties into which the religious life of Palestine was divided, or rather interpenetrating them all in varying degrees, was the Messianic hope, *i.e.*, the belief that at some time God would send them a Messiah, or heavenly king,

to deliver them from their oppressors and to establish on the earth the kingdom of God (B 50).

with whom “the Jews had no dealings,”

notwithstanding that they held many views similar to the Jewish teachings.

137:7.12 All of these parties and sects, including the smaller Nazarite brotherhood,

believed in the sometime coming of the Messiah.

They all looked for a national deliverer.

But Jesus was very positive in making it clear that he and his disciples would not become allied to any of these schools of thought or practice. The Son of Man was to be neither a Nazarite nor an Essene.

137:7.13 While Jesus later directed that the apostles should go forth, as John had, preaching the gospel and instructing believers, he laid emphasis on the proclamation of the “good tidings of the kingdom of heaven.” He unfailingly impressed upon his associates that they must “show forth love, compassion, and sympathy.” He early taught his followers that the kingdom of heaven was a spiritual experience having to do with the enthronement of God in the hearts of men.

137:7.14 As they thus tarried before embarking on their active public preaching, Jesus and the seven spent two evenings each week at the synagogue in the study of the Hebrew scriptures. In later years after seasons of intense public work, the apostles looked back upon these four months as the most precious and profitable of all their association with the Master. Jesus taught these men all they could assimilate. He did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend.
