

Paper 145 — Four Eventful Days at Capernaum

© 2015 Matthew Block

Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 145, in the order in which they appear

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) George A. Barton, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (3) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

Note: This source is coded **Smith2**.

- (4) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

Note: This source is coded **Smith1**.

- (5) Rev. Alfred Edersheim, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (6) Robert Norwood, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (7) 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.)

Matthew Block
15 October 2015

Work-in-progress Version 15 Oct. 2015

© 2015 Matthew Block

PAPER 145 — FOUR EVENTFUL DAYS AT CAPERNAUM

145:0.1 Jesus and the apostles arrived in Capernaum the evening of Tuesday, January 13. As usual, they made their headquarters at the home of Zebedee in Bethsaida. Now that John the Baptist had been sent to his death, Jesus prepared to launch out in the first open and public preaching tour of Galilee. The news that Jesus had returned rapidly spread throughout the city, and early the next day, Mary the mother of Jesus hastened away, going over to Nazareth to visit her son Joseph.

145:0.2 Wednesday, Thursday, and Friday Jesus spent at the Zebedee house instructing his apostles preparatory to their first extensive public preaching tour. He also received and taught many earnest inquirers, both singly and in groups. Through Andrew, he arranged to speak in the synagogue on the coming Sabbath day.

145:0.3 Late on Friday evening Jesus' baby sister, Ruth, secretly paid him a visit. They spent almost an hour together in a boat anchored a short distance from the shore. No human being, save John Zebedee, ever knew of this visit, and he was admonished to tell no man. Ruth was the only member of Jesus' family who consistently and unwaveringly believed in the divinity of his earth mission from the times of her earliest spiritual consciousness right on down through his eventful ministry, death, resurrection, and ascension;

and she finally passed on to the worlds beyond never having doubted the supernatural character of her father-brother's mission in the flesh. Baby Ruth was the chief comfort of Jesus, as regards his earth family, throughout the trying ordeal of his trial, rejection, and crucifixion.

1. THE DRAUGHT OF FISHES

XII: CALL OF THE FOUR, AND THE FIRST PREACHING TOUR. (*A Harmony of the Gospels* 46)

§38. THE CALL OF THE FOUR. Matt. 4:18-22. Mark 1:16-20. Luke 5:1-11.

Luke 5:1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;

2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

3 And he entered into one of the boats, which was **Simon's**, and asked him to put out a little from the land.

And he sat down and taught the multitudes out of the boat.

145:1.1 On Friday morning of this same week,

when Jesus was teaching by the seaside, the people crowded him so near the water's edge

that he signaled to some fishermen occupying a near-by boat to come to his rescue.

Entering the boat,

he continued to teach the assembled multitude for more than two hours.

This boat was named "Simon"; it was the former fishing vessel of **Simon** Peter and had been built by Jesus' own hands.

[They were washing and mending their nets
(Barton 133).]

4 And when he had left speaking,

he said unto Simon,

Put out into the deep, and let down your
nets for a draught.

5 And Simon answered and said,

Master,

we toiled all night, and took nothing:

but at thy word I will let down the nets.

6 And when they had done this, they
inclosed a great multitude of fishes; and
their nets were breaking;

On this particular morning the boat was
being used by David Zebedee and two
associates, who had just come in near
shore from a fruitless night of fishing on
the lake.

They were cleaning and mending their
nets when Jesus requested them to come
to his assistance.

145:1.2 After Jesus had finished
teaching the people,

he said to David:

“As you were delayed by coming to my
help, now let me work with you. Let us
go fishing;

put out into yonder deep and let down
your nets for a draught.”

But Simon, one of David’s assistants,
answered:

“Master,

it is useless.

We toiled all night and took nothing;

however, at your bidding we will put out
and let down the nets.”

And Simon consented to follow Jesus’
directions because of a gesture made by
his master, David.

When they had proceeded to the place
designated by Jesus, they let down their
nets

and enclosed such a multitude of fish that
they feared the nets would break,

7 and they beckoned unto their partners in the other boat, that they should come and help them.

And they came, and filled both the boats, so that they began to sink.

8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying,

Depart from me; for I am a sinful man, O Lord.

9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

Mark 1:18 And straightway they left the nets, and followed him.

[?]

so much so that

they signaled to their associates on the shore to come to their assistance.

When they had filled all three boats with fish, almost to sinking,

this Simon fell down at Jesus' knees, saying,

“Depart from me, Master, for I am a sinful man.”

Simon and all who were concerned in this episode were amazed at the draught of fishes.

From that day David Zebedee, this Simon, and their associates forsook their nets and followed Jesus.

145:1.3 But this was in no sense a miraculous draught of fishes. Jesus was a close student of nature; he was an experienced fisherman and knew the habits of the fish in the Sea of Galilee. On this occasion he merely directed these men to the place where the fish were usually to be found at this time of day.¹ But Jesus' followers always regarded this as a miracle.

2. AFTERNOON AT THE SYNAGOGUE

§39. A DAY OF MIRACLES IN CAPERNAUM. Matt. 8:14-17. Mark 1:21-34. Luke 4:31-41.

Mark 1:21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

145:2.1 The next Sabbath,

[There were two meetings for public worship on the Sabbath, one in the **morning** and the other in the **afternoon**; and, as the sequel proves, it was the latter that Jesus now attended (Smith2 78).]

at the **afternoon** service in the synagogue, Jesus preached his sermon on “The Will of the Father in Heaven.”

In the **morning** Simon Peter had preached on “The Kingdom.”

[[T]he congregations assembled not only twice on the Sabbath but on the second day of the week (Monday) and again on the fifth (**Thursday**) (Smith2 85).]

At the **Thursday** evening meeting of the synagogue

Andrew had taught, his subject being “The New Way.”

At this particular time more people believed in Jesus in Capernaum than in any other one city on earth.

145:2.2 As Jesus taught in the synagogue this Sabbath afternoon, according to custom

[In a Jewish synagogue the sermon followed the scripture lessons, “the Reading of the Law and the Prophets.” Two passages were read as prescribed in the Lectionary, one from the Book of the **Law** and the other from the **Prophets**; and the preacher **took his text** from one or other of these (Smith2 78).]

he **took the first text** from the **law**,

reading from the Book of Exodus:

And ye shall serve the LORD your God, and he shall bless thy bread, and thy water;

“And you shall serve the Lord, your God, and he shall bless your bread and your water,

and I will take sickness away from the midst of thee (Exod. 23:25).

and all sickness shall be taken away from you.”

He chose the second text from the **Prophets**, reading from Isaiah:

SOURCE OR PARALLEL

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee (Isa. 60:1).

For, behold, the darkness shall cover the earth, and gross darkness the people:

but the LORD shall arise upon thee, and his glory shall be seen upon thee (Isa. 60:2).

And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Isa. 60:3).

URANTIA PAPER 145

“Arise and shine, for your light has come, and the glory of the Lord has risen upon you.

Darkness may cover the earth and gross darkness the people,

but the spirit of the Lord shall arise upon you, and the divine glory shall be seen with you.

Even the gentiles shall come to this light, and many great minds shall surrender to the brightness of this light.”

145:2.3 This sermon was an effort on Jesus’ part to make clear the fact that religion is a *personal experience*. Among other things, the Master said:

145:2.4 “You well know that, while a kindhearted father loves his family as a whole, he so regards them as a group because of his strong affection for each individual member of that family. No longer must you approach the Father in heaven as a child of Israel but as a child of God. As a group, you are indeed the children of Israel, but as individuals, each one of you is a *child of God*. I have come, not to reveal the Father to the children of Israel, but rather to bring this knowledge of God and the revelation of his love and mercy to the individual believer as a genuine personal experience. The prophets have all taught you that Yahweh cares for his people, that God loves Israel. But I have come among you to proclaim a greater truth, one which many of the later prophets also grasped, that God loves *you*—every one of you—as individuals. All these generations have you had a national or racial religion; now have I come to give you a personal religion.

145:2.5 “But even this is not a new idea. Many of the spiritually minded among you have known this truth, inasmuch as some of the prophets have so instructed you. Have you not read in the Scriptures where the Prophet Jeremiah says:

In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge (Jer. 31:29).

‘In those days they shall no more say, the fathers have eaten sour grapes and the children’s teeth are set on edge.

But every one shall die for his own iniquity:

Every man shall die for his own iniquity;

every man that eateth the sour grape, his teeth shall be set on edge (Jer. 31:30).

every man who eats sour grapes, his teeth shall be set on edge.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: (Jer. 31:31)

Behold, the days shall come when I will make a new covenant with my people,

Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt;

not according to the covenant which I made with their fathers when I brought them out of the land of Egypt,

which my covenant they brake, although I was an husband unto them, saith the LORD: (Jer. 31:32)

but according to the new way.

But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts;

I will even write my law in their hearts.

and will be their God, and they shall be my people (Jer. 31:33).

I will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD:

In that day they shall not say, one man to his neighbor, do you know the Lord?

Nay!

for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more (Jer. 31:34).

For they shall all know me personally, from the least to the greatest.’

145:2.6 “Have you not read these promises? Do you not believe the Scriptures? Do you not understand that the prophet’s words are fulfilled in what you behold this very day? And did not Jeremiah exhort you to make religion an affair of the heart, to relate yourselves to God as individuals?

Did not the prophet tell you that

I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings (Jer. 17:10).

the God of heaven would search your individual hearts?

And were you not warned that

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? (Jer. 17:9)

the natural human heart is deceitful above all things and oftentimes desperately wicked?

145:2.7 “Have you not read also where Ezekiel taught even your fathers that religion must become a reality in your individual experiences?

What mean ye, that ye use this proverb concerning the land of Israel, saying,

No more shall you use the proverb which says,

The fathers have eaten sour grapes, and the children’s teeth are set on edge? (Ezek. 18:2)

‘The fathers have eaten sour grapes and the children’s teeth are set on edge.’

As I live, saith the Lord God,

‘As I live,’ says the Lord God,

ye shall not have *occasion* any more to use this proverb in Israel (Ezek. 18:3).

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine:

‘behold all souls are mine; as the soul of the father, so also the soul of the son.

the soul that sinneth, it shall die (Ezek. 18:4).

Only the soul that sins shall die.’

And then Ezekiel foresaw even this day when he spoke in behalf of God, saying:

SOURCE OR PARALLEL

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh (Ezek. 36:26).

[See 54:6.4.]

[Source?]

§39. A DAY OF MIRACLES IN CAPERNAUM. Matt. 8:14-17. Mark 1:21-34. Luke 4:31-41.

Mark 1:22 And they were astonished at his teaching:

URANTIA PAPER 145

‘A new heart also will I give you, and a new spirit will I put within you.’

145:2.8 “No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions.

Do you not realize that the hope of a better nation—or a better world—is bound up in the progress and enlightenment of the individual?”

145:2.9 Then the Master portrayed that the Father in heaven, after man discerns this spiritual freedom, wills that his children on earth should begin that eternal ascent of the Paradise career which consists in the creature’s conscious response to the divine urge of the indwelling spirit to find the Creator, to know God and to seek to become like him.

145:2.10 The apostles were greatly helped by this sermon. All of them realized more fully that the gospel of the kingdom is a message directed to the individual, not to the nation.

145:2.11 Even though the people of Capernaum were familiar with Jesus’ teaching,

they were astonished at his sermon on this Sabbath day.

SOURCE OR PARALLEL

URANTIA PAPER 145

for he taught them as having authority, and not as the scribes.

He taught, indeed, as one having authority and not as the scribes.

145:2.12 Just as Jesus finished speaking,

23 And straightway there was in their synagogue a man with an unclean spirit;

a young man in the congregation

[As he listened to the words of Jesus, he was deeply stirred (Barton 137).]

who had been much agitated by his words

was seized with a violent epileptic attack

and he cried out,

and loudly cried out.

At the end of the seizure, when recovering consciousness, he spoke in a dreamy state,

24 saying,

saying:

What have we to do with thee, thou Jesus of Nazareth?

“What have we to do with you, Jesus of Nazareth?

art thou come to destroy us? I know thee who thou art, the Holy One of God.

You are the holy one of God; have you come to destroy us?”

25 And Jesus rebuked him, saying, Hold thy peace,

Jesus bade the people be quiet

and, taking the young man by the hand, said,

and come out of him.

“Come out of it”—

26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.

and he was immediately awakened.

BEGINNINGS AT CAPERNAUM
(Smith² 74)

This was a case of epilepsy—possession by “an unclean spirit” (S2 82).

It was a natural consequence of the belief that, since the sufferers themselves entertained it, they exhibited a sort of dual personality, speaking now in their own proper character and now in that of the spirit wherewith they supposed themselves possessed (S2 81).

Every sort of malady, physical, mental, and moral—especially madness with its wild raving and epilepsy with its writhing and foaming—was then, among Jews and pagans alike, ascribed to the obsession of a malignant spirit (S2 81).

[Compare: It is remarkable that St John never records an instance of the healing of a demoniac.... It is a striking coincidence, revealing the Beloved Disciple’s comprehension of his Master’s mind (Smith¹ 108).]

145:2.13 This young man was not possessed of an unclean spirit or demon;

he was a victim of ordinary epilepsy.

But he had been taught that his affliction was due to possession by an evil spirit.

He believed this teaching and behaved accordingly in all that he thought or said concerning his ailment.

The people all believed that such phenomena were directly caused by the presence of unclean spirits.

Accordingly they believed that Jesus had cast a demon out of this man.

But Jesus did not at that time cure his epilepsy. Not until later on that day, after sundown, was this man really healed.

Long after the day of Pentecost

the Apostle John, who was the last to write of Jesus’ doings, avoided all reference to these so-called acts of “casting out devils,”

and this he did in view of the fact that such cases of demon possession never occurred after Pentecost.

145:2.14 As a result of this commonplace incident the report was rapidly spread through Capernaum that Jesus had cast a demon out of a man and miraculously healed him in the synagogue at the conclusion of his afternoon sermon. The Sabbath was just the time for the rapid and effective spreading of such a startling rumor.

§39. A DAY OF MIRACLES IN CAPERNAUM. Matt. 8:14-17. Mark 1:21-34. Luke 4:31-41.

Mark 1:28 And the report of him went out straightway everywhere into all the region of Galilee round about.

This report was also carried to all the smaller settlements around Capernaum,

and many of the people believed it.

145:2.15 The cooking and the housework at the large Zebedee home, where Jesus and the twelve made their headquarters, was for the most part done by Simon Peter's wife and her mother. Peter's home was near that of Zebedee; and Jesus and his friends stopped there on the way from the synagogue because

Luke 4:38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.

Peter's wife's mother had for several days been sick with chills and fever.

Now it chanced that,

[39] And he stood over her,

at about the time Jesus stood over this sick woman,

Matt. 8:15 And he touched her hand,

holding her hand,

smoothing her brow, and speaking words of comfort and encouragement,

and the fever left her;

the fever left her.

and she arose, and ministered unto him.

Jesus had not yet had time to explain to his apostles that no miracle had been wrought at the synagogue; and with this incident so fresh and vivid in their minds, and recalling the water and the wine at Cana, they seized upon this coincidence as another miracle, and some of them rushed out to spread the news abroad throughout the city.

[On arriving [at Simon's house] they found that Simon's mother-in-law had sickened of the **malaria** so prevalent in the sultry environs of the Lake, lying as it does in a hillgirt basin 682 feet below sea-level (**Smith2** 82).]

145:2.16 Amatha, Peter's mother-in-law, was suffering from **malarial** fever.

She was not miraculously healed by Jesus at this time. Not until several hours later, after sundown, was her cure effected in connection with the extraordinary event which occurred in the front yard of the Zebedee home.

145:2.17 And these cases are typical of the manner in which a wonder-seeking generation and a miracle-minded people unfailingly seized upon all such coincidences as the pretext for proclaiming that another miracle had been wrought by Jesus.

3. THE HEALING AT SUNDOWN

145:3.1 By the time Jesus and his apostles had made ready to partake of their evening meal near the end of this eventful Sabbath day,

XVIII: A DAY IN CAPERNAUM
(Barton 135)

The second wonderful cure, occurring on the same day as the curing of the lunatic, was soon known throughout the little town. News of it went from mouth to mouth, and great excitement ensued (B 139).

The people of Capernaum ... would not break the Sabbath. They had in their families many too crippled or too ill to go to Peter's house, but they would not carry them thither on the Sabbath. As soon, therefore, as the sun had set,

they brought to Jesus all their sick, their crippled, and their insane, until it seemed as though the whole city had gathered before Peter's door (B 140).

[See 145:2.2, above.]

all Capernaum and its environs were agog over these reputed miracles of healing;

and all who were sick or afflicted began preparations to go to Jesus or to have themselves carried there by their friends just as soon as the sun went down.

According to Jewish teaching it was not permissible even to go in quest of health during the sacred hours of the Sabbath.

145:3.2 Therefore, as soon as the sun sank beneath the horizon,

scores of afflicted men, women, and children began to make their way toward the Zebedee home in Bethsaida.

One man started out with his paralyzed daughter just as soon as the sun sank behind his neighbor's house.

145:3.3 The whole day's events had set the stage for this extraordinary sundown scene.

Even the text Jesus had used for his afternoon sermon had intimated that sickness should be banished;

and he had spoken with such unprecedented power and authority! His message was so compelling!

III, XIV: A SABBATH IN CAPERNAUM.
(Edersheim 478)

There was no appeal to human authority,

other than that of the conscience;

no subtle logical distinctions, legal niceties, nor clever sayings.

Clear, limpid, and crystalline, flowed His words from out the spring of the Divine Life that was in Him (E1 479).

XII: THE GIFT OF HEALING (Norwood 145)

[Said Jesus:] “There you are wrong, Simon. Hate is the shadow of fear in the hearts of men. Men are afraid of one another. Love will cast out that fear, and then the kingdom of God will come to men” (N 147).

“Man is the son of God” [said Jesus].

“Son of Satan, I [Simon] say, son of Satan” (N 148).

While he made no appeal to human authority,

he did speak directly to the consciences and souls of men.

Though he did not resort to logic, legal quibbles, or clever sayings,

he did make a powerful, direct, clear, and personal appeal to the hearts of his hearers.

145:3.4 That Sabbath was a great day in the earth life of Jesus, yes, in the life of a universe. To all local universe intents and purposes the little Jewish city of Capernaum was the real capital of Nebadon. The handful of Jews in the Capernaum synagogue were not the only beings to hear that momentous closing statement of Jesus’ sermon:

“Hate is the shadow of fear;

revenge the mask of cowardice.”

Neither could his hearers forget his blessed words, declaring,

“Man is the son of God,

not a child of the devil.”

[Compare Mark 1:32-33.]

145:3.5 Soon after the setting of the sun, as Jesus and the apostles still lingered about the supper table, Peter's wife heard voices in the front yard and, on going to the door, saw a large company of sick folks assembling, and that the road from Capernaum was crowded by those who were on their way to seek healing at Jesus' hands. On seeing this sight, she went at once and informed her husband, who told Jesus.

145:3.6 When the Master stepped out of the front entrance of Zebedee's house, his eyes met an array of stricken and afflicted humanity. He gazed upon almost one thousand sick and ailing human beings; at least that was the number of persons gathered together before him. Not all present were afflicted; some had come assisting their loved ones in this effort to secure healing.

145:3.7 The sight of these afflicted mortals, men, women, and children, suffering in large measure as a result of the mistakes and misdeeds of his own trusted Sons of universe administration,

[Their agony and their simple faith touched the heart of Jesus; he went out and mingled with the throng (Barton 140).]

peculiarly touched the human heart of Jesus

and challenged the divine mercy of this benevolent Creator Son.

But Jesus well knew he could never build an enduring spiritual movement upon the foundation of purely material wonders. It had been his consistent policy to refrain from exhibiting his creator prerogatives. Not since Cana had the supernatural or miraculous attended his teaching; still, this afflicted multitude touched his sympathetic heart and mightily appealed to his understanding affection.

145:3.8 A voice from the front yard exclaimed: “Master, speak the word, restore our health, heal our diseases, and save our souls.” No sooner had these words been uttered than a vast retinue of seraphim, physical controllers, Life Carriers, and midwayers, such as always attended this incarnated Creator of a universe, made themselves ready to act with creative power should their Sovereign give the signal. This was one of those moments in the earth career of Jesus in which divine wisdom and human compassion were so interlocked in the judgment of the Son of Man that he sought refuge in appeal to his Father’s will.

145:3.9 When Peter implored the Master to heed their cry for help, Jesus, looking down upon the afflicted throng, answered: “I have come into the world to reveal the Father and establish his kingdom. For this purpose have I lived my life to this hour. If, therefore, it should be the will of Him who sent me and not inconsistent with my dedication to the proclamation of the gospel of the kingdom of heaven, I would desire to see my children made whole—and—” but the further words of Jesus were lost in the tumult.

145:3.10 Jesus had passed the responsibility of this healing decision to the ruling of his Father. Evidently the Father’s will interposed no objection, for the words of the Master had scarcely been uttered when the assembly of celestial personalities serving under the command of Jesus’ Personalized Thought Adjuster was mightily astir. The vast retinue descended into the midst of this motley throng of afflicted mortals,

[*Note:* See 145:2.16, above, re the Sea of Galilee lying 682 feet below sea-level.]

and in a moment of time 683 men, women, and children were made whole, were perfectly healed of all their physical diseases and other material disorders.

Such a scene was never witnessed on earth before that day, nor since. And for those of us who were present to behold this creative wave of healing, it was indeed a thrilling spectacle.

[*Compare:* Of all persons present at the marriage feast of Cana, Jesus was the most surprised (137:4.12).]

145:3.11 But of all the beings who were astonished at this sudden and unexpected outbreak of supernatural healing, Jesus was the most surprised.

In a moment when his human interests and sympathies were focused upon the scene of suffering and affliction there spread out before him, he neglected to bear in his human mind the admonitory warnings of his Personalized Adjuster regarding the impossibility of limiting the time element of the creator prerogatives of a Creator Son under certain conditions and in certain circumstances. Jesus desired to see these suffering mortals made whole if his Father's will would not thereby be violated. The Personalized Adjuster of Jesus instantly ruled that such an act of creative energy at that time would not transgress the will of the Paradise Father, and by such a decision—in view of Jesus' preceding expression of healing desire—the creative act *was*. What a *Creator Son* desires and his Father *wills* IS. Not in all of Jesus' subsequent earth life did another such en masse physical healing of mortals take place.

145:3.12 As might have been expected, the fame of this sundown healing at Bethsaida in Capernaum spread throughout all Galilee and Judea and to the regions beyond. Once more were the fears of Herod aroused, and he sent watchers to report on the work and teachings of Jesus and to ascertain if he was the former carpenter of Nazareth or John the Baptist risen from the dead.

XIII: "THE HEALER" (Fiske & Easton 95)

145:3.13 Chiefly because of this unintended demonstration of physical healing, henceforth, throughout the remainder of his earth career,

[contd] Not only was Jesus the Great Teacher; he was the Good Physician (F&E 95).

Jesus became as much a physician as a preacher.

True, he continued his teaching, but his personal work consisted mostly in ministering to the sick and the distressed, while his apostles did the work of public preaching and baptizing believers.

145:3.14 But the majority of those who were recipients of supernatural or creative physical healing at this sundown demonstration of divine energy were not permanently spiritually benefited by this extraordinary manifestation of mercy. A small number were truly edified by this physical ministry, but the spiritual kingdom was not advanced in the hearts of men by this amazing eruption of timeless creative healing.

145:3.15 The healing wonders which every now and then attended Jesus' mission on earth were not a part of his plan of proclaiming the kingdom. They were incidentally inherent in having on earth a divine being of well-nigh unlimited creator prerogatives in association with an unprecedented combination of divine mercy and human sympathy. But such so-called miracles gave Jesus much trouble in that they provided prejudice-raising publicity and afforded much unsought notoriety.

4. THE EVENING AFTER

145:4.1 Throughout the evening following this great outburst of healing, the rejoicing and happy throng overran Zebedee's home, and the apostles of Jesus were keyed up to the highest pitch of emotional enthusiasm. From a human standpoint, this was probably the greatest day of all the great days of their association with Jesus. At no time before or after did their hopes surge to such heights of confident expectation. Jesus had told them only a few days before, and when they were yet within the borders of Samaria, that the hour had come when the kingdom was to be proclaimed in *power*, and now their eyes had seen what they supposed was the fulfillment of that promise. They were thrilled by the vision of what was to come if this amazing manifestation of healing power was just the beginning. Their lingering doubts of Jesus' divinity were banished. They were literally intoxicated with the ecstasy of their bewildered enchantment.

[See 144:9.1.]

145:4.2 But when they sought for Jesus, they could not find him. The Master was much perturbed by what had happened. These men, women, and children who had been healed of diverse diseases lingered late into the evening, hoping for Jesus' return that they might thank him. The apostles could not understand the Master's conduct as the hours passed and he remained in seclusion; their joy would have been full and perfect but for his continued absence. When Jesus did return to their midst, the hour was late, and practically all of the beneficiaries of the healing episode had gone to their homes. Jesus refused the congratulations and adoration of the twelve and the others who had lingered to greet him, only saying: "Rejoice not that my Father is powerful to heal the body, but rather that he is mighty to save the soul. Let us go to our rest, for tomorrow we must be about the Father's business."

145:4.3 And again did twelve disappointed, perplexed, and heart-sorrowing men go to their rest; few of them, except the twins, slept much that night. No sooner would the Master do something to cheer the souls and gladden the hearts of his apostles, than he seemed immediately to dash their hopes in pieces and utterly to demolish the foundations of their courage and enthusiasm. As these bewildered fishermen looked into each other's eyes, there was but one thought: "We cannot understand him. What does all this mean?"

5. EARLY SUNDAY MORNING

^{145:5.1} Neither did Jesus sleep much that Saturday night. He realized that the world was filled with physical distress and overrun with material difficulties, and he contemplated the great danger of being compelled to devote so much of his time to the care of the sick and afflicted that his mission of establishing the spiritual kingdom in the hearts of men would be interfered with or at least subordinated to the ministry of things physical.

Because of these and similar thoughts which occupied the mortal mind of Jesus during the night,

§40. FIRST PREACHING TOUR IN GALILEE. [Matt. 4:23.] Matt. 8:[1] 2-4. Mark 1:35-45. Luke 4:42-44. Luke 5:12-16.

Mark 1:35 And in the morning, a great while before day, he rose up

and went out, and departed into a desert place, and there prayed.

XIII: "THE HEALER" (Fiske & Easton 95)

May we not suppose that this prayer was for strength to resist the appeals of the unfortunate ones,

that he might have time for the more important work? (F&E 97)

he arose that Sunday morning long before daybreak

and went all alone to one of his favorite places for communion with the Father.

The theme of Jesus' prayer on this early morning was for wisdom and judgment that he might not allow his human sympathy, joined with his divine mercy, to make such an appeal to him in the presence of mortal suffering

that all of his time would be occupied with physical ministry to the neglect of the spiritual.

Though he did not wish altogether to avoid ministering to the sick, he knew that he must also do the **more important work** of spiritual teaching and religious training.

145:5.2 Jesus went out in the **hills** to pray so many times because

[[A]s He was wont throughout His ministry, He would take counsel with His Father in prayer. There was no seclusion in that narrow and crowded dwelling, and He left His couch ere daybreak and, stealing out of door, betook Himself to “a solitary place,” probably some retreat on the **hillside** behind the town (**Smith2** 84).]

there were no private rooms suitable for his personal devotions.

[Compare 145:5.5, left column.]

145:5.3 Peter could not sleep that night; so, very early, shortly after Jesus had gone out to pray, he aroused James and John, and the three went to find their Master. After more than an hour’s search they found Jesus and besought him to tell them the reason for his strange conduct. They desired to know why he appeared to be troubled by the mighty outpouring of the spirit of healing when all the people were overjoyed and his apostles so much rejoiced.

145:5.4 For more than four hours Jesus endeavored to explain to these three apostles what had happened. He taught them about what had transpired and explained the dangers of such manifestations. Jesus confided to them the reason for his coming forth to pray. He sought to make plain to his personal associates the real reasons why the kingdom of the Father could not be built upon wonder-working and physical healing. But they could not comprehend his teaching.

145:5.5 Meanwhile, early Sunday morning, other crowds of afflicted souls and many curiosity seekers began to gather about the house of Zebedee. They clamored to see Jesus. Andrew and the apostles were so perplexed that, while Simon Zelotes talked to the assembly,

§40. FIRST PREACHING TOUR IN GALILEE. [Matt. 4:23.] Matt. 8:[1] 2-4. Mark 1:35-45. Luke 4:42-44. Luke 5:12-16.

Mark 1:36 And Simon and they that were with him followed after him;

37 and they found him

and say unto him,

All are seeking thee.

Andrew, with several of his associates, went to find Jesus.

When Andrew had located Jesus in company with the three,

he said:

“Master, why do you leave us alone with the multitude?”

Behold, all men seek you;

never before have so many sought after your teaching.

Even now the house is surrounded by those who have come from near and far because of your mighty works. Will you not return with us to minister to them?”

145:5.6 When Jesus heard this,

Luke 4:[43] But he said unto them,

he answered:

“Andrew, have I not taught you and these others that my mission on earth is the revelation of the Father, and my message the proclamation of the kingdom of heaven? How is it, then, that you would have me turn aside from my work for the gratification of the curious and for the satisfaction of those who seek for signs and wonders?”

Have we not been among these people all these months, and have they flocked in multitudes to hear the good news of the kingdom? Why have they now come to besiege us? Is it not because of the healing of their physical bodies rather than as a result of the reception of spiritual truth for the salvation of their souls? When men are attracted to us because of extraordinary manifestations, many of them come seeking not for truth and salvation but rather in quest of healing for their physical ailments and to secure deliverance from their material difficulties.

145:5.7 “All this time I have been in Capernaum, and both in the synagogue and by the seaside have I proclaimed the good news of the kingdom to all who had ears to hear and hearts to receive the truth. It is not the will of my Father that I should return with you to cater to these curious ones and to become occupied with the ministry of things physical to the exclusion of the spiritual. I have ordained you to preach the gospel and minister to the sick, but I must not become engrossed in healing to the exclusion of my teaching. No, Andrew, I will not return with you. Go and tell the people to believe in that which we have taught them and to rejoice in the liberty of the sons of God,

and make ready for our departure for the other cities of Galilee, where the way has already been prepared for

I must preach the good tidings of the kingdom of God to the other cities also:

Mark 1:[38] for to this end came I forth.

the preaching of the good tidings of the kingdom.

It was for this purpose that I came forth from the Father.

Go, then, and prepare for our immediate departure while I here await your return.”

145:5.8 When Jesus had spoken, Andrew and his fellow apostles sorrowfully made their way back to Zebedee’s house, dismissed the assembled multitude, and quickly made ready for the journey as Jesus had directed.

And so, on the afternoon of Sunday, January 18, A.D. 28,

[Matt. 4:23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.]

Jesus and the apostles started out upon their first really public and open preaching tour of the cities of Galilee.

On this first tour they preached the gospel of the kingdom in many cities, but they did not visit Nazareth.

145:5.9 That Sunday afternoon, shortly after Jesus and his apostles had left for Rimmon, his brothers James and Jude came to see him, calling at Zebedee’s house. About noon of that day Jude had sought out his brother James and insisted that they go to Jesus. By the time James consented to go with Jude, Jesus had already departed.

145:5.10 The apostles were loath to leave the great interest which had been aroused at Capernaum. Peter calculated that no less than one thousand believers could have been baptized into the kingdom. Jesus listened to them patiently, but he would not consent to return. Silence prevailed for a season, and then Thomas addressed his fellow apostles, saying: “Let’s go! The Master has spoken. No matter if we cannot fully comprehend the mysteries of the kingdom of heaven, of one thing we are certain:

We follow a teacher who seeks no glory for himself.” And reluctantly they went forth to preach the good tidings in the cities of Galilee.

1. *Compare:* To this day it is customary for fishermen on the Sea of Galilee, when out in their boats fishing, to be guided by the directions of one who is on the shore. Often an observer on the shore can tell by the appearance of the water where the fish are, better than one who is out on the lake. Jesus was, however, not on the shore, but in the boat, so that his directions seemed remarkable (Barton 133).