

Paper 147 — The Interlude Visit to Jerusalem

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

Sources for Paper 147, 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., *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.**

- (4) 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)
- (5) 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)
- (6) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (7) Walter Russell Bowie, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (8) J. Middleton Murry, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 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 147 — THE INTERLUDE VISIT TO JERUSALEM

147:0.1 Jesus and the apostles arrived in Capernaum on Wednesday, March 17, and spent two weeks at the Bethsaida headquarters before they departed for Jerusalem. These two weeks the apostles taught the people by the seaside while Jesus spent much time alone in the hills about his Father's business. During this period Jesus, accompanied by James and John Zebedee, made two secret trips to Tiberias, where they met with the believers and instructed them in the gospel of the kingdom.

147:0.2 Many of the household of Herod believed in Jesus and attended these meetings. It was the influence of these believers among Herod's official family that had helped to lessen that ruler's enmity toward Jesus. These believers at Tiberias had fully explained to Herod that the "kingdom" which Jesus proclaimed was spiritual in nature and not a political venture. Herod rather believed these members of his own household and therefore did not permit himself to become unduly alarmed by the spreading abroad of the reports concerning Jesus' teaching and healing. He had no objections to Jesus' work as a healer or religious teacher. Notwithstanding the favorable attitude of many of Herod's advisers, and even of Herod himself, there existed a group of his subordinates who were so influenced by the religious leaders at Jerusalem that they remained bitter and threatening enemies of Jesus and the apostles and, later on, did much to hamper their public activities.

The greatest danger to Jesus lay in the Jerusalem religious leaders and not in Herod. And it was for this very reason that Jesus and the apostles spent so much time and did most of their public preaching in Galilee rather than at Jerusalem and in Judea.

1. THE CENTURION'S SERVANT

XV: THE SECOND PREACHING TOUR. (*A Harmony of the Gospels* 71)

§50. THE CENTURION'S SERVANT. Matt. 8:5-13. Luke 7:1-10.

[There was stationed in Capernaum a Roman centurion—an army officer corresponding to a captain in a modern army (Barton 181).]

Luke 7:2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death.

3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

[The centurion, being a foreigner, thought that Jesus as a Jew would do it more readily for the elders of the synagogue than for him (Barton 181).]

4 And they, when they came to Jesus, besought him earnestly, saying,

147:1.1 On the day before they made ready to go to Jerusalem for the feast of the Passover, Mangus,

a centurion, or captain, of the Roman guard stationed at Capernaum,

came to the rulers of the synagogue, saying:

“My faithful orderly¹ is sick and at the point of death.

Would you, therefore, go to Jesus in my behalf and beseech him to heal my servant?”

The Roman captain did this because he thought the Jewish leaders would have more influence with Jesus.

So the elders went to see Jesus and their spokesman said:

	“Teacher, we earnestly request you to go over to Capernaum and save the favorite servant of the Roman centurion,
He is worthy that thou shouldest do this for him:	who is worthy of your notice
5 for he loveth our nation, and himself built us our synagogue.	because he loves our nation and even built us the very synagogue
[See 129:1.7.]	wherein you have so many times spoken.”
	147:1.2 And when Jesus had heard them, he said, “I will go with you.”
6 And Jesus went with them. And when he was now not far from the house,	And as he went with them over to the centurion’s house,
	and before they had entered his yard,
the centurion sent friends to him,	the Roman soldier sent his friends out to greet Jesus,
saying unto him,	instructing them to say:
Lord, trouble not thyself:	“Lord, trouble not yourself to enter my house,
for I am not worthy that thou shouldest come under my roof:	for I am not worthy that you should come under my roof.
7 wherefore neither thought I myself worthy to come unto thee;	Neither did I think myself worthy to come to you;
	wherefore I sent the elders of your own people.
but say the word,	But I know that you can speak the word where you stand
and my servant shall be healed.	and my servant will be healed.
8 For I also am a man set under authority, having under myself soldiers:	For I am myself under the orders of others, and I have soldiers under me,

SOURCE OR PARALLEL

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and I say to this one, Go, and he goeth;
and to another, Come, and he cometh;

and I say to this one go, and he goes; to
another come, and he comes,

and to my servant, Do this, and he doeth it.

and to my servants do this or do that, and
they do it.”

9 And when Jesus heard these things,

147:1.3 And when Jesus heard these
words,

he **marvelled** at him, and turned and said
unto the multitude that followed him,

he turned and said to his apostles and
those who were with them:

“I **marvel** at the belief of the gentile.

[Matt. 8:[10] Verily I say unto you,]

Verily, verily,

I say unto you, I have not found so great
faith, no, not in Israel.

I say to you, I have not found so great
faith, no, not in Israel.”

Jesus, turning from the house, said, “Let
us go hence.”

10 And they that were sent, returning to
the house, found the servant whole.

And the friends of the centurion went into
the house

and told Mangus what Jesus had said.

Matt. 8:[13] And the servant was healed in
that hour.

And from that hour the servant began to
mend and was eventually restored to his
normal health and usefulness.

147:1.4 **But we never knew just what
happened on this occasion. This is simply
the record, and as to whether or not
invisible beings ministered healing to the
centurion’s servant, was not revealed to
those who accompanied Jesus. We only
know of the fact of the servant’s complete
recovery.**

2. THE JOURNEY TO JERUSALEM

147:2.1 Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover, going by the route of the Jordan valley. They arrived on the afternoon of Friday, April 2, and established their headquarters, as usual, at Bethany. Passing through Jericho, they paused to rest while Judas made a deposit of some of their common funds in the bank of a friend of his family. This was the first time Judas had carried a surplus of money, and this deposit was left undisturbed until they passed through Jericho again when on that last and eventful journey to Jerusalem just before the trial and death of Jesus.

[See 139:12.1, re Judas' connection to Jericho.]

147:2.2 The party had an uneventful trip to Jerusalem, but they had hardly got themselves settled at Bethany when from near and far those seeking healing for their bodies, comfort for troubled minds, and salvation for their souls, began to congregate, so much so that Jesus had little time for rest. Therefore they pitched tents at Gethsemane, and the Master would go back and forth from Bethany to Gethsemane to avoid the crowds which so constantly thronged him. The apostolic party spent almost three weeks at Jerusalem, but Jesus enjoined them to do no public preaching, only private teaching and personal work.

147:2.3 At Bethany they quietly celebrated the Passover. And this was the first time that Jesus and all of the twelve partook of the bloodless Passover feast.

[See 125:2.3 and 127:6.7, re bloodless Passover.]

The apostles of John did not eat the Passover with Jesus and his apostles; they celebrated the feast with Abner and many of the early believers in John's preaching. This was the second Passover Jesus had observed with his apostles in Jerusalem.

147:2.4 When Jesus and the twelve departed for Capernaum, the apostles of John did not return with them. Under the direction of Abner they remained in Jerusalem and the surrounding country, quietly laboring for the extension of the kingdom, while Jesus and the twelve returned to work in Galilee. Never again were the twenty-four all together until a short time before the commissioning and sending forth of the seventy evangelists. But the two groups were co-operative, and notwithstanding their differences of opinion, the best of feelings prevailed.

3. AT THE POOL OF BETHESDA

XIII: GROWING HOSTILITY OF THE SCRIBES AND PHARISEES. (*A Harmony of the Gospels* 49)

§44. THE INFIRM MAN AT THE POOL OF BETHESDA. John, Chap. 5.

147:3.1 The afternoon of the second Sabbath in Jerusalem, as the Master and the apostles were about to participate in the temple services, John said to Jesus, "Come with me, I would show you something." John conducted Jesus out through

2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda,

one of the Jerusalem gates to a pool of water called Bethesda.

having five porches.

Surrounding this pool was a structure of five porches

3 In these lay a multitude of them that were sick, blind, halt, withered.

under which a large group of sufferers lingered in quest of healing.

XVI: THE POOL OF BETHESDA
(Smith 138)

Its water had a reddish tinge, due probably to chalybeate admixture, though tradition ascribes it to the blood of the slaughtered victims which the priests washed in it.

This was a hot spring whose reddish-tinged water

[... thermal spring (Edersheim 463).]

At the Passover-season the spring, full-fed by the Winter rain, bubbled up periodically—

would bubble up at irregular intervals

a perfectly natural phenomenon, occasioned doubtless by the action of volcanic forces in the bowels of the earth (S1 138-39).

because of gas accumulations in the rock caverns underneath the pool.

III, XII: AT THE 'UNKNOWN' FEAST IN JERUSALEM, AND BY THE POOL OF BETHESDA. (Edersheim 460)

This bubbling up of the water was, of course, not due to supernatural but to physical causes (E1 463).

This periodic disturbance of the warm waters was believed by many to be due to supernatural influences,

[T]he popular idea was ... that only he who *first* stepped into the pool would be cured (E1 463).

and it was a popular belief that the first person who entered the water after such a disturbance would be healed of whatever infirmity he had.

147:3.2 The apostles were somewhat restless under the restrictions imposed by Jesus, and John, the youngest of the twelve, was especially restive under this restraint. He had brought Jesus to the pool thinking that the sight of the assembled sufferers would make such an appeal to the Master's compassion that he would be moved to perform a miracle of healing, and thereby would all Jerusalem be astounded and presently be won to believe in the gospel of the kingdom. Said John to Jesus: "Master, see all of these suffering ones; is there nothing we can do for them?" And Jesus replied: "John, why would you tempt me to turn aside from the way I have chosen? Why do you go on desiring to substitute the working of wonders and the healing of the sick for the proclamation of the gospel of eternal truth? My son, I may not do that which you desire, but gather together these sick and afflicted that I may speak words of good cheer and eternal comfort to them."

147:3.3 In speaking to those assembled, Jesus said: "Many of you are here, sick and afflicted, because of your many years of wrong living. Some suffer from the accidents of time, others as a result of the mistakes of their forebears, while some of you struggle under the handicaps of the imperfect conditions of your temporal existence.

17 But Jesus answered them, My Father worketh even until now, and I work.

But my Father works, and I would work,

to improve your earthly state but more especially to insure your eternal estate.

[See endnote.]

None of us can do much² to change the difficulties of life unless we discover the Father in heaven so wills. After all, we are all beholden to do the will of the Eternal. If you could all be healed of your physical afflictions, you would indeed marvel, but it is even greater that you should be cleansed of all spiritual disease and find yourselves healed of all moral infirmities. You are all God's children; you are the sons of the heavenly Father. The bonds of time may seem to afflict you, but the God of eternity loves you.

And when the time of judgment shall come, fear not, you shall all find, not only justice, but an abundance of mercy.

24 Verily, verily, I say unto you,

Verily, verily, I say to you:

He that heareth my word, and believeth him that sent me,

He who hears the gospel of the kingdom and believes in this teaching of sonship with God,

hath eternal life, and cometh not into judgment,

has eternal life;

but hath passed out of death into life.

already are such believers passing from judgment and death to light and life.

28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,

And the hour is coming in which even those who are in the tombs shall hear the voice of the resurrection."

29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgement.

147:3.4 And many of those who heard believed the gospel of the kingdom. Some of the afflicted were so inspired and spiritually revived that they went about proclaiming that they had also been cured of their physical ailments.

5 And a certain man was there, who had been thirty and eight years in his infirmity.

[*Contrast:* 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? 7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk.]

9 And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day.

[Compare John 5:13-14.]

147:3.5 One man who had been many years downcast and grievously afflicted by the infirmities of his troubled mind,

rejoiced at Jesus' words and,

picking up his bed, went forth to his home,

even though it was the Sabbath day.

This afflicted man had waited all these years for *somebody* to help him; he was such a victim of the feeling of his own helplessness that he had never once entertained the idea of helping himself which proved to be the one thing he had to do in order to effect recovery—take up his bed and walk.

147:3.6 Then said Jesus to John: "Let us depart ere the chief priests and the scribes come upon us and take offense that we spoke words of life to these afflicted ones." And they returned to the temple to join their companions, and presently all of them departed to spend the night at Bethany.

But John never told the other apostles of this visit of himself and Jesus to the pool of Bethesda on this Sabbath afternoon.

4. THE RULE OF LIVING

147:4.1 On the evening of this same Sabbath day, at Bethany, while Jesus, the twelve, and a group of believers were assembled about the fire in Lazarus's garden, Nathaniel asked Jesus this question: "Master, although you have taught us the positive version of the old rule of life, instructing us that we should do to others as we wish them to do to us, I do not fully discern how we can always abide by such an injunction. Let me illustrate my contention by citing the example of a lustful man who thus wickedly looks upon his intended consort in sin. How can we teach that this evil-intending man should do to others as he would they should do to him?"

147:4.2 When Jesus heard Nathaniel's question, he immediately stood upon his feet and, pointing his finger at the apostle, said: "Nathaniel, Nathaniel! What manner of thinking is going on in your heart? Do you not receive my teachings as one who has been born of the spirit? Do you not hear the truth as men of wisdom and spiritual understanding? When I admonished you to do to others as you would have them do to you, I spoke to men of high ideals, not to those who would be tempted to distort my teaching into a license for the encouragement of evil-doing."

147:4.3 When the Master had spoken, Nathaniel stood up and said: "But, Master, you should not think that I approve of such an interpretation of your teaching."

I asked the question because I conjectured that many such men might thus misjudge your admonition, and I hoped you would give us further instruction regarding these matters.” And then when Nathaniel had sat down, Jesus continued speaking: “I well know, Nathaniel, that no such idea of evil is approved in your mind, but I am disappointed in that you all so often fail to put a genuinely spiritual interpretation upon my commonplace teachings, instruction which must be given you in human language and as men must speak. Let me now teach you concerning the differing levels of meaning attached to the interpretation of this rule of living, this admonition to ‘do to others that which you desire others to do to you’:

147:4.4 “1. *The level of the flesh.* Such a purely selfish and lustful interpretation would be well exemplified by the supposition of your question.

147:4.5 “2. *The level of the feelings.* This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one’s interpretation of this rule of living.

147:4.6 “3. *The level of mind.* Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

147:4.7 “4. *The level of brotherly love.* Still higher is discovered the level of unselfish devotion to the welfare of one’s fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

147:4.8 “5. *The moral level.* And then when you attain true philosophic levels of interpretation, when you have real insight into the rightness and wrongness of things, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation

[What the maxim implies is that we are, as far as possible, to put ourselves in the place of others; to consider what we would wish to be done to us, *were we in their circumstances*; to adopt the rôle, as Adam Smith puts it, of *impartial spectators*; and then, having made up our minds what in the circumstances, as so viewed, we should wish to be done to us, to act accordingly (“The Golden Rule,” in *Hastings’ Encyclopædia of Religion and Ethics*, Vol. VI: *Fiction—Hyksos* [1914], p. 312).]

as you would imagine a high-minded, idealistic, wise, and *impartial third person* would so view and interpret such an injunction

as applied to your personal problems of adjustment to your life situations.

147:4.9 “6. *The spiritual level.* And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father’s will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances.”

147:4.10 Nothing Jesus had said to the apostles up to this time had ever more astonished them. They continued to discuss the Master's words long after he had retired. While Nathaniel was slow to recover from his supposition that Jesus had misunderstood the spirit of his question, the others were more than thankful that their philosophic fellow apostle had had the courage to ask such a thought-provoking question.

5. VISITING SIMON THE PHARISEE

XV: THE SECOND PREACHING TOUR. (*A Harmony of the Gospels* 71)

§53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE. Luke 7:36-50.

36 And one of the Pharisees desired him that he would eat with him.

147:5.1 Though Simon was not a member of the Jewish Sanhedrin, he was an influential Pharisee of Jerusalem. He was a halfhearted believer, and notwithstanding that he might be severely criticized therefor,

he dared to invite Jesus and his personal associates, Peter, James, and John, to his home for a social meal.

Simon had long observed the Master and was much impressed with his teachings and even more so with his personality.

XI: THE WAY OF PROGRESS (Fiske & Easton 60)

Whatever were the faults of the Pharisees, parsimony to the poor was not one of them; they gave alms lavishly and on all occasions.

[Footnote: At times much too ostentatiously, "sounding a trumpet."]

It was no unusual thing, in fact, to open the house door while a meal was in progress and to allow the entrance of beggars;

they were permitted to stand behind the couches,

and portions of food were passed or tossed to them (F&E 60).

§53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE. Luke 7:36-50.

37 And behold, a woman who was in the city, a sinner; and she knew that he was sitting at meat in the Pharisee's house,

147:5.2 The wealthy Pharisees were devoted to almsgiving,

and they did not shun publicity regarding their philanthropy.

Sometimes they would even blow a trumpet as they were about to bestow charity upon some beggar.

It was the custom of these Pharisees, when they provided a banquet for distinguished guests,

to leave the doors of the house open so that even the street beggars might come in

and, standing around the walls of the room behind the couches of the diners,

be in position to receive portions of food which might be tossed to them by the banqueters.

147:5.3 On this particular occasion at Simon's house, among those who came in off the street was

a woman of unsavory reputation

who had recently become a believer in the good news of the gospel of the kingdom.

This woman was well known throughout all Jerusalem as the former keeper of one of the so-called high-class brothels located hard by the temple court of the gentiles. She had, on accepting the teachings of Jesus, closed up her nefarious place of business and had induced the majority of the women associated with her to accept the gospel and change their mode of living;

notwithstanding this, she was still held in great disdain by the Pharisees and was compelled to

[There was no mistaking what sort she was; for she was unveiled and her hair hung loose, and this was the badge of an harlot (Smith² 156).]

she brought an alabaster cruse [ERV mg.: Or, *a flask*] of ointment,

[She had brought with her an *alabastron* (phial, or flask, commonly of alabaster) of perfume (Edersheim¹ 565).]

38 and standing behind at his feet, weeping,

she began to wet his feet with her tears,

and wiped them with the hair of her head,

and kissed his feet, and anointed them with the ointment.

wear her hair down—the badge of harlotry.

This unnamed³ woman had brought with her a large flask of perfumed anointing lotion

and, standing behind Jesus as he reclined at meat,

began to anoint his feet

while she also wet his feet with her tears of gratitude,

wiping them with the hair of her head.

And when she had finished this anointing, she continued weeping

and kissing his feet.

39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying,

This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him,

that she is a sinner.

40 And Jesus

[Our Lord saw the look of horror on his face and knew what he was thinking (Smith2 156).]

answering said unto him,

Simon, I have somewhat to say unto thee.

And he saith, Teacher, say on.

41 A certain lender had two debtors:

the one owed five hundred shillings, and the other fifty.

[“ ... The one owed him five hundred *denarii* and the other fifty ...” (Smith1 205).]

42 When they had not *wherewith* to pay, he forgave them both.

Which of them therefore will love him most?

43 Simon answered and said,

He, I suppose, to whom he forgave the most.

And he said unto him,

147:5.4 When Simon saw all this, he said to himself:

“This man, if he were a prophet, would have perceived who and what manner of woman this is who thus touches him;

that she is a notorious sinner.”

And Jesus,

knowing what was going on in Simon’s mind,

spoke up, saying:

“Simon, I have something which I would like to say to you.”

Simon answered, “Teacher, say on.”

Then said Jesus:

“A certain wealthy moneylender had two debtors.

The one owed him five hundred *denarii* and the other fifty.

Now, when neither of them had wherewith to pay, he forgave them both.

Which of them do you think, Simon, would love him most?”

Simon answered,

“He, I suppose, whom he forgave the most.”

And Jesus said,

Thou hast rightly judged.

“You have rightly judged,”

44 And turning to the woman, he said unto Simon,

and pointing to the woman, he continued:

Seest thou this woman?

“Simon, take a good look at this woman.

I entered into thy house, thou gavest me no water for my feet:

I entered your house as an invited guest, yet you gave me no water for my feet.

but she hath wetted my feet with her tears, and wiped them with her hair.

This grateful woman has washed my feet with tears and wiped them with the hair of her head.

45 Thou gavest me no kiss:

You gave me no kiss of friendly greeting,

but she, since the time I came in, hath not ceased to kiss my feet.

but this woman, ever since she came in, has not ceased to kiss my feet.

46 My head with oil thou didst not anoint:

My head with oil you neglected to anoint,

but she hath anointed my feet with ointment.

but she has anointed my feet with precious lotions.

And what is the meaning of all this? Simply that

47 Wherefore I say unto thee, Her sins, which are many, are forgiven;

her many sins have been forgiven,

for she loved much:

and this has led her to love much.⁴

but to whom little is forgiven, *the same* loveth little.

But those who have received but little forgiveness sometimes love but little.”

And turning around toward the woman, he took her by the hand and, lifting her up,

48 And he said unto her,

said:

“You have indeed repented of your sins,

Thy sins are forgiven.

and they are forgiven.

Be not discouraged by the thoughtless and unkind attitude of your fellows; go on in the joy and liberty of the kingdom of heaven.”

49 And they that sat at meat with him

147:5.5 When Simon and his friends who sat at meat with him heard these words,

they were the more astonished,

began to say within [ERV mg.: Or, *among*] themselves,

and they began to whisper among themselves,

Who is this that even forgiveth sins?

“Who is this man that he even dares to forgive sins?”

And when Jesus heard them thus murmuring,

50 And he said unto the woman,

he turned to dismiss the woman, saying,

Thy faith hath saved thee; go in peace.

“Woman, go in peace; your faith has saved you.”

147:5.6 As Jesus arose with his friends to leave, he turned to Simon and said: “I know your heart, Simon, how you are torn betwixt faith and doubts, how you are distraught by fear and troubled by pride; but I pray for you that you may yield to the light and may experience in your station in life just such mighty transformations of mind and spirit as may be comparable to the tremendous changes which the gospel of the kingdom has already wrought in the heart of your unbidden and unwelcome guest. And I declare to all of you that the Father has opened the doors of the heavenly kingdom to all who have the faith to enter, and no man or association of men can close those doors even to the most humble soul or supposedly most flagrant sinner on earth if such sincerely seek an entrance.”

And Jesus, with Peter, James, and John, took leave of their host and went to join the rest of the apostles at the camp in the garden of Gethsemane.

IX: THE WAY OF PROGRESS (Fiske & Easton 60)

If the right relation exists between the child and the father, the child is certain to progress toward the father's ideals;

slowly, perhaps, at first, but none the less surely.

What counts is not so much our actual achievement at any given moment as the direction of our progress;

what we are becoming is vastly more important than what we are.

At the moment, beyond question, the woman was on a lower moral level than Simon,

but also at the moment she possessed far greater possibilities for the future.

147:5.7 That same evening Jesus made the long-to-be-remembered address to the apostles regarding the relative value of status with God and progress in the eternal ascent to Paradise.

Said Jesus: "My children,

if there exists a true and living connection between the child and the Father, the child is certain to progress continuously toward the Father's ideals.

True, the child may at first make slow progress, but the progress is none the less sure.

The important thing is not the rapidity of your progress but rather its certainty.

Your actual achievement is not so important as the fact that the direction of your progress is Godward.

What you are becoming day by day is of infinitely more importance than what you are today.

147:5.8 "This transformed woman whom some of you saw at Simon's house today is,

at this moment, living on a level which is vastly below that of Simon and his well-meaning associates;

but while these Pharisees are occupied with the false progress of the illusion of traversing deceptive circles of meaningless ceremonial services, this woman has, in dead earnest, started out on the long and eventful search for God,

Her path toward God was not blocked off by spiritual pride (F&E 61-62).

and her path toward heaven is not blocked by spiritual pride and moral self-satisfaction.

The woman is, humanly speaking, much farther away from God than Simon, but her soul is in progressive motion; she is on the way toward an eternal goal. There are present in this woman tremendous spiritual possibilities for the future.

Some of you may not stand high in actual levels of soul and spirit, but you are making daily progress on the living way opened up, through faith, to God. There are tremendous possibilities in each of you for the future. Better by far to have a small but living and growing faith than to be possessed of a great intellect with its dead stores of worldly wisdom and spiritual unbelief.”

147:5.9 But Jesus earnestly warned his apostles against the foolishness of the child of God who presumes upon the Father’s love.

He declared that the heavenly Father is not

[contd] Of course Jesus' teaching is capable of perversion and of great abuse; the **child-father illustration** may be pushed so far that it no longer represents his mind.... One can quite see how the story of the prodigal would make a wholly false appeal to an age that is only too glad to think of God—if it thinks of him at all—as a **loose, lax,** kindly, benevolent Deity, who regards sin as an unlucky misstep or mistake easily overlooked. Ours is an age that conceives God's Fatherhood as a smiling **indulgence** which would never dream of punishing any child, no matter how serious its faults (F&E 62-63).

a **lax, loose,** or foolishly **indulgent** parent who is ever ready to condone sin and forgive recklessness.

He cautioned his hearers not mistakenly to apply his **illustrations of father and son** so as to make it appear that God is like some overindulgent and unwise parents who conspire with the foolish of earth to encompass the moral undoing of their thoughtless children, and who are thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring. Said Jesus: "My Father does not indulgently condone those acts and practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. Such sinful practices are an abomination in the sight of God."

147:5.10 Many other semiprivate meetings and banquets did Jesus attend with the high and the low, the rich and the poor, of Jerusalem before he and his apostles finally departed for Capernaum. And many, indeed, became believers in the gospel of the kingdom and were subsequently baptized by Abner and his associates, who remained behind to foster the interests of the kingdom in Jerusalem and thereabouts.

6. RETURNING TO CAPERNAUM

147:6.1 The last week of April, Jesus and the twelve departed from their Bethany headquarters near Jerusalem and began their journey back to Capernaum by way of Jericho and the Jordan.

147:6.2 The chief priests and the religious leaders of the Jews held many secret meetings for the purpose of deciding what to do with Jesus. They were all agreed that something should be done to put a stop to his teaching, but they could not agree on the method. They had hoped that the civil authorities would dispose of him as Herod had put an end to John, but they discovered that Jesus was so conducting his work that the Roman officials were not much alarmed by his preaching. Accordingly, at a meeting which was held the day before Jesus' departure for Capernaum, it was decided that he would have to be apprehended on a religious charge and be tried by the Sanhedrin.

[*Compare:* [T]here now appeared at Capernaum a **commission of Rabbis** representing the synagogues of the land and charged with the maintenance of a jealous surveillance of His speech and behaviour (**Smith** 93).]

Therefore a **commission of six secret spies** was appointed to follow Jesus, to observe his words and acts,

and when they had amassed sufficient evidence of lawbreaking and blasphemy, to return to Jerusalem with their report. These six Jews caught up with the apostolic party, numbering about thirty, at Jericho and, under the pretense of desiring to become disciples, attached themselves to Jesus' family of followers,

remaining with the group up to the time of the beginning of the second preaching tour in Galilee; whereupon three of them returned to Jerusalem to submit their report to the chief priests and the Sanhedrin.

147:6.3 Peter preached to the assembled multitude at the crossing of the Jordan, and the following morning they moved up the river toward Amathus. They wanted to proceed straight on to Capernaum, but such a crowd gathered here they remained three days, preaching, teaching, and baptizing. They did not move toward home until early Sabbath morning, the first day of May. The Jerusalem spies were sure they would now secure their first charge against Jesus—that of Sabbath breaking—since he had presumed to start his journey on the Sabbath day. But they were doomed to disappointment because, just before their departure, Jesus called Andrew into his presence and before them all instructed him to proceed for a distance of only

[The Oral Law interpreted [the Mosaic law prohibiting traveling on the Sabbath] to mean that one could go 2,000 cubits (about 1,000 yards) on either side of the city in which he lived (Barton 156).]

one thousand yards, the legal Jewish Sabbath day's journey.

147:6.4 But the spies did not have long to wait for their opportunity to accuse Jesus and his associates of Sabbath breaking.

XIII: GROWING HOSTILITY OF THE SCRIBES AND PHARISEES. (*4 Harmony of the Gospels* 49)

§45. THE DISCIPLES PLUCKING GRAIN.
Matt. 12:1-8. Mark 2:23-28. Luke 6:1-5.

[The grain was fast ripening for the harvest, and the yellow stalks were nodding on either hand (Smith1 133).]

Matt. 12:1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry, and began to pluck ears of corn and to eat.

[It was wheat by the road, and for longer than any man knew, the custom had been that wayfarers might satisfy their hunger thus (Bowie 25).]

[[I]t constituted a double violation of the Sabbath law: when the disciples plucked the ears, they were reaping; when they rubbed out the grain, they were threshing (Smith1 133).]

As the company passed along the narrow road,

the waving wheat, which was just then ripening, was near at hand on either side,

and some of the apostles, being hungry, plucked the ripe grain and ate it.

It was customary for travelers to help themselves to grain as they passed along the road,

and therefore no thought of wrongdoing was attached to such conduct.

But the spies seized upon this as a pretext for assailing Jesus. When they saw Andrew rub the grain in his hand, they went up to him and said: "Do you not know that it is unlawful to pluck and rub the grain on the Sabbath day?" And Andrew answered: "But we are hungry and rub only sufficient for our needs; and since when did it become sinful to eat grain on the Sabbath day?"

But the Pharisees answered: "You do no wrong in eating,

but you do break the law in plucking and rubbing out the grain between your hands;

surely your Master would not approve of such acts."

Then said Andrew: "But if it is not wrong to eat the grain, surely the rubbing out between our hands is hardly more work than the chewing of the grain, which you allow; wherefore do you quibble over such trifles?" When Andrew intimated that they were quibblers, they were indignant, and rushing back to where Jesus walked along, talking to Matthew, they protested, saying:

2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

"Behold, Teacher, your apostles do that which is unlawful on the Sabbath day;

they pluck, rub, and eat the grain.

We are sure you will command them to cease."

3 But he said unto them,

And then said Jesus to the accusers:

"You are indeed zealous for the law, and you do well to remember the Sabbath day to keep it holy;

Have ye not read what David did, when he was hungry,

but did you never read in the Scripture that, one day when David was hungry,

and they that were with him; [4] how he entered into the house of God, and ate the shewbread,

he and they who were with him entered the house of God and ate the showbread,

Mark 2:[26] which it is not lawful to eat save for the priests,

which it was not lawful for anyone to eat save the priests?

and gave also to them that were with him?

and David also gave this bread to those who were with him.

And have you not read in our law that it is lawful to do many needful things on the Sabbath day?

And shall I not, before the day is finished,
see you eat that which you have brought
along for the needs of this day?

My good men, you do well to be zealous
for the Sabbath,

[He taught that ... if a time comes when [religious
institutions] interfere with [the well-being of men]
they are to be disregarded (Barton 157).]

but you would do better to guard the
health and well-being of your fellows.

I declare that

27 And he said unto them, The sabbath
was made for man, and not man for the
sabbath:

the Sabbath was made for man and not
man for the Sabbath.

And if you are here present with us to
watch my words, then will I openly
proclaim that

28 so that the Son of man is lord even of
the sabbath.

the Son of Man is lord even of the
Sabbath.”

147:6.5 The Pharisees were astonished
and confounded by his words of
discernment and wisdom. For the
remainder of the day they kept by
themselves and dared not ask any more
questions.

III, XXI: THE WOMAN WHICH WAS A
SINNER. (Edersheim 561)

[I]n the unfolding of His Mission to man,
the Christ progressively placed Himself in
antagonism to the Jewish religious
thought of His time, from out of which
He had historically sprung. In this part of
His earthly course the antagonism
appeared, indeed, so to speak, in a
positive rather than negative form,

147:6.6 Jesus' antagonism to the Jewish
traditions and slavish ceremonials was
always positive.

that is, rather **in what He affirmed** than in what He combated, because the opposition to Him was not yet fully developed; whereas in the second part of His course it was, for a similar reason, rather **negative** than positive. From the first this antagonism was there in what He taught and **did**; and it appeared with increasing distinctness in proportion as He taught (E1 562).

It consisted in what he **did** and **in what he affirmed**.

The Master spent little time in **negative** denunciations.

IX: THE CHALLENGE TO THE LAW (Murry 73)

As they went along he saw a man working on the Sabbath. He called to him: “Man,”

if you truly know what you are doing, you are blessed;

but if you do not know, then you are accursed and a breaker of the Law” (M 84).

He taught that those who know God can enjoy the liberty of living without deceiving themselves by the licenses of sinning. Said Jesus to the apostles:

“Men,

if you are enlightened by the truth and **really know what you are doing, you are blessed;**

but if you know not the divine way, you are unfortunate and already **breakers of the law.”**⁵

7. BACK IN CAPERNAUM

^{147:7.1} It was around noon on Monday, May 3, when Jesus and the twelve came to Bethsaida by boat from Tarichea. They traveled by boat in order to escape those who journeyed with them. But by the next day the others, including the official spies from Jerusalem, had again found Jesus.

XIII: GROWING HOSTILITY OF THE SCRIBES AND PHARISEES. (*4 Harmony of the Gospels* 49)

§43. THE QUESTION ABOUT FASTING.
Matt. 9:14-17. Mark 2:18-22. Luke 5:33-39.

Mark 2:18 And John's disciples and the Pharisees were fasting; and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

[[T]his new Messiah had not taught his disciples either to fast or what to pray! (*Edersheim* 662)]

19 And Jesus

[He answered by quoting a saying of their master at Ænon shortly before his arrest (*Smith* 297).]

said unto them,

Can the sons of the bride-chamber fast, while the bridegroom is with them?

as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them,

and then will they fast in that day.

147:7.2 On Tuesday evening Jesus was conducting one of his customary classes of questions and answers when the leader of the six spies said to him:

“I was today talking with one of John's disciples who is here attending upon your teaching, and we were at a loss to understand

why you never command your disciples to fast and pray as we Pharisees fast and as John bade his followers.”

And Jesus,

referring to a statement by John,

answered this questioner:

“Do the sons of the bridechamber fast while the bridegroom is with them?

As long as the bridegroom remains with them, they can hardly fast.

But the time is coming when the bridegroom shall be taken away,

and during those times the children of the bridechamber undoubtedly will fast and pray.

[*Compare:* We must bear in mind that fasting and prayer, or else fasting and alms, or all the three, were always combined. **Fasting** represented the negative, **prayer** and alms the positive element, in the forgiveness of sins (Edersheim2 662).]

To **pray** is natural for the children of light, but **fasting** is not a part of the gospel of the kingdom of heaven.

21 No man seweth a piece of undressed cloth on an old garment:

Be reminded that

a wise tailor does not sew a piece of new and unshrunk cloth upon an old garment,

[[W]hen the patch got **wet** it would **shrink** and tear the rotten stuff ... (Smith1 129).]

lest, when it is **wet**, it **shrink**

else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

and produce a worse rent.

Matt. 9:[17] Neither do *men* put new wine into old wine-skins:

Neither do men put new wine into old wine skins,

Mark 2:[22] else the wine will burst the skins, and the wine perisheth and the skins:

lest the new wine burst the skins so that both the wine and the skins perish.

but *they put* new wine into fresh wine-skins.

The wise man puts the new wine into fresh wine skins.

Therefore do my disciples show wisdom in that they do not bring too much of the old order over into the new teaching of the gospel of the kingdom.

IX: THE CHALLENGE TO THE LAW (Murry 73)

The masterless disciples of John were truly troubled; they were loyal to their imprisoned master, and fasted as he had done. Were they wrong?

The beautiful answer was for them alone. "No, you are right," Jesus said. "The bridegroom has been taken from you. You have cause to be sad. When I too am taken, these friends of mine will fast, even as you..." (M 79).

You who have lost your teacher may be justified in fasting for a time.

Fasting may be an appropriate part of the law of Moses, but in the coming kingdom the sons of God shall experience freedom from fear and joy in the divine spirit.”

They are words of tender sympathy with men whose devotion he understood and whose loyalty he admired. They must not be offended in him. So he sent John’s disciples away happy;

And when they heard these words, the disciples of John were comforted

not so the Pharisees. [Etc.] (M 79)

while the Pharisees themselves were the more confounded.

FRESH ANNOYANCE (Smith2 124)

147:7.3 Then the Master proceeded to warn his hearers against entertaining the notion that all olden teaching should be replaced entirely by new doctrines. Said Jesus: “That which is old and also *true* must abide. Likewise, that which is new but false must be rejected. But that which is new and also true, have the faith and courage to accept. Remember it is written:

[I]n his exquisite book which our Jesus loved, another Jesus, the Son of Sirach, had written: “Forsake not an old friend; for the new is not comparable to him.

‘Forsake not an old friend, for the new is not comparable to him.

As new wine, so is a new friend: if it become old, thou shalt drink it with gladness” (S2 129).

As new wine, so is a new friend; if it becomes old, you shall drink it with gladness.””

8. THE FEAST OF SPIRITUAL GOODNESS

147:8.1 That night, long after the usual listeners had retired, Jesus continued to teach his apostles. He began this special instruction by quoting from the Prophet Isaiah:

3 Wherefore have we fasted, *say they*, and thou seest not?

wherefore have we afflicted our soul, and thou takest no knowledge?

Behold, in the day of your fast ye find pleasure, and exact all your labours [ARV mg.: Or, **oppress all your labourers**].

4 Behold, ye fast for strife and debate [ARV **contention,**] and to smite with the fist of wickedness:

ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul?

is it to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*?

wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* this not the fast that I have chosen?

to loose the bands [ARV **bonds**] of wickedness,

to undo the heavy burdens,

and to let the oppressed go free, and that ye break every yoke?

147:8.2 ““Why have you fasted?”

For what reason do you afflict your souls

while you continue to find pleasure in **oppression**

and to take delight in injustice?

Behold, you fast for the sake of strife and **contention** and to smite with the fist of wickedness.

But you shall not fast in this way to make your voices heard on high.

147:8.3 ““Is it such a fast that I have chosen—a day for a man to afflict his soul?”

Is it to bow down his head like a bulrush, to grovel in sackcloth and ashes?

Will you dare to call this a fast and an acceptable day in the sight of the Lord?

Is not this the fast I should choose:

to loose the **bonds** of wickedness,

to undo the knots of heavy burdens,

to let the oppressed go free, and to break every yoke?

SOURCE OR PARALLEL

URANTIA PAPER 147

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?

when thou seest the naked, that thou cover him;

and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily:

and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward [ARV rearward].

9 Then shalt thou call, and the LORD shall answer;

thou shalt cry, and he shall say, Here I *am*.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul;

then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat [ARV strong] thy bones:

and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Is it not to share my bread with the hungry and to bring those who are homeless and poor to my house?

And when I see those who are naked, I will clothe them.

147:8.4 ““Then shall your light break forth as the morning while your health springs forth speedily.

Your righteousness shall go before you while the glory of the Lord shall be your rear guard.

Then will you call upon the Lord, and he shall answer;

you will cry out, and he shall say—Here am I.

And all this he will do

if you refrain from oppression, condemnation, and vanity.

The Father rather desires that

you draw out your heart to the hungry, and that you minister to the afflicted souls;

then shall your light shine in obscurity, and even your darkness shall be as the noonday.

Then shall the Lord guide you continually, satisfying your soul and renewing your strength.

You shall become like a watered garden, like a spring whose waters fail not.

SOURCE OR PARALLEL

URANTIA PAPER 147

12 And *they that shall be* of thee shall build the old waste places:

thou shalt raise up the foundations of many generations;

and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in (Isa. 58:3-12).

[But **grow in grace**, and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3:18).]

And they who do these things shall restore the wasted glories;

they shall raise up the foundations of many generations;

they shall be called the rebuilders of broken walls, the restorers of safe paths in which to dwell.”

147:8.5 And then long into the night Jesus propounded to his apostles the truth that it was their faith that made them secure in the kingdom of the present and the future, and not their affliction of soul nor fasting of body. He exhorted the apostles at least to live up to the ideas of the prophet of old and expressed the hope that they would progress far beyond even the ideals of Isaiah and the older prophets. His last words that night were:

“**Grow in grace** by means of that living faith which grasps the fact that you are the sons of God while at the same time it recognizes every man as a brother.”

147:8.6 It was after two o'clock in the morning when Jesus ceased speaking and every man went to his place for sleep.

1. The centurion whose orderly was sick was the first man to understand Christ's power over disease ... (Wilson 109).

2. *Compare 147:3.3 and John 5:19:*

None of us can do much to change the difficulties of life unless we discover the Father in heaven so wills. After all, we are all beholden to do the will of the Eternal. If you could all be healed of your physical afflictions, you would indeed marvel, but it is even greater that you should be cleansed of all spiritual disease and find yourselves healed of all moral infirmities (147:3.3).

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.

3. St Luke is the only evangelist who tells this exquisite story, and it is remarkable that he has withheld the woman's name. She must have been well known in the primitive Church, and it is impossible that her name should have been hidden from the evangelist who made research his especial care.... It is curious that, whereas the Greek Fathers seem to have been content that she should remain unknown, the Latin would not have it so and insisted upon a twofold identification [viz., Mary Magdalene and. Mary of Bethany] (Smith1 206-07).

We understand the infinite delicacy that left her unnamed, the record of whose 'much forgiveness' and great love had to be joined to that of her much sin (Edersheim1 563).

4. It must not be made a question as between Romanist and Protestant, nor as between rival dogmatists, where love had any meritorious part in her forgiveness, or whether, as afterwards stated, her 'faith' had 'saved' her. Undoubtedly, her faith *had* saved her.... She needed not to be forgiven: she had been forgiven. And it was because she was forgiven that she bedewed His feet with the summer-shower of her heart, and, quickly wiping away the flood with her tresses, continued kissing and anointing them (Edersheim1 568-69).

5. Also in Edersheim2 39 and in Smith1 135.