

Paper 150 — The Third Preaching Tour

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

Sources for Paper 150, 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) 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)
- (3) "Woman," by J. C. Lambert, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

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

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

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

- (5) Robert Norwood, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (6) 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**.

- (7) "Magi," by James Hope Moulton, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

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

- (8) “Magic, Divination, and Sorcery,” by F. E. Robinson, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

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

- (9) “Justification,” in Orville J. Nave, A.M., D.D., LL.D., *Nave’s Topical Bible: A Digest of the Holy Scriptures* (New York: Topical Bible Publishing Company, 1897)

Note: This source is coded **Nave’s TB**.

- (10) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)

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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6 November 2015

Work-in-progress Version 6 Nov. 2015
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PAPER 150 — THE THIRD PREACHING TOUR

150:0.1 On Sunday evening, January 16, A.D. 29, Abner, with the apostles of John, reached Bethsaida and went into joint conference with Andrew and the apostles of Jesus the next day. Abner and his associates made their headquarters at Hebron and were in the habit of coming up to Bethsaida periodically for these conferences.

150:0.2 Among the many matters considered by this joint conference was the practice of

[Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (James 5:14)]

anointing the sick with certain forms of oil in connection with prayers for healing.

Again did Jesus decline to participate in their discussions or to express himself regarding their conclusions. The apostles of John had always used the anointing oil in their ministry to the sick and afflicted, and they sought to establish this as a uniform practice for both groups, but the apostles of Jesus refused to bind themselves by such a regulation.

150:0.3 On Tuesday, January 18, the twenty-four were joined by the tested evangelists, about seventy-five in number, at the Zebedee house in Bethsaida preparatory to being sent forth on the third preaching tour of Galilee. This third mission continued for a period of seven weeks.

150:0.4 The evangelists were sent out in groups of five, while Jesus and the twelve traveled together most of the time, the apostles going out two and two to baptize believers as occasion required. For a period of almost three weeks Abner and his associates also worked with the evangelistic groups, advising them and baptizing believers. They visited Magdala, Tiberias, Nazareth, and all the principal cities and villages of central and southern Galilee, all the places previously visited and many others. This was their last message to Galilee, except to the northern portions.

1 . T H E W O M E N ' S EVANGELISTIC CORPS

150:1.1 Of all the daring things which Jesus did in connection with his earth career, the most amazing was his sudden announcement on the evening of January 16: "On the morrow we will set apart ten women for the ministering work of the kingdom." At the beginning of the two weeks' period during which the apostles and the evangelists were to be absent from Bethsaida on their furlough, Jesus requested David to summon his parents back to their home and to dispatch messengers calling to Bethsaida ten devout women who had served in the administration of the former encampment and the tented infirmary. These women had all listened to the instruction given the young evangelists, but it had never occurred to either themselves or their teachers that Jesus would dare to commission women to teach the gospel of the kingdom and minister to the sick.

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

§54. CHRIST'S COMPANIONS ON THE SECOND PREACHING TOUR. Luke 8:1-3.

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve 2 and certain women who had been healed of evil spirits and infirmities,

Mary that was called Magdalene, from whom seven devils had gone out, 3 and Joanna the wife of Chuza Herod's steward, and Susanna,

and many others, which ministered unto them of their substance.

These ten women selected and commissioned by Jesus were:

Susanna, the daughter of the former chazan of the Nazareth synagogue; Joanna, the wife of Chuza, the steward of Herod Antipas;

Elizabeth, the daughter of a wealthy Jew of Tiberias and Sepphoris; Martha, the elder sister of Andrew and Peter; Rachel, the sister-in-law of Jude, the Master's brother in the flesh; Nasanta, the daughter of Elman, the Syrian physician; Milcha, a cousin of the Apostle Thomas; Ruth, the eldest daughter of Matthew Levi; Celta, the daughter of a Roman centurion; and Agaman, a widow of Damascus. Subsequently, Jesus added two other women to this group—Mary Magdalene and Rebecca, the daughter of Joseph of Arimathea.

150:1.2 Jesus authorized these women to effect their own organization and directed Judas to provide funds for their equipment and for pack animals. The ten elected Susanna as their chief and Joanna as their treasurer. From this time on they furnished their own funds; never again did they draw upon Judas for support.

150:1.3 It was most astounding in that day, when women were not even allowed on the main floor of the synagogue

[[I]n the plan of the Capernaum Synagogue ... the women's gallery was at the north end ... [I]t is a mistake to suppose that the men and women sat in opposite aisles, separated by a low wall (Edersheim 434-35).]

(being confined to the women's gallery),

to behold them being recognized as authorized teachers of the new gospel of the kingdom.

The charge which Jesus gave these ten women as he set them apart for gospel teaching and ministry was the emancipation proclamation which set free all women and for all time; no more was man to look upon woman as his spiritual inferior. This was a decided shock to even the twelve apostles.

Notwithstanding they had many times heard the Master say that "in the kingdom of heaven

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Gal. 3:28).

there is neither rich nor poor, free nor bond, male nor female, all are equally the sons and daughters of God,"

they were literally stunned when he proposed formally to commission these ten women as religious teachers and even to permit their traveling about with them.

The whole country was stirred up by this proceeding, the enemies of Jesus making great capital out of this move, but everywhere the women believers in the good news stood staunchly behind their chosen sisters and voiced no uncertain approval of this tardy acknowledgment of woman's place in religious work.

WOMAN. (*Hastings' DB* 976)

The work of emancipation was continued in the Apostolic Church.

Women formed an integral part of the earliest Christian community (Ac 1:14), ... and by and by appear (1 Ti 3:11) as holding the office of the **deaconess** (wh. see) and possibly (5:3) as that of the 'widow' (wh. see ...).

St. **Paul's** conception of woman and of man's relation to her is difficult (1 Co 7) ... And if by his injunction as to the silence of women in the Church (1 Co 14:34ff.) the Apostle appears to limit the prophetic freedom of the first Christian days (Ac 2:4-17), we must remember that he is writing to a Church set in the midst of a dissolute Greek city ... Elsewhere he announces the far-reaching principle that in Christ Jesus 'there can be no male and female' (Gal 3:28) (H 977).

And this liberation of women, giving them due recognition, was practiced by the apostles immediately after the Master's departure,

albeit they fell back to the olden customs in subsequent generations.

Throughout the early days of the Christian church women teachers and ministers were called **deaconesses** and were accorded general recognition.

But **Paul**, despite the fact that he conceded all this in theory, never really incorporated it into his own attitude and personally found it difficult to carry out in practice.

2. THE STOP AT MAGDALA

150:2.1 As the apostolic party journeyed from Bethsaida, the women traveled in the rear. During the conference time they always sat in a group in front and to the right of the speaker.

Increasingly, women had become believers in the gospel of the kingdom, and it had been a source of much difficulty and no end of embarrassment when they had desired to hold personal converse with Jesus or one of the apostles. Now all this was changed. When any of the women believers desired to see the Master or confer with the apostles, they went to Susanna, and in company with one of the twelve women evangelists, they would go at once into the presence of the Master or one of his apostles.

A MISSION IN SOUTHERN GALILEE
(Smith² 154)

The Lord had not come to Magdala alone. He was accompanied not only by the Twelve but by a band of womenfolk who had experienced His grace and had devoted themselves to the service of Him and His Kingdom.... [T]hese women attended the mission to supply [Jesus and the Twelve's] necessities. They would aid also in other ways; and here at the outset they rendered a gracious service

150:2.2 It was at Magdala that the women first demonstrated their usefulness and vindicated the wisdom of their choosing.

Andrew had imposed rather strict rules upon his associates about doing personal work with women, especially with those of questionable character. When the party entered Magdala, these ten women evangelists were free to enter the evil resorts and preach the glad tidings directly to all their inmates. And when visiting the sick, these women were able to draw very close in their ministry to their afflicted sisters.

As the result of the ministry of these ten women (afterward known as the twelve women) at this place,

by receiving the Magdalene into their company and removing her from the scene of her shame (S2 160).

[*Compare:* Her life was wrong. Unhappiness in love had sent her away from her husband who had betrayed, abused, and shamed her.... Mary was proud and her pride had almost destroyed her in a recklessness of living which had exposed her to gossip. And the more people spoke unkindly of her, the more she dared their spite....

At length, in her wandering she came to Magdala (Norwood 209).]

[Magdala was a wealthy city, says the Talmud ... It had, however, a shameful reputation: it was destroyed, according to the same authority, for its harlotry (Smith 207).]

Mary Magdalene was won for the kingdom.

Through a succession of misfortunes and in consequence of the attitude of reputable society toward women who commit such errors of judgment, this woman had found herself in one of the nefarious resorts of Magdala.

It was Martha and Rachel who made plain to Mary that the doors of the kingdom were open to even such as she. Mary believed the good news and was baptized by Peter the next day.

150:2.3 Mary Magdalene became the most effective teacher of the gospel among this group of twelve women evangelists. She was set apart for such service, together with Rebecca, at Jotapata about four weeks subsequent to her conversion. Mary and Rebecca, with the others of this group, went on through the remainder of Jesus' life on earth, laboring faithfully and effectively for the enlightenment and uplifting of their downtrodden sisters; and when the last and tragic episode in the drama of Jesus' life was being enacted, notwithstanding the apostles all fled but one, these women were all present, and not one either denied or betrayed him.

3. SABBATH AT TIBERIAS

150:3.1 The Sabbath services of the apostolic party had been put in the hands of the women by Andrew, upon instructions from Jesus. This meant, of course, that they could not be held in the new synagogue. The women selected Joanna to have charge of this occasion, and the meeting was held in the banquet room of Herod's new palace, Herod being away in residence at Julias in Perea. Joanna read from the Scriptures concerning woman's work in the religious life of Israel, making reference to Miriam, Deborah, Esther, and others.

150:3.2 Late that evening Jesus gave the united group a memorable talk on "Magic and Superstition."

[See 135:12.1.]

MAGI. (*Hastings' DB* 565)

We have evidence that the Magi connected with the stars the *fravashi* or 'double' which Parsi psychology assigned to every good man—a part of his personality dwelling in heaven, sharing his development, and united with his soul at death. A brilliant **new star** would thus be regarded as the heavenly counterpart of a **great man** newly born (H 565).

In those days the appearance of a bright and supposedly **new star** was regarded as a token indicating that a **great man** had been born on earth.

Such a star having then recently been observed, Andrew asked Jesus if these beliefs were well founded.

MAGIC, DIVINATION, AND SORCERY. (*Hastings' DB* 566)

In the long answer to Andrew's question the Master entered upon a thoroughgoing discussion of the whole subject of human superstition.

The statement which Jesus made at this time may be summarized in modern phraseology as follows:

Forms of divination mentioned in the Bible.
(Hastings' DB 567)

(c) *Observation of omens (augury).*
(HDB 568)

(iii.) *By astrology.* The **stars** were very early believed to have an influence on the fortunes of men (Jg 5:20, Job 38:33) (H 568).

150:3.3 1. The courses of the **stars** in the heavens

have nothing whatever to do with the events of human life on earth.

Astronomy is a proper pursuit of science, but astrology is a mass of superstitious error which has no place in the gospel of the kingdom.

(iv.) *By inspecting victims.* Forecasting the future from the appearance of the **livers** of victims is mentioned in Ezk 21:21 (H 568).

150:3.4 2. The examination of the **internal organs** of an animal recently killed

can reveal nothing about weather, future events, or the outcome of human affairs.

(d) *Necromancy and familiar spirits.*
(HDB 568)

These **necromancers** professed to have the power of calling up **the dead** (1 S 28:11, Is 8:19) (H 568).

150:3.5 3. The spirits of **the dead**

do not come back to communicate with their families or their onetime friends among the living.

[This kind of magic is also exemplified in the use of **amulets** and **charms**, intended to defend the wearer from **evil** influences (H 569).]

150:3.6 4. **Charms** and relics

are impotent to heal disease, ward off disaster, or influence **evil** spirits; the belief in all such material means of influencing the spiritual world is nothing but gross superstition.

(a) *The casting of lots.* (HDB 567)

The **casting of lots**

150:3.7 5. **Casting lots,**

while it may be a convenient way of settling many minor difficulties,

was founded on the belief that God would so direct the result as to indicate His **will** (Pr 16:33) (H 567).

is not a method designed to disclose the divine **will**.

Such outcomes are purely matters of material chance.

The only means of communion with the spiritual world is embraced in the spirit endowment of mankind, the indwelling spirit of the Father, together with the outpoured spirit of the Son and the omnipresent influence of the Infinite Spirit.

[**Magic, divination, sorcery, and witchcraft** are all connected with belief in superhuman powers, and are methods whereby men endeavour to obtain from these powers knowledge of the future, or assistance in the affairs of life (H 566).]

150:3.8 6. **Divination, sorcery, and witchcraft**

are superstitions of ignorant minds, as also are the delusions of **magic**.

(c) *Observation of omens (augury).* (HDB 568)

[Compare H 568, where Gray's *Numbers* is cited.]

(b) *Dreams and visions.* (HDB 568)

(2) But the belief in Divine warnings through **dreams** came very near to divination when **interpreters** were sought to make clear their meaning as in Egypt ... (H 568).

[Among the Arabs the **priest** was originally also the **soothsayer**; the Heb. *kōhēn*, 'priest,' is a cognate with the Arab *kāhin*, 'soothsayer'; the **primitive** priest had charge of the shrine of the god, and both offered sacrifices and gave responses (H 566).]

(e) *Divination by teraphim.* (HDB 569)

Some Jewish commentators (cf. Moore, *Judges*, p. 382) have suggested that [teraphim] were the mummified heads of human beings, and that images of **wood** or **metal** were substituted for these in later times (H 569)

The belief in magic numbers, **omens** of good luck, and harbingers of bad luck,

is pure and unfounded superstition.

150:3.9 7. The **interpretation** of **dreams**

is largely a superstitious and groundless system of ignorant and fantastic speculation.

The gospel of the kingdom must have nothing in common with

the **soothsayer** **priests** of **primitive** religion.

150:3.10 8. The spirits of good or evil cannot dwell within material symbols of

clay, **wood**, or **metal**;

idols are nothing more than the material of which they are made.

General course of the history of magic and divination in Israel. (*Hastings' DB 567*)

The officials [in Babylon, during the Babylonian Captivity] are here denominated 'magicians' ..., 'enchanters' ..., 'sorcerers' ..., and 'Chaldæans' ... (H 567).

[The very earliest legislation enacts that witchcraft shall be punished by death (Ex 22:18 [JE]); and we read that Saul put to death 'those that had familiar spirits and the wizards' (1 S 28:2) (H 567).]

[Hebrew magic came to a considerable extent from Assyria and Babylonia, where the art was practised by a class of men specially set apart for it (Dan 2:2; cf. also Is 47:8-12, Nah 3:4). Egyptian sorcerers are also noticed (Ex 7:11), but Egyptian influence in the art was most strongly felt by the Jews in post-exilic times (H 569).]

Among the Alexandrian Jews, and later by the Alexandrian Gnostics, magic was much used, and the name of Jehovah in various forms entered into their spells and the inscriptions upon their amulets.

Books of incantations, reputed to have been the work of Solomon, were extant, and the Babylonian Talmud is full of superstition (Schürer, *HJP* II. iii. 152) (H 567).

150:3.11 9. The practices of the enchanters, the wizards, the magicians, and the sorcerers,

were derived from the superstitions of

the Egyptians, the Assyrians, the Babylonians, and the ancient Canaanites.

Amulets

and all sorts of incantations

are futile either to win the protection of good spirits or to ward off supposed evil spirits.

2. Magic in forms generally denounced by the great prophets. (*Hastings' DB* 569)

150:3.12 10. He exposed and denounced their belief in

The tying of knots in a rope, accompanied by the whispered repetition of a **spell**, was common in Babylonia (cf. Is 47:9-12) and in Arabia (H 569).

spells,

An authorized ceremony closely approaching the methods of magicians is found in the ritual for the trial by **ordeal** of a wife charged with unfaithfulness (Nu 5:12-31) ... (H 569).

ordeals,

Some derive *kāshaph* from an Assyr. root meaning '**to bewitch**' (See *Hastings' DB*, art. 'Magic') (H 569).

bewitching,

In close connexion with the power of spells is the belief in the efficacy of **cursing and blessing** when these were uttered by specially endowed persons (Nu 22:5, Jg 5:23); also there were magicians who professed to make days unlucky by cursing them (Job 3:8) (H 569).

cursing,

[Connected with the use of omens is the appointment of '**signs**' by prophets to assist their consultors in believing what they predicted (H 568).]

signs,

The belief in the virtue of **mandrakes** as love-philtres appears in Gn 30:14 and Ca 7:13 ... (H 569).

mandrakes,

[See six rows up.]

knotted cords,

and all other forms of ignorant and enslaving superstition.

4. SENDING THE APOSTLES OUT TWO AND TWO

XVIII: THE THIRD PREACHING
TOUR. (*A Harmony of the Gospels* 93)

§64. THE MISSION OF THE TWELVE.
Matt. 9:36—11:1. Mark 6:7-13. Luke 9:1-6.

150:4.1 The next evening, having gathered together the twelve apostles, the apostles of John, and the newly commissioned women's group,

Matt. 9:37 Then saith he unto his disciples,

Jesus said:

“You see for yourselves that

The harvest truly is plenteous, but the labourers are few.

the harvest is plenteous, but the laborers are few.

38 Pray ye therefore the Lord of the harvest,

Let us all, therefore, pray the Lord of the harvest

that he send forth labourers into his harvest.

that he send forth still more laborers into his fields.

While I remain to comfort and instruct the younger teachers,

Mark 6:7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

I would send out the older ones two and two

that they may pass quickly over all Galilee preaching the gospel of the kingdom while it is yet convenient and peaceful.”

Then he designated the pairs of apostles as he desired them to go forth, and they were:

Matt. 10:2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother;

Andrew and Peter,

James the *son* of Zebedee, and John his brother;

James and John Zebedee,

3 Philip, and Bartholomew;

Philip and Nathaniel,

Thomas, and Matthew the publican;

Thomas and Matthew,

James the *son* of Alphæus, and Thaddæus;

James and Judas Alpheus,

4 Simon the Cananæan [ERV mg.: Or, *Zealot*], and Judas Iscariot, who also betrayed him.

Simon Zelotes and Judas Iscariot.

150:4.2 Jesus arranged the date for meeting the twelve at Nazareth,

5 These twelve Jesus sent forth, and charged them, saying,

and in parting, he said:

“On this mission

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

go not to any city of the gentiles, neither go into Samaria,

6 but go rather to the lost sheep of the house of Israel.

but go instead to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Preach the gospel of the kingdom

and proclaim the saving truth that man is a son of God.

24 A disciple is not above his master,
nor a servant above his lord.

25 It is enough for the disciple that he be
as his master, and the servant as his lord.

If they have called the master of the house
Beelzebub,

how much more *shall they call* them of his
household!

26 Fear them not therefore:

for there is nothing covered, that shall not
be revealed;

and hid, that shall not be known.

27 What I tell you in the darkness,

speak ye in the light: and what ye hear in
the ear, proclaim upon the housetops.

[Luke 12:[3] and what ye have spoken in the ear in
the inner chambers shall be proclaimed upon the
housetops.

[4] And I say unto you my friends,]

28 And be not afraid of them who kill the
body, but are not able to kill the soul:

but rather fear him who is able to destroy
both soul and body in hell.

Remember that

the disciple is hardly above his master nor
a servant greater than his lord.

It is enough for the disciple to be equal
with his master and the servant to become
like his lord.

If some people have dared to call the
master of the house an associate of
Beelzebub,

how much more shall they so regard those
of his household!

But you should not fear these unbelieving
enemies.

I declare to you that

there is nothing covered up that is not
going to be revealed;

there is nothing hidden that shall not be
known.

What I have taught you privately,

that preach with wisdom in the open.

What I have revealed to you in the inner
chamber, that you are to proclaim in due
season from the housetops.

And I say to you, my friends and
disciples,

be not afraid of those who can kill the
body, but who are not able to destroy the
soul;

rather put your trust in him who is able to
sustain the body and save the soul.

SOURCE OR PARALLEL

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[29] Are not two sparrows sold for a penny?

150:4.3 “Are not two sparrows sold for a penny?

And yet I declare that

[Luke 12:[6] and not one of them is forgotten in the sight of God.]

not one of them is forgotten in God’s sight.

Know you not that

30 but the very hairs of your head are all numbered.

the very hairs of your head are all numbered?

31 Fear not therefore; ye are of more value than many sparrows.

Fear not, therefore; you are of more value than a great many sparrows.

Be not ashamed of my teaching; go forth proclaiming peace and good will, but be not deceived—peace will not always attend your preaching.

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword.

I came to bring peace on earth,

but when men reject my gift, division and turmoil result.

When all of a family receive the gospel of the kingdom, truly peace abides in that house; but when some of the family enter the kingdom and others reject the gospel, such division can produce only sorrow and sadness.

Labor earnestly to save the whole family lest

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man’s foes *shall* be they of his own household.

a man’s foes become those of his own household.

37 He that loveth father or mother more than me is not worthy of me;

and he that loveth son or daughter more than me is not worthy of me.

But, when you have done your utmost for all of every family, I declare to you that

he who loves father or mother more than this gospel is not worthy of the kingdom.”

150:4.4 When the twelve had heard these words, they made ready to depart. And they did not again come together until the time of their assembling at Nazareth to meet with Jesus and the other disciples as the Master had arranged.

5. WHAT MUST I DO TO BE SAVED?

150:5.1 One evening at Shunem, after John's apostles had returned to Hebron, and after Jesus' apostles had been sent out two and two, when the Master was engaged in teaching a group of twelve of the younger evangelists who were laboring under the direction of Jacob, together with the twelve women, Rachel asked Jesus this question: “Master, what shall we answer when women ask us, What shall I do to be saved?” When Jesus heard this question, he answered:

150:5.2 “When men and women ask what shall we do to be saved, you shall answer, Believe this gospel of the kingdom; accept divine forgiveness. By faith recognize the indwelling spirit of God, whose acceptance makes you a son of God.

JUSTIFICATION. (*Nave's TB* 770)

Isa. 45:24. Surely, shall one say, in the LORD have I righteousness and strength: *even* to him shall *men* come;

Isa. 51:5. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isa. 61:10. My soul shall be joyful in my God; for he hath clothed me with the garments of salvation,

he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Jer. 23:6. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Zech. 3:4. Take away the filthy garments from him.

And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment [R.V. rich apparel].

Have you not read in the Scriptures where it says,

‘In the Lord have I righteousness and strength.’

Also where the Father says,

‘My righteousness is near; my salvation has gone forth, and my arms shall enfold my people.’

‘My soul shall be joyful in the love of my God, for he has clothed me with the garments of salvation

and has covered me with the robe of his righteousness.’

Have you not also read of the Father that

his name ‘shall be called the Lord our righteousness.’

‘Take away the filthy rags of self-righteousness

and clothe my son with the robe of divine righteousness and eternal salvation.’

It is forever true,

Rom. 1:17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Hab. 2:4; Gal. 3:11.

‘the just shall live by faith.’

Entrance into the Father’s kingdom is wholly free, but progress—growth in grace—is essential to continuance therein.

150:5.3 “Salvation is the gift of the Father and is revealed by his Sons. Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection.

[Compare Romans 4:2-3.]

By faith was Abraham justified and made aware of salvation by the teachings of Melchizedek.

All down through the ages has this same faith saved the sons of men, but now has a Son come forth from the Father to make salvation more real and acceptable.”

150:5.4 When Jesus had left off speaking, there was great rejoicing among those who had heard these gracious words, and they all went on in the days that followed proclaiming the gospel of the kingdom with new power and with renewed energy and enthusiasm. And the women rejoiced all the more to know they were included in these plans for the establishment of the kingdom on earth.

150:5.5 In summing up his final statement, Jesus said: "You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of sonship in the kingdom.

[Source?]

You are not to be saved because you live a righteous life; rather is it that you live a righteous life because you have already been saved, have recognized sonship as the gift of God and service in the kingdom as the supreme delight of life on earth. When men believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin. Realization of sonship is incompatible with the desire to sin. Kingdom believers hunger for righteousness and thirst for divine perfection."

6. THE EVENING LESSONS

150:6.1 At the evening discussions Jesus talked upon many subjects. During the remainder of this tour—before they all reunited at Nazareth—he discussed "Dreams and Visions," "The Love of God," "Malice," "Humility and Meekness," "Courage and Loyalty," "Music and Worship," "Service and Obedience," "Pride and Presumption," "Forgiveness in Relation to Repentance," "Peace and Perfection," "Evil Speaking and Envy," "Evil, Sin, and Temptation," "Doubts and Unbelief," "Wisdom and Worship." With the older apostles away, these younger groups of both men and women more freely entered into these discussions with the Master.

150:6.2 After spending two or three days with one group of twelve evangelists, Jesus would move on to join another group, being informed as to the whereabouts and movements of all these workers by David's messengers. This being their first tour, the women remained much of the time with Jesus. Through the messenger service each of these groups was kept fully informed concerning the progress of the tour, and the receipt of news from other groups was always a source of encouragement to these scattered and separated workers.

150:6.3 Before their separation it had been arranged that the twelve apostles, together with the evangelists and the women's corps, should assemble at Nazareth to meet the Master on Friday, March 4. Accordingly, about this time, from all parts of central and southern Galilee these various groups of apostles and evangelists began moving toward Nazareth. By midafternoon, Andrew and Peter, the last to arrive, had reached the encampment prepared by the early arrivals and situated on the highlands to the north of the city.

[It was apparently His first visit since the beginning of His ministry to that town where He had spent the Silent Years ... (Smith 212).]

And this was the first time Jesus had visited Nazareth since the beginning of his public ministry.

7. THE SOJOURN AT NAZARETH

150:7.1 This Friday afternoon Jesus walked about Nazareth quite unobserved and wholly unrecognized. He passed by the home of his childhood

[He came quietly into the old shop and gently touched the tools whose many uses Joseph had taught Him (Poling 34).]

and the carpenter shop

and spent a half hour on the hill which he so much enjoyed when a lad.

III, X: THE SYNAGOGUE AT NAZARETH—
SYNAGOGUE-WORSHIP AND ARRANGE-
MENTS. (Edersheim 430)

Yet, as we follow Jesus to the city of His Childhood and home of His humility, we can scarcely repress thoughts of what must have stirred His soul, as He once more entered the well-known valley, and beheld the scenes to each of which some early memory must have attached (E1 430).

As the lengthening shadows of Friday's sun closed around the quiet valley, He would hear the well-remembered double blast of the trumpet from the roof of the Synagogue-minister's house, proclaiming the advent of the holy day (E1 430).

[See 150:8.2, below, re ruler of the synagogue.]

Not since the day of his baptism by John in the Jordan had the Son of Man had such a flood of human emotion

stirred up within his soul.

While coming down from the mount,

he heard the familiar sounds of the trumpet blast announcing the going down of the sun,

just as he had so many, many times heard it when a boy growing up in Nazareth.

Before returning to the encampment, he walked down by the synagogue where he had gone to school and indulged his mind in many reminiscences of his childhood days. Earlier in the day Jesus had sent Thomas to arrange with the ruler of the synagogue for his preaching at the Sabbath morning service.

VII: A HOME TOWN'S WELCOME
(Poling 32)

There was a difference of opinion among the rulers. Some were for paying no attention to Him. Others were for putting Him out immediately for ... [r]easons that involved the resentment of many townspeople who had come under the censure of that penetrating eye and plain-speaking tongue. Nazareth had a questionable reputation and Jesus never condoned its evil (P 34).

150:7.2 The people of Nazareth were never reputed for piety and righteous living.

As the years passed, this village became increasingly contaminated by the low moral standards of near-by Sepphoris.

Throughout Jesus' youth and young manhood there had been a division of opinion in Nazareth regarding him;

there was much resentment when he moved to Capernaum.

While the inhabitants of Nazareth had heard much about the doings of their former carpenter, they were offended that he had never included his native village in any of his earlier preaching tours. They had indeed heard of Jesus' fame, but the majority of the citizens were angry because he had done none of his great works in the city of his youth. For months the people of Nazareth had discussed Jesus much, but their opinions were, on the whole, unfavorable to him.

150:7.3 Thus did the Master find himself in the midst of, not a welcome homecoming, but a decidedly hostile and hypercritical atmosphere.

[See 150:9.2, below, re “the rougher element”.]

[[T]he inevitable changes of time—changes of birth and death; the removal of many to other parts of Galilee, made him a stranger in his father’s village (Norwood 182).]

[*Contrast:* And as Sabbath morning broke, they hastened with quick steps to the Synagogue; for such was the Rabbinic rule in going, while it was prescribed to return with slow and lingering steps (Edersheim 437).]

But this was not all. His enemies, knowing that he was to spend this Sabbath day in Nazareth and supposing that he would speak in the synagogue, had hired numerous rough and uncouth men to harass him and in every way possible make trouble.

150:7.4 Most of the older of Jesus’ friends, including the doting chazan teacher of his youth, were dead or had left Nazareth,

and the younger generation was prone to resent his fame with strong jealousy.

They failed to remember his early devotion to his father’s family, and they were bitter in their criticism of his neglect to visit his brother and his married sisters living in Nazareth. The attitude of Jesus’ family toward him had also tended to increase this unkind feeling of the citizenry.

The orthodox among the Jews even presumed to criticize Jesus because he walked too fast on the way to the synagogue this Sabbath morning.

8. THE SABBATH SERVICE

150:8.1 This Sabbath was a beautiful day, and all Nazareth, friends and foes, turned out to hear this former citizen of their town discourse in the synagogue. Many of the apostolic retinue had to remain without the synagogue; there was not room for all who had come to hear him.

[See 126:5.6.]

On His entrance into the Synagogue, or perhaps before that, the chief ruler would request Jesus to act for that Sabbath as the *Sheliach Tsibbur*. For according to the Mishnah, the person who read in the Synagogue the portion from the Prophets, was also expected to conduct the devotions, at least in greater part. If this rule was enforced at that time, then Jesus would ascend the *Bima*,

and, standing at the lectern, begin the service by two prayers, which in their most ancient form, as they probably obtained in the time of our Lord, were as follows:—

I. ‘Blessed be Thou, O Lord, King of the world,

Who formest the light and createst the darkness,

Who makest peace, and createst everything;

Who, in mercy, givest light to the earth, and to those who dwell upon it,

As a young man Jesus had often spoken in this place of worship, and this morning, when the ruler of the synagogue handed him the roll of sacred writings from which to read the Scripture lesson, none present seemed to recall that this was the very manuscript which he had presented to this synagogue.

150:8.2 The services on this day were conducted just as when Jesus had attended them as a boy.

He ascended the speaking platform

with the ruler of the synagogue,

and the service was begun by the recital of two prayers:

“Blessed is the Lord, King of the world,

who forms the light and creates the darkness,

who makes peace and creates everything;

who, in mercy, gives light to the earth and to those who dwell upon it

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and in Thy goodness, day by day, and every day, renewest the works of creation.

and in goodness, day by day and every day, renews the works of creation.

Blessed be the Lord our God for the glory of His handiworks,

Blessed is the Lord our God for the glory of his handiworks

and for the light-giving lights which He has made for His praise. Selah.

and for the light-giving lights which he has made for his praise. Selah.

Blessed be the Lord our God, Who has formed the lights' (E1 439).

Blessed is the Lord our God, who has formed the lights."

150:8.3 After a moment's pause they again prayed:

[contd] II. 'With great love hast Thou loved us, O Lord our God,

"With great love has the Lord our God loved us,

and with much overflowing pity hast Thou pitied us, our Father and our King.

and with much overflowing pity has he pitied us, our Father and our King,

For the sake of our fathers who trusted in Thee,

for the sake of our fathers who trusted in him.

and Thou taughtest them the statutes of life,

You taught them the statutes of life;

have mercy upon us, and teach us.

have mercy upon us and teach us.

Enlighten our eyes in Thy Law; cause our hearts to cleave to Thy commandments;

Enlighten our eyes in the law; cause our hearts to cleave to your commandments;

unite our hearts to love and fear Thy Name,

unite our hearts to love and fear your name,

and we shall not be put to shame, world without end.

and we shall not be put to shame, world without end.

For Thou art a God Who preparest salvation,

For you are a God who prepares salvation,

and us has Thou chosen from among all nations and tongues,

and us have you chosen from among all nations and tongues,

and hast in truth brought us near to Thy great Name—Selah—that we may lovingly praise Thee and Thy Unity.

Blessed be the Lord, Who in love chose His people Israel' (E1 439-40).

[contd] After this followed what may be designated as the Jewish Creed, called the *Shema*, from the word '*shema*,' or 'hear,' with which it begins.

It consisted of three passages from the Pentateuch,

so arranged, as the Mishnah notes, that the worshipper took upon himself first the yoke of the Kingdom of Heaven,

and only after it the yoke of the commandments;

and in the latter, again, first those that applied to night and day, and then those that applied to the day only (E1 440).

The recitation of the *Shema* was followed by this prayer:—

'True is it that Thou art Jehovah, our God, and the God of our fathers,

our King, and the King of our fathers, our Saviour, and the Saviour of our fathers,

our Creator, the Rock of our Salvation, our Help, and our Deliverer.

Thy Name is from everlasting, and there is no God beside Thee.

A new song did they that were delivered sing to Thy Name by the sea-shore;

and in truth have you brought us near your great name—selah—that we may lovingly praise your unity.

Blessed is the Lord, who in love chose his people Israel."

150:8.4 The congregation then recited the *Shema*, the Jewish creed of faith.

This ritual consisted in repeating numerous passages from the law

and indicated that the worshipers took upon themselves the yoke of the kingdom of heaven,

also the yoke of the commandments

as applied to the day and the night.

150:8.5 And then followed the third prayer:

"True it is that you are Yahweh, our God and the God of our fathers;

our King and the King of our fathers; our Savior and the Savior of our fathers;

our Creator and the rock of our salvation; our help and our deliverer.

Your name is from everlasting, and there is no God beside you.

A new song did they that were delivered sing to your name by the seashore;

together did all praise and own Thee King, and say, Jehovah shall reign, would without end!

Blessed by the Lord Who saveth Israel' (E1 440).

[contd] This prayer finished, he who officiated took his place before the Ark,

[At the south end, facing north, is a movable 'Ark,' containing the sacred rolls of the Law and the Prophets. It is called the Holy Chest or Ark ... (E1 436).]

and there repeated what formed the prayer in the strictest sense, or certain 'Eulogies' or Benedictions. These are eighteen, or rather nineteen, in number, and date from different periods (E1 440).

[Compare: But as on Sabbaths only the three first and the three last of them, which are also those undoubtedly of the greatest age, were repeated, and between them certain other prayers inserted ... (E1 440).]

The first Benediction was said with bent body. It was as follows:—

I. 'Blessed be the Lord our God, and the God of our fathers, the God of Abraham, and the God of Isaac, and the God of Jacob;

the Great, the Mighty, and the Terrible God, the Most High God,

Who showeth mercy and kindness, Who createth all things, Who remembereth the gracious promises to the fathers,

together did all praise and own you King and say, Yahweh shall reign, world without end.

Blessed is the Lord who saves Israel."

150:8.6 The ruler of the synagogue then took his place before the ark,

or chest, containing the sacred writings

and began the recitation of the **nineteen** prayer eulogies, or benedictions.¹

But on this occasion it was desirable to shorten the service in order that the distinguished guest might have more time for his discourse;

accordingly, only the first and last of the benedictions were recited.

The first was:

"Blessed is the Lord our God, and the God of our fathers, the God of Abraham, and the God of Isaac, and the God of Jacob;

the great, the mighty, and the terrible God,

who shows mercy and kindness, who creates all things, who remembers the gracious promises to the fathers

and bringeth a Saviour to their children's children, for His own Name's sake, in love.

O King, Helper, Saviour, and Shield!

Blessed art Thou, O Jehovah, the Shield of Abraham' (E1 440-41).

After the [priestly] benediction followed the last Eulogy, which, in its abbreviated form (as presently used in the Evening Service), is as follows:—

XIX. (XVIII.) 'O bestow on Thy people Israel great peace for ever.

For Thou art King, and Lord of all peace.

And it is good in Thine eyes to bless Thy people Israel at all times and at every hour with Thy peace.

Blessed art Thou, Jehovah, Who blesseth His people Israel with peace!' (E1 442)

[In the benediction the priests turned towards the people, while he who led the ordinary prayers stood with his back to the people, looking towards the Sanctuary. The superstition, that it was unlawful to look at the priests while they spoke the blessing, must be regarded as of later date (E1 443).]

[contd] It was the practice of leading Rabbis, probably dating from very early times, to add at the close of this Eulogy certain prayers of their own, either fixed or free, of which the Talmud gives specimens (E1 442-43).

The public prayers closed with an Amen, spoken by the congregation (E1 443).

and brings a savior to their children's children for his own name's sake, in love.

O King, helper, savior, and shield!

Blessed are you, O Yahweh, the shield of Abraham."

150:8.7 Then followed the last benediction:

"O bestow on your people Israel great peace forever,

for you are King and the Lord of all peace.

And it is good in your eyes to bless Israel at all times and at every hour with peace.

Blessed are you, Yahweh, who blesses his people Israel with peace."

The congregation looked not at the ruler as he recited the benedictions.

Following the benedictions he offered an informal prayer suitable for the occasion,

and when this was concluded,

all the congregation joined in saying amen.

The *Chazzan*, or minister, approached the Ark, and brought out a roll of the Law (E1 443).

On the Sabbath, at least seven persons were called upon successively to read portions from the Law, none of them consisting of less than three verses (E1 443).

[11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it (Deut. 30:11-14).]

150:8.8 Then the *chazan* went over to the ark and brought out a roll,

which he presented to Jesus that he might read the Scripture lesson.

It was customary to call upon seven persons to read not less than three verses of the law,

but this practice was waived on this occasion that the visitor might read the lesson of his own selection.

Jesus, taking the roll, stood up and began to read from Deuteronomy:

“For this commandment which I give you this day is not hidden from you, neither is it far off.

It is not in heaven, that you should say, who shall go up for us to heaven and bring it down to us that we may hear and do it?

Neither is it beyond the sea, that you should say, who will go over the sea for us to bring the commandment to us that we may hear and do it?

No, the word of life is very near to you, even in your presence and in your heart, that you may know and obey it.”

XVIII: THE THIRD PREACHING
TOUR. (*A Harmony of the Gospels* 93)

§62. SECOND REJECTION AT NAZARETH. Matt. 13:54-58. Mark 6:1-6a. [Luke 4:16-30.]

§36. FIRST REJECTION AT NAZARETH. [Matt. 13:54-58] [Mark 6:1-6a.] Luke 4:16-30.

Luke 4:17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering the sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them,

Today hath this scripture been fulfilled in your ears.

150:8.9 And when he had ceased reading from the law,

he turned to Isaiah and began to read:

“The spirit of the Lord is upon me

because he has anointed me to preach good tidings to the poor.

He has sent me to proclaim release to the captives

and the recovering of sight to the blind,

to set at liberty those who are bruised

and to proclaim the acceptable year of the Lord.”

150:8.10 Jesus closed the book and, after handing it back to the ruler of the synagogue, sat down

and began to discourse to the people.

He began by saying:

“Today are these Scriptures fulfilled.”

And then Jesus spoke for almost fifteen minutes on “The Sons and Daughters of God.”

22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth:

[It was customary after a sermon for the hearers, if they desired, to address questions to the preacher; and presently the Synagogue was a-buzz with excited conversation (Smith 214).]

Many of the people were pleased with the discourse,

and they marveled at his graciousness and wisdom.

150:8.11 It was customary in the synagogue, after the conclusion of the formal service, for the speaker to remain so that those who might be interested could ask him questions.

Accordingly, on this Sabbath morning Jesus stepped down into the crowd which pressed forward to ask questions. In this group were many turbulent individuals whose minds were bent on mischief, while about the fringe of this crowd there circulated those debased men who had been hired to make trouble for Jesus. Many of the disciples and evangelists who had remained without now pressed into the synagogue and were not slow to recognize that trouble was brewing. They sought to lead the Master away, but he would not go with them.

9. THE NAZARETH REJECTION

150:9.1 Jesus found himself surrounded in the synagogue by a great throng of his enemies and a sprinkling of his own followers, and in reply to their rude questions and sinister banterings he half humorously remarked:

and they said, Is not this Joseph's son?

“Yes, I am Joseph's son;

I am the carpenter,

23 And he said unto them, Doubtless ye will say unto me this parable,

and I am not surprised that you remind me of the proverb,

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Physician, heal thyself:

whatsoever we have heard done at Capernaum, do also here in thine own country.

Mark 6:4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

[In less time than it takes to relate the incident the rougher element in the synagogue elbowed and jostled Jesus from the place of worship (Poling 36).]

Matt. 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us?

Mark 6:5 And he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them.

‘Physician heal yourself,’

and that you challenge me to do in Nazareth what you have heard I did at Capernaum;

but I call you to witness that even the Scriptures declare that

‘a prophet is not without honor save in his own country and among his own people.’”

150:9.2 But they jostled him

and, pointing accusing fingers at him, said: “You think you are better than the people of Nazareth; you moved away from us, but your brother is a common workman,

and your sisters still live among us.

We know your mother, Mary.

Where are they today?

We hear big things about you, but we notice that

you do no wonders when you come back.”

Jesus answered them: "I love the people who dwell in the city where I grew up, and I would rejoice to see you all enter the kingdom of heaven, but the doing of the works of God is not for me to determine. The transformations of grace are wrought in response to the living faith of those who are the beneficiaries."

150:9.3 Jesus would have good-naturedly managed the crowd and effectively disarmed even his violent enemies had it not been for the tactical blunder of one of his own apostles, Simon Zelotes, who, with the help of Nahor, one of the younger evangelists, had meanwhile gathered together a group of Jesus' friends from among the crowd

[See endnote.]

and, assuming a belligerent attitude, had served notice on the enemies of the Master to go hence.²

Jesus had long taught the apostles that a soft answer turns away wrath, but his followers were not accustomed to seeing their beloved teacher, whom they so willingly called Master, treated with such discourtesy and disdain. It was too much for them, and they found themselves giving expression to passionate and vehement resentment, all of which only tended to arouse the mob spirit in this ungodly and uncouth assembly.

And so, under the leadership of hirelings,

Luke 4:28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city,

these ruffians laid hold upon Jesus and rushed him out of the synagogue

and led him unto the brow of the hill whereon their city was built,

to the brow of a near-by precipitous hill,

that they might throw him down headlong.

where they were minded to shove him over the edge to his death below.

But just as they were about to push him over the edge of the cliff, Jesus turned suddenly upon his captors and, facing them, quietly folded his arms.

[He never said a word but stopped in His tracks, stopped at the very edge of that sheer wall. And the mob stopped too! (Poling 37)]

He said nothing,

but his friends were more than astonished when,

30 But he passing through the midst of them went his way.

as he started to walk forward, the mob parted and permitted him to pass on unmolested.

150:9.4 Jesus, followed by his disciples, proceeded to their encampment, where all this was recounted. And they made ready that evening to go back to Capernaum early the next day, as Jesus had directed. This turbulent ending of the third public preaching tour had a sobering effect upon all of Jesus' followers. They were beginning to realize the meaning of some of the Master's teachings; they were awaking to the fact that the kingdom would come only through much sorrow and bitter disappointment.

150:9.5 They left Nazareth this Sunday morning, and traveling by different routes, they all finally assembled at Bethsaida by noon on Thursday, March 10. They came together as a sober and serious group of disillusioned preachers of the gospel of truth and not as an enthusiastic and all-conquering band of triumphant crusaders.

1. *Edersheim's footnote*: Originally the eulogies were eighteen in number. The addition of that against the heretics would have made them nineteen. Accordingly, Eulogy xv., which prayed for the coming of the Branch of David, was joined to the previous one in order to preserve the number eighteen. Comp. Jer. Ber. iv. 3. It is sadly characteristic that, together with a curse upon Christian converts, the Messianic hope of Israel should thus have been pushed into the background (E2 441).

2. *Compare*:

After Jesus had left the synagogue, Simon [Peter] swept through the crowd, flailing with his arms and shouting:

“Fools, aside!”

He made his way to the reader's desk and faced the tumult with a roar of words:

“By the hair of Samson, I'll crack the skull of the first man who touches the hem of my Master's robe”
(Norwood 189).