

Paper 152 — Events Leading up to the Capernaum Crisis

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

Sources for Paper 152, in the order in which they appear

- (1) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (2) 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)
- (3) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (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) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (6) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (7) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (8) 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**.

- (9) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

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

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 152 — EVENTS LEADING UP TO THE CAPERNAUM CRISIS

XVI: THE KINGS OF THE EARTH
 (Norwood 213)

When the boat reached the wharf below Capernaum, a crowd was gathered along the shore. Word of what had happened at Kheresa had reached the good neighbors of Jesus' town ... (N 223).

152:0.1 The story of the cure of Amos, the Kheresa lunatic, had already reached Bethsaida and Capernaum, so that a great crowd was waiting for Jesus when his boat landed that Tuesday forenoon.

Among this throng were the new observers from the Jerusalem Sanhedrin who had come down to Capernaum to find cause for the Master's apprehension and conviction.

XVII: A DAY OF MIRACLES BY THE SEA OF GALILEE (*A Harmony of the Gospels* 88)

§60. THE RAISING OF JAÏRUS'S DAUGHTER. Matt. 9:1 18-26. Mark 5:21-43. Luke 8:40-56.

Matt. 9:18 While he spake these things unto them,

Luke 8:41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue:

and he fell down at Jesus' feet,

and besought him to come into his house;

Mark 5:[23] saying, My little daughter

As Jesus spoke with those who had assembled to greet him,

Jairus, one of the rulers of the synagogue, made his way through the crowd

and, falling down at his feet,

took him by the hand

and besought that he would hasten away with him,

saying: "Master, my little daughter,

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[Luke 8:42 for he had an only daughter, about twelve years of age, and she lay a dying.]

an only child, lies in my home

is at the point of death:

at the point of death.

I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

I pray that you will come and heal her.”

When Jesus heard the request of this father, he said: “I will go with you.”

24 And he went with him;

152:0.2 As Jesus went along with Jairus,

and a great multitude followed him,

the large crowd which had heard the father’s request followed on to see what would happen.

Shortly before they reached the ruler’s house,

[When they reached the city they filled the narrow, crooked streets (Barton 214).]

as they hastened through a narrow street

and they thronged him.

and as the throng jostled him,

Luke 8:45 And Jesus said,

Jesus suddenly stopped, exclaiming,

Who is it that touched me?

“Someone touched me.”

And when all denied, Peter said,

And when those who were near him denied that they had touched him, Peter spoke up:

Master, the multitudes press thee and crush thee.

“Master, you can see that this crowd presses you, threatening to crush us,

Mark 5:[31] and sayest thou, Who touched me?

and yet you say ‘someone has touched me.’

What do you mean?”

SOURCE OR PARALLEL

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Luke 8:46 But Jesus said, Some one did touch me:

for I perceived that power had gone forth from me.

Mark 5:32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

[In the crowd there was a woman who for twelve long years had suffered from hemorrhage (Smith 150).]

Mark 5:26 and had suffered many things of many physicians,

and had spent all that she had, and was nothing bettered, but rather grew worse,

27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

28 For she said, If I touch but his garments, I shall be made whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague [ERV. mg. Gr. *scourge*].

Then Jesus said: "I asked who touched me,

for I perceived that living energy had gone forth from me."

As Jesus looked about him,

his eyes fell upon a near-by woman,

who, coming forward, knelt at his feet and said:

"For years I have been afflicted with a scourging hemorrhage.

I have suffered many things from many physicians;

I have spent all my substance, but none could cure me.

Then I heard of you,

and I thought if I may but touch the hem of his garment, I shall certainly be made whole.

And so I pressed forward with the crowd as it moved along until, standing near you, Master, I touched the border of your garment, and I was made whole;

I know that I have been healed of my affliction."

Luke 8:48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

III, XXVI: THE HEALING OF THE WOMAN—CHRIST'S PERSONAL APPEARANCE—THE RAISING OF JAIRUS' DAUGHTER (Edersheim1 616)

There is nothing in the language of St. Mark (as correctly rendered), nor of St. Luke, to oblige us to conclude that ... He was ignorant of the person who, and the reason why, she had touched Him. In short, 'the forthgoing of the Power that is out of Him' was neither **unconscious** nor **unwilled** on His part. It was caused by her **faith**, not by her **touch** (E1 628).

[See 149:1.2-8.]

[See 149:1.8.]

[It was indeed a **superstitious** notion, but there was faith in it, and faith, however blind and ignorant, never misses its reward (Smith2 151).]

152:0.3 When Jesus heard this, he took the woman by the hand and, lifting her up,

said: "Daughter, your faith has made you whole; go in peace."

It was her **faith** and not her **touch** that made her whole.

And this case is a good illustration of many apparently miraculous cures which attended upon Jesus' earth career, but which he in no sense **consciously willed**.

The passing of time demonstrated that this woman was really cured of her malady.

Her faith was of the sort that laid direct hold upon the creative power resident in the Master's person. With the faith she had, it was only necessary to approach the Master's person. It was not at all necessary to touch his garment;

that was merely the **superstitious** part of her belief.

[Tradition has it that her name was **Veronica**; and the historian Eusebius tells that she belonged to the Phœnician town of **Cæsarea Philippi** just beyond the northern frontier of Galilee (Smith2 150).]

Thus, while in His mercy He had borne with her weakness, and in His faithfulness not disappointed her faith, its **twofold error** was also **corrected**.

She learned that it was not from the **garment**, but from that Saviour, that the Power proceeded;

she learned also, that it was not the touch of it, but the **faith** in Him, that made whole—and such faith must ever be of personal dealing with Him (E1 628).

Brief as is the record of this occurrence, it must have caused considerable **delay** in the progress of our Lord to the house of Jairus (E1 629).

§60. THE RAISING OF JAIRUS'S DAUGHTER. Matt. 9:1 18-26. Mark 5:21-43. Luke 8:40-56.

Luke 8:49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying,

Jesus called this woman, **Veronica** of **Caesarea Philippi**, into his presence to

correct two errors which might have lingered in her mind, or which might have persisted in the minds of those who witnessed this healing:

He did not want Veronica to go away thinking that her fear in attempting to steal her cure had been honored,

or that her superstition in associating the touch of his **garment** with her healing had been effective.

He desired all to know that

it was her pure and living **faith** that had wrought the cure.

1. AT JAIRUS'S HOUSE

152:1.1 Jairus was, of course, terribly impatient of this **delay** in reaching his home;

so they now hastened on at quickened pace.

Even before they entered the ruler's yard, one of his servants came out, saying:

SOURCE OR PARALLEL

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Thy daughter is dead; trouble not the Master.

“Trouble not the Master; your daughter is dead.”

Mark 5:36 But Jesus, not heeding the word spoken,

But Jesus seemed not to heed the servant’s words,

for, taking with him Peter, James, and John,

saith unto the ruler of the synagogue,

he turned and said to the grief-stricken father:

Fear not, only believe.

“Fear not; only believe.”

37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

Matt. 9:23 And when Jesus came into the ruler’s house,

When he entered the house,

and saw the flute-players, and the crowd making a tumult,

he found the flute-players already there with the mourners, who were making an unseemly tumult;

Mark 5:[38] and *many* weeping and wailing greatly.

already were the relatives engaged in weeping and wailing.

Mark 5:[40] But he, having put them all forth,

And when he had put all the mourners out of the room,

taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

he went in with the father and mother and his three apostles.

Matt. 9:24 he said, Give place: for the damsel is not dead, but sleepeth.

He had told the mourners that the damsel was not dead,

And they laughed him to scorn.

but they laughed him to scorn.

Jesus now turned to the mother, saying: “Your daughter is not dead; she is only asleep.”

Mark 5:41 And taking the child by the hand, he saith unto her,

Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

Luke 8:55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat.

XXXIV: JAIRUS AND HIS DAUGHTER (Barton 214)

They believed that Jesus had raised her to life. This, to them, was probably no more wonderful than it is to us that he should have aroused her from a state of coma (B 217).

And when the house had quieted down, Jesus, going up to where the child lay,

took her by the hand and said,

“Daughter, I say to you, awake and arise!”

And when the girl heard these words,

she immediately rose up and walked across the room.

And presently, after she had recovered from her daze,

Jesus directed that they should give her something to eat,

for she had been a long time without food.

152:1.2 Since there was much agitation in Capernaum against Jesus, he called the family together and explained that the maiden had been in a state of coma following a long fever,

and that he had merely aroused her, that he had not raised her from the dead.

He likewise explained all this to his apostles, but it was futile; they all believed he had raised the little girl from the dead. What Jesus said in explanation of many of these apparent miracles had little effect on his followers. They were miracle-minded and lost no opportunity to ascribe another wonder to Jesus.

Jesus and the apostles returned to Bethsaida after

56 And her parents were amazed: but he charged them to tell no man what had been done.

he had specifically charged all of them that they should tell no man.

§61. THE TWO BLIND MEN, AND THE DUMB DEMONIAK. Matt. 9:27-34.

27 And as Jesus passed by from thence,

152:1.3 When he came out of Jairus's house,

two blind men followed him,

two blind men led by a dumb boy followed him

crying out, and saying, Have mercy on us, thou son of David.

and cried out for healing.

About this time Jesus' reputation as a healer was at its very height. Everywhere he went the sick and the afflicted were waiting for him. The Master now looked much worn, and all of his friends were becoming concerned lest he continue his work of teaching and healing to the point of actual collapse.

I, XIV: THE SENDING OF THE TWELVE (Murry 123)

152:1.4 Jesus' apostles, let alone the common people, could not understand the nature and attributes of this God-man. Neither has any subsequent generation been able to evaluate what took place on earth in the person of Jesus of Nazareth.

The spiritual power of Jesus is beyond the scope of modern science, for the simple reason that the conditions can never be repeated.

Never again

will a man appear

who will combine so absolute a belief in his own immediate relation to a personal God with so calm and steady a scrutiny of mundane realities; never again will a man believe precisely as Jesus believed, in God and in himself (M 130).

And there can never occur an opportunity for either science or religion to check up on these remarkable events

for the simple reason that such an extraordinary situation can never again occur,

either on this world or on any other world in Neadon.

Never again,

on any world in this entire universe,

will a being appear in the likeness of mortal flesh,

at the same time embodying all the attributes of creative energy combined with spiritual endowments which transcend time and most other material limitations.

152:1.5 Never before Jesus was on earth, nor since, has it been possible so directly and graphically to secure the results attendant upon the strong and living faith of mortal men and women. To repeat these phenomena, we would have to go into the immediate presence of Michael, the Creator, and find him as he was in those days—the Son of Man.

Likewise, today, while his absence prevents such material manifestations, you should refrain from

Therefore, we have no right to prescribe **limits to the spiritual power** of Jesus save those which he himself prescribed (M 130).

placing any sort of **limitation on the possible exhibition of his *spiritual power***.

Though the Master is absent as a material being, he is present as a spiritual influence in the hearts of men. By going away from the world, Jesus made it possible for his spirit to live alongside that of his Father which indwells the minds of all mankind.

2. FEEDING THE FIVE THOUSAND

152:2.1 Jesus continued to teach the people by day while he instructed the apostles and evangelists at night. On Friday he declared a furlough of one week that all his followers might go home or to their friends for a few days before preparing to go up to Jerusalem for the Passover. But more than one half of his disciples refused to leave him, and the multitude was daily increasing in size, so much so that David Zebedee desired to establish a new encampment, but Jesus refused consent.

XIX: THE CRISIS AT CAPERNAUM. (4
Harmony of the Gospels 103)

§66. THE FEEDING OF THE FIVE THOUSAND. Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. John 6:1-15.

The Master had so little rest over the Sabbath that on Sunday morning, March 27, he sought to get away from the people. Some of the evangelists were left to talk to the multitude while Jesus and the twelve planned to escape, unnoticed,

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John 6:1 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.

to the opposite shore of the lake,

Mark 6:31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while.

where they proposed to obtain much needed rest

Luke 9:[10] And he took them, and withdrew apart to a city called Bethsaida.

in a beautiful park south of Bethsaida-Julias.

[It was a pleasant spot, watered by numerous streams and now in the spring-time thick spread with soft green grass. And it offered a peaceful retreat, since it was scarcely peopled save for the town of Bethsaida Julias at the northern extremity, over a mile inland, close to the upper Jordan; and, belonging to the tetrarchy of Philip, it was beyond the jurisdiction of Antipas (Smith2 172-73).]

[?]

This region was a favorite resorting place for Capernaum folks;

[It was a well-known spot where Jesus and His Apostles touched the shore (Edersheim1 678).]

they were all familiar with these parks on the eastern shore.

152:2.2 But the people would not have it so.

Mark 6:33 And *the people* saw them going, and many knew *them*,

They saw the direction taken by Jesus' boat,

and hiring every craft available, they started out in pursuit.

Those who could not obtain boats

and they ran there together on foot from all the cities, and outwent them.

fared forth on foot

[Only a few hours' sail from Capernaum, and even a shorter distance by land (round the head of the Lake) lay the district of Bethsaida-Julias (Edersheim1 678).]

to walk around the upper end of the lake.

Luke 9:[11] and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

152:2.3 By late afternoon more than a thousand persons had located the Master in one of the parks,

and he spoke to them briefly,

being followed by Peter. Many of these people had brought food with them, and after eating the evening meal, they gathered about in small groups while Jesus' apostles and disciples taught them.

152:2.4 Monday afternoon the multitude had increased to more than three thousand. And still—way into the evening—the people continued to flock in, bringing all manner of sick folks with them. Hundreds of interested persons had made their plans to stop over at Capernaum to see and hear Jesus on their way to the Passover, and they simply refused to be disappointed. By Wednesday noon about five thousand men, women, and children were assembled here in this park to the south of Bethsaida-Julias. The weather was pleasant, it being near the end of the rainy season in this locality.

152:2.5 Philip had provided a three days' supply of food for Jesus and the twelve, which was in the custody of the Mark lad, their boy of all chores. By afternoon of this, the third day for almost half of this multitude, the food the people had brought with them was nearly exhausted. David Zebedee had no tented city here to feed and accommodate the crowds. Neither had Philip made food provision for such a multitude. But the people, even though they were hungry, would not go away.

ANOTHER RETREAT ACROSS THE LAKE (Smith2 171)

The popular enthusiasm, augmented by those two transcendent miracles—his raising of Jair’s child from the dead just before His departure from Capernaum and His recent raising of the widow’s son at Nain—was portentous;

and He remarked a singular activity among His followers—a continual coming and going, covert communing, and mysterious whispering. Plainly some stealthy purpose was afoot, and presently He discovered what it was (S2 172).

It was being quietly whispered about that Jesus, desiring to avoid trouble with both Herod and the Jerusalem leaders, had chosen this quiet spot outside the jurisdiction of all his enemies as the proper place to be crowned king.

The enthusiasm of the people was rising every hour.

Not a word was said to Jesus,

though, of course, he knew all that was going on.

Even the twelve apostles were still tainted with such notions, and especially the younger evangelists. The apostles who favored this attempt to proclaim Jesus king were Peter, John, Simon Zelotes, and Judas Iscariot. Those opposing the plan were Andrew, James, Nathaniel, and Thomas. Matthew, Philip, and the Alpheus twins were noncommittal. The ringleader of this plot to make him king was Joab, one of the young evangelists.

152:2.6 This was the stage setting about five o’clock on Wednesday afternoon, when Jesus asked James Alpheus to summon Andrew and Philip.

§72. THE FEEDING OF THE FOUR THOUSAND. Matt. 15:32-38. Mark 8:1-9.

Matt. 15:[32] And Jesus called unto him his disciples, and said,

I have compassion on the multitude, because they continue with me now three days

and have nothing to eat:

§66. THE FEEDING OF THE FIVE THOUSAND. Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. John 6:1-15.

Matt. 14:15 And when even was come, the disciples came to him, saying,

The place is desert, and the time is already past; send the multitudes away so that they may go into the villages, and buy themselves food.

§72. THE FEEDING OF THE FOUR THOUSAND. Matt. 15:32-38. Mark 8:1-9.

Matt.15:[32] and I would not send them away fasting, lest haply they faint in the way.

Said Jesus:

“What shall we do with the multitude?

They have been with us now three days,

and many of them are hungry.

They have no food.”

Philip and Andrew exchanged glances,

and then Philip answered:

“Master, you should send these people away so that they may go to the villages around about and buy themselves food.”

And Andrew, fearing the materialization of the king plot, quickly joined with Philip, saying: “Yes, Master, I think it best that you dismiss the multitude so that they may go their way and buy food while you secure rest for a season.”

By this time others of the twelve had joined the conference.

Then said Jesus:

“But I do not desire to send them away hungry;

33 And the disciples say unto him,

Whence should we have so many loaves in a desert place, as to fill so great a multitude? [See also *John 6:5*.]

§66. THE FEEDING OF THE FIVE THOUSAND. Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. John 6:1-15.

John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

[If a day's food for five cost half a denarius, two hundred *denarii* would barely furnish a single meal for over six thousand ([Smith2](#) 174).]

Mark 6:[34] and he had compassion on them, because they were as sheep not having a shepherd;

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

can you not feed them?"

This was too much for Philip,

and he spoke right up:

"Master, in this country place where can we buy bread for this multitude?"

Two hundred *denarii* worth would not be enough for lunch."

152:2.7 Before the apostles had an opportunity to express themselves, Jesus turned to Andrew and Philip, saying: "I do not want to send these people away.

Here they are, like sheep without a shepherd.

I would like to feed them. What food have we with us?"

While Philip was conversing with Matthew and Judas, Andrew sought out the Mark lad to ascertain how much was left of their store of provisions.

He returned to Jesus, saying:

"The lad has left only five barley loaves and two dried fishes"—

and Peter promptly added, "We have yet to eat this evening."

152:2.8 For a moment Jesus stood in silence. There was a faraway look in his eyes. The apostles said nothing. Jesus turned suddenly to Andrew and said, "Bring me the loaves and fishes." And when Andrew had brought the basket to Jesus, the Master said:

Mark 6:39 And he commanded them that all should sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties.

"Direct the people to sit down on the grass in companies of one hundred

and appoint a leader over each group while you bring all of the evangelists here with us."

John 6:[11] Jesus therefore took the loaves; and having given thanks,

152:2.9 Jesus took up the loaves in his hands, and after he had given thanks,

Matt. 14:[19] and brake and gave he loaves to the disciples,

he broke the bread and gave to his apostles,

who passed it on to their associates,

and the disciples to the multitudes.

who in turn carried it to the multitude.

John 6:[11] likewise also of the fishes as much as they would.

Jesus in like manner broke and distributed the fishes.

Mark 6:42 And they did all eat, and were filled.

And this multitude did eat and were filled.

John 6:12 And when they were filled, he saith unto his disciples,

And when they had finished eating, Jesus said to the disciples:

Gather up the broken pieces which remain over, that nothing be lost.

"Gather up the broken pieces that remain over so that nothing will be lost."

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

And when they had finished gathering up the fragments, they had twelve basketfuls.

Matt.14:21 And they that did eat were about five thousand men, beside women and children.

They who ate of this extraordinary feast numbered about five thousand men, women, and children.

152:2.10 And this is the first and only nature miracle which Jesus performed as a result of his conscious preplanning. It is true that his disciples were disposed to call many things miracles which were not, but this was a genuine supernatural ministrations.

XLV: THE RETURN OF THE TWELVE
(Barton 276)

(6) Still others have reasoned that there is in the story no breaking of natural law. Jesus was, they say, God incarnate. In multiplying the bread and fishes he simply hastened natural processes. According to this view the multiplication of the loaves and fishes was simply an instance of rapid growth and multiplication (B 280).¹

In this case, so we were taught, Michael multiplied food elements as he always does except for the elimination of the time factor and the visible life channel.

3. THE KING-MAKING EPISODE

III, XXIX: THE MIRACULOUS FEEDING OF THE FIVE THOUSAND. (Edersheim 676)

The only reason which can be assigned for the miracle of His feeding the five thousand was that of all His working: Man's need, and, in view of it, the stirring of the Pity and Power that were in Him (E1 677).

152:3.1 The feeding of the five thousand by supernatural energy was another of those cases where human pity plus creative power equaled that which happened.

Now that the multitude had been fed to the full, and since Jesus' fame was then and there augmented by this stupendous wonder, the project to seize the Master and proclaim him king required no further personal direction. The idea seemed to spread through the crowd like a contagion.

XVII: A CROWN REFUSED (Poling 92)

The reaction of those hungry people to their suddenly supplied physical need was little short of overwhelming.

The reaction of the multitude to this sudden and spectacular supplying of their physical needs was profound and overwhelming.

[See P 102.]

For a long time the Jews had been taught that the Messiah, the son of David, when he should come, would cause the land again to flow with milk and honey, and that the bread of life would be bestowed upon them as manna from heaven was supposed to have fallen upon their forefathers in the wilderness. And was not all of this expectation now fulfilled right before their eyes?

At first there had been silence—the silence of famished animals intent upon the business of gorging themselves. Palestine was a land of poverty, the masses living in want and squalor. The majority of those seated on that hillside were sick from undernourishment.

When this hungry, undernourished multitude had finished gorging itself with the wonder-food,

The meal that came from the hands of the “Wonder-Worker” was to them as a banquet for kings and they reached the unanimous conclusion:

there was but one unanimous reaction:

“Here is our King” (P 97).

“Here is our king.”

The wonder-working deliverer of Israel had come.

[contd] Even the Cæsars kept the Roman mob acquiescent, if not loyal, with feasts. The right to rule, or at any rate the scepter of a day, went with the power to feed.

No wonder then that almost as a man the multitude that had seen five barley loaves and two small fishes become a meal for thousands rose to its feet and shouted:

“He is our King!” (P 97-98)

[contd] The words rolled down from that mountain like thunder. They reverberated from the great rocks like deeper notes from the massed trumpets of a dozen legions. The disciples were electrified. Peter was radiant. He had lived more and more in hope of such a day (P 98).

[contd] Then Jesus stood and lifted His right hand to command attention. Until the last note of the mighty cry died away upon the still air He waited thus in silence. Expectantly the thousands leaned toward Him.

In the eyes of these simple-minded people

the power to feed carried with it the right to rule.

No wonder, then, that the multitude, when it had finished feasting, rose as one man and shouted,

“Make him king!”

152:3.2 This mighty shout enthused Peter and those of the apostles who still retained the hope of seeing Jesus assert his right to rule.

But these false hopes were not to live for long.

This mighty shout of the multitude had hardly ceased to reverberate from the near-by rocks

when Jesus stepped upon a huge stone

and, lifting up his right hand to command their attention,

said: “My children, you mean well, but you are shortsighted and material-minded.”

Against the background of the range, in the glow of the long Eastern twilight, the Galilean was a majestic figure. At the moment of breathless pause

He said in a voice which fell upon ten thousand ears like the roll of a drum:

[“You do not come,” He said, “because of what I say or do but because you ate the loaves and fishes—because your stomachs were filled. You come for breakfast!” (P 102)]

[contd] “Go to your homes. Tomorrow is another day. There is work to be done.”

He held them with His eyes. In that interval it was though He repeated His words. Then He turned and moved into the hills. Not even the disciples followed Him (P 98).

There was a brief pause; this stalwart Galilean was there majestically posed in the enchanting glow of that eastern twilight.

Every inch he looked a king as

he continued to speak to this breathless multitude:

“You would make me king, not because your souls have been lighted with a great truth, but because your stomachs have been filled with bread.

How many times have I told you that my kingdom is not of this world? This kingdom of heaven which we proclaim is a spiritual brotherhood, and no man rules over it seated upon a material throne. My Father in heaven is the all-wise and the all-powerful Ruler over this spiritual brotherhood of the sons of God on earth. Have I so failed in revealing to you the Father of spirits that you would make a king of his Son in the flesh!

Now all of you go hence to your own homes.

If you must have a king, let the Father of lights be enthroned in the heart of each of you as the spirit Ruler of all things.”

[John 6:66 Upon this many of his disciples went back, and walked no more with him.]

[contd] The boy John **Mark** said to himself, as he looked at the basket which had contained only the five loaves and two fishes but which was overflowing now with fragments of the food,

“And He would not be a King!” (P 98)

§66. THE FEEDING OF THE FIVE THOUSAND. Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. John 6:1-15.

John 6:15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

§67. JESUS WALKING ON THE WATER. Matt. 14:24-36. Mark 6:47-56. John 6:16-21.

152:3.3 These words of Jesus sent the multitude away stunned and disheartened.

Many who had believed in him turned back and followed him no more from that day.

The apostles were speechless; they stood in silence gathered about the twelve baskets of the fragments of food;

only the chore boy, the **Mark** lad, spoke,

“And he refused to be our king.”

Jesus, before going off to be alone in the hills,

turned to Andrew and said: “Take your brethren back to Zebedee’s house and pray with them, especially for your brother, Simon Peter.”

4. SIMON PETER’S NIGHT VISION

152:4.1 The apostles, without their Master—sent off by themselves—entered the boat and in silence began to row toward Bethsaida on the western shore of the lake.

None of the twelve was so crushed and downcast as Simon Peter. Hardly a word was spoken; they were all thinking of the Master alone in the hills. Had he forsaken them? He had never before sent them all away and refused to go with them. What could all this mean?

152:4.2 Darkness descended upon them,

Matt. 14:24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

for there had arisen a strong and contrary wind which made progress almost impossible.

As the hours of darkness and hard rowing passed, Peter grew weary and fell into a deep sleep of exhaustion. Andrew and James put him to rest on the cushioned seat in the stern of the boat.

[As they were rowing in the night, against a head wind and a heavy sea,

While the other apostles toiled against the wind and the waves,

Peter dreamed a dream;

they, or one of them, had a vision of Jesus walking towards them over the water ... (Murry 151).]

he saw a vision of Jesus coming to them walking on the sea.

Mark 6:[47] and he would have passed by them:

When the Master seemed to walk on by the boat,

Peter cried out,

Matt. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear.

“Save us, Master, save us.” And those who were in the rear of the boat heard him say some of these words.

As this apparition of the night season continued in Peter’s mind, he dreamed that he heard Jesus say:

27 But straightway Jesus spake unto them saying, Be of good cheer; it is I; be not afraid.

“Be of good cheer; it is I; be not afraid.”

This was like the balm of Gilead to Peter’s disturbed soul; it soothed his troubled spirit, so that (in his dream)

28 And Peter answered him and said,

he cried out to the Master:

Lord, if it be thou, bid me come unto thee upon the waters.

“Lord, if it really is you, bid me come and walk with you on the water.”

29 And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus.

And when Peter started to walk upon the water,

30 But when he saw the wind, he was afraid;

the boisterous waves frightened him,

and beginning to sink, he cried out, saying, Lord, save me.

and as he was about to sink, he cried out, “Lord, save me!”

And many of the twelve heard him utter this cry.

Then Peter dreamed that Jesus came to the rescue and,

31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him,

stretching forth his hand, took hold and lifted him up, saying:

O thou of little faith, wherefore didst thou doubt?

“O, you of little faith, wherefore did you doubt?”

152:4.3 In connection with the latter part of his dream Peter arose from the seat whereon he slept and actually stepped overboard and into the water. And he awakened from his dream as Andrew, James, and John reached down and pulled him out of the sea.

152:4.4 To Peter this experience was always real. He sincerely believed that Jesus came to them that night.

[At that Peter found his voice. Only partially convinced, he cried, “If it is You, if it really is You, call me to You there—in the water” (Poling 100).]

[*Compare:* St. Mark also does not mention the incident concerning St. Peter; and this we can readily understand from his connection with that Apostle (Edersheim1 695).]

[*Compare:* The events of the night are not recorded by St. Luke—perhaps because they did not come within his general view-plan of the Life; perhaps from reverence, because neither he, nor his teacher St. Paul, were within that inner circle ... (Edersheim1 694-95).]

[See John 6:22 and 153:2.6.]

He only partially convinced John Mark,

which explains why Mark left a portion of the story out of his narrative.

Luke, the physician, who made careful search into these matters, concluded that the episode was a vision of Peter’s and therefore refused to give place to this story in the preparation of his narrative.

5. BACK IN BETHSAIDA

152:5.1 Thursday morning, before daylight, they anchored their boat offshore near Zebedee’s house and sought sleep until about noontime. Andrew was first up and, going for a walk by the sea, found Jesus, in company with their chore boy, sitting on a stone by the water’s edge. Notwithstanding that many of the multitude and the young evangelists searched all night and much of the next day about the eastern hills for Jesus, shortly after midnight he and the Mark lad had started to walk around the lake and across the river, back to Bethsaida.

152:5.2 Of the five thousand who were miraculously fed, and who, when their stomachs were full and their hearts empty, would have made him king, only about five hundred persisted in following after him. But before these received word that he was back in Bethsaida, Jesus asked Andrew to assemble the twelve apostles and their associates, including the women, saying, “I desire to speak with them.” And when all were ready, Jesus said:

152:5.3 “How long shall I bear with you? Are you all slow of spiritual comprehension and deficient in living faith? All these months have I taught you the truths of the kingdom, and yet are you dominated by material motives instead of spiritual considerations.

FAITH. (*Nave's TB* 356)

ENJOINED: (*Nave's TB* 360)

Ex. 14:13. Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day:

Psa. 4:5. Offer the sacrifices of righteousness, and put your trust in the LORD.

Psa. 27:14. Wait on the LORD: be of good courage, and he shall strengthen thine heart:

Psa. 55:22. Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

Psa. 62:8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

EXEMPLIFIED: (*Nave's TB* 365)

Psa. 91:1. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Have you not even read in the Scriptures where Moses exhorted the unbelieving children of Israel, saying:

‘Fear not, stand still and see the salvation of the Lord?’

Said the singer:

‘Put your trust in the Lord.’

‘Be patient,

wait upon the Lord and be of good courage. He shall strengthen your heart.’

‘Cast your burden on the Lord, and he shall sustain you.

Trust him at all times and pour out your heart to him, for God is your refuge.’

‘He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.’

FAITH. (*Nave's TB 356*)

Psa. 118:9 *It is better to trust in the LORD than to put confidence in princes.*

'It is better to trust the Lord than to put confidence in human princes.'

152:5.4 "And now do you all see that the working of miracles and the performance of material wonders will not win souls for the spiritual kingdom? We fed the multitude, but it did not lead them to hunger for the bread of life neither to thirst for the waters of spiritual righteousness. When their hunger was satisfied, they sought not entrance into the kingdom of heaven but rather sought to proclaim the Son of Man king after the manner of the kings of this world, only that they might continue to eat bread without having to toil therefor. And all this, in which many of you did more or less participate, does nothing to reveal the heavenly Father or to advance his kingdom on earth. Have we not sufficient enemies among the religious leaders of the land without doing that which is likely to estrange also the civil rulers? I pray that the Father will anoint your eyes that you may see and open your ears that you may hear, to the end that you may have full faith in the gospel which I have taught you."

152:5.5 Jesus then announced that he wished to withdraw for a few days of rest with his apostles before they made ready to go up to Jerusalem for the Passover, and he forbade any of the disciples or the multitude to follow him.

§67. JESUS WALKING ON THE WATER.
Matt. 14:24-36. Mark 6:47-56. John 6:16-21.

Matt. 14:34 And when they had crossed over, they came to the land, unto Gennesaret.

Accordingly they went by boat to the region of Gennesaret

for two or three days of rest and sleep.

Jesus was preparing for a great crisis of his life on earth, and he therefore spent much time in communion with the Father in heaven.

152:5.6 The news of the feeding of the five thousand and the attempt to make Jesus king aroused widespread curiosity and stirred up the fears of both the religious leaders and the civil rulers throughout all Galilee and Judea. While this great miracle did nothing to further the gospel of the kingdom in the souls of material-minded and halfhearted believers, it did serve the purpose of bringing to a head the miracle-seeking and king-craving proclivities of Jesus' immediate family of apostles and close disciples. This spectacular episode brought an end to the early era of teaching, training, and healing, thereby preparing the way for the inauguration of this last year of proclaiming the higher and more spiritual phases of the new gospel of the kingdom—divine sonship, spiritual liberty, and eternal salvation.

6. AT GENNESARET

152:6.1 While resting at the home of a wealthy believer in the Gennesaret region, Jesus held informal conferences with the twelve every afternoon. The ambassadors of the kingdom were a serious, sober, and chastened group of disillusioned men. But even after all that had happened, and as subsequent events disclosed, these twelve men were not yet fully delivered from their inbred and long-cherished notions about the coming of the Jewish Messiah. Events of the preceding few weeks had moved too swiftly for these astonished fishermen to grasp their full significance. It requires time for men and women to effect radical and extensive changes in their basic and fundamental concepts of social conduct, philosophic attitudes, and religious convictions.

152:6.2 While Jesus and the twelve were resting at Gennesaret, the multitudes dispersed, some going to their homes, others going on up to Jerusalem for the Passover. In less than one month's time the enthusiastic and open followers of Jesus, who numbered more than fifty thousand in Galilee alone, shrank to less than five hundred. Jesus desired to give his apostles such an experience with the fickleness of popular acclaim that they would not be tempted to rely on such manifestations of transient religious hysteria after he should leave them alone in the work of the kingdom, but he was only partially successful in this effort.

152:6.3 The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words:

“You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith—the kingdom of heaven.”

[Source?]

152:6.4 Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations.

152:6.5 Jesus thus endeavored to prepare the apostles for the impending shock—the crisis in the public attitude toward him which was only a few days distant. He explained to the twelve that the religious rulers of Jerusalem would conspire with Herod Antipas to effect their destruction. The twelve began to realize more fully (though not finally) that Jesus was not going to sit on David’s throne. They saw more fully that spiritual truth was not to be advanced by material wonders. They began to realize that the feeding of the five thousand and the popular movement to make Jesus king was the apex of the miracle-seeking, wonder-working expectance of the people and the height of Jesus’ acclaim by the populace.

They vaguely discerned and dimly foresaw the approaching times of spiritual sifting and cruel adversity. These twelve men were slowly awaking to the realization of the real nature of their task as ambassadors of the kingdom, and they began to gird themselves for the trying and testing ordeals of the last year of the Master's ministry on earth.

152:6.6 Before they left Gennesaret, Jesus instructed them regarding the miraculous feeding of the five thousand, telling them just why he engaged in this extraordinary manifestation of creative power and also assuring them that he did not thus yield to his sympathy for the multitude until he had ascertained that it was "according to the Father's will."

7. AT JERUSALEM

152:7.1 Sunday, April 3, Jesus, accompanied only by the twelve apostles, started from Bethsaida on the journey to Jerusalem. To avoid the multitudes and to attract as little attention as possible, they journeyed by way of Gerasa and Philadelphia. He forbade them to do any public teaching on this trip; neither did he permit them to teach or preach while sojourning in Jerusalem. They arrived at Bethany, near Jerusalem, late on Wednesday evening, April 6. For this one night they stopped at the home of Lazarus, Martha, and Mary, but the next day they separated. Jesus, with John, stayed at the home of a believer named Simon, near the house of Lazarus in Bethany. Judas Iscariot and Simon Zelotes stopped with friends in Jerusalem, while the rest of the apostles sojourned, two and two, in different homes.

[See 172:0.1.]

152:7.2 Jesus entered Jerusalem only once during this Passover, and that was on the great day of the feast. Many of the Jerusalem believers were brought out by Abner to meet Jesus at Bethany. During this sojourn at Jerusalem the twelve learned how bitter the feeling was becoming toward their Master. They departed from Jerusalem all believing that a crisis was impending.

MAPS 11 & 12 (AHGHL)

152:7.3 On Sunday, April 24, Jesus and the apostles left Jerusalem for Bethsaida, going by way of the coast cities of Joppa, Caesarea, and Ptolemais. Thence, overland they went by Ramah and Chorazin to Bethsaida, arriving on Friday, April 29. Immediately on reaching home, Jesus dispatched Andrew to ask of the ruler of the synagogue permission to speak the next day, that being the Sabbath, at the afternoon service. And Jesus well knew that that would be the last time he would ever be permitted to speak in the Capernaum synagogue.

1. *Barton continues*: Even for the many who would be ready to grant that Jesus was God incarnate, this explanation seems very unsatisfactory. Dead fishes do not multiply by natural processes, and barley which has been ground and baked does not grow and multiply! (B 280)