

## Paper 156 — The Sojourn at Tyre and Sidon

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

### Sources for Paper 156, 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) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

(3) Ernest Fremont **Tittle.** *The Religion of the Spirit: Studies in Faith and Life* (New York: The Abingdon Press, 1928).

(4) Clifford E. **Barbour.** Ph.D., *Sin and the New Psychology* (The Abingdon Press, 1930)

(5) J. Middleton **Murry.** *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)

(6) 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 **Atlas HGHL.**

(7) 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.**

(8) "Tyre," by G. A. Frank Wright, 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) Leslie D. **Weatherhead**, M.A., *Jesus and Ourselves: A sequel to 'The Transforming Friendship'* (London: The Epworth Press, 1930)

*Note:* The U.S. edition was published by The Abingdon Press, in 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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## PAPER 156 — THE SOJOURN AT TYRE AND SIDON

XX: THE FIRST NORTHERN  
JOURNEY FOR RETIREMENT. (4  
*Harmony of the Gospels* 112)

§70. JOURNEY TOWARD TYRE AND  
SIDON; THE SYROPHENICIAN WOMAN'S  
DAUGHTER. Matt. 15:21-28. Mark 7:24-30.

Mark 7:24 And from thence he arose,  
and went away into the borders of Tyre  
and Sidon. And he entered into a house,

156:0.1 On Friday afternoon, June 10,  
Jesus and his associates arrived in the  
environs of Sidon,

where they stopped at the home

of a well-to-do woman who had been a  
patient in the Bethsaida hospital during  
the times when Jesus was at the height of  
his popular favor. The evangelists and the  
apostles were lodged with her friends in  
the immediate neighborhood, and they  
rested over the Sabbath day amid these  
refreshing surroundings. They spent  
almost two and one-half weeks in Sidon  
and vicinity before they prepared to visit  
the coast cities to the north.

156:0.2 This June Sabbath day was one  
of great quiet. The evangelists and  
apostles were altogether absorbed in their  
meditations regarding the discourses of  
the Master on religion to which they had  
listened en route to Sidon. They were all  
able to appreciate something of what he  
had told them, but none of them fully  
grasped the import of his teaching.

## 1. THE SYRIAN WOMAN

156:1.1 There lived near the home of Karuska, where the Master lodged, a Syrian woman who had heard much of Jesus as a great healer and teacher, and on this Sabbath afternoon she came over, bringing her little daughter. The child, about twelve years old, was afflicted with a grievous nervous disorder characterized by convulsions and other distressing manifestations.

and would have no man know it:

156:1.2 Jesus had charged his associates to tell no one of his presence at the home of Karuska, explaining that he desired to have a rest.

and he could not be hid.

While they had obeyed their Master's instructions, the servant of Karuska had gone over to the house of this Syrian woman, Norana, to inform her that Jesus lodged at the home of her mistress and had urged this anxious mother to bring her afflicted daughter for healing. This mother, of course, believed that her child was possessed by a demon, an unclean spirit.

25 But straightway a woman, whose little daughter had an unclean spirit, **having heard of him**, came and fell down at his feet.

156:1.3 When Norana arrived with her daughter,

the Alpheus twins explained through an interpreter that the Master was resting and could not be disturbed; whereupon Norana replied that she and the child would remain right there until the Master had finished his rest. Peter also endeavored to reason with her and to persuade her to go home. He explained that Jesus was weary with much teaching and healing, and that he had come to Phoenicia for a period of quiet and rest.

But it was futile; Norana would not leave. To Peter's entreaties she replied only: "I will not depart until I have seen your Master. I know he can cast the demon out of my child, and I will not go until the healer has looked upon my daughter."

156:1.4 Then Thomas sought to send the woman away but met only with failure. To him she said: "I have faith that your Master can cast out this demon which torments my child. I have heard of his mighty works in Galilee, and I believe in him. What has happened to you, his disciples, that you would send away those who come seeking your Master's help?" And when she had thus spoken, Thomas withdrew.

156:1.5 Then came forward Simon Zelotes to remonstrate with Norana. Said Simon:

26 Now the woman was a Greek [Or, *Gentile*], a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread

and cast it to the dogs.

28 But she answered and saith unto him, Yea, Lord:

"Woman, you are a Greek-speaking gentile.

It is not right that you should expect the Master to take the bread intended for the children of the favored household

and cast it to the dogs."

But Norana refused to take offense at Simon's thrust.

She replied only: "Yes, teacher,

	I understand your words. I am only a dog in the eyes of the Jews, but as concerns your Master, I am a believing dog. I am determined that he shall see my daughter, for I am persuaded that, if he shall but look upon her, he will heal her.
even the dogs under the table eat of the children's crumbs.	And even you, my good man, would not dare to deprive the dogs of the privilege of obtaining the crumbs which chance to fall from the children's table."
	156:1.6 At just this time the little girl was seized with a violent convulsion before them all, and the mother cried out: "There, you can see that my child is possessed by an evil spirit. If our need does not impress you, it would appeal to your Master, who I have been told loves all men and dares even to heal the gentiles when they believe. You are not worthy to be his disciples. I will not go until my child has been cured."
	156:1.7 Jesus, who had heard all of this conversation through an open window, now came outside, much to their surprise,
Matt. 15:27 Then Jesus answered and said unto her,	and said:
O woman, great is thy faith: be it done unto thee even as thou wilt.	"O woman, great is your faith, so great that I cannot withhold that which you desire;
Mk 7:29 And he said unto her, For this saying go thy way;	go your way in peace.
the devil is gone out of thy daughter.	Your daughter already has been made whole."
Matt. 15:28 And her daughter was healed from that hour.	And the little girl was well from that hour.

As Norana and the child took leave, Jesus entreated them to tell no one of this occurrence; and while his associates did comply with this request, the mother and the child ceased not to proclaim the fact of the little girl's healing throughout all the countryside and even in Sidon, so much so that Jesus found it advisable to change his lodgings within a few days.

156:1.8 The next day, as Jesus taught his apostles, commenting on the cure of the daughter of the Syrian woman, he said: "And so it has been all the way along; you see for yourselves how the gentiles are able to exercise saving faith in the teachings of the gospel of the kingdom of heaven. Verily, verily, I tell you that the Father's kingdom shall be taken by the gentiles if the children of Abraham are not minded to show faith enough to enter therein."

## 2. TEACHING IN SIDON

A RETREAT TO PHŒNICIA (Smith2  
189)

As our Lord passed over that famous bridge [at Tyre], traversed continually by caravans bringing to the harbour the silks and spices of the gorgeous East and carrying thence the rich cargoes from the western seaports—Ephesus, Corinth, and Tarshish, He saw there a parable;

and discoursing in the market-place to those eager traffickers so busy with their perishing merchandise and oblivious of Eternity, "The world," said He, is merely a bridge:

156:2.1 In entering Sidon, Jesus and his associates passed over a bridge, the first one many of them had ever seen.

As they walked over this bridge,

Jesus, among other things, said: "This world is only a bridge;

SOURCE OR PARALLEL

you are to pass over it and not to build your dwellings upon it” (S2 194).

[Tradition has it that her [*i.e.* the Syrophœnician woman with the afflicted daughter] name was **Justa** and her daughter’s **Bernice** (S2 190).]

Prejudice dies slowly, and even as the **Jewish** Christians in after days disliked St. Paul’s Gentile apostleship, so they loved not to remember how the Lord had visited these heathen, and left the story untold. It was a grave omission.... For there is express evidence that His Phœnician ministry was **singularly fruitful** (S2 193).

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you may pass over it, but you should not think to **build a dwelling place upon it.**”<sup>1</sup>

156:2.2 As the twenty-four began their labors in Sidon, Jesus went to stay in a home just north of the city, the house of

**Justa** and her mother, **Bernice**.

Jesus taught the twenty-four each morning at the home of Justa, and they went abroad in Sidon to teach and preach during the afternoons and evenings.

156:2.3 The apostles and the evangelists were greatly cheered by the manner in which the gentiles of Sidon received their message; during their short sojourn many were added to the kingdom.

This period of about six weeks in Phœnicia was a **very fruitful** time in the work of winning souls,

but the later **Jewish** writers of the Gospels were wont lightly to pass over the record of this warm reception of Jesus’ teachings by these gentiles at this very time when such a large number of his own people were in hostile array against him.



156:2.4 In many ways these gentile believers appreciated Jesus' teachings more fully than the Jews.

### III: IF GOD IS LIKE CHRIST (Tittle 40)

[Our fathers] assumed the existence of God, and asked questions about the person of Christ. We assume the glory of Christ, and ask questions about the character of God. They wondered whether **Jesus was like God.**

We wonder whether **God is like Jesus** (T 40).

### IV: GOD AND EVIL (Tittle 54)

This wonderful universe in which we find ourselves alive is, throughout all its illimitable spaces, **law-abiding** (T 63).

A **law-abiding** world is a sane and **dependable** world (T 63).

### XVI: THE GREATNESS OF JESUS (Tittle 258)

Many of these Greek-speaking Syro-phoenicians came to know not only that

**Jesus was like God**

but also that **God was like Jesus.**

These so-called heathen achieved a good understanding of the Master's teachings about the uniformity of the laws of this world and the entire universe. They grasped the teaching that God is no respecter of persons, races, or nations; that there is no favoritism with the Universal Father;

that the universe is wholly and ever **law-abiding**

and unfailingly **dependable.**

These gentiles were not afraid of Jesus; they dared to accept his message.

Jesus had brains enough to be simple. To this it may be objected that much of his teachings was, in his own lifetime, not understood; that much of it, indeed, is even yet not understood. But why is it not understood? Is it because men cannot **comprehend** it,

or because, perchance, they are **afraid** to comprehend it? (T 262)

XVII: THE **COURAGE** OF JESUS  
(Tittle 271)

A would-be **martyr** Jesus was not (T 282).

XVI: THE GREATNESS OF JESUS  
(Tittle 258)

“**Heaven and earth,**” said Jesus on one occasion,

“**shall pass away; but my words shall not pass away.**” Was that a foolish, unfounded boast? ... [I]s there not reason to believe that when the last dreadnaught has been scrapped as old iron and the last empire which is held together by force has collapsed like a house of cards, the words of Jesus will remain unrefuted and, indeed, irrefutable? (T 263-64)

All down through the ages men have not been unable to **comprehend** Jesus;

they have been **afraid** to.

156:2.5 Jesus made it clear to the twenty-four that he had not fled from Galilee because he lacked **courage** to confront his enemies. They comprehended that he was not yet ready for an open clash with established religion,

and that he did not seek to become a **martyr.**

It was during one of these conferences at the home of Justa that the Master first told his disciples that

“even though **heaven and earth**

**shall pass away, my words of truth shall not.**”

XI: SANCTIFICATION AND  
SUBLIMATION (Barbour 255)

B. SANCTIFICATION (Barbour 263)

[contd] *Its Nature and Necessity*. As in the psychical realm, so in the realm of the spirit man cannot remain static.

If there is no progression, there is regression (B 263-64).

The program of Christianity is not only “forgetting the things which are behind,”

but also “stretching forward to the things which are before;” we must “press on toward the goal unto the prize of the high calling of God in Christ Jesus.”

The goal of Christianity is to bring men into perfect communion with God. This fellowship can be realized only when “we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ” (B 265-66).

156:2.6 The theme of Jesus’ instructions during the sojourn at Sidon was spiritual progression. He told them

they could not stand still;

they must go forward in righteousness or retrogress into evil and sin.

He admonished them to

“forget those things which are in the past

while you push forward to embrace the greater realities of the kingdom.”

He besought them not to be content with their childhood in the gospel but to strive for

the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers.

156:2.7 Said Jesus: "My disciples must not only

[Wash you, make you clean; put away the evil of your doings from before mine eyes; **cease to do evil;**

**cease to do evil**

**Learn to do well;** seek judgment, relieve the oppressed, judge the fatherless, plead for the widow (Isa. 1:16-17).]

but **learn to do well;**

IX: CONFESSION AND REPRESSION  
(Barbour 215)

you must not only be cleansed from all conscious sin, but you must refuse to harbor even the **feelings of guilt.**

The process of ridding ourselves of the **sense of guilt** is the same process as that practiced by the psychologist in overcoming a repression....

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." This is the result of repression. But, **"If we confess our sins,** he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (B 234-35).

**If you confess your sins,** they are forgiven;

therefore must you maintain

[And herein do I exercise myself, to have always a **conscience void of offence** toward God, and toward men (Acts 24:16).]

a **conscience void of offense."**

I, XVII: THE FLIGHT TO THE NORTH  
(**Murry** 159)

156:2.8 Jesus greatly enjoyed the keen sense of humor which these gentiles exhibited.

Not much **humor** ... in his own folk was it Jesus' lot to find: he found it in a Syro-Phœnician woman of Tyre (M 164).

It was the sense of **humor** displayed by Norana, the Syrian woman, as well as her great and persistent faith, that so touched the Master's heart and appealed to his mercy.

Humor has never been a Jewish virtue.

The religion of the Pharisee, great as it was, could never have had birth in a nation with a sense of humor;

it would have been killed by ridicule among a people which shared Jesus' vision of the Pharisees straining out gnats and swallowing camels (M 163-64).

MAP 15 (*Atlas HGHL*)

MAP 15 (*Atlas HGHL*)

Jesus greatly regretted that

his people—the Jews—were so lacking in humor.

He once said to Thomas: “My people take themselves too seriously; they are just about devoid of an appreciation of humor.

The burdensome religion of the Pharisees could never have had origin among a people with a sense of humor.

They also lack consistency;

they strain at gnats and swallow camels.”

### 3. THE JOURNEY UP THE COAST

156:3.1 On Tuesday, June 28, the Master and his associates left Sidon, going up the coast to Porphyreon and Heldua.

They were well received by the gentiles, and many were added to the kingdom during this week of teaching and preaching. The apostles preached in Porphyreon and the evangelists taught in Heldua.

While the twenty-four were thus engaged in their work, Jesus left them for a period of three or four days, paying a visit to the coast city of Beirut,

where he visited with a Syrian named Malach, who was a believer, and who had been at Bethsaida the year before.

156:3.2 On Wednesday, July 6, they all returned to Sidon and tarried at the home of Justa until Sunday morning, when they departed for Tyre,

MAP 16 (*Atlas HGHL*)

going south along the coast by way of Sarepta, arriving at Tyre on Monday, July 11.

By this time the apostles and the evangelists were becoming accustomed to working among these so-called gentiles,

[Its people were the survivors of the Canaanites, the sinful and idolatrous race which the Israelites had dispossessed on their entrance into the Land of Promise (Smith1 247).]

who were in reality mainly descended from the earlier Canaanite tribes of still earlier Semitic origin.

[[E]ver since the days of Alexander the Great, Greek had been the common language of the countries surrounding the Mediterranean, and thus He could preach as freely in Tyre and Sidon as in Capernaum or Jerusalem (Smith2 193).]

All of these peoples spoke the Greek language.

It was a great surprise to the apostles and evangelists to observe the eagerness of these gentiles to hear the gospel and to note the readiness with which many of them believed.

#### 4. AT TYRE

156:4.1 From July 11 to July 24 they taught in Tyre. Each of the apostles took with him one of the evangelists, and thus two and two they taught and preached in all parts of Tyre and its environs. The polyglot population of this busy seaport heard them gladly, and many were baptized into the outward fellowship of the kingdom.

**TYRE.** (*Hastings' DB* 952)

'Hiram's Tomb,' a massive limestone sarcophagus, is still shown on the shore 6 miles S. of Tyre (Ha 952).

It was Hiram, David's contemporary, who raised Tyre to fame (Ha 952).

Hiram and Solomon had joint maritime adventures, Jewish ships with Tyrian seamen trading to Ophir every three years (1 K 9:26, 10:22) (Ha 952).

Alexander built a mole 200 ft. wide out towards the island [of Tyre] (Ha 953).

Jesus maintained his headquarters at the home of a Jew named Joseph, a believer, who lived three or four miles south of Tyre,

not far from the tomb of Hiram

who had been king of the city-state of Tyre during the times of David

and Solomon.

<sup>156:4.2</sup> Daily, for this period of two weeks, the apostles and evangelists entered Tyre by way of

Alexander's mole

to conduct small meetings, and each night most of them would return to the encampment at Joseph's house south of the city.

Every day believers came out from the city to talk with Jesus at his resting place. The Master spoke in Tyre only once, on the afternoon of July 20, when he taught the believers concerning the Father's love for all mankind and about the mission of the Son to reveal the Father to all races of men.

There was such an interest in the gospel of the kingdom among these gentiles that, on this occasion, the doors of the Melkarth temple were opened to him, and it is interesting to record that in subsequent years

A Christian church was built on the site of the Melkarth temple (Ha 953).

a Christian church was built on the very site of this ancient temple.

156:4.3 Many of the leaders in the manufacture of

[[The Zidonians] excelled in artistic metal work ... and in the products of the loom, the value of which was enhanced by the famous dye, used first by the Zidonians, but, by a strange fortune, known to the later world as 'Tyrian purple' (Ha 989).]

Tyrian purple, the dye that made Tyre and Sidon famous the world over,

and which contributed so much to their world-wide commerce

The city's wealth [at the time of Hiram] was furnished largely from the trade in purple dye, the secret of the extraction of which from two species of *murex* the Tyrians possessed.

and consequent enrichment,

The gradual failure of the supply of these shellfish on their own shores

believed in the kingdom.

When, shortly thereafter, the supply of the sea animals which were the source of this dye began to diminish,

led the citizens to become great explorers. Every island and coastline were searched for these precious molluscs (Ha 952).

these dye makers went forth in search of new habitats of these shellfish.

And thus migrating to the ends of the earth, they carried with them the message of the fatherhood of God and the brotherhood of man—the gospel of the kingdom.



## 5. JESUS' TEACHING AT TYRE

I: IMPORTANCE OF THE STUDY  
(Barbour 11)

D. THERE IS NO ESSENTIAL CONFLICT BETWEEN CHRISTIANITY AND THE NEW PSYCHOLOGY (Barbour 23)

The roots of the flower look out on mud and slime and slippery things, but the lily is embraced by the velvet touch of pure air, enlivened by refreshing rains, and glorified in the warm love of the sun (B 24).

Perhaps the roots of humanity also look out on an unlovely scene and psychology has helped us to know the roots and the nature of the soil in which they grow.

To know only the roots, however, is to misunderstand the reason for man's existence. The root is not all. Man was not made to be a root in the mud. He was made to blossom in the presence of God (B 24).

156:5.1 On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of

the white lily which rears its pure and snowy head high into the sunshine

while its roots are grounded in the slime and muck of the darkened soil beneath.

“Likewise,” said he, “mortal man, while he has his roots of origin and being in the animal soil of human nature,

can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit.”

156:5.2 It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade—carpentry. In the course of his admonition to “Build well the foundations for the growth of a noble character of spiritual endowments,” he said: “In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows.

[Compare: [E]very day of our lives we have to perform a large number of *unessential* tasks—tasks which are but temporary scaffolding, as it were, to the real character structure we are building. These minor things must be done with sufficient care, so as not to endanger the real structure we are erecting; nevertheless, it would be a waste of energy to try carefully to **square, polish, and paint the scaffolding** which stands but to-day and to-morrow is torn away (William S. Sadler, M.D., *The Science of Living: Or, The Art of Keeping Well* [1910], p. 281).]

But do not make the mistake of the foolish carpenter who wastes valuable time **squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber** and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm.

Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvment of the soul of immortal destiny. Your spirit nature—the jointly created soul—is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine.”

## III: JESUS AND OUR TEMPTATIONS

(Weatherhead 53)

[contd] 'Lead us not into temptation' is a petition which most of us use every day in reciting the Lord's Prayer, yet perhaps few of us have either understood it or stopped to consider what it means (W 53).

Jesus always taught men to think of ideal human fatherhood if they were puzzled as to any attitude of God; and when we apply this test and try to imagine any good human father deliberately leading his child into temptation, or even having to be asked not to, we see that this cannot be true about God (W 53).

The first thing to notice is that the Jew could not leave God out of anything that happened or out of any process of the mind.... God was manifestly at work to the Jew in everything that happened and in every process of thought (W 53-54).

156:5.3 On the evening of this same day Nathaniel asked Jesus: "Master, why do we pray that God will

lead us not into temptation

when we well know from your revelation of the Father that he never does such things?"

Jesus answered Nathaniel:

156:5.4 "It is not strange that you ask such questions seeing that you are beginning to know the Father as I know him, and not as the early Hebrew prophets so dimly saw him. You well know how

our forefathers were disposed to see God in almost everything that happened.

They looked for the hand of God in all natural occurrences and in every unusual episode of human experience.

[contd] The second point to notice is that this applied even when speaking of evil (W 54).

They connected God with both good and evil.

They thought he softened the heart of Moses

Now, supposing that we wanted to link God with a man's wrongdoing, we should have to do it in some such roundabout way as follows. God gave Jones a free will. Jones misused his free will. Jones thus committed sin. The Jew put it more briefly, but in a way that lends itself to misunderstanding. He left out the middle term of the argument, and thus it is written, 'The Lord hardened Pharaoh's heart' (W 55)

and hardened the heart of Pharaoh.

When man had a strong urge to do something, good or evil, he was in the habit of accounting for these unusual emotions by remarking:

Where we should say of a man that he decided to leave home and live in another land they would say, though the mental processes might be the same, 'The Lord spake unto him saying, "Get thee from thy kindred . . . into a land that I will show thee"' (W 54).

'The Lord spoke to me saying, do thus and so, or go here and there.'

Accordingly, since men so often and so violently ran into temptation, it became the habit of our forefathers to believe that God led them thither for testing, punishing, or strengthening. But you, indeed, now know better. You know that men are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures.

VI: TEMPTATION AND THE UNCONSCIOUS IMPULSE (Barbour 142)

B. TEMPTATION IS THE RELIGIOUS WORD FOR THE UNCONSCIOUS IMPULSE DIRECTED TOWARD EVIL (Barbour 152)

The only effective way to deal with a temptation is to recognize it for what it is

and to redirect its energy toward higher ends (B 161).

One desire must not be rejected and another substituted by the mere force of will.

It must come by developing a natural interest in

When you are in this way tempted, I admonish you that, while you

recognize temptation honestly and sincerely for just what it is,

you intelligently redirect the energies of spirit, mind, and body, which are seeking expression, into higher channels and toward more idealistic goals.

In this way may you transform your temptations into the highest types of uplifting mortal ministry while you almost wholly avoid these wasteful and weakening conflicts between the animal and spiritual natures.

156:5.5 “But let me warn you against the folly of undertaking to surmount temptation by the effort of

supplanting one desire by another and supposedly superior desire through the mere force of the human will.

If you would be truly triumphant over the temptations of the lesser and lower nature,

you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for,

the sublimated **form** of the unconscious impulse.

those higher and more idealistic **forms** of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation.

You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires.

The **old** is **forgotten in the love for the new**.

The **old** and the inferior will be **forgotten in the love for the new** and the superior.

Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth.

There is experienced “the **expulsive power** of a **new affection**.”

There is mighty **power** in the **expulsive energy** of a **new** and sincere spiritual **affection**.

And again I say to you,

It is the apostle’s dictum now verified by psychology. “**Be not overcome of evil, but overcome evil with good**” (B 162).

**be not overcome by evil but rather overcome evil with good.**”

156:5.6 Long into the night the apostles and evangelists continued to ask questions, and from the many answers we would present the following thoughts, restated in modern phraseology:

[Compare section on “Personality Components” (pp. 234-236) in William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936].]

156:5.7 Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth—hunger and thirst for righteousness—the whole-hearted desire to find God and to be like him.

156:5.8 Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career.

156:5.9 Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode. Your spiritual destiny is conditioned only by your spiritual longings and purposes.

156:5.10 Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

[And if ye love them which love you, what thank have ye? for even sinners also love those that love them (Luke 6:32).] [Also Matt. 5:46.]

156:5.11 You are destined to live a narrow and mean life if you learn to love only those who love you.

Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed.

156:5.12 Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. Believers must increasingly learn how to step aside from the rush of life—escape the harassments of material existence—while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.

156:5.13 God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it easier to do the right thing.

156:5.14 Spiritual living mightily increases true self-respect.

[Self-respect is never self-conceit (Tittle 248).]

[Compare Tittle 249-50.]

But self-respect is not self-admiration.

Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.



156:5.15 As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

156:5.16 Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows?

[For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: (Phil. 3:20, ARV)]

In the spirit, your citizenship is in heaven;

in the flesh, you are still citizens of the earth kingdoms.

[And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's (Mark 12:17).] [Also Matt. 22:21 and Luke 20:25.]

Render to the Caesars the things which are material and to God those which are spiritual.

156:5.17 The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.

156:5.18 As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates?

SOURCE OR PARALLEL

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[Compare section on “Personality Components” (pp. 234-36) in William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936]. See also pp. 317-18 in William S. Sadler, M.D., et al., *Psychiatric Nursing* [1937].]

Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul.

If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

156:5.19 Avoid dishonesty and unfairness in all your efforts to preach truth and proclaim the gospel. Seek no unearned recognition and crave no undeserved sympathy. Love, freely receive from both divine and human sources regardless of your deserts, and love freely in return. But in all other things related to honor and adulation seek only that which honestly belongs to you.

156:5.20 The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

[And let us not be weary in well-doing; for in due season we shall reap, if we faint not (Gal. 6:9).]

156:5.21 The true believer does not grow weary in well-doing

just because he is thwarted.

[5. Difficulties may challenge mediocrity and defeat the fearful, but they only stimulate the true children of the Most Highs (48:7.7).]

Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

156:5.22 And many other things Jesus taught them before they made ready to depart from Tyre.

156:5.23 The day before Jesus left Tyre for the return to the region of the Sea of Galilee, he called his associates together and directed the twelve evangelists to go back by a route different from that which he and the twelve apostles were to take. And after the evangelists here left Jesus, they were never again so intimately associated with him.

## 6. THE RETURN FROM PHOENICIA

156:6.1 About noon on Sunday, July 24, Jesus and the twelve left the home of Joseph, south of Tyre, going down the coast to Ptolemais.

MAP 11 (*Atlas HGHL*)

Here they tarried for a day, speaking words of comfort to the company of believers resident there. Peter preached to them on the evening of July 25.

156:6.2 On Tuesday they left Ptolemais, going east inland to near Jotapata by way of the Tiberias road.

MAP 11 (*Atlas HGHL*)

Wednesday they stopped at Jotapata and instructed the believers further in the things of the kingdom.

Thursday they left Jotapata, going north on the Nazareth-Mount Lebanon trail to the village of Zebulun, by way of Ramah.

MAP 11 (*Atlas HGHL*)

They held meetings at Ramah on Friday and remained over the Sabbath.

They reached Zebulun on Sunday, the 31st, holding a meeting that evening and departing the next morning.

MAP 11 (*Atlas HGHL*)

156:6.3 Leaving Zebulun, they journeyed over to the junction with the Magdala-Sidon road near Gischala,

MAP 11 (*Atlas HGHL*)

and thence they made their way to Gennesaret on the western shores of the lake of Galilee, south of Capernaum,

where they had appointed to meet with David Zebedee, and where they intended to take counsel as to the next move to be made in the work of preaching the gospel of the kingdom.

156:6.4 During a brief conference with David they learned that many leaders were then gathered together on the opposite side of the lake near Kheresa, and accordingly, that very evening a boat took them across. For one day they rested quietly in the hills, going on the next day to the park, near by, where the Master once fed the five thousand. Here they rested for three days and held daily conferences, which were attended by about fifty men and women, the remnants of the once numerous company of believers resident in Capernaum and its environs.

156:6.5 While Jesus was absent from Capernaum and Galilee, the period of the Phoenician sojourn, his enemies reckoned that the whole movement had been broken up and concluded that Jesus' haste in withdrawing indicated he was so thoroughly frightened that he would not likely ever return to bother them. All active opposition to his teachings had about subsided.

The believers were beginning to hold public meetings once more, and there was occurring a gradual but effective consolidation of the tried and true survivors of the great sifting through which the gospel believers had just passed.

156:6.6 Philip, the brother of Herod, had become a halfhearted believer in Jesus and sent word that the Master was free to live and work in his domains.

156:6.7 The mandate to close the synagogues of all Jewry to the teachings of Jesus and all his followers had worked adversely upon the scribes and Pharisees. Immediately upon Jesus' removing himself as an object of controversy, there occurred a reaction among the entire Jewish people; there was general resentment against the Pharisees and the Sanhedrin leaders at Jerusalem. Many of the rulers of the synagogues began surreptitiously to open their synagogues to Abner and his associates, claiming that these teachers were followers of John and not disciples of Jesus.

156:6.8 Even Herod Antipas experienced a change of heart and, on learning that Jesus was sojourning across the lake in the territory of his brother Philip, sent word to him that, while he had signed warrants for his arrest in Galilee, **he had not so authorized his apprehension in Perea,** thus indicating that Jesus would not be molested if he remained outside of Galilee; and he communicated this same ruling to the Jews at Jerusalem.

[1]

[Note: In 154:3.2 it says that Herod's decree authorized the officers of the Sanhedrin to seize Jesus within Herod's domains, which would include Perea.]

156:6.9 And that was the situation about the first of August, A.D. 29, when the Master returned from the Phoenician mission and began the reorganization of his scattered, tested, and depleted forces for this last and eventful year of his mission on earth.

156:6.10 The issues of battle are clearly drawn as the Master and his associates prepare to begin the proclamation of a new religion, the religion of the spirit of the living God who dwells in the minds of men.

1. *Smith continues*: If this be indeed, as it surely is, an authentic saying of our Lord, then it was not spoken in the Holy Land; for it is remarkable that there were no bridges there.... The saying was not spoken in the Holy Land; and since our Lord taught nowhere else beyond its borders, He must have spoken it in Phœnicia, probably at Tyre, that city of ancient renown ... (S2 194).

And a Mohammedan mosque near the Ganges River has this inscription on the gateway, “Jesus, on whom be peace, has said, this world is only a bridge, ye are to pass over it, but not build your permanent dwelling-places on it” (John A. Scott, *We Would Know Jesus* [1936], p. 36).