

**Paper 162 — At the Feast of Tabernacles**

© 2015 Matthew Block

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

**Sources for Paper 162, in the order in which they appear**

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) Rev. Alfred Edersheim, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (3) Robert Norwood, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (4) Daniel A. Poling, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (5) 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.**

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

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

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

Matthew Block  
25 August 2015

Work-in-progress Version 25 Aug. 2015  
 © 2015 Matthew Block

## PAPER 162 — AT THE FEAST OF TABER- NACLES

162:0.1 When Jesus started up to Jerusalem with the ten apostles, he planned to go through Samaria, that being the shorter route. Accordingly, they passed down the eastern shore of the lake and, by way of Scythopolis, entered the borders of Samaria.

XXV: FROM THE DEPARTURE FROM GALILEE UNTIL AFTER THE FEAST OF DEDICATION. (*A Harmony of the Gospels* 132)

§86. THE FINAL DEPARTURE FROM GALILEE. Matt. 19:1,2. Matt. 8:[18]19-22. Mark 10:1. Luke 9:51-62.

Luke 9:51 And it came to pass when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans,

to make ready for him.

53 And they did not receive him, because his face was *as though he were* going to Jerusalem.

Near nightfall Jesus sent Philip and Matthew over to a village on the eastern slopes of Mount Gilboa

to secure lodging for the company.

It so happened that these villagers were greatly prejudiced against the Jews, even more so than the average Samaritans, and these feelings were heightened at this particular time as so many were on their way to the feast of tabernacles. These people knew very little about Jesus,

and they refused him lodging because he and his associates were Jews.

When Matthew and Philip manifested indignation and informed these Samaritans that they were declining to entertain the Holy One of Israel, the infuriated villagers chased them out of the little town with sticks and stones.<sup>1</sup>

162:0.2 After Philip and Matthew had returned to their fellows and reported how they had been driven out of the village,

54 And when his disciples James and John saw *this*, they said,

Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55 But he turned, and rebuked them.

[ERV mg.: Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.*]

56 And they went to another village.

James and John stepped up to Jesus and said:

“Master, we pray you to give us permission to bid fire come down from heaven to devour these insolent and impenitent Samaritans.”

But when Jesus heard these words of vengeance,

he turned upon the sons of Zebedee and severely rebuked them:

“You know not what manner of attitude you manifest.

Vengeance savors not of the outlook of the kingdom of heaven.

Rather than dispute,

let us journey over to the little village by the Jordan ford.”

Thus because of sectarian prejudice these Samaritans denied themselves the honor of showing hospitality to the Creator Son of a universe.

162:0.3 Jesus and the ten stopped for the night at the village near the Jordan ford. Early the next day they crossed the river and continued on to Jerusalem by way of the east Jordan highway, arriving at Bethany late Wednesday evening. Thomas and Nathaniel arrived on Friday, having been delayed by their conferences with Rodan.

162:0.4 Jesus and the twelve remained in the vicinity of Jerusalem until the end of the following month (October), about four and one-half weeks. Jesus himself went into the city only a few times, and these brief visits were made during the days of the feast of tabernacles. He spent a considerable portion of October with Abner and his associates at Bethlehem.

## **1. THE DANGERS OF THE VISIT TO JERUSALEM**

[*Note:* 162:1.1 draws obliquely from John 7:1-10. See endnote.]

162:1.1 Long before they fled from Galilee, the followers of Jesus had implored him to go to Jerusalem<sup>2</sup> to proclaim the gospel of the kingdom in order that his message might have the prestige of having been preached at the center of Jewish culture and learning; but now that he had actually come to Jerusalem to teach, they were afraid for his life. Knowing that the Sanhedrin had sought to bring Jesus to Jerusalem for trial and recalling the Master's recently reiterated declarations that he must be subject to death, the apostles had been literally stunned by his sudden decision to attend the feast of tabernacles. To all their previous entreaties that he go to Jerusalem he had replied, "The hour has not yet come." Now, to their protests of fear he answered only, "But the hour has come."

162:1.2 During the feast of tabernacles Jesus went boldly into Jerusalem on several occasions and publicly taught in the temple. This he did in spite of the efforts of his apostles to dissuade him. Though they had long urged him to proclaim his message in Jerusalem, they now feared to see him enter the city at this time, knowing full well that the scribes and Pharisees were bent on bringing about his death.

162:1.3 Jesus' bold appearance in Jerusalem more than ever confused his followers. Many of his disciples, and even Judas Iscariot, the apostle, had dared to think that Jesus had fled in haste into Phoenicia because he feared the Jewish leaders and Herod Antipas. They failed to comprehend the significance of the Master's movements. His presence in Jerusalem at the feast of tabernacles, even in opposition to the advice of his followers, sufficed forever to put an end to all whisperings about fear and cowardice.

162:1.4 During the feast of tabernacles, thousands of believers from all parts of the Roman Empire saw Jesus, heard him teach, and many even journeyed out to Bethany to confer with him regarding the progress of the kingdom in their home districts.

162:1.5 There were many reasons why Jesus was able publicly to preach in the temple courts throughout the days of the feast, and chief of these was the fear that had come over the officers of the Sanhedrin as a result of the secret division of sentiment in their own ranks.

It was a fact that many of the members of the Sanhedrin either secretly believed in Jesus or else were decidedly averse to arresting him during the feast, when such large numbers of people were present in Jerusalem, many of whom either believed in him or were at least friendly to the spiritual movement which he sponsored.

162:1.6 The efforts of Abner and his associates throughout Judea had also done much to consolidate sentiment favorable to the kingdom, so much so that the enemies of Jesus dared not be too outspoken in their opposition. This was one of the reasons why Jesus could publicly visit Jerusalem and live to go away. One or two months before this he would certainly have been put to death.

162:1.7 But the audacious boldness of Jesus in publicly appearing in Jerusalem overawed his enemies; they were not prepared for such a daring challenge. Several times during this month the Sanhedrin made feeble attempts to place the Master under arrest, but nothing came of these efforts. His enemies were so taken aback by Jesus' unexpected public appearance in Jerusalem that they conjectured he must have been promised protection by the Roman authorities. Knowing that Philip (Herod Antipas's brother) was almost a follower of Jesus, the members of the Sanhedrin speculated that Philip had secured for Jesus promises of protection against his enemies. Jesus had departed from their jurisdiction before they awakened to the realization that they had been mistaken in the belief that his sudden and bold appearance in Jerusalem had been due to a secret understanding with the Roman officials.

162:1.8 Only the twelve apostles had known that Jesus intended to attend the feast of tabernacles when they had departed from Magadan. The other followers of the Master were greatly astonished when he appeared in the temple courts and began publicly to teach, and the Jewish authorities were surprised beyond expression when it was reported that he was teaching in the temple.

162:1.9 Although his disciples had not expected Jesus to attend the feast, the vast majority of the pilgrims from afar who had heard of him entertained the hope that they might see him at Jerusalem. And they were not disappointed,

[*Note:* See Edersheim2 151, for speculation that Jesus taught in Solomon's Porch.]

for on several occasions he taught in Solomon's Porch and elsewhere in the temple courts.

[[Jesus' final discourse at the Feast of Tabernacles] had been the first plain disclosure and avowal of His Divinity, and it was 'in the midst of His enemies,' and when most contempt was cast upon Him (Edersheim2 176).]

These teachings were really the official or formal announcement of the divinity of Jesus to the Jewish people and to the whole world.

XXIV: AN AUTUMN VISIT TO JERUSALEM. (*A Harmony of the Gospels* 128)

§82. CHRIST AT THE FEAST OF TABERNACLES. John 7:1-52.

12 And there was much murmuring among the multitudes concerning him:

some said, He is a good man;

others said, Not so, but he leadeth the multitude astray.

162:1.10 The multitudes who listened to the Master's teachings were divided in their opinions.

Some said he was a good man;

some a prophet; some that he was truly the Messiah; others said he was a mischievous meddler,

that he was leading the people astray with his strange doctrines.

13 Yet no man spake openly of him for fear of the Jews.

His enemies hesitated to denounce him openly for fear of his friendly believers,

while his friends feared to acknowledge him openly for fear of the Jewish leaders,

knowing that the Sanhedrin was determined to put him to death.

But even his enemies marveled at his teaching, knowing that he had not been instructed in the schools of the rabbis.

162:1.11 Every time Jesus went to Jerusalem, his apostles were filled with terror. They were the more afraid as, from day to day, they listened to his increasingly bold pronouncements regarding the nature of his mission on earth. They were unaccustomed to hearing Jesus make such positive claims and such amazing assertions even when preaching among his friends.

## 2. THE FIRST TEMPLE TALK

162:2.1 The first afternoon that Jesus taught in the temple, a considerable company sat listening to his words depicting the liberty of the new gospel and the joy of those who believe the good news, when a curious listener interrupted him to ask:

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying, How knoweth this man letters,

“Teacher, how is it you can quote the Scriptures and teach the people so fluently

having never learned?

when I am told that you are untaught in the learning of the rabbis?”

SOURCE OR PARALLEL

URANTIA PAPER 162

16 Jesus therefore answered them, and said,

Jesus replied:

“No man has taught me the truths which I declare to you.

My teaching is not mine, but his that sent me.

And this teaching is not mine but His who sent me.

17 If any man willeth to do his will, he shall know of the teaching,

If any man really desires to do my Father’s will, he shall certainly know about my teaching,

whether it be of God, or *whether* I speak from myself.

whether it be God’s or whether I speak for myself.

18 He that speaketh from himself seeketh his own glory:

He who speaks for himself seeks his own glory,

but when I declare the words of the Father,

but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

I thereby seek the glory of Him who sent me.

But before you try to enter into the new light, should you not rather follow the light you already have?

19 Did not Moses give you the law, and *yet* none of you doeth the law?

Moses gave you the law, yet how many of you honestly seek to fulfill its demands?

Moses in this law enjoins you, saying, ‘You shall not kill’; notwithstanding this command

Why seek ye to kill me?

some of you seek to kill the Son of Man.”

162:2.2 When the crowd heard these words, they fell to wrangling among themselves.

20 The multitude answered, Thou hast a devil:

Some said he was mad; some that he had a devil.

SOURCE OR PARALLEL

URANTIA PAPER 162

[25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill?

Others said this was indeed the prophet of Galilee whom the scribes and Pharisees had long sought to kill.

Some said the religious authorities were afraid to molest him;

26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?]

others thought that they laid not hands upon him because they had become believers in him.

After considerable debate one of the crowd stepped forward and asked Jesus,

who seeketh to kill thee?

“Why do the rulers seek to kill you?”

21 Jesus answered and said unto them,

And he replied:

“The rulers seek to kill me because they resent my teaching about the good news of the kingdom, a gospel that sets men free from the burdensome traditions of a formal religion of ceremonies which these teachers are determined to uphold at any cost.

I did one work, and ye all marvel because thereof. 22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man.

They circumcise in accordance with the law on the Sabbath day,

but they would kill me because I once on the Sabbath day set free a man held in the bondage of affliction.

They follow after me on the Sabbath to spy on me but would kill me

23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?

because on another occasion I chose to make a grievously stricken man completely whole on the Sabbath day.

They seek to kill me because they well know that, if you honestly believe and dare to accept my teaching, their system of traditional religion will be overthrown, forever destroyed. Thus will they be deprived of authority over that to which they have devoted their lives since they steadfastly refuse to accept this new and more glorious gospel of the kingdom of God.

And now do I appeal to every one of you:

24 Judge not according to appearance,

Judge not according to outward appearances

but rather judge by the true spirit of these teachings;

but judge righteous judgement.

judge righteously.”

162:2.3 Then said another inquirer: “Yes, Teacher, we do look for the Messiah,

27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

but when he comes, we know that his appearance will be in mystery.

We know whence you are.

You have been among your brethren from the beginning. The deliverer will come in power to restore the throne of David’s kingdom. Do you really claim to be the Messiah?”

28 Jesus therefore cried in the temple, teaching and saying,

And Jesus replied:

Ye both know me, and know whence I am;

“You claim to know me and to know whence I am.

I wish your claims were true, for indeed then would you find abundant life in that knowledge.

and I am not come of myself,

but he that sent me is true, whom ye know not.

29 I know him; because I am from him, and he sent me.

30 They sought therefore to take him:

and no man laid his hand on him, because his hour was not yet come.

31 But of the multitude many believed on him;

and they said,

When the Christ shall come, will he do more signs than those which this man hath done?

But I declare that

I have not come to you for myself;

I have been sent by the Father,

and he who sent me is true and faithful.

By refusing to hear me, you are refusing to receive Him who sends me. You, if you will receive this gospel, shall come to know Him who sent me.

I know the Father, for I have come from the Father

to declare and reveal him to you.”

162:2.4 The agents of the scribes wanted to lay hands upon him,

but they feared the multitude,

for many believed in him.

Jesus' work since his baptism had become well known to all Jewry, and as many of these people recounted these things,

they said among themselves:

“Even though this teacher is from Galilee, and even though he does not meet all of our expectations of the Messiah, we wonder if

the deliverer, when he does come, will really do anything more wonderful than this Jesus of Nazareth has already done?”

SOURCE OR PARALLEL

URANTIA PAPER 162

32 The Pharisees heard the multitude murmuring these things concerning him;

162:2.5 When the Pharisees and their agents heard the people talking this way,

they took counsel with their leaders and decided that something should be done forthwith to put a stop to these public appearances of Jesus in the temple courts.

The leaders of the Jews, in general, were disposed to avoid a clash with Jesus, believing that the Roman authorities had promised him immunity. They could not otherwise account for his boldness in coming at this time to Jerusalem; but the officers of the Sanhedrin did not wholly believe this rumor. They reasoned that the Roman rulers would not do such a thing secretly and without the knowledge of the highest governing body of the Jewish nation.

and the chief priests and the Pharisees sent officers to take him.

162:2.6 Accordingly,

Eber, the proper officer of the Sanhedrin, with two assistants was dispatched to arrest Jesus.

As Eber made his way toward Jesus,

33 Jesus therefore said,

the Master said:

“Fear not to approach me. Draw near while you listen to my teaching. I know you have been sent to apprehend me, but you should understand that

[See John 7:30, above.]

nothing will befall the Son of Man until his hour comes.

You are not arrayed against me; you come only to do the bidding of your masters, and even these rulers of the Jews verily think they are doing God’s service when they secretly seek my destruction.

162:2.7 "I bear none of you ill will. The Father loves you, and therefore do I long for your deliverance from the bondage of prejudice and the darkness of tradition. I offer you the liberty of life and the joy of salvation. I proclaim the new and living way, the deliverance from evil and the breaking of the bondage of sin. I have come that you might have life, and have it eternally. You seek to be rid of me and my disquieting teachings. If you could only realize that

Yet a little while am I with you,

I am to be with you only a little while!

and I go unto him that sent me.

In just a short time I go to Him who sent me into this world.

34 Ye shall seek me, and shall not find me:

And then will many of you diligently seek me, but you shall not discover my presence,

and where I am, ye cannot come.

for where I am about to go you cannot come.

But all who truly seek to find me shall sometime attain the life that leads to my Father's presence."

35 The Jews therefore said among themselves,

162:2.8 Some of the scoffers said among themselves:

Whither will this man go that we shall not find him?

"Where will this man go that we cannot find him?

will he go unto the Dispersion among the Greeks, and teach the Greeks?

Will he go to live among the Greeks?

[See 162:5.3, below.]

Will he destroy himself?

36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

What can he mean when he declares that soon he will depart from us, and that we cannot go where he goes?"

	162:2.9 Eber and his assistants refused to arrest Jesus;
45 The officers therefore came to the chief priests and Pharisees;	they returned to their meeting place without him.
and they said unto them, Why did ye not bring him?	When, therefore, the chief priests and the Pharisees upbraided Eber and his assistants because they had not brought Jesus with them,
46 The officers answered,	Eber only replied:
	“We feared to arrest him in the midst of the multitude because many believe in him.
Never man so spake.	Besides, we never heard a man speak like this man.
	There is something out of the ordinary about this teacher. You would all do well to go over to hear him.”
	And when the chief rulers heard these words, they were astonished
47 The Pharisees therefore answered them,	and spoke tauntingly to Eber:
Are ye also led astray?	“Are you also led astray?
	Are you about to believe in this deceiver?
48 Hath any of the rulers believed on him,	Have you heard that any of our learned men or any of the rulers have believed in him?
or of the Pharisees?	Have any of the scribes or the Pharisees been deceived by his clever teachings?
	How does it come that you are influenced by the behavior of this ignorant multitude who know not the law or the prophets?
49 But this multitude that knoweth not the law are accursed.	Do you not know that such untaught people are accursed?”

SOURCE OR PARALLEL

URANTIA PAPER 162

50 Nicodemus saith unto them (he that came to him before, being one of them),

And then answered Eber:

“Even so, my masters, but this man speaks to the multitude words of mercy and hope. He cheers the downhearted, and his words were comforting even to our souls. What can there be wrong in these teachings even though he may not be the Messiah of the Scriptures?

And even then does not our law require fairness?

51 Doth our law judge a man, except it first hear from himself and know what he doeth?

Do we condemn a man before we hear him?”

52 They answered and said unto him,

And the chief of the Sanhedrin was wroth with Eber and, turning upon him, said:

“Have you gone mad?

Art thou also of Galilee?

Are you by any chance also from Galilee?

Search, and see that out of Galilee ariseth no prophet.

Search the Scriptures, and you will discover that out of Galilee arises no prophet,

much less the Messiah.”

162:2.10 The Sanhedrin disbanded in confusion, and Jesus withdrew to Bethany for the night.

### 3. THE WOMAN TAKEN IN ADULTERY

162:3.1 It was during this visit to Jerusalem that Jesus dealt with a certain woman of evil repute who was brought into his presence by her accusers and his enemies. The distorted record you have of this episode would suggest that this woman had been brought before Jesus by the scribes and Pharisees, and that Jesus so dealt with them as to indicate that these religious leaders of the Jews might themselves have been guilty of immorality. Jesus well knew that, while these scribes and Pharisees were spiritually blind and intellectually prejudiced by their loyalty to tradition, they were to be numbered among the most thoroughly moral men of that day and generation.<sup>3</sup>

162:3.2 What really happened was this:

XXV: FROM THE DEPARTURE FROM GALILEE UNTIL AFTER THE FEAST OF DEDICATION. (*A Harmony of the Gospels* 132)

§83. THE WOMAN TAKEN IN ADULTERY. John 7:53—8:11.

8:2 And early in the morning he came again in to the temple,

and all the people came unto him; and he sat down, and taught them.

3 And the scribes and the Pharisees bring a woman taken in adultery;

[[T]he priests went forth into the outer court, following the guard who dragged the frightened woman, all dishevelled and tearful, to the pillar of punishment (Norwood 283).]

Early the third morning of the feast, as Jesus approached the temple,

he was met by a group of the hired agents of the Sanhedrin who were dragging a woman along with them.

SOURCE OR PARALLEL

URANTIA PAPER 162

and having set her in the midst, 4 they say unto him,

Master, this woman hath been taken in adultery, in the very act.

5 Now in the law Moses commanded us to stone such:

what then sayeth thou of her?

XXI: A STONE THAT WAS NEVER CAST (Poling 115)

“What do you say, Galilean?” insisted the speakers. “Moses commands that she be stoned. Since you are greater than Moses, what do you say?”

Jesus understood them. He knew that they thought they had a sure trap set for Him.

Were He to say, “Stone her,” He would be at once in trouble with the Romans

who had taken from the Jews the right to inflict the death penalty.

Were he to order the woman’s release, the faithful would call Him a heretic.

Were he to remain silent, His ministry would end under the cloud of cowardice.

As they came near, the spokesman said:

“Master, this woman was taken in adultery—in the very act.

Now, the law of Moses commands that we should stone such a woman.

What do you say should be done with her?”

162:3.3 It was the plan of Jesus’ enemies,

if he upheld the law of Moses requiring that the self-confessed transgressor be stoned, to involve him in difficulty with the Roman rulers,

who had denied the Jews the right to inflict the death penalty

without the approval of a Roman tribunal.

If he forbade stoning the woman, they would accuse him before the Sanhedrin of setting himself up above Moses and the Jewish law.

If he remained silent, they would accuse him of cowardice.

But the Master so managed the situation that the whole plot fell to pieces of its own sordid weight.

Misunderstanding the Master's silence, the scribes and Pharisees crowded toward Him, thrusting forward the woman whose hands were tied in front of her and whose **once beautiful** face was lined by grime and tears (P 117-18).

[Her husband was one] of the bitterest enemies Jesus had in **Nazareth** ... He was a miserable fellow who had felt the carpenter's iron strength on at least two occasions. The young people of the unsavory village in which Jesus grew up never found Joseph's son picking a quarrel ... But when bullies were abroad little children found in Him a sure protector.

The fellow from Nazareth had come to Jerusalem ... not for worship but for **gain**, gain at the expense of the woman who bore his name, gain in a traffic utterly shameless.

When he saw Jesus the old hatred possessed him. When he heard the rulers of the Temple plotting, his evil mind conceived a plan. That the plan commended itself to the ecclesiastic authorities made them full partners in its shame (P 116-17).

[contd] And so the scribes and Pharisees were waiting for Jesus that morning with a woman—a woman, as they said, “taken in adultery” (P 117).

162:3.4 This woman, **once comely**,

was the wife of an inferior citizen of **Nazareth**,

a man who had been a troublemaker for Jesus throughout his youthful days.

The man, having married this woman, did most shamefully force her to earn their living by making commerce of her body.

He had come up to the feast at Jerusalem that his wife might thus prostitute her physical charms for financial **gain**.

He had entered into a bargain with the hirelings of the Jewish rulers thus to betray his own wife in her commercialized vice.

And so they came with the woman and her companion in transgression

Now facing her tormentors and His, He fairly scorched them with that look before which hurricanes subsided. His gaze centered on the man from Nazareth but included the rulers (P 118).

§83. THE WOMAN TAKEN IN ADULTERY. John 7:53—8:11.

[6] But Jesus stooped down, and with his finger wrote on the ground.

7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground.

9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last:

and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself,

for the purpose of ensnaring Jesus into making some statement which could be used against him in case of his arrest.

162:3.5 Jesus, looking over the crowd, saw her husband standing behind the others.

He knew what sort of man he was and perceived that he was a party to the despicable transaction.

Jesus first walked around to near where this degenerate husband stood

and wrote upon the sand a few words

which caused him to depart in haste.

Then he came back before the woman and wrote again upon the ground

for the benefit of her would-be accusers;

and when they read his words, they, too, went away, one by one.

And when the Master had written in the sand the third time, the woman's companion in evil took his departure, so that,

when the Master raised himself up from this writing,

	he beheld the woman standing alone before him.
and said unto her,	Jesus said:
Woman, where are they? did no man condemn thee?	“Woman, where are your accusers? did no man remain to stone you?”
11 And she said,	And the woman, lifting up her eyes, answered,
No man, Lord.	“No man, Lord.”
And Jesus said,	And then said Jesus:
	“I know about you;
Neither do I condemn thee:	neither do I condemn you.
go thy way; from henceforth sin no more.	Go your way in peace.”
	And this woman, Hildana, forsook her wicked husband and joined herself to the disciples of the kingdom.

#### 4 . THE FEAST OF TABERNACLES

IV, VI: AT THE FEAST OF TABERNACLES—  
FIRST DISCOURSE IN THE TEMPLE.  
(Edersheim<sup>2</sup> 148)

162:4.1 The presence of people from all  
of the known world,

Despite the strange costumes of Media,  
Arabia, Persia, or India, and even further;  
or the Western speech and bearing of the  
pilgrims from Italy, Spain, the modern  
Crimea, and the banks of the Danube, ...  
it would not be difficult to recognise the  
lineaments of the Jew, nor to perceive  
that to change one’s clime was not to  
change one’s mind (E2 148).

from Spain to India,

[[I]n the week of the Feast of Tabernacles, there were the strange leafy booths in which they lived and joyed, keeping their harvest-thanksgiving; and praying and longing for the better harvest of a renewed world (E1 229).]

[[I]t was the feast of harvest, and celebrated the ingathering of the fruits of the field and vineyard (Smith 331).]

They could come at this season of the year—not during the winter for the Passover, nor yet quite so readily in summer's heat for Pentecost. But now, in the delicious cool of early autumn, when all harvest-operations, the gathering in of luscious fruit and the vintage were past, and the first streaks of gold were tinting the foliage, strangers from afar off, and countrymen from Judæa, Peræa, and Galilee, would mingle in the streets of Jerusalem ... (E2 148).

Truly, well might Israel designate the Feast of Tabernacles as 'the Feast' (*haChag*), and the Jewish historian describes it as 'the holiest and greatest' (E2 149).

[[At the Feast of Tabernacles it was] the common practice to offer such sacrifices as might have previously become due at any of the great Feasts to which the people might go up (E2 129).]

made the feast of tabernacles an ideal occasion for Jesus for the first time publicly to proclaim his full gospel in Jerusalem.

At this feast the people lived much in the open air, in leafy booths.

It was the feast of the harvest ingathering,

and coming, as it did, in the cool of the autumn months,

it was more generally attended by the Jews of the world than was the Passover at the end of the winter or Pentecost at the beginning of summer.

The apostles at last beheld their Master making the bold announcement of his mission on earth before all the world, as it were.

162:4.2 This was the feast of feasts,

since any sacrifice not made at the other festivals could be made at this time.

This was the occasion of the reception of the temple offerings; it was a combination of vacation pleasures with the solemn rites of religious worship.

Here was a time of racial rejoicing,

How all day long, even till the stars lit up the deep blue canopy over head, the smoke of the burning, smouldering sacrifices rose in slowly-widening column, and hung between the Mount of Olives and Zion;

how the chant of Levites, and the solemn responses of the *Hallel* were borne on the breeze,

or the clear blast of the Priests' silver trumpets seemed to waken the echoes far away!

And then, at night, how all these vast Temple-buildings stood out,

illuminated by the great Candelabras that burned in the Court of the Women,

and by the glare of torches,

when strange sound of mystic hymns and dances came floating over the intervening darkness! (E2 149)

Only that fierce castle, Antonia, which frowned above the Temple, was undecked by the festive spring into which the land had burst.

mingled with sacrifices,

Levitical chants,

and the solemn blasts of the silvery trumpets of the priests.

At night the impressive spectacle of the temple and its pilgrim throngs

was brilliantly illuminated by the great candelabras which burned brightly in the court of the women

as well as by the glare of scores of torches standing about the temple courts.

The entire city was gaily decorated

except the Roman castle of Antonia, which looked down in grim contrast upon this festive and worshipful scene.

To the Jew it must have been a hateful sight, that castle, which guarded and dominated his own City and Temple—hateful sight and sounds, that Roman garrison, with its foreign, heathen, ribald speech and manners (E2 149).

The strange number of sacrificial bullocks—seventy in all—

they regarded as referring to ‘the seventy nations’ of heathendom.

The ceremony of the outpouring of water, which was considered of such vital importance as to give to the whole festival the name of ‘House of Outpouring,’

was symbolical of the outpouring of the Holy Spirit.

As the brief night of the great Temple-illumination closed, there was solemn testimony made before Jehovah against heathenism. It must have been a stirring scene, when from out of the mass of Levites, with their musical instruments, who crowded the fifteen steps that led from the Court of Israel to that of the Women, stepped two priests with their silver trumpets.

As the first cockcrowing intimated the dawn of morn, they blew a threefold blast; another on the tenth step, and yet another threefold blast as they entered the Court of the Women.

And how the Jews did hate this ever-present reminder of the Roman yoke!

162:4.3 Seventy bullocks were sacrificed during the feast,

the symbol of the seventy nations of heathendom.

The ceremony of the outpouring of the water

symbolized the outpouring of the divine spirit.

This ceremony of the water followed the sunrise procession of the priests and Levites.

The worshipers passed down the steps leading from the court of Israel to the court of the women

while successive blasts were blown upon the silvery trumpets.

SOURCE OR PARALLEL

And, still sounding their trumpets, they marched through the Court of the Women to the Beautiful Gate.

[... the Beautiful Gate, which opened upon the Court of the Gentiles— ... (E2 150).]

Here, turning round and facing westwards to the Holy Place, they repeated: 'Our fathers, who were in this place, they turned their backs on the Sanctuary of Jehovah, and their faces eastward, for they worshipped eastward, the sun; but we, our eyes are towards Jehovah' (E2 150).

[?]

IV, VII: 'IN THE LAST, THE GREAT DAY OF THE FEAST.' (Edersheim2 156)

The celebration of the Feast corresponded to its great meaning. Not only did all the priestly families minister during that week, but it has been calculated that not fewer than 446 Priests, with, of course, a corresponding number of Levites, were required for its sacrificial worship (E2 156).

Let us suppose ourselves in the number of worshippers, who on 'the last, the Great Day of the Feast,' are leaving their 'booths' at daybreak to take part in the service. The pilgrims are all in festive array.

In his right hand each carries what is called the *Lulabh*, which ... consisted of a myrtle and willow-branch tied together with a palm-branch between them. This was supposed to be in fulfilment of the command, Lev. xxiii. 40.

URANTIA PAPER 162

And then the faithful marched on toward the beautiful gate,

which opened upon the court of the gentiles.

Here they turned about to face westward, to repeat their chants,

and to continue their march for the symbolic water.

162:4.4 On the last day of the feast

almost four hundred and fifty priests with a corresponding number of Levites officiated.

At daybreak the pilgrims assembled from all parts of the city,

each carrying in the right hand a sheaf of myrtle, willow, and palm branches,

‘The fruit (A.V. ‘boughs’) of the goodly trees,’ mentioned in the same verse of Scripture, was supposed to be the *Ethrog*, the so-called **Paradise-apple** (according to Ber. R. 15, the fruit of the forbidden tree), a species of **citron**. This *Ethrog* each worshipper carries in his left hand (E2 157).

Thus armed with *Lulabh* in their right, and *Ethrog* in their left hands, the festive multitude would **divide into three bands**.

Some would remain in the Temple to **attend the preparation of the Morning Sacrifice**.

Another band would go in procession **‘below Jerusalem’** to a place called **Moza**, the ‘Kolonia’ of the Jerusalem Talmud, which some have sought to identify with the Emmaus of the Resurrection-Evening.

At Moza they **cut down willow-branches**, with which, amidst the blasts of the Priests’ trumpets, they adorned the altar, forming a leafy canopy about it.

Yet a third company were taking part in a still more interesting service. **To the sound of music** a procession started from the Temple.

It followed a Priest who **bore a golden pitcher**, capable of holding three *log*.

while in the left hand each one carried a branch of the **paradise apple**—the **citron**, or the “forbidden fruit.”

These pilgrims **divided into three groups** for this early morning ceremony.

One band remained at the temple to **attend the morning sacrifices**;

another group marched down **below Jerusalem** to near **Maza**

to **cut the willow branches** for the adornment of the sacrificial altar,

while the third group formed a procession to march from the temple

behind the water priest, who, **to the sound of the silvery trumpets**, **bore the golden pitcher**

which was to contain the symbolic water,

Onwards it passed, probably through Ophel, which recent investigations have shown to have been covered with buildings to the very verge of Siloam, down to the edge of the Tyropœon Valley, where it merges into that of the Kedron (E2 157).

Here was the so-called 'Fountain-Gate,' and still within the City-wall 'the Pool of Siloam,' the overflow of which fed a lower pool (E2 157).

When the Temple-procession had reached the Pool of Siloam, the Priest filled his golden pitcher from its waters.

Then they went back to the Temple, so timing it, that they should arrive just as they were laying the pieces of the sacrifice on the great Altar of Burnt-offering, towards the close of the ordinary Morning-Sacrifice service.

A threefold blast of the Priests' trumpets welcomed the arrival of the Priest, as he entered through the 'Water-gate,' which obtained its name from this ceremony

and passed straight into the Court of the Priests.

Here he was joined by another priest, who carried the wine for the drink-offering.

The two Priests ascended 'the rise' of the altar, and turned to the left. There were two silver funnels here, with narrow openings, leading down to the base of the altar.

out through Ophel to near Siloam,

where was located the fountain gate.

After the golden pitcher had been filled at the pool of Siloam,

the procession marched back to the temple,

entering by way of the water gate

and going directly to the court of the priests,

where the priest bearing the water pitcher was joined by the priest bearing the wine for the drink offering.

These two priests then repaired to the silver funnels leading to the base of the altar

Into that at the east, which was somewhat wider, the wine was poured, and, at the same time, the water into the western and narrower opening, the people shouting to the Priest to raise his hand, so as to make sure that he poured the water into the funnel (E2 158).

Immediately after 'the pouring of water,'

the great 'Hallel,' consisting of **Psalms cxiii. to cxviii. (inclusive)**, was chanted antiphonally, or rather, with responses, to the accompaniment of the flute.

As the **Levites** intoned the first line of each Psalm, the people repeated it; while to each of the other lines they responded by *Hallelu Yah* ('Praise ye the Lord').

But in Psalm cxviii. the people not only repeated the first line, 'O give thanks to the Lord,' but also these, 'O then, work now salvation, Jehovah,' 'O lord, send now prosperity;' and again, at the close of the Psalm, 'O give thanks to the Lord.' **As they repeated these lines**, they shook towards the altar the *Lulabh* which they held in their hands—

as if with this token of the past to express the reality and cause of their praise, and to remind God of His promises (E2 159).

The festive morning-service was followed by the offering of the special **sacrifices for the day**, with their drink-offerings,

and by the **Psalm for the day**, which, on 'the last, the Great Day of the Feast,' was Psalm **lxxxii.** from **verse 5** (E2 159).

and poured the contents of the pitchers therein.

The execution of this rite of pouring the wine and the water was the signal for the assembled pilgrims to

begin the chanting of the **Psalms from 113 to 118 inclusive**,

in alternation with the **Levites**.

And **as they repeated these lines**, they would wave their sheaves at the altar.

Then followed the **sacrifices for the day**,

associated with the repeating of the **Psalm for the day**, the Psalm for the last day of the feast being the **eighty-second**, beginning with the **fifth verse**.

## 5. SERMON ON THE LIGHT OF THE WORLD

XXIV: AN AUTUMN VISIT TO JERUSALEM. (*A Harmony of the Gospels* 128)

§84. DISCOURSE ON THE LIGHT OF THE WORLD. John 8:12-30.

12 Again therefore Jesus spake unto them, saying, I am the light of the world;

he that followeth me shall not walk in the darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true;

for I know whence I came, and whither I go;

but ye know not whence I come, or whither I go.

162:5.1 On the evening of the next to the last day of the feast, when the scene was brilliantly illuminated by the lights of the candelabras and the torches, Jesus stood up in the midst of the assembled throng and said:

162:5.2 "I am the light of the world.

He who follows me shall not walk in darkness but shall have the light of life.

Presuming to place me on trial and assuming to sit as my judges, you declare that,

if I bear witness of myself, my witness cannot be true.

But never can the creature sit in judgment on the **Creator**.

Even if I do bear witness about myself, my witness is everlastingly true,

for I know whence I came, who I am, and whither I go.

You who would kill the Son of Man

know not whence I came, who I am, or whither I go.

SOURCE OR PARALLEL

URANTIA PAPER 162

15 Ye judge after the flesh;

You only judge by the appearances of the flesh;

you do not perceive the realities of the spirit.

I judge no man.

I judge no man,

not even my archenemy.

16 Yea and if I judge,

But if I should choose to judge,

my judgement is true;

my judgment would be true and righteous,

for I am not alone,

for I would judge not alone

but I and the Father that sent me.

but in association with my Father, who sent me into the world,

and who is the source of all true judgment.

17 Yea and in your law it is written, that the witness of two men is true.

You even allow that the witness of two reliable persons may be accepted—

well, then,

18 I am he that beareth witness of myself,

I bear witness of these truths;

and the Father that sent me beareth witness of me.

so also does my Father in heaven.

And when I told you this yesterday, in your darkness you asked me,

19 They said therefore unto him, Where is thy Father?

‘Where is your Father?’

Jesus answered, Ye know neither me, nor my Father:

Truly, you know neither me nor my Father,

if ye knew me, ye would know my Father also.

for if you had known me, you would also have known the Father.

SOURCE OR PARALLEL

URANTIA PAPER 162

20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them,

I go away, and ye shall seek me, and shall die in your sin:

whither I go, ye cannot come.

22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

23 And he said unto them, Ye are from beneath;

I am from above:

ye are of this world;

I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*,

ye shall die in your sins.

25 They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.

162:5.3 "I have already told you that

I am going away, and that you will seek me and not find me,

for where I am going you cannot come.

You who would reject this light are from beneath;

I am from above.

You who prefer to sit in darkness are of this world;

I am not of this world,

and I live in the eternal light of the Father of lights.

You all have had abundant opportunity to learn who I am, but you shall have still other evidence confirming the identity of the Son of Man.

I am the light of life,

and every one who deliberately and with understanding rejects this saving light

shall die in his sins.

SOURCE OR PARALLEL

URANTIA PAPER 162

26 I have many things to speak and to judge concerning you:

Much I have to tell you,

but you are unable to receive my words.

howbeit he that sent me is true;

However, he who sent me is true and faithful;

my Father loves even his erring children.

and the things which I heard from him, these speak I unto the world.

And all that my Father has spoken I also proclaim to the world.

27 They perceived not that he spake to them of the Father.

28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *be*,

162:5.4 “When the Son of Man is lifted up, then shall you all know that I am he,

and *that* I do nothing of myself, but as the Father taught me,

and that I have done nothing of myself but only as the Father has taught me.

I speak these things.

I speak these words to you and to your children.

29 And he that sent me is with me;

And he who sent me is even now with me;

he hath not left me alone; for I do always the things that are pleasing to him.

he has not left me alone, for I do always that which is pleasing in his sight.”

30 As he spake these things, many believed on him.

162:5.5 As Jesus thus taught the pilgrims in the temple courts, many believed.

And no man dared to lay hands upon him.

## 6. DISCOURSE ON THE WATER OF LIFE

§82. CHRIST AT THE FEAST OF TABERNACLES. John 7:1-52.

37 Now on the last day, the great *day* of the feast,

Jesus stood and cried, saying,

If any man thirst, let him come unto me, and drink.

38 He that believeth on me,

as the scripture hath said, from within him shall flow rivers of living water.

39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet glorified.

162:6.1 On the last day, the great day of the feast,

as the procession from the pool of Siloam passed through the temple courts, and just after the water and the wine had been poured down upon the altar by the priests,

Jesus, standing among the pilgrims, said:

“If any man thirst, let him come to me and drink.

From the Father above I bring to this world the water of life.

He who believes me

shall be filled with the spirit which this water represents,

for even the Scriptures have said, ‘Out of him shall flow rivers of living waters.’

When the Son of Man has finished his work on earth, there shall be poured out upon all flesh the living Spirit of Truth. Those who receive this spirit shall never know spiritual thirst.”

IV, VII: 'IN THE LAST, THE GREAT DAY OF THE FEAST' (Edersheim2 156)

He interrupted not the services, for they had for the moment ceased: He interpreted, and He fulfilled them (E2 160).

The forthpouring of the water was immediately followed by the chanting of the *Hallel*.

But after that there must have been a short pause to prepare for the festive sacrifices (the *Musaph*).

It was then, ... immediately after the people had responded by repeating those lines from Psalm cxviii. ... and had shaken their *Lulabh* towards the altar, ... and then silence had fallen upon them—that there rose, so loud as to be heard through the Temple, the Voice of Jesus (E2 160).

MINISTRY IN JERUSALEM (Smith2 263)

It was familiar language, and it would recall to His hearers many a gracious passage of their Scriptures. Was it not written:

162:6.2 Jesus did not interrupt the service to speak these words.

He addressed the worshipers immediately after

the chanting of the *Hallel*,

the responsive reading of the Psalms accompanied by waving of the branches before the altar.

Just here was a pause while the sacrifices were being prepared,

and it was at this time that the pilgrims heard the fascinating voice of the Master

declare that he was the giver of living water to every spirit-thirsting soul.

162:6.3 At the conclusion of this early morning service Jesus continued to teach the multitude, saying:

“Have you not read in the Scripture:

SOURCE OR PARALLEL

“I will pour water upon him that is thirsty, and streams upon the dry ground”? (S2 269)

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: (Isa. 44:3)

§82. CHRIST AT THE FEAST OF TABERNACLES. John 7:1-52.

40 *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet.

41 Others said, This is the Christ.

URANTIA PAPER 162

‘Behold, as the waters are poured out upon the dry ground and spread over the parched soil,

so will I give the spirit of holiness to be poured out upon your children for a blessing even to your children’s children’?

Why will you thirst for the ministry of the spirit while you seek to water your souls with the traditions of men, poured from the broken pitchers of ceremonial service? That which you see going on about this temple is the way in which your fathers sought to symbolize the bestowal of the divine spirit upon the children of faith, and you have done well to perpetuate these symbols, even down to this day. But now has come to this generation the revelation of the Father of spirits through the bestowal of his Son, and all of this will certainly be followed by the bestowal of the spirit of the Father and the Son upon the children of men. To every one who has faith shall this bestowal of the spirit become the true teacher of the way which leads to life everlasting, to the true waters of life in the kingdom of heaven on earth and in the Father’s Paradise over there.”

162:6.4 And Jesus continued to answer the questions of both the multitude and the Pharisees.

Some thought he was a prophet;

some believed him to be the Messiah;

But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

others said he could not be the Christ, seeing that he came from Galilee,

and that the Messiah must restore David's throne.

43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

Still they dared not arrest him.

## 7. THE DISCOURSE ON SPIRITUAL FREEDOM

XXIV: AN AUTUMN VISIT TO JERUSALEM. (*A Harmony of the Gospels* 112)

§85. DISCOURSE ON SPIRITUAL FREEDOM. John 8: 31-59.

31 Jesus therefore said to those Jews which had **believed** him,

If ye abide in my word,

*then* are ye truly my disciples;

32 and ye shall know the truth, and the truth shall make you free.

162:7.1 On the afternoon of the last day of the feast and after the apostles had failed in their efforts to persuade him to flee from Jerusalem, Jesus again went into the temple to teach. Finding a large company of **believers** assembled in Solomon's Porch,

he spoke to them, saying:

162:7.2 "If my words abide in you

and you are minded to do the will of my Father,

then are you truly my disciples.

You shall know the truth, and the truth shall make you free.

SOURCE OR PARALLEL

URANTIA PAPER 162

33 They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man:

how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you,

Every one that committeth sin is the bondservant of sin.

35 And the bondservant abideth not in the house for ever:

the son abideth for ever.

36 If therefore the Son shall make you free,

ye shall be free indeed.

37 I know that ye are Abraham's seed;

yet ye seek to kill me,

because my word hath not free course in you.

I know how you will answer me:

We are the children of Abraham, and we are in bondage to none;

how then shall we be made free?

Even so, I do not speak of outward subjection to another's rule; I refer to the liberties of the soul.

Verily, verily, I say to you,

everyone who commits sin is the bond servant of sin.

And you know that

the bond servant is not likely to abide forever in the master's house.

You also know that

the son does remain in his father's house.

If, therefore, the Son shall make you free,

shall make you sons,

you shall be free indeed.

162:7.3 "I know that you are Abraham's seed,

yet your leaders seek to kill me

because my word has not been allowed to have its transforming influence in their hearts.

Their souls are sealed by prejudice and blinded by the pride of revenge.

SOURCE OR PARALLEL

URANTIA PAPER 162

38 I speak the things which I have seen with *my* Father:

and ye also do the things which ye heard from *your* father.

39 They answered and said unto him, Our father is Abraham.

Jesus saith unto them,

If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God:

this did not Abraham.

41 Ye do the works of your father.

They said unto him, We were not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father,

ye would love me:

for I came forth and am come from God;

for neither have I come **of myself**, but he sent me.

I declare to you the truth which the eternal Father shows me,

while these deluded teachers seek to do the things which they have learned only from their temporal fathers.

And when you reply that Abraham is your father,

then do I tell you that,

if you were the children of Abraham, you would do the works of Abraham.

Some of you believe my teaching,

but others seek to destroy me because I have told you the truth which I received from God.

But Abraham did not so treat the truth of God.

I perceive that

some among you are determined to do the works of the evil one.

If God were your Father,

you would know me and love the truth which I reveal.

Will you not see that

I come forth from the Father,

that I am sent by God,

that I am not doing this work **of myself?**

SOURCE OR PARALLEL

URANTIA PAPER 162

43 Why do ye not understand my speech?  
*Even* because ye cannot hear my word.

Why do you not understand my words?

Is it because you have chosen to become the children of evil? If you are the children of darkness, you will hardly walk in the light of the truth which I reveal.

44 Ye are of *your* father the devil, and the lusts of your father it is your will to do.

The children of evil follow only in the ways of their father,

He was a murderer from the beginning,

who was a deceiver

and stood not in the truth, because there is no truth in him.

and stood not for the truth because there came to be no truth in him.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But because I say the truth,

But now comes the Son of Man speaking and living the truth,

ye believe me not.

and many of you refuse to believe.

46 Which of you convicteth me of sin?

162:7.4 “Which of you convicts me of sin?”

If I say truth,

If I, then, proclaim and live the truth shown me by the Father,

why do ye not believe me?

why do you not believe?

47 He that is of God heareth the words of God:

He who is of God hears gladly the words of God;

for this cause ye hear *them* not, because ye are not of God.

for this cause many of you hear not my words, because you are not of God.

Your teachers have even presumed to say that I do my works by the power of the prince of devils.

48 The Jews answered and said unto him,  
Say we not well that thou art a Samaritan,  
and hast a devil?

One near by has just said that

I have a devil,

that I am a child of the devil.

But all of you who deal honestly with  
your own souls know full well that

49 Jesus answered, I have not a devil;

I am not a devil.

You know that

but I honour my Father, and ye dishonour  
me.

I honor the Father even while you would  
dishonor me.

50 But I seek not mine own glory:

I seek not my own glory,

only the glory of my Paradise Father.

And I do not judge you, for

there is one that seeketh and judgeth.

there is one who judges for me.

51 Verily, verily, I say unto you,

<sup>162:7.5</sup> “Verily, verily, I say to you  
who believe the gospel that,

If a man keep my word,

if a man will keep this word of truth alive  
in his heart,

he shall never see death.

he shall never taste death.

And now just at my side a scribe says

52 The Jews said unto him, Now we know  
that thou hast a devil.

this statement proves that I have a devil,

Abraham is dead, and the prophets;

seeing that Abraham is dead, also the  
prophets.

and thou sayest, If a man keep my word, he  
shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead:

whom makest thou thyself?

54 Jesus answered,

If I glorify myself, my glory is nothing:

it is my Father that glorifieth me;

of whom ye say, that he is your God;

55 and ye have not known him: but I know him;

and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.

56 Your father Abraham rejoiced to see my day;

and he saw it, and was glad.

And he asks:

‘Are you so much greater than Abraham and the prophets

that you dare to stand here and say that whoso keeps your word shall not taste death?’

Who do you claim to be

that you dare to utter such blasphemies?’

And I say to all such that,

if I glorify myself, my glory is as nothing.

But it is the Father who shall glorify me,

even the same Father whom you call God.

But you have failed to know this your God and my Father, and I have come to bring you together; to show you how to become truly the sons of God.

Though you know not the Father, I truly know him.

Even Abraham rejoiced to see my day,

and by faith he saw it and was glad.”

162:7.6 When the unbelieving Jews and the agents of the Sanhedrin who had gathered about by this time heard these words, they raised a tumult,

57 The Jews therefore said unto him,

shouting:

Thou art not yet fifty years old, and hast thou seen Abraham?

“You are not fifty years of age, and yet you talk about seeing Abraham;

you are a child of the devil!”

Jesus was unable to continue the discourse. He only said as he departed,

58 Verily, verily, I say unto you, Before Abraham was, I am.

“Verily, verily, I say to you, before Abraham was, I am.”

59 They took up stones therefore to cast at him:

Many of the unbelievers rushed forth for stones to cast at him,

and the agents of the Sanhedrin sought to place him under arrest,

but Jesus hid himself, and went out of the temple.

but the Master quickly made his way through the temple corridors

and escaped to a secret meeting place near Bethany where Martha, Mary, and Lazarus awaited him.

## **8. THE VISIT WITH MARTHA AND MARY**

162:8.1 It had been arranged that Jesus should lodge with Lazarus and his sisters at a friend's house, while the apostles were scattered here and there in small groups, these precautions being taken because the Jewish authorities were again becoming bold with their plans to arrest him.

162:8.2 For years it had been the custom for these three to drop everything and listen to Jesus' teaching whenever he chanced to visit them.

XXV: FROM THE DEPARTURE FROM GALILEE UNTIL AFTER THE FEAST OF DEDICATION. (*A Harmony of the Gospels* 132)

§89. THE VISIT TO MARTHA AND MARY.  
Luke 10:38-42.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

[Mary, on the contrary, oblivious of all else, seated herself at Jesus' feet, beholding His dear face and drinking in His discourse (Smith 331).]

40 But Martha was cumbered [ERV mg.: Gr. *distracted*] about much serving;

[Suffice it, that though the natural disposition of the sisters remained what it had been, yet henceforth, 'Jesus loved Martha and her sister' (Edersheim 147).]

and she came up to him, and said,

With the loss of their parents, Martha had assumed the responsibilities of the home life, and so on this occasion,

while Lazarus and Mary sat at Jesus' feet drinking in his refreshing teaching,

Martha made ready to serve the evening meal.

It should be explained that

Martha was unnecessarily distracted by numerous needless tasks, and that she was cumbered by many trivial cares;

that was her disposition.

162:8.3 As Martha busied herself with all these supposed duties, she was perturbed because Mary did nothing to help.

Therefore she went to Jesus and said:

Lord, dost thou not care that my sister did leave me to serve alone?

“Master, do you not care that my sister has left me alone to do all of the serving?”

bid her therefore that she help me.

Will you not bid her to come and help me?”

41 But the Lord answered and said unto her,

Jesus answered:

Martha, Martha, thou art anxious and troubled about many things:

“Martha, Martha, why are you always anxious about so many things and troubled by so many trifles?”

42 but one thing is needful:

Only one thing is really worth while,

for Mary hath chosen the good part,

and since Mary has chosen this good and needful part,

which shall not be taken away from her.

I shall not take it away from her.

But when will both of you learn to live as I have taught you: both serving in co-operation and both refreshing your souls in unison? Can you not learn that there is a time for everything—that the lesser matters of life should give way before the greater things of the heavenly kingdom?”

## 9. AT BETHLEHEM WITH ABNER

162:9.1 Throughout the week that followed the feast of tabernacles, scores of believers forgathered at Bethany and received instruction from the twelve apostles. The Sanhedrin made no effort to molest these gatherings since Jesus was not present; he was throughout this time working with Abner and his associates in Bethlehem. The day following the close of the feast, Jesus had departed for Bethany, and he did not again teach in the temple during this visit to Jerusalem.

162:9.2 At this time, Abner was making his headquarters at Bethlehem, and from that center many workers had been sent to the cities of Judea and southern Samaria and even to Alexandria. Within a few days of his arrival, Jesus and Abner completed the arrangements for the consolidation of the work of the two groups of apostles.

162:9.3 Throughout his visit to the feast of tabernacles, Jesus had divided his time about equally between Bethany and Bethlehem. At Bethany he spent considerable time with his apostles; at Bethlehem he gave much instruction to Abner and the other former apostles of John. And it was this intimate contact that finally led them to believe in him. These former apostles of John the Baptist were influenced by the courage he displayed in his public teaching in Jerusalem as well as by the sympathetic understanding they experienced in his private teaching at Bethlehem. These influences finally and fully won over each of Abner's associates to a wholehearted acceptance of the kingdom and all that such a step implied.

162:9.4 Before leaving Bethlehem for the last time, the Master made arrangements for them all to join him in the united effort which was to precede the ending of his earth career in the flesh. It was agreed that Abner and his associates were to join Jesus and the twelve in the near future at Magadan Park.

162:9.5 In accordance with this understanding, early in November Abner and his eleven fellows cast their lot with Jesus and the twelve and labored with them as one organization right on down to the crucifixion.

162:9.6 In the latter part of October Jesus and the twelve withdrew from the immediate vicinity of Jerusalem. On Sunday, October 30, Jesus and his associates left the city of Ephraim, where he had been resting in seclusion for a few days, and, going by the west Jordan highway directly to Magadan Park, arrived late on the afternoon of Wednesday, November 2.

162:9.7 The apostles were greatly relieved to have the Master back on friendly soil; no more did they urge him to go up to Jerusalem to proclaim the gospel of the kingdom.

1. *Compare:* It appears that [Jesus and His company] were met with actual violence ... (Smith2 259).

2. John 7:1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he?

3. [T]he narrative in its present form did *not* exist in the Gospel of St. John, and, indeed, *could* not have existed.... To this general objection [to Archdeacon *Farrar's* references to Jewish law and observances, in his illustration of the narrative] I must add a protest against the views which he presents of the moral state of Jewish society at the time.... I can only express surprise that Archdeacon *Farrar* should have suggested that the 'Feast of Tabernacles had grown into a kind of vintage-festival, which would often degenerate into acts of licence and immorality,' or that the lives of the religious leaders of Israel 'were often stained' with such sins. The first statement is quite ungrounded; and as for the second, I do not recall a single instance in which a charge of adultery is brought against a Rabbi of that period (Edersheim2 163, fn).