

Paper 163 — Ordination of the Seventy at Magadan

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

Sources for Paper 163, 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) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (4) Walter Russell Bowie, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (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) George A. Barton, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (7) "Peter," in Dr. William Smith's *Dictionary of the Bible*, Volume III, *Marriage to Regem*, Revised and Edited by Professor H. B. Hackett, D.D. et al. (Boston: Houghlin, Mifflin and Co., 1870)

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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P A P E R 1 6 3 — O R D I N A T I O N O F T H E S E V E N T Y A T M A G A D A N

163:0.1 A few days after the return of Jesus and the twelve to Magadan from Jerusalem, Abner and a group of some fifty disciples arrived from Bethlehem. At this time there were also assembled at Magadan Camp the evangelistic corps, the women's corps, and about one hundred and fifty other true and tried disciples from all parts of Palestine. After devoting a few days to visiting and the reorganization of the camp, Jesus and the twelve began a course of intensive training for this special group of believers, and from this well-trained and experienced aggregation of disciples the Master subsequently chose the seventy teachers and sent them forth to proclaim the gospel of the kingdom. This regular instruction began on Friday, November 4, and continued until Sabbath, November 19.

163:0.2 Jesus gave a talk to this company each morning. Peter taught methods of public preaching; Nathaniel instructed them in the art of teaching; Thomas explained how to answer questions; while Matthew directed the organization of their group finances. The other apostles also participated in this training in accordance with their special experience and natural talents.

1. ORDINATION OF THE SEVENTY

163:1.1 The seventy were ordained by Jesus on Sabbath afternoon, November 19, at the Magadan Camp, and Abner was placed at the head of these gospel preachers and teachers. This corps of seventy consisted of Abner and ten of the former apostles of John, fifty-one of the earlier evangelists, and eight other disciples who had distinguished themselves in the service of the kingdom.

163:1.2 About two o'clock on this Sabbath afternoon, between showers of rain, a company of believers, augmented by the arrival of David and the majority of his messenger corps and numbering over four hundred, assembled on the shore of the lake of Galilee to witness the ordination of the seventy.

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

§87. THE MISSION OF THE SEVENTY.
Luke 10:1-24.

1 Now after these things the Lord appointed seventy others, and sent them **two and two** before his face into every city and place, whither he himself was about to come. 2 And he said unto them,

The harvest indeed is plenteous, but the labourers are few:

163:1.3 Before Jesus laid his hands upon the heads of the seventy to set them apart as gospel messengers, addressing them,

he said:

“The harvest is indeed plenteous, but the laborers are few;

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pray ye therefore the Lord of the harvest,
that he send forth labourers into his
harvest.

therefore I exhort all of you to pray that
the Lord of the harvest will send still
other laborers into his harvest.

3 **Go your ways:** behold, I send you forth
as lambs in the midst of wolves.

I am about to set you apart as messengers
of the kingdom;

I am about to send you to Jew and gentile
as lambs among wolves.

As you **go your ways,** **two and two,** I
instruct you to

4 Carry no purse, no wallet, no shoes:

carry neither purse nor extra clothing,

for you go forth on this first mission for
only a short season.

and salute no man on the way.

Salute no man by the way,

attend only to your work.

5 And into whatsoever house ye shall enter,
first say, Peace *be* to this house.

Whenever you go to stay at a home,

first say: Peace be to this household.

6 And if a son of peace be there, your
peace shall rest upon him:

If those who love peace live therein, you
shall abide there;

but if not, it shall turn to you again.

if not, then shall you depart.

And having selected this home,

7 And in that same house remain,
eating and drinking such things as they
give:

remain there for your stay in that city,

eating and drinking whatever is set before
you.

And you do this

for the labourer is worthy of his hire.

because the laborer is worthy of his
sustenance.

Go not from house to house.

Move not from house to house

because a better lodging may be offered.

[Footnote: Matt. 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (§64)]

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 and heal the sick that are therein,

and say unto them, The kingdom of God is come nigh unto you.

[Footnote: Matt. 10[8] freely ye received, freely give.]

10 But into whatsoever city ye shall enter, and they receive you not,

go out into the streets thereof and say,

11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

Remember, as you go forth proclaiming peace on earth and good will among men, you must contend with bitter and self-deceived enemies;

therefore be as wise as serpents while you are also as harmless as doves.

163:1.4 “And everywhere you go,

preach, saying, ‘The kingdom of heaven is at hand,’

and minister to all who may be sick in either mind or body.

Freely you have received of the good things of the kingdom; freely give.

If the people of any city receive you, they shall find an abundant entrance into the Father’s kingdom;

but if the people of any city refuse to receive this gospel,

still shall you proclaim your message as you depart from that unbelieving community,

saying,

even as you leave, to those who reject your teaching:

‘Notwithstanding you reject the truth,

it remains that the kingdom of God has come near you.’

[*Note:* Verses 12-15 appear in 163:6.5, below.]

16 He that heareth you heareth me;

He who hears you hears me.

And he who hears me hears Him who sent me.

and he that rejecteth you rejecteth me;

He who rejects your gospel message rejects me.

and he that rejecteth me rejecteth him that sent me.

And he who rejects me rejects Him who sent me.”

163:1.5 When Jesus had thus spoken to the seventy, he began with Abner and, as they knelt in a circle about him, laid his hands upon the head of every man.

163:1.6 Early the next morning Abner sent the seventy messengers into all the cities of Galilee, Samaria, and Judea. And these thirty-five couples went forth preaching and teaching for about six weeks, all of them returning to the new camp near Pella, in Perea, on Friday, December 30.

2. THE RICH YOUNG MAN AND OTHERS

163:2.1 Over fifty disciples who sought ordination and appointment to membership in the seventy were rejected by the committee appointed by Jesus to select these candidates. This committee consisted of Andrew, Abner, and the acting head of the evangelistic corps. In all cases where this committee of three were not unanimous in agreement, they brought the candidate to Jesus, and while the Master never rejected a single person who craved ordination as a gospel messenger,

there were more than a dozen who, when they had talked with Jesus, no more desired to become gospel messengers.

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

163:2.2 One earnest disciple came to Jesus,

Luke 9:59 And he said unto another, Follow me. But he said,

saying:

“Master, I would be one of your new apostles, but my father is very old and near death;

Lord, suffer me first to go and bury my father.

could I be permitted to return home to bury him?”

57 And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. 58 And Jesus said unto him,

To this man Jesus said:

“My son,

The foxes have holes, and the birds of the heaven have nests;

the foxes have holes, and the birds of heaven have nests,

but the Son of man hath not where to lay his head.

but the Son of Man has nowhere to lay his head.

You are a faithful disciple, and you can remain such while you return home to minister to your loved ones, but not so with my gospel messengers. They have forsaken all to follow me and proclaim the kingdom.

If you would be an ordained teacher,

60 But he said unto him, Leave the dead to bury their own dead;

you must let others bury the dead

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but go thou and publish abroad the kingdom of God.

while you go forth to publish the good news.”

And this man went away in great disappointment.

61 And another also said,

163:2.3 Another disciple came to the Master and said:

I will follow thee, Lord;

“I would become an ordained messenger,

but first suffer me to bid farewell to them that are at my house.

but I would like to go to my home for a short while to comfort my family.”

62 But Jesus said unto him,

And Jesus replied:

“If you would be ordained, you must be willing to forsake all.

[See 163:3.3, below.]

The gospel messengers cannot have divided affections.

No man, having put his hand to the plough, and looking back

No man, having put his hand to the plough, if he turns back,

is fit for the kingdom of God.

is worthy to become a messenger of the kingdom.”

163:2.4 Then Andrew brought to Jesus a certain rich young man who was a devout believer, and who desired to receive ordination. This young man, Matadormus, was a member of the Jerusalem Sanhedrin; he had heard Jesus teach and had been subsequently instructed in the gospel of the kingdom by Peter and the other apostles. Jesus talked with Matadormus concerning the requirements of ordination and requested that he defer decision until after he had thought more fully about the matter.

XXVII: FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM. (*A Harmony of the Gospels* 155)

§112. THE RICH YOUNG RULER. Matt. 19:16—20:16. Mark 10:17-31. Luke 18:18-30.

[As 'He was going forth into the way' ... probably at **early morn** ... (**Edersheim2** 338).]

Mark 10:17 And as he was going forth into the way,

there ran one to him, and kneeled to him, and asked him,

Good Master,

what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.

19 Thou knowest the commandments,

Do not kill, Do not commit adultery,

Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.

20 And he said unto him, Master, **all these things have I observed from my youth.**

Early the next morning,

as Jesus was going for a walk,

this young man accosted him and said:

“Master,

I would know from you the assurances of eternal life.

Seeing that **I have observed all the commandments from my youth,** I would like to know

what more I must do to gain eternal life?”

In answer to this question Jesus said:

“If you keep all the commandments—

do not commit adultery, do not kill,

do not steal, do not bear false witness, do not defraud, honor your parents—

you do well, but salvation is the reward of faith, not merely of works. Do you believe this gospel of the kingdom?"

And Matadormus answered: "Yes, Master, I do believe everything you and your apostles have taught me." And Jesus said, "Then are you indeed my disciple and a child of the kingdom."

163:2.5 Then said the young man: "But, Master, I am not content to be your disciple; I would be one of your new messengers."

When Jesus heard this,

21 And Jesus looking upon him loved him,

he looked down upon him with a great love

and said unto him,

and said:

"I will have you to be one of my messengers if you are willing to pay the price, if you will supply

One thing thou lackest:

the one thing which you lack."

Matadormus replied: "Master, I will do anything if I may be allowed to follow you."

[[A]fter the fashion of a Rabbi when a disciple pleased him, He kissed the young man's forehead (Smith² 297).]

Jesus, kissing the kneeling young man on the forehead,

said: "If you would be my messenger,

go, sell whatsoever thou hast,

go and sell all that you have

and give to the poor,

and, when you have bestowed the proceeds upon the poor

or upon your brethren,

and thou shalt have treasure in heaven: and come, follow me.

come and follow me, and you shall have treasure in the kingdom of heaven.”

22 But his countenance fell at the saying,

his countenance fell.

and he went away sorrowful: for he was one that had great possessions.

He arose and went away sorrowful, for he had great possessions.

This wealthy young Pharisee had been raised to believe that wealth was the token of God’s favor. Jesus knew that he was not free from the love of himself and his riches. The Master wanted to deliver him from the love of wealth, not necessarily from the wealth.¹

[*Note:* See 140:6.9 and 140:8.3 re the difference between being an apostle and being a disciple.]

While the disciples of Jesus did not part with all their worldly goods, the apostles and the seventy did.

Matadormus desired to be one of the seventy new messengers, and that was the reason for Jesus’ requiring him to part with all of his temporal possessions.

IV, XXIII: THE LAST INCIDENTS IN PERÆA—THE YOUNG RULER WHO WENT AWAY SORROWFUL—TO LEAVE ALL FOR CHRIST ... (Edersheim² 338)

Yet each of us has a lack—something quite deep down in our hearts, which we may never yet have known,

163:2.7 Almost every human being has some one thing which is held on to as a pet evil,

and which we must know and give up, if we would follow Christ (E2 341).

and which the entrance into the kingdom of heaven requires as a part of the price of admission.

If Matadormus had parted with his wealth, it probably would have been put right back into his hands for administration as treasurer of the seventy.

And, although we hear no more of him, ... we cannot but believe that he, whom Jesus loved, yet found in the poverty of earth the treasure of heaven (E2 342).

[See endnote.]

[The pearl was there before him—the incomparable pearl of fellowship with Jesus in the intimacy of his chosen group: but he could not bring himself to make the great exchange (Bowie 174).]

For later on, after the establishment of the church at Jerusalem,

he did obey the Master's injunction,

although it was then too late to enjoy membership in the seventy, and he became the treasurer of the Jerusalem church, of which James the Lord's brother in the flesh was the head.

163:2.8 Thus always it was and forever will be: Men must arrive at their own decisions.² There is a certain range of the freedom of choice which mortals may exercise. The forces of the spiritual world will not coerce man; they allow him to go the way of his own choosing.

163:2.9 Jesus foresaw that Mardormus, with his riches, could not possibly become an ordained associate of men who had forsaken all for the gospel; at the same time, he saw that, without his riches, he would become the ultimate leader of all of them. But, like Jesus' own brethren, he never became great in the kingdom because he deprived himself of

that intimate and personal association with the Master

which might have been his experience had he been willing to do at this time the very thing which Jesus asked, and which, several years subsequently, he actually did.

163:2.10 Riches have nothing directly to do with entrance into the kingdom of heaven, but the *love of wealth does*. The spiritual loyalties of the kingdom are incompatible with servility to materialistic mammon. Man may not share his supreme loyalty to a spiritual ideal with a material devotion.

163:2.11 Jesus never taught that it was wrong to have wealth. He required only the twelve and the seventy to dedicate all of their worldly possessions to the common cause. Even then, he provided for the profitable liquidation of their property, as in the case of the Apostle Matthew.

[See 132:5.]

Jesus many times advised his well-to-do disciples as he taught the rich man of Rome.

The Master regarded the wise investment of excess earnings as a legitimate form of insurance against future and unavoidable adversity. When the apostolic treasury was overflowing, Judas put funds on deposit to be used subsequently when they might suffer greatly from a diminution of income. This Judas did after consultation with Andrew. Jesus never personally had anything to do with the apostolic finances except in the disbursement of alms. But there was one economic abuse which he many times condemned, and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven.

3. THE DISCUSSION ABOUT WEALTH

§112. THE RICH YOUNG RULER. Matt. 19:16—20:16. Mark 10:17-31. Luke 18:18-30.

Mark 10:23 And Jesus looked round about, and saith unto his disciples:

How hardly shall they that have riches enter into the kingdom of God!

[No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt. 6:24).] [Also, Luke 16:31.]

[?]

Matt 19:24 And again I say unto you,

It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25 And when the disciples heard it,

they were astonished exceedingly, saying,

Who then can be saved?

163:3.1 By the time Jesus had finished talking with Matadormus, Peter and a number of the apostles had gathered about him, and as the rich young man was departing,

Jesus turned around to face the apostles and said:

“You see how difficult it is for those who have riches to enter fully into the kingdom of God!

Spiritual worship cannot be shared with material devotions;

no man can serve two masters.

You have a saying that it is ‘easier for a camel to go through the eye of a needle than for the heathen to inherit eternal life.’³

And I declare that

it is as easy for this camel to go through the needle's eye as for these self-satisfied rich ones to enter the kingdom of heaven.”

163:3.2 When Peter and the apostles heard these words,

they were astonished exceedingly, so much so that Peter said:

“Who then, Lord, can be saved?

Mark 10:[24] But Jesus answereth again, and saith unto them,

Children, how hard is it for them that **trust in riches** to enter into the kingdom of God!

Luke 18:27 But he said, The things which are impossible with men are possible with God.

Matt. 19[26] but with God all things are possible.

[Thus, these are the three vital conditions of following Christ: absolute self-denial and homelessness in the world; immediate and entire self-surrender to Christ and His Work; and a heart and **affections** simple, **undivided**, and set on Christ and His Work ... (**Edersheim** 134).]

Shall all who have riches be kept out of the kingdom?"

And Jesus replied:

"No, Peter,

but all who put their **trust in riches** shall hardly enter into the spiritual life that leads to eternal progress.

But even then,

much which is impossible to man is not beyond the reach of the Father in heaven;

rather should we recognize that

with God all things are possible."

163:3.3 As they went off by themselves, Jesus was grieved that Matadormus did not remain with them, for he greatly loved him. And when they had walked down by the lake, they sat there beside the water, and Peter, speaking for the twelve (who were all present by this time), said: "We are troubled by your words to the rich young man. Shall we require those who would follow you to give up all their worldly goods?" And Jesus said: "No, Peter, only those who would become apostles, and who desire to live with me as you do and as one family.

But the Father requires that the **affections** of his children be pure and **undivided**.

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[The principle is that whatever there may be in a man's life that is dearer to him than his soul's salvation, this he must sacrifice. It is not the same thing with all (Smith2 297).]

Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered.

If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom."

Matt. 19:27 Then answered Peter and said unto him,

163:3.4 And then said Peter,

Lo, we have left all, and followed thee;

"But, Master, we have left everything to follow you,

what then shall we have?

what then shall we have?"

Luke 18:29 And he said unto them,

And Jesus spoke to all of the twelve:

Verily I say unto you,

"Verily, verily, I say to you,

There is no man that hath left house, or wife, or brethren, or parents, or children,

there is no man who has left wealth, home, wife, brethren, parents, or children

[Mark 10:[29] for my sake]

for my sake

for the kingdom of God's sake,

and for the sake of the kingdom of heaven

30 who shall not receive manifold more in this time,

who shall not receive manifold more in this world,

[Mark 10:[30] with persecutions;]

perhaps with some persecutions,

and in the world to come eternal life.

and in the world to come eternal life.

Mark 10:31 But many *that are* first shall be last; and the last first.

But many who are first shall be last, while the last shall often be first.

The Father deals with his creatures in accordance with their needs and in obedience to his just laws of merciful and loving consideration for the welfare of a universe.

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Matt. 20:1 For the kingdom of heaven is like unto a man that was a householder,

163:3.5 “The kingdom of heaven is like a householder

who went out early in the morning to hire labourers into his vineyard.

who was a large employer of men,

and who went out early in the morning to hire laborers to work in his vineyard.

2 And when he had agreed with the labourers for a penny a day,

When he had agreed with the laborers to pay them a denarius a day,

[... at the usual wage of a denarius a day (Smith1 365).]

he sent them into his vineyard.

he sent them into the vineyard.

3 And he went out about the third hour, and saw others standing in the marketplace idle;

Then he went out about nine o'clock, and seeing others standing in the market place idle,

[About nine o'clock, ... he found others standing idle in the market-place ... He did the like about twelve o'clock, and again about three. About five, ... he once more visited the market-place and found others standing unemployed (Smith1 365).]

4 and to them he said,

he said to them:

Go ye also into the vineyard, and whatsoever is right I will give you.

‘Go you also to work in my vineyard, and whatsoever is right I will pay you.’

And they went their way.

And they went at once to work.

5 Again he went out about the sixth and the ninth hour, and did likewise.

Again he went out about twelve and about three and did likewise.

6 And about the eleventh *hour* he went out, and found others standing;

And going to the market place about five in the afternoon, he found still others standing idle,

and he saith unto them, Why stand ye here all the day idle?

and he inquired of them, ‘Why do you stand here idle all the day?’

7 They say unto him, Because no man hath hired us.

And the men answered, ‘Because nobody has hired us.’

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He saith unto them, Go ye also into the vineyard.

Then said the householder: 'Go you also to work in my vineyard,

and whatever is right I will pay you.'

8 And when even was come, the lord of the vineyard saith unto his steward,

163:3.6 "When evening came, this owner of the vineyard said to his steward:

Call the labourers, and pay them their hire, beginning from the last unto the first.

'Call the laborers and pay them their wages, beginning with the last hired and ending with the first.'

9 And when they came that were hired about the eleventh hour,

When those who were hired about five o'clock came,

they received every man a penny.

they received a denarius each,

and so it was with each of the other laborers.

10 And when the first came,

When the men who were hired at the beginning of the day saw how the later comers were paid,

they supposed that they would receive more:

they expected to receive more than the amount agreed upon.

and they likewise received every man a penny.

But like the others every man received only a denarius.

11 And when they received it, they murmured against the householder,

And when each had received his pay, they complained to the householder,

12 saying, These last have spent *but* one hour,

saying: 'These men who were hired last worked only one hour,

and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat.

and yet you have paid them the same as us who have borne the burden of the day in the scorching sun.'

13 But he answered and said to one of them,

163:3.7 "Then answered the householder:

Friend, I do thee no wrong:

'My friends, I do you no wrong.

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didst not thou agree with me for a penny?

Did not each of you agree to work for a denarius a day?

14 Take up that which is thine, and go thy way;

Take now that which is yours and go your way,

it is my will to give unto this last, even as unto thee.

for it is my desire to give to those who came last as much as I have given to you.

15 Is it not lawful for me to do what I will with mine own?

Is it not lawful for me to do what I will with my own?

or is thine eye evil, because I am good?

or do you begrudge my generosity because I desire to be good and to show mercy?"

16 So the last shall be first, and the first last.

4. FAREWELL TO THE SEVENTY

163:4.1 It was a stirring time about the Magadan Camp the day the seventy went forth on their first mission. Early that morning, in his last talk with the seventy, Jesus placed emphasis on the following:

163:4.2 1. The gospel of the kingdom must be proclaimed to all the world, to gentile as well as to Jew.

163:4.3 2. While ministering to the sick, refrain from teaching the expectation of miracles.

163:4.4 3. Proclaim a spiritual brotherhood of the sons of God, not an outward kingdom of worldly power and material glory.

163:4.5 4. Avoid loss of time through overmuch social visiting and other trivialities which might detract from wholehearted devotion to preaching the gospel.

163:4.6 5. If the first house to be selected for a headquarters proves to be a worthy home, abide there throughout the sojourn in that city.

163:4.7 6. Make clear to all faithful believers that the time for an open break with the religious leaders of the Jews at Jerusalem has now come.

[“Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might and with all thine understanding’ and ‘thy neighbour as thyself.’” It was a felicitous combination of two precepts of the Law excellently summarising “the whole duty of man” at once toward God and toward his fellows ... (Smith2 261).

163:4.8 7. Teach that man’s whole duty is summed up in this one commandment: Love the Lord your God with all your mind and soul and your neighbor as yourself.

(This they were to teach as man’s whole duty in place of

[The commandments of the Law, as the Scribes reckoned, number 613—248 affirmative and 365 negative; and they were further distinguished as “weighty” and “light” (Smith2 348).]

the 613 rules of living expounded by the Pharisees.)

163:4.9 When Jesus had talked thus to the seventy in the presence of all the apostles and disciples, Simon Peter took them off by themselves and preached to them their ordination sermon, which was an elaboration of the Master’s charge given at the time he laid his hands upon them and set them apart as messengers of the kingdom. Peter exhorted the seventy to cherish in their experience the following virtues:

A MISSION IN SOUTHERN GALILEE
(Smith2 154)

“The harvest,” said He, “is large, but the workers few. Pray then the Lord of the harvest to cast forth workers to His harvest.” It was a challenge to their faith and devotion.

“Whom shall I send? and who will go for us?” was His appeal, and surely they would answer like the prophet of old: “Here am I; send me” (S2 163).

It was a difficult and perilous enterprise, demanding faith and courage. Poor as they were in worldly wealth, they must expect hardship; and, remembering their experience in Nazareth, they must reckon on hostility (S2 163-64).

[They must lay their account for persecution, and they must encounter it fearlessly, never playing the coward ... (Smith1 218).]

[Compare 140:6.9-10.]

163:4.10 1. *Consecrated devotion.*

To pray always for more laborers to be sent forth into the gospel harvest.

He explained that, when one so prays, he will the more likely say,

“Here am I; send me.”

He admonished them to neglect not their daily worship.

163:4.11 2. *True courage.* He warned them that

they would encounter hostility and be certain to meet with persecution.

Peter told them their mission was no undertaking for cowards

and advised those who were afraid to step out before they started. But none withdrew.

XXV: ANOTHER MISSION THROUGH GALILEE (Smith1 212)

Thus **unprovided** must they go ... (S1 217).

They were going on an urgent errand, and they must not stay to equip themselves nor encumber themselves with baggage; nay, they must not pause even to salute anyone by the way after the **elaborate** fashion of **Oriental** courtesy (S1 217).

[?]

“Pass not,” says Jesus, “from house to house.” Did He mean that they must not **waste in a round of social functions the precious time** which should be devoted to the prosecution of their mission?

163:4.12 3. *Faith and trust.*

They must go forth on this short mission wholly **unprovided** for;

they must trust the Father for food and shelter and all other things needful.

163:4.13 4. *Zeal and initiative.* They must be possessed with zeal and intelligent enthusiasm; they must attend strictly to their Master’s business.

Oriental salutation was a lengthy and **elaborate** ceremony; therefore had they been instructed to “salute no man by the way,”

which was a common method of exhorting one to go about his business without the waste of time. It had nothing to do with the matter of friendly greeting.

163:4.14 5. *Kindness and courtesy.*

The Master had instructed them to avoid **unnecessary waste of time in social ceremonies**,

but he enjoined courtesy toward all with whom they should come in contact.

They were to **show every kindness** to those who might entertain them in their homes.

or that they must not vex their host by quitting his house for another more luxurious? And, while they were under his roof, they must bear themselves graciously and considerately, “eating what was set before them,” finding no fault and accommodating themselves in all respects to the customs of the household (S1 218).

They were strictly warned against

leaving a modest home to be entertained in a more comfortable or influential one.

163:4.15 6. *Ministry to the sick.* The seventy were charged by Peter to search out the sick in mind and body and to do everything in their power to bring about the alleviation or cure of their maladies.

163:4.16 And when they had been thus charged and instructed, they started out, two and two, on their mission in Galilee, Samaria, and Judea.

XXXIV: LINGERING IN GALILEE
(Smith1 289)

According to Jewish reckoning mankind was composed of seventy nations,

and Jesus appointed those seventy apostles to signify that His message was for all the nations of the earth (S1 290).

163:4.17 Although the Jews had a peculiar regard for the number seventy,

sometimes considering the nations of heathendom as being seventy in number,

and although these seventy messengers were to go with the gospel to all peoples,

still as far as we can discern, it was only coincidental that this group happened to number just seventy.

Certain it was that Jesus would have accepted no less than half a dozen others, but they were unwilling to pay the price of forsaking wealth and families.

5. MOVING THE CAMP TO PELLA

163:5.1 Jesus and the twelve now prepared to establish their last headquarters in Perea, near Pella, where the Master was baptized in the Jordan. The last ten days of November were spent in council at Magadan, and on Tuesday, December 6, the entire company of almost three hundred started out at daybreak with all their effects to lodge that night near Pella by the river. This was the same site, by the spring, that John the Baptist had occupied with his camp several years before.

[See 135:8.3.]

163:5.2 After the breaking up of the Magadan Camp, David Zebedee returned to Bethsaida and began immediately to curtail the messenger service. The kingdom was taking on a new phase. Daily, pilgrims arrived from all parts of Palestine and even from remote regions of the Roman Empire. Believers occasionally came from Mesopotamia and from the lands east of the Tigris. Accordingly, on Sunday, December 18, David, with the help of his messenger corps, loaded on to the pack animals the camp equipage, then stored in his father's house, with which he had formerly conducted the camp of Bethsaida by the lake. Bidding farewell to Bethsaida for the time being, he proceeded down the lake shore and along the Jordan to a point about one-half mile north of the apostolic camp; and in less than a week he was prepared to offer hospitality to almost fifteen hundred pilgrim visitors.

The apostolic camp could accommodate about five hundred. This was the rainy season in Palestine, and these accommodations were required to take care of the ever-increasing number of inquirers, mostly earnest, who came into Perea to see Jesus and to hear his teaching.

163:5.3 David did all this on his own initiative, though he had taken counsel with Philip and Matthew at Magadan. He employed the larger part of his former messenger corps as his helpers in conducting this camp; he now used less than twenty men on regular messenger duty. Near the end of December and before the return of the seventy, almost eight hundred visitors were gathered about the Master, and they found lodging in David's camp.

6. THE RETURN OF THE SEVENTY

163:6.1 On Friday, December 30, while Jesus was away in the near-by hills with Peter, James, and John, the seventy messengers were arriving by couples, accompanied by numerous believers, at the Pella headquarters. All seventy were assembled at the teaching site about five o'clock when Jesus returned to the camp. The evening meal was delayed for more than an hour while these enthusiasts for the gospel of the kingdom related their experiences. David's messengers had brought much of this news to the apostles during previous weeks, but it was truly inspiring to hear these newly ordained teachers of the gospel personally tell how their message had been received by hungry Jews and gentiles.

At last Jesus was able to see men going out to spread the good news without his personal presence. The Master now knew that he could leave this world without seriously hindering the progress of the kingdom.

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

§87. THE MISSION OF THE SEVENTY.
Luke 10:1-24.

17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name.

[They said: "Even the demons are subject unto us in thy name." They had exercised in his name that magnetic, psychic power which enabled them to cure hysteria and nervous troubles; people had in consequence flocked to them for aid, and had given head to their teaching (*Barton* 258).]

18 And he said unto them,

I beheld Satan fallen as lightning from heaven.

19 Behold, I have given you authority to tread upon serpents and scorpions, and overall the power of the enemy: and nothing shall in any wise hurt you.

20 Nevertheless in this rejoice not, that the spirits are subject to you;

163:6.2 When the seventy related how "even the devils were subject" to them,

they referred to the wonderful cures they had wrought in the cases of victims of nervous disorders.

Nevertheless, there had been a few cases of real spirit possession relieved by these ministers, and referring to these,

Jesus said:

"It is not strange that these disobedient minor spirits should be subject to you, seeing that

I beheld Satan falling as lightning from heaven.

But rejoice not so much over this,

for I declare to you that, as soon as I return to my Father, we will send forth our spirits into the very minds of men so that no more can these few lost spirits enter the minds of unfortunate mortals.

I rejoice with you that you have power with men, but be not lifted up because of this experience

but rejoice that your names are written in heaven.

but the rather rejoice that your names are written on the rolls of heaven,

and that you are thus to go forward in an endless career of spiritual conquest.”

163:6.3 And it was at this time, just before partaking of the evening meal, that

[The report of the Seventy and the evidence which it gave that the work of revealing God to men, which Jesus had begun, would go on after he had passed away, was the occasion of one of the few intense psychological experiences which we can trace in the life of Jesus (Barton 259).]

Jesus experienced one of those rare moments of emotional ecstasy which his followers had occasionally witnessed.

21 In that same hour he rejoiced in the Holy Spirit, and said,

He said:

I thank thee, O Father, Lord of heaven and earth, that

“I thank you, my Father, Lord of heaven and earth, that,

thou didst hide these things from the wise and understanding,

while this wonderful gospel was hidden from the wise and self-righteous,

and didst reveal them unto babes:

the spirit has revealed these spiritual glories to these children of the kingdom.

yea, Father; for so it was well-pleasing in thy sight.

Yes, my Father, it must have been pleasing in your sight to do this,

and I rejoice to know that the good news will spread to all the world even after I shall have returned to you and the work which you have given me to perform.

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22 All things have been delivered unto me of my Father;

and no one knoweth who the Son is, save the Father;

and who the Father is, save the Son,

and he to whomsoever the Son willeth to reveal *him*.

23 And turning to the disciples, he said privately,

Blessed *are* the eyes which see the things that ye see:

24 for I say unto you, that many prophets and kings desired to see the things which ye see,

and saw them not; and to hear the things which ye hear, and heard them not.

I am mightily moved as I realize

you are about to deliver all authority into my hands,

that only you really know who I am,

and that only I really know you,

and those to whom I have revealed you.

And when I have finished this revelation to my brethren in the flesh, I will continue the revelation to your creatures on high.”

^{163:6.4} When Jesus had thus spoken to the Father,

he turned aside to speak to his apostles and ministers:

“Blessed are the eyes which see and the ears which hear these things.

Let me say to you that many prophets and many of the great men of the past ages have desired to behold what you now see,

but it was not granted them.

And many generations of the children of light yet to come will, when they hear of these things, envy you who have heard and seen them.”

163:6.5 Then, speaking to all the disciples, he said: "You have heard how many cities and villages have received the good news of the kingdom, and how my ministers and teachers have been received by both the Jew and the gentile. And blessed indeed are these communities which have elected to believe the gospel of the kingdom.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida!

[In the towns of Chorazin and Bethsaida Julias] He had lavished His love and grace, yet how meagre the response which He had won! ... His heart overflowed, and a lamentation broke from His lips: "Alas for you, Chorazin! alas for you, Bethsaida! ..." (Smith² 231).]

But woe upon the light-rejecting inhabitants of Chorazin, Bethsaida-Julias,

and Capernaum, the cities which did not well receive these messengers.

I declare that,

for if the mighty works had been done in Tyre and Sidon, which were done in you,

if the mighty works done in these places had been done in Tyre and Sidon,

the people of these so-called heathen cities

they would have repented long ago, sitting in sackcloth and ashes.

would have long since repented in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon in the judgement, than for you.

It shall indeed be more tolerable for Tyre and Sidon in the day of judgment."

15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

XXXVI: THE JOURNEY THROUGH SAMARIA (Smith 320)

163:6.6 The next day being the Sabbath, Jesus went apart with the seventy and said to them: "I did indeed rejoice with you when you came back bearing the good tidings of the reception of the gospel of the kingdom by so many people scattered throughout Galilee, Samaria, and Judea. But why were you so surprisingly elated?"

"Lord, they cried, "even the dæmons submit to us at the mention of Thy name!" Their speech was little pleasing to Jesus. Did it not evince a spirit of faithlessness? He had sent them forth to do might works in His name, and their wonderment at their achievements proved how ill they had realised what their commission meant. They were amazed that they had achieved so much because they had expected so little (S1 326).

Did you not expect that your message would manifest power in its delivery?

Did you go forth with so little faith in this gospel that you come back in surprise at its effectiveness?

And now, while I would not quench your spirit of rejoicing, I would sternly warn you against the subtleties of pride,

Their exultation revealed also a disposition to spiritual pride, and Jesus reminded them that they had a greater reason for rejoicing (S1 327).

spiritual pride.

If you could understand the downfall of Lucifer, the iniquitous one, you would solemnly shun all forms of spiritual pride.

163:6.7 “You have entered upon this great work of teaching mortal man that he is a son of God. I have shown you the way; go forth to do your duty and be not weary in well doing.

XLII: THE SEVENTY RETURN AND REPORT TO JESUS (Barton 258)

To you and to all who shall follow in your steps down through the ages, let me say: I always stand near, and my invitation-call is, and ever shall be,

With the words of Jesus which we have been considering, the Gospel of Matthew couples another great saying of his.... As he thought of the unspeakable anguish of the burdened world, his heart went out to it in great tenderness. He longed to relieve its need. So, turning to those who stood by, he said: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Come to me all you who labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls...” (B 260-61).

Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls.”

163:6.8 And they found the Master’s words to be true when they put his promises to the test.

He who could utter such words, must, one feels, either be a madman or the possessor of some heavenly secret, which he has learned in a unique association of God. Millions have, by experience, proved that Jesus was no madman. They have accepted his invitation and found the rest that he promised (B 261).

And since that day countless thousands also have tested and proved the surety of these same promises.

7. PREPARATION FOR THE LAST MISSION

163:7.1 The next few days were busy times in the Pella camp; preparations for the Perea mission were being completed. Jesus and his associates were about to enter upon their last mission, the three months' tour of all Perea, which terminated only upon the Master's entering Jerusalem for his final labors on earth. Throughout this period the headquarters of Jesus and the twelve apostles was maintained here at the Pella camp.

163:7.2 It was no longer necessary for Jesus to go abroad to teach the people. They now came to him in increasing numbers each week and from all parts, not only from Palestine but from the whole Roman world and from the Near East. Although the Master participated with the seventy in the tour of Perea, he spent much of his time at the Pella camp, teaching the multitude and instructing the twelve. Throughout this three months' period at least ten of the apostles remained with Jesus.

163:7.3 The women's corps also prepared to go out, two and two, with the seventy to labor in the larger cities of Perea. This original group of twelve women had recently trained a larger corps of fifty women in the work of home visitation and in the art of ministering to the sick and the afflicted.

[That [Peter] was an affectionate husband, married in early life to a wife who accompanied him in his apostolic journeys, are facts inferred from Scripture, while very ancient traditions, recorded by Clement of Alexandria (whose connection with the church founded by St. Mark gives a peculiar value to his testimony), and by other but less trustworthy writers, inform us that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom ("Peter," *Smith's Dictionary of the Bible*, Vol. III: *Marriage to Regem*, p. 2445).]

[Peter's wife was a very able woman. For years she labored acceptably as a member of the women's corps, and when Peter was driven out of Jerusalem, she accompanied him upon all his journeys to the churches as well as on all his missionary excursions.

And the day her illustrious husband yielded up his life, she was thrown to the wild beasts in the arena at Rome (139:2.14).]

Perpetua, Simon Peter's wife,

became a member of this new division of the women's corps and was intrusted with the leadership of the enlarged women's work under Abner.

After Pentecost she remained with her illustrious husband, accompanying him on all of his missionary tours;

and on the day Peter was crucified in Rome, she was fed to the wild beasts in the arena.

This new women's corps also had as members the wives of Philip and Matthew and the mother of James and John.

163:7.4 The work of the kingdom now prepared to enter upon its terminal phase under the personal leadership of Jesus. And this present phase was one of spiritual depth in contrast with the miracle-minded and wonder-seeking multitudes who followed after the Master during the former days of popularity in Galilee. However, there were still any number of his followers who were material-minded,

and who failed to grasp the truth that the kingdom of heaven is the spiritual brotherhood of man founded on the eternal fact of the universal fatherhood of God.

1. *Compare:* It was indeed not the rejection of his wealth as such that was “the one thing lacking” to the young man whom Jesus loved, but his rejection of his attachment to his wealth (Murry 254-55).

2. *Compare:* We can all perceive how, for one like this young man, such absolute and entire coming and following Christ was needful. And again, to do this, it was in the then circumstances both of this young man and of Christ necessary, that he should go and part with all that he had.... For, indeed, to many of us some outward step is often not merely the means of, but absolutely needful for, spiritual **decision** (Edersheim2 341).

3. *Compare:* “How hardly,” He exclaimed, “shall they that have riches enter into the Kingdom of God!” Then, marking the disciples’ amazement, He reiterated the assertion, refusing to qualify it and quoting a **common proverb** to lend it still greater emphasis: “Children, how hard it is to enter into the Kingdom of God! It is easier for a camel to pass through the needle’s eye than for a rich man to enter into the Kingdom of God” (Smith1 362).

Compare: But surely those are not only riches in the literal sense which make it so difficult for a man to enter into the Kingdom of Heaven—so difficult, as to amount almost to that impossibility which was expressed in the common Jewish proverb, that a man did not even in his dreams see an elephant pass through the eye of a needle (Edersheim2 342).