

Paper 165 — The Perean Mission Begins

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

Sources for Paper 165, in the order in which they appear

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

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

- (2) “Peræa,” by W. Ewing, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

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

- (3) 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)

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

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

- (5) 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) 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)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 165 — THE PEREAN MISSION BEGINS

165:0.1 On Tuesday, January 3, A.D. 30, Abner, the former chief of the twelve apostles of John the Baptist, a Nazarite and onetime head of the Nazarite school at Engedi, now chief of the seventy messengers of the kingdom, called his associates together and gave them final instructions before sending them on a mission to all of the cities and villages of Perea. This Peraan mission continued for almost three months and was the last ministry of the Master. From these labors Jesus went directly to Jerusalem to pass through his final experiences in the flesh. The seventy, supplemented by the periodic labors of Jesus and the twelve apostles, worked in the following cities and towns and some fifty additional villages:

MAP 21, MAP 25, MAP 26, MAP 42
 (AHGHL)

[Note: In the *Atlas*, 'Macad' is spelled 'Ma'ad'; 'Mispheh' is spelled 'Mizpeh'.]

Zaphon, Gadara, Macad, Arbela, Ramath, Edrei, Bosora, Caspin, Mizpeh, Gerasa, Ragaba, Succoth, Amathus, Adam, Penuel, Capitolias, Dion, Hatita, Gadda, Philadelphia, Jogbehah, Gilead, Beth-Nimrah, Tyrus, Elealah, Livias, Heshbon, Callirrhoe, Beth-Peor, Shittim, Sibmah, Medeba, Beth-Meon, Areopolis, and Aroer.

165:0.2 Throughout this tour of Perea the women's corps, now numbering sixty-two, took over most of the work of ministrations to the sick. This was the final period of the development of the higher spiritual aspects of the gospel of the kingdom, and there was, accordingly, an absence of miracle working.

No other part of Palestine was so thoroughly worked by the apostles and disciples of Jesus, and in no other region did the better classes of citizens so generally accept the Master's teaching.

PERÆA. (*Hastings' DB* 699)

The removal of the Jews from the Peræa by Judas (1 Mac 5:45) left it in Gentile hands. Later, the Jews resumed possession and control (H 699).

It is perhaps the most picturesque and beautiful part of Palestine. Rough mountain heights rise from the midst of wooded slopes, while rich fields stretch between; anon romantic vales break down into mighty gorges, where the sound of running water makes music all the year (H 699).

The district called by Josephus 'the Peræa' is referred to in NT as 'beyond Jordan' (Mt 4:15 etc.) (H 699).

165:0.3 Perea at this time was about equally gentile and Jewish,

the Jews having been generally removed from these regions during the times of Judas Maccabee.

Perea was the most beautiful and picturesque province of all Palestine.

It was generally referred to by the Jews as "the land beyond the Jordan."

165:0.4 Throughout this period Jesus divided his time between the camp at Pella and trips with the twelve to assist the seventy in the various cities where they taught and preached. Under Abner's instructions the seventy baptized all believers, although Jesus had not so charged them.

1. AT THE PELLA CAMP

165:1.1 By the middle of January more than twelve hundred persons were gathered together at Pella, and Jesus taught this multitude at least once each day when he was in residence at the camp, usually speaking at nine o'clock in the morning if not prevented by rain. Peter and the other apostles taught each afternoon. The evenings Jesus reserved for the usual sessions of questions and answers with the twelve and other advanced disciples. The evening groups averaged about fifty.

165:1.2 By the middle of March, the time when Jesus began his journey toward Jerusalem, over four thousand persons composed the large audience which heard Jesus or Peter preach each morning. The Master chose to terminate his work on earth when the interest in his message had reached a high point, the highest point attained under this second or nonmiraculous phase of the progress of the kingdom. While three quarters of the multitude were truth seekers, there were also present a large number of Pharisees from Jerusalem and elsewhere, together with many doubters and cavers.

165:1.3 Jesus and the twelve apostles devoted much of their time to the multitude assembled at the Pella camp. The twelve paid little or no attention to the field work, only going out with Jesus to visit Abner's associates from time to time. Abner was very familiar with the Perean district since this was the field in which his former master, John the Baptist, had done most of his work. After beginning the Perean mission, Abner and the seventy never returned to the Pella camp.

2. SERMON ON THE GOOD SHEPHERD

165:2.1 A company of over three hundred Jerusalemites, Pharisees and others, followed Jesus north to Pella when he hastened away from the jurisdiction of the Jewish rulers at the ending of the feast of the dedication; and it was in the presence of these Jewish teachers and leaders, as well as in the hearing of the twelve apostles, that Jesus preached the sermon on the "Good Shepherd." After half an hour of informal discussion, speaking to a group of about one hundred, Jesus said:

165:2.2 "On this night I have much to tell you, and since many of you are my disciples and some of you my bitter enemies, I will present my teaching in a parable, so that you may each take for yourself that which finds a reception in your heart.

165:2.3 "Tonight, here before me are men who would be willing to die for me and for this gospel of the kingdom, and some of them will so offer themselves in the years to come; and here also are some of you, slaves of tradition, who have followed me down from Jerusalem, and who, with your darkened and deluded leaders, seek to kill the Son of Man. The life which I now live in the flesh shall judge both of you, the true shepherds and the false shepherds.

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

§90. HEALING OF THE MAN BORN BLIND. John, Chap. 9.

41 Jesus said unto them, If ye were blind, ye would have no sin:

but now ye say, We see:

your sin remaineth.

§91. THE GOOD SHEPHERD. John 10:1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way,

the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth;

and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 When he hath put forth all his own,

he goeth before them,

If the false shepherd were blind, he would have no sin,

but you claim that you see;

you profess to be teachers in Israel;

therefore does your sin remain upon you.

165:2.4 “The true shepherd gathers his flock into the fold for the night in times of danger. And when the morning has come, he enters into the fold by the door, and when he calls, the sheep know his voice.

Every shepherd who gains entrance to the sheepfold by any other means than by the door

is a thief and a robber.

The true shepherd enters the fold after the porter has opened the door for him,

and his sheep, knowing his voice, come out at his word;

and when they that are his are thus brought forth,

the true shepherd goes before them;

he leads the way and the sheep follow him.

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and the sheep follow him: for they know his voice.

His sheep follow him because they know his voice;

5 And a stranger will they not follow,

they will not follow a stranger.

but will flee from him: for they know not the voice of strangers.

They will flee from the stranger because they know not his voice.

This multitude which is gathered about us here are like sheep without a shepherd, but when we speak to them, they know the shepherd's voice, and they follow after us; at least, those who hunger for truth and thirst for righteousness do. Some of you are not of my fold; you know not my voice, and you do not follow me. And because you are false shepherds, the sheep know not your voice and will not follow you."

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

165:2.5 And when Jesus had spoken this parable,

no one asked him a question.

7 Jesus therefore said unto them again,

After a time he began again to speak

and went on to discuss the parable:

165:2.6 "You who would be the under-shepherds of my Father's flocks must not only be worthy leaders, but you must also *feed* the flock with good food; you are not true shepherds unless you

[He maketh me to lie down in green pastures: he leadeth me beside the still waters (Ps. 23:2).]

lead your flocks into green pastures and beside still waters.

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	165:2.7 “And now, lest some of you too easily comprehend this parable,
Verily, verily, I say unto you, I am the door of the sheep.	I will declare that I am both the door to the Father’s sheepfold
	and at the same time the true shepherd of my Father’s flocks.
	Every shepherd who seeks to enter the fold without me shall fail,
8 All that came before me are thieves and robbers: but the sheep did not hear them.	and the sheep will not hear his voice.
9 I am the door:	I, with those who minister with me, am the door.
by me if any man enter in,	Every soul who enters upon the eternal way by the means I have created and ordained
he shall be saved,	shall be saved
and shall go <u>in</u> and go <u>out</u> , and shall find pasture.	and will be able to go <u>on</u> to the attainment of the eternal pastures of <u>Paradise</u> .
	165:2.8 “But I also am the true shepherd who is willing even to lay down his life for the sheep.
10 The thief cometh not, but that he may steal, and kill, and destroy:	The thief breaks into the fold only to steal, and to kill, and to destroy;
I came that they may have life, and may have <i>it</i> abundantly.	but I have come that you all may have life and have it more abundantly.
11 I am the good shepherd: the good shepherd layeth down his life for the sheep.	
12 He that is a hireling, and not a shepherd, whose own the sheep are not,	He who is a hireling,
beholdeth the <u>wolf coming</u> , and leaveth the sheep, and fleeth,	when danger arises, will flee

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and the wolf snatcheth them, and scattereth them:

and allow the sheep to be scattered and destroyed;

13 he fleeth because he is a hireling, and careth not for the sheep.

but the true shepherd will not flee when the wolf comes; he will protect his flock and, if necessary, lay down his life for his sheep.

Verily, verily, I say to you, friends and enemies,

14 I am the good shepherd; and I know mine own, and mine own know me,

I am the true shepherd; I know my own and my own know me.

["I," said the Lord, "am the Good Shepherd" or, as the word rather signifies, "the True Shepherd," the Shepherd who realises the ideal of shepherdhood (Smith² 285).]

15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

I will not flee in the face of danger. I will finish this service of the completion of my Father's will, and I will not forsake the flock which the Father has intrusted to my keeping.

16 And other sheep I have, which are not of this fold:

165:2.9 "But I have many other sheep not of this fold,

and these words are true not only of this world.

them also I must bring, and they shall hear my voice:

These other sheep also hear and know my voice,

and I have promised the Father that

and they shall become one flock,

they shall all be brought into one fold,

one brotherhood of the sons of God.

one shepherd.

And then shall you all know the voice of

one shepherd,

the true shepherd, and shall all acknowledge the fatherhood of God.

165:2.10 “And so shall you know why

17 Therefore doth the Father love me,

the Father loves me

and has put all of his flocks in this domain in my hands for keeping;

it is because the Father knows that I will not falter in the safeguarding of the sheepfold, that I will not desert my sheep, and that, if it shall be required, I will not hesitate to lay down my life in the service of his manifold flocks.

But, mind you,

because I lay down my life, that I may take it again.

if I lay down my life, I will take it up again.

18 No one taketh it away from me, but I lay it down of myself.

No man nor any other creature can take away my life.

I have power [ERV mg.: Or, *right*] to lay it down,

I have the right and the power to lay down my life,

and I have power [ERV mg.: Or, *right*] to take it again.

and I have the same power and right to take it up again.

You cannot understand this, but

This commandment received I from my Father.

I received such authority from my Father

even before this world was.”

165:2.11 When they heard these words, his apostles were confused, his disciples were amazed, while the Pharisees from Jerusalem and around about went out into the night,

19 There arose a division again among the Jews because of these words. 20 And many of them said,

saying,

He hath a devil, and is mad; why hear ye him?

“He is either mad or has a devil.”

21 Others said,

But even some of the Jerusalem teachers said:

“He speaks like one having authority; besides,

These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

who ever saw one having a devil open the eyes of a man born blind

and do all of the wonderful things which this man has done?”

165:2.12 On the morrow about half of these Jewish teachers professed belief in Jesus, and the other half in dismay returned to Jerusalem and their homes.

3. SABBATH SERMON AT PELLA

XXVI: FROM THE FEAST OF DEDICATION UNTIL AFTER THE WITHDRAWAL TO EPHRAIM. (*A History of the Gospels* 138)

§95. TEACHINGS CONCERNING TRUST IN GOD AND COMING JUDGMENT. Luke, Chap. 12.

165:3.1 By the end of January the Sabbath-afternoon multitudes numbered almost three thousand. On Saturday, January 28, Jesus preached the memorable sermon on “Trust and Spiritual Preparedness.” After preliminary remarks by Simon Peter, the Master said:

[Compare 165:3.2-5 with 150:4.2-3.]

165:3.2 “What I have many times said to my apostles and to my disciples, I now declare to this multitude:

1 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Beware of the leaven of the Pharisees which is hypocrisy,

born of prejudice and nurtured in traditional bondage, albeit many of these Pharisees are honest of heart and some of them abide here as my disciples.

Presently all of you shall understand my teaching,

2 But there is nothing covered up, that shall not be revealed:

for there is nothing now covered that shall not be revealed.

and hid, that shall not be known.

That which is now hid from you shall all be made known

3 Wherefore whatsoever ye have said in the darkness shall be heard in the light;

and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

4 And I say unto you my friends,

Be not afraid of them which kill the body,

and after that have no more that they can do.

5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two pence?

and not one of them is forgotten in the sight of God.

when the Son of Man has completed his mission on earth and in the flesh.

165:3.3 “Soon, very soon,

will the things which our enemies now plan in secrecy and in darkness be brought out into the light

and be proclaimed from the housetops.

But I say to you, my friends,

when they seek to destroy the Son of Man, be not afraid of them.

Fear not those who, although they may be able to kill the body,

after that have no more power over you.

I admonish you to fear none, in heaven or on earth,

but to rejoice in the knowledge of him who has power to deliver you from all unrighteousness and to present you blameless before the judgment seat of a universe.

165:3.4 “Are not five sparrows sold for two pennies?

And yet, when these birds flit about in quest of their sustenance,

not one of them exists without the knowledge of the Father,

the source of all life.

7 But the very hairs of your head are all numbered.

To the seraphic guardians

the very hairs of your head are numbered.

And if all of this is true, why should you live in fear of the many trifles which come up in your daily lives?

I say to you:

Fear not: ye are of more value than many sparrows.

Fear not; you are of much more value than many sparrows.

8 And I say unto you, Every one who shall confess me before men,

165:3.5 “All of you who have had the courage to confess faith in my gospel before men

him shall the Son of man also confess before the angels of God:

I will presently acknowledge before the angels of heaven;

9 but he that denieth me in the presence of men

but he who shall knowingly deny the truth of my teachings before men

shall be denied

shall be denied

by his guardian of destiny

in the presence of the angels of God.

even before the angels of heaven.

10 And every one who shall speak a word against the Son of man, it shall be forgiven him:

165:3.6 “Say what you will about the Son of Man, and it shall be forgiven you;

but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

but he who presumes to blaspheme against God shall hardly find forgiveness.

When men go so far as knowingly to ascribe the doings of God to the forces of evil, such deliberate rebels will hardly seek forgiveness for their sins.

11 And when they bring you before the synagogues,

165:3.7 “And when our enemies bring you before the rulers of the synagogues

and the rulers, and the authorities,

and before other high authorities,

be not anxious how or what ye shall answer, or what ye shall say:

12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

be not concerned about what you should say

and be not anxious as to how you should answer their questions,

for the spirit that dwells within you shall certainly teach you in that very hour what you should say

in honor of the gospel of the kingdom.

165:3.8 “How long will you tarry in the valley of decision? Why do you halt between two opinions? Why should Jew or gentile hesitate to accept the good news that he is a son of the eternal God? How long will it take us to persuade you to enter joyfully into your spiritual inheritance? I came into this world to reveal the Father to you and to lead you to the Father. The first I have done, but the last I may not do without your consent; the Father never compels any man to enter the kingdom. The invitation ever has been and always will be: Whosoever will, let him come and freely partake of the water of life.”

165:3.9 When Jesus had finished speaking, many went forth to be baptized by the apostles in the Jordan while he listened to the questions of those who remained.

4. DIVIDING THE INHERITANCE

165:4.1 As the apostles baptized believers, the Master talked with those who tarried.

13 And one out of the multitude said unto him,

And a certain young man said to him:

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[Two brothers had quarrelled over their dead father's property, and one of them, rightly or wrongly thinking himself aggrieved, appealed to the Master (Smith 232).]

“Master, my father died leaving much property to me and my brother,

but my brother refuses to give me that which is my own.

Master, bid my brother divide the inheritance with me.

Will you, then, bid my brother divide this inheritance with me?”

Jesus was mildly indignant that this material-minded youth should bring up for discussion such a question of business; but he proceeded to use the occasion for the impartation of further instruction.

14 But he said unto him, Man, who made me a judge or a divider over you?

Said Jesus: “Man, who made me a divider over you?

Where did you get the idea that I give attention to the material affairs of this world?”

And then, turning to all who were about him,

15 And he said unto them,

he said:

Take heed, and keep yourselves from all covetousness:

“Take heed and keep yourselves free from covetousness;

for a man's life consisteth not in the abundance of the things which he possesseth.

a man's life consists not in the abundance of the things which he may possess.

Happiness comes not from the power of wealth, and joy springs not from riches. Wealth, in itself, is not a curse, but the love of riches many times leads to such devotion to the things of this world that the soul becomes blinded to the beautiful attractions of the spiritual realities of the kingdom of God on earth and to the joys of eternal life in heaven.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 and he reasoned with himself, saying,

What shall I do,

because I have not where to bestow my fruits?

18 And he said, This will I do:

I will pull down my barns, and build greater;

and there will I bestow all my corn and my goods.

19 I will say so to my soul, Soul, thou hast much goods laid up for many years;

take thine ease, eat, drink, be merry.

20 But God said unto him, Thou foolish one,

165:4.2 "Let me tell you a story of

a certain rich man whose ground brought forth plentifully;

and when he had become very rich,

he began to reason with himself, saying:

'What shall I do with all my riches?

I now have so much that

I have no place to store my wealth.'

And when he had meditated on his problem,

he said: 'This I will do;

I will pull down my barns and build greater ones,

and thus will I have abundant room in which to store my fruits and my goods.

Then can I say to my soul, soul, you have much wealth laid up for many years;

take now your ease; eat, drink, and be merry,

for you are rich and increased in goods.'

165:4.3 "But this rich man was also foolish.

In providing for the material requirements of his mind and body, he had failed to lay up treasures in heaven for the satisfaction of the spirit and for the salvation of the soul.

this night is thy soul required of thee;

and the things which thou hast prepared,
whose shall they be?

[Ay, who should have them? His heirs mayhap would quarrel over them like those two brothers whose dispute about their inheritance had occasioned the parable (Smith 293).]

21 So is he that layeth up treasure for himself and is not rich toward God.

IV, XVI: THE THREE PARABLES OF WARNING: TO THE INDIVIDUAL, TO THE NATION, AND TO THE THEOCRACY—THE FOOLISH RICH MAN—THE BARREN FIG-TREE—THE GREAT SUPPER. (Edersheim2 243)

[I]t must have been 'covetousness,' in the strictest sense, which prompted [the man's appeal to Jesus] ... Such an attempt for covetous purposes to make use of the pure unselfish preaching of love, and to derive profit from His spiritual influence, accounts for the severity with which Christ rejected the demand,

although, as we judge, He would, under any circumstances, have refused to interfere in purely civil disputes, with which the established tribunals were sufficient to deal (E2 243-44).

And even then he was not to enjoy the pleasure of consuming his hoarded wealth, for

that very night was his soul required of him.

That night there came the brigands who broke into his house to kill him, and after they had plundered his barns, they burned that which remained.

And for the property which escaped the robbers his heirs fell to fighting among themselves.

This man laid up treasures for himself on earth, but he was not rich toward God."

165:4.4 Jesus thus dealt with the young man and his inheritance because he knew that his trouble was covetousness.

Even if this had not been the case, the Master would not have interfered,

for he never meddled with the temporal affairs of even his apostles, much less his disciples.

[See 137:7.8.]

[See 163:2.11.]

165:4.5 When Jesus had finished his story, another man rose up and asked him: “Master, I know that your apostles have sold all their earthly possessions to follow you, and that they have all things in common as do the Essenes, but would you have all of us who are your disciples do likewise? Is it a sin to possess honest wealth?” And Jesus replied to this question: “My friend, it is not a sin to have honorable wealth; but it is a sin if you convert the wealth of material possessions into *treasures* which may absorb your interests and divert your affections from devotion to the spiritual pursuits of the kingdom.

There is no sin in having honest possessions on earth provided

[But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also (Matt. 6:20-21).]

your *treasure* is in heaven,

for where your treasure is there will your heart be also.

There is a great difference between wealth which leads to covetousness and selfishness and that which is held and dispensed in the spirit of stewardship by those who have an abundance of this world’s goods, and who so bountifully contribute to the support of those who devote all their energies to the work of the kingdom. Many of you who are here and without money are fed and lodged in yonder tented city because liberal men and women of means have given funds to your host, David Zebedee, for such purposes.

SOURCE OR PARALLEL

[For riches *are* not for ever: and doth the crown *endure* to every generation? (Prov. 27:24.)]

[And this folly also involves **danger**. For, the **love** of these things will engross mind and heart, and care about them will drive out higher thoughts and aims (E2 244).]

On the other hand, Christ had not only no legal authority for interfering, but the **Jewish law of inheritance** was so clearly defined, and, we may add, so **just**, that if this person had had any just or good cause, there could have been no need for appealing to Jesus (E2 243).

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165:4.6 “But never forget that, after all, wealth is unenduring.

The **love** of riches all too often obscures and even destroys the spiritual vision. Fail not to recognize the **danger** of wealth’s becoming, not your servant, but your master.”

165:4.7 Jesus did not teach nor countenance improvidence, idleness, indifference to providing the physical necessities for one’s family, or dependence upon alms. But he did teach that the material and temporal must be subordinated to the welfare of the soul and the progress of the spiritual nature in the kingdom of heaven.

165:4.8 Then, as the people went down by the river to witness the baptizing, the first man came privately to Jesus about his inheritance inasmuch as he thought Jesus had dealt harshly with him; and when the Master had again heard him, he replied: “My son, why do you miss the opportunity to feed upon the bread of life on a day like this in order to indulge your covetous disposition?

Do you not know that

the **Jewish laws of inheritance** will be **justly** administered

if you will go with your complaint to the court of the synagogue?

Can you not see that my work has to do with making sure that you know about your heavenly inheritance?

Again, the Son of Sirach wrote: 'There is [he] that waxeth rich by his wariness and pinching,

and this is the portion of his reward:

whereas he saith, I have found rest, and now will eat continually of my goods;

and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die' (E2 245).

[Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's (Ex. 20:17).]

[For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant (Deut. 31:20).]

[For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth (Pss. 10:3).]

[A little that a righteous man hath is better than the riches of many wicked (Pss. 37:16).]

[Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them (Pss. 62:10).]

Have you not read the Scripture:

'There is he who waxes rich by his wariness and much pinching,

and this is the portion of his reward:

Whereas he says, I have found rest and now shall be able to eat continually of my goods,

yet he knows not what time shall bring upon him, and also that he must leave all these things to others when he dies.'

Have you not read the commandment:

'You shall not covet.'

And again,

'They have eaten and filled themselves and waxed fat, and then did they turn to other gods.'

Have you read in the Psalms that

'the Lord abhors the covetous,'

and that 'the little a righteous man has is better than the riches of many wicked.'

'If riches increase, set not your heart upon them.'

[Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: (Jer. 9:23)]

[And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness (Ezek. 33:31).]

[For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36)]

[Compare: In “Questions of the Day in the Light of Christ’s Teaching: II. Wealth,” published in the January 1905 *The Westminster* (pp. 125-129), Rev. J. W. Pedley writes: “It is fair to assume that Jesus would ask of the rich man of our time **three questions**: 1. **How did you get your wealth?** ... 2. **What are you doing with your wealth?** ...3. **How does it affect yourself?** ...]

Have you read where Jeremiah said,

‘Let not the rich man glory in his riches’;

and Ezekiel spoke truth when he said,

‘With their mouths they make a show of love, but their hearts are set upon their own selfish gain.’”

165:4.9 Jesus sent the young man away, saying to him,

“My son,

what shall it profit you if you gain the whole world and lose your own soul?”

165:4.10 To another standing near by who asked Jesus how the wealthy would stand in the day of judgment, he replied: “I have come to judge neither the rich nor the poor, but the lives men live will sit in judgment on all.

Whatever else may concern the wealthy in the judgment, at least **three questions** must be answered by all who acquire great wealth, and these questions are:

165:4.11 “1. How much wealth did you accumulate?

165:4.12 “2. **How did you get this wealth?**

165:4.13 “3. **How did you use your wealth?”**

165:4.14 Then Jesus went into his tent to rest for a while before the evening meal. When the apostles had finished with the baptizing, they came also and would have talked with him about wealth on earth and treasure in heaven, but he was asleep.

5. TALKS TO THE APOSTLES ON WEALTH

[Afterwards, according to His wont when he was alone with the Twelve, He enlarged upon the parable and read them a lesson which they would have need to remember amid the privations of their apostolic ministry in days to come. He had called them to “leave all and follow Him.” It was not for them to lay up treasures on earth. Their treasure was in Heaven ... (Smith2 233).]

165:5.1 That evening after supper, when Jesus and the twelve gathered together for their daily conference, Andrew asked: “Master, while we were baptizing the believers, you spoke many words to the lingering multitude which we did not hear. Would you be willing to repeat these words for our benefit?” And in response to Andrew’s request, Jesus said:

165:5.2 “Yes, Andrew, I will speak to you about these matters of wealth and self-support, but my words to you, the apostles, must be somewhat different from those spoken to the disciples and the multitude since you have forsaken everything, not only to follow me, but to be ordained as ambassadors of the kingdom. Already have you had several years’ experience, and you know that the Father whose kingdom you proclaim will not forsake you.

XXVI: FROM THE FEAST OF DEDICATION UNTIL AFTER THE WITHDRAWAL TO EPHRAIM. (4 *History of the Gospels* 138)

§95. TEACHINGS CONCERNING TRUST IN GOD AND COMING JUDGMENT. Luke, Chap. 12.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life,

what ye shall eat; nor yet for your body, what ye shall put on.

23 For the life is more than the food,

and the body than the raiment.

24 Consider the ravens,

that they sow not, neither reap; which have no store-chamber nor barn;

and God feedeth them:

of how much more value are ye than the birds!

25 And which of you by being anxious can add a cubit unto his stature?

[ERV mg.: Or, *age*]

You have dedicated your lives to the ministry of the kingdom;

therefore be not anxious or worried about the things of the temporal life,

what you shall eat, nor yet for your body, what you shall wear.

The welfare of the soul is more than food and drink;

the progress in the spirit is far above the need of raiment.

When you are tempted to doubt the sureness of your bread,

consider the ravens;

they sow not neither reap, they have no storehouses or barns,

and yet the Father provides food for every one of them that seeks it.

And of how much more value are you than many birds!

Besides, all of your anxiety or fretting doubts can do nothing to supply your material needs.

Which of you by anxiety can add a handbreadth to your stature

or a day to your life?

SOURCE OR PARALLEL

URANTIA PAPER 165

26 If then ye are not able to do even that which is least,

why are ye anxious concerning the rest?

27 Consider the lilies, how they grow:

they toil not, neither do they spin;

yet I say unto you,

Even Solomon in all his glory was not arrayed like one of these.

28 But if God doth so clothe the grass in the field,

which to-day is, and to-morrow is cast into the oven;

how much more *shall he clothe* you,

O ye of little faith?

29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

Since such matters are not in your hands,

why do you give anxious thought to any of these problems?

165:5.3 “Consider the lilies, how they grow;

they toil not, neither do they spin;

yet I say to you,

even Solomon in all his glory was not arrayed like one of these.

If God so clothes the grass of the field,

which is alive today and tomorrow is cut down and cast into the fire,

how much more shall he clothe you,

the ambassadors of the heavenly kingdom.

O you of little faith!

When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom,

you should not be of doubtful minds

concerning the support of yourselves or the families you have forsaken.

If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal.

SOURCE OR PARALLEL

URANTIA PAPER 165

	If you are anxious about your bread and water, wherein are you different from
30 For all these things do the nations of the world seek after:	the nations of the world who so diligently seek such necessities?
	Devote yourselves to your work, believing that
but your Father knoweth that ye have need of these things.	both the Father and I know that you have need of all these things.
	Let me assure you, once and for all, that,
31 Howbeit seek ye his kingdom,	if you dedicate your lives to the <u>work</u> of the kingdom,
and these things shall be added unto you.	all your real needs shall be supplied.
	Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance.
32 Fear not, little flock;	^{165:5.4} “You are only a small group, but if you have faith, if you will not stumble in fear,
	I declare that
for it is your Father’s good pleasure to give you the kingdom.	it is my Father’s good pleasure to give you this kingdom.
	You have laid up your treasures where
33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not,	the purse waxes not old,
where no thief draweth near, neither moth destroyeth.	where no thief can despoil, and where no moth can destroy.
[See 165:4.5, above.]	And as I told the people,
34 For where your treasure is, there will your heart be also.	where your treasure is, there will your heart be also.

165:5.5 “But in the work which is just ahead of us, and in that which remains for you after I go to the Father, you will be grievously tried. You must all be on your watch against fear and doubts.

35 Let your loins be girded about,
and your lamps burning;

36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast;

that, when he cometh and knocketh, they may straightway open unto him.

37 Blessed are those servants, whom the lord when he cometh shall find watching:

verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.

38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*.

39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

40 Be ye also ready:

Every one of you,

gird up the loins of your minds

and let your lamps be kept burning.

Keep yourselves like men who are watching for their master to return from the marriage feast

so that, when he comes and knocks, you may quickly open to him.

Such watchful servants are blessed by the master who finds them faithful at such a great moment.

Then will the master make his servants sit down while he himself serves them.

Verily, verily, I say to you that a crisis is just ahead in your lives, and it behooves you to watch and be ready.

165:5.6 “You well understand that

no man would suffer his house to be broken into if he knew what hour the thief was to come.

Be you also on watch for yourselves,

SOURCE OR PARALLEL

URANTIA PAPER 165

for in an hour that ye think not

for in an hour that you least suspect and
in a manner you think not,

the Son of man cometh.

shall the Son of Man depart.”

165:5.7 For some minutes the twelve
sat in silence.

[Compare 165:5:2-4, above, with 140:6.11, 13.]

Some of these warnings they had heard
before but not in the setting presented to
them at this time.

**6. ANSWER TO PETER’S
QUESTION**

165:6.1 As they sat thinking,

41 And Peter said,

Simon Peter asked:

Lord, speakest thou this parable unto us, or
even unto all?

“Do you speak this parable to us, your
apostles, or is it for all the disciples?”

42 And the Lord said,

And Jesus answered:

165:6.2 “In the time of testing, a man’s
soul is revealed; trial discloses what
really is in the heart. When the servant is
tested and proved, then may the lord of
the house set such a servant over his
household and safely trust this faithful
steward to see that his children are fed
and nurtured. Likewise, will I soon know
who can be trusted with the welfare of my
children when I shall have returned to the
Father.

Who then is the faithful and wise steward,
whom his lord shall set over his household,
to give them their portion of food in due
season? 43 Blessed is that servant, whom
his lord when he cometh shall find so
doing. 44 Of a truth I say unto you, that he
will set him over all that he hath.

As the lord of the household shall set the
true and tried servant over the affairs of
his family,

SOURCE OR PARALLEL

URANTIA PAPER 165

45 But if that servant shall say in his heart,

My lord delayeth his coming;

and shall begin to beat the menservants and the maidservants,

and to eat and drink, and to be drunken;

46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

and shall cut him asunder, and appoint his portion with the unfaithful.

47 And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*.

And to whomsoever much is given, of him shall much be required:

and to whom they commit much, of him will they ask the more.

49 I came to cast **fire** upon the earth; and what will I if it is already kindled?

50 But I have a baptism to be baptized with;

so will I exalt those who endure the trials of this hour in the affairs of my kingdom.

165:6.3 "But if the servant is slothful and begins to say in his heart,

'My master delays his coming,'

and begins to mistreat his fellow servants

and to eat and drink with the drunken,

then the lord of that servant will come at a time when he looks not for him

and, finding him unfaithful,

will cast him out in disgrace.

Therefore you do well to prepare yourselves for that day when you will be visited suddenly and in an unexpected manner.

Remember,

much has been given to you; therefore will much be required of you.

Fiery trials are drawing near you.

I have a baptism to be baptized with,

SOURCE OR PARALLEL

URANTIA PAPER 165

and how am I straitened till it be accomplished!

and I am on watch until this is accomplished.

51 Think ye that I am come to give peace in the earth? I tell you, Nay;

You preach peace on earth,

but my mission will not bring peace in the material affairs of men—

not for a time, at least.

but rather division:

Division can only be the result

52 for there shall be from henceforth five in one house divided, three against two, and two against three.

where two members of a family believe in me and three members reject this gospel.

53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

Friends, relatives, and loved ones are destined to be set against each other

by the gospel you preach.

True, each of these believers shall have great and lasting peace in his own heart, but peace on earth will not come until all are willing to believe and enter into their glorious inheritance of sonship with God. Nevertheless, go into all the world proclaiming this gospel to all nations, to every man, woman, and child.”

165:6.4 And this was the end of a full and busy Sabbath day. On the morrow Jesus and the twelve went into the cities of northern Perea to visit with the seventy, who were working in these regions under Abner’s supervision.