

Paper 167 — The Visit to Philadelphia

© 2015 Matthew Block

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

Sources for Paper 167, in the order in which they appear

- (1) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (2) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (3) 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., *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**.

- (5) William S. **Sadler**, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg, 1912)

Note: The same source passages appear in Sadler's 1914 book, *Worry and Nervousness: Or, The Science of Self-Mastery*.

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

Note: This source is coded **Atlas HGHL**.

- (7) 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)
- (8) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)

- (9) G. Campbell **Morgan**, D.D., *The Teaching of Christ* (Old Tappan, New Jersey: Fleming H. Revell Company, 1913)

Key

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

Matthew Block
25 October 2015

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

PAPER 167 — THE VISIT TO PHILADELPHIA

167:0.1 Throughout this period of the Perea ministry, when mention is made of Jesus and the apostles visiting the various localities where the seventy were at work, it should be recalled that, as a rule, only ten were with him since it was the practice to leave at least two of the apostles at Pella to instruct the multitude.

As Jesus prepared to go on to Philadelphia,

[Compare: Peter and Andrew now went on to some mission of ministry by themselves, and Jesus appears to have been joined by Matthew and Thomas (see John 11:16) (Barton 253).]

Simon Peter and his brother, Andrew, returned to the Pella encampment to teach the crowds there assembled.

When the Master left the camp at Pella to visit about Perea, it was not uncommon for from three to five hundred of the campers to follow him. When he arrived at Philadelphia, he was accompanied by over six hundred followers.

167:0.2 No miracles had attended the recent preaching tour through the Decapolis, and, excepting the cleansing of the ten lepers, thus far there had been no miracles on this Perea mission. This was a period when the gospel was proclaimed with power, without miracles, and most of the time without the personal presence of Jesus or even of his apostles.

167:0.3 Jesus and the ten apostles arrived at Philadelphia on Wednesday, February 22, and spent Thursday and Friday resting from their recent travels and labors. That Friday night James spoke in the synagogue, and a general council was called for the following evening.

They were much rejoiced over the progress of the gospel at Philadelphia and among the near-by villages. The messengers of David also brought word of the further advancement of the kingdom throughout Palestine, as well as good news from Alexandria and Damascus.

1. BREAKFAST WITH THE PHARISEES

167:1.1 There lived in Philadelphia a very wealthy and influential Pharisee who had accepted the teachings of Abner, and who invited Jesus to his house Sabbath morning for breakfast. It was known that Jesus was expected in Philadelphia at this time; so a large number of visitors, among them many Pharisees, had come over from Jerusalem and from elsewhere. Accordingly, about forty of these leading men and a few lawyers were bidden to this breakfast, which had been arranged in honor of the Master.

167:1.2 As Jesus lingered by the door, speaking with Abner, and after the host had seated himself, there came into the room one of the leading Pharisees of Jerusalem, a member of the Sanhedrin, and as was his habit, he made straight for the seat of honor at the left of the host.

[It is ever the manner of petty dignitaries to be jealous of their honour, and to the kindly host's vexation some unpleasantness arose among his guests as they took their places at table over the question of precedence. Perhaps the occasion was that our Lord had been assigned the place of honour ... (Smith2 240).]

But since this place had been reserved for the Master

and that on the right for Abner, the host beckoned the Jerusalem Pharisee to sit four seats to the left, and this dignitary was much offended because he did not receive the seat of honor.

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

§100. DISCOURSE AT A CHIEF PHARISEE'S TABLE. Luke 14:1-24.

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

2 And behold, there was before him a certain man who had the dropsy.

167:1.3 Soon they were all seated and enjoying the visiting among themselves since the majority of those present were disciples of Jesus or else were friendly to the gospel.

Only his enemies took notice of the fact that he did not observe the ceremonial washing of his hands before he sat down to eat.

Abner washed his hands at the beginning of the meal but not during the serving.

167:1.4 Near the end of the meal there came in from the street a man long afflicted with a chronic disease and now in a dropsical condition.

This man was a believer, having recently been baptized by Abner's associates. He made no request of Jesus for healing, but the Master knew full well that this afflicted man came to this breakfast hoping thereby to escape the crowds which thronged him and thus be more likely to engage his attention. This man knew that few miracles were then being performed; however,

SOURCE OR PARALLEL

URANTIA PAPER 167

[[H]e betook himself to the Pharisee's house and, entering the dining-hall, planted himself with mute appeal before Jesus, hoping that he would observe him and take pity on him.

he had reasoned in his heart that his sorry plight might possibly appeal to the Master's compassion.

And so it proved (Smith 306).]

And he was not mistaken,

for, when he entered the room, both Jesus and the self-righteous Pharisee from Jerusalem took notice of him.

The Pharisee was not slow to voice his resentment that such a one should be permitted to enter the room. But Jesus looked upon the sick man and smiled so benignly that he drew near and sat down upon the floor. As the meal was ending, the Master looked over his fellow guests and then, after glancing significantly at the man with dropsy,

3 And Jesus answering spake unto the lawyers and Pharisees, saying,

said:

“My friends, teachers in Israel and learned lawyers, I would like to ask you a question:

is it lawful to heal on the sabbath, or not?

Is it lawful to heal the sick and afflicted on the Sabbath day, or not?”

But those who were there present knew Jesus too well;

4 But they held their peace.

they held their peace;

they answered not his question.

167:1.5 Then went Jesus over to where the sick man sat and,

And he took him, and healed him, and let him go.

taking him by the hand, said: “Arise and go your way.

You have not asked to be healed, but I know the desire of your heart and the faith of your soul.”

| | |
|--|---|
| | Before the man left the room, Jesus returned to his seat |
| 5 And he said unto them, | and, addressing those at the table, said: |
| | “Such works my Father does, not to tempt you into the kingdom, but to reveal himself to those who are already in the kingdom. |
| | You can perceive that it would be like the Father to do just such things because |
| Which of you shall have an ass or an ox fallen into a well, | which one of you, having a favorite animal that fell in the well on the Sabbath day, |
| and will not straightway draw him up on a sabbath day? | would not go right out and draw him up?” |
| 6 And they could not answer again unto these things. | And since no one would answer him, |
| | and inasmuch as his host evidently approved of what was going on, |
| 7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, | Jesus stood up and spoke to all present: |
| | “My brethren, |
| 8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; | when you are bidden to a marriage feast, sit not down in the chief seat, |
| lest haply a more honourable man than thou be bidden of him, | lest, perchance, a more honored man than you has been invited, |
| 9 and he that bade thee and him shall come and say to thee, Give this man place; | and the host will have to come to you and request that you give your place to this other and honored guest. |
| and then thou shalt begin with shame to take the lowest place. | In this event, with shame you will be required to take a lower place at the table. |

SOURCE OR PARALLEL

URANTIA PAPER 167

10 But when thou art bidden,

When you are bidden to a feast,

it would be the part of wisdom, on arriving at the festive table,

go and sit down in the lowest place;

to seek for the lowest place and take your seat therein,

that when he that hath bidden thee cometh, he may say to thee, Friend,

so that, when the host looks over the guests, he may say to you: 'My friend,

why sit in the seat of the least?

go up higher:

come up higher';

then shalt thou have glory in the presence of all that sit at meat with thee.

and thus will such a one have glory in the presence of his fellow guests.

Forget not,

11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

every one who exalts himself shall be humbled, while he who truly humbles himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper,

Therefore, when you entertain at dinner or give a supper,

call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours;

invite not always your friends, your brethren, your kinsmen, or your rich neighbors

lest haply they also bid thee again, and a recompense be made thee.

that they in return may bid you to their feasts, and thus will you be recompensed.

13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind;

When you give a banquet, sometimes bid the poor, the maimed, and the blind.

14 and thou shalt be blessed;

In this way you shall be blessed in your heart,

because they have not *wherewith* to recompense thee:

for you well know that the lame and the halt cannot repay you for your loving ministry."

for thou shalt be recompensed in the resurrection of the just.

2. PARABLE OF THE GREAT SUPPER

167:2.1 As Jesus finished speaking at the breakfast table of the Pharisee,

15 And when one of them that sat at meat with him heard these things,

one of the lawyers present,

desiring to relieve the silence,

he said unto him,

thoughtlessly said:

Blessed is he that shall eat bread in the kingdom of God.

“Blessed is he who shall eat bread in the kingdom of God”—

[It was a mere religious common-place, and hardly anything was more distasteful to Jesus than pious talk which was mere breath (Smith 307).]

that being a common saying of those days.

And then Jesus spoke a parable, which even his friendly host was compelled to take to heart.

16 But he said unto him,

He said:

A certain man made a great supper; and he bade many:

167:2.2 “A certain ruler gave a great supper, and having bidden many guests,

17 and he sent forth his servant at supper time to say to them that were bidden,

he dispatched his servants at suppertime to say to those who were invited,

Come; for *all* things are now ready.

‘Come, for everything is now ready.’

18 And they all with one *consent* began to make excuse.

And they all with one accord began to make excuses.

The first said unto him, I have bought a field, and I must needs go out and see it:

The first said, ‘I have just bought a farm, and I must needs to go prove it.’

I pray thee have me excused.

I pray you have me excused.’

SOURCE OR PARALLEL

URANTIA PAPER 167

19 And another said, I have bought five yoke of oxen, and I go to **prove** them:

Another said, 'I have bought five yoke of oxen, and I must go to receive them;

I pray thee have me excused.

I pray you have me excused.'

20 And another said, I have married a wife, and therefore I cannot come.

And another said, 'I have just married a wife, and therefore I cannot come.'

21 And the servant came, and told his lord these things.

So the servants went back and reported this to their master.

Then the master of the house being angry

When the master of the house heard this, he was very angry,

said to his servant,

and turning to his servants, he said:

'I have made ready this marriage feast; the fatlings are killed, and all is in readiness for my guests, but they have spurned my invitation; they have gone every man after his lands and his merchandise, and they even show disrespect to my servants who bid them come to my feast.

Go out quickly into the streets and lanes of the city,

Go out quickly, therefore, into the streets and lanes of the city,

out into the highways and the byways,

and bring in hither the poor and maimed and blind and lame.

and bring hither the poor and the **outcast**, the blind and the lame,

[The denizens of street and alley were Israel's **outcasts**, the tax-gatherers and sinners who made so ready a response to Jesus ... (Smith 108).]

that the marriage feast may have guests.'

22 And the servant said, Lord, what thou didst command is done, and yet there is room.

And the servants did as their lord commanded, and even then there was room for more guests.

23 And the lord said unto the servant,

Then said the lord to his servants:

SOURCE OR PARALLEL

URANTIA PAPER 167

Go out into the highways and hedges,

‘Go now out into the roads and the countryside

and constrain *them* to come in, that my house may be filled.

and constrain those who are there to come in that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

I declare that none of those who were first bidden shall taste of my supper.’

And the servants did as their master commanded, and the house was filled.”

167:2.3 And when they heard these words, they departed; every man went to his own place. At least one of the sneering Pharisees present that morning comprehended the meaning of this parable, for he was baptized that day and made public confession of his faith in the gospel of the kingdom. Abner preached on this parable that night at the general council of believers.

167:2.4 The next day all of the apostles engaged in the philosophic exercise of endeavoring to interpret the meaning of this parable of the great supper. Though Jesus listened with interest to all of these differing interpretations, he steadfastly refused to offer them further help in understanding the parable. He would only say, “Let every man find out the meaning for himself and in his own soul.”

3. THE WOMAN WITH THE SPIRIT OF INFIRMITY

§97. THE WOMAN HEALED ON A SABBATH. Luke 13:10-21.

10 And he was teaching in one of the synagogues on the sabbath day.

[See 154:2.1.]

11 And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12 And when Jesus saw her, he called her,

and said to her, Woman,

thou art loosed from thine infirmity.

13 And he laid his hands upon her:

167:3.1 Abner had arranged for the Master to

teach in the synagogue on this Sabbath day,

the first time Jesus had appeared in a synagogue since they had all been closed to his teachings by order of the Sanhedrin.

At the conclusion of the service Jesus looked down before him upon an elderly woman who wore a downcast expression,

and who was much bent in form.

This woman had long been fear-ridden, and all joy had passed out of her life.

As Jesus stepped down from the pulpit, he went over to her

and, touching her bowed-over form on the shoulder,

said: "Woman,

if you would only believe,

you could be wholly loosed from your spirit of infirmity."

| | |
|---|--|
| <p>and immediately she was made straight,</p> <p>and glorified God.</p> <p>[Here was an unfortunate sufferer who had been held in bondage by an imaginary spirit of infirmity for almost a score of years. The Master broke light into her darkened mind by announcing that she was free from her infirmity. She had never really been bound. She was bowed together as a result of her long worry and sorrow. So long had she assumed this physical attitude that her body had become permanently deformed—another illustration of a serious physical disorder resulting from purely mental causes (William S. Sadler, M.D., <i>The Physiology of Faith and Fear: Or, The Mind in Health and Disease</i> [1912], p. 360.)]</p> <p>14 And the ruler of the synagogue,</p> <p>being moved with indignation because Jesus had healed on the sabbath,</p> <p>answered and said to the multitude,</p> | <p>And this woman, who had been bowed down and bound up by the depressions of fear for more than eighteen years, believed the words of the Master and by faith</p> <p>straightened up immediately.</p> <p>When this woman saw that she had been made straight, she lifted up her voice</p> <p>and glorified God.</p> <p>167:3.2 Notwithstanding that this woman's affliction was wholly mental, her bowed-over form being the result of her depressed mind,</p> <p>the people thought that Jesus had healed a real physical disorder.</p> <p>Although the congregation of the synagogue at Philadelphia was friendly toward the teachings of Jesus,</p> <p>the chief ruler of the synagogue</p> <p>was an unfriendly Pharisee. And as he shared the opinion of the congregation that Jesus had healed a physical disorder,</p> <p>and being indignant because Jesus had presumed to do such a thing on the Sabbath,</p> <p>he stood up before the congregation and said:</p> |
|---|--|

SOURCE OR PARALLEL

URANTIA PAPER 167

There are six days in which men ought to work;

“Are there not six days in which men should do all their work?”

in them therefore come and be healed, and not on the day of the sabbath.

In these working days come, therefore, and be healed, but not on the Sabbath day.”

167:3.3 When the unfriendly ruler had thus spoken,

15 But the Lord answered him, and said,

Jesus returned to the speaker’s platform and said:

Ye hypocrites,

“Why play the part of hypocrites?”

doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

Does not every one of you, on the Sabbath, loose his ox from the stall and lead him forth for watering?

If such a service is permissible on the Sabbath day,

16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years,

should not this woman, a daughter of Abraham who has been bound down by evil these eighteen years,

to have been loosed from this bond on the day of the sabbath?

be loosed from this bondage and led forth to partake of the waters of liberty and life, even on this Sabbath day?”

And as the woman continued to glorify God,

17 And as he said these things, all his adversaries were put to shame:

his critic was put to shame,

and all the multitude rejoiced for all the glorious things that were done by him.

and the congregation rejoiced with her that she had been healed.

167:3.4 As a result of his public criticism of Jesus on this Sabbath the chief ruler of the synagogue was deposed, and a follower of Jesus was put in his place.

[See endnote.]

167:3.5 Jesus frequently delivered such victims of fear from their spirit of infirmity, from their depression of mind, and from their bondage of fear.¹

But the people thought that all such afflictions were either physical disorders or possession of evil spirits.

167:3.6 Jesus taught again in the synagogue on Sunday, and many were baptized by Abner at noon on that day in

MAP 25 E24 (*Atlas HGHL*)

the river which flowed south of the city.

On the morrow Jesus and the ten apostles would have started back to the Pella encampment but for the arrival of one of David's messengers, who brought an urgent message to Jesus from his friends at Bethany, near Jerusalem.

4. THE MESSAGE FROM BETHANY

§105. THE RAISING OF LAZARUS. John 11:1-46.

167:4.1 Very late on Sunday night, February 26, a runner from Bethany arrived at Philadelphia, bringing a message from Martha and Mary which said,

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

“Lord, he whom you love is very sick.”

This message reached Jesus at the close of the evening conference and just as he was taking leave of the apostles for the night.

At first Jesus made no reply. There occurred one of those strange interludes, a time when he appeared to be in communication with something outside of, and beyond, himself.

4 But when Jesus heard it, he said,

And then, looking up, he addressed the messenger in the hearing of the apostles, saying:

This sickness is not unto death,

“This sickness is really not to the death.

but for the glory of God, that the Son of God may be glorified thereby.

Doubt not that it may be used to glorify God and exalt the Son.”

5 Now Jesus loved Martha, and her sister, and Lazarus.

167:4.2 Jesus was very fond of Martha, Mary, and their brother, Lazarus;

he loved them with a fervent affection.

His first and human thought was to go to their assistance at once, but another idea came into his **combined mind**.

[Compare Smith1 367 and Smith2 302.]

He had almost given up hope that the Jewish leaders at Jerusalem would ever accept the kingdom, but he still loved his people, and there now occurred to him a plan whereby the scribes and Pharisees of Jerusalem might have one more chance to accept his teachings; and he decided, his Father willing, to make this last appeal to Jerusalem the most profound and stupendous outward working of his entire earth career.

The Jews clung to the idea of a wonder-working deliverer. And though he refused to stoop to the performance of material wonders or to the enactment of temporal exhibitions of political power, he did now ask the Father's consent for the manifestation of his hitherto unexhibited power over life and death.

THE RAISING OF LAZARUS (Smith2
302)

167:4.3 The Jews were in the habit of burying their dead on the day of their demise;

[Lazarus] had been buried immediately as was necessary in the sultry East, his body had now been four days in the tomb.

this was a necessary practice in such a warm climate.

A Jewish sepulchre was commonly a cave where the bodies were deposited in niches; and it sometimes happened that a swoon was mistaken for death

It often happened that they put in the tomb one who was merely comatose,

and a seeming corpse revived after being laid to rest.

so that on the second or even the third day, such a one would come forth from the tomb.

Hence the idea that the soul hovered about its tenement of clay, fain to reanimate it, for three days;

But it was the belief of the Jews that, while the spirit or soul might linger near the body for two or three days,

it never tarried after the third day;

and only then, when corruption set in, did the mourners abandon hope and roll the stone to the mouth of the sepulchre and leave the mortal relics to decay (S2 303-04).

that decay was well advanced by the fourth day,

and that no one ever returned from the tomb after the lapse of such a period.

§105. THE RAISING OF LAZARUS. John
11:1-46.

6 When therefore he heard that he was
sick, he abode at that time two days in the
place where he was.

7 Then after this he saith to the disciples,

Let us go into Judæa again.

8 The disciples say unto him, Rabbi,

the Jews were but now seeking to stone
thee;

and goest thou thither again?

9 Jesus answered,

Are there not twelve hours in the day?

If a man walk in the day, he stumbleth not,
because he seeth the light of this world.

And it was for these reasons that Jesus
tarried yet two full days in Philadelphia
before he made ready to start for Bethany.

167:4.4 Accordingly, early on
Wednesday morning he said to his
apostles:

“Let us prepare at once to go into Judea
again.”

And when the apostles heard their Master
say this, they drew off by themselves for
a time to take counsel of one another.
James assumed the direction of the
conference, and they all agreed that it was
only folly to allow Jesus to go again into
Judea, and they came back as one man
and so informed him.

Said James: “Master,

you were in Jerusalem a few weeks back,
and the leaders sought your death,

while the people were minded to stone
you.

At that time you gave these men their
chance to receive the truth,

and we will not permit you to go again
into Judea.”

167:4.5 Then said Jesus:

“But do you not understand that there are
twelve hours of the day

in which work may safely be done?

If a man walks in the day, he does not
stumble inasmuch as he has light.

10 But if a man walk in the night, he stumbleth, because the light is not in him.

If a man walks in the night, he is liable to stumble since he is without light.

As long as my day lasts, I fear not to enter Judea. I would do one more mighty work for these Jews; I would give them one more chance to believe, even on their own terms—conditions of outward glory and the visible manifestation of the power of the Father and the love of the Son.

Besides, do you not realize that

11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

our friend Lazarus has fallen asleep, and I would go to awake him out of this sleep!”

12 The disciples therefore said unto him,
Lord if he is fallen asleep, he will recover.

167:4.6 Then said one of the apostles:

“Master, if Lazarus has fallen asleep, then will he the more surely recover.”

[As to the Jewish *usus* of the expression ‘sleep’ for death, see Book III. chap. xxvi (Edersheim² 314, fn).]

It was the custom of the Jews at that time to speak of death as a form of sleep,

but as the apostles did not understand that

13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.

Jesus meant that Lazarus had departed from this world,

14 Then Jesus therefore said unto them plainly, Lazarus is dead.

he now said plainly: “Lazarus is dead.

15 And I am glad for your sakes

And I am glad for your sakes,

even if the others are not thereby saved,

that I was not there, to the intent ye may believe; nevertheless let us go unto him.

that I was not there, to the end that you shall now have new cause to believe in me;

and by that which you will witness, you should all be strengthened in preparation for that day when I shall take leave of you and go to the Father.”

167:4.7 When they could not persuade him to refrain from going into Judea, and when some of the apostles were loath even to accompany him,

16 Thomas therefore, who is called Didymus, said unto his fellow-disciples,

Thomas addressed his fellows, saying:

“We have told the Master our fears, but he is determined to go to Bethany. I am satisfied it means the end; they will surely kill him, but if that is the Master’s choice, then let us acquit ourselves like men of courage;

Let us also go, that we may die with him.

let us go also that we may die with him.”

And it was ever so; in matters requiring deliberate and sustained courage, Thomas was always the mainstay of the twelve apostles.

5. ON THE WAY TO BETHANY

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

§109. THE PHARISEE AND THE PUBLICAN. Luke 18:9-14.

167:5.1 On the way to Judea Jesus was followed by a company of almost fifty of his friends and enemies. At their noon lunchtime, on Wednesday, he talked to his apostles and this group of followers on the “Terms of Salvation,” and at the end of this lesson

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought:

told the parable of the Pharisee and the publican (a tax collector).

Said Jesus: “You see, then, that the Father gives salvation to the children of men, and this salvation is a free gift to all who have the faith to receive sonship in the divine family. There is nothing man can do to earn this salvation. Works of self-righteousness cannot buy the favor of God, and much praying in public will not atone for lack of living faith in the heart. Men you may deceive by your outward service, but God looks into your souls. What I am telling you is well illustrated by

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

two men who went into the temple to pray, the one a Pharisee and the other a publican.

11 The Pharisee stood and prayed thus with himself,

The Pharisee stood and prayed to himself:

God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers,

‘O God, I thank you that I am not like the rest of men, extortioners, **unlearned**, unjust, adulterers,

[[The Pharisees’] fundamental principle: ‘The **unlearned** cannot be pious’ (Edersheim² 290).]

or even as this publican.

or even like this publican.

12 I fast twice in the week; I give tithes of all that I get.

I fast twice a week; I give tithes of all that I get.’

13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven,

But the publican, standing afar off, would not so much as lift his eyes to heaven

but smote his breast, saying, God, be merciful to me a sinner.

but smote his breast, saying, ‘God be merciful to me a sinner.’

SOURCE OR PARALLEL

URANTIA PAPER 167

14 I say unto you, This man went down to his house justified rather than the other:

I tell you that the publican went home with God’s approval rather than the Pharisee,

for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

for every one who exalts himself shall be humbled, but he who humbles himself shall be exalted.”

§110. CONCERNING DIVORCE. Matt. 19:3-12. Mark 10:2-12.

167:5.2 That night, in Jericho,

Matt. 19:3 And there came unto him Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause?

the unfriendly Pharisees sought to entrap the Master by inducing him to discuss marriage and divorce,

[See endnote.]

as did their fellows one time in Galilee,²

but Jesus artfully avoided their efforts to bring him into conflict with their laws concerning divorce.

As the publican and the Pharisee illustrated good and bad religion, their divorce practices served to contrast the better marriage laws of the Jewish code with the disgraceful laxity of the Pharisaic interpretations of these Mosaic divorce statutes.

XII: THE GENERATION OF VIPERS (Wilson 87)

“They say and do not.” (Wilson 90)

The Pharisee judged himself by the lowest standard—by comparison with the extortioner, the unjust, and the adulterer;

The Pharisee judged himself by the lowest standard;

while the publican, with bowed head, submitted himself to the highest (W 91).

the publican squared himself by the highest ideal.

The same act of devotion lulled one man to sleep,

Devotion, to the Pharisee, was a means of inducing self-righteous inactivity and the assurance of false spiritual security;

SOURCE OR PARALLEL

URANTIA PAPER 167

and stirred the other to repentance (W 91).

devotion, to the publican, was a means of stirring up his soul to the realization of the need for repentance,

confession, and the acceptance, by faith, of merciful forgiveness.

[The one appealed to himself for justice, the other appealed to God for mercy (Edersheim2 292).]

The Pharisee sought justice; the publican sought mercy.

The law of the universe is: Ask and you shall receive; seek and you shall find.

167:5.3 Though Jesus refused to be drawn into a controversy with the Pharisees concerning divorce, he did proclaim a positive teaching of the highest ideals regarding marriage. He exalted marriage as the most ideal and highest of all human relationships.

AT BETHABARA (Smith2 291)

Likewise, he intimated strong disapproval of the lax and unfair divorce practices of the Jerusalem Jews, who at that time

[The Pharisees'] law of divorce ... bore very hardly upon women, permitting a husband to put away his wife "for any reason"—

permitted a man to divorce his wife for the most trifling of reasons,

if she were a bad cook,

such as being a poor cook,

a faulty housekeeper,

if he disliked her, or even if he fancied another woman more.

or for no better reason than that he had become enamored of a better-looking woman.

[Rabbi Akiba thought, that the words, 'if she find no favour in his eyes,' implied that it was sufficient if a man had found another woman more attractive than his wife (Edersheim2 333-34).]

167:5.4 The Pharisees had even gone so far as to teach that

It is remarkable how highly the Jews of that period valued this facility in dissolving the marriage tie, one Rabbi claiming it as a **special privilege granted to the Israelites** and denied to the Gentiles (S2 291-92).

[See 140:8.14; contrast §110. CONCERNING DIVORCE.]

divorce of this easy variety was a **special dispensation granted the Jewish people,**

particularly the Pharisees.

And so, while Jesus refused to make pronouncements dealing with marriage and divorce, he did most bitterly denounce these shameful floutings of the marriage relationship and pointed out their injustice to women and children. He never sanctioned any divorce practice which gave man any advantage over woman; the Master countenanced only those teachings which accorded women equality with men.

167:5.5 Although Jesus did not offer new mandates governing marriage and divorce, he did urge the Jews to live up to their own laws and higher teachings. He constantly appealed to the written Scriptures in his effort to improve their practices along these social lines. While thus upholding the high and ideal concepts of marriage, Jesus skillfully avoided clashing with his questioners about the social practices represented by either their written laws or their much-cherished divorce privileges.

[See 140:8.17 and 120:3.4.]

167:5.6 It was very difficult for the apostles to understand the Master's reluctance to make positive pronouncements relative to scientific, social, economic, and political problems.

They did not fully realize that his earth mission was exclusively concerned with revelations of spiritual and religious truths.

§110. CONCERNING DIVORCE. Matt. 19:3-12. Mark 10:2-12.

Mark 10:10 And in the house the disciples asked him again of this matter.

[Compare Matt.19:19 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, Not all men can receive this saying, but they to whom it is given. [Etc.]]

10:6 But from the beginning of the creation, Male and female made he them.

7 For this cause shall a man leave his father and mother, and shall cleave to his wife;

8 and the two shall become one flesh: so that they are no more two, but one flesh.

167:5.7 After Jesus had talked about marriage and divorce,

later on that evening his apostles privately asked many additional questions,

and his answers to these inquiries relieved their minds of many misconceptions.

At the conclusion of this conference Jesus said: "Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will,

but this same Father has directed the creation of male and female,

and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth.

And for this cause shall a man leave his father and mother and shall cleave to his wife,

and they two shall become as one."

167:5.8 And in this way Jesus relieved the minds of the apostles of many worries about marriage and cleared up many misunderstandings regarding divorce; at the same time he did much to exalt their ideals of social union and to augment their respect for women and children and for the home.

6. BLESSING THE LITTLE CHILDREN

§111. CHRIST BLESSING LITTLE CHILDREN. Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

167:6.1 That evening Jesus' message regarding marriage and the blessedness of children spread all over Jericho, so that the next morning, long before Jesus and the apostles prepared to leave, even before breakfast time,

[We can understand how, when One Who so spake and wrought, rested in the house, Jewish mothers should have brought their 'little children,' and some their 'infants,' to Him, that He might 'touch,' 'put His Hands on them, and pray' (Edersheim2 336).]

scores of mothers came to where Jesus lodged,

Mark 10:[13] And they were bringing unto him little children,

bringing their children in their arms and leading them by their hands,

that he should touch them:

and desired that he bless the little ones.

Luke 18:[15] but when the disciples saw it, they rebuked them.

When the apostles went out to view this assemblage of mothers with their children, they endeavored to send them away,

but these women refused to depart until the Master laid his hands on their children and blessed them.

And when the apostles loudly rebuked these mothers,

SOURCE OR PARALLEL

URANTIA PAPER 167

Mark 10:[14] But when Jesus saw it, he was moved with indignation,

Jesus, hearing the tumult, came out and indignantly reproved them,

and said unto them,

saying:

Matt. 19:[14] Suffer the little children to come unto me; forbid them not; for of such is the kingdom of heaven.

“Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven.

Mark 10:15 Verily I say unto you,

Verily, verily, I say to you,

Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

whosoever receives not the kingdom of God as a little child shall hardly enter therein

to grow up to the full stature of spiritual manhood.”

167:6.2 And when the Master had spoken to his apostles, he received all of the children,

Matt 19:15 And he laid his hands on them, and departed hence.

laying his hands on them,

while he spoke words of courage and hope to their mothers.

167:6.3 Jesus often talked to his apostles about the celestial mansions and taught that the advancing children of God must there grow up spiritually as children grow up physically on this world. And so does the sacred oftentimes appear to be the common, as on this day these children and their mothers little realized that the onlooking intelligences of Nebadon beheld the children of Jericho playing with the Creator of a universe.

167:6.4 Woman’s status in Palestine was much improved by Jesus’ teaching; and so it would have been throughout the world if his followers had not departed so far from that which he painstakingly taught them.

[Source?]

167:6.5 It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons.

167:6.6 When it is not possible to worship God in the tabernacles of nature, men should do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God. Truth, beauty, and holiness are powerful and effective aids to true worship. But spirit communion is not promoted by mere massive ornateness and overmuch embellishment with man's elaborate and ostentatious art. Beauty is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.

7. THE TALK ABOUT ANGELS

IV: ANGELS (Morgan 79)

Thus the teaching of Christ directly affirmed the existence of angels, and gave some understanding of their nature, their character, and their ministry. That teaching was in direct opposition to the Sadducean influence which was powerful in His time. The high priest was a Sadducee.

The dominant power was Sadducean; and in Paul's great address, chronicled in the Acts of the Apostles, we find the definition of the Sadducee; he was one who denied resurrection, and angel, and spirit. In the midst of that Sadducean influence and atmosphere our Lord proclaimed, by all these references, His belief in the existence of the angels (M 89).

^{167:7.1} As they journeyed up the hills from Jericho to Bethany, Nathaniel walked most of the way by the side of Jesus, and their discussion of children in relation to the kingdom of heaven led indirectly to the consideration of the ministry of angels. Nathaniel finally asked the Master this question:

“Seeing that the high priest is a Sadducee,

and since the Sadducees do not believe in angels,

what shall we teach the people regarding the heavenly ministers?”

Then, among other things, Jesus said:

167:7.2 “The angelic hosts are a separate order of created beings;

The first [reference about the nature of angels] is that recorded by Matthew, by Mark, and by Luke, when in answer to a Sadducean question as to the resurrection and marriage, our Lord made this statement:

“In the resurrection they neither marry nor are given in marriage, but are as angels in heaven.”

In that incidental statement we have perhaps more light than appears at first. We have our Lord’s declaration that angel life is **entirely different** from human life; in that it is not terrestrial, nor can be; but that it is celestial, and must abide celestial.

In other words He thus declared that in angel nature there is neither male nor female, and by that word He denied forever that fantastic and foolish idea that **“the sons of God” in Genesis** were angels; and made it perfectly clear that in angel-life that inter-relationship, which we know in earthly life as marriage, is non-existent and impossible (M 82).

[contd] The angels are **direct creations** of God; each individual one is immediately created by God; and in that sense they are the “sons of God.”

they are **entirely different** from the material order of mortal creatures,

and they function as a distinct group of universe intelligences.

Angels are not of that group of creatures called **‘the Sons of God’ in the Scriptures;**

neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high.

Angels are a **direct creation,**

and they do not reproduce themselves.

That sweeps out all the ideas that bring angels at all into **kinship with humanity** (M 82).

Of course the main point of His teaching in this connection was that, in the life beyond,

men and women will have come into the angel realm of life, and share in some sense their nature, but He separated the angels from the earth as to kinship (M 82).

Then in one gleam of light in the record of Luke we learn a second thing concerning the angels. As by the three references we have referred to, we have discovered they are not terrestrial; in this statement we learn they are not mortal, but **immortal**; “neither can they die” (M 83).

In an incidental reference, in the midst of one of the most remarkable things our Lord ever said concerning Himself, we have this final thought concerning their nature; they are **not omniscient**, they do not know all things, they only know the things revealed to them:

“Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only” (M 83).

The angelic hosts have only a spiritual kinship with the human race.

As man progresses in the journey to the Father in Paradise,

he does traverse a state of being at one time analogous to the state of the angels,

but mortal man never becomes an angel.

167:7.3 “The angels never die, as man does. The angels are **immortal**

unless, perchance, they become involved in sin as did some of them with the deceptions of Lucifer.

The angels are the spirit servants in heaven,

and they are **neither all-wise** nor all-powerful.

The teaching of Jesus as to the character of the angels is revealed in the fact that He only used one adjective concerning them, and that only on two occasions.

He spoke of them as the “holy angels.” It may be that His use of the word “holy” on both these occasions was intended to distinguish between the angels to whom He was referring, and other angels that are unholy; the fallen angels (M 84).

[See John 1:51 and 137:2.1, left col.]

We turn now to our Lord’s teaching concerning the ministry of angels.

The first word, as I have already said, is inclusive and comprehensive. We remember that the language is figurative, and yet let us ponder it. He said to Nathanael: “Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man” (M 84-85).

The thought of our Lord was ... not that of angels as abiding in their own habitation in the celestial places; but of them as committed to a ministry of service among the sons of men; and then ascending, and bearing up messages to the higher places; not to tell God the things they see,

But all of the loyal angels are truly pure and holy.

167:7.4 “And do you not remember that I said to you once before that,

if you had your spiritual eyes anointed,

you would then see the heavens opened and behold the angels of God ascending and descending?

It is by the ministry of the angels that one world may be kept in touch with other worlds, for have I not repeatedly told you that I have other sheep not of this fold?

And these angels are not the spies of the spirit world who watch upon you and then go forth to tell the Father the thoughts of your heart and to report on the deeds of the flesh.

for men live and move and have their being in God;

but to convey the story to other intelligences, and to make known to other worlds the facts happening here;

and then descending with answers to petitions they have borne away, to bring the ministry of another and distant world, and the things of a larger and a more infinite life, to touch and help and renew man in the processes of his probationary career (M 85).

Thus we learn from that first reference that angels are now occupied, under the **government of God,**

in the **service of humanity** (M 86).

[contd] The next fact we learn is from the next word in order, which declared that the angels are specially committed to the guardianship of children.

If you are inclined to speak of it as **poetry**, I pray you read the words again. It was, on the part of Jesus, **not a figure of speech** merely. It was a solemn asseveration (M 86).

I believe in the ministry of angels, and that for every bairn there is a guardian angel who always beholds the face of God. That is one of my profoundest convictions, because He said so; and I believe it in spite of all that scepticism may say to attempt to shake my conviction (M 86).

The Father has no need of such service inasmuch as his own spirit lives within you.

But these angelic spirits do function to keep one part of the heavenly creation informed concerning the doings of other and remote parts of the universe.

And many of the angels, while functioning in the **government of the Father**

and the **universes of the Sons,**

are assigned to the **service of the human races.**

When I taught you that many of these seraphim are ministering spirits,

I spoke **not in figurative language** nor in **poetic strains.**

And all this is true, regardless of your difficulty in comprehending such matters.

167:7.5 “Many of these angels are engaged in the work of saving men, for have I not told you of the seraphic joy when one soul elects to forsake sin and begin the search for God?”

[contd] The next word as to the present ministry of angels we find in that wonderful chapter in which Luke alone has given us the threefold parable of the lost things: the lost piece of silver, the lost sheep, and the lost son. In the midst of that unveiling of God’s heart, our Lord declared that there is **joy in the presence of the angels** of God; a profounder and deeper thing than telling us that the angels are filled with joy. [Etc.] (M 86-87)

I did even tell you of the **joy in the presence of the angels** of heaven over one sinner who repents,

thereby indicating the existence of **other and higher orders of celestial beings** who are likewise concerned in the spiritual welfare and with the divine progress of mortal man.

167:7.6 “Also are these angels very much concerned with the means whereby man’s spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven.

We learn next from a word of Jesus recorded by Luke that angels become the **guides** home of the dying (M 87).

Angels are the sure and heavenly **guides** of the soul of man during that uncharted and indefinite period of time which intervenes between the death of the flesh and the new life in the spirit abodes.”

167:7.7 And he would have spoken further with Nathaniel regarding the ministry of angels, but he was interrupted by the approach of Martha, who had been informed that the Master was drawing near to Bethany by friends who had observed him ascending the hills to the east. And she now hastened to greet him.

1. *Compare*: William S. Sadler, M.D., F.A.C.S., *The Truth About Mind Cure* [1928], p. 98:

Many of my readers are like the fear-ridden woman in the Good Book to whom Christ said: "Woman, thou art loosed from the spirit of thy infirmity." Whereupon He touched her back and she straightened up. He explained to His disciples subsequently that this woman had been "bound by Satan, lo, these eighteen years." A little fear-devil had told her that she could not straighten up and she believed it until the Deliverer came along with the good news that there was nothing really wrong. She believed His gospel and was well that instant. Many of my readers are in the same situation. They are in the **bondage of fear**. They are in the jail of doubt and despair. True, their prison bars are imaginary but they hold them in horrible confinement none the less securely.

2. *Compare*: Accordingly, when these Pharisees again encountered Jesus, now on His journey to Judæa, they resumed the subject [of divorce] precisely where it had been broken off when they had last met Him ... (**Edersheim2** 332). Edersheim is referring to Luke 16:17,18; see 169:2.8, left col.