

## Paper 168 — The Resurrection of Lazarus

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

### Sources for Paper 168, in the order in which they appear

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) Rev. Alfred Edersheim, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (3) David Smith, M.A., D.D., *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.**

- (4) 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.**

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

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

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

### 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 168 — THE RESURRECTION OF LAZARUS

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

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

17 So when Jesus came, he found that  
he had been in the tomb four days already.

[ ... Lazarus was, as became his station, not laid in  
a cemetery, but in his own **private tomb** in a  
cave—probably in a **garden**, the favourite place of  
interment (**Edersheim2** 317).]

XXXIX: THE RAISING OF LAZARUS  
(**Smith1** 367)

Lazarus had fallen sick, and his anxious  
sisters had bethought them of the dear  
Master and **sent Him word**.

So absolute was their **confidence** in Him  
that they made no request.

168:0.1 It was shortly after noon when  
Martha started out to meet Jesus as he  
came over the brow of the hill near  
Bethany.

Her brother, Lazarus, had been dead four  
days

and had been laid away in their **private  
tomb** at the far end of the **garden**

late on Sunday afternoon. The stone at the  
entrance of the tomb had been rolled in  
place on the morning of this day,  
Thursday.

168:0.2 When Martha and Mary **sent  
word to Jesus** concerning Lazarus's  
illness,

they were **confident** the Master would do  
something about it.

They neither, like the courtier of Capernaum, implored Him to hasten to the rescue,

nor, like the centurion, suggested that, abiding where He was, He should **send forth His word** and heal their brother.

They simply informed Him how matters stood, believing that, if only He knew, He would ... do whatever He might deem best (S1 367).

[They probably thought the message had reached Him **too late**, that Lazarus would have lived if Christ had been appealed to in time ... (Edersheim2 313).]

They knew that their brother was desperately sick,

and though they hardly dared hope that Jesus would leave his work of teaching and preaching to come to their assistance,

they had such confidence in his power to heal disease that they thought

he would just **speak the curative words**, and Lazarus would immediately be made whole.

And when Lazarus died a few hours after the messenger left Bethany for Philadelphia,

they reasoned that it was because the Master did not learn of their brother's illness until it was **too late**,

until he had already been dead for several hours.

168:0.3 But they, with all of their believing friends, were greatly puzzled by the message which the runner brought back Tuesday forenoon when he reached Bethany. The messenger insisted that he heard Jesus say, “. . . this sickness is really not to the death.” Neither could they understand why he sent no word to them nor otherwise proffered assistance.

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

18 Now Bethany was nigh unto Jerusalem,  
about fifteen furlongs off; 19 and many of  
the Jews had come to Martha and Mary, to  
console them concerning their brother.

[Compare Edersheim2 317 and Smith1 369.]

[Not only the rich, but even those moderately well-  
to-do, had tombs of their own ... (Edersheim2  
318).]

MAP 25 A5 (*Atlas HGHL*)

168:0.4 Many friends from near-by  
hamlets and others from Jerusalem came  
over to comfort the sorrow-stricken  
sisters.

Lazarus and his sisters were the children  
of a well-to-do and honorable Jew, one  
who had been the leading resident of the  
little village of Bethany.

And notwithstanding that all three had  
long been ardent followers of Jesus, they  
were highly respected by all who knew  
them.

They had inherited extensive vineyards  
and olive orchards in this vicinity, and  
that they were wealthy was further  
attested by the fact that

they could afford a private burial tomb on  
their own premises.

Both of their parents had already been  
laid away in this tomb.

168:0.5 Mary had given up the thought  
of Jesus' coming and was abandoned to  
her grief, but Martha clung to the hope  
that Jesus would come, even up to the  
time on that very morning when they  
rolled the stone in front of the tomb and  
sealed the entrance.

Even then she instructed a neighbor lad to  
keep watch down the Jericho road from  
the brow of the hill to the east of  
Bethany;

SOURCE OR PARALLEL

URANTIA PAPER 168

[[T]he Lord and His disciples were making their way up the Ascent of Blood, and some neighbour espying them hastened to the bereaved home and told Martha of His approach (Smith2 304).]

and it was this lad who brought tidings to Martha that Jesus and his friends were approaching.

20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

168:0.6 When Martha met Jesus,

21 Martha therefore said unto Jesus,

she fell at his feet, exclaiming,

Lord, if thou hadst been here, my brother had not died.

“Master, if you had been here, my brother would not have died!”

22 And even now I know that, whatsoever thou shalt ask of God, God will give thee.

Many fears were passing through Martha’s mind,

[Not a word of complaint, not a murmur, nor doubt, escaped her lips ... (Edersheim2 321).]

but she gave expression to no doubt, nor did she venture to criticize or question the Master’s conduct as related to Lazarus’s death.

When she had spoken,

23 Jesus saith unto her,

Jesus reached down and, lifting her upon her feet, said,

“Only have faith, Martha,

Thy brother shall rise again.

and your brother shall rise again.”

24 Martha saith unto him,

Then answered Martha:

I know that he shall rise again in the resurrection at the last day.

“I know that he will rise again in the resurrection of the last day;

and even now I believe that whatever you shall ask of God, our Father will give you.”

25 Jesus said unto her,

168:0.7 Then said Jesus,

looking straight into the eyes of Martha:

SOURCE OR PARALLEL

URANTIA PAPER 168

I am the resurrection, and the life:

“I am the resurrection and the life;

he that believeth on me, though he die, yet shall he live:

he who believes in me, though he dies, yet shall he live.

26 and whosoever liveth and believeth on me shall never die.

In truth,

whosoever lives and believes in me shall never really die.

Believest thou this?

Martha, do you believe this?”

27 She saith unto him,

And Martha answered the Master:

Yea, Lord: I have believed that thou art the Christ, the Son of God,

“Yes, I have long believed that you are the Deliverer, the Son of the living God,

*even* he that cometh into the world.

even he who should come to this world.”

168:0.8 Jesus having inquired for Mary,

28 And when she had said this, she went away, and called Mary her sister secretly, saying,

Martha went at once into the house and, whispering to her sister, said,

The Master is here, and calleth thee.

“The Master is here and has asked for you.”

29 And she, when she heard it, arose quickly, and went unto him.

And when Mary heard this, she rose up quickly and hastened out to meet Jesus,

30 (Now Jesus was not yet come into the village, but was still in the place

who still tarried at the place,

some distance from the house,

where Martha met him.)

where Martha had first met him.

31 The Jews then who were with her in the house, and were comforting her,

The friends who were with Mary, seeking to comfort her,

when they saw Mary, that she rose up quickly and went out, followed her,

when they saw that she rose up quickly and went out, followed her,

supposing that she was going unto the tomb to weep there.

supposing that she was going to the tomb to weep.

168:0.9 Many of those present were Jesus' bitter enemies. That is why Martha had come out to meet him alone, and also why she went in secretly to inform Mary that he had asked for her. Martha, while craving to see Jesus, desired to avoid any possible unpleasantness which might be caused by his coming suddenly into the midst of a large group of his Jerusalem enemies. It had been Martha's intention to remain in the house with their friends while Mary went to greet Jesus, but in this she failed, for they all followed Mary and so found themselves unexpectedly in the presence of the Master.

168:0.10 Martha led Mary to Jesus,

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet,

saying unto him,

Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her,

he groaned in the spirit [ERV mg.: Gr. *was moved with indignation in the spirit*], and was troubled,

and when she saw him, she fell at his feet,

exclaiming,

"If you had only been here, my brother would not have died!"

And when Jesus saw how they all grieved over the death of Lazarus,

his soul was **moved with** compassion.

168:0.11 When the mourners saw that Mary had gone to greet Jesus, they withdrew for a short distance while both Martha and Mary talked with the Master and received further words of comfort and exhortation to maintain strong faith in the Father and complete resignation to the divine will.

[*Note: Repeated from John 11:33, above: [ERV mg.: Gr. was moved with indignation in the spirit]]*

168:0.12 The human mind of Jesus was mightily moved by the contention between his love for Lazarus and the bereaved sisters and his disdain and contempt for the outward show of affection manifested by some of these unbelieving and murderously intentioned Jews. Jesus indignantly resented the show of forced and outward mourning for Lazarus by some of these professed friends inasmuch as such false sorrow was associated in their hearts with so much bitter enmity toward himself.

[*Compare: The expression 'groaned in spirit,' cannot mean that Christ 'was moved with indignation in the spirit' since this could not have been the consequence of witnessing the tears of Mary and what, we feel sure, was the genuine emotion of the Jews (Edersheim<sup>2</sup> 323).]*

Some of these Jews, however, were sincere in their mourning, for they were real friends of the family.

## 1. AT THE TOMB OF LAZARUS

168:1.1 After Jesus had spent a few moments in comforting Martha and Mary, apart from the mourners,

34 and said, Where have ye laid him?

he asked them, "Where have you laid him?"

They say unto him, Lord, come and see.

Then Martha said, "Come and see."

And as the Master followed on in silence with the two sorrowing sisters,

35 Jesus wept.

he wept.

When the friendly Jews who followed after them saw his tears,

36 The Jews therefore said, Behold how he loved him!

one of them said: "Behold how he loved him.

SOURCE OR PARALLEL

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37 But some of them said, Could not this man, who opened the eyes of him that was blind,

have caused that this man also should not die?

38 Jesus therefore again groaning in himself cometh to the tomb.

Now it was a cave, and a stone lay against it.

[And indeed why should He have wept? (Smith<sup>2</sup> 306)]

[Such lamentation would now assail the ears of Jesus, and He was greatly displeased, even as on that like occasion when he entered the house of Jairus ... (Smith<sup>1</sup> 371).]

Could not he who opened the eyes of the blind

have kept this man from dying?"

By this time they were standing before the family tomb,

a small natural cave,

or declivity, in the ledge of rock which rose up some thirty feet at the far end of the garden plot.

168:1.2 It is difficult to explain to human minds just why Jesus wept.

While we have access to the registration of the combined human emotions and divine thoughts, as of record in the mind of the Personalized Adjuster, we are not altogether certain about the real cause of these emotional manifestations. We are inclined to believe that Jesus wept because of a number of thoughts and feelings which were going through his mind at this time, such as:

168:1.3 1. He felt a genuine and sorrowful sympathy for Martha and Mary; he had a real and deep human affection for these sisters who had lost their brother.

168:1.4 2. He was perturbed in his mind by the presence of the crowd of mourners, some sincere and some merely pretenders.

He always resented these outward exhibitions of mourning.

He knew the sisters loved their brother and had faith in the survival of believers. These conflicting emotions may possibly explain why he groaned as they came near the tomb.

168:1.5 3. He truly hesitated about bringing Lazarus back to the mortal life. His sisters really needed him,

[[W]hat marvel that Jesus, who knew the felicity of Heaven, should grieve to summon Lazarus thence and bring him back to the strife and sorrow of this mortal state? (Smith1 372)]

but Jesus regretted having to summon his friend back to experience the bitter persecution which he well knew Lazarus would have to endure

as a result of being the subject of the greatest of all demonstrations of the divine power of the Son of Man.

168:1.6 And now we may relate an interesting and instructive fact: Although this narrative unfolds as an apparently natural and normal event in human affairs, it has some very interesting side lights. While the messenger went to Jesus on Sunday, telling him of Lazarus's illness, and while Jesus sent word that it was "not to the death," at the same time he went in person up to Bethany and even asked the sisters, "Where have you laid him?" Even though all of this seems to indicate that the Master was proceeding after the manner of this life and in accordance with the limited knowledge of the human mind, nevertheless, the records of the universe reveal that Jesus' Personalized Adjuster issued orders for the indefinite detention of Lazarus's Thought Adjuster on the planet subsequent to Lazarus's death, and that this order was made of record just fifteen minutes before Lazarus breathed his last.

168:1.7 Did the divine mind of Jesus know, even before Lazarus died, that he would raise him from the dead? We do not know. We know only what we are herewith placing on record.

THE RAISING OF LAZARUS (Smith2 302)

But not even in that solemn hour could the Rabbis forget their animosity, and some of them sneered. Here was the man who recently supposed to have opened the eyes of one born blind, and all he could now do was to shed unavailing tears!

If he had really opened the blind man's eyes, he surely could have prevented the death of Lazarus (S2 306).

IV, XXI: THE DEATH AND THE RAISING OF LAZARUS ... (Edersheim2 308)

168:1.8 Many of Jesus' enemies were inclined to sneer at his manifestations of affection,

and they said among themselves: "If he thought so much of this man, why did he tarry so long before coming to Bethany?

If he is what they claim, why did he not save his dear friend?

What is the good of healing strangers in Galilee if he cannot save those whom he loves?"

And in many other ways they mocked and made light of the teachings and works of Jesus.

168:1.9 And so, on this Thursday afternoon at about half past two o'clock, was the stage all set in this little hamlet of Bethany for the enactment of

The raising of Lazarus marks the highest point (not in the **Manifestation**, but) in the **Ministry** of our Lord; it is the climax in a history where all is miraculous—the Person, the Life, the Words, the Work (E2 308).

the greatest of all works connected with the earth **ministry** of **Michael of Nebadon**,

the greatest **manifestation** of divine power during his incarnation in the flesh, since his own resurrection occurred after he had been liberated from the bonds of mortal habitation.

168:1.10 The small group assembled before Lazarus's tomb little realized the presence near at hand of a vast concourse of all orders of celestial beings assembled under the leadership of Gabriel and now in waiting, by direction of the Personalized Adjuster of Jesus, vibrating with expectancy and ready to execute the bidding of their beloved Sovereign.

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

39 Jesus saith,

Take ye away the stone.

168:1.11 When Jesus spoke those words of command,

“Take away the stone,”

the assembled celestial hosts made ready to enact the drama of the resurrection of Lazarus in the likeness of his mortal flesh.

Such a form of resurrection involves difficulties of execution which far transcend the usual technique of the resurrection of mortal creatures in morontia form and requires far more celestial personalities and a far greater organization of universe facilities.

168:1.12 When Martha and Mary heard this command of Jesus directing that the stone in front of the tomb be rolled away, they were filled with conflicting emotions. Mary hoped that Lazarus was to be raised from the dead, but Martha, while to some extent sharing her sister's faith, was more exercised by the fear that Lazarus would not be presentable, in his appearance, to Jesus, the apostles, and their friends.

Martha, the sister of him that was dead, saith unto him,

Said Martha:

“Must we roll away the stone?”

Lord, by this time the body decayeth: for he hath been *dead* four days.

My brother has now been dead four days, so that by this time decay of the body has begun.”

Martha also said this because she was not certain as to why the Master had requested that the stone be removed;

[[T]hinking that Jesus meant merely to take a **last look** at His friend's remains, she would fain dissuade Him from disclosing the ghastly spectacle (Smith 373).]

she thought maybe Jesus wanted only to take one **last look** at Lazarus.

She was not settled and constant in her attitude.

As they hesitated to roll away the stone,

40 Jesus saith unto her,

Jesus said:

“Did I not tell you at the first that this sickness was not to the death? Have I not come to fulfill my promise? And after I came to you,

Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

did I not say that, if you would only believe, you should see the glory of God?

Wherefore do you doubt? How long before you will believe and obey?"

168:1.13 When Jesus had finished speaking, his apostles, with the assistance of willing neighbors,

41 So they took away the stone. [*contd* 168:2.2]

laid hold upon the stone and rolled it away from the entrance to the tomb.

IV, XXI: THE DEATH AND THE RAISING OF LAZARUS ... (Edersheim2 308)

It was the common Jewish idea that

168:1.14 It was the common belief of the Jews that

corruption commenced on the fourth day, that the drop of gall, which had fallen from the sword of the Angel and caused death, was then working its effect, and that, as the face changed, the soul took its final leave from the resting-place of the body (E2 324-25).

the drop of gall on the point of the sword of the angel of death began to work by the end of the third day,

so that it was taking full effect on the fourth day.

[It was believed that for three days after death the soul hovered round the sepulchre, fain to re-enter and reanimate its fleshly tenement; ... (Smith1 369)]

They allowed that the soul of man might linger about the tomb until the end of the third day, seeking to reanimate the dead body;

but they firmly believed that such a soul had gone on to the abode of departed spirits ere the fourth day had dawned.

168:1.15 These beliefs and opinions regarding the dead and the departure of the spirits of the dead served to make sure, in the minds of all who were now present at Lazarus's tomb and subsequently to all who might hear of what was about to occur, that this was really and truly a case of the raising of the dead by the personal working of one who declared he was "the resurrection and the life."

## 2. THE RESURRECTION OF LAZARUS

168:2.1 As this company of some forty-five mortals stood before the tomb, they could dimly see the form of Lazarus, wrapped in linen bandages, resting on the right lower niche of the burial cave.

While these earth creatures stood there in almost breathless silence, a vast host of celestial beings had swung into their places preparatory to answering the signal for action when it should be given by Gabriel, their commander.

[contd from 168:1.13] And Jesus lifted up his eyes, and said,

Father, I thank thee that thou heardest me.

42 And I knew that thou hearest me always:

but because of the multitude that standeth around I said it,

that they may believe that thou didst send me.

168:2.2 Jesus lifted up his eyes and said:

"Father, I am thankful that you heard and granted my request.

I know that you always hear me,

but because of those who stand here with me, I thus speak with you,

that they may believe that you have sent me into the world,

43 And when he had thus spoken, he cried with a loud voice,

Lazarus, come forth.

44 He that was dead came forth, bound hand and foot with grave-clothes;

and his face was bound about with a napkin.

[ ... Lazarus **stood** forth shuddering and silent, in the cold light of earth's day.

Jesus saith unto them, Loose him, and let him go.

In that multitude, now more **pale** and shuddering than the man bound in the graveclothes ['bands,' *Takhrikhim*], the Only One majestically calm was He ... (**Edersheim2** 325).]

and that they may know that you are working with me in that which we are about to do.”

And when he had prayed, he cried with a loud voice,

“Lazarus, come forth!”

168:2.3 Though these human observers remained motionless, the vast celestial host was all astir in unified action in obedience to the Creator's word.

In just twelve seconds of earth time the hitherto lifeless form of Lazarus began to move and presently sat up on the edge of the stone shelf whereon it had rested.

His body was bound about with grave cloths,

and his face was covered with a napkin.

And as he **stood** up before them—alive—

Jesus said, “Loose him and let him go.”

168:2.4 All, save the apostles, with Martha and Mary, fled to the house.

They were **pale** with fright and overcome with astonishment.

While some tarried, many hastened to their homes.

168:2.5 Lazarus greeted Jesus and the apostles and asked the meaning of the grave cloths and why he had awakened in the garden. Jesus and the apostles drew to one side while Martha told Lazarus of his death, burial, and resurrection. She had to explain to him that he had died on Sunday and was now brought back to life on Thursday, inasmuch as he had had no consciousness of time since falling asleep in death.

168:2.6 As Lazarus came out of the tomb, the Personalized Adjuster of Jesus, now chief of his kind in this local universe, gave command to the former Adjuster of Lazarus, now in waiting, to resume abode in the mind and soul of the resurrected man.

168:2.7 Then went Lazarus over to Jesus and, with his sisters, knelt at the Master's feet to give thanks and offer praise to God. Jesus, taking Lazarus by the hand, lifted him up, saying: "My son, what has happened to you will also be experienced by all who believe this gospel except that they shall be resurrected in a more glorious form. You shall be a living witness of the truth which I spoke—I am the resurrection and the life. But let us all now go into the house and partake of nourishment for these physical bodies."

168:2.8 As they walked toward the house, Gabriel dismissed the extra groups of the assembled heavenly host while he made record of the first instance on Urantia, and the last, where a mortal creature had been resurrected in the likeness of the physical body of death.

168:2.9 Lazarus could hardly comprehend what had occurred. He knew he had been very sick, but he could recall only that he had fallen asleep and been awakened. He was never able to tell anything about these four days in the tomb because

[Such dis-Adjusted souls are wholly and absolutely unconscious during the long or short sleep of death (112:3.7).]

he was wholly unconscious.

Time is nonexistent to those who sleep the sleep of death.

45 Many therefore of the Jews, that came to Mary and beheld that which he did, believed on him.

168:2.10 Though many believed in Jesus as a result of this mighty work,

[Many of them believed in Jesus; but there were others who “would not be persuaded though one had risen from the dead” ... (Smith 374).]

others only hardened their hearts the more to reject him.

46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

By noon the next day this story had spread over all Jerusalem.

Scores of men and women went to Bethany to look upon Lazarus and talk with him, and the alarmed and disconcerted Pharisees hastily called a meeting of the Sanhedrin that they might determine what should be done about these new developments.

### 3. MEETING OF THE SANHEDRIN

168:3.1 Even though the testimony of this man raised from the dead did much to consolidate the faith of the mass of believers in the gospel of the kingdom, it had little or no influence on the attitude of the religious leaders and rulers at Jerusalem except to hasten their decision to destroy Jesus and stop his work.

§106. THE WITHDRAWAL TO EPHRAIM.  
John 11:47-54.

47 The chief priests therefore and the Pharisees gathered a council,

and said, What do we? for this man doeth many signs.

168:3.2 At one o'clock the next day, Friday,

the Sanhedrin met to deliberate further on the question,

“What shall we do with Jesus of Nazareth?”

After more than two hours of discussion and acrimonious debate, a certain Pharisee presented a resolution calling for Jesus' immediate death, proclaiming that he was a menace to all Israel and formally committing the Sanhedrin to the decision of death, without trial and in defiance of all precedent.

168:3.3 Time and again had this august body of Jewish leaders decreed that Jesus be apprehended and brought to trial on charges of blasphemy and numerous other accusations of flouting the Jewish sacred law. They had once before even gone so far as to declare he should die, but this was the first time the Sanhedrin had gone on record as desiring to decree his death in advance of a trial.

But this resolution did not come to a vote since fourteen members of the Sanhedrin resigned in a body when such an unheard-of action was proposed. While these resignations were not formally acted upon for almost two weeks, this group of fourteen withdrew from the Sanhedrin on that day, never again to sit in the council. When these resignations were subsequently acted upon, five other members were thrown out because their associates believed they entertained friendly feelings toward Jesus. With the ejection of these nineteen men the Sanhedrin was in a position to try and to condemn Jesus with a solidarity bordering on unanimity.

168:3.4 The following week Lazarus and his sisters were summoned to appear before the Sanhedrin. When their testimony had been heard, no doubt could be entertained that Lazarus had been raised from the dead. Though the transactions of the Sanhedrin virtually admitted the resurrection of Lazarus, the record carried a resolution attributing this and all other wonders worked by Jesus to the power of the prince of devils, with whom Jesus was declared to be in league.

168:3.5 No matter what the source of his wonder-working power, these Jewish leaders were persuaded that,

48 If we let him thus alone, all men will believe on him:

and the Romans will come and take away both our place and our nation.

if he were not immediately stopped, very soon all the common people would believe in him;

and further, that serious complications with the Roman authorities would arise

since so many of his believers regarded him as the Messiah, Israel's deliverer.

IV, XXI: THE DEATH AND THE RAISING OF LAZARUS ... (Edersheim<sup>2</sup> 308)

[H]e who was the High-Priest, Caiaphas, reminded them of the well-known Jewish adage,

that it 'is better one man should die, than the community perish' (E2 326).

This was the first Friday of dark resolve. Henceforth it only needed to concert plans for carrying it out. Some one, perhaps Nicodemus, sent word of the secret meeting and resolution of the Sanhedrists.

That Friday and the next Sabbath Jesus rested in Bethany, with the same majestic calm which He had shown at the grave of Lazarus.

§106. THE WITHDRAWAL TO EPHRAIM.  
John 11:47-54.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

168:3.6 It was at this same meeting of the Sanhedrin that

Caiaphas the high priest first gave expression to that old Jewish adage,

which he so many times repeated:

"It is better that one man die, than that the community perish."<sup>1</sup>

168:3.7 Although Jesus had received warning of the doings of the Sanhedrin on this dark Friday afternoon,

he was not in the least perturbed and continued resting over the Sabbath with friends in Bethphage, a hamlet near Bethany.

Early Sunday morning Jesus and the apostles assembled, by prearrangement, at the home of Lazarus, and taking leave of the Bethany family,

they started on their journey back to the Pella encampment.

#### 4. THE ANSWER TO PRAYER

168:4.1 On the way from Bethany to Pella the apostles asked Jesus many questions, all of which the Master freely answered except those involving the details of the resurrection of the dead. Such problems were beyond the comprehension capacity of his apostles; therefore did the Master decline to discuss these questions with them. Since they had departed from Bethany in secret, they were alone. Jesus therefore embraced the opportunity to say many things to the ten which he thought would prepare them for the trying days just ahead.

168:4.2 The apostles were much stirred up in their minds and spent considerable time discussing their recent experiences as they were related to prayer and its answering. They all recalled Jesus' statement to the Bethany messenger at Philadelphia, when he said plainly, "This sickness is not really to the death." And yet, in spite of this promise, Lazarus actually died. All that day, again and again, they reverted to the discussion of this question of the answer to prayer.

168:4.3 Jesus' answers to their many questions may be summarized as follows:<sup>2</sup>

168:4.4 1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite.

There never can be observed an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

168:4.5 2. When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is for some good reason greatly delayed. When Jesus said that Lazarus's sickness was really not to the death, he had already been dead eleven hours. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.

168:4.6 3. The prayers of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; the finite petition is sometimes so fraught with the grasp of the Infinite that the answer must long be postponed to await the creation of adequate capacity for receptivity; the prayer of faith may be so all-embracing that the answer can be received only on Paradise.

168:4.7 4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

168:4.8 5. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.

168:4.9 6. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot bestow material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they “pray in the spirit.”

168:4.10 7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

168:4.11 8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child’s prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

168:4.12 9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-waiting answers to your earlier but ill-timed petitions.

168:4.13 10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you are progressive creatures of time and space; therefore must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

## 5. WHAT BECAME OF LAZARUS

168:5.1 Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the day<sup>3</sup> of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death.

The rulers of the Jews were determined to put a stop to the further spread of the teachings of Jesus,

[See endnote.]

[*Compare:* It dawned upon the Sanhedrin that Christ is not crushed until all who believe in Him, to the very humblest, are slain.... They did not worry about those who had a passing knowledge of Him; the only disciple who counted in that crisis was the disciple who had tested His uttermost power.... Lazarus, the harbinger of resurrection, must be slain, if possible, a second time (Wilson 253).]

and they well judged that it would be useless to put Jesus to death if they permitted Lazarus, who represented the very peak of his wonder-working, to live and bear testimony to the fact that Jesus had raised him from the dead.

Already had Lazarus suffered bitter persecution from them.

168:5.2 And so Lazarus took hasty leave of his sisters at Bethany, fleeing down through Jericho and across the Jordan, never permitting himself to rest long until he had reached Philadelphia. Lazarus knew Abner well, and here he felt safe from the murderous intrigues of the wicked Sanhedrin.

168:5.3 Soon after this Martha and Mary disposed of their lands at Bethany and joined their brother in Perea. Meantime, Lazarus had become the treasurer of the church at Philadelphia. He became a strong supporter of Abner in his controversy with Paul and the Jerusalem church and ultimately died, when 67 years old, of the same sickness that carried him off when he was a younger man at Bethany.

1. 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

2. *Note:* William S. Sadler wrote about prayer in a 1909 manuscript called "Health and Healing". Then a committed Seventh-day Adventist, he submitted the manuscript to Seventh-day Adventist officials, who commented on it in a several-page report. In the late 1990s I photocopied the report during a visit to The Adventist Research Center at Andrews University, in Berrien Springs, Michigan. I'll have the opportunity to reread it in the spring of 2016. I would like to see if there are similarities between 168:4 and Sadler's views on prayer as quoted in the report. Sadler's manuscript itself seems to be lost.

3. The word 'day', which appeared in the 1955 edition of The Urantia Book, was changed in the second edition to 'week'. In the Standard Reference Text, the word 'days' takes the place of either 'day' or 'week'.

From the Summary Report of the Standard Reference Text Committee:

The change here was needed because the original *day* is inconsistent with the ensuing narrative (at 174:0.1, 175:3.1, and 177:5.3) which places the time of Lazarus's flight between Tuesday at midnight (when his death was decreed by the Sanhedrin) and Wednesday evening (when "certain ones" at the camp "knew that Lazarus had taken hasty flight from Bethany")—two days before the crucifixion of Jesus. Previous editions resolved the problem by changing *day* to *week*, but because of the near impossibility of a typographical error leading from week in the manuscript to the day found in the 1955 text, that option has been rejected in favor of the change to *days*.